



Our Arab Islamic Heritage And The Question Of Documentation In Children's Literature Through Manuscripts: The Manuscript Of Ahmad Ibn Hajar Al-Haythami (D. 973 H) "Clarification Of The Discourse On The Manners, Rulings And Benefits Needed By The Educators Of Children" As A Model.

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ABSTRACT

Historians generally agree that children's literature exists wherever childhood exists, and is an integral part of its material, psychological and spiritual needs. Just as a child needs food and drink, care and affection, so he or she has an urgent need for intellectual enrichment which delights the mind and the emotions. If these material and moral needs are not met, the child will be vulnerable to suffering and distress because these needs are part of his or her nature. Throughout history, nations and civilisations, including our Arab Islamic civilisation, have instinctively recognised the needs of children and provided what entertains and enriches their experiences, especially in the field of education in general and Islamic education in particular, which our Muslim scholars have documented in their works. This research aims to study one of the manuscripts dealing with children's literature by prominent Arab Muslim scholars, particularly Ibn Hajar al-Haythami in his manuscript entitled "Tahrir al-Maqal fi Adabwa Ahkamwa Fawa'id Yahtaj Ilayha Mu'allim al-Atfal". The study includes an introduction to the author and his work, highlighting the importance and scholarly value of this manuscript, the methodology used by the author and the main manuscript copies used. The study concludes that IbnHajar al-Haythami was one of the scholars who extracted pedagogical opinions and ideas derived from the Qur'an and Sunnah through this work, which is one of the finest manuscripts discussing various aspects related to guidance and warnings directed to those responsible for the educational process, particularly teachers and learners in general.

Keywords: Ibn Hajar al-Haythami, "Clarification of the Discourse on the Manners, Rulings and Benefits Needed by Educators of Children", manuscript, children's literature, Arab Islamic heritage.

1. Introduction:

The documentation of children's literature in the Arab-Islamic heritage is an established fact that has not been overlooked by the ancient texts. The care and attention given to children's literature in our heritage has become evident, even if it has not reached the level we aspire to. While literary documentation has focused primarily on adult literature, the scribes and custodians of our heritage have continuously nurtured this genre, affirming its importance rather than treating it with disdain. They work from a methodology based on the belief that it is fundamental to work for the children of today - who will become the adults of tomorrow.

Contrary to some claims, our literary heritage is not devoid of concern for childhood. Children's literature has a clear place alongside adult literature, despite the predominance of the latter. Historical evidence shows that early scholars recorded children's achievements, noted their famous sayings, documented their stories and celebrated their poetry. IbnDhafar al-Siqilli (d. 565 AH) confirms this when he compiled his book "Anba' Nujaba' al-Abna'" from a large number of accounts and artefacts relating to children, opting for brevity in his work. Had he chosen to elaborate - and I wish he had - he would have found enough material to fill voluminous volumes. He says: "If I were to unleash my tongue in this field, I would fill huge books with its essence".

The voluminous works to which IbnDhafar refers, perhaps still buried in manuscripts or lost to the ravages of time and human folly, have resulted in countless pages of Islamic heritage being irretrievably damaged.

Despite this clear evidence, some find it appealing to claim that all efforts were directed towards adult literature, especially in the early Abbasid period, arguing that children's literature received little attention, with scribes only hastily noting down children's songs to which adults danced.

A discussion of children's literature in Arab-Islamic civilisation leads us to Islamic education, which has always served as a solid foundation for Muslim civilisation. The ideals of this education are in line with modern educational theories today.

Islam has emphasised and elevated the status of knowledge and scholars, considering knowledge as a form of worship. It has attached great importance to all forms of education, especially moral and spiritual education. Islamic education has produced many ideal principles, such as individualised teaching, addressing learners according to their understanding, observing the readiness of students, as well as prioritising rhetoric and debate, while taking into account individual differences among children in education and teaching.

All this stems from the essence that Islamic education is not just about filling the minds of the learners with information; rather, its ultimate goal is to refine morals and souls, and to instil noble virtues in the minds of the learners.

In the writings on children's literature in Islam, we find that most, if not all, emphasise the many qualities required of teachers in order to achieve their desired goals. This is echoed in the present manuscript by IbnHajar al-Haythami, where he lays a cornerstone in the edifice of children's literature and Islamic education. He discusses many principles that teachers should adhere to and care for, beginning with the honour of the people of the Quran, followed by the dignity of teachers, then the issue of remuneration for teaching, before presenting the questions that his manuscript aims to address.

From this perspective, the research problem can be summarised as follows:

Is this work attributed to IbnHajar al-Haythami confirmed, and what methodology or approach did he use in this work regarding his interest in child education? This leads us to the following questions:

- What is the nature of al-Haythami's educational philosophy?
- What is the nature of administration and supervision in children's educational institutions?
- What is the nature of the educational curriculum in these institutions?
- What are the main principles of education in orphanages?

The aim of this paper is to examine this manuscript, introduce it and the author, the scholar IbnHajar al-Haythami, while explaining the methodology and plan he followed in this work. We will use the inductive method to gather details about the manuscript and the analytical method to analyse the information gathered.

2- Children's Literature in Arabic Islamic Writings:

Children in our Islamic and Arabic history have had a significant amount of writing dedicated to children's literature, and this opinion is not diminished by the neglect of historians and compilers. We can summarise the types of this literature as follows:¹

1. Narrative stories: Reports of news, expeditions, proverbs, and tales of the righteous and virtuous (realistic and historical stories).
2. Stories from the Qur'an.
3. Stories from the Prophetic Hadith.
4. Stories of Islamic conquests and the stories of non-Arab peoples who were conquered and where Islam was spread, as well as popular stories.
5. Stories of travels, merchants and journeys.
6. Some stories about jinns, angels and magic.
7. Stories told through animals, birds... and even insects.
8. Fairy tales and legends.
9. Songs, hymns and poems.
10. Wisdom, proverbs and speeches.
11. Some riddles in verse and prose.

¹- Kilani, Najib. *Children's Literature in Light of Islam*. Beirut: Al-Risalah Foundation, 1st edition, 1986, p. 21.

