

Muslim Scholars (*Ulamā*) as Educational Leadership in Medieval Islamic History



Hatim Muhammad Mahamid¹, Younis Fareed Abu Alhaija²

¹Muawiya Village, P.B:152, Basma, Zin code : 3002300, Israel The College of Sakhnin For Teacher Education

²Both Authors are senior Lecturers at the Faculty of Education in The College of Sakhnin, Academic College for Teacher Education. in the Galil

ABSTRACT: This article focusses on the role of Muslim scholars (*ulama*) as educational leadership in medieval Islamic era. It deals with the ideal educational leadership in Islam, its etiquette, and optimal means of teaching. Therefore, the research attempts to answer the central question about the extent to which teachers (scholars) have the characteristics of leadership and apply them in practice with students, and methods of educational process. This paper relied on primary sources, biographies of scholars, their educational role, and writings, to conclude the main characteristics of educational Islamic leadership features: charisma, authority, and knowledge. Derived from the Qur'an and Sunna.

KEYWORDS: Muslim scholars, educational leadership, Medieval Islamic education, ethics, Islamic manners.

INTRODUCTION

This paper aims to highlight the characteristics of Islamic educational leadership through biographies of some Muslim scholars (*ulama*), and from the educational perspective of those scholars who developed their educational views, through practical experience and their intellectual works. This study deals with views of Islamic educational leadership concept, which is presented in the teacher himself, his morals, dealings with his students, and through methods and means of education used in achieving the required goals and objectives.

Most of modern researchers deals with Islamic management, administration, and leadership perspective in general, focus on studying political, religious, military, and other official administration and leadership. They focus especially on the leadership of the Prophet Muhammad, the caliphate (*al-khilāfa*), ministry (*al-wazāra*) and judiciary (*al-qaḍā*) in Islam, compared with modern leadership and administration, and the relationship between them with their work values related to the Islamic culture. Those studies also attempt to make a comparison between leadership in Islamic culture and modern Western leadership theories (Salamun & Ab Rahman, 2022; Mirzal & Ninglasari, 2021; Rizaldy & Hidayatullah, 2021; Al-Shinqīṭī, 2018; Mahamid and Abu Saad, 2012; Fontaine, 2008; Sidani, 2008; Ali, 2009; Sharfuddin, 1987; Abū Sin, 1984). That, what distinguishes this paper under study in that it focuses on the Islamic educational leadership in the Middle Ages, relying on the religious foundations and principles derived from the Qur'an, Sunna, and the *ulama*. This research is also distinguished in that it follows the characteristics of educational leadership and its changes from individual to collective, taking into account the changes and developments that occurred in the educational system in Islam between individual and group education, public and organized, with the development and rise of the *madrassa* system and other institutions based on endowments (*waqf/awqāf*), and the political influences, which affects the curriculum of education and its links to many other factors.

Therefore, this research attempts to trace the Islamic educational leadership and administration through *ulama*'s (teachers) behaviors and ethics as educational leaders, and the ways and principles they must deal with in teaching by preserving religious ethics and contributing to forming the basic rules of teaching professions. So, the important points of the current research are focused on the following goals to deal with to apply this paper's aims:

1. Recognizing the high status of scholars (*ulama*), their leading qualities and virtue in the educational process in the Islamic medieval time.
2. Focusing on the scholars' opinions about the educational leadership concept, by comparing the opinions of those scholars.
3. Dealing with the scholars' (*ulama*/teachers) ethics and works as an educational leadership, and study the educational methods, principles and means.

