

STUDENTS IN ISLAMIC EDUCATION HADITH PERSPECTIVE

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Abstract: *In government public schools they are called students or pupils, in the world of Islamic boarding schools they are called santri, at higher education levels they are usually called students, and some official institutions call their students by certain names, such as Praja IPDN, military academy trainees and so on. On this basis, these terms are generally lumped together with the names of the students. Learners are an integral part of the education system and are processed to become quality human beings in accordance with national education goals. The purpose of writing this article is to find out in terms of hadith about who the students are and what students should be in Islamic education. This research includes library research, namely research library materials or literature related to research problems by selecting, reading, studying and researching books or other relevant written sources. The approach used is an analytical descriptive approach. The author uses a "qualitative" analysis strategy, this strategy means that the analysis starts from the data and leads to general conclusions. As for the findings obtained after reviewing and looking at several books of hadith, students in Islamic education are every individual Muslim. Meanwhile, students should have sincere intentions in undergoing the educational process, be patient and put their trust in Allah SWT. with all educational obstacles, obey the rules in Islamic educational institutions, earnestly carry out the educational process without being lazy. And finally, students must study thoroughly, so that there are no disconnected grade levels or the knowledge taught by the educator.*

Keywords: *Students, Islamic Education, Hadith*

INTRODUCTION

Students are called “pupils” or “*taliban*”. In terms of etymology, students refer to people who are willing. Meanwhile, according to terminology, students are those who seek the essence under the guidance and guidance of a murshid. The term talib in his language is a seeker. At the same time, according to the Sufis, he was a traveler on a spiritual path, where he strove to reach the Sufi level (Abdullah, 2019).

The students are also said to be "*raw materials*" in the process of transformation in education (Saputra, 2015). Islamic education students are individuals who grow and develop physically, mentally, socially and religiously in present and future life. The range of students is wider than students. Students involve not only children, but also adults. The term “student” only applies to children. The mention of these students also means that educational institutions are not only formal education schools, but also non-formal educational institutions in society, such as parliaments and associations. Therefore, the term student is not only a person who is immature in age, but also a person who is mature in age, but in terms of mentality, insight, experience, skills and so on, they still need guidance.

The word students found various terms, especially in Islamic teachings. These terms include *tilmidz* (plural *thalamidz*), murid, talib (plural *al-thullab*), and *mutaallim* . Etymologically, the word *tilmidz* (plural *thalamidz*) means male students, or *tilmidzah* (plural *thalamidzah*) means female students (Nata, 2010).

Linguistically, according to the Big Indonesian Dictionary, students mean; people, students, students or school children who follow the educational process. Based on this understanding of language, it can be understood that students are people or human children who take part in the process of educational activities in their lives according to the environment or place of education they take part in (Hanafi, 2018).

In the course of education, one of the important elements that must exist is students (Idrus, 1997). In the national education target, one of the things that is expected is humans who have competence, so in the education system students are components that are processed in the education process (Hidayah, 2014). In general, students fit all age groups who receive education and various forms of education. In government public schools they are called santri or santri, in the pesantren world they are called santri, at higher education levels they are usually called santri, and several official institutions call their students by certain names, such as Praja IPDN, military academy trainees and so on. On this basis, these terms are generally lumped together with the names of the students. Learners are an integral part of the education system and are processed to become quality human beings in accordance with national education goals (Setiawan, 2013).

In the context of Indonesian education, various student terminologies are found, namely students, pupils, students, students, learning citizens and santri. In Law Number 20 of 2003 article 1 paragraph 4 it is stated that students are members of society who try to develop their potential through learning processes that are available in certain paths, levels and types of education.

Student terms refers to someone who needs or needs something, in this case education. By Because that, the term *tilmidz* also interpreted as a pupil, to someone who learns from someone, ie someone who acquire knowledge. The word *thâlib alim* comes from the word *thalab* which means seeker, applicant or suitor, while *ilm* means knowledge. With two draft base Accordingly, *thâlib alilm* means a seeker or seeker of knowledge. However, in a sense Technically, the term *talib alilm* is usually used to refer to a fig from Dada education This, and *talib alim* means seeker or seeker science (Rifai, 2018).

