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**THE IJAZA: EVALUATION CRITERIA AND QUALIFICATION FOR
TEACHING IN ISLAMIC EDUCATION IN MEDIEVAL ERAS**

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ABSTRACT:

This study deals with the educational standards in preparing teachers in Islamic education in medieval Islamic history. It aims to identify the certificates (ijaza) and qualifications of teachers, and the competencies that should be met. The study also clarifies that the teacher is not only a storage of sciences and knowledge rather than is considered a model and leadership figure influencing the learners, their manners, and scientific and cognitive skills.

The study aims to examine the process of teachers' training for getting the necessary ijaza and practice. It also examines the competencies and educational standards on which Muslim scholars considered them as guiding lines in qualifying teachers for Islamic educational thought in various aspects for teaching profession, including: The religious, moral, scientific, professional, physical, and other characteristics.

INTRODUCTION:

The teacher, from the perspective of Muslim scholars, is not only a reservoir of science and knowledge, but also a model, ideal and influential personality in minds of learners; their manners, scientific and cognitive skills. The issue of teacher's preparation, prequalification and training has received great attention in Islamic thought. The teacher has been considered as the key to the educational process and a significant factor for its success and achievement of its goals, as religious and educational leadership, in addition to transmitting of knowledge and information. Therefore, he has received considerable attention in Islamic history of education. The teacher has gained a high and very important position in Islam for religion's concern in education of the Quran and the Sunna (Prophet's tradition). These trends have added

holiness to the education process, that Islamic religion has favored ulama over worshipper and raised their status overall, as "heirs of Prophets".

The ijaza (teaching authorization) has been known as a scientific term used by Muslim scholars since early times, especially when hadith narrators began to classify its narration. Then, the methods and ways of granting ijaza from teacher to pupil, or from ulama to learners have been developed in order to document the Islamic sciences and take care of their validity and accuracy in order to maintain their transmission from predecessors to successors. Hence, Islamic sciences are known in this sense as "al-'ulum al-naqliyya" (transmitted sciences), represented in sciences of the Quran and hadith and other related sciences. Ijaza gives its owner the permission to teach Islamic sciences, which was known in the late middle ages as *ijazalil-tadris wal-ifta'* (authorization for teaching and religious judging).

This study deals with educational standards in preparing teachers in Islamic education and aims to identify the ijaza that qualify teachers and the competencies that should be available in them. The study depends on educational thoughts and views of some medieval ulama and thinkers, such as al-Khatib al-Baghdadi, Ibn 'Abd al-Birr, Badr al-Din Ibn Jama'a and others.

Al-Kuttab Stage as Primary Islamic Education:

Education in Medieval Islam passed through two main stages; primary and higher education. Primary education was mainly based on learning and memorizing the Holy Qur'an, the basics of reading and writing in Arabic language and arithmetic. Some historians, such as Ibn Khaldun, stated that there are differences in the method of primary learning between the Eastern and Western Islamic countries (Ibn Khaldun, vol. 2, 2004: 353-355; Ibn Jubayr, 1984: 244-245; Ibn Battuta, 1985: 93-94). In the Levant and Egypt, this education was usually carried out within an institution called the "al-kuttab" or the "maktab al-sibyan", which was located next to a mosque, in its courtyard, inside or near a madrasa, especially after the spread of madrasas and endowments (waqf). As a large number of madrasas' owners and waqf dedicated al-kuttab near the madrasa to serve children or orphans as a charity, such as the Dulamiyya and Sabuniyya madrasas in Damascus (al-Nu'aymi, vol.1, 1981: 9-10, 15).

The primary education of children was sometimes conducted by private teachers whether in teachers' houses or in students' houses. Those teachers were known by different names and surnames depending on their specialty and work. One of them was known as "al-mukattib", who taught the basics of Arabic reading, writing and calligraphy. Although the general name of those teachers was known as al-mu'addib (instructor), his primary function was to focus on disciplining children. Really, there were other titles known to teachers at the primary level, such as al-muqri' (the reciter), who taught the Holy Qur'an and its recitation, and the al-hasib (arithmetician) who teaches the basics and principles of arithmetic. For example, Sheikh Jamal al-Din Yusuf al-Busani (d. 796 AH/1393 AC) was called the al-muqri' and the al-mu'addib, who specialized in teaching the Qur'an for the dignitary's sons in Damascus (Ibn Qadi Shuhba, vol. 3, 1977: 537).

Using private teachers at that stage of education for boys was, basically, for a class of wealthy dignitaries and ulama, who were interested in choosing good teachers for their children of good reputation and experience, moral, reliable and faithful. The Judge Amin al-Din al-Ashtari al-Halabi (d. 681 AH/1282 AC), for example, taught boys who were sent to him by Sheikh Muhyial-Din al-Nawawi in his house in Damascus. Ibn Kathir said in this context: "Sheikh al-Nawawi praised Judge Amin al-Din al-Ashtari and sent boys to him

forreading and learning in his house for his honesty, care and religion" (Ibn Kathir, vol.13, 1988: 300; al-Nu'aymi, vol.2, 1988: 141).

On the other hand, some dignitaries and scholars invited private teachers in their homes to teach their children, for example Sheikh Safiyal-Din Ahmad bin al-Hariri (d. 757 AH/1356 AC) was taught by a teacher of arithmetic "hasib" who was invited by his father to his home (Ibn Hajar al-'Asqalani, vol. 1, 1993: 279-280). Another example of Sheikh Shihab al-Din al-Zuhri al-Biq'a'i (d. 795 AH/1392 AC), who taught theulama's sons in Damascus, as the sons of Sheikh Fakhr al-Din al-Masri and the judge Baha'al-Din Abu al-Baqa' (al-Nu'aymi, vol.1, 1981: 370).

Thestages of primary educationin "al-kuttab" or in special and higher education were notlimited in time or age, but the primary education usually continueduntil the learner reached puberty. The primary education provided the learners with a variety of skills; the most important of themwas the ability to read and write, then completing the recitation or know the Qur'an by heart with what so-called "khatm al-Qur'an" (completion of reading the Qur'an).The historian Shams al-Din Ibn Tulunhad finished khatm al-Qur'anin Damascus at age of seven (Ibn Tulun, 1996: 28).

For instance, Kamal al-Din 'Umar ibn al-'Aadim (d. 660 AH/1261 AC) was anexample of the education stages that the learnerpassed on, when he began his education in al-kuttab at the age of seven, where he learnt the skills of Arabic writing.Then, he finished reading theQur'an at the age of nine. At the age of fifteen, his father took him to Jerusalem to study by the city'sscholars, which wasconsidered an advanced stage in obtaining education and specialization (al-Tabakh, vol. 4, 1989: 445-446).Ibn al-'Adim had heard from many scholars, from al-Kindi in Damascus, Ibn Tabar zad, and from others in Baghdad, Jerusalem and other places. He wrote useful chronicle about Aleppo in forty volumes, and he had a good knowledge of the hadith (Ibn al-'Imad, vol. 7, 1992: 625-626;Ibn Kathir, vol. 13, 1988: 236).