Islam has embraced what is meant by “childhood”, for the Prophet Muhammad (peace be upon him) taught his companions to be kind and just to their children, urging them to be fair to their offspring, even in affection. He turned his noble back into a saddle for his grandsons Hasan and Husayn, playing with them with tenderness and love, instilling virtue in them, teaching them the Qur’an, ablution, prayer and obedience to God. He would walk the streets greeting children, smiling in their faces and patiently answering their questions, explaining to Muslims the legal rights of children at every stage - as foetus, infant, child or young adult. This is a principle emphasised by our esteemed scholars in the chapters on education, guardianship, maintenance, inheritance and their rights to education and care. The Prophet (peace be upon him) also spoke at length about how to deal with them, including what is required of them in prayer, fasting, riding, and various aspects of a child’s life, physically, psychologically, emotionally, and intellectually. The Qur’an pays special attention to orphans, their welfare, care, rights and guardianship, and the Prophet (peace be upon him) pointed out the rewards that await us from God if we implement the teachings of the Qur’an and Sunnah towards these children.

Thus, whoever is responsible for the proper education of these children will receive the greatest reward from God and from the children themselves, as He says: “And say, ‘My Lord, have mercy on them as they brought me up when I was a child’” (Qur’an 17:24)¹.

Does any religion prior to Islam exhibit the beauty, comprehensiveness and concern for the care of children that we find in our noble religion?

The era of the Caliphs and the successors who followed their good example adopted Islamic teachings in the education and care of children in various aspects. Umar ibn al-Khattab said: “Teach your children swimming and horsemanship, and tell them the best of proverbs and poetry. HishamibnAbd al-Malik advised his son’s teacher: “I recommend that you first teach him the Book of Allah and then introduce him to the best poetry. He then immersed himself in the cultural heritage of the Arabs, drawing from their good poetry and gaining insight into what is lawful and unlawful, as well as speeches and expeditions.

The storytellers found rich material for children in the stories of the Qur’an, which were told to them in a simplified way, as well as some of what was mentioned in the prophetic hadiths and the expeditions of the Prophet Muhammad (peace be upon him). The battles of the Companions, the struggles of Muslims to spread the Islamic message throughout the world, and the stories of scholars, the righteous, travellers and traders - all these sources enriched the stories told to children, especially after the conquests, when the state expanded and many Muslim writers and folklorists recorded tales and legends from different times and places. Some notable ancient works in this regard are

- The End of Matter.
- A summary of the miracles and curiosities attributed to al-Mas’udi.
- Ministers and Scribes.
- The Songs.
- The Misers.
- Kalilah and Dimnah - One Thousand and One Nights.

Ancient scholars of Islam recognised that a comprehensive methodology for educating children could only be completed by taking into account the following diverse aspects:

- Religious beliefs².
- Achievements and scientific facts.
- Recreational and humorous aspects.
- Moral obligations.
- Development of athletic skills.
- Development of talents and artistic skills.
- Enrichment of cultural knowledge.

3- Major works and authors in the field of children’s literature and education among Muslims:³

Number	Authername	Bpok or message title
01	Amribn Bahr al-Jahiz (died 255 AH – 868 CE)	The Book of Teachers
02	Muhammad ibnAbiSa’idSahnoun (202 AH – 256 AH)	The Book of the Etiquette of Teachers
03	Abu al-Hasan Ali ibn Muhammad al-Qabisi al-Qayrawani (324 AH/403 AH – 935 CE – 1012 CE)	The Detailed Message on the Conditions of Learners and the Rulings of Teachers and Learners

¹- Surah Al-Isra, verse 2

²- Al-Hadidi, Ali. On Children's Literature. Giza: Al-Ajla Egyptian Library, 4th edition, 1988, p. 108.

³- Al-Ghanim, Abdullah Yusuf. Education and Teaching in Arab Heritage (How the Ancients Educated Their Children). Kuwait: Dar Dhatu Al-Salasil for Printing and Publishing, 1st edition, 2020, p. 101.

04	The Chief Sheikh: Abu Ali al-HusaynibnAbdallahibnSina (370 – 427 AH)	The Book of Politics
05	Abu al-Walid al-Tajibi (403 AH – 474 AH)	The Testament of Abu al-Walid al-Tajibi al-Baji to His Two Sons
06	Abu Hamid al-Ghazali (450 AH / 505 AH)	Message, O Son
07	Abu Farajibn al-Jawzi (508 – 597 AH)	Message of the Heart's Lament to Advise the Son
08	Imam Burhan al-Islam al-Zarnuji (died 600 AH – 1203 CE)	The Book of Teaching the Learner the Path of Learning
09	Ibn Jama'a (639 AH – 733 AH)	The Book of the Reminder for the Listener and the Speaker on the Etiquette of the Scholar and the Learner
10	Imam IbnHajar al-Haythami (909 – 973 AH)	The Book of Clarifying the Article on the Etiquette, Rulings, and Benefits Needed by Educators of Children
11	Severalauthors	VariousMoroccanLetters
12	Several authors (Rifa'a al-Tahtawi, Ali Pasha Mubarak, Abdulaziz al-Khowaitir)	Recent Eastern Books and Letters

4- Biography of the author of the manuscript:

4.1. Name and Origin: He is the distinguished scholar, jurist and Imam Ahmad ibn Muhammad ibn Ali ibnHajar¹ al-Salmani, al-Haythami, al-Azhari, al-Wa'ili, al-Sa'di, al-Makki, al-Ansari, al-Shafi'i. He is called "IbnHajar" because his grandfather was known for his silence.

The term "al-Salmani" refers to "Salman", a region in eastern Egypt where his family lived before moving to the village of Abu Haytham. "Al-Haythami" refers to the village of Abu Haytham² in western Egypt. "Al-Azhari" refers to his association with Al-Azhar. IbnHajar, may God have mercy on him, belongs to the BanuSa'd of the Ansar, who migrated to Egypt during the conquests and belong to the Wa'il tribe.

4.2. Birth and upbringing:³

He was born at the end of the year (909 AH) in the village of Abu Haytham in Rajab. His father died when he was young and he was brought up by his paternal grandfather, who lived for over 120 years. After his grandfather's death, his education was continued by his father's teachers, Imam al-Shams al-Shanawi and Imam al-Shams Muhammad al-Sarwiibn Abu al-Hama'il. Al-Shanawi took him to the shrine of Sayyid al-Badawi in Tanta, where he began his first studies.