Al-Ghazali, who has been quoted by Abidin Ibn Rush, stated several things that must be fulfilled by students in the teaching and learning process, among others. First, learning is a process of the soul. A student will be successful in his studies if he is able to understand that learning is essentially a mental process, not a physical process. It is from here that Al-Ghazali suggests that students (students) as the first step in their studies purify the soul from bad behavior. Both learning demands concentration. Students focus their attention or concentrate on the science that is being studied and studied, they must reduce their dependence on worldly problems. Third, learning must be based on humility as well. Students must have an attitude of humility and humility towards knowledge and the teacher, as an intermediary for receiving that knowledge. The four students did not involve themselves in debates or discussions about any science before first studying and strengthening the basic views of that science. The five students should be able to predict future lives based on present and past events. Sixth gradual learning. Seventh study must be in an orderly manner. That is, prioritizing the sciences that have the right to take precedence and driving the sciences that really must come first. The eighth learning objectives are to have good morals. Students in learning aim to become scientists who are able to disseminate their knowledge with human values (Abdullah, 2020).

Adab or etiquette for attending Islamic education is of course the goal so that students gain useful knowledge. According to Imam al-Gazali quoted by Nur Uhbiyati, it was stated that there are several kinds of manners for a student to take lessons, namely:

- a. Students must express holy ideals, be full of a pure soul, avoid reprehensible morals, and have noble morals.
- b. Reduce contact with other things . you, too have to leave your hometown and family inside search process knowledge, so as not to worry between learning and the situation family.
- c. Don't brag about what you 've learned, and don't evil towards teachers who teach and educate people
- d. Learn to face the teacher calmly and not worry about the teacher's advice. Keep calm, learn to face the teacher, don't worry, learn from several teachers, because it will confuse your mind
- e. Do not leave a subject to be studied, before having that lesson
- f. Do not study all the sciences because human age will not be enough to learn all the knowledge, so take whichever is more important first.
- g. Do not take additional courses until you understand a long course , because of science organized well and can help advanced courses . A frugal person is someone who can keep order knowledge.
- h. The purpose of education should be to get closer to God , namely to surrender to God, not just to do things worldly things such as section heads , superiors, or being praised by others

And the moral code of Islamic education students cites al Gazali's opinion. First, study with the intention of worship to Allah in the context of taqarrub, so that student always purify his soul from low morals and despicable morals in everyday life. Compared to ukhrawi issues, both reduce the tendency of secularization. Third type is tawadhu (inferiority complex), leaving personal interests for the sake of education. These four things distance the mind from the resulting contradictions by various sources. Fifth is the science of ukhrawi and learning commendable secular . Sixth, learn gradually or gradually from the eye which college simple (concrete) to difficult subjects (abstract) or from fardhu ain science to fardhu kifayah science. Seventh, learn gradually or gradually from the eye which college simple (concrete) to difficult subjects (abstract) or from fardhu ain science to fardhu kifayah science. Eighth, learn knowledge to the end then transfer it to science other, so that students have a standard of in -depth knowledge . Nine acknowledges the scientific value or knowledge under study. Tenth, prioritizing the science of diniyah before entering the secular sciences (Hanafai, 2018).

So to further clarify about students in the perspective of the hadith of the Prophet Muhammad. The author gives the formulation of the problem, namely [1] Who are the students in Islamic education from the hadith perspective?, [2] how should students in Islamic education from the hadith perspective? While the aim is to find out students and what students should be in the hadith of the Prophet Muhammad. The implications expected in this paper will of course be a guideline for Islamic students to be enthusiastic about carrying out their educational process.

METHOD

Viewed from the place of implementation, this research includes library research, namely researching library materials or literature related to research problems by selecting, reading, studying and researching books or other written sources that are relevant to the research title contained in library sources, which can be used as a reference source for compiling a scientific report (Fathoni, 2011).

