

Reading the Book: Between the Professor's Directions and the Writer's Instructions

Omar Nihad Mahmood¹, Fadi Mahmoud Al-Rayahneh²

¹Associate Professor at Mohamed Bin Zayed University for Humanities, United Arab Emirates-Abu Dhabi, omar.mahmood@mbzuh.ac.ae

²Professor at Mohamed Bin Zayed University for Humanities, United Arab Emirates-Abu Dhabi, fadi.alryahneh@mbzuh.ac.ae

Abstract

The book is one of the most important means of learning, and despite the tremendous progress in the world of electronic writing and the dispensation of writing with the pen, reading is still and will remain an existential requirement, but there is a difference between the uneducated reader and the authentic reader, here the importance of the mentor teacher for the student of knowledge emerged, and our Islamic civilization witnessed An important development in the subject of interest in the book in writing, teaching and reading, so this research came to show the importance of the book, the types of books, how to read, their gradation, types, and the teacher's directions, and what are the stages in which the student progresses to books in Islamic sciences and humanities.

Keywords: book, textbook, reading, teacher, education stages.

The book is knowledge, and knowledge is the foundation of civilization. It is hard to find a nation among nations that cared for books and reading as was the case in Islamic civilization, where Islam provided the free intellectual environment that enabled scholars and thinkers to contribute to enriching Islamic civilization in all its fields. Muslims, both Arabs and non-Arabs, provided intellectual productions that benefited the world and were the nucleus for modern sciences, as well as a prelude to a literary, scientific, and industrial renaissance, witnessed after the spread of Islam and the expansion of the Islamic realm.

When the civilization of the Muslims came into contact with other civilizations, and the inhabitants of these regions embraced Islam, this

contributed to the rapid development of Islamic civilization. A number of scholars contributed to the scientific movement by writing in all sciences and arts, as well as translating the distinctive aspects of previous civilizations such as ancient Greek civilization in the fields of philosophy, sciences, and various types of arts and literature, written by major thinkers whose fame spread widely, because Islam believes in knowledge and embraces wisdom wherever it is found.

This led to the flourishing of the reading and writing movement to enhance the translated sciences, and then they also spread them through the universities they established, having a significant impact in Europe in this regard. The scholars of the Muslims were not satisfied with

mere reading and translation of sciences but jumped to reading in its most comprehensive meaning. They read the world around us; to reach understanding in accordance with the verse {Say, travel through the land and see...} [Al-Ankabut: 20], [Al-I;Naml:69], [Ar-Rum:42], and His verse {Have they not looked into the dominion of the heavens and the earth and everything that Allah has created} [Al-A'raf:185].

Then they moved to experimental science and excelled in it, then poured all those sciences into the pages of books.

Thus, the book, both authorship and translation, was the most important means for the development of Islamic civilization and the Muslim community. Despite the importance of the book, the teacher was present in imparting sciences to learners and students, composing, explaining, and teaching, for Islamic thought from the first appearance of the blossoming of its great civilization did not believe in merely swallowing knowledge, but relied on the methodology of reading, understanding, and instruction in the matter of education, through the three educational pillars (the book (the curriculum), the teacher, and the student). Therefore, in this research, I will address:

The value of the book and its importance, the importance of reading and its types, then the status of the teacher in guidance, teaching, and advising.

This research has been divided into this introduction and these studies:

Section One: Reading, Books, and Their Importance in Islamic Civilization.

This section has three parts:

Part One: The Book, Reading, the Teacher, and the Significance of the Terms.

Part Two: Reading and Its Importance in Islamic Thought.

Part Three: The Book and Its Importance in Islamic Civilization.

Then, Section Two: Reading the Book.

This section has two parts:

Part One: Types of Reading.

Part Two: Types of Books.

Followed by Section Three: Directions of the Teacher and the Author.

This section has three parts:

Part One: The Importance of the Teacher in Guiding the Reader.

Part Two: Directions of Authors and Writers.

Part Three: Miscellaneous Directions.

Then the conclusion.

Section One: Reading, Books, and Their Importance in Islamic Civilization

Part One: The Book, Reading, the Teacher, and the Significance of the Terms.

First: Definition of the Book, Writing, and the Writer:

"The book (al-kitab) is a name for what has been written collectively; and the term 'book' is a source; it is written (kataba) as an act (katban) and (kitaban) and as (kitabatan)" (Al-Jawhari, 1987, p. 1/208). Ibn Faris states: "The root formed by the letters K, T, and B is a solid root that indicates gathering something to something, as in the book (al-kitab) and writing (al-kitaba), it is said: I wrote the book (katabtu al-kitab) as an act of writing (kitban)" (Ibn Faris, d.t., p. 5/158).

In terminology, writing is: "Lines placed together that indicate the intended meaning, originally referring to engraving letters in stone, parchment, or cloth" (Al-Zarkashi and others, 1427 AH, p. 1/277).

As for the writer: "He is the doer from (kataba), and writing for him is a craft, like goldsmithing and tailoring, and originally, the book was the name for the written sheet, and it was called writing because it gathered letters" (Ibn Manzur and others, d.t., p. 1/135).

The book's significance symbolizes thought and knowledge, documented through writing, whatever the type of this writing, whether on stone, paper, wood, parchment, or written through modern means (digital book).

Second: Definition of Reading:

The gathering and combining in the pronunciation of words, Ibn Faris says: "The root formed by the letters Q, R, and the defective

letter is a solid root indicating gathering and assembly, as in 'the village' (al-qarya), named so because of the gathering of people in it, and 'the dish' (al-miqra'ah), named so because guests gather around it" (Ibn Faris, d.t., p. 5/78).

The term reading "is derived from the past tense verb 'qara', and the active participle 'qari' (reader), it is said: So-and-so read a good reading, and a man is a good reader among people who are good readers, and the passive participle read (maqrū'), it is said: a read sheet, and he read to him a reading and a study, and he asked him to read, and readers come from reading, a collection of readers, and read (qara □) he reads it to him and made him read it to convey it" (Al-Jawhari and others, d.t., p. 1/92).

In terminology, reading is: "The combination of letters and words together in chanting, and it is not said for every gathering; as evidenced by the fact that it is not called reading when one utters a single letter" (Al-Kafawi, 1998, p.703).

"The cognitive skillful process that primarily relies on analyzing and disassembling the letters and symbols of words and reading them in a clear and comprehensible manner as useful sentences, it is not said to convey speech that it is reading unless it is written or memorized speech" (Ibn Ashur, d.t., p. 30/253).

The act of reading has many meanings, and the most common nowadays is reading texts either printed or on the screen. However, the act of reading also encompasses many other meanings from ancient times, such as reading natural phenomena, events, and reading the faces of others to understand their reactions, all these worlds are a way of reading.

The Connection Between Writing and Reading:

It is clear from the above that writing is the depiction of what is read, signifying the intended meaning. The written is by pen and drawing, and reading by tongue and pronunciation, and each expresses the other, naming the thing with the meaning it bears.

Third: Definition of the Teacher:

It is a term borrowed from Persian, originally (ustaadh) meaning the teacher and the skilled in his craft. It did not appear in any pre-Islamic poetry, as the letters 'sin' and 'dhal' do not come together in any word in Arabic. The term 'ustaadh' is an Arabized word that can be affixed to the pattern 'af'aal' or 'if'aal' to form plurals like 'afa'il' and 'afa'ilah', and it can also be made into a regular masculine plural as 'ustaadhun' (Al-Jawaliqi, 1969, p. 73).

The plurals are 'ustaadhun', 'asaatidha', and 'asaatidh', and the feminine form is 'ustaadha' with the feminine plural being 'ustaadhaat'. This term is used in academic settings.

'Ustaadhiyyah': An artificial source from the word 'ustaadh', referring to a university professor specialized in a certain field of study, which is the highest academic rank at a university, known in Arabic as 'professor'. "The roots of the word 'professor' go back to Latin, meaning a person acknowledged to be skilled in a scientific field, or a high-ranking teacher." ("Professor?" University of Leeds, Retrieved 8/7/2021).

Associate Professor: An academic title for a university teacher, less than a professor and higher than a lecturer, referred to in some Arab universities as 'assistant professor'.

Assistant Professor or 'Lecturer': A title obtained after earning a PhD degree. "It is also used as a title typically bestowed upon intellectuals such as writers, poets, lawyers, and others" (Article 3 of the decision "Regulations for the Academic Staff at the University of Sharjah", Rules of Promotion by the Supreme Council of Universities in Egypt, 05 March 2016 on the Wayback Machine).