4.3. The pursuit of knowledge:

In 924 AH, al-Shanawi took him to Al-Azhar Mosque, where he began to study hadith, grammar, rhetoric, the two basic sciences, logic, heredity, arithmetic and medicine. IbnHajar, may God have mercy on him, said: "Until my elders allowed me to teach these sciences and give instruction in them, to address and clarify complex issues through writing and discussion, and then to give legal opinions and teach according to the Shafi'i school of thought. I wrote numerous texts and commentaries sufficient for their elaboration and explanation, and all this while I was still under twenty"⁴.

¹- Translation sources: "Al-Noor Al-Safir on the News of the Tenth Century" (p. 390), "Al-A'lam" (Vol. 1, p. 234), "Shadharat Al-Dhahab" (Vol. 10, p. 541), "Dictionary of Authors" (Vol. 2, p. 293), Introduction to "Fatwas Fiqhiyyah" by IbnHajar, written by some of his students, "IbnHajar Al-Makki and His Efforts in Historical Writing" by Dr. Lamia Shafii (1418 AH) from Al-Ghad Library and Press, "Imam IbnHajar Al-Haythami and His Impact on Shafi'i Jurisprudence" by Amjad Rashid Muhammad Ali, Master's thesis at the University of Jordan (1420 AH).

²- In "Al-Taj," it states that it is a variant of Abu Al-Haytham, and it is pluralized as (Al-Hayatim), which refers to a group of villages. See: Al-Zabidi Al-Murtada, Taj Al-Arous Min Jawahir Al-Qamus, Kuwait: Kuwait Printing House, 2006 edition, Vol. 5, p. 921.

³- Al-Haythami, IbnHajar. Al-Durr Al-Mundhud Fi Al-SalatWa Al-Salam Ala Sahib Al-Maqam Al-Mahmood, edited by Boujamah Abdel QaderMakri and Muhammad Shadi Mustafa Arabash, Beirut: Dar Al-Minhaj, 1st edition, 2005, p. 8.

⁴- Al-Haythami, IbnHajar. The Index of Imam Sheikh Al-Islam IbnHajar Al-Haythami Al-Makki Al-Shafi'i, edited by Dr. Amjad Rashid, Amman, Jordan: Dar Al-Fath for Studies and Publishing, 2014 edition, p. 7.

4.4. His Teachers:

Imam IbnHajar studied under many prominent scholars of his time and met several renowned scholars and narrators. He compiled a list of his teachers and their biographies, including their famous chains of narrations on the fundamental texts of knowledge. Here we mention the most prominent and esteemed among them in the order of their death:

1. Sheikh al-Islam Zakariya al-Ansari (826-926 AH):¹ The most famous jurist in Egypt during his time, he became the reference for all complex issues, with numerous works known for their blessings. He died at the age of about 100². IbnHajar learnt hadith from him and often referred to his works. IbnHajar³praised him extensively in his writings⁴.
2. Imam Zain al-Din Abdul Haqqibn Muhammad al-Sunbati (842-931 AH):⁵ One of the elite scholars, born in Sunbat and died in Mecca⁶.
3. Al-Shams ibn Abu al-Hama'il (d. 932 AH):⁷ His name was Muhammad al-Sarwi. He learned from al-Sharif al-ManawiYahyaibn Muhammad (d. 871 AH).
4. Al-Shihab al-Sa'igh, Ahmad ibn al-Sa'igh al-Hanafi (d. 934 AH):⁸ A scholar of both rational and traditional sciences. He studied medicine under him.
5. Al-Shams al-Dalaji, Muhammad ibn Muhammad ibn Ahmad al-Dalaji, the Ottoman, al-Shafi'i (860-947 AH):⁹ Born in Dalja, a village in Upper Egypt. He studied in Cairo and the Levant under various scholars.
6. Al-Shams al-Dairuti, Muhammad ibn Sha'ban ibn Abu BakribnKhalaf al-Dumyati, known as IbnArous al-Masri (870-949 AH)¹⁰.
7. Ahmad ibn Abdul Haqq al-Sunbati, al-Shafi'i, Egyptian (d. 950 AH):¹¹ He learned from his father and preached in the Holy Mosque after performing Hajj with him.
8. Abu al-Hasan al-Bakri, Muhammad ibn Muhammad ibn Abdul Rahman al-Bakri, al-Siddiqi, al-Shafi'i (d. 952 AH):¹²IbnHajar studied various sciences with him.
9. Al-Shams al-Hattabi, Muhammad ibn Muhammad ibn Abdul Rahman al-Hattab, al-Ra'ini, the Andalusian (d. 954 AH):¹³ He studied grammar and morphology with him.
10. Al-Shihab al-Ramli, Ahmad ibn Ahmad ibn Hamza al-Ramli, Egyptian, al-Shafi'i (d. 957 AH):¹⁴ a prominent student of Sheikh al-Islam Zakariya, he became the leading scholar in Egypt after the death of his teacher.

IbnHajar also studied with Yusuf al-Armayuni (d. 958 AH), al-Nasir al-Luqani (d. 958 AH), the famous Maliki jurist, and Nasir al-Din al-Tablawi, Muhammad ibnSalim al-Azhari (d. 966 AH). Some of his teachers died after him, such as the respected Imam Muhammad ibn Abdullah al-Shanushuri, the jurist who died in (983 AH). Some researchers have listed up to 31 of IbnHajar's teachers, of which we have mentioned the most prominent¹⁵.

4.5. His disciples:

After settling in Mecca, Imam al-Heitami became famous and his name spread far and wide, attracting students from all directions. Many prominent jurists of the tenth century AH studied under him. Among his notable students are:¹⁶

1- IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab Fi Akhbar Man Dhahab, edited by Shoaib Al-Arnaout, Beirut: Dar IbnKathir, Vol. 10, p. 187.

2- Al-Aidoush, Abdel Qader. Al-Noor Al-Safir on the News of the Tenth Century, Beirut: Dar Sader, 2006 edition, p. 172.

3- Al-Haythami, IbnHajar. Al-Durr Al-Mundhud, p. 9.