The approach used is an analytical descriptive approach. Analytical descriptive (*descriptive of analyze research*), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the

research conducted. The procedure of this research is to produce descriptive data in the form of written data after conducting content analysis of a text (Margono, 2014). Data collection was carried out using documentation techniques, namely conducting a survey of library materials to collect materials, and literature studies, namely studying materials related to the object of research (Nazir, 2018). Data analysis was not only carried out after the data was collected, but since the data collection stage the analysis process had been carried out. The author uses a "qualitative" analysis strategy, this strategy means that the analysis starts from the data and leads to general conclusions (Arikunto, 2002).

RESULTS AND DISCUSSION

Before we proceed in terms of looking at the hadiths that show students. It's a good idea for the author to provide a standard that guides us to see the hadiths below. That students in the author's understanding of the existing references are looking for. Of course in this case someone who wants to increase their knowledge and also someone who is being given a lesson (knowledge).

A. Every Muslim Becomes a Learner

Specifically conveyed in the hadith, every individual Muslim must become a learner:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: Has told us Hisham bin Ammar said, has told us Hafsh bin Sulaiman said, has told us Katsir bin Syinzir from Muhammad bin Sirin from Anas bin Malik he said; Rasulullah shallallahu 'alaihi wasallam said: "Seeking knowledge is an obligation for every Muslim. (Ibn Majah: 220).

In the Qur'an, the Prophet Muhammad was also taught by the angel Gabriel at the behest of Allah to convey his revelations and at that time the object of the students was the Prophet Muhammad. Word of Allah SWT:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ أقرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Meaning: Read by (mentioning) the name of your Lord Who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) by means of the word. He taught man what he did not know (Q.S Al-Alaq: 1-5).

In addition to the above, there was also learning and teaching interactions between Gabriel and the Prophet as educators while the students were the companions of the Prophet Muhammad.

حَدَّثَنِي أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُعَاذِ الْعُنْبَرِيِّ وَهَذَا حَدِيثُهُ حَدَّثَنَا أَبِي حَدَّثَنَا كَهْمَسٌ عَنْ ابْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيِّ فَاَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَاجِبِينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هُوَ لِأَنَّ فِي الْقَدْرِ فَوْقَ لَنَا عَبْدُ اللَّهِ بْنُ عَمْرِ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَاکْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي

سَيَكُلُّ الْكَلَامَ إِلَيَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَفْرَعُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَذَكَرَ مِنْ شَأْنِهِمْ وَأَتَّهُمْ يَزْعُمُونَ أَنْ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُنْفُ قَالَ فَإِذَا لَقَيْتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنْتُمْ بُرَاءٌ مِنِّي وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنِ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ حَدَّثَنِي مُحَمَّدُ بْنُ عَبِيدِ الْعَبْرِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَوا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَطَرِ الْوَرَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ لَمَّا تَكَلَّمَ مَعْبُدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدْرِ أَنْكَرْنَا ذَلِكَ قَالَ فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَجَّةً وَسَافُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْضَانٍ أَحْرَفِ وَ حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ فَاقْتَضَى الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ وَقَدْ نَقَصَ مِنْهُ شَيْئًا وَ حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ حَدِيثِ

Meaning: Has told me Abu Khaitsamah Zuhair bin Harb has told us Waki' from Kahmas from Abdullah bin Buraidah from Yahya bin Ya'mar. (in another narration mentioned) And have told us Ubaidullah bin Mu'adz al-'Anbari and this hadith, have told us My father has told us Kahmas from Ibn Buraidah from Yahya bin Ya'mar he said, "The first person When we discussed destiny in Basrah, it was Ma'bad al-Juhani, so Humaid bin Abdurrahman al-Himyari and I went for Hajj or Umrah, so we said, 'If we met one of the companions of the Prophet sallallaahu 'alaihi wasallam, then we would ask him about something they said related to destiny.' So Abdullah bin Umar was given tawfiq (by Allah) for us, while he entered the mosque. Then my friend and I confronted him. One of us is on his right and the other on his left. Then I thought that my friend was going to represent the