Part Two: The Importance of Reading in Islamic Thought

First: The Importance of Reading in Islam:

Most sciences are conveyed through words, whether spoken, written, or read. "Islam began the first threads of divine revelation to the Prophet Muhammad □ with the word 'Read'. Here, it is noteworthy that the Lord of the Worlds chose the subject of reading to begin His last of the heavenly books among dozens of significant

topics He addressed later; this signifies that the thought and civilization of this final nation would be through reading and knowledge.

A question arises here, why was Muhammad commanded to 'Read', while Allah, the revealer of the Book, knew that Muhammad could not read, and Gabriel □, the angel of revelation, knew that Muhammad could not read? The Prophet Muhammad □ responded to him saying, 'I am not a reader.' The Quran also confirmed later that Muhammad could neither read nor write, as stated in the verse {And you did not recite any book before it, nor did you write it with your right hand. Otherwise, the falsifiers would have doubted} [Al-Ankabut:48]. Then the command to read was repeated, which indicates the great importance of reading in all its forms, as the first instance of reading was not meant to read words formed by letters, but rather reading the map of the universe and looking into it. The Prophet □ read it on the night of Isra and Mi'raj when our Lord said {Indeed, he saw of the great signs of his Lord} [An-Najm: 18], and then the act 'read' was repeated for emphasis, as the first instance was mentioned unconditionally as before, and the second to convey the message, then reading was specified in the third instance 'Read, and your Lord is the Most Generous. Who taught by the pen' referring here to reading the words written with a pen" (Al-Razi, 1420 AH, p. 23/16). The term (qara'a) appeared in the Holy Quran eighty-eight times, eighty-seven of which are relevant to our study topic" (Abdel-Baqi, 1998, p. 539). This event symbolizes the educational process formed of three components: the book (the curriculum), the teacher, and the student. The Quran symbolizes the book, Gabriel the teacher, and our Prophet Muhammad the learning recipient.

The Relationship Between Reading, the Book, and the Teacher.

Gabriel represents the teacher in the incident of the holy revelation, and the Quran is the book (the curriculum). Then comes the process of receiving through reading, controlling it, understanding its meanings, and memorizing it.

Al-Qurtubi says: "This is good news from Allah, He blessed him with a clear sign, which is that Gabriel, peace be upon him, reads to him what he recites from the revelation, and he is illiterate, unable to write or read, yet he memorizes it and does not forget it" (Al-Qurtubi, 1988, p. 20/18). Mujahid said: "When Gabriel □ descended upon him, the Prophet □ did not finish the last verse until he began speaking the first part of it, fearing he might forget it, so Allah revealed: (We will make you recite, so you will not forget)" (Al-Tabari and others, 2000, p. 24/371). Abu al-Su'ud says: "The 'sin' in 'We will make you recite' is either for emphasis, or because it meant: recite what Allah has revealed to him then and what will be revealed to him later, it is a gracious promise of the continuation of revelation or We will make you a reader by inspiring reading so you will not forget at all due to the strength of retention and mastery, even though you are illiterate, unaware of what writing and reading are, to be another sign for you" (Abu al-Su'ud, d.t., p. 9/144).

The Relationship Between Human Creation, Honor, and Reading and Knowledge:

hen reading was the path to knowledge and elevation, which elevates a human being and brings them out of the ignorance and illiteracy they were born into, as stated in the Quranic expression {And Allah brought you forth from the wombs of your mothers knowing nothing, and He made for you hearing, vision, and intellects that perhaps you would be grateful} [An-Nahl:78]; the command to read and its specification was one of the greatest blessings and virtues.

Therefore, Al-Razi explains this connection by saying, "Firstly: He described Himself, exalted be He, as having created man from a clot, and secondly: that He taught him with the pen, and there seems no apparent relevance between the two, but the truth is that the first state of man is being a clot, the basest of things, and his final affair is becoming knowledgeable of the realities of things, the noblest of creaturely ranks. So it is as if He, exalted be He, is saying: You have

moved from the basest of ranks to the highest ranks, so you must have a capable manager to transfer you from that base state to this noble state, and there is a reminder that knowledge is the noblest of human attributes, for the most generous is He who gave you knowledge; because knowledge is the ultimate in nobility" (Al-Razi, d.t., p. 32/218).

Al-Zamakhshari refers to the fact that Allah granted humans the knowledge of sciences and understanding them, which is the ultimate in generosity and its perfection, saying, "It is as if there is no generosity beyond the generosity of imparting scientific benefits, the most generous is He who taught by the pen, taught man what he knew not, thereby indicating the completeness of His generosity by teaching His servants what they did not know, moving them from the darkness of ignorance to the light of knowledge, and pointed out the virtue of the knowledge of writing for its great benefits, which are comprehended only by Him, and sciences were not documented, nor were wisdom and the sayings and reports of the ancients recorded, nor were the books of Allah revealed except by writing, and without it, the matters of religion and the world would not be rectified, and if there were no other evidence of Allah's precise wisdom, subtle management, and proof except the matter of the pen and writing, that would be sufficient" (Al-Zamakhshari and others, d.t., p. 4/776).

Secondly: The Importance of Reading Among Muslim Scholars:

"The divine command to read had an effect on the souls of Muslims, becoming a launch pad for free intellectual discourse, allowing the Muslim to explore with his mind, which the Creator had granted him, between the written book and the visible universe, thus birthing the free mind in Islamic civilization, and when the free mind is born, civilizations are born" (Mustafa Al-Nashar, d.t., p. 33), thereby establishing a correlation between reading and civilization, indeed between reading and human life.

Thus, "reading has a vital, renewing characteristic that drives the mind to learn, reflect, and create, and among the importance of reading to Islamic scholars, we find great interest from them in reading and learning, with many examples, including: Al-Jahiz (Abu Uthman Amr bin Bahr bin Mahbub Al-Kinani Al-Basri, known as Al-Jahiz, an Arab literati who was one of the major figures of literature in the Abbasid era, born in Basra in 159 AH, and died there in 255 AH) who, when a book fell into his hands, read it from the beginning to the end" (Ibn Al-Nadim, d.t., p. 291) and Ibn Khagan (Ubaidullah bin Yahya bin Khagan, known as Abu Al-Hasan, born in 209 AH, held the position of minister in the Abbasid era. He was ministered under Al-Mutawakkil and Al-Mu'tamid, known for his firmness and intelligence, continued in his ministerial duties until he died in 263 AH) carried a book in his sleeve and if he stood from the side of the Caliph Al-Mutawakkil for urination or prayer, he would take out the book and look into it while walking until he reached the place he intended, and he did the same on his return until he took his seat; and if Al-Mutawakkil went out for a need, he took out his book and looked into it until Al-Mutawakkil's return" (Ibn Al-Nadim, d.t., p. 148), and this is our situation today but with mobile phones.

Part Three: The Importance of the Book in Islamic Civilization

Firstly: The Care for Books in Islamic Civilization:

In the early days of our Arab and Islamic civilization during the Umayyad era, when the care for books began, the scholars and intellectuals primarily focused on books of language and religious sciences, known as the transmitted sciences, distinguishing them from the rational sciences to which the Muslims directed their intellectual activities in the Abbasid era. As governance stabilized and wealth increased, scholars began translating books, not just reading what was available in Arabic, but also turning to books written by others in ancient and modern times, including

Greek, Syriac, Coptic, Persian, Indian, and other languages.

"Al-Ma'mun used to give the weight of the books that were translated in gold, in a newly established school in Baghdad for transferring sciences from other civilizations into specialized books in Arabic, and he made continuous efforts to make the necessary material for philosophical and astronomical research accessible to readers and students of science, who approached it with love and intense eagerness, began reading, studying, then refining, explaining, and annotating them, adding to them from their experiences. Among the most famous old books translated into Arabic are the foundational Greek books on philosophy, astronomy, medicine, mathematics, geography, and others. For example, Aristotle's books on philosophy and politics, Euclid's Elements, Ptolemy's Almagest, and the Sindhind" (Fuad Pasha and others, 1983, p. 32).

"Those interested in more details can refer to the books of biographies abundant in Arab libraries, where they find biographies of physicians, dictionaries of literati and dignitaries, and the classes and biographies of scholars and jurists. Orientalists acknowledge that the collection of biographical books of Muslim scholars is astonishing and admirable for their abundance, precision, and importance, and that scholars of the West in the Middle Ages did not have anything comparable to the results of their contemporaries in the era of the Islamic Renaissance. Thus, the libraries of the world and Europe and their universities were rich with these books until recently, and their influence in establishing the foundations of modern sciences. Among these books are Al-Razi's Al-Hawi, Ibn Sina's The Canon of Medicine, Ibn Al-Nafis's Commentary on Anatomy of the Canon, Al-Idrisi's The Comprehensive Description of Different Plants, Al-Khwarizmi's Algebra, and other scientific books" (Fuad Pasha, 1983, p. 137).