Finishingthe Qur'an learning at this stage usually marked the end of the primary education in the al-kuttab, after that the students could choose a sheikh (teacher) to continue their studies for higher education and specialization. The ages of the students who finished this stage of theQur'an varied between one student to another, depending on the student's intellectual ability and talents. For example, the historian Mujir al-Din al-'Ulaymi al-Maqdisi had completed studyingthe Qur'an at the age of ten by Sheikh 'Ala'al-Din 'Ali Al-Ghazzi in the kuttab inside the al-Nazir gate in al-Aqsa Mosque in Jerusalem,then,he began to study the hadith (al-'Ulaymi, vol. 2, 1988: 237).Also, Taj al-Din Zayd bin al-Hasan al-Kindi (d. 613 AH/1216 AC) who was knownofhisknowledgein Arabic language, he had finished studying theQur'an at the age of ten, then he moved to study the hadith and Arabic language, which he excelled in its specialties. Al-Kindi first grew up in Baghdad before moving to Egypt and the Levant, where he was frequented in Damascus by the sons of Sultan Salah al-Din al-Ayyubi, including al-Afdal, his brothers al-Mu'azzam'Isa and his brother al-Muhsin (Ibn Kathir, vol.13, 1988: 71-72; al-Nu'aymi, vol.1, 1981: 483-484).

The Transition to Higher Education:

Higher education usually hadlasted from five to ten years after al-kuttabstage (Abd al-Mahdi, vol.2, 1989: 561-562).Differences in the ability and talents of students, economic status of the family, and other conditions, had affected the length of studying period. Actually, some students had continued into higher education because of inner desire to study and in-depth learning in different subjects.Ibn Jama'a believed that the student should start his studies for

higher education at earlier age; this is the right age to acquire knowledge strongly and seriously. He also added that the student must first learn the most important and easiest subjects, and then move on to other subjects (Ibn Jama'a, 2012: 64-65).

In fact, Taqiyyal-Din Ibn Taymiyya (d. 728 AH/1327 AC) is an unusual example in getting the ijaza of teaching at an early age before the age of twenty. He had begun his higher education at an early age and got the ijaza in Islamic jurisprudence (fiqh) and studied various subjects, such as the origins of religion (al-'usul), Arabic language, explanation of the Qur'an, arithmetic, algebra and other rational sciences. Al-Nu'aymi said about him: "... he had qualified to fatwa and teaching when he was less than twenty years old..." (al-Nu'aymi, vol. 1, 1981: 76-77). Many examples can be given, such as Shams al-Din Muhammad Ibn Ibrahim al-Adhru'i (d. 712 AH/1312 AC), who studied the fiqh and Arabic grammar in his village (Adhru'at), then he moved to Damascus before the age of twenty and specialized in Qur'anic studies at the Umayyad Mosque and graduated from it within a short period of less than six months (al-Nu'aymi, vol.1, 1981: 534, 559; Ibn Kathir, Vol.14, 1988: 79). Also, there are a lot of examples of students who finished this stage at an early age, then became senior ulama, such as Fakhr al-Din al-Masri (d. 751 AH/1350 AC), who left Egypt to Syria (al-Sham) in 702 AH/1302 AC at an early age and studied Arabic language and Islamic jurisprudence in Damascus by senior ulama, such as Ibn Qadi Shuhba and Sheikhal-Fazari, and he also studied several subjects by Ibn al-Zamalkani (al-Nu'aymi, vol. 1, 1981: 247-248).

In addition, Salah al-Din Khalil Ibn Kikaldi al-'Ala'i (d. 761 AH/1360 AC) had finished higher education at an early age, where he had finished learning the Qur'an in al-kuttab in 703 AH/1303 AC at age of nine, then he had completed studying the hadith in Sahih al-Bukhari directly at the same year. In the year of 704 AH/1304 AC - a year later, he began to study Arabic language, fiqh and other sciences. Furthermore, in 711 AH/1311 AC, at the age of seventeen he began to deepen and specialize in the science of hadith and its narration. Then, in 718 AH/1318 AC, Ibn Kikaldi was appointed to the profession of teaching hadith (riwaya) at the al-Nasiriyya madrasa in Damascus, later, he taught in several madrasas, such as al-Asadiyya in Damascus and al-Salahiyya in Jerusalem (al-Nu'aymi, vol. 1, 1981: 60-62; Ibn Hajar al-'Asqalani, vol.2, 1993: 90-92).

Economic status of family, geographical location and students' travelling were factors affected students at the stages of their studies. Some students were supported by parents, received the necessary help with tuition and graduated in a short period, while others continued their education after a separation for years. Taj al-Din Abd al-Wahhab al-Subki (d. 771 AH/1369 AC) as an example for those who received support and assistance from their parents, he travelled from Egypt to Damascus with his father in 739 AH/1338 AC when he was twelve years old, he learnt from his father and several ulama in Damascus and received the ijaza for teaching and fatwa before the age of eighteen (al-Nu'aymi, vol.1, 1981: 37-38; Ibn Tulun, vol. 2, 1981: 501-502). On the other hand, Sadr al-Din Sulyman ibn Khatib Darayya (d. 725 AH/1325 AC) in Syria (al-Sham), represented the other type of students who completed their studies late because of their difficult conditions that force them to postpone their higher studies. He had studied the Qur'an in the madrasa al-'Umariyya in Damascus and returned to Darayya in 667 AH/1268 AC at the age of twenty-five, then he returned to Damascus and studied by Sheikh Muhyi al-Din al-Nawawi (d. 677 AH/1278 AC) (Ibn Hajar al-'Asqalani, vol.2, 1993: 165).

Various sources indicate that differences in the level of study achievement were taken into account. In general, students in madrasas of the waqf, at the stages of higher education were divided into two main classes; "beginners" (al-mubtadi'un), who were at the beginning of

their higher education, and "graduators" (al-muntahun), who were at their last stages of education. This division was aimed at creating a homogeneous student class, either by the type of material studied or by the level and educational ability of students, not by age group (Ibn Jama'a, 2012: 72-79). For example, in Mamluk Damascus, al-Zahiriyya madrasa had thirty students studying the fiqh, who were classified into two groups: "higher" (al-a'la) and "lower" (al-adna). These groups differed not only in the level of education, but also in the level of jiraya (grants) they received, with each upper-level student receiving 20 dirhams per month while the lower-level student receiving only 10 dirhams (Dahman, 1982: 119, 126).

According to the waqf of Tankiz, the Mamluk governor of Damascus, the same approach was noticed that the students of the al-Tankiziyya madrasa in Jerusalem were distributed into three levels: beginners, intermediates and graduators, with variations in their Jamikiyya (expenses) from endowments. Moreover, the time limit was four years for the Islamic jurisprudence students to finish their studies at the madrasa (Mahamid, 2009a: 134-135; al-'Asali, vol. 1, 1983: 113). This division of education was also followed among students in Baghdad's madrasas at that period (Makdisi, 1981: 171-180). Through Tankiz endowment, it can also be understood that the fiqh students were at two levels, "al-mutafaqqiha/beginners" and "al-fuqaha'/jurists, according to studying progress. al-mutafaqqiha was the first group who has just begun their study of jurisprudence, while the second group (al-fuqaha') was at advanced stage in graduation and getting the ijaza. Al-Qalqashandi (d. 821 AH/1418 AD) states that the title of "faqih" was previously an indication of the jurisprudence student, as called by the teacher in al-kuttab. But in his era, this title began to be used for scholars, specialists in jurisprudence and Judiciary, in some Muslim countries such as the Maghreb (al-Qalqashandi, vol. 6, 1987: 22-23).