4- Al-Zarkali, Khairuddin. The world, Beirut: Dar Al-IlmLilmalayin, 7th edition, 1986, Vol. 3, p. 46.

5- Al-Aidoush, Abdel Qader. Al-Noor Al-Safir, p. 231.

6- IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab, Vol. 1, p. 248.

7- Ibid., Vol. 10, p. 259.

8- Ibid., Vol. 10, p. 280.

9- Kahal, Omar Reda. Dictionary of Authors, Beirut: Al-Risalah Foundation, Vol. 3, p. 680.

10- Al-Baghdadi, Ismail Pasha. Gift of the Aware: Names of Authors and Compilers, Beirut: Dar Ihya Al-Arabi, 1st edition, 1951, Vol. 2, p. 237.

11- IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab, Vol. 10, p. 302.

12- Kahal, Omar Reda. Dictionary of Authors, Beirut: Al-Risalah Foundation, Vol. 3, p. 650.

13- Al-Zarkali, Khairuddin. The world, Vol. 7, p. 57.

14- IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab, Vol. 10, p. 404.

15- For further reading, refer to: "IbnHajar Al-Haythami and His Efforts in Historical Writing" by Lamia Abdullah Al-Shafii, a thesis submitted for the PhD in Islamic History, Umm Al-Qura University, academic year: 1996.

16- Al-Haythami, IbnHajar. Al-Durr Al-Mundhud, p. 14.

1. The jurist Imam Sheikh Abdul Rahman ibn Omar ibn Ahmad al-Amoudi (d. 967 AH), from Qaidun in the Hadhramaut¹. The scholar Abdul Qadir al-Faqihi, his disciple, remarked: "He took from him as a narration, as Ahmad took from al-Shafi'i."
2. The scholar Sheikh Abdul Qadir ibn Ahmad ibn Ali al-Faqihi, Mecca, Shafi'i (920-982 AH), who wrote many works. He studied extensively with IbnHajar and wrote a treatise entitled "The Virtues of IbnHajar al-Heitami"².
3. The scholar Sheikh Abdul Ra'uf ibn Yahya ibn Abdul Ra'uf al-Zamzami (930-984 AH), one of IbnHajar's most important students, who studied a variety of subjects under him. He compiled his master's most important fatwas and explained "Mukhtasar al-Iyadah" for him, among other works. Some have mistaken him for Muhammad Abdul Ra'uf al-Manawi³.
4. The Indian scholar Imam Muhammad Tahir al-Fattani (913-986 AH), a hadith scholar of the Hanafi school, who wrote the published "Majma' Bahar al-Anwar fi Gharayib al-Tanzil wa Lata'if al-Akhbar". He studied with IbnHajar al-Heitami and Abu al-Hasan al-Bakri.
5. The venerable scholar Imam Sheikh Abdullah ibn Sheikh al-Aydarus (d. 990 AH), author of "The Prophetic Contract" (919-990 AH). He learned from his father and the scholars of Tarim and spent three years in Mecca from 941 to 944 AH, devoted to study and worship. He studied under Sheikh IbnHajar, Abdullah Baqshir, and the al-Faqihi family, among others, and received a prestigious ijazah from IbnHajar⁴.
6. Imam Shihab al-Din Ahmad ibn Qasim al-Abadi, Egyptian, Shafi'i, Usuli and Mutakallim (d. 994 AH), known for his commentaries on the works of his teacher IbnHajar, in which he criticised certain points. He also wrote a commentary on "Al-Waraqat" called "Al-Ayat al-Bayyinat"⁵.
7. The honourable scholar Judge Abdul Rahman ibn Sheikh Shihab al-Din al-Akbar al-Alawi, al-Husaini, al-Tarimi (945-1014 AH), who learned from the scholars of his time and spent some time in Mecca where he studied under Sheikh IbnHajar al-Heitami⁶.

4-6- His Works

Some researchers have counted his works, which amount to (117) titles across various fields of knowledge, including Hadith, jurisprudence, biography, grammar, literature, ethics, theology, and more. However, the most notable field in which he excelled is jurisprudence, where he had significant authority, and his book "Tahfah" serves as the primary reference for issuing fatwas among the Shafi'is, which stands as a testament to his expertise.

Some of his notable works include:

1. "The Clear Opening with the Commentary on the Forty [Hadith]": This refers to "Al-Arba'in Al-Nawawi," published in Egypt in (1307 AH), with a commentary by Sheikh Hasan Al-Madabghi from Egypt. It is a beneficial and useful explanation.
2. "The Contemporary Fatwas": This work has been published multiple times and contains valuable insights, not limited to Hadith but encompassing various fields.
3. "The Opening of God with the Commentary on the Mishkat": A manuscript completed in (954 AH) at the request of some scholars from India. It is a commentary on "Mishkat Al-Masabih" in Hadith.
4. The Major Jurisprudential Fatwas": Compiled by one of his prominent students, Abdul Ra'uf Al-Wa'iz Al-Zamzami. This work was published in Egypt long ago and consists of four volumes, with the fatwas of Al-Shihab Al-Ramli included as margins⁷.
5. "The Gift for the Needy with the Commentary on the Method": Compiled by IbnHajar in just six months, this important and verified book covers the jurisprudence of the Shafi'is and serves as a basis for fatwas in Hadramaut and other Muslim regions. Numerous commentaries and summaries have been added by scholars from various countries⁸.

¹- Al-Aidoush, Abdel Qader. Al-Noor Al-Safir, p. 358, and IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab, Vol. 10, p. 509.

²- Al-Aidoush, Abdel Qader. Al-Noor Al-Safir, p. 464, and IbnImad Al-Akri Al-Hanbali, Shadharat Al-Dhahab, Vol. 10, p. 301.

³- Al-Shili, Muhammad Al-Yamani. Al-Sana Al-Bahir Bi Takmil Al-Noor Al-Safir on the News of the Tenth Century, Yemen: Al-Irshad Library, 1st edition, 2004, p. 738.

⁴- His biography is in "Al-Noor Al-Safir" (p. 488) and "Shadharat Al-Dhahab" (Vol. 10, p. 620).

⁵- His biography in "Shadharat Al-Dhahab" (Vol. 10, p. 632).