conversation to me, so I said, 'O Abu Abdurrahman, in fact we see a people reading the Qur'an and seeking knowledge and then claiming that there is no predestination, and the matter is new (not preceded by destiny and Allah's knowledge).' So Abdullah bin Umar replied, 'When you meet these people, then tell them that I am getting away from them, and that they are getting away from me. And by the One whom Allah's servant swears by Him, if one of you spends gold like Mount Uhud, surely his alms will not be accepted until he believes in good and bad destiny.' He said, 'Then he began to narrate the hadith while saying,' Umar bin al-Khaththab said, 'In the past we were with the Prophet sallallaahu 'alaihi wasallam, then a man came whose clothes were very white, his hair was very black, not visible to him traces of travel. None of us knew him, until he came to the Prophet sallallaahu 'alaihi wasalam and put his knee on the knee of the prophet sallallaahu 'alaihi wasalam, then he said, 'O Muhammad, tell me about Islam?' The Messenger of Allah Shallallahu 'Alaihi Wasalam replied: "Tevidence that there is no god (who has the right to be worshiped) but Allah and that Muhammad is His servant and messenger, establishing prayers, paying zakat, and fasting Ramadan, and pilgrimage to the House of Allah if you are able to travel to him . ' He said, 'You're right.' Umar said, 'So we were surprised at him because he asked about it and confirmed it.' He asked again, 'Tell me about the faith? ' He replied: "You believe in Allah, His angels, His books, His Messengers, the last day, and good and bad destiny." He said, 'You're right.' He asked, 'Tell me about the ihsan? ' He replied: "You worship Allah as if you see Him, so if you do not see Him, then surely He sees you." He asked again, 'When is the last day? ' He replied: "It is not that the person being asked knows better than the person asking." He asked, 'Then tell me about the signs? ' He replied: "When a slave gives birth to his master (child), and you see a person who is barefoot, naked, poor, shepherding goats, but boasting in building buildings." Then he took off. So I was still surprised then he said; "O Umar, do you know who the questioner is?" I replied, 'Allah and His Messenger know better.' He said: "That's Jibril, he came to you to teach you about your religious knowledge'." Had told us Muhammad bin Ubaid al-Ghubari and Abu Kamil al-Jahdari and Ahmad bin Abdah they said, had told us Hammad bin Yazid from Mathar al Warraq from Abdullah bin Buraidah from Yahya bin Ya'mar he said, 'When Ma 'bad said with something that he talked about the matter of destiny, so we deny it.' He said again, 'Then I performed Hajj with Humaid bin Abdurrahman al-Himyari.' Then they mention the hadith with the meaning of the hadith of Kahmas. In it there are some additional and missing letters. And had told us Muhammad bin Hatim had told us Yahya bin Sa'id al Qaththan had told us Uthman bin Ghiyats had told us Abdullah bin Buraidah from Yahya bin Ya'mar and Humaid bin Abdurrahman both said, "We met Abdullah bin Umar, then we mentioned destiny and their opinion about it, then he narrated the hadith as they hadith from Umar radhiallahu 'anhuma from the Prophet sallallaahu 'alaihi wasallam, and in it there is an addition and subtraction." And had told us Hajjaj bin ash-Sya'ir had told us Yunus bin Muhammad had told us al-Mu'tamir from his father from Yahya bin Ya'mar from Ibn Umar from Umar from the Prophet sallallaahu 'alaihi wasallam with such hadiths they." (Muslim HR: 9)

The author's understanding of the hadith above is that Rasulullah Muhammad SAW was asked by the angel Gabriel by mentioning *يَا مُحَمَّدُ أَخْبِرْنِي* and mentioning *وَيُصَدِّقُهُ* Of course this shows that the angel Gabriel wants to teach Islam (*فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ*) to his friends through questions to the Messenger of Allah.