Ibn Khaldun showed the differences between the Islamic countries in the second stage, that was the higher education and specialization, especially in the Islamic Maghreb and Andalusia. Ibn Khaldun mentions in al-Muqaddima:

"... the witness of this is that the period assigned to the students in madrasas was sixteen years in al-Maghreb, and five years in Tunisia. This period according to tradition was the least that a student of science could obtain his aims of learning. In the Maghreb, this period was increased because of the difficulty and the lack of educational quality. As for the people of Andalusia, their interest in education was missed and their care of science decreased because of the decline of Islamic Civilization two hundred years ago, and the only remains of science were only the art of Arabic and literature ..." (Ibn Khaldun, vol. 2, 2004: 168).

Granting Ijaza: Its Qualifications and Types:

The historian al-Qalqashandi listed many kinds of ijaza for Fatwa, teaching, narration, book reviews, etc. (al-Qalqashandi, vol. 14, 1987: 364-382). That means the owner of such ijaza should be a teacher or a judge. Anyone who has obtained ijaza as a degree in reciting the Holy Quran or narrate the hadith or a book in religious sciences, becomes one of the ulama and scholars in these sciences, with differences in status, fame and application of those sciences and contribute to the transmission and dissemination among people. Furthermore, ijaza, with its types and names, is a gain that can be obtained by many people, but its owner's eligibility connects to the continuity and application of his science ('ilm), expanding the intellectual capacities of science and getting more knowledge from senior ulama, who are known with the title "al-rihla" (who students travel to them from afar for studying and getting ijaza).

Participation in ‘ilm (Islamic science) and knowledge after achieving ijaza, required using fair scales to distinct the right and trust scholars from others, including observation and building trust with others, such as students and ulama to gain high position in the right opinion, ethics and good behavior. Not every student who gets the ijaza will be eligible to perform this science he has. A hadith of the Prophet says: “khayrukum man ta‘allama al-‘ilm wa-‘allahahu” (The best of you is he who learns the ‘ilm and teaches it). Al-Tirmidhi has narrated in this context: “Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it” (al-Tirmidhi, vol. 4, 1996: hadith 2656: 393). As well as, throughout the history of the Islamic civilization, it is noted that granting of ijaza has passed through several developments between the strict and leniency. The ijaza has taken various forms, and known by different names, such as “ijaza ‘amma” (general), “ijaza khassa” (special/personal), “mushafaha” (verbal ijaza), “istid‘a” (summoned ijaza) and other names. Ibn Jama‘a asserted that no one comes to teach before being qualified for this position, saying: “that don’t teach others if you aren’t competent and don’t tell the lesson from knowledge that you don’t know...” (Ibn Jama‘a, 2012: 70).

Ibn Khaldun gave great importance for student’s interest of journey to seek knowledge and accompany famous ulamato get knowledge and ijaza from them. He also emphasizes that the knowledge formation skills when the student meets variety of ulamato take as much as from their knowledge and learn about their methods of teaching. The more scholars’ numbers, the student’s merit and efficiency with the acquisition and entrenchment of science increase, and he works on its preservation and application. In this context Ibn Khaldun says: “...meeting ulama and the variety of sheikhs are useful in distinguishing the conventions that a student realizes about the differences of their ways, the journey is essential in seeking for knowledge to gain benefits and perfection by meeting and talking to scholars...” (Ibn Khaldun, vol.2, 2004: 358).

Before the establishment of modern institutes and schools, the degree of ijaza was considered to be a personal certificate that was granted to students by their teachers, not by the educational institution in which they studied, it is recognition of the student’s completion study of a particular subject or book. In the Islamic countries, there has been semi-consensus about obtaining the ijaza as recognition for finishing and mastering an educational material, despite differences in methods of obtaining it. Actually, various studies about the history of Islamic education in different Muslim countries show similarity in the way of granting of ijaza from teacher to student. However, notable differences among modern historians regarding the way of granting the ijaza, whether it was granted after the student’s achievement test or without it. George Maqdisi stresses that the ijaza is a formal process that granted after an oral or written exam. Whereas Serjeant in his research believed that ijaza is a personal recognition from teacher for student who completed his subject’s study, as a result, ijaza is granted to the student without an examination of his achievements (Serjeant, 1980: 83-84; Maqdisi, 1981: 171; Chamberlain, 1994: 88).

Despite these claims and explanations about the ijaza, much information can be obtained from studying scholars’ biographies from Bilad al-Sham (Syria) during the Ayyubid and Mamluk periods, proving that most students received ijaza after examining the studied material, which was conducted in different ways. The explanation for the claiming that students got ijazas without evaluation may be due to the confusion that occurred in granting the ijaza during that period. Some young students, who did not deserve ijaza, had received it through requests from intermediaries, parents of students, or acquaintances to obtain ijaza for their children despite being young, which was known as “istid‘a” (summons). This method

of granting ijaza gave a negative impression about granting it and let some modern historians to generalize this phenomenon (Mahamid, 2013: 301-309; Berkey, 1992: 31-32).

The methods used by students to achieve obtaining ijaza differed. Presentation (al-'ard) method was the most common to be considered as a method of examination and evaluation. This highlighted the knowledge of the materials the student learnt, acquired and presented in front of the teacher. The confident student sought to present his knowledge in front of his teacher, and to demonstrate his ability and talents to read, understand and explain the material presented (Badr, 1989: 457-460; 'Isa, 1989: 498-499). This way of presentation (al-'ard) proved his worth and eligibility for having the ijaza from the examinee teacher. An example was provided by Shams al-Din Muhammad al-Ba'li, known as Ibn al-Aqra' (d. 800 AH/1397 AC), when he presented the material and books in front of his Sheikh Shihab al-Din Ibn Hijji. Ibn al-Aqra' came from Ba'labek to Damascus and presented a large amount of material from various books orally to Ibn Hijji to get ijaza. The historian Ibn Qadi Shuhba called this method of presenting materials and books as an exam like what was common in his time, where he says: "... He offered his kept knowledge from these books to Ibn Hijji as an exam as common (imtihan 'ala al-'ada)..." (Ibn Qadi Shuhba, Vol. 3, 1977: 687).