⁶- Ba'alawi Al-Shili, Abu Bakr. Al-Mushri' Al-Rawi Fi Manaqib Al-Sadah Al-Kiram Al-Alawi, 2nd edition, 1982, (Vol. 2, p. 127).

⁷- Al-Haythami, IbnHajar. Al-Durr Al-Mundhud, p. 15.

⁸- Among them:

- A commentary by IbnHajar himself called "Tarfa Al-Faqir Bi Tahfat Al-Qadir," mentioned by the author of "Al-Noor Al-Safir" and others.

6. "The Straight Method with the Commentary on the Issues of Education": This is a commentary on the "Introduction of Hadramaut," composed by IbnHajar in (944 AH) at the request of the jurist Abdul Rahman Al-Amudi. It has greatly benefited students of knowledge, with some of IbnHajar's students noting that it is rare to find a student without a copy.

7. "The Meccan Gifts in the Commentary on the Hamziyyah": A commentary on the Hamziyyah of Imam Al-Busiri (d. 695 AH). The Dar Al-Minhaj has taken special care to publish it with a distinguished scientific edition.

8. "The Resplendent Pearl on the Prayer and Peace upon the Owner of the Praiseworthy Station": This is the book that we have been honored to serve.

This listing highlights some of IbnHajar's works. Regarding his other jurisprudential books, such as "Al-I'yab," "Al-Imdad," "Fath Al-Jawad," "Sharh Al-Iyadah," and others like "Al-Sawa'iq," "Al-Zawajir," "Kaf Al-Ra'a," and "Al-I'lam bi Qata' al-Islam," discussing these works in detail would be extensive. Those interested in a more in-depth exploration and description of these books should conduct comprehensive research on IbnHajar as found in sources related to his biography.

We should also note his unique and comprehensive book titled

"The Pinnacle of Requests in the Connection of Scorpions,"¹ which is a significant volume containing precious benefits and is crucial in its field.

4-7- Death:

As he grew older, may Allah have mercy on him, he began to suffer from an illness that forced him to stop teaching for more than twenty days. He wrote his will on the 21st of Rajab (974 AH), and on the following Monday (the 23rd of that month) he responded to the call of his Lord, contented and in good health.

He was prayed over at the door of the Holy Kaaba and buried in Al-Mu'alla, near the place where IbnZubair was crucified, in the cemetery known as the Cemetery of the Tabariyyin. Poets mourned him and people wept for him for a time, and his death reverberated with grief and sorrow throughout the lands of the two holy places, Yemen and its surroundings. May Allah have mercy on him and grant him the gardens under which rivers flow.

Here are some verses quoted by the scholar Al-Aidaroos in "An-Nour As-Saafir" to praise IbnHajar:²

> "It has been said, 'From a deaf stone... for the creation, with clear texts, rivers flow; > And it has come forth, O assembly of scholars, the text... the stone of knowledge, its sea is abundant.

> How honourable it is, a pole surrounded by excellence... and its wheel does indeed turn around it".

5. Description of the manuscripts:

Through research, I found that there are four handwritten copies of the manuscript; I relied on two of them for study and verification.

5-1- Description of manuscript A:

Manuscript A consists of thirty sheets, or sixty pages, with twenty-seven lines on each page. It was copied in the year (1113 AH), about two centuries after the book was written. The copyist's handwriting is legible, but it appears that he did not have sufficient knowledge to avoid the errors and distortions that have occurred and which have caused us difficulties. The manuscript lacks punctuation and contains many spelling and grammatical errors, as well as corruption and alterations. It is kept in the Al-Zahiriyyah Library in Damascus under the number (8403). The first page reads: "I, the poor servant, Yahya Al-Taji Al-Ba'li, copied this for myself, may Allah forgive him, Amen, in the year (1113 AH)"³.

5-2- Description of manuscript B: The handwritten copy B consists of 34 pages, with twenty-one lines on each page. The name of the copyist does not appear in this manuscript. The copyist's handwriting is legible, but the manuscript also lacks punctuation and contains numerous spelling and grammatical errors. It comes from the manuscripts of Al-Azhar Al-Sharif in Sister Egypt, under number 329272. The first page of the introduction reads: "Some corrections have reached the educators of children." In the conclusion it says:

- A commentary by scholar Ahmad ibnQasim Al-Abbadi (d. 994 AH), his student, printed in the margin of "Al-Tuhfa."

- A commentary by his grandson Radhi Al-Din ibn Abdul Rahman ibnHajar, responding to Al-Abbadi's objections.

- A commentary by Sayyid Omar ibn Abdul Rahim Al-Basri Al-Husseini Al-Makki Al-Shafi'i, a student of IbnHajar, which was independently printed in the margin of "Al-Tuhfa" in four large volumes in Egypt.

- A commentary by scholar Abdullah Said Baqashir Al-Makki (d. 1076 AH), covering only one-fourth of the acts of worship.

¹- Al-Haythami, IbnHajar. Asna Al-Matalib Fi Silat Al-Aqarib, Jordan: Dar Al-Athariya, n.d.

²- Al-Aidoush, Abdel Qader. Al-Noor Al-Safir, p. 396.

³- Refer to: Appendix No. 01.

"If you hope for My Mercy, then be merciful to My creation. May Allah grant us His mercy and bestow on us His most beautiful blessings, wisdom, and deep knowledge. Amen, Amen"¹.

5-3- Description of manuscript C: The manuscript C consists of 31 sheets, i.e. 15 double-sided pages with 23 lines per page. The name of the copyist does not appear in this manuscript. The script is Eastern and legible. The manuscript is numbered by the indexer, and there are no grammatical or spelling errors, except those accidentally omitted by the copyist. It is indexed in the Al-Azhar Library in the Republic of Egypt under the number 341197. The first page states: "Some corrections have come to the educators of children, on the second of Jumada Al-Awwal in the year 957 AH". The last page of the conclusion states: "If you hope for My Mercy, then be merciful to My creation... and give us the best of blessings, wisdom and deep knowledge"².