It is necessary to mention here that one of the most important factors that contributed to the

emergence of the European Renaissance, then the scientific and technological leap, was the sciences and knowledge found in the books of Arab and Muslim scholars, and their spread in Europe, for science and the book have always been and will remain a shared human treasury from which all draw.

Secondly: The Formation of Private and Public Libraries in Islamic Civilization:

Since books were factors in the flourishing of the scientific renaissance, the hobby of collecting books spread in Islamic societies, and public libraries like the House of Wisdom in Baghdad and the Library of Cordoba were established. These libraries became meeting places for students and intellectuals who gathered and discussed various sciences. Similarly, private libraries were established by scholars, princes, students, and even merchants and laypeople. Orientalists have noted that the average Arab library in the tenth century contained more books than all Western libraries combined. For example, Al-Sahib Ibn Abbad owned a very large library; when the Sultan invited him to become a minister, he declined, stating he had enough books to load four hundred camels or more, and the catalog of his books spanned dozens of volumes.

Forming Libraries for Children:

Due to the importance of books, many scholars, princes, and merchants established libraries for their children, making the book both a teacher and a companion in their lives, encouraging them to engage with and discover their worlds, and learn from their sciences. Among them:

1. "Ibn al-Jawzi al-Baghdadi" (Abu al-Faraj Abdul Rahman bin Ali Ibn al-Jawzi, a great scholar and preacher of Islam, born in Baghdad in 510 AH/1116 AD and died there in 597 AH), who authored several works in various sciences including a book called (Al-Khawarizmi) and gifted the copy handwritten by himself to his son Yusuf, who later became one of the leading scholars of his era. This copy has survived to us, inscribed on its back: "This book belongs to my

son Abu Muhammad Yusuf, may Allah benefit him, fulfill his hopes, written by Ibn al-Jawzi" (Abdul Hakim Al-Anis, 2014, p. 9).

2. "Ibn Hajar al-Asqalani" (Sheikh of Islam, Ahmad bin Ali bin Muhammad, born in 773 AH and died in 852 AH), who sought to create a library for his grandson Zain Khatoon: Yusuf bin Shahin, as mentioned in his will: "For my grandson Yusuf, three hundred dinars, to buy from my books what he chooses... excluding the compositions I owned in my handwriting during my health."

known for his name and distinguished career in literature and history, who has made a significant mark in both fields with his valuable contributions and intellectual works that serve as important references for researchers and enthusiasts.

3. "Ahmad Amin son of Sheikh Ibrahim Al-Tabbakh the Egyptian" (an independent intellectual thinker and historian born in Cairo in 1886 and died in 1954), who said in his work (To My Son): "At the end of 1949, Al-Hilal magazine asked me to write a series of articles titled (My Letters to My Son) to be published throughout 1950, which I completed in twelve articles, one each month, wherein I directed my advice and the results of my experiences to my son. It happened that I had a son being educated in England, whom I envisioned while writing them" (Abdul Hakim Al-Anis, 2014, p. 39).

Third: Encouraging the Distribution and Lending of Books:

Due to the high demand for books for learning purposes, scholars have encouraged the distribution, lending, and borrowing of books. Among the affairs of the book is the eagerness of many to borrow it for various reasons. Many scholars have dedicated chapters in their books to discuss this, as did Al-Khatib Al-Baghdadi (the historian and preserver Abu Bakr Ahmad bin Ali bin Thabit, known as Al-Khatib Al-Baghdadi, born and died in Baghdad, born in 392 AH/1002 AD, and died in 463 AH/1071 AD). In his book (Al-Jami for the Ethics of the Narrator and the Etiquette of the Listener), there is a

chapter titled: Encouraging the Lending of Listening Books, which are specialized books that students of knowledge listen to from a specific sheikh, where either the student or the sheikh reads and the others listen, then he explains to them.

Al-Khatib Al-Baghdadi criticized those who are miserly and refuse to lend these books, even quoting various benefits of lending them from some of the Imams, including what he narrated from Waki' bin Al-Jarrah (the Imam, the preserver, the narrator of Iraq, Abu Sufyan Waki' bin Al-Jarrah bin Malih bin Adi bin Fars bin Jamjamah bin Sufyan, born in Kufa in 746 AD/129 AH, died in 196 or 197 AH), who said: "The first blessing of the narration is the lending of books."

He also narrated from Sufyan Al-Thawri (the Imam of the preservers, the leader of the working scholars of his time, Abu Abdullah Al-Thawri Al-Kufi, the diligent author of the book Al-Jami, born in Kufa in the year 97 AH/716 AD, and died in Basra in the year 161 AH/778 AD), who said: "Whoever is stingy with his knowledge is afflicted with three: either he forgets it and does not preserve, or he dies and does not benefit from it, or his books are lost." Al-Khatib Al-Baghdadi then discussed the role of the judiciary in lending books and the ruling on returning borrowed books (Abdul Hakim Al-Anis, 2014, p. 42).

Section Two: Reading, the Book, and Their Types.

Subsection One: Types of Reading

Reading is one of the most important skills that a person learns from the beginning of his life in a planned way during his early educational stages, as if it is inherent to his being as a human, without which his identity is not realized nor does he interact with his surroundings. This educational step is the foundation upon which all life's theoretical and practical foundations that a person learns and acquires later, whether in his academic or practical life, are built, as evident in the first verses of the Holy Quran revealed to the eternal and seal prophet Muhammad ﷺ as mentioned in the previous section.

Given the importance of this aspect in human life, I will shed light on the types of reading, their importance in human culture and precise academic achievement. The types of reading have varied depending on their different purposes, thus scholars and educators have divided reading into several types, with different methods which can be summarized into two types: (academic reading—specialized and scholarly, and cultural reading—exploratory)

First, academic reading: "It involves extracting meanings from verbal symbols and mastering the information, being robust and in-depth" (Hanna Ghalib, 1966, p. 401), and how it is done: the student reads the book section by section, each section carefully sentence by sentence, and the sheikh explains what he reads, or poses questions related to everything the sentence contains in all related sciences, it is practically encyclopedic reading, and this is the method I studied in the Islamic High School in Mosul in 1992, and is an old method followed in circles of knowledge in various specialties, until the emergence of universities and this method remained only in Islamic studies), "This is the reading intended in forming the student, through which the student studies a science, seeking a book that brings him closer to the art's gatherings in an organized manner, either through an approved text explanation or an organized school book in the modern model, and these books composed for organized education were previously called 'explanations of texts', and today they are called university or school books, which were engaged by old professors and scholars, and they dedicated discussions about them in their books especially in books of translations, from there we find statements of sheikhs, scholars, and teachers emphasizing this type of reading in translations and scientific licenses, including their statement in the translation of Ahmad Al-Shubri, the imam of the Shafi'ites in Egypt: 'In his time, he enjoyed a privilege in jurisprudence that no one else among the jurists had due to his eminence in the prevailing sciences and was nicknamed the

junior Shafi'i... Then the translators said that Al-Ramli read to him the explanation of Al-Bahja with thorough research and scrutiny, and he authorized him for teaching and issuing fatwas in Al-Azhar Mosque". (Ibn Al-Qayyim, 2024, p. 169).

And it was stated about some sheikhs: "The students took sciences from them, and the books (specialized scientific) were presented to them for research and scrutiny", and as stated about the scholar Saleh bin Muhammad Al-Fulani from the descendants of Al-Shatibi of Andalusia: "He had high credentials, and he had enjoyable authored works, among them 'Awakening the Zeal of the Visionaries in Rejecting Blind Following', and more than one read to him Al-Muwatta with thorough research and scrutiny". (Al-Bukhari Al-Kanauji, 1978, p. 3/138).

"And among them, they mention the type of specialized reading as they say in the chapter of translations: He read to a group, and he engaged in medicine, and was an imam in astronomy, arithmetic, and inheritances, and he read to his teacher and benefited from him" (Al-Muradi, undated, p. 3/8).

And the author of Al-Fikr Al-Sami transmits about many scholars and their ways of reading to their sheikhs, "either reading without mentioning scrutiny intended for authorization or the academic reading is the reading of specialization and meticulousness" (Al-Hajjawi Muhammad Al-Fasi, undated, p. 2/330).