This process of presenting a particular material or book in front of the teacher, in order to get the ijaza, usually began from the initiative of the student who considered himself qualified and ready for this presentation. The student chooses teachers whom he wants to present his knowledge of the material and receives the ijaza from them. Often, the teacher chooses certain chapters of the book to examine the student and make sure that was proficient in understanding them and that he was eligible for getting the ijaza (al-Qalqashandi, vol. 14, 1987: 369-373). Furthermore, the case mentioned by Ibn Khatir in Sha'ban 763 AH/June 1362 AC proved that the presentation method was considered an exam in that period. Badr al-Din Muhammad ibn al-Sharishi (d. 770 AH/1368 AC) presented a great deal of material from various books in front of the most prominent ulama and notables in Damascus, including 'Imad al-Din Ibn Kathir and Salah al-Din al-Safadi. Ibn al-Sharishi proved his competence and oral knowledge of various poetic poems from more than forty books. This examination/presentation was started by Kamal al-Din Ibn Al-Sharishi, the father of Badr al-Din, who was also a senior scholar in Damascus (Ibn Kathir, vol. 14, 1988: 295-296; Ibn al-'Iraqi, vol. 1, 1989: 83; al-Nu'aymi, vol. 1, 1981: 163). In fact, many examples of presentations can be mentioned as an exam for obtaining ijaza from various ulama. For example, Mujir al-Din al-'Ulaymi got ijaza in Jerusalem in 866 AH/1461 AC, when he was six years old, then, he got second ijaza in 873 AH/1468 AC, when he was thirteen years old (al-'Ulaymi, vol. 2, 1988: 189, 203; al-Najdi, 1989: 212-213).

The number of ijaza that students got indicated the abundance of their knowledge, especially if these certificates were from famous ulama. For example, Taqiyyal-Din Sulayman bin Hamza al-Maqdisi (d. 715 AH/1315 AC) had many scientific achievements. He actually learned and heard from about one hundred sheikhs, and got ijaza from more than seven hundred ulama, as well as 'Alam al-Din al-Birzali (d. 739 AH/1338 AC) who got a sufficient scientific knowledge from many senior ulama (al-Nu'aymi, vol. 2, 1988: 35-36; al-Nu'aymi, vol. 1, 1981: 112; Ibn Hajar al-'Asqalani, 1993: 237-238). While Shams al-Din Ibn Tulun was rich and prominent in collecting ijaza-s in several subjects. He got ijaza through his learning of jurisprudence (fiqh), Arabic language, hadith and reciting the Qur'an, and he got many ijaza-s in rational sciences. One of the famous presentations made by Ibn Tulun in front of various ulama was in Damascus in 894 AH/1489 AC (Ibn Tulun, 1996: 25-55, 29-31). Another example is al-Qalqashandi (d. 821 AH/1418 AC), who documented the text of the ijaza obtained from Sheikh Siraj al-Din 'Umar Ibn Al-Mulaqqin (d. 804 AH/1401 AC) in

Alexandria. Al-Qalqashandi was authorized through the ijaza to teach the Shafi'i School of law (madhhab), and to give fatwa to whom he asked for, whether it is written or oral, according to the requirements of the Shafi'i madhhab. This ijaza was given for him because of his wide knowledge, religion, honesty, and his sufficiency (al-Qalqashandi, vol. 14, 1987: 365-368).

The ijaza was not limited to religious sciences, but also of natural and experimental sciences as needed. For example, Ibn Abi 'Usaybi'a mentions that after the death of a commoner due to an error from a physician in Baghdad, the Caliph al-Muqtadir imposed on the physicians to pass an exam by the highest physician Sinan ibn Thabit and give his ijaza for them (Ibn Abi 'Usaybi'a, 1965: 302). Thus, the method of presentation to get the ijaza in other sciences such as medicine and philosophy, indicated the mixing of different teaching methods in all sciences in the late Medieval Islamic era. So, when these students saw themselves ready to present their knowledge of the material, they presented it in front of well-known teachers in order to get the ijaza, as the example of Mu'ayyad al-Din Muhammad al-Muharith al-Muhandis (d. 599 AH/1202 AC). He had written down various books on philosophical sciences and medicine like the works of the famous Greek scientist Galenus. Mu'ayyad al-Din presented his knowledge in front of Abu al-Majd Muhammad Ibn Abi al-Hakam, who gave him ijaza by writing his notes at the end of these books (Ibn Abi 'Usaybi'a, 1965: 670). Sometimes, some talented students presented various books including different sciences, such as Kamal al-Din Muhammad al-Safadi, who presented a book in Dhu al-Qi'da 901 AH/August 1496 AC, which was written by his father and includes ten different sciences (al-Busrawi, 1988: 179).

In addition to the presentation method, which was usually conducted as an oral exam, some teachers used the written exam method to test students through realistic questions that the students were asked to answer and write their opinions. For example, Badr al-Din Hasan bin 'Ali al-Ramthawi (d. 800 AH/1397 AC), who completed his studies at al-Shamiyya al-Barraniyya madrasa in Damascus after the year of 750 AH/1349 AC, was asked to answer questions as an exam. Shihab al-Din Ibn Hijji also had written questions as a test for his students in 785 AH/1383 AC, as a teacher in the same madrasa (Ibn Qadi Shuhba, vol. 3, 1977: 107-108, 675).

The method of hearing hadith was not only a way of study, but also it was considered as a method of granting ijaza, as historians distinguished between the types of heard ijaza in hadith and those in other sciences mentioned earlier. In fact, the active participation of the student in the lessons of hadith, whether it was in hearing the material from the teacher, or just attending the lessons and writing down the hearing hadith, was a kind of heard ijaza. The participants' students wrote their names on the teacher notebooks to distinguish between the participant and absence ones, which ensured the eligibility of the student to be considered among the listeners of lessons that deserve getting the ijaza and appreciated by the teacher. Shihab al-Din Ahmad Ibn al-Shihna (d. 730 AH/1329 AC), one of the ulama of Syria, was considered as an example to highlight the importance of hearing, especially from the famous hadith's sheikhs and narrators. Ibn al-Shihna was not known among the narrators of the hadith, although he received about a hundred ordinary ijaza-soft various topics. But when his name appeared in the attendance records of both sheikhs (teachers) Ibn al-Latti and Ibn al-Zubaydi in Damascus, his status was enhanced because of the recognition of the hadith narrators that he had heard from them (Ibn Tulun, vol. 2, 1981: 412-413). In this context, the Judge 'Ayyad mentions that giving (munawala) some of the sheikh's written speech to student and his permission to narrate was considered one of the highest degrees of ijaza (Ibn 'Ayyad, 1970: 79).

Recently, there has been an increase in studies focusing on the role of women in Islam in narration of hadith, education and getting the ijaza in the middle ages. For example, Asma Sayeed provided an important research about Muslim women and their role in transmitting religious sciences in Islam, in particular the hadith from the beginning of Islam to the early Ottoman period. Her research also discussed the debate about women's rights in this field in modern times (Sayeed, 2013: 213; Alwani, 2013: 45-58; al-Jumani, 2018, 93).

Many examples of those women were included in the biography of "Siyar A'lam al-Nubala'" of Al-Dhahabi, such as: Safiyya bint 'Abd al-Wahhab al-Qurashiyya al-Zubayriyya (d. 646 AH/1248 AC). She was an effective perennial scholar (shaykha), intended by students and she gave ijaza for many students who became famous scholars in hadith narration and teaching. The historian al-Dhahabi mentions that her father did not allow her to hear the hadith, but her uncle 'Umar bin 'Ali gave her the ijaza, so she narrated from some other famous scholars of the hadith (al-Dhahabi, vol. 23, 1985: 270).