5-4- Description of Manuscript D:

The manuscript consists of 22 pages, with 23 lines on each page. Its script is legible and of Eastern style, containing some marginal notes. The manuscript is numbered by the indexer and includes some spelling errors that may have been overlooked by the copyist. The copyist is Muhammad bin Salman bin Ibrahim, from Sanbat, a Shafi'i in doctrine and a Rifai in belief, as mentioned in the conclusion of the manuscript³. He copied it in the year (1129 AH). The manuscript is registered under number 313764 and is located in Al-Azhar. Its introduction states: "Some questions were addressed to certain righteous educators of children... profound questions and detailed answers are included." The conclusion notes: "The answers we have established in previous matters do not differ whether the conditions of the endower are known or unknown." The index card for the manuscript mentions that there are hadiths at the end of the manuscript that emphasize compassion towards learners.

6. Introduction to the Manuscript:

6-1- Title of the Manuscript:

The title is "Clarification of the Discourse on the Manners, Rulings, and Benefits Needed by Educators of Children." The author stated at the beginning: "I have added to it supplements that secure those who turn to it from stumbling."

6-2- Reason for Authorship:

The reason for composing this manuscript was the questions he received from the righteous educators of children, as the author explains in the introduction:

"And after: I received profound questions from some righteous educators of children on the second of Jumada al-Awwal in the year 957 AH. The answers to these questions are imperative. When I intended to respond, the discussion expanded and required preliminary points, culminating in clear evidence and careful consideration, as it is free from the trivialities of the excessive, accompanied by clarifications akin to those of both the early and later scholars.

This prompted me to create a pleasant composition, a noble model, pleasing to the eyes of the pious, and to which the hearts of believers turn in times of confusion. I sought the help of Allah, the Almighty, who does not disappoint those who seek His guidance, and I added supplements to secure those who turn to it from stumbling."

6-3- Date of authorship:

The date of the questions is given in the introduction as the second of Jumada al-Awwal in 957 AH. This could indicate the beginning of the composition, or that the composition was complete in itself.

6-4- Purpose of the manuscript:

This manuscript aims to lay a foundation in the field of children's literature, especially in Islamic education. It discusses many principles that teachers should uphold and be concerned about. The manuscript begins by talking about the honour of the people of the Qur'an, stressing its immense importance and thus emphasising the role of the Qur'an in education.

It then praises the honour of teachers and the great rewards that await them from their Lord. The discussion continues with the issue of remuneration for teaching and its regulation in Islamic law, warning teachers against seeking fame in their work, clarifying the effects of their actions and their rewards in the hereafter⁴.

The manuscript addresses the questions that prompted its creation, including:

- What should a teacher do when students run away?

¹- Refer to: Appendix No. 02.

²- Refer to: Appendix No. 03.

³- Refer to: Appendix No. 04.

⁴- IbnHajar Al-Makki Al-Haythami, Tahrir Al-Maqal Fi AdabWaAhkamWaFawa'idYahtajIlaHa'adib Al-Awl, edited by Magdy El-Sayed Ibrahim, Cairo: Al-Furqan Library, n.d., p. 8.

- When should a teacher use corporal punishment and how should it be administered?
- Is it permissible for a teacher to accept payment from students who do not attend class?

Various issues of educational jurisprudence in relation to children's literature are explored. For each question, he presents the opinions of legal scholars, supports each view with evidence, and answers any doubts that may arise in the mind of the questioner.

Finally, he concludes with a heartfelt exhortation to be compassionate and generous to learners and to serve their interests as best we can.

6-5. The scientific and pedagogical status of the manuscript:

If we refer to both ancient and modern literature on the education of children, we find that few have dealt with this subject in their writings. The author has indeed captured the essence in the long title of his book. He has crafted a substantial discourse that addresses the problems and questions commonly faced by teachers and educators of future generations. We should adopt the author's answers as principles and guidelines to be followed in our schools, irrespective of their educational stages. He clarifies and defines the relationships between teachers and students, between teachers and students' families, and between students and their families. It also specifies the relationship between orphans and their teachers, guardians, sponsors and others, all derived from reliable religious texts.

Modern educators should look to their predecessors and their rich heritage and draw from these pure and abundant sources, while rejecting what is alien to our morals, social foundations, religious teachings and the innate nature with which God created us.

It is also important to consider the environment in which the author lived and the social context. We can gain important insights into the prevailing educational practices of the tenth century AH, such as the nature of their schools (katatib) and orphanages, the knowledge and qualifications of the teachers who bore the responsibility of educating children, and the ethical standards expected of those who undertook this task. As noted in his biography, he was a judge, a position of considerable prestige at the time¹. Yet he chose a life of humility, leaving behind a comfortable life to teach young children in an obscure orphanage for little pay. Despite his circumstances, he sought to ensure that his earnings were lawful and pure, and he never wronged anyone in word or deed. He wondered whether his salary would be reduced if the number of children he taught decreased, and whether it was acceptable to accept gifts from pupils or their families, pondering whether such gifts would be suspect or forbidden. Such questions reflect the struggles of a man living in poverty while supporting a large family.

6-6- Sections of the manuscript:

The author has divided his manuscript into sections, following the traditional approach of earlier scholars. The sections are as follows:

1. On the Hadiths which show the honour of the people of the Qur'an.
2. On the Hadiths mentioning the virtues of the Qur'anic teachers and their students.
3. On the Hadiths that permit receiving payment for teaching the Quran and reciting it.
4. On the hadiths that forbid receiving payment for teaching the Quran.
5. On the differences of scholars regarding the previous hadiths.
6. About warning teachers against improper behaviour.
7. About the questions and answers that led to this composition.

6-7- Key Features of IbnHajar al-Haythami's Thought as Reflected in His Manuscript:

1. Religiously: He instilled in educators the continuous care and upbringing of orphaned children.
2. Socially: he established a framework for nurturing youth, emphasizing the responsibility of families to enroll their children in schools, and the roles of educational institutions, including the endower, the guardian, and the educator.
3. Culturally: He made a pioneering educational contribution addressing a topic that the United Nations seeks to cover through various programs.
4. Objectively: He focused on the needs of orphaned children in his work.
5. Professionally: He reflected a broad understanding of childhood education.
6. Historically: His thought represents a link between the past and the present, as he is considered a pioneer of Islamic educational thought in the tenth century AH, neither outdated nor disconnected from contemporary realities.
7. Emotionally: He instilled positive attitudes towards children, particularly orphans, in those involved in their upbringing.
8. Culturally and Scientifically: He valued education appropriately, stressing its role in providing children with knowledge, skills, and values that facilitate their integration into society, while acknowledging the deficiencies in this field, except for some studies reflecting the views of certain Western scholars, which are often outdated and detached from our reality.