"And this reading that occurs without mentioning scrutiny like they say (he read to him) or (he heard from him or narrated from him) typically means either a narrative reading without meticulous and methodological study, or just listening to the narrative also without the student reading, so here the teacher and the sheikh is the reader, and this means: either the reader or the listener is a scholar and he reads and listens for the blessing of the reading and the narrative and seeking the chain of transmission, and the chain of transmission is: "attributing the hadith to its speaker with a connected chain" or it is the chain of men leading to the text", and it

is one of the sciences innovated by Muslims to authenticate the words of the Prophet ﷺ and is also used in conveying news about others, it is considered one of the characteristics of this nation: "and among them is that they were given the chain of transmission, which is a distinguished characteristic of this nation and a greatly emphasized tradition, thus through the chain of transmission its authenticity and the health of the hadith and the news are known". (Al-Qastallani and others, undated, p. 277/2), thus the listener and the reader here is not a scholar but rather intended the reading and listening merely for the narrative with the chain.

And this leads us to the matter of preferring the narrative of the jurist (scholar) over the narrative of the non-jurist, and even the correction of the jurists for the hadith, "and the jurist may know the authenticity of the hadith by its alignment with the fundamentals or a verse from the Book of Allah Almighty, which leads him to accept the hadith and act upon it and believe in its authenticity, and if there is no liar in its chain, then it is fine to assert its authenticity if it aligns with the Book of Allah Almighty and the other fundamentals of the Sharia"(Al-Zarkashi, 1998, p. 1/ 107), because jurisprudence in the meanings of the hadith is half of the knowledge, and knowing the men is half of the knowledge"(narrated from Imam Ali bin Al-Madini (d. 231 AH)" (Al-Ramahurmuzi, undated, p. 320).

Second: Exploratory Reading: "This type of reading is for general culture, or for recreation, enjoyment, and spending time" (Hassan Shehata, Reading, Arab Gulf Institution, no date, 1984, p.45). This reading style has a very broad audience, indeed the broadest among reading audiences, sometimes referred to as: the general reader, and sometimes their reading style is called: free reading. Such as reading magazines and general cultural books, this type of reading is very influenced by book advertisements and typographic marketing, or books that generate some controversy. One reason for this is that the topics of these books form the material of their

discussions in their cultural gatherings, which drives their desire to participate by seeking out the material for discussion and debate. It must be said here: that no matter how knowledgeable a curious intellectual may become through this type of reading, they do not reach the level of a genuine specialist intellectual through precise, scholarly academic reading.

Subsection Two: Types of Books

Muslims recognized the book in its Islamic concept, which is the Holy Quran ("This is the Book about which there is no doubt"), and it is the first documented book in the history of Arabs and Muslims. Then, the concept of the book expanded to include everything documented thereafter, whether in religious, literary, natural sciences, or others.

The term book was also used to refer to the written message, such as the messages of the Prophet to the kings, and the messages of the caliphs and those after them. Then, the term book came to encompass all that is written.

"Books proliferated in the middle of the first century of Hijra and were sold in markets, following the documentation movement in prominent sciences (genealogy, history, jurisprudence, hadith, biographies and expeditions, medicine, and others). Then, the writing movement evolved and reached its peak in the Abbasid era, which was the era of bookmaking and the flourishing of scribes and scribery, one of the reasons for the flourishing of scribery was that an author would give his book to a scribe to make copies for sale in markets or for distribution to students. One of the earliest books in this regard is the Amali of Imam Abu Yusuf, the companion of Abu Hanifa, may God have mercy on them, in jurisprudence" (Ibn Al-Nadim and others, undated, p. 117).

Dictating the Book:

In the era of the scientific renaissance, gatherings of knowledge of various kinds and specializations spread, including dictation sessions, "and many books and writings were composed through dictation" (this statement is supported by Ibn Al-Nadim in his talk about Abu

Al-Hassan Ali bin Isa Al-Ramani that: "Most of what he wrote was taken from him through dictation"). There were books dictated such as what Yaqut mentioned about (The Conduct of Good Souls and Precious Morals) by Al-Tabari that Al-Tabari: "stopped dictating some speech on commanding right and forbidding wrong, and what came out of it was five hundred pages, and he had prepared four parts but did not release them to the people for dictation", see: Ibn Al-Nadim, *Al-Fihrist*, p. 94, Yaqut, *Dictionary of Authors*, 18/77. Dictation is: "A scholar intends, surrounded by his students with inkpots and papers, speaks from the knowledge that God has bestowed upon him, and his students write it down, turning it into a book" (Haji Khalifa, *Kashf al-Zunun*, 1/147,148.).

Haji Khalifa mentioned a list of such books, among them "Amali of Abu Yusuf, companion of Abu Hanifa, may God have mercy on them, in jurisprudence, and Amali of Al-Zajjaj Ibrahim bin Al-Sari bin Sahl" (he is Abu Ishaq Ibrahim bin Muhammad bin Al-Sari bin Sahl Al-Zajjaj Al-Baghdadi, born in Baghdad in 241 AH/855 AD, a grammarian from the Abbasid era, "among the knowledgeable in literature and solid religion" as described by Ibn Khallikan. He authored many books, the most famous of which are the Book of Meanings of the Quran in interpretation, the Book of What Changes and What Does Not Change, and the Book of Interpretation of the Beautiful Names of Allah, died in 311 AH / 923 AD (Ibn Khallikan, undated, p.1/49).

"And Amali of Badi' al-Zaman al-Hamadani" (he is Abu Al-Fadl Ahmad bin Hussein bin Yahya bin Said, known as Badi' al-Zaman al-Hamadani, a writer and literateur from a prominent Arab family settled in Hamadan where Badi' al-Zaman was born in 358 AH/969 AD and attributed to it, and died in Herat in 395 AH/1007 AD, and in Al-Andalus was the judge Abu Al-Mutarraf Abdur Rahman bin Fathis" (he is Abdur Rahman bin Muhammad bin Isa bin Fathis bin Asbagh, Abu Al-Mutarraf. Born in 348 AH/960 AD in Cordoba where he

grew up and learned and held its judgeship, he excelled in the knowledge of Prophetic hadith, the science of men, and Maliki jurisprudence, and collected books in various sciences unlike anyone of his era in Al-Andalus, died in Cordoba in 402 AH (Al-Dhahabi, undated, p. 17/158), he used to dictate hadith from his memory in the way of the people of hadith in the East.

It is mentioned that Al-Suyuti" (he is the Imam, the preserver Abu Al-Fadl Jalal Al-Din Abdul Rahman Al-Suyuti, born in Cairo in 849 AH / October 1445 AD, the Imam Al-Suyuti's works reached three hundred books and letters, among the most prominent in the sciences of the Quran and interpretation: The Perfection in the Sciences of the Quran, The Similar of the Quran, The Thousand Verse in the Ten Readings, The Abrogating and the Abrogated in the Quran, died in 911 AH/ 1505 AD (Al-Zarkali, undated, p. 3/ 301), is the last to dictate in the manner of the linguists.

"And the homes of authors and writers were the councils where the scholar and the teacher dictated and his students gathered around him to transcribe from him, then these councils spread in the alleys and streets after the desire of the people and students of knowledge to listen and learn increased, until the houses could no longer contain them" (Al-Khatib Al-Baghdadi and others, undated, p. 3/28).

Specialized Methodological Books:

"The first book the Muslims studied and carried with them in their conquests and travels was the Holy Quran. Then, as the need for sciences intensified, they paid attention to Tafsir (interpretation of the Quran), Hadith, poetry, speeches, proverbs, and wisdom, and felt the need to document these according to specializations. Thus, books were copied and deposited in places like the House of Wisdom" (Al-Darimi, undated, p. 135). Most of these books were specialized scientific books, and undoubtedly each specialization has its methodological books that elucidate its meanings and explain its terms. However, these books are categorized according to the student's

capabilities and academic progression, ranging from books for beginners that gradually build their foundational ladder to books that serve as the culmination of their studies.

Therefore, when educational institutes spread in Islamic civilization, it was the optimal method for building a student of knowledge in a comprehensive scientific methodology.

Examples of Academic Progression in the Reading of Scientific Religious Books:

The scientific foundation contains a complete scientific methodology in building the formation of a student of knowledge. This methodology consists of books in specializations related to each other, such as those specializing in Sharia studies, encompassing (sciences of Tafsir, Hadith, Fiqh and its principles, language sciences, science of Kalam, Prophetic biography, and logic). In each specialization, there are stages where the student of knowledge studies a book suitable for his academic capabilities and progression in the educational ladder. Here, I will mention two examples of the educational level and its appropriate books in the study of Islamic jurisprudence and Arabic grammar through my studies in Sharia schools and the old education I received from my teachers in Mosul in the style of scientific licenses.