Although there are many examples of some women who had distinguished in this field of hadith and its narration since the early period of Islam, such as 'Aysa (the Prophet's wife) and some women from the companions of Prophet Muhammed, but this role of women declined later, especially in the third and fourth Hijri centuries (9th-10th AC). But later, due to the revival of Sunna, it can be noted that there was an increase in women numbers in narrating the hadith, with the spread of madrasas and other various institutions after the fifth Hijri century (11th century AC). So, many women had wide knowledge and science and they got ijaza from their fathers or famous scholars. As a result, this class of scholars had spread in various Islamic cities, especially in the Ayyubid and Mamluk eras, then in the Ottoman period.

Ibn Hajar al-'Asqalani mentions biographies of a large number of women, totaled 1,522 scholar women of hadith, and assigned a volume for them (Ibn Hajar al-'Asqalani, vol. 8, 1995; Ibn Hajar al-'Asqalani, vol. 3, 1992: 220-228; Ibn al-'Imad, vol. 8, 1992: 169; al-Maqrizi, vol. 2, 2002: 56-57, 82, 90-94, 200-206; vol. 1: 397-398). An example of those women is Sitt al-'Arab, the daughter of 'Ali ibn 'Abd al-Wahid al-Maqdisiyya al-Salihiyya (d. 767 AH/1365 AC) the granddaughter of Ibn al-Bukhari. She attended a lot of her grandfather's lessons when she was three years old. Another example, Sitt al-Rakb, the daughter of 'Ali bin Hajar (D. 798 AH/1395 AC), the sister of Shihab al-Din Ahmad ibn Hajar al-'Asqalani. She was given ijazas by seventy one ulama from different countries in one year, including Sheikhs of al-Haramayn al-Sharifayn, Aleppo, Damascus and Egypt, so she became skilled and qualified (al-Maqrizi, vol. 2, 2002: 93, 94). Furthermore, one of those women who are famous in the field of education and narration was Shaykha Maryam (d. 805 AH/1402 AC), granddaughter of the son of the chief Hanafi judge in Damascus Shihab al-Din ibn al-Adhru'i. She had been given prestigious designations that indicated its scientific status, such as "al-rihla" and "al-musnida" (al-Maqrizi, vol. 3, 2002: 469-470).

By examining some of the ijaza-s' documents of some women and other sources, it is noticed the importance and high ranking of those women in hadith narration. The example of Shaykha Zaynab, the daughter of 'Abd al-Rahman ibn al-Hasan al-Jurjani al-Naysaburi (d. 524 -615 AH/1130-1218 AC), who granted ijazas of hearing hadith (sama'). Shaykha Zaynab was one of the hadith narrators called with respectful names "al-Hurra/free", "al-'Alima", "al-Fadila", "al-Muhadditha/narrator" and "al-Jalila". She was born in Naysapur, then she joined famous scholars to learn the hadith and get ijaza. Then, many ulama and high officials learnt from her (al-Jumani, 2018: 81; Ibn al-'Imad, vol. 7, 1991: 113-114; al-Nu'aymi, vol. 1, 1981: 581-582; al-Dhahabi, vol. 23, 1985: 270).

From the various surnames and concepts used in the method of granting ijaza, different types of ijaza can be sorted out, some of them were given orally to their owners, but most of them were granted in writing. After hearing the material of hadith, the teacher gives his student an oral permission to teach the material which he had heard from him, or all the material in which the teacher had specialized. Therefore, some concepts and terms that reflected the diversity in granting "ijaza" can be distinguished, which denoted the various methods which "ijaza" was granted by, such as: "ajaza", "ajazahu mushafahatan" (verbal ijaza), "ajazahu istid'a'an" (Summoning ijaza), "nawalahu" (gave him) "adhina lahu" (authorized him), "arada 'alayhi" (presented for him), "kataba fi 'ardihi" (wrote in his presentation), "kataba khattahu" (wrote by his handwriting), "sami'a 'ala" (heard on), "qara'a 'ala" (read on) (Ibn 'Ayad, 1970: 61-168; Chamberlain, 1994: 87-89). For example, the historian Ibn Tulun received various verbal ijaza-s from ulama in Damascus, such as Sulayman bin Sadaqaal-Mardawi after hearing the hadith book "Sahih al-Bukhari", and from Ghars al-Din Khalil al-Fardisi (d. 902 AH/1496 AC), who granted Ibn Tulun verbal ijaza to teach all the materials he had learnt (al-Najdi, 1989: 164-165, 172-173).

Usually, the written ijaza appeared at the end of the book or article (pamphlet) that provided to the teacher, which the student had written down, memorized and presented to the teacher as an exam, such as the ijaza given by Sheikh Sharafal-Din bin Abi 'Asrun (d. 585 AH/1189 AC) to his pupil Salman bin Fadl Allah, in Sha'aban 509H. in Aleppo (al-Nu'aymi, vol. 1, 1981: 402). For writing and editing ijaza, there were skilled specialists in Arabic language and its branches of expression, and beautiful calligraphy, in addition to sufficient knowledge of religious sciences. Abu Ja'far Ahmad al-Ra'ini (d. 744 AH/1343 AC) had practiced those skills with his nice calligraphy and Arabic knowledge and jurisprudence sciences (Ibn Hajar al-Asqalani, vol.1, 1993: 253; Al-Jumani, 2018: 72-83)

Granting ijaza after the submission of a written request from the student, or from another person on behalf of student, is written and given by the Sheikh to the student in response to his request. This type of ijaza was known as summoning ijaza (istid'a'), which the student gets an endorsement for the ijaza from the Sheikh/teacher without studying with him, or without attending his lessons (halaqa). These requests were usually made by famous ulama and religious parents on behalf of their children. In many cases, the summonses were made by teachers on behalf of their students to obtain ijaza from other senior renowned teachers with highly status in law science. For example, al-Qasim Ibn 'Asakir al-Dimashqi (d. 600 AH/1203 AC), at age of three, received many ijaza-s from famous ulama from Persia (Khurasan) and Iraq, through the mediation of his father for his fame in Syria. His father, Abu al-Qasim 'Ali Ibn 'Asakir (d. 571 AH/1176 AD), was nicknamed the "Imam/sheikh", "Allama/great scholar", "al-Hafiz al-Kabir/great narrator" and "Muhaddith al-Sham/Narrator of Syria". Abu al-Qasim Ibn 'Asakir is the author of the book "Tarikh ibn 'Asakir" (The History of Ibn 'Asakir), which is known as "The History of Damascus". In the biography of Abu al-Qasim Ibn Asakir, al-Nu'aymi says: "he travelled to many countries, collected and wrote a lot in Iraq, Khurasan, Isfahan and others, and collected forty "buldaniyya" book of hadith in which the author lists the towns to which he travelled. He described these towns and narrated some hadiths which he learnt in each one. Moreover, the number of his sheikhs was one thousand and three hundred male ulama and eighty female sheikhs. He wrote history books such as the history of Damascus that included eighty volumes..." (al-Nu'aymi, vol. 1, 1981: 100-102). Also, Sheikh Shams al-Din Muhammad al-Ja'bari (d. 749 AH/1348 AC) also received many summoning ijaza on this approach from several ulama mediated by his father, who was the Sheikh of the Mosque al-Ibrahimi in Hebron (al-'Ulaymi, vol.2, 1988: 154-155).