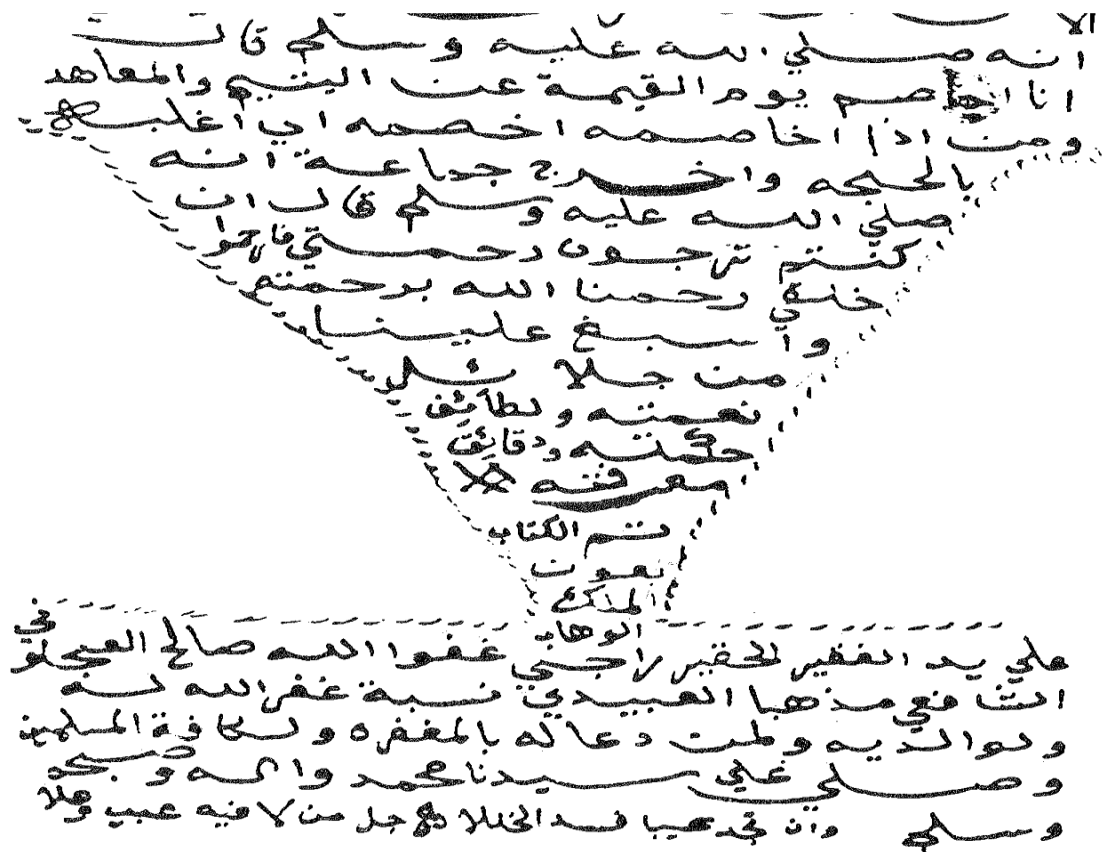
¹- IbnHajar Al-Makki Al-Haythami, Tahrir Al-Maqal, edited by Muhammad Sahl Al-Dibs, Beirut: Dar IbnKathir, 2nd edition, 1987, p. 10.

Through the aforementioned points, we have identified the essential educational principles that represent a pedagogical framework established by al-Haythami in response to inquiries from those working in the education of orphaned children. This positions us to engage with the realistic advice and guidance he provided, titled "Clarification of the Discourse on the Manners, Rulings, and Benefits Needed by Educators of Children." His emergence in the tenth century AH allowed him to be well-acquainted with the sciences of earlier scholars and their educational methods, better enabling him to propose practical solutions to emerging challenges in child education, amidst society's growing demand for studies that align with our religion, values, social realities, and cultural heritage. This also offers a rich body of educational literature for children that enriches education during this developmental stage, alleviating our reliance on contemporary or historical Western or Eastern studies that overshadow our pedagogical thought¹.

7. Conclusion:

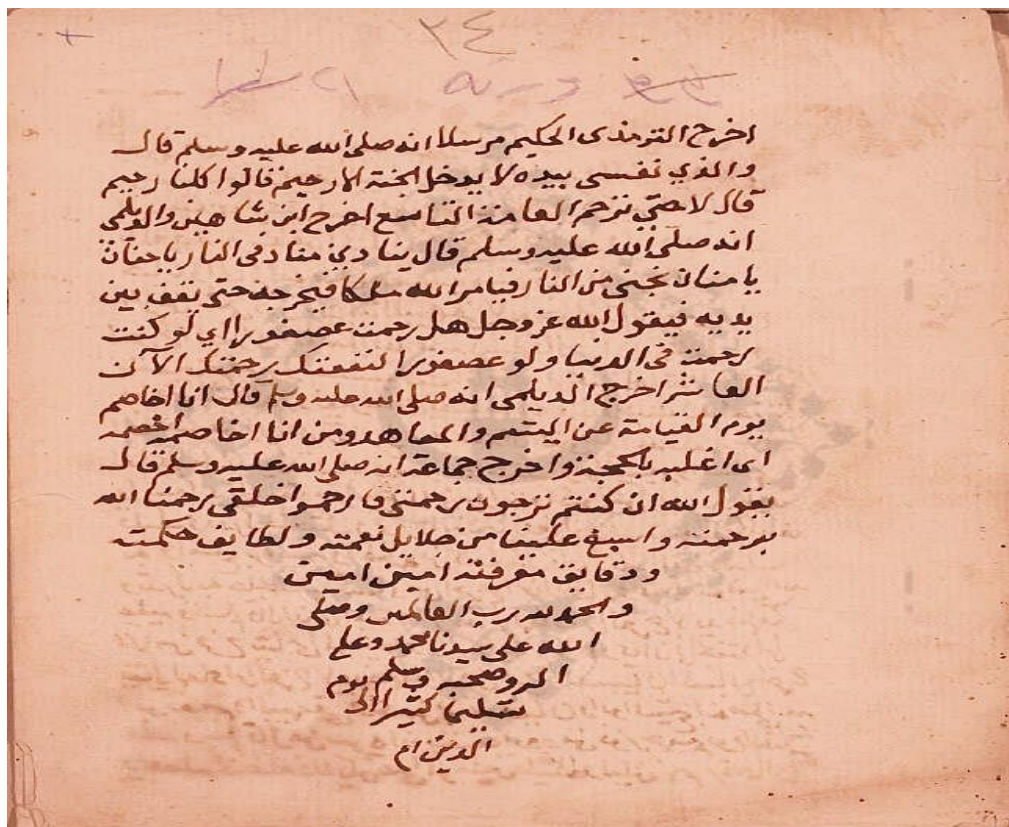
In conclusion, this research paper has shown that IbnHajar al-Haythami's manuscript entitled "Clarification of the Discourse on the Manners, Rulings, and Benefits Needed by Educators of Children" is a profound part of our Arab Islamic heritage that pioneered children's literature. It covers a range of ideas and guidelines that position him as a leader in Islamic education, reflecting the realities of the tenth century AH. The manuscript demonstrates his unique methodology and insightful perspective in the field of children's literature. Finally, the scope of this research did not allow for an extensive discussion of children's literature; had there been more space, it would have illuminated the richness of this genre. I affirm that the Arab heritage has celebrated children's literature, written about and for children, and documented their creative contributions, although not to the extent we would like. It is important to recognise that there are tens, if not hundreds of thousands, of heritage books that have been destroyed in the cruelty of wars.

