

Integrating the Motivational Learning Theories of Iman Al-Zarnuji in Teaching Ethical Engagement in Teaching and Learning

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Abstract: This essay will be introduced with some definitions of motivation and learning as the central factors around which the topic will be discussed. The Discussion will continue on factors that influence learning, among which motivation is the key factor. How pupils are encouraged to learn more effectively and the various teaching strategies involved. To be more specific, the essay will take a look at a real practical life experience to teach time to seven. Year olds in class two of a primary school. Similarly, skinner's behaviorist approach of motivation and his associates, which are of need that sets up the drive to seek satisfaction, will also be discussed. The conclusion will stress the need for theories of motivation and learning with some comments on the necessity for choosing appropriate theories which has relevance to the task at hand.

Keywords: Motivational Learning Theories, Iman Al-Zarnuji, Ethical Engagement, Teaching and Learning.

INTRODUCTION

In the last decade, there emerge the issues on how the process of teaching and learning should be implemented in the way that ethical consideration becomes entirely a main concern to enhance the personality with admirable attitude. This refers to how educating moral character among the students has a significant role to perform them in the relation to personal and social life.

For this book, it may be essential to be intimated with the meaning of motivation and learning; because they are the central factors around which the topic will be discussed. Motivation refers to a psychological term for the arousal and maintenance of behaviour directed towards goals. The goals may be intrinsic (the behaviour itself being satisfying) or extrinsic (the behavior resulting in subsequent rewards or avoidance of subsequent punishment). Engaging in a specific task may arise spontaneously from within the individual or maybe faster by the teacher who knows the individual's interest. Learning may be described as a long-lasting change in Knowledge, Attitude or skill, acquired through experience. This experience may take the form of conditioning, education, incidental learning, instruction e.t.c (Rowntree, 1981).

Al-Zarnūjī Born in Zarnuj, a small town in Eastern Turkistan, a state adjoining River Tigris (Athiyatullah, 1970), al-Zarnūjī was one of the Islamic educational philosophers (and, indeed, one of the pioneers in the field of Islamic education) who lived in the 13th century during the Abbasid regime. He belonged to the Ḥanafī School of Islamic jurisprudence. He outlined his educational thought in the treatise entitled, Ta'lim al Muta'allim, in which he explores the ethical guidelines both the teacher (the mu'allim) and the student (the muta'allim) could follow to achieve better results in the teaching and learning process. Al-Zarnūjī is associated with two names (Athiyatullah, 1970). One is honorific (i.e. Burhān al-Dīn), while the other is his actual name (i.e. Tāj al-Dīn Nu'mān b. Ibrāhīm b. alKhalīl al-Zarnūjī) (Mu'izzuddin, 2012). He is reported to have understudied and corresponded with several scholars during the period of his learning. However, the following appear to be the most popular (Ahmad, 1986).

Enhancing Ethical Engagement in Learning and Teaching Process

Ethical engagement which al-Zarnūjī concerns refers to strengthening the purpose of learning and teaching. It is central to drive the process itself into the enhancement to the target supposed in the way that there is no separated form in the process of transfer both knowledge and value. This would lead to transform the personality with good behaviour and intellectual and spiritual involvement. To achieve this, there are two things which may possibly be supposed to do during the process of teaching and learning. Those are recognizing the right and responsibility. In this regard, the effort to conduct both learning and teaching needs to cooperate with ethical engagement in the practical level. This would enhance the standard of quality process in the learning with concerning to implement entirely into the self-arrangement. From any kind of form which may take, preparing the students to work towards the achievement of certain goals in life education is expected to the principle which needs to concern in further. As a result, this has to be oriented in every level of education in the purpose to the well-being of both the individual and the larger society. The specific purpose set for any particular aspect of education is crucial for: (1) assessing the benefit of that aspect for the society; and (2) measuring the quality of the teaching process (Huda et al, 2016a). Quality teaching prepares the students to face future challenges and serves as the basic requirement for achieving societal goals. Hence, the purpose set for any field of education determines how dynamic the graduates that would be produced would be. This implies that the teachers themselves have to be dynamic at any material moment in order to facilitate the setting up of a good standard for the transformation of human life in its entirety.

The Nature and Merit of Knowledge and Learning

The most meritorious knowledge is that which helps one to grow and develop in the right path and the most meritorious action is to maintain the good status. For example, Abdul-Qadir states that “the first duty of a matured Muslim is the intensification of one’s faith (believing in the omniscience and omnipotent of Allah (SWT)), then followed by an understanding of the valid Islamic practices such as the rules of salat, fast and purification. He further states that “it is unethical for a matured Muslim to embark on action without the prior knowledge of the Islamic stand on it. G.E. Von Grunbaum and Theodora M. Abal (19747) stated in their translation of *Talim al-Muta’allim Tariqat Ta’allum* that “... for whatever leads to the fulfillment of a duty is itself a duty and what leads to the establishment of an obligation is itself an obligation”. (2)

Muhammad Ibn al-Hasan was asked, “Will you not compose a book on asceticism?” His reply was, the true ascetic is he who is careful to protect himself against dubious and unsanctioned practices in commerce (Grunebaum and Theodora 2-3).

The mobility of learning is not foreign to anyone, since it is peculiar to all mankind (Grunebaum and Theodora 3)

Human beings are associated with several virtues such as valour, courage, strength, generosity, and compassion except for knowledge. (3) Through knowledge, Allah revealed the prominence of Adam (AS) over the angels (3)

Knowledge enables one to choose between the good and the bad path. Human beings are created with lots of characteristics such as; generosity and avarice, cowardice and courage, arrogance and humility; and so on. In the case of arrogance, avarice, cowardice, and prodigality are all illicit. Knowledge of them is their opposites protect one against the evils of the bad ones. The book on ethics written by Sayyid Nasir al-Din Abul Qasim is an excellent reference for every Muslim to keep in mind.

The certain knowledge that is meant for a certain occasion is a “collective duty”. If some people fulfill it, others are excused. But if no one fulfills it, the whole community is responsible for the sin.

Knowledge of things that affect a person in all conditions is as important as the food that no one can do without. Similarly, knowledge of things affecting a person on certain

occasions holds equal importance with medicine which is required on identified occasions. The knowledge of astronomy is prohibited because it brings no benefit as such its position is equivalent to disease. No one can run away from the decree of Allah and His dispensation which is what astronomy teaches.

The knowledge of astronomy is only permitted to study just enough to determine the direction and times of prayer. The study of medicine is allowed because it deals with accidental causes. Al-Shafi related that science has two branches: legal doctrine, having to do with religious matters, and medicine, having to do with bodies. When dealing with learning, it is a means through which the subject may become clear.

Abu Hanifa said, "Jurisprudence is a person's knowledge of his rights and duties" According to him, "The purpose of learning is to act by it, and the purpose of action is to abandon the fleeting-this of this life-for what last forever.

One must learn about both what benefits him as well as what harms him in this world and in the hereafter. May Allah preserve us from His wrath and His punishment?

THE PURPOSE OF STUDY

A seeker of knowledge should strive for the pleasure of Allah makes provision for Hereafter, removal of ignorance of both himself and the ignorant, the revival of religion and the survival of Islam (6) survival of Islam depends on knowledge, and discipline life and piety are incomplete without knowledge.

Imam Burhan al-Din recited a poem by an unknown author:

"An immoral man of learning is a great evil; yet a greater evil is an ignoramus leading a godly life.

Both are great trial everywhere to whomever teachings to his religion (6)

Muhammad Ibn al-Hasan relates, "if the people, all of them, were my slaves, I would emancipate them and free myself from being their patron".

In the light of this, the pleasure in learning and acting on it quenches the desire for worldly possessions.

Imam Qrivan al-Din Hammad ibn Ibrahim ibn Isma'il al-Shafar al-Ansari recited a poem by Abu Hanifa

"Whoever strives for knowledge for the Hereafter obtains great gain in righteousness.

But he is in utter loss who seeks – knowledge to obtain advantages over people.

However, one who seeks position in order to command good and forbid evil is an exception.

Selfishness dies if the learned enjoins good and forbid evil.

This world is more worthless than the worthless, and its lover is baser than the base.

It renders people deaf by its magic and makes them blind so they become perplexed with no guide.

This is because modestly between arrogance and self-abasement.

According to Imam Rukn al-Islam, popularly known as al-Adib al-Mukhtar,

Indeed, modesty is a quality of the God-fearing, and by it do the pious ascend – to sublime heights. A wondrous thing is the wondering of the ignorant about his condition, whether he is happy or wretched. Or-his wondering-about how his life will end, or whether his wondering-about how his life will end, or whether his soul on the day-of his death – will descend or ascend.

Truly, pride belongs to our Lord, an attribute peculiar to Him. So avoid it and gear God.

The Choices in Learning

Selecting beneficial knowledge for one's life.

Learn the existing knowledge be new ones.

When selecting a teacher, select the most learned, pious and most advanced in years.

Asking questions is important as Allah commanded Messenger to seek counsel. 'Ali ibn Abi Talib stated, "No man ever perished from seeking advice". Ja'afar al-Sidiq said to Sufyan al-Thawri, "Seek advice in your affairs from those who are God-fearing. The quest of knowledge is among the most difficult tasks, thus seeking advice-in acquiring knowledge-is most important and urgent".

'Ali ibn Abi Talib recited a poem on knowledge:

The pursuit of knowledge is not carried without six things which I shall inform you of through words that are clear: ingenious acumen, fervent desire, patience sufficient sustenance, guidance of a teacher and length of time.

It is good to make good selection of friend. A poem reads:

A ban friend is worse than an evil snake, - I swear – by the pure essence of the Eternal God!
A bad companion leads you toward Hell; take a good companion in order to secure success.

Respecting Knowledge and Those who possess it

Knowledge cannot be acquired and be profitable without holding it in esteem and those who possessed.

'Ali ibn Abi Talib said: "I am the slave of him who teaches me one letter of the alphabet. If he wishes, he may sell me; if he so desires, he may set me free; and if he cares to, he may deploy me as a slave" (13)

On this note, I composed these lines:

I have observed that the greatest duty is that which is due to the teacher, and this is the most necessary thing for each Muslim to observe. It is a duty to offer him a thousand dirham's as a sign of honour for his instruction in one single letter of the alphabet.

He further said: if one teaches you one letter of what you need for your religious instruction, he is your father in religion.

Imam Sadid al-Din al-Shirazi, used to say: "Our elders stated that whoever wishes his son to become learned will have to cultivate travelling scholars, esteem them, venerate them, as well as offer them remuneration". If one's son does not become learned, then one's grandson will".

One is deprived of the fruits of learning when he slights his teacher, and only in a small way does he profit from his knowledge.

Neither the teacher nor the physician advises you unless he is honoured.

So bear your disease patiently if you have wronged its healer and be satisfied with your ignorance if you have wronged a teacher.

The light of learning is increased by purification. It is therefore part of the rule of the Qur'an that one touches it only when one is in a state of cleanliness. This is because learning is light and purification is light. Imam al-Hulwani said: "I obtained-my-learning by means of veneration, for I never took up paper unless I was pure. Imam Sarakhsi had purified himself seventeen times-out of bodily necessity-in order not to resume recitation without been pure.

It is part of respecting the Qur'an not to leave notes in the margin except when it cannot be helped.

Respecting ones school rate is part of respect for knowledge. The act of praising people is disliked in Islam except in quest for knowledge. This is because at times is necessary to praise one's teacher and one's fellow students in order that one can profit from their learning (16).

It is part of respecting knowledge that one listen to words of knowledge and wisdom even if one hears them a thousand times. It is said if one's respect for knowledge does not increase the more he listen to the same words a thousand times, he is not worthy of knowledge.

A good seeker of knowledge should allow the teacher to decide the kind of learning he is to pursue.

A student should not sit too close to the teacher during a lecture except when necessary. Students should sit in a semi-circle at a distance from the teacher; it is a mark of respect.

Students should avoid shameful traits of character, for they are the howling dog of the spirit. The Prophet (SAW) said: "The angels do not enter a home in which there is a dog or picture"(17) "knowledge is hostile to haughty youth, just as torrential rain is to highlands" "All glory is attained by exertion, not by luck. Is luck without exertion of any glory? How many a slave ranks with the free, and how many a freedom ranks with the slave!"

Earnestness, Perseverance and Assiduity

The above terms are indispensable in the quest for knowledge. Allah says: those who have earnestly striven in our cause, we shall surely guide them to our wars (Qur'an 21:69); "O John (Yahya), take the Book with power" (Qur'an 19:20).

He who seeks something and becomes industrious (in so doing) shall find it; he who knocks at the door and persists shall enter; you will reach your desire to the extent you pursue it; the industriousness of three kinds of people is essential (in the pursuit of) knowledge and understanding: the student, the teacher, and the father, if he is alive.

Al-Shafi'i composed a poem that Imam Sadid al-Din al-Shirazi recited to al-Zarmuji: Earnest application makes accessible every remote affair, and industriousness opens every locked door.

The creature of God most worthy of grief is a man of high aspirations who is worn out by a life of straightened circumstances. Proof of divine destiny and its wisdom are in the afflictions of the wise and the easy life of the fool.

Lack of wealth will nourish intellectual power. They are opposites; how far apart are the two!

An author recited a poem to al-Zarmuji:

Do you desire to become learned and skilled in debate by any means except labour? There are various kinds of stupidity. No gain of riches is possible without difficulties which you must take upon yourself. How, then, is it learning?

Many poems were recited on this including one by al-Zarmuji

He who desires to carry out all his aspirations should use his nights as a camel on his road to reach them.

Diminish your food in order to maintain a vigil, if you wish, my friend, to attain perfection. (19)

"He who keeps watch at night will rejoice in his heart during the day." Persevere in study and repetition, both at the beginning of the night and at its end, for the time between dusk and the hour of dawn is a blessed time. Verses have been composed on this:

O seeker of knowledge, occupy yourself with reverence for God, avoid sleep and leave off satisfying your hunger; And persevere in study-do not cease from it, for learning exists and grows through study.

"Make use of the days of early youth for verily the period of youth does not remain with you" However, one should practice moderations, for is one great source of all success.

In order to acquire things, engage in industriousness and high ambition. If one has high aspirations but lacks industriousness or has industriousness but lacks aspirations, will only attain a small amount of knowledge. (20)

"Avoid hastiness in your affairs but proceed slowly. Nothing straightens the stick like a slow fire (21)

Abu Hanifa said to Abu Yusuf, "You were unlearned, but assiduity in your studies made you emerge (from your ignorance). But beware of laziness, for it is misfortune and a great calamity" A poem came to al-Zarmuji on the same vein:

Let go of laziness and slovenly ways, O my soul otherwise you will bring on you contempt.

For I do not see that the lazy have a share in anything, but regret and frustration of hopes. (21)

When embarking on study is encourage to industriousness and perseverance. Truly, knowledge remains, while riches disappear.

Ali ibn Abi Talib said:

... "To us, (He-Allah-gives) knowledge, and to the enemies, wealth.

Imam Zahir al-Din Hasan ibn Ali, known as al-Marginam recited to al-Zarmuji

The ignorant are dead before their death while the learned live even though they are dead.

Al-Zarmuji further said Shaykh al-Islam Burham al-Din recited to them a poem:

Ignorance is a death before death to those that harbour it; and their bodies are graves before the graves.

A man who does not live by knowledge is dead. (22)

The way to diminish-laziness-is by a reduction of food. (23) Seventy prophets, peace be upon them, agreed that forgetfulness comes from abundance of phlegm, while abundance of

phlegm comes from abundance of eating. Dry bread cuts phlegm as well as eating dried figs with unseasonal bread, such that eliminates the necessity for drinking water thereby decreasing phlegm. (24)

Using tooth-stick reduces phlegm, increases memory, and the aptitude for speaking well. (24)

To reduce eating, reflect on the advantages of eating in small amounts, such as, well beings, chastity and honour. (24)

The full stomach destroys intelligence.

Beginning, Amount and Organisation of Study

Al-Zarmuji's teacher used to begin his study of Wednesday similar to other scholars such as Imam Yusuf al-Hamadan. According to them, Wednesday is the day in which light was created and it is a day injurious to the ways of the disbelievers though it is a providential day for the believer.

Regarding how much to study in the beginning of learning, Abu Hanifa quoted Imam Umar who said:

Our elders stated that it is necessary that the length of study for the beginner be an amount in which he can retain in his memory after two repetitions. Every day he should increase – the measure of his – his recall by one word, so that even if the duration and quantity of his study become large, it would (still) remain possible for him to recall (his lesson by repeating them) twice. He would thus increase (his capacity) gently and gradually. (25)

That notwithstanding, a beginner of learning may even take longer portion requiring ten repetitions so long as the habit is not broken. Learning is worth one letter while repetition (worth) thousand letters. (26)

Learning should begin from matters that are readily understood and retained. This is because they are less fatiguing and are common among men.

It is equally significant to note down an extract and repeat it often. It is a profitable method of learning. The learner should write only what is understood. This is because undigested matter if written down confuses and waste learner's time. Learner should make effort to understand the learning experience by way of intelligent reflection and repetition increases firm grasp and understanding will be attained by the learner. This is due to the fact that memorizing two letters is better than listening two loads-of books; if understanding comes first and not followed by repetition, the even an easy lesson will not be understood. Understanding should go hand in hand with repetition so as to gain proper grasp of the subject matter. (26)

Al-Zarmuji said: Imam Qiwam al-Din Hammad ibn Ibrahim ibn Isma'il al-Saffar al-Ansari recited a poem to us composed by al-Khalil ibn Ahmad al-Saralchsi, who had it dictated to him:

Some knowledge in a way useful (to you) and keep its lesson alive by praiseworthy action.

And if you do not retain anything, repeat it, then affirm it in a manner most energetic.

Then make note about it that you may return to it and always study it.

Then when you are sure it will not slip from your grasp, go on to something new.

But at the same time repeat what had preceded; and establish firmly (in your mind) the import of this increase (in knowledge).

If you conceal knowledge, you will be forgotten so that you see no one but the ignorant and the boorish.

Then you will be bridled with a fire on the Day of Resurrection and will be made to burn with a vehement chastisement (27)

Pursue knowledge with discussion, debate and enquiry but should be done with fairness, circumspection, and deliberation. One must protect himself against altercation and anger. Discussion and argument are consultation, and consultation aims at establishing the truth. This is attained by the avoidance of violent dispute, hostility and anger. (27) Beware of an argument with an adversary who is a quibbler of a perverse nature, for (undesirable) character creeps into (one) stealthily; habit are contagious and proximity (to those of lowly character) leave its traces. Ponder long and often on the more subtle matters of knowledge.

It is said “reflect and you will reach a solution” Reflect before speaking. Speech is like an arrow. Aim it by way of reflection before uttering in order to hit the target. The first principle of intelligent is practicing discussion with consideration and circumspection. Five things are recommended when composing a discussion. They are: the purpose of discussion, time, quality, quantity, and place (28).

Profit from everybody present, for “wisdom is a wondering beast of the behaviour, he should seize it where he finds it” (28) seize what is clear and discard the turbid. Abu Yusuf was asked, “How do you attain your knowledge?” He said, “I never scorn to profit (by anyone) nor am I stingy in profiting (others).

Ibn Abbas was asked, “In what way did you pursue knowledge?” He answered, “With the aid of a longue fond of asking a heart full of good sense”. Students of knowledge are nick-named “What-do-you-sayers”, because in their early days they often ask “what do you say concerning these questions?” Abu Hanifa study by posing questions and discussion then in his slop when he was a cloth merchant showing gratitude for the blessing of intelligent and knowledge also increases one’s knowledge. Abu Hanifa said “I acquired knowledge by praising Allah”. Human reasoning does not encompass everything in all respects, just as vision does not reveal all things, to the sight. For he who knows he knows his Lord (30).

The wealthy should support the scholars and the learners. The Prophet (SAW) said “what affliction is worse than miserliness?” The father of Imam al-Hulwani was poor and sold sweets. He used to give sweets to scholars of law and then say (to them) “Pray for my son”. By virtue of his generosity, trust, and supplication, his son attained (eminence as a scholar). (31)

In acquiring knowledge, one should pursue high aspiration without coveting the wealth of people. The Prophet (SAW) said: “Beware of being covetous, for it is ever-present in poverty”. He who seeks to become rich from the wealth of men becomes poor”. (32) A scholar who becomes covetous no longer preserves the integrity of knowledge and no longer speaks the truth. The Prophet (SAW) said: “I take refuge in God from covetous with leads to disgrace”.

Concerning the amount of repetition in learning, it is important to repeat yesterday’s lesson five times; the lesson of the preceding day four times; the lesson of the prior day three times; the one prior to that two times; and that of the day before one time. It ensures retention of learning in memory (32) However, one should avoid silent repetition, but then not in a loud voice when talking to oneself, for this too impedes repetition. “The best ways is the middle course”.

Relying on God

Abu Hanifa related from ‘Abdullahi ibn al-Hasan al-Zabidi “A person who devotes himself to learning God’s religion, God Almighty gives him sufficient care and provides for him in unexpected ways”. By engaging in the acquisition of material sustenance such as food and clothing, one is not free enough to acquire noble traits such as knowledge and scholarship. (34)

A man asked for advice from Mansur al-Hallaji, He said, “(My advice) concerns your own soul. If you do not keep it occupied, it will keep you occupied”. So, in order to do away with in ordinate desire, one needs to occupy himself with good deeds (34) working for the material world causes cessation of good deeds. The concern one should give for the material world should be very minimal. The greater concern should be to the deeds related to the Hereafter (35). Prophet Musa (AS) said, “Indeed, we have found fatigue in this journey of ours” (Qur’an, 18:61). Meaning, journey of learning. This is to say that journey for the purpose of acquiring knowledge is not without difficulty. The learned say “learning is more excellent than battling enemies (35).

In justifying the support for the fact that scholarship goes on from cradle to grave, Ibrahim ibn al-Jarrah, visited Abu Yusuf on sick bed where Abu Yusuf, even on sickness showed respect for the maintenance of knowledge. Abu Yusuf asked Ibrahim ibn al-Jarrah,

“is the throwing of stones (during hajj) on horseback superior to the throwing of stones on foot? When Ibrahim ibn Jarrah could not answer, Abu Yusuf provided the answer himself where he said, the early authorities preferred the throwing of stones on foot (36). This illustrates that scholar should concern himself with study at all times.

The Time for the Acquisition of Knowledge

Learning starts from cradle to grave. Ibn Ziyad was forty but had taken up the study of theology that lasted for forty years. Within the period of the study, he never spent the night stretched on mattress. Then, the study provided him the opportunity to give legal opinions for forty years. (37)

The best period (in life for study) is at the beginning of adolescence. The best period of the day, is the time for dawn and that between the setting of the sun and the first prayer vigil of the night (37). It is vital to engage in study all the time, but if over fatigue with particular study, one should move on to another. (37)

“Hand me the collections of the prets” said ibn Abbas, when tired of speaking. Muhammad ibn al-Hasan sleeps without placing some texts before him. He (ibn al-Hasan) used cold water to drive away sleep. He used to say, “sleep is induced by heat).

Helpfulness and Good Advice

A person of knowledge should be sympathetic and helpful instead of jealous, for envy is injurious and without benefit (38). Through the blessing of his benevolence, the sons of Burhan al-Din ‘Abdul-Azizi ibn Umar ibn Maza, became scholars superior to most of the learned men of their day. He fixed the study hours for his sons at late in the morning, after the completion of all his other lessons. When the sons complained of such hours, their father replied, “Foreigners and the sons of the great have come to me from various regions of the earth. I must tend to their instruction first”. (38)

Shaykh al-Amid Abu’il-Faith al-Bush composed a poem and was recited to al-Zarmuji,”

The intelligent man is not safe from an ignorant fool who besets him with tribulation and annoyance.

Let (the wise) choose calm over belligerence and remain silent when one shouts.

Useful Means for the Attainment of Knowledge

To attain knowledge, make ink available in order to jot down new knowledge. For memorisation alone is not enough for a good scholar, as the lesson will flee. But if written down, stays firm knowledge is taken from the lips of men. Only the best of what is heard is recalled while the best of what is recalled is mentioned. (41)

Imam al-Zarmuji said, , Islam ibn Yusuf purchased for himself a pen at one dinar in order to immediately write down whatever he heard, for life is short while knowledge is extensive.

Similarly, al-Zarmuji said, Yahya ibn Mu’adh al-Razi is reported to have said, “The night is long, so do not shorten it by sleeping; and the day is brilliant, so do not obscure it with your sins”.

Al-Zarmuji further said, “it is necessary to benefit from learned men and acquire information from them, for it is not possible to attain what escapes... nothing that has passed by and vanished can be obtained (again)”. (42)

He (al-Zarmuji) further cited ‘Ali ibn Abi Talib who said “if you are occupied with (learning) something, then concentrate on it wholeheartedly. To withdraw from (the study of) a knowledge is shameful and a big loss”. (42)

Students should bear patiently with miseries and humiliation during the process seeking knowledge (42) Islam condemns flattery except in the quest of knowledge. Students can flatter scholars in order to obtain useful information (42).

Abstinence during the Pursuit of Learning

Al-Zarmuji wrote that a scholar related that, “He who does not exert abstinence while learning, God Almighty chastise (him) in one of three ways: either he deprives him of life in his youth or exiles him into (far-off) regions, or punishes him (by forcing him to enter) the service of the sultan”.

The knowledge of a learner practices abstinence the more useful his knowledge becomes. The learning becomes easier for him and beneficial matters more expansive.

Abstinence guard against hunger, much sleep, and too much talk on useless matters (43). Al-Zarmuji further caution the learner to avoid the eating of food in market place if possible.

Food in the market place is usually impure and contaminated. Apart from that, eating in the market discourages piety and harm the needy that are unable to purchase what to eat. (43)

Abstinence brings success to students such that their names last in public till eternity (44).

Al-Zarmuji wrote that scholars admonished students that "you must be on guard against slander and keeping company with the loquacious". That, "He who talks much robs you of your life and wastes your time". By implication, it is necessary for a learner to avoid being in the company of corrupt and sinful people and those negligent of their religious duties. Instead, one should associate the righteous, for proximity leaves its traces (44).

It is a good tradition for the learner to face the qiblah during study if possible as well as seeks to imitate the Prophet's learning style (SAW). Legists and theologians agreed that a jurist masters the study of law (in part through the blessings of facing the qiblah, since that is the tradition except under compulsion to do otherwise (45). Students also benefit through the blessing of prayers from pious men and good people (45).

It is important for a learner to obey the prophetic rules of acquiring knowledge. He who neglect the rules is deprived of the fulfilment of legal obligations, as such is denied goodness in the Hereafter (45). Similarly, the performance of prayer with humility should be taken seriously. A poem was recited to al-Zarmuji on this subject:

Be observant of commands and prohibitions and be assiduous and observant of the prayer.
Seek knowledge of the divine law and be diligent and procure help through good deeds; then you will become a legist, a guardian of the law.

Ask God that he preserves your memory, hoping for its excellence, for God is supreme in remembering.

The poem continuous

Be obedient and work diligently and do not become lazy.

Thus will you return to your Lord.

And do not sleep at night, for the best of people; Only little of the night do they lay down.

It is very important for a student to always carry a book in order to read it. For he who does not have a book in his sleeve, wisdom shall not be firmly established in his heart. (46)

Memory and Forgetfulness

Al-Zarmuji wrote that, the most influential factors in strengthening memory are industriousness and commitment. Others include reduction of consumption, increasing prayer at night and reading the Qur'an are also means of improving one memory. Reading the Qur'an silently is the most excellent factor in memory retention (47)

Al-Zarmuji wrote that al-Shaddad had a dream in which he saw his deceased brother and asked him, "What thing did you find the most useful (for your afterlife)? His brother replied, "Reading the Qur'an silently" (47)

Al-Zarmuji related a poem

I complain to waki "of my bad memory so he directed to cease from evil doing; for indeed memory is a favour from God and a favour of God is not given to he who sins.

Furthermore, using tooth-stick (siwak), drinking honey, eating the incense plant with sugar, and eating twenty one red raisins a day on an empty stomach generates good memory (48).

Everything that diminishes phlegm and bodily fluid increases memory, and whatever arguments phlegm induces forgetfulness (48)

Nasr ibn al-Hasan al-Margman composed a poem; find your wealth, O Nasr ibn al-Hasan, in all (branches of) learning which can be amassed.

These will keep sorrow away. Nothing else can be relied on (to do so)

One's Livelihood and One's Life

Sustenance and the knowledge of what increases it is an essential part of the duty of a learner.

Al-Zarmuji related a tradition in the book (Ta'hm):

The Messenger of God (peace be upon him) said;

“The decrees of God are not averted except by supplication, and your span of life is not augmented except through piety. For a man is deprived of sustenance because of a sin he has committed”.

This means that a man is deprived of sustenance as a result of perpetration of sin such as telling lies (50). Another habit which also cuts off sustenance is sleeping in the morning. It also deadens learning.

Learned scholars said. “Gathering of knowledge is (achieved) through leaving off sleeping”.,

“It is not a great loss that night pass without use and yet they are considered part of my life?”

Furthermore, “You there, get up this night! Perhaps you will be well-guided! How long will you sleep through your night while your life is consumed?”

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