LEADERSHIP IN ISLAMIC EDUCATIONAL THOUGHTS

Comparative Studies on Islamic Leadership and Management

When reviewing the existing studies on leadership and management in Islam, in general, in comparison with the concept of leadership in the modern era, many developments and changes in the characteristics and work of this leadership are noted. Which shows the extent of the impact of modern developments on the style of leadership and administration and its approach in Islam. In her study, Rodrigue Fontaine discussed six prophetic statements that have been highlighted by Muslim scholars to reflect Muslim values. So, her discussion relates the model to cross-cultural literature in general (Fontaine, 2008). While Abbas J. Ali's purpose of his research is to address the notion of leadership in modern Muslim countries and seeks to develop a model for understanding leadership in Islamic culture with its factors, depending on two types of leadership: the prophetic and caliphate. His findings are based on identifying these two types of leadership that address the conflict between idealism and realism and the rise of authoritarian leaders (Ali, 2009).

Otherwise, Muḥammad al-Shinqīfī focuses in his study on the crisis of political legitimacy in Islamic civilization, relying on the Islamic text as a criterion, and the Islamic historical experience as a subject, for Muslims to emerge from their political crisis. His research deals with the constitutional crisis in Islamic civilization, past and present, and focuses on the most prominent ideas related to the methodology and theories for the renewal of Islamic political values, and perceptions that can restore "the political values that Islam brought to build political power and its performance" to the contemporary Islamic state (Al-Shinqīfī, 2018). Yusuf Sidani's study attempts to present the works of a North African early contributor to sociological theory, Ibn Khaldun (1332-1406), specifically pertaining to his conceptualization of leadership and the role of *‘ashabiyya* (group feeling) in leadership emergence. Sidani's paper presents some implications of Ibn Khaldun's work for understanding leadership dynamics in a non-western cultural context. His study deals with and suggests that many of Ibn Khaldun's leadership propositions have particular significance for several non-Western societies especially in the Middle East and North Africa (Sidani, 2008).

Although the studies of different researchers focus on administration and leadership in Islam in general, and the theory that is compatible with this administration, there are common conclusions with this ongoing research on educational administration, especially in the theories adopted from Islamic sources from the Qur'an and the Sunna. Sharfuddin and Abu Sin, for example, made efforts in their studies in recent years for such a theory has been intense efforts to group different administrative guidelines from Islamic sources with the intention of forming an Islamic leadership and administrative paradigm (Salamun & Ab Rahman, 2022; Mirzal & Ninglasari, 2021; Rizaldy & Hidayatullah, 2021; Abdallah et-al, 2019; Mahamid & Abu Saad, 2012; Sharfuddin, 1987; Abū Sin, 1984).

Sharfuddin concluded that Islamic administrative theory should be closely connected to the social philosophy of the Islamic system and enforce the moral principles of the larger Islamic society, and should take into consideration economic variables, and fulfill individuals' physiological needs. Islamic administrative theory should pay attention to the organization of work, organizational structure, hierarchical relationships, and obedience to the formal authority (Sharfuddin, 1987). In their similar research, Ahmed Haj Ali and his colleagues also aim to use the concept of "interrelationships" between the employee and the employer in the context of employment, to reflect on similar concepts from an Islamic perspective. They shed light on the Islamic obligations in the interrelationships between the leader and the lead that seeks to obtain benefits and prevent harm (Haj Ali et-al, 2018).

Islamic Educational Leadership

The educational leadership in Islam in the Middle Ages is represented by the class of scholars (*‘ulama’*), because they were known for their important position in terms of religion, religious knowledge and the spread of religion, based on the saying of the Prophet: "Scholars are the heirs of Prophets" (*al-‘ulamā’ warathat al-anbiyā’*), as well as "the best of you is he who learns knowledge (religious science) and teaches it" (*khayrukum man ta‘allama al-‘ilm wa-‘allamahu*). When studying the educational leadership in Islam by relying on Islamic and religious sources in the Middle Ages, it is noted the extent of the interdependence between scholars (*‘ulama’*) as teachers and religious matters.