In fact, granting a summoning ijazabecame more common in the Mamluk era, when there were troubles in educational systems and corruption spread in madrasas endowments. From many biographies of ulama, it is apparent that getting ijaza in this way was widespread, while the students who were granted these ijaza still children. For example, Taqiyyal-Din Ibn Rafi' al-Salami (d. 774 AH/1372 AC) received ijaza in his childhood from the Egyptian scholar al-Dimyati through the mediation of his father before moving from Egypt to Syria (al-'Ulaymi, vol.2, 1988: 94). This method highlights the relationship of intimacy and mutual trust between ulama who granted ijaza and the mediator of its request. The application made by educated parents or scholars on behalf of their children or young students was a kind of guarantee for granting ijaza for those children. Some applicants of summons ijaza used their presence in distant and remote places to obtain such ijaza for their young children before returning to their countries. Others also used the time to obtain ijaza for their young son or pupil from famous and elderly scholars before death to gain their fame and reputation through ijaza. The example of Ibn 'Asakir, mentioned earlier, in obtaining ijaza from ulama of Khurasan and Syria in 530 AH/1136 AC for his young son Qasim, who was in Damascus at the time, is a typical example of obtaining such kind of ijaza.

Granting ijaza through a mediator without the actual or active study at the Sheikh-teacher, created a negative impression in the Mamluk era in most cases of this phenomenon. This had led some contemporary researchers to claim that most ijazas were granted without evaluation exams for the students. Ibn Tulun is an example of obtaining such kind of ijaza, when he was young and without his knowledge showed the widespread chaos in granting ijaza in the Mamluk period. Besides, Sheikh Jamal al-Din bin al-Mubarrid got ijaza for Ibn Tulun from 'Abd al-Karim bin Yusuf al-Dhahabi (d.897 AH/1491 AC) despite the young age of Ibn Tulun, and without knowing the material. In this context, al-Najdi mentions that Ibn Tulun says: "... My name was written in the class but as a child I didn't know these lessons and materials..." (al-Najdi, 1989: 242-243). Many examples can be given of those who got "summons ijaza", such as Shihab al-Din Ahmad al-'Ajluni (d. 780 AH/1378 AC), Badr al-Din Khalil al-Nasikh (d. 798 AH/1395 AC) and many others (al-Qalqashandi, vol.14, 1987: 374-377; Ibn Hajar al-'Asqalani, vol. 2, 1993: 93; al-Najdi, 1989: 77).

The texts of the ijaza usually included various details that give a clear recognition and certification by the teacher to the student indicating the reasons and conditions for granting. The teacher mentioned some details within the ijaza, such as the student's name, surname and parentage, year of birth, level of education, study received from the teacher, and his eligibility and qualification for jobs and positions relevant to the subject. At the end of the ijaza, the sheikh/teacher indicates his name; date of birth and the names of his great teachers, as well as the date of writing the ijaza. (al-Qalqashandi, vol. 14, 1987: 365-382; Ibn Tulun, 1996: 28-55; al-Najdi, 1989: 371-372; al-'Urdu, 1992: 153-154)

Through research and discussion on ijaza, it can be classified into two types: "khassa" (special/personal) and "amma" (general). Special ijaza included a particularly specific authentication, whether it was for a particular student, or for any type of specific material or book. In contrast, the general ijaza included definitions of materials' types or the names of students eligible for ijaza. Therefore, scholars had held that the personal ijaza had higher eligibility than the general ijaza (al-Khatib al-Baghdadi, 1972: 480, 492). However, it turned out that some of the students who received a general ijaza had become famous and were at a high level in educational and religious fields, such as 'Abd al-Mu'min al-Dimyati (d. 705 AH/1305 AC) who received a general ijaza from Sheikh Mu'ayyad al-Din al-Tusi (Ibn Hajar al-'Asqalani, vol. 2, 1993: 417). In addition, Mujir al-Din al-Hanbali al-'Ulaymi also

received personal and general ijazas at al-Aqsa Mosque in Jerusalem (al-Quds) from Sheikh Shihab al-Din Ahmad al-'Umayri al-Shafi'i (Al-'Ulaymi, vol. 2, 1988: 203).

Granting ijazato students as a teaching certificate or confirmation to allow the student to be a jurist and to get religious ruling (ifta'), especially students of religious jurisprudence, is at a higher level than other ijaza. As it can be seen from the information contained in various scholars' biographies, this ijaza can be considered as a professional qualification that gave its owners official eligibility to obtain various positions to teach in madrasas or hold lessons (halaqa) in mosques, which continued in their role as educational institutions in addition to their religious role of worship (Mahamid, 2009b), or hold positions in the ifta', judiciary and other religious functions.

George Maqdisi believes that obtaining a teaching and ifta' ijaza was a higher goal for students, as they saw it as a key for achieving high ranking positions in various teaching and religious positions (Maqdisi, 1981: 147-152, 270-272; Chamberlain, 1994: 88; Berkey, 1992: 31). From the biography of Shams al-Din al-Sanadiqi, I understood that such ijaza was granted to the student after proving himself in literary work in writing and authorship. When al-Sanadiqi finished his studies at al-Aminiyya madrasa in Damascus, he sought to join the ifta' class at the al-Shamiyya madrasa. However, his ambitions faced difficulties on the part of Judge Shihab al-Din al-Zuhri, who gave him a condition for his acceptance in this category by writing an essay on any religious topic, in order to examine and check his qualifications, talents and proficiency. So, al-Sanadiqi presented a volume that he had composed and collected in the subject of jurisprudence and presented it to al-Zuhri (al-Nu'aymi, vol. 1, 1981: 338).

Ulamas were keen to grant ijazato fatwas and teaching in the most justified ways because of their importance in matters of religion, whether in jurisprudence and religious fatwa or in teaching religious sciences. Therefore, the licenser was responsible for its rulings and fatwas, and should have extensive knowledge of religious matters. The Ayyubid Sultan al-Mu'azzam 'Isa had forbidden Jamal al-Din al-Dawla'i (d. 635 AH/1237 AC) to issue religious judgments, despite that he held such ijaza. Because of the mistakes made by al-Dawla'i in fatwa and judgments, the ulama of Damascus recommended to the Sultan al-Mu'azzam 'Isa to prevent al-Dawla'i from issuing judgments (Ibn Kathir, vol.13, 1988: 150-151; al-Nu'aymi, vol.1, 1981: 243).