Academic Progression in the Study of Islamic Jurisprudence: Jurists from the four schools teach students through a comprehensive methodology that begins with the student at the first level and continues until the level that qualifies them to be proficient in the science of jurisprudence. After studying the history of jurisprudence and legislation, each school follows a series of respected books as follows:

Hanafi Jurisprudence:

Matn al-Quduri (a concise text on the doctrine of the great Imam Abu Hanifa al-Nu'man, authored by Quduri, Ahmad bin Muhammad), then the book Al-Lubab fi Sharh al-Kitab (authored by Abdul Ghani al-Ghunaimi al-Damashqi al-Maidani al-Hanafi, edited by Muhammad Muhyi al-Din Abdul Hamid. Al-Lubab fi Sharh al-Kitab is also one of the best

books in Hanafi jurisprudence and is widely distributed.), then Al-Ikhtiyar (by the scholar Abdullah bin Mahmoud bin Mawdood al-Mawsili, this book is one of the best Hanafi jurisprudence books, as the author intended it to rely on the fatwa of Imam Abu Hanifa.), then the book Al-Hidayah (by al-Marghinani, Ali bin Abi Bakr bin Abdul Jalil al-Farghani, followed by books and commentaries that serve as references for advanced specialists, such as Radd al-Muhtar ala al-Dur al-Mukhtar, known as Hashiyah Ibn Abidin, authored by Muhammad Amin bin Umar bin Abdul Aziz Abidin al-Damashqi al-Hanafi, Fath al-Qadir by Kamal Ibn al-Humam, and Al-Mabsut by Shams al-A'imma al-Sarakhsi).

Maliki Jurisprudence:

The study of Maliki jurisprudence, like other types of sciences and arts, follows a particular methodology that begins with the most concise, then the intermediate, and then the detailed expansively. It is recommended as follows: The book "Al-Murshid al-Mu'in, on the Necessary Sciences of Religion" (by the scholar Abu Muhammad Abdul Wahid ibn Ashir al-Ansari al-Fasi, some read some of its commentaries before moving to the next stage: then some of its commentaries are recommended, including "Al-Habl al-Matin" by Muhammad bin Abdullah al-Marakshi, and also the book "Al-Durr al-Thamin wa al-Mawrid al-Mu'in" by the scholar Muhammad bin Ahmad Mayara, which is very suitable for beginners.), then the jurisprudential message (by Imam Abu Muhammad Abdullah ibn Abi Zaid al-Qairawani, may God have mercy on him, with the commentary of Abu al-Hasan al-Manufi), then the book Al-Sharh al-Saghir on the Closest Approaches to the Imam Malik's Doctrine (by the scholar Abu al-Barakat Ahmad bin Muhammad bin Ahmad al-Dardir al-Adwi, a highly beneficial book in which the author avoided mentioning weak opinions and mostly confined himself to the predominant views when there was disagreement, Sheikh Ahmad bin Muhammad al-Sawi al-Maliki wrote a commentary on it called "Balaghat al-Salik li Aqrab al-Masalik"), then it is recommended to

study the book *Al-Mu'unah* based on the doctrine of the scholar of Medina, the judge Abdul Wahhab bin Ali bin Nasr al-Baghdadi al-Maliki (died 422 AH), which is among the comprehensive works in the Maliki doctrine, in which its author revealed his vast knowledge, his great jurisprudential authority, and his extensive familiarity with the branches of the doctrine.

Those who wish to expand further should refer to *Mukhtasar* Sheikh Khalil bin Ishaq and its commentaries, the most important of which are the book "*Al-Sharh al-Kabir*" by the scholar al-Dardir, and "*Mawahib al-Jalil*" by al-Hattab al-Ra'ini, which are among the finest commentaries on the *Mukhtasar* and the most beneficial.

Shafi'i Jurisprudence:

The followed methodology in the study of Shafi'i jurisprudence finds similar curricula that focus on the respected books in the doctrine and are divided into three levels—and sometimes four in some cases:

Level One: Reading the famous (*Matn al-Ghayat wa al-Taqrīb*) with one of its commentaries (a concise by Abu Shuja, explained by the scholar Ibn Qasim al-Ghazi and others, some start before this level: by reading a text on essential religious matters, among the most famous texts in this category are *Matn al-Risalah al-Jami'ah wa al-Tadhkirah al-Nafi'ah* by al-Habshi, or *Matn Safinat al-Najah fi ma Yajib 'ala al-'Abd li Mawlah* by the scholar Ibn Samir al-Hadrami), Level Two: Reading an intermediate book in the doctrine, the most famous texts at this level include *Umdat al-Salik* (by Ibn al-Naqib, or *Fath al-Mu'in* by al-Malibari, or *Safwat al-Zubad* with one of its respected commentaries, among the most famous of which are: *Mawahib al-Samad* by al-Fashni, and perhaps in this level, the book *Al-Iqna' Sharh Abu Shuja* by al-Khatib al-Shirbini is read.), and Level Three: Reading an extended text in the doctrine and the most famous texts at this level include *Minhaj al-Talibin* (by the scholar Muhyi al-Din al-Nawawi, may God have mercy on him, the compiler of the doctrine, and

this blessed text is studied with one of its respected commentaries, the most famous of which are four: the commentaries by al-Shirbini, al-Ramli, al-Haytami, and al-Muhalli, and perhaps at this level, the student reads the concise *Minhaj* called: *Minhaj al-Talibin* by Sheikh Islam Zakariya al-Ansari with its commentary *Fath al-Wahhab*).

Hanbali Jurisprudence:

"A student of Hanbali jurisprudence is developed through four layers according to the plan of Imam Ibn Qudamah al-Hanbali (Abdullah bin Ahmad al-Maqdisi al-Dimashqi, one of the notables of the Hanbali school, died in Damascus in 620 AH)" (Nihad, undated, p. 312). He authored '*Al-Umdah*' for beginners, then wrote '*Al-Muqni*' for those who advanced beyond the beginners but had not yet reached the intermediate level, thus he made it devoid of evidence and rationale, but he mentioned the narrations about the Imam, to allow his readers to exercise their minds in verification, "then he composed '*Al-Kafi*' for the intermediates, including many evidences, to elevate the reader's soul to the level of *ijtihad* in the school when they see the evidences, and raise their spirit to discuss them, without assuming them to be settled matters, then he wrote '*Al-Mughni*' for those who advanced beyond the intermediates, where his readers are introduced to the narrations and the disagreements among the Imams, and many of their evidences, and the pros and cons they offer in argument and counterargument." (Ibn Badran, undated, p. 433).

Progression in Reading Grammar Books:

The methodology in reading this art begins with the text of *Al-Ajrūmiyyah*, then one of its commentaries (*Al-Tuhfat Al-Saniyyah* by Muhammad Muhyi al-Din Abdul Hamid al-Azhari), followed by *Sharh Qatr al-Nada* (*Sharh Qatr al-Nada wa Ball al-Sada*, a book on grammar by Ibn Hisham al-Ansari, which is considered one of the grammatical references and includes many of the rules and explanations of Arabic grammar). After this, there is variation according to the scholarly school (some read

Shudhur al-Dhahab in understanding the speech of the Arabs by Ibn Hisham al-Ansari, others read Al-'Awamil by Al-Jurjani or Al-Barakawi...), and some move on to one of the commentaries on Alfiyyah Ibn Malik (Al-Bahjah Al-Marziyyah on the Alfiyyah by Al-Suyuti, and Sharh Al-Ashmuni on the Alfiyyah with Hashiyah Al-Sabban, and some read parts of Mughni al-Labib by Ibn Hisham, or parts of Hashiyah Ibn al-Hajib on the explanation of Al-Kafiyah, depending on the professor's methodology and his choice of books at the conclusion of the grammatical journey).

In this manner, the reading of other sciences books such as the principles of jurisprudence, hadith and its principles, Tafsir and its principles, morphology, rhetoric, and logic also proceeds. It is a methodical scientific process for reading books under the guidance of a specialized professor.

The Textbook:

After the developments that have occurred in all aspects of life worldwide, the field of education and teaching methods has seen modernization and development in teaching styles and methods. One of the prominent features of this development is the creation of the textbook, "which serves as a tool that systematically presents the basic concepts to be taught, through texts that summarize the academic material for scientific specializations, and this textbook is written by a committee composed of expert professors in the field of education." (Izzat Jaradat and others: 1991, p. 98).