The concept of knowledge in Islamic education, its status, and virtues, is entirely related to the reputation, honor, and leadership status of the scholars. In the book of Ibn Jamā‘a "*Tadhkirat al-Sāmi‘ wal-Mutakallim fī Adab al-‘Ālim wal-Muta‘allim*", for example, many examples were mentioned about the scholars' virtues, their status and features in the Qur'an and Hadith, which can be understood from Allah raising to the status of scholars and made them the best human being, and that they are the heirs of the prophets with knowledge, status and honor, as stated in the saying in the Qur'an (*al-Mujādila: 11*): "Allah will raise those who have believed among you and those who were given knowledge, by degrees" (Ibn Jamā‘a, 2012: 35-46; Shams al-Dīn, 1990: 61-68; Mahamid & Abu Saad, 2012: 263-266; Abdallah et-al, 2019: 574-578).

In this stage of Islamic history, "*al-‘ulūm al-naqliyya*" (transmitted sciences) prevailed over the rational sciences after the rise of *Bayt al-Ḥikma* and *al-mu‘tazila*, after a long struggle between the scholars and philosophers represented by *al-mu‘tazila* ideas. *Al-mu‘tazila* reached its peak of greatness and spread its ideas during the reign of the Abbasid caliph al-Ma‘mūn ‘Abdallah ibn Hārūn al-Rashīd (d. 833 AD), especially after the establishment of *Bayt al-Ḥikma* in Baghdad. In fact, after the appearance of Imam Abū al-Ḥasan al-Ash‘arī; (d. 935 AD) and Imam Ḍiyya‘ al-Dīn al-Juwaynī (*Imām al-Ḥaramayn*) (d. 1085 AD), and after the spread of

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their compromise and mediocrity ideas between the scholars of *hadith*, We note the dominance of transmission sciences over the rational sciences in that era. At this stage in the development of transmitted, religious, and legal sciences, the rational sciences have come to be seen as heresy, deviation and reprehensible, as classified by al-Ghazālī (Abu Alhaija & Mahamid, 2021: 542-560; al-‘Awwā, 2016; 193-245; Daftary, 2004: 45-140).

Thus, an intellectual stage in the Islamic world has emerged and supported by political systems, so an intellectual terms related to these developments have arisen, such as “the Sunni revival”, “*intisār al-naql ‘alā al-‘aql*”, “*iḥyā’ ‘ulūm al-Dīn*”, “*al-siyāsa al-shar‘iya*” and other terms. Many scholars and Islamic educational leadership have raised and focused in their writings on these aspects of religious studies. The scholar Badr al-Dīn Ibn Jamā‘a (d. 1332 AD) stated in his book: “*Tadhkirat al-Sāmi‘ wal-Mutakallim ...*” the priority order of sciences and teaching them according to their relevance to the Islamic religion on the one hand and the importance of the permanent need for the Muslims interests and the ease of learning them on the other (Ibn Jamā‘a, 2012: 112-116).

These ideas came after nearly two centuries of intellectual conflicts in Islam, represented by the renowned scholar of Islam Abū Ḥāmid al-Ghazālī (d. 1111 AD) in his publications *Iḥyā’ ‘Ulūm al-Dīn*. Al-Ghazālī classified sciences into two main sections: religious sciences that are associated with the Qur'an and the Sunna, and non- religious sciences that are related to mind such as arithmetic, medicine, chemistry, and other rational sciences (Abū Ḥāmid al-Ghazālī, 2005: 11-52). This intellectual approach to Islamic sciences and the denial of philosophical sciences continued after Ibn Jamā‘a. By following the scholar and thinker Ibn Khaldūn (d. 1406 AD) for example, in his book “*al-Muqaddima*”, it can be noted three classifications for science, although they are like some extent to the one mentioned earlier in terms of purpose. The first category is a natural category to which man is guided by his thought, such as philosophical and rational sciences. The second category is transmitted sciences, which are the religious law taken from Allah and his Prophet. Ibn Khaldūn added an additional division of *sharī‘a*/religious sciences that it is divided into two main sections: the origins (*al-‘usūl*), which are represented by the Qur'an and the Sunna, and then the branches (*al-furū‘*) that emerge from the origins, such as *tafsīr* and other religious sciences. The third category is the linguistics sciences; the Arabic language and what emerges from it, such as the science of language, grammar, Arabic literature, and poetry (Ibn Khaldūn, 2004, 2: 171 – 379). Through these three examples of scholars and educational thought leaders, we note the dominance and spread of transmitted religious sciences over the rational and philosophical sciences. The emergence of the *madrasa* institution in the Medieval Ages was important in the spread of religious sciences and its win over philosophical sciences. Those scholars and other educational leaders who have entrenched religious-transmitted sciences, through studying and teaching in the Islamic countries, and have developed intellectual productions of books and writings in religion, society, and teaching and studying methods (Mahamid, 2023: 50–69; Idem, 2013: 130-192; Berkey, 1992: 130-132; Chamberlain, 1994: 69-72, 90-100; Leiser, 1986; 16-23; Behrens-Abouseif, 1985: 73-93; Makdisi, 1981).