The importance of these ijazahs led students to continue their higher and specialized education in the journey of seeking for knowledge (al-rihla fi talab al-'ilm) to obtain multiple ijazahs from senior and famous ulama in different Muslim countries, to gain fame in accompanying them first, and then to obtain the higher ijazah for teaching religious jurisprudence from those ulama. For example, Taqiyyal-Din al-Lubyani (d. 838 AH/1434 AC), after finishing his studying in al-Shamiyya al-Barraniyya madrasa in Damascus, he accompanied Sheikh Zayn al-Din al-Kufayri, the well-known scholar in matters of jurisprudence. Al-Kufayri gave al-Lubyani authorization (ijaza) in the ifta', which as result, he got several positions: "imama/leading prayers", "al-tasdir/teaching in Mosques", teaching in Damascus madrasas as well as the prosecution of judiciary and other religious positions (al-Nu'aymi, vol.1, 1981: 395-398).

Standards of Preparing Teachers in Islamic Education:

It is noted that obtaining scientific ijazah for teaching is not the only criterion that qualifies teachers for this profession, but there are practical and behavioral standards to be followed. Many intellectual Muslims considered teaching profession as a religious and moral

obligation above all else, and they gave the teacher high status and special importance for the importance of his role. It is possible to identify the most important educational standards on which these intellectuals relied on, where Ibn Jama'a was considered as one of the great theorists who had set the rules and foundations of these important standards about preparing teachers, improving their behaviors and qualifying them to teach perfectly. In addition to the ijaza, Muslim scholars and intellectuals had identified a set of competences and guidelines that should be available and required in the teacher's characteristics, such as faith, moral, scientific, professional, physical and appearance competence.

1. Faith Competence:

Through Islamic conducts, it is apparent that the criterion of faith is the fundamental basis of every doctrine and virtue of the teacher, according to which his work is carried out. In this sense, education is a profession closely related to religion and faith. It means to establish faith in teachers' minds. Ibn Jama'a and many other ulama set some religious standards that are considered as a guide for teachers and they should be available in order to practice teaching successfully, among these standards: The teacher should realize the constant monitoring of Allah in secret and in public, and should fear God in all situations (Ibn Jama'a, 2012: 48). The teacher should reflect the effect of science ('ilm) in his appearance, his loyalty to God, piety, reverence and humility, as the Prophet's hadith: "ulama are heirs of prophets". Ibn Jama'a added that the teacher must be humble to God and preserve the Islamic sciences (Ibn Jama'a, 2012: 49; al-Mawardi, 1978: 64).

Besides, the teacher should be ascetic in the life and reduce his needs as much as possible. The importance of the integrity of science is highlighted about making it a way from achieving worldly goals, saying in this: "to rise his knowledge about making it a way from worldly purposes of high rank, money, reputation, fame, or surpassing over his peers". Ibn Jama'a and other ulama state that the teacher must distance himself from the sordid gains and conduct the good behavior and be avoiding the positions of charges (Ibn Jama'a, 2012: 50-51; al-Khatib al-Baghdadi, 1983: 83-84, 98; Ibn 'Abd al-Birr, 1978: 103; al-Zurnuji, 1989: 76, 99). Commanding right and forbidding wrong is an Islamic custom that the teacher must also observe and conduct. Ibn Jama'a adds that the teacher has to keep preserving the Islamic customs and the phenomena of judgments with maintaining the Islamic law and performing the religious duties (Ibn Jama'a, 2012: 51-52).

2. Moral Competence:

The Qur'an is considered the primary source of values and morals, and the main pillar of the Islamic moral system building. Prophet Muhammad took care of moral aspect, ethics and commended to have good behaviors by saying: "The most perfect believer in respect of faith is he who is best of them in manners" (al-Albani, vol.3, 1999: 162). Muslim scholars have asserted that the need to acquire ethics and good manners is no less than the need to acquire science and knowledge, and that the duty of the teacher is not only to provide his students with different knowledge, but also to discipline them with good manners, decent ethics, and the teacher will not be able to do so, unless he is worthy for this (Ibn Jama'a, 2012: 31). However, some scholars even argue that the need for ethics is greater than the need for science, as science without ethics lost its impact and value. Al-Khatib al-Baghdadi says that students of hadith must be the most moral people, the most modest manners, the greatest honor and religious, imitating the good manners of the Prophet and his ethics (al-Khatib al-Baghdadi, 1983: 78).

Muslim scholars had importantly concerned about teacher's ethics and morals, because the teacher is a model for the learners/students; they actually get morality and ethics through his behaviours. Ibn Jama'a emphasizes that teachers are models, reference in judgments, and they may be watched by those who are ignorant and unaware, and imitated by those who do not know (Ibn Jama'a, 2012: 52). So, instructing teachers on virtuous morals is intended, which are the basis for desirable behavior and the desirable commitment to it (Ibn Maskawayh, 1981: 25-26; 'Abd al-Hamid and al-Hayari, 1994: 63; Yaljin, 1986: 287). Ibn Jama'a points out that teachers are the most worthy people with the dignity of ethics and good manners, that these morals are witnessed by the law and shari'a. Therefore, Ibn Jama'a and other scholars confirm for the teacher to have the dignity of morality in the treatment of people, from a smiling face, greeting, kindness to the poor and neighbors and relatives and other moralities. These scholars believe that the teacher should induce good and satisfying morals such as the permanence of repentance, sincerity, certainty, piety, patience, satisfaction, conviction and purge himself of bad morals such as jealousy, envy, oppression, anger, cheating, arrogance, hypocrisy and other bad morals (Ibn Jama'a, 2012: 31, 54-58; al-'Almawi, 2004: 28, 29-30). Hence, Muslim scholars made sure that teachers should have good manners and morals to make them the perfect and the most complete to adopt a system of moral values as a necessity for his teaching profession.

3. Scientific Competence:

It means that the teacher should be familiarized with his scientific specialization and teaching material, which enables him to practice his teaching profession. Ibn Jama'a points to the need to develop his scientific competence during work and practice. So, he advises the teacher to look forward to increasing his knowledge, working, reading, thinking, memorizing and researching for hadith (Ibn Jama'a, 2012: 57). However, Muslim scholars did not just advise of this, but they also demanded the teacher to benefit from science and keep on seeking for knowledge and learning, and to benefit even from who are lower than him in ranks, position, lineage or age (al-'Almawi, 2004: 42; Ibn Jama'a, 2012: 58-59). As increasing knowledge has no limits in time or place, and if the teacher is qualified in having knowledge, he should search, write and edit, because of the value for the teacher himself, students and other people, especially after he guarantees himself sufficient qualification in gaining knowledge. (Ibn Jama'a, 2012: 59; al-'Almawi, 2004: 41, 79-81).

Engaging in science from Ibn Jama'a point of view says: "Engaging in science better than doing voluntary worship" *al-nawafil*, because the benefit of science pervades the learners and other people. Finally, the survival of religious science is the revival of the shari'a (Ibn Jama'a, 2012: 43-44). In this context, Ibn Sina, the Muslim philosopher and physician (d. 427 AH/1037 AD) considers that human life is measured by the amount of production and achievement, not by the numbers of years without production. In addition, the contemporary writer Ahmad Amin, referring to a novel about Ibn Sina, stated in one of his articles entitled "Quality not Quantity" saying: "it was narrated that Ibn Sina was asking Allah to give him a wide life, though not long, and perhaps a wide life means a life rich and full of thought, achievement and production, and he considered that this is the true measure for life, life's length is not measured if it is without production..." (Amin, vol. 1, 2012: 15-18).