8. Appendices to the research:



01. Images of the First and Last Page of Manuscript A

¹- Al-Mazeen, Sulayman Hussein. "An Educational Reading in Children's Literature by Imam Shihab Al-Din Abu Al-Abbas Ahmad ibn Ali ibnHajar Al-Haythami Al-Ansari," Gaza: Islamic University Journal (Humanities Series), 2006, Vol. 14, No. 01, pp. 233-234.



02. Images of the First and Last Page of Manuscript B



03. Images of the First and Last Page of Manuscript C



04. Images of the First and Last Page of Manuscript D

Sources and References for the Research:

1. The Holy Quran

2. Manuscripts:

1. IbnHajar al-Haythami, The Clarification of the Discourse on the Etiquettes, Rulings, and Benefits Needed by Educators of Children, 3 copies, indexed at the Al-Azhar University Library, under the numbers: 313764, 32972, and 341197.

3. Books:

1. IbnHajar al-Haythami, The Register of Imam Sheikh al-Islam IbnHajar al-Haythami al-Makki al-Shafi'i, edited by Dr. Amjad Rashid, Amman, Jordan, Dar al-Fath for Studies and Publishing, edition: 2014.
2. IbnHajar al-Haythami, The Pinnacle of Requests in the Connection of Relatives, Jordan, Dar al-Athariya, no edition, no date.
3. IbnHajar al-Haythami, The Resplendent Pearl on the Prayer and Peace upon the Owner of the Praiseworthy Station, edited by BoujemaaAbdelkaderMakri and Mohamed Shadi Mustafa Arabash, Beirut, Dar al-Minhaj, first edition: 2005.
4. IbnImad al-Akri al-Hanbali, Fragments of Gold in the Accounts of Those Who Have Passed , edited by Shuaib al-Arna'out, Beirut, Dar IbnKathir, vol. 10.
5. Abu al-Abbas Ahmad ibn Muhammad IbnHajar al-Makki al-Haythami, The Clarification of the Discourse on the Etiquettes, Rulings, and Benefits Needed by Educators of Children, edited by Magdy Said Ibrahim, Cairo, Al-Furqan Library, no edition, no date.
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7. Ba'alawi al-Shili Abu Bakr, The Illuminating Source on the Virtues of the Noble Sayyids of the Ba'alawi Family, second edition: 1982.
8. Al-Baghdadi Isma'il Pasha, The Gift of the Aware: Names of the Authors and Compilers, Beirut, Dar Ihya al-'Arab, first edition: 1951, vol. 2.
9. Al-Zabidi al-Murtada, The Bride's Crown from the Jewels of the Lexicon, Kuwait, Kuwait Printing House, 2006, vol. 5 - Al-ZarkaliKhair al-Din, The World, Beirut, Dar Al-'Ilm li al-Malayin, seventh edition: 1986.
10. Sulayman Hussein al-Mazeen, A Pedagogical Reading in the Children's Literature of Imam Shihab al-Din Abu al-Abbas Ahmad ibn Ali ibnHajar al-Haythami al-Ansari, Gaza, Islamic University Journal (Humanities Series), 2006, vol. 14, no. 01.
11. al-Shili Muhammad al-Yemeni, Al-Sana al-Bahir bi Takmil al-Nour al-Safir 'an Akhbar al-Qarn al-Ashar, Yemen, Al-Irshad Library, first edition: 2004.
12. Ali al-Hadidi, In Children's Literature*, Giza, Anglo-Egyptian Library, fourth edition: 1988.
13. Omar RidaKahhala, Dictionary of Authors, Beirut, Al-Ma'sa Foundation, vol. 3. - al-AidoushAbdelkader, Al-Nour al-Safir 'an Akhbar al-Qarn al-Ashar, Beirut, Dar Sader, 2006.
14. Abdullah Yusuf al-Ghanim, Education and Teaching in Arab Heritage (How the Ancients Taught Their Children), Kuwait, Dar Dhate al-Salasil for Printing and Publishing, first edition: 2020.
15. Lamia Abdullah al-Shafi'i, *A Thesis Submitted for the Doctorate in Islamic History*, Umm al-Qura University, academic year: 1996.
16. Lamia Shafi'i, The Imam IbnHajar al-Haythami and His Impact on Shafi'i Jurisprudence, Master's Thesis, University of Jordan (1420 AH).
17. Najib al-Kilalni, Children's Literature in the Light of Islam, Beirut, Al-Ma'sa Foundation, first edition: 1986.