EDUCATIONAL LEADERSHIP: AUTHORITIES AND QUALITIES

The acquisition of knowledge is connected to the positions and authorities obtained by the educational leader (scholar), as well as ethics, behavioral and professional qualities, and features that he is supposed to possess and work with for their religious and moral connection (Abdallah et-al, 2019: 574-578; Mahamid & Abu Saad, 2012: 263-266). The features of educational leadership can be drawn according to the opinions of scholars and educational thinkers from two main points of view: The first is through the authorities, names and qualities given to the *‘ulama*. The second is what can be inferred from the characteristics of educational leadership through what those educational leaders mentioned in the teacher's description in the different attitudes, with himself and with the students. Ibn Jamā‘a had several titles that symbolize his leadership position, high positions, and wide authorities in religious and scientific life, including: “*qāḍī al-quḍāt*”, “*shaykh al-Islām*”, “*al-muḥaddith*”, “*al-faqīh*”, “*al-mufasssir*”, “*shaykh al-shuyūkh*” and “*al-khaṭīb*” (Ibn Ḥajar al-‘Asqalānī, 1992, 3: 281-283; Ibn al-‘Imād, 1992, 8: 184-186; al-Subkī, 1964, 9: 139-148; al-Dhahabī, 1998, 53: 366-368; Ibn Taghri Birdi, 2002, 9: 220; Ibn Taghri Birdi, 1992, 9: 298; al-Wadi Ashi, 1981: 46; Ibn Kathīr, 1988, 14: 163; al-‘Ulaymi, 1999, 2: 227-228).

These names and titles were common in this historical period to represent leadership positions in the religious and educational fields for their connection in goals, curriculum, and contents. The teacher who taught *fiqh* (jurisprudence) was called “*mudarris*”, while the teacher of *hadith* was known as “*muḥaddith*” (narrator) or “*shaykh of Hadith*” or “*shaykh al-riwāya*”. The title of “*shaykh*” had been known by most teachers for other subjects, such as: the teacher of the Qur'an called “*shaykh al-iqrā‘*” or the *al-muqri‘*, the teacher of Arabic language had known as “*shaykh al-nahw*” or “*al-nahawī*”, and whoever leads the Sufi orders called “*shaykh al-ṣūfiyya*” or “*shaykh al-shuyūkh*”. While the teachers of *al-kuttāb* for boys and orphans were known by several titles, the most important of them is “*al faqīh*”, then other nicknames related to the subject and educational objective, such as “*al-mu‘addib*” (educator), “*al-mukattib*” (for teaching writing and reading), the “*al-muqri‘*” (for teaching reading and memorizing the Qur'an), and “*al-hāsib*” (for teaching the principles of arithmetic) (Makdisi, 1961: 12; Ahmad, 1968: 45, 49-51; ‘Abd al-‘Āl, 1979: 167-179; Abiad, 1981: 217; Fernandes, 1988: 14, 49-51; Berkey, 1992: 29-39).