Al-Zurnuji states that the existence of Islam is in science, so the teacher should intend to seek knowledge for the satisfaction of God and for working for the hereafter, remove ignorance about himself and others, revive religion (al-Zurnuji, 1985: 36). Furthermore, al-Khatib al-Baghdadi emphasizes that scholar and learner (*al-faqih wal-mutafaqqih*) should not leave their ink and notebooks for writing (al-Khatib al-Baghdadi, 1980: 184).

It is obvious that Islam set a main base for preparing teacher that requires continuity of learning and having extensive scientific culture, which is presented in the plentifully scientific material, depth of knowledge, comprehensiveness that can enable them to keep up with the new and modern knowledge. Through applying sciences, the teacher should not stop learning and benefitting others.

4. Professional Competence:

Many Muslim scholars have pointed out that the teacher must have certain standards that enable him to carry out his teaching duties, most importantly, not to be installed for this position until the completion of eligibility. It means the standards or skills that a teacher should be qualified in, to carry out teaching duties. Ibn Jama'a thinks that the teacher should not be nominated to teach if he is not competent, and he should not mention the lesson from a knowledge that he does not know. He also asserts that the teacher's competence and the quality of teaching are closely related to the extent to which he is able and familiar with the material he teaches in terms of its content (Ibn Jama'a, 2012: 55, 70). Al-Mawardi also admonished the teacher not to get involved when he does not know the science and knowledge well (al-Mawardi, 1978: 81).

Muslim scholars have realized that the teacher's professional competence is not only to provide students' minds with a number of scientific facts, but also to improve and motivate their minds by taking care of their needs and interests. So, the responsibility of the teacher towards his students is to make the knowledge easy and understood and closer to students' mind with various educational activities, repetition and reinterpretation. The teacher's professional competence is also represented in paying attention to develop a suitable curriculum for each learner by taking into account individual differences and choosing the suitable educational method for each learner according to his readiness. (Ibn Jama'a, 2012: 75, 78).

The scholar Roneh Ober added that the teacher professional competence is not limited to profusely science, knowledge, and wide culture, but the teacher should be talented with the ability to carry out the task of education and upbringing. This is done through long training and continuing, to give the teacher an energy to perform his task (Ober, 1979: 779-781). Al-Mawardi also referred to the importance of talent in directing the learner to the right path of knowledge, he says that the learner should know the amount of his energy, and what knowledge he deserves, suitable to his intelligence. This statement illustrates the role of talent in saving the educational effort, for both teacher and learner, and to maximize the competence of the educational process. (al-Mawardi, 1978: 90).

Muslim scholars realize that the understanding of the learner's mind and needs is closely related to the teacher's professional competence and talent in teaching. So scholar had counseled teachers to keep learning and continue seeking knowledge to renew and widen his scopes to make his lesson more enjoyable and interesting. For this reason, Muslim scholars insist on the teachers' need to know the teaching methods and styles to make their education process effective and impressive from one side, and to catalyze the motivation of learners from the other.

5. Physical and Appearance' Competence:

Islamic educational thought pays great attention to the teacher's physical and appearance' competence derived from the Islamic religion's interest in health, hygiene and purity in general, as it is said: "al-nazafa min al-iman" (cleanliness is next to godliness). Many Muslim scholar had pointed out that a teacher should imitate Prophet Muhammad in his conduct, as

much as he could (Ibn 'Abd al-Birr, 1978: 104). So, Muslim scholars had considered that the external appearance of individuals sends the first impressions, so they cared about the external appearance of the teacher, and make sure to appear decent and elegant in public appearance as signs of prestige and status. For the learner, the external appearance is an important role too, as the learner imitates his teacher's way, movements and his manners (Ibn Jama'a, 2012: 100).

Muslim scholars had interested in developing a set of good manners that the teacher should follow in daily life and when he goes to teach students in order to preserve his prestige and status. Al-Khatib al-Baghdadi and other scholars state that the teacher should appear in the most beauty and perfect appearance, his best adornment, and take care of his personal cleanliness and clothes (Al-Khatib al-Baghdadi, 1983: 373-390; Ibn al-Jawzi, 1986: 22; al-Sam'ani, 1993: 208; Abu Hilal al-Askari, 1986: 88). Ibn Jama'a also points to the impact of physical activity and sports on mental and cognitive activity, such as keeping walking exercises and physical sports (Ibn Jama'a, 2012: 93). Thus, it is clear from the above that physical competence and appearance, along with other competencies, have acquired a very important place in Islamic educational thought, which indicates the relationship between the teacher's interest in his body and its general appearance and the religious values represented by Islam.

CONCLUSION:

Teaching profession in Islam is considered as a sublime educational message aimed to build the individual character. The issue of teacher's preparation, qualification and training has occupied a very important place in the Islamic educational thought. The teacher as an influential leadership has an important role in manners, ethics, scientific and cognitive skills.

This study indicated that practicing teaching process according to Muslim scholars requires from the learner to be qualified for this position until obtaining the necessary ijaza. The ijaza was considered as a personal certificate granted to the student by his teacher, not by the educational institution, in recognition of the student's completion of his study. Therefore, the student had to strive for the journey in seeking knowledge from famous ulama to get an ijaza from them.

Correspondingly, this study clarifies the different and diverse methods used in checking the acquisition of ijaza by students, which was done through evaluating and examining for their achievements, through presentation method as exam ('ard). However, the ijaza was not only in the religious sciences and Arabic language, but it also entered the field of natural and rational sciences. In addition to the presentation method, which was commonly used as an oral exam method, some teachers used the written exam method to test students after completing a subject or book. Likewise, the method of hearing hadith was also considered as an additional method of granting the ijaza as historians distinguished between the types of hearing hadith and getting the ijaza in other sciences.

Women also took a role in transmission of narrating hadith as teachers and got the ijaza, but it can be observed that the increase in number of women in this field was because some women got knowledge and ijaza from their parents or famous close relative scholars. Through discussion on ijaza, it can be classified into two main types: personal ijaza (khassa) and general ijaza ('amma). Personal ijaza included a particularly specific authentication, while general ijaza did not include definitions of the types of materials or the names of students eligible for the ijaza. So, scholars considered that personal ijaza has a higher eligibility than general ijaza. Granting ijaza to students was considered as a teaching certificate for

teaching, that was considered as a professional qualification that granted the student for official eligibility to obtain various positions of teaching or judging and other religious positions.

In addition to ijaza, this study had clarified the efficiency and educational standards that teachers should be qualified in teaching and success in their work, including: the competencies of faith, moral, scientific, professional, physical and appearance. It can be said that the achievement of these competencies and educational standards contribute building educational leaderships and influential figures in Islamic sciences and in minds of learners in General.

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