B. Learners Must Have Sacred Intentions

We understand that intention is urgent in setting goals and expectations for the future. Is the goal related to the future while in the world or the future goal in the afterlife. Several hadiths allude to this as follows:

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمٍ وَأَبُو بَدْرِ عَبَّادُ بْنُ الْوَلِيدِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ الْهَنْدَايِي حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهَنْدَايِي عَنْ أَيُّوبَ السَّخْتِيَانِي عَنْ خَالِدِ بْنِ دُرَيْكٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَلَبَ الْعِلْمَ لِعَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ عَيْرَ اللَّهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Meaning : Has told us Zaid bin Ahzam and Abu Badr Abbad Ibnul Walid both said; have told us Muhammad bin 'Abbad Al Huna`i said, have told us Ali Ibnul Mubarak Al Huna`i from Ayub As Sikhtiyani from Khalid bin Duraik from Ibn Umar that the Prophet sallallaahu 'alaihi wasallam said: "Whoever seeks knowledge for other than Allah, or with him he wants to seek other than (please) Allah, then he should prepare his seat in hell. (Reported by Ibn Majah - 254).

C. Learners Must Put Their Trust in Allah

A learner is encouraged to always surrender to God. Because with that students will get more benefits from these actions. It is mentioned in the hadith as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشَّيْتُهُمُ الرَّحْمَةَ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ حَدَّثَنَا أَبُو أُسَامَةَ قَالَا حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ أَبِي صَالِحٍ وَفِي حَدِيثِ أَبِي أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ صَحَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ

Meaning: Having told us Yahya bin Yahya At Tamimi and Abu Bakr bin Abu Syaibah and Muhammad bin Al 'Ala Al Hamdani -and this lafadh belongs to Yahya- he said; has informed us, and said others, have told us Abu Mu'awiyah from Al A'masy from Abu Salih from Abu Hurairah he said; The Prophet sallallaahu 'alaihi wasallam has said: 'Whoever frees a believer from a worldly difficulty, Allah will free him from a difficulty on the Day of Judgment. Whoever makes it easy for people who are in trouble, Allah will make it easy for them in this world and the hereafter. Whoever covers the disgrace of a Muslim, Allah will cover his disgrace in this world and the hereafter. Allah will always help His servant

as long as the servant helps his Muslim brother. Whoever follows a path to seek knowledge, Allah will make easy for him a path to heaven. Not a group of people gather in a mosque (house of Allah) to read the Qur'an, but they will be filled with serenity, mercy, and surrounded by angels, and Allah will mention them to the angels who are by His side. Whoever misses his deeds, his lineage will not elevate him either.' Has told us Muhammad bin 'Abdullah bin Numair has told us my Father Likewise it was also narrated from other channels, and has told us Nasr bin 'Ali Al Jahdhami has told us Abu Usamah they said; has told us Al A'masy -has told us Ibn Numair- from Abu Salih. As in the hadith Abu Usamah has told us Abu Salih from Abu Hurairah he said; The Prophet sallallaahu 'alaihi wasallam said loudly, as in the Hadith of Abu Mu'awiyah, it's just that in the Hadith of Abu Usamah it is not mentioned; provide convenience to people in need. (HR Muslim - 4867)

Another Hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيَّوَةَ عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ قَالَ قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لَا قَالَ مَا جِئْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِمَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخَيْتَانِ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِجْظٍ وَافِرٍ قَالَ أَبُو عِيْسَى وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ هَذَا الْحَدِيثَ وَإِنَّمَا يُرَوَى هَذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ خَدَّاشٍ وَرَأَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا أَصَحُّ

Meaning : Has told us Mahmud bin Khidasy Al Baghdadi has told us Muhammad bin Yazid Al Washiti has told us Ashim bin Raja` bin Haiwah from Qais bin Katsir he said; Someone from Medina came to Abu Darda` in Damascus, Abu Darda` asked; "What made you come here, my brother?" The man replied: "One hadith that has reached me that you narrate it from the Prophet sallallaahu 'alaihi wasallam." Abu Darda` asked; "Didn't you come for other reasons?" The person replied; "No." Abu Darda` asked; "Didn't you come to trade?" The man replied: "No, I came just to look for the hadith." Abu Darda` said; "I heard the Prophet sallallaahu 'alaihi wasallam saying: "Whoever follows a path to seek knowledge, Allah will guide him to heaven and the angels will lay down their wings because they are happy for the seeker of knowledge, indeed the knowledgeable person will be asked for forgiveness by (creatures) who being in the heavens and on the earth to the fish in the water, the superiority of the knowledgeable over worshipers is like the primacy of the moon over all the stars, in fact the clergy are heirs to the prophets and in fact the prophets do not inherit dinars and dirhams, they only inherit knowledge, then who takes it means that he has partaken a lot." Abu Isa said; "We only know this hadith except from the hadith of Asim bin Raja` bin Haiwah and I think this hadith is not connected (the chain). Thus