While the teacher's leadership and behavioral characteristics in Islamic education, according to the perspective of educationists in Islam, are manifested by several features that appear in his personality and approach, which can be distributed in three main axes:

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Scholar's Ethics with himself

Teacher's ethics with himself as an educational leader to be calm and dignified with constant observation in his actions, thoughts, and words, as mentioned by Ibn Jamā‘a and other scholars that the teacher should realize the constant observation of Allah in secret and public (Ibn Jamā‘a, 2012: 48-49; Ibn ‘Abd al-Birr, 1994, 1: 501, 542-546, 559-561, 578-584). So, the impact of science on the scholar should be manifested in his manners and behaviors, his appearance, and submissiveness for Allah, piety, reverence and humility. In this context, it seems that al-‘Almawī (d. 981 AH/1573 AD) learned from Ibn Jamā‘a much of the description of scholars’ (teachers) behaviors and educational methods. Al-‘Almawī stresses that the teacher must learn for Allah's sake, not for money, desire, or reputation (al-‘Almawī, 2004; 26-58).

The early educational leaders left their impact on the following Muslim thinkers, where their views and ideas entrenched from the Islamic educational perspective, especially in the classification of the scholar's and learner's ethics. Al- Qalqashandī (d. 1418 AD) reviewed some of the advantages and behaviors of teachers of religious specializations. In his recommendations for teachers such as: *al-mudarris* (teacher of *fiqh*), *al-muqri’* (teacher of the Qur’an), *muhaddith* (teacher of Hadith), *al-nahawi* and *al-laghawi* (teacher of Arabic language and grammar), he mentions their leadership descriptions, personal and religious advantages, and scientific qualifications for each of them. He recommends teachers as leaders how to deal with students, in terms of ethics with themselves, with students and in their lessons and teaching methods (al-Qalqashandī, 1987, 11: 243-248).

Through the recommendations of al-Qalqashandī to the *mudarris* (*fiqh* teacher), for example, we infer the high-status leadership of the teacher, his importance in influencing those around him, and his role in leadership. To illustrate this, the qualities, features, and manners of the *mudarris*, as described by al-Qalqashandī, can be summarized in the following list, with his knowledge, qualifications, teaching methods and dealings with the students (al-Qalqashandī, 1987, 11: 243).

Educational Leadership: Qualities and Ethics	The Teacher of <i>fiqh</i> (<i>al-Mudarris</i>)
Personal Features	Imam, guide, has prestige and reverence, good example, source for science and knowledge, reference, has the art of persuasion and not coercion, cheerfulness, kindness and have feelings of paternity in dealing with students, compassion, and mercy.
Religious Features	Imam, proficient in the Holy Qur’an, the Sunna, <i>fiqh</i> and science of controversy (<i>al-jadal</i>).
Educational Qualifications	Researcher and has wide knowledge, creative, capable of debate and dialogue, <i>‘ālim</i> , diligent, qualified, controlling and guiding.
Teaching Materials	Arguments, evidences and proofs of researches and theories of scholars, <i>fiqh</i> , <i>sharī‘a</i> , speech and sciences of controversy (<i>al-jadal</i>).
Teaching Methods	Teaching by session, research, discussion, dialogue, and debate, motivating students, brainstorms their mind, qualifies and attracts their attention.
Ethics with Students	Respect, love, sincerity, cooperation, encouragement, and motivation, instill mutual trust, tolerance with his students, encourage the weak of them and develop their minds