The use of the textbook was pioneered by Comenius (John Amos Comenius, born 1592 in Uherský Brod near Jutovo Rov in former Czechoslovakia, a teacher and Christian priest considered the first advocate for universal literacy, died in 1670, (<https://www.marefa.org/>)), who wrote a textbook directed at both the teacher and the student, titled: "The Gate Open to Languages, 1633 AD, for teaching languages to young people" (Lotfi Bakush, undated, p. 264).

"Muslim scholars preceded others in schoolbook authorship. For instance, the teacher Muhrez bin Khalaf Al-Tunisi asked Abu Muhammad Abdullah Abi Zaid Al-Qairawani to compose a concise work on jurisprudence, directed towards teaching children, thus he authored the famous Risalah, and stated in its introduction: '...you asked me to write for you a concise summary of the obligatory matters of religion that the tongues speak of, that hearts believe, and that limbs act upon..., according to the methodology of Imam Malik bin Anas - may God have mercy on him - and his way, with what facilitates the explanation of complexities by the experts and clarification by the scholars for what you desired in teaching those children, just as you teach them the letters of the Quran; so that they are first introduced to the understanding of God's religion and its laws..., and I responded to you in that for what I hoped for myself of the reward from teaching the religion of God or calling to it' (Ibn Abi Zaid Al-Qairawani, 2022, p. 3).

The schoolbook aims to take into consideration the learner's capabilities and academic stage, and works to develop those abilities in that formative phase of the student of knowledge, as it also keeps up with modern educational theories and aligns with the educational philosophy endorsed by the society. Subsequently, the textbook became an official educational tool issued by the Ministry of Education, and it is primarily a book for the student, representing the fundamental means of learning.

Section Three: The Directions of the Teacher and Authors

Undoubtedly, the quality of education cannot be achieved without the teacher, their guidance, and their skills in teaching methods and knowledge. In this section, I will discuss the importance of the teacher and their scientific guidance in reading and studying books, in addition to the guidance of authors and others.

First Subsection: The Importance of the Teacher and Their Scientific Guidance.

he Holy Quran emphasizes the importance of learning from scholars, as God Almighty says: "And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know" [Al-Anbiya: 7]. Since knowledge is linked with faith, making them companions, God elevates the degrees of teachers, as stated, "God will raise those who have believed among you and those who were given knowledge, by degrees" [Al-Mujadila: 11]. Thus, conveying knowledge becomes a responsibility upon the scholars' necks. The Prophet Muhammad (peace be upon him) said: "May God brighten a man who hears my words, absorbs them, and then conveys them as he heard them." Here, the value of the teacher in matters of reading and learning becomes clear, as prior to conveying, there must be awareness, understanding, and knowledge—traits that the Prophet (peace be upon him) exhibited in his councils, through advisories, or by guiding leaders, judges, and teachers to educate and make people understand various scientific disciplines.

The strategy of science and education is not solely based on the culture of memorization and rote learning, but primarily on awareness and understanding. This was precisely the strategy of the Prophet (peace be upon him) as a teacher in educating his companions. It was reported that: "The Messenger of God would teach them ten verses and they would not move on to another ten until they had learned what was in them of actions; he taught us the Quran and actions together."

"The goal of education is not to produce mere replicas through the methods of indoctrination and oral recitation," says Mustafa Lutfi al-Manfaluti (an esteemed writer and poet, born in Manfalut in 1876, studied at Al-Azhar University, authored several books and narratives including 'Al-Ibrat' and 'Al-Nazarat', died in Cairo in 1924), "There are two great wings with which a learner flies to the skies of

glory and honor: high aspiration and understanding in knowledge. You are familiar with high aspiration, and as for understanding in knowledge, consider the following word: Knowledge is of two types: preserved knowledge and understood knowledge"... He then stated: "When you hear of knowledge, know that it is the understood knowledge, not the preserved. The sign of understanding knowledge is the scholar being influenced by it" (Manfaluti, 1984, p. 1/238).

First Example: The Teacher's Guidance in Understanding the Text. It was said to a scholar: "Someone has memorized the text of Al-Bukhari." He replied, "Then a copy has been added to the library" (Abu Riya, 1958, p. 329). Without understanding and explanation, knowledge in this form will not reach its noble purpose and significant impact. Here are some examples to illustrate the importance of the teacher's guidance.

The first example: "The Prophet clarified the ambiguous parts of the book (Quran) and in his role as the explaining and interpreting teacher, there were many complications encountered by the reciters and memorizers during the Prophet's time. For example, Adi bin Hatim faced a difficulty regarding the verse from Allah - the Almighty: 'And eat and drink until the white thread of dawn becomes distinct to you from the black thread' [Al-Baqarah: 187]. He proceeded, as he narrated about himself, to take a white rope and a black rope and placed them under his pillow, then looked at them during the night but could not distinguish the white from the black. He went to the Messenger of Allah the next morning and mentioned that to him. The Prophet (peace be upon him) explained that it actually refers to the darkness of the night and the light of day" (Al-Bukhari, undated, Hadith No. 1916).

This indicates that the companions did not lack understanding or intelligence, but this aspect of the verse had not been revealed yet, leading to different interpretations. Some people, if they intended to fast, tied a white and a black thread to their feet and continued to eat until they

could discern the two threads—obviously, they did not have modern lighting—"Then Allah revealed later: '...from dawn...' then they knew that it means night and day" (Al-Bukhari, undated, Hadith No. 1917).

Second Example: Teacher's guidance in clarifying the correct pronunciation and parsing of words, as it was narrated that the daughter of Abu al-Aswad al-Du'ali (Abu al-Aswad Dhulam bin Amr bin Sufyan al-Du'ali al-Kinani, one of the leaders of the Tabi'in, a grammarian, jurisconsult, hadith scholar, and poet, the first to establish the science of Arabic grammar and who punctuated the Quran, born in Kufa around 16 BH, died in Basra 69 AH) once said to her father: "Oh father, how beautiful is the sky (with the hamza pronounced with a kasra)." He replied: "Its stars." She said, "I didn't mean that; I was expressing wonder at its beauty." He then said, "Then say 'how beautiful is the sky' with the hamza pronounced with a fatha and open your mouth wide," then he began setting basic rules for the science of grammar.

Second: Teacher's Directions for Choosing the Appropriate Book Based on the Student's Academic Capability

Given the varying academic levels and differences in comprehension among students—who are not all equal—scholars categorize books into types: texts (matn), explanations (sharh), annotations (hawashi), and points of interest (nukat). We have discussed examples of these books in the fields of jurisprudence (fiqh) and grammar (nahw) in the previous section.

Third: Teacher's Directions for Assessing a Student's Level

"When Imam Abu Yusuf (Ya'qub ibn Ibrahim al-Ansari al-Kufi, a student of Abu Hanifa, a significant Imam in jurisprudence and hadith, died in 182 AH) sat for teaching once without informing his teacher, Imam Abu Hanifa (the great Imam, Nu'man ibn Thabit al-Farsi al-Kufi, founder of the Hanafi school, born in Kufa in 80 AH and died in Baghdad in 150 AH), Abu Hanifa wanted to return him to his circle to further his knowledge and jurisprudence, and to

strengthen his ability to make independent legal decisions, knowing that leading people does not come from merely memorizing some issues or books. He sent a man to ask him about five issues, four of which were hypothetical and led him to return to his teacher, warning him against rushing to teach and educate people before he was qualified. The issues were:

A. What do you say about a tailor who denied having a garment and then produced it shortened? Does he deserve a wage or not? Abu Yusuf answered: Yes, he deserves it. The questioner said: You are wrong. Abu Yusuf insisted: No. The questioner then explained that if the tailoring was done before the denial, he deserves a wage; otherwise, he does not.

B. If a bird falls into a pot on the fire containing meat and broth, can they be eaten or not? He said: It can be eaten, but was corrected: No. Then explained that if the meat was cooked before the bird fell, it should be washed three times and eaten, and the broth discarded; otherwise, discard all.

C. A Muslim has a wife from the People of the Book. If she dies while pregnant by him, in which cemetery should she be buried? Abu Yusuf said: In the Muslim cemeteries, but was corrected. He then said in the cemeteries of the People of the Covenant, and was corrected again. Confused, Abu Yusuf listened as the man explained: She should be buried in the Jewish cemeteries, but her face should be turned away from the qibla so that the face of the child in her womb faces the qibla.

D. If a slave woman married without her master's permission and then the master died, is the waiting period obligatory from the master? He said: It is obligatory. He was corrected: No. The man explained: If the husband had consummated the marriage, it is not obligatory; otherwise, it is obligatory. Here, Abu Yusuf returned after realizing his shortcomings." (Ibn Najim and others, 1985, p. 425).

Second Subsection: Directions from Authors

Authors and writers provide guidance within their writings to readers. These directions serve

as scientific guides on how to acquire knowledge through reading or offer scholarly advice on how to engage with and read books.

- Examples of writers' advice:

First: Reading the necessary books and sciences.

Ibn Qutaybah (Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dinawari, born in Baghdad in 213 AH/828 AD, resided in Kufa, a distinguished Sunni speaker and writer. He dedicated his writings to elevating the status of the Sunnah and refuting arguments against it. He authored several famous works including 'Uyun al-Akhbar' and 'Adab al-Katib'. He died in 276 AH/889 AD), guides readers in his book 'Al-Ma'arif' on this crucial issue, stating:

"A man might be followed in literature, having attained a great portion of it, yet he may neglect something more worthy of his attention than some of what he memorized, leading to deficiencies and flaws, like a seeker of the complexities of fiqh who neglects the chapters on prayer and obligations. Or a seeker of hadith methodologies who neglects their texts and meanings. Or a seeker of the nuances of grammar and its transformations who makes errors even in writing a letter or reciting a poem." (Dinawari, undated, p. 3).

Second: Reading a book as if it were the last time.

Some teachers and writers advise: "One should not assume that they will read a book again; this notion prevents them from understanding the entire book. Instead, they should imagine that they will never return to it," (Ibn Badran, 1401H, p. 488), implying complete absorption and understanding since there will be no second chance. This approach is more conducive to understanding and remembering books, as Al-Ghazali did after an incident with highway robbers early in his quest for knowledge.

Third: Comprehensive reading.

"Some contemporary writers advise on how to conduct a comprehensive reading of a book by

conducting an exploratory and sweeping overview through these ten directions:

1. Read the main and subsidiary titles, the publisher's description of the book, and determine the source of the material, then reflect.
2. Read the publication date and other related book information.
3. Read the indexes.
4. Read the book's table of contents.
5. Read the introduction if it is a book.
6. Review the pages, maps, and prominent headings in the book.
7. Read the first three and last three paragraphs of the material to understand its ease or difficulty.
8. Read the conclusion and summary.
9. Mentally review the subject after reading it and check if the reading fulfilled the purpose.
10. Finally, define the purpose of the reading." (Aref Sheikh, 2008, p. 72).

Fourth: Advocating for speed reading.

Since speed reading is considered one of the important tributaries for understanding the book, saving time, and benefiting from it, some authors and writers have mentioned that to save and gain time, both anciently and recently, a diligent student of knowledge "should be quick in writing, quick in reading, quick in walking, quick in eating" (Aref Al-Sheikh, 2008, p. 73). Al-Suyuti also referred to this, saying: "Our Sheikh Al-Kinani told us, from his father, the rhetorician, 'Speed up, brother of knowledge, in three things: eating, walking, and writing.'" (Al-Ghazzi, n.d., p. 1/230)

Thus, it is essential for the student of knowledge and the avid reader to strive to gain time and benefit from it by organizing himself and his time: whether learning, teaching, writing, browsing, listening, or reading various sciences.

The third requirement: Directions from my curiosity.

Imam Abu Hamid Al-Ghazali, may God have mercy on him, read part of jurisprudence in his youth in his homeland with Ahmad bin Muhammad Al-Razhkani, then traveled to Jorjan

to Imam Abu Nasr Al-Isma'ili and hung on his words, then returned to Tous. While he was returning, robbers intercepted him and took everything he had. He followed them, and Al-Ghazali says: "When I followed them, their leader turned to me and said, 'Go back, or you will perish.' I said to him: 'I ask you by the one from whom you hope for safety to return my papers and my notes, for they are of no use to you.' He asked me: 'What are these notes of yours?' I replied: 'I wrote in those notes the matters of knowledge for which I traveled to hear and write and to understand its knowledge.' He laughed and said: 'How can you claim that you knew its knowledge when we took it from you and you were stripped of its knowledge and remained ignorant?' Then he ordered one of his companions to hand my notes back to me. Al-Ghazali said: 'I said this is a respondent whom God made speak to guide me in my affair.' When I reached Tous, I dedicated myself to studying for three years until I memorized all that I had noted and became such that if I were intercepted on the road, I would not be stripped of my knowledge.

Then Al-Ghazali went to Nishapur and adhered to Imam Al-Haramain, and he diligently studied until he excelled in the doctrine, the disagreement, the argumentation, the fundamentals, and the logic, read philosophy and wisdom, and mastered all that." (Al-Subki, 1967, p. 86), and the Prophet ﷺ said: "Sometimes the bearer of jurisprudence [brings it] to someone who is more learned than him."

Conclusion

In light of the foregoing, the following results have been reached:

1. God Almighty chose the topic of reading from among dozens of extremely important topics to begin with, to symbolize to us that reading is the vessel of sciences, and that human life is intertwined with reading.

2. The curious intellectual, no matter how much he knows from educational reading, does

not reach the level of the genuine, specialized intellectual through precise, academic reading.

3. The quality of education cannot be achieved without the teacher and his quality in teaching, which is one of the three pillars of education (the student, the teacher, the book).

4. Muslim scholars have clarified the importance of precise research reading through biographies of innovative scholars, by stating their methods of acquiring sciences through reading for research and scrutiny.

5. The importance of the book in shaping the student of knowledge and progressing through reading specialized books.

6. The importance of the schoolbook, which has become an official educational tool issued by the Ministry of Education and Training, and is primarily a book for the student, representing the main means of learning for him.

7. It is known that there is no harm in having multiple curricula and different prescribed books as long as they are similar, achieve the desired results, and fulfill the purpose, since they are efforts of diligence and not binding certainties.

Recommendations:

1. The necessity of establishing precise scientific curricula to shape the student of knowledge, to eliminate the phenomenon of the emergence of a group of semi-educated individuals who dominate teaching and issuing religious edicts, and issuing some abnormal and extreme fatwas, which result in the distortion of the noble Sharia rulings.

2. After every book a student of knowledge reads, he needs a comma; to assimilate what he has read, which is the creative process that follows reading.

3. The avid reader should read the title of the book and its introduction to break the awe of the book and understand its topics, which is an important exploratory round in the topic of reading.

4. Combining the old method of reading books with modern means, by establishing

systematic scientific lessons for a period of time, similar to regular Sharia institutes, to be held in every city in some of its mosques or research centers, where specialized scholars establish their curricula, decide their books, determine

their teachers, organize their students, and distribute scientific certificates from the organizing entity such as the scientific center or the Ministry of Education and Endowments.