Mahmud bin Khidasy narrates this hadith to us. This hadith was only narrated from Ashim bin Raja` bin Haiwah from Dawud bin Jamil from Katsir bin Qais from Abu Darda` from the Prophet sallallahu 'alaihi wasallam. This hadith is more authentic than Mahmud bin Khidasy's and Muhammad bin Isma'il's opinion is more correct. (HR Tirmidhi - 2606)

Another hadith too:

أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا يَزِيدُ بْنُ رَبِيعَةَ الصَّنَعَائِيُّ حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ قَالَ سَمِعْتُ وَائِلَةَ بِنَ الْأَسْقَعِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ فَأَدْرَكَهُ كَانَ لَهُ كِفْلَانِ مِنَ الْأَجْرِ فَإِنْ لَمْ يَدْرِكْهُ كَانَ لَهُ كِفْلٌ مِنَ الْأَجْرِ

Meaning : Has informed us Marwan bin Muhammad has told us Yazid bin Rabi'ah As Shan'ani has told us Rabi'ah bin Yazid he said: "I have heard Watsilah bin Al `Asqa' said: Rasulullah sallallahu 'alaihi wa sallam said: "Whoever seeks knowledge and gets it, he gets two rewards. And whoever (who seeks knowledge) and does not get it, he will get a reward ". (Darimi-339)

D. Learners Must Be Patient, Obey the Rules and Be Serious

Some things that must be followed and practiced by students, of course this is part of the smoothness and achievement of the search objectives. The hadith that talks about this is as follows:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ عَنْ أَبِيهِ عَنْ رَقَبَةَ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قِيلَ لِابْنِ عَبَّاسٍ إِنَّ نَوْفًا يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ قَالَ أَسَمِعْتُهُ يَا سَعِيدُ قُلْتُ نَعَمْ قَالَ كَذَبَ نَوْفٌ حَدَّثَنَا أَبِي بْنُ كَعْبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ بَيْنَمَا مُوسَى عَلَيْهِ السَّلَامُ فِي قَوْمِهِ يُدْكَرُهُمْ بِأَيَّامِ اللَّهِ وَأَيَّامِ اللَّهِ نَعْمَاؤُهُ وَبِلَاؤُهُ إِذْ قَالَ مَا أَعْلَمُ فِي الْأَرْضِ رَجُلًا خَيْرًا وَأَعْلَمَ مِنِّي قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ أَوْ عِنْدَ مَنْ هُوَ إِنَّ فِي الْأَرْضِ رَجُلًا هُوَ أَعْلَمُ مِنْكَ قَالَ يَا رَبِّ فَدَلَّنِي عَلَيْهِ قَالَ فَقِيلَ لَهُ تَزَوَّدْ حُوتًا مَالِحًا فَإِنَّهُ حَيْثُ تَفَقَّدَ الْحُوتَ قَالَ فَاَنْطَلَقَ هُوَ وَفَتَاهُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَعَمِيَ عَلَيْهِ فَاَنْطَلَقَ وَتَرَكَ فَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ فَجَعَلَ لَا يَلْتَمِسُ عَلَيْهِ صَارَ مِثْلَ الْكُوَّةِ قَالَ فَقَالَ فَتَاهُ أَلَا الْحَقُّ نَبِيُّ اللَّهِ فَأُخْبِرُهُ قَالَ فَتَسَبَّى فَلَمَّا تَجَاوَزَا { قَالَ لِفَتَاهُ آتِنَا عَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا } قَالَ وَلَمْ يُصْبَهُمْ نَصَبٌ حَتَّى تَجَاوَزَا قَالَ فَتَذَكَّرَ { قَالَ أَرَأَيْتَ إِذْ أُوتِينَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا قَالَ ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا } فَأَرَاهُ مَكَانَ الْحُوتِ قَالَ هَا هُنَا وَصَفَ لِي قَالَ فَذَهَبَ يَلْتَمِسُ فَإِذَا هُوَ بِالْحَضِرِ مُسَجَّى ثَوْبًا مُسْتَلْقِيًا عَلَى الْقَفَا أَوْ قَالَ عَلَى حَلَاوَةِ الْقَفَا قَالَ السَّلَامُ عَلَيْكُمْ فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ قَالَ وَعَلَيْكُمْ السَّلَامُ مَنْ أَنْتَ قَالَ أَنَا مُوسَى قَالَ وَمَنْ مُوسَى قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ مَجِيءٌ مَا جَاءَ بِكَ قَالَ جِئْتُ لِي { تُعَلِّمَنِي مِمَّا عَلِمْتَ رُشْدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا } شَيْءٌ أَمَرْتُ بِهِ أَنْ أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ { قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا فَاَنْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا { قَالَ انْتَحَى عَلَيْهَا قَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ { أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا قَالَ

أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا يَلْعُبُونَ قَالَ فَاَنْطَلَقَ إِلَى أَحَدِهِمْ بِأَدَى الرَّأْيِ فَفَقَلَهُ فَذَعِرَ عِنْدَهَا مُوسَى عَلَيْهِ السَّلَامُ ذَعْرَةً مُنْكَرَةً { قَالَ أَفَقُلْتِ نَفْسًا زَاكِيَةً يَغْيِرُ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا } فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ هَذَا الْمَكَانِ رَحِمَهُ اللَّهُ عَلَيْنَا وَعَلَى مُوسَى لَوْلَا أَنَّهُ عَجَلَ لَرَأَى الْعَجَبَ وَلَكِنَّهُ أَخَذْتَهُ مِنْ صَاحِبِهِ دَمَامَةً { قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا } وَلَوْ صَبَرَ لَرَأَى الْعَجَبَ قَالَ وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ الْأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ رَحِمَهُ اللَّهُ عَلَيْنَا وَعَلَى أُخِي كَذَا رَحِمَهُ اللَّهُ عَلَيْنَا { فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ { لِمَاذَا فَطَافَا فِي الْمَجَالِسِ فَ { اسْتَظَعَا أَهْلَهَا فَأَبْوَأَ أَنْ يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ } وَأَخَذَ بِثَوْبِهِ قَالَ { سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ { إِلَى آخِرِ الْآيَةِ فَإِذَا جَاءَ الَّذِي يُسَخِّرُهَا وَجَدَهَا مُنْحَرِقَةً فَتَجَاوَزَهَا فَأَصْلَحُوهَا بِخَشَبَةٍ { وَأَمَّا الْغُلَامُ { فَطُيْعَ يَوْمٍ طُيْعَ كَافِرًا وَكَانَ أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَانًا وَكُفْرًا { فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ { إِلَى آخِرِ الْآيَةِ وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ وَ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى كِلَاهُمَا عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ بِإِسْنَادِ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ نَحْوَ حَدِيثِهِ

Meaning: Has told me Muhammad bin 'Abdul A'laa Al Qais; Has told us Al Mu'tamir bin Sulaiman At Taimi from his father from Raqabah from Abu Ishaq from Sa'id bin Jubair he said; he was asked by Ibn Abbas that Nauf believed that actually Musa who went to seek knowledge was not the Musa who was sent to the Children of Israel; Ibn Abbas asked; Do you hear it too, O Said? I answer; 'Yes.' Ibn Abbas said; Nauf had lied! Have told us Ubay bin Ka'ab he said; I heard the Prophet sallallahu 'alaihi wasallam say: "Moses addressed his people reminding the days of Allah, his triumphs and trials, he stated that "I do not know there is a more intelligent person on earth besides me." So Allah subhanahu wata'ala revealed to him that Allah had a servant who was smarter than him, Musa said; O my Lord, show me, So Allah said to him; take with you a supply of salted fish. Until finally you will find the fish. Then Moses went until he came to a rock and he could not see the fish . Then Musa went with his friend's death to look for the fish. But suddenly the fish was moving until it could be noticed by his friends. His friend said; I will chase Musa until I tell him about the fish. Ubay said; then the friend forgot so they kept on going. Musa said; verily we are weary from this journey of ours." Then his friend said; 'Did you see us staying that is when resting on a boulder. In fact I forgot about the shark and nothing makes me forget about it, but the devil.' Then the two of them returned, following in their original footsteps when the fish ran away so fast that it startled Musa and they followed in the fish's footsteps. Musa said; this is the place that has been described to me. Then he searched and then met someone wearing a head covering, while lying down. Musa greeted him and he replied while removing the cloth that covered his face; 'Wa 'alaikum salam, who are you?' Musa said; "I am Moses." he asked; "Moses who ?. Moses replied; Moses the children of Israel. he asked again; What made you come here? Musa replied; I came so that you teach me about the knowledge that Allah has given you. Khidhir said; "Surely you will never be able to be patient with me. And how can you be patient with something that you don't have enough knowledge about ? "Musa said: "God willing, you will find me patient, and I will not oppose you in any matter." He said: "If you follow me, then do not ask me about anything,

until I myself explain it to you." So the two of them walked, until when they got into the boat Khidhr made a hole in it. -Ubay said; 'Khidhr made a hole in it on purpose . - Musa said: "Why did you make a hole in the boat as a result you drowned the passengers?" Truly you have made a big mistake. He (Khidhr) said: "Didn't I say: "Surely you will never be patient with me." Musa said: "Do not punish me for my forgetfulness and do not burden me with any difficulty in my affairs." The two of them walked up to some small children playing on the beach, then he approached one of them quickly and killed him immediately. Musa was shocked and said: "Why do you kill a clean soul, who never kills anyone else? Verily, you have done something unjust." Khidhr said: "Didn't I tell you, that in fact you will not be able to be patient with me ?. Musa was embarrassed and said: "If I ask you about something after (this time), then don't let me accompany you, in fact you have given me enough excuses." So the two walked; so that when the two of them reached the inhabitants of a country, they asked the residents of that country to serve them but the people of that country did not want to serve them, then both of them found in that country the walls of houses that were almost collapsed, so Khidhr erected the walls. Musa said: "If you want, surely you take the wages for it." Khidhr said while holding Musa's clothes: "This is the farewell between me and you, I will tell you the purpose of the deeds that you cannot be patient with. As for the arks, they belonged to poor people who worked in the sea, and I intended to destroy the arks, because there was a king in front of them who seized every ark. So if the king passed by he would find the ark in a state of disrepair, so they didn't seize it and everyone was safe, after that they could return to repair it with wood. And as for the child, disbelief is destined for him while his parents are pious people, when he grows up he will push his parents to misguidance and disbelief. And we wish that Allah will replace them with another child who is better in purity than that child and has deeper affection (to his parents). As for the wall of the house, it belonged to two orphans in the city, and under it was a treasure for both of them, while their father was a pious man, so your Lord wanted them to reach maturity and take out their savings, as a mercy from your Lord . . And have told us 'Abdullah bin 'Abdur Rahman Ad Darimi; Has informed us Muhammad bin Yusuf; Likewise it was narrated from another channel, And has told us 'Abad bin Humaid; Has informed us 'Ubaidullah bin Musa both from Israel from Abu Ishaq with the sanad At Taimi from Abu Ishaq with similar Hadith. (HR Muslim m - 4386)

E. Learners Must Study Thoroughly and Increase Learning Places

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْلَةَ لَا يَشْبَعَانَ طَالِبُ عِلْمٍ وَطَالِبُ دُنْيَا

Meaning : Has told us Ismail bin Iban has told us Abdullah bin Idris from Laits from Thawus from Ibn Abbas radiallahu 'anhu he said: "There are two groups who are greedy and never feel full, the first are those who seek knowledge and those who the second is the one who seeks the world." (Darimi - 338)

In the above hadith reminds students to complete the search for knowledge. It is even more stated so that you don't feel enough with what you get but continue to explore more and more knowledge in the context of self-development and the knowledge you have so