Different scholars deal with this context of teachers’ features and qualifications. For instance, Ibn ‘Abd al-Birr says about the best features and ethics of the scholar is to be humble and not impressed or proud by himself (Ibn ‘Abd al-Birr, 1994, 1: 562). Ibn Qudāma al-Maqdisī also emphasizes the distinction between the utilitarian scholars and afterlife scholars, that utilitarian scholars want by their knowledge some life purposes, gain money, high status and flaunts it. He also discusses asceticism, its types, features, virtues, and signs (Ibn Qudāma al-Maqdisī, 1997: 27-30, 266-291, 383-389). Furthermore, al-Zurnūjī mentions that humility is one of the scholars' ethics, but not to the degree of humiliation, and to stay away from arrogance (al- Zurnūjī, 1981: 69). Al-‘Almawī

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also adds that the teacher is considered as a model for the student/learners, that he should be a model in preserving the religion and the rites of Islam (*al-madhāhib*) and the Sunna and have the dignity of morality when dealing with people and should purify himself of bad manners. Al-'Almawī also advises the scholar to continue his diligence, study, research, classification and writing in science (al-'Almawī, 2004: 27-31, 41-42; Ibn 'Abd al-Birr, 1994, 1: 235-298, 488-500; al-Khatīb al-Baghdādī, 1996, 2: 422).

In this context, the contemporary thinker and writer Ahmad Amīn mentions in one of his articles, "Quality not Quantity", citing a narration about renowned scholar Ibn Sina (d. 427 HD/1037 AD). Ibn Sīnā mentions the importance of how to spend the years of life. Moreover, he considers that years of life are measured by the amount of production and reflection, not by the length of years without production. (Amīn, 2012, 1: 15-18).

As for the qualification and authority of initiating teaching, Ibn Jamā'a says that the teacher should not start teaching process without being qualified. This is an important ethic that is characterized by the teacher as an educational leader to preserve religion first and then to preserve prestige and reputation among the people. Because of the importance of educational leadership as the mastermind in the management of the educational process, Muslim scholars stress that anyone who has this position of teaching without being qualified is considered deficient (Ibn Jamā'a, 2012: 70-71; al-'Almawī, 2004: 44). Medieval rulers, and sultans, such as the Mamluk Sultan al-Zāhir Baybars (d. 1277 AD) and Sultan Muḥammad ibn Qalāwūn (d. 1341 AD), emphasized on religious matters in terms of method and application, and they had assigned only those who are eligible.

Medieval sources mention that Sultan Ibn Qalāwūn has dignified the people of science and religious positions, and only assigned those who worth it (al-Shūkānī, 1998, 2: 121; Ibn Ḥajar al-'Asqalānī, 1992, 4: 147). For the sake of qualification, it was customary for a student to receive from his Sheikh/ teacher what was known as the *ijāza*, as a certificate after completing the study of a particular material in a subject, and to be tested and presented in front of him to prove his eligibility (Mahamid & Abu Alhaija, 2021: 35-54; Mahamid & Abu Alhaija, 2022: 131-140; Mahamid, 2013: 301-309; al-'Almawī, 2004: 43-44; Chamberlain, 1994: 87-90; Berkey, 1992: 31-34; 'Isā, 1989, 2: 498-499; al-Qalqashandī, 1987, 14: 364-377).

Scholar's Ethics in Teaching Sessions

Islamic educational scholars show the importance of taking care of the general appearance and sitting of the teacher in teaching sessions in front of his students as a leader, with good clothing, cleanliness, and purity, as Ibn Jamā'a and other Muslim scholars mention, especially in making the intention to spread and teach science and religious benefits. Al-Sam'ānī emphasizes on the appearance of *hadith's* teacher that he should be in the best good-looking and handsome (al-Sam'ānī, 1993: 183-219). The teacher's good-looking in front of students reflects the qualities of leadership in general, as well as prestige, calmness, tranquility, reverence, and humility in front of others (Ibn Jamā'a, 2012: 61-63; Al-Khatīb al-Baghdādī, 1996, 1: 586-641; Al-'Almawī, 2004: 29, 53-54; Mahamid & Abu Al-Haija, 2021: 46-50).

As for teaching methods, they reflect the teacher's leadership position in organizing and controlling session times and stages. According to the educational scholars, a session is divided into three stages:

First Stage: the beginning of the session; mentioning "In the name of Allah, Most Gracious, Most Merciful" and a short recitation from the Holy Qur'an and a prayer (Ibn Jamā'a, 2012: 63-64, 69; al-'Almawī, 2004: 54; al-Sam'ānī, 1993: 272-293; Al-Buṣrawī, 1988: 213).

Second Stage: it is the main section of the lesson, including discussion of the topic, and considering the priority and preference in the educational materials. At this key and important stage of the sessions, al-Sam'ānī emphasizes on teacher's talking about famous scholars and making sure that the reliable material and narrations are correct in accordance with the level of students mentally and scientifically (al-Sam'ānī, 1993: 294-318; Ibn Jamā'a, 2012: 64; al-'Almawī, 2004: 55; al-Khatīb al-Baghdādī, 1996, 1: 662-676). Furthermore, the scholar's ethics in his sessions should not be prolonged and considering the individual differences among students. It is not enough to teach students in order just to gain knowledge, but the teacher needs also to have other methods to examine how well they understand the materials. These teacher's ways and methods of teaching are achieved through dialogue, discussion, research, investigation, and controversy, with the teacher's ethics of dealing with students, that is through encouraging and motivating the learners, with more explanation for those who show deficiencies in understanding. Thus, in managing the discussion and research with students during the lesson, the teacher should be able to know what is going on, as a leader, educator, and counselor. Teacher's duty is to control the educational environment; no one is allowed to encroach during discussion and research, or to show ill-manners with the teacher or with his companions (Ibn Jamā'a, 2012: 66-68, 76-77; al-'Almawī, 2004: 51, 56).

The conclusion can be drawn from Ibn Jamā'a method is to emphasize on the importance of the explanation teaching method as a main factor in the effective educational process. This is an important characteristic of the educational leadership for the teacher first, and then his competence in teaching the materials and how well he makes student understand the lesson and deal with problematic topics.

The final stage, it is the conclusion of the session which is considered as a general conclusion or an indication of the session conclusion by introducing a sermon to finish the session in a literary manner at the end of the research or discussion, as is customary (Ibn Jamā'a, 2012: 65, 69-70; al-'Almawī, 2004: 57-58). While al-Sam'ānī has another way to conclude the session with tales and

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then follow it with poems for entertainment, and at the end of the session he mentions some of phrases of praise and forgiveness from God (*istighfār*) (al-Sam'ānī, 1993: 338-362).

Scholar's Ethics with Students

Islamic education scholars emphasize on the importance of teacher treating his students with kindness, considering their interest of the session. The goal is sincerity in teaching students first, that is to motivate them to seek for knowledge, while informing them of what is stated in the virtue of science and '*ulama*'. This means that the teacher should take care of the student's interests that he should love for the student what he loves for himself, deal with him well, and bear the ill-morals issued by him (Ibn Jamā'a, 2012: 72-73; al-'Almawī, 2004: 45-46; Ibn 'Abd al-Birr, 1994, 1: 476-478).

Besides, the teacher should be kind with his student, in terms of suitability of the required material, good treatment and being patient in simplifying the explanation and performing in a gentle manner, because it has important effects on the student. In fact, a teacher's taking care of teaching process and mentioning the teaching methods, guide us to the importance of teacher's good performance. The use of appropriate methods and means of teaching from the point of view of the Muslim scholar, by depicting the issues, representing them in explaining the lesson, stating the evidence, and clarifying their meanings as it should, helps the unqualified student to understand them (Mahamid, 2011). In this concept, Ibn Jamā'a emphasizes the importance of diversity in teaching methods to clarify and understand things when comparing two or more subjects. (Ibn Jamā'a, 2012: 74-75).