WORKS CITED

1. Firstly: The Holy Quran.
- Secondly: Tafsirs and Quranic sciences.
2. Ibn Ashur, Al-Tahrir wa Al-Tanwir, Muhammad Al-Tahir Ibn Ashur, 2/135, Tunisian Publishing House.
3. Ibn Kathir, Imad Al-Din Ibn Ismail, Tafsir Al-Quran Al-Azim, Dar Al-Arqam Ibn Abi Al-Arqam, 1st edition, Beirut, 1998.
4. Abu Al-Su'ud, Muhammad Ibn Muhammad Al-Imadi, Irshad Al-Aql Al-Salim Ila Mazaaya Al-Quran Al-Karim, 9/144, Dar Al-Sahafa, Cairo.
5. Al-Qurtubi, Ibn Abdullah Muhammad Ibn Ahmad Al-Ansari, Al-Jami' Li Ahkam Al-Quran, Dar Al-Kutub Al-'Ilmiyya, Beirut, 1st edition, 1988.
6. Al-Razi, Fakhr Al-Din Abu Abdullah Muhammad Ibn Omar Ibn Al-Hassan Ibn Al-Hussein Al-Taymi, Mafatih Al-Ghayb, Dar Ihya' Al-Turath Al-Arabi, Beirut, third edition, 1420 AH.
7. Al-Zarkashi, Abu Abdullah Badr Al-Din Muhammad Ibn Bahadir, Al-Burhan Fi Ulum Al-Quran (edited by Abu Al-Fadl Al-Dimyati), Dar Al-Hadith, Cairo, 1427 AH.
8. Al-Zamakshari, Al-Kashshaf 'an Haqa'iq Ghawamid Al-Tanzil, Dar Al-Ma'rifah, Beirut.
9. Al-Tabari, Muhammad Ibn Jarir, Jami' Al-Bayan Fi Tawil Al-Quran (edited by Ahmad Muhammad Shakir), Al-Risala Foundation, Beirut, 2000 AD.
10. Al-Nasafi, Abu Al-Barakat Abdullah Ibn Ahmad Ibn Mahmud Hafiz Al-Din, Madarik Al-Tanzil wa Haqa'iq Al-Ta'wil, Dar Al-Kalam Al-Tayyib, Beirut, 1st edition, 1419 AH - 1998 AD.
- Thirdly: Hadith and its sciences.
11. Aburiya, Mahmoud, Lights on the Prophetic Sunnah, Al-Ta'lif Printing Press, Egypt, 1st edition/ 1377 AH - 1958 AD.
12. Al-Bukhari, Muhammad Ibn Ismail, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar Min Umur Rasul Allah ﷺ wa Sunanihi wa Ayyamihi, edited by Mustafa Al-Banna, Dar Ibn Kathir, Beirut.
13. Al-Ramahurmuzi, Al-Hasan Ibn Abd Al-Rahman, Al-Muhaddith Al-Fasil Bayna Al-Rawi wa Al-Wa'i (edited by Muhammad Ajaj Al-Khatib), Dar Al-Fikr.
14. Al-Zarkashi, Abu Abdullah Badr Al-Din Muhammad, Al-Nukat 'ala Muqaddimah Ibn Al-Salah (edited by Dr. Zain Al-Abidin Ibn Muhammad Bala Freij), Adwa' Al-Salaf, Riyadh, 1st edition, 1419 AH - 1998 AD.
15. Muslim Ibn Hajjaj Al-Nishapuri, Al-Musnad Al-Sahih Al-Mukhtasar bi Naql Al-'Adl 'an Al-'Adl ila Rasul Allah ﷺ, Dar Ihya' Al-Turath Al-Arabi, Beirut.
- Fourthly: The Prophetic Biography.
16. Ibn Hisham, The Prophetic Biography, edited by Muhammad Bayoumi, 1st edition, Al-Iman Library, Egypt, 1995.
- Fifthly: Islamic Jurisprudence.
17. Ibn Badran, Introduction to the Doctrine of Imam Ahmad, edited by Dr. Abdullah Ibn Abdul Muhsen Al-Turki, Al-Risala Foundation - Beirut, 2nd edition, 1401.
18. Al-Hajwi Muhammad Al-Fasi, The Sublime Thought in the History of Islamic Thought, Dar Al-Fikr.
19. Nihad, Dr. Omar, Hypothetical Jurisprudence in Abu Hanifa's School, Dar Al-Basha'ir Al-Islamiyyah, Beirut, 2014.
- Sixthly: Books, Sciences, and History.
20. Ibn Al-Nadim, Abi Al-Faraj Muhammad, Al-Fihrist, Dar Al-Kutub Al-'Ilmiyya, Beirut.
21. Al-Anis, Dr. Abd Al-Hakim, Building a Library for Children, printed by the Department of Islamic Affairs and Charitable Activities, Dubai, 2014.
22. Al-Anis, Dr. Abd Al-Hakim, The Book Between Lending and Borrowing, Department of Islamic Affairs and Charitable Activities, Dubai - 2014.

23. Al-Bukhari Al-Qinnawji, Abu Al-Tayyib Muhammad Siddiq, Abjad Al-'Ulum, Dar Al-Kutub Al-'Ilmiyya, publication year: 1978.
24. Bakush, Lotfi, The Role of the Schoolbook in Elevating the Educational Process: A Critical Analytical Reading of the Schoolbook, Journal of the Foundations of Religion, Tunisia.
25. Hasan Shahata, Reading, Gulf Arab Institution, 1984.
26. Hanna Ghalib, Materials and Methods of Teaching in Renewed Education, Beirut, 1st edition, 1966.
27. Sheikh, Aref, Reading for Learning, published by Juma Al Majid Center, Dubai, Abdul Hamid Shoman Foundation, Amman-Jordan, Arab Foundation for Studies and Publishing, Beirut, 2008.
28. Al-Jubouri, Dr. Yahya Waheeb, The Book in Islamic Civilization, Dar Al-Gharb Al-Islami, 1st edition, Beirut, 1998.
29. Fouad Pasha, Ahmed, The Scientific Heritage of Islamic Civilization and its Place in the History of Science and Civilization, Dar Al-Ma'arif, Cairo.
30. Mustafa Al-Nashar: Philosophy of History, Al-Thaqafa Publishing House, Egypt.
31. Al-Manfaluti, Lotfi Mustafa, Genius, printed within the Complete Works of Al-Manfaluti, Dar Al-Jeel, Beirut, 1404 AH, 1984 AD.
- Seventhly: Dictionaries.
32. Ibn Faris, Ahmad Ibn Faris Ibn Zakariya Al-Qazwini, Mu'jam Maqayis Al-Lughah (edited by Abdul Salam Haroun), Dar Al-Fikr.
33. Ibn Manzur, Abu Al-Fadl Muhammad Ibn Makram, Lisan Al-Arab, Dar Al-Ma'arif.
34. Eddy Ser, Al-Sayed, Persian Words in Arabic, Dar Al-Arab for Al-Bustani, Catholic Printing Press, Beirut: 1908 AD.
35. Jalghum, Abdullah, The Comprehensive Indexed Dictionary, published by Tafsir Center for Quranic Studies, 1426 AH.
36. Al-Jawaliqi, Al-Mu'arrib (edited by Ahmad Shakir), Dar Al-Kutub, 1389 AH.
37. Al-Jawhari, Abu Nasr Ismail Ibn Hammad, Taj Al-Lughah wa Sihah Al-Arabiyya (edited by Ahmad Abdul Ghafour Attar), Dar Al-'Ilm Lil-Malayin, Beirut, 4th edition, 1407 AH - 1987 AD.
38. Al-Zubaidi, Muhammad Ibn Muhammad Ibn Abdul Razzak Al-Husayni, Taj Al-Arus Min Jawahir Al-Qamus, Dar Al-Kutub Al-'Ilmiyya.
39. Abdul-Baqi, Muhammad Fouad, The Indexed Dictionary of the Words of the Holy Quran, Dar Al-Kutub Al-Misriyya, 1998.
40. Al-Kafawi, Abu Al-Baqi Ayub Ibn Musa Al-Husayni, Al-Kulliyat, a dictionary of terms and linguistic distinctions, 2nd edition, Al-Risala Foundation, Beirut, 1419 AH - 1998 AD.
- Eighthly: Biographies.
41. Ibn Khallikan, Abu Al-Abbas Shams Al-Din Ahmad, Wafayat Al-A'yan, Dar Sader - Beirut.
42. Ibn Rajab Al-Hanbali, Abd Al-Rahman Ibn Ahmad, Dhayl Tabqat Al-Hanabila, 1/399, Dar Al-Kutub Al-'Ilmiyya, Beirut, 1997.
43. Al-Ghazi, Najm Al-Din Muhammad, Al-Kawakib Al-Sa'ira bi A'yan Al-Mi'ah Al-'Ashira, 1/230, Dar Al-Kutub Al-'Ilmiyya, Beirut.
44. Al-Subki, Taj Al-Din, Tabqat Al-Shafi'iyyah Al-Kubra, Dar Al-Kutub Al-'Ilmiyya, Beirut - 1967 AD.
45. Al-Sakhawi, Shams Al-Din Muhammad Ibn Abd Al-Rahman, Al-Jawahir Wa Al-Durar Fi Tarjamat Sheikh Al-Islam Ibn Hajar, Dar Ibn Hazm for Printing, Publishing, and Distribution, Beirut - Lebanon, 1999.
46. Al-Zirikli, Khair Al-Din, Al-'lam, Vol. 4, Publisher: Dar Al-'Ilm Lilmalayin, Beirut, Lebanon.
47. Al-Dhahabi, Muhammad Ibn Ahmad (1405 AH), edited by Shu'ayb Al-Arna'ut, Siyar A'lam Al-Nubala (Vol. 3), Beirut: Al-Risalah Foundation, 18/575.
48. Al-Muradi, Abi Al-Fadl Muhammad Khalil, Silk Al-Durar Fi A'yan Al-Qarn Al-Thani 'Ashar (edited by Muhammad Abdul Qadir Shahin), 3/8, Dar Al-Kutub Al-'Ilmiyya, Beirut.
- Ninthly: Scientific Journals.
49. Delsuz Al-Barzanji (2012), "Mustafa Lutfi Al-Manfaluti as a Rhetorician and Critic," University of Tikrit Journal of Sciences, Issue 7, Volume 19.