Al-'Almawī adds to the teacher's method what achieved the needs and interests of students in understanding and simplifying material according to their level. These teachers' ethics aim to bring the student to the highest degrees of understanding, assimilation and gaining science. It is important for the teacher to test the students' understanding and competence of what they had learnt (Ibn Jamā'a, 2012: 76-77; al-'Almawī, 2004: 48-49, 51; al-Khatīb al-Baghdādī, 1996, 1: 363-368). Islamic education scholars address many educational contents and concepts in guiding student, and not overloading him. Also, they emphasize on the student's recommendation to be gentle and not overloading or learn what is over his ability to understand (Ibn Jamā'a, 2012: 77-78; al-'Almawī, 2004: 52; Ibn Qudāma al-Maqdisī, 1997: 26).

As for dealing with the students with justice and fair, Islamic education scholars mention that it is an important requirement in the educational process, that motivates positive competition to gain knowledge. Competition is one of the most prevalent means of motivating learners to the activity needed to be learnt and to motivate them to exert effort and work. Ibn Jamā'a believed that when the teacher admires, thanks, and praises the excellent students, he intent to motivate them to learn more and gain from positive aspects. One of the teacher's tasks as an educational leader is, not only teaching students and equipping them with science and knowledge, but also in being an educator, to be interested in monitoring students' conditions, manners, behaviors, and actions to guide them to good manners and ethics. All these ethics aim to achieve students' needs, and for the teacher to be the best guide, and assistant to the students when needed, and helping to serve their religious, educational, and moral interests, especially if it is assistance on seeking for knowledge, where this is one of the best good works. The teacher should check his student's condition even when absent or ill (Ibn Jamā'a, 2012: 69, 79-81; al-'Almawī, 2004: 46-47, 51; Ibn 'Abd al-Birr, 1994, 1: 69-73; Al-Khatīb al-Baghdādī, 1996, 1: 551-561; al-Zurnūjī, 1981: 119-120; al-Qalqashandī, 1987, 11: 245).

It is noted from the above, that the ethics of the Islamic educational leader (teacher or scholar) are mainly focused on the character of humility and honor in dealing with students. The teacher should show the signs of humility with his students by courting and welcoming them, talking, and hearing from them, sitting with and be sociable to them, thus helping to make the educational process work in all its aspects for both the teacher and the student (Ibn Jamā'a, 2012: 84; al-'Almawī, 2004: 47-48).

CONCLUSIONS

In Islamic education, teacher should have the educational leadership ethics in many activities and positions with himself, his students and in his sessions. He should have management, ability, and activity in stimulating students' motivation by considering the individual differences between them, and dealing with them in good manners and elasticity, organizing the lesson and its stages and ways in a smart leadership for control of all aspects of the educational process, whether from the educational material, time and behaviors.

Scholars and intellectual researchers highlighted the teacher's importance of being an example of leadership in advising others in his educational style, which is to have the good morals to be a good model for his students and focuses on the importance of adhering to religious matters in all activities and educational processes, that's for his religious and educational purposes, not only for worldly matters. Through this study, it is possible to conclude and formulate the principles and basics of educational leadership that the teacher should have in the various Islamic sciences, in addition to the statements of historians and scholars describing his leadership features, with its three pillars; personal features (charisma), powers and positions (authority) and knowledge, which can be summarized in the following points:

- Good biography and education, perfection of body and prestige, appearance with reverence, tranquility, piety, pride, solemnity, and humility.
- The abundance of science with its diverse arts, which qualified him to rise in high positions, both religious and scientific.

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- Excellence in teaching methods, preaching, appointments and benefit, which attracted a lot of students, as well as the people of Sufism.
- Exemplary educational leadership in Islam has left a rich legacy of intellectual production in several subjects, including religious, historical and literary, and in the fields of teaching, judiciary (*iftā'*), oratory and Sufi leader (*mashyakhat al-Ṣūfiyya*) and other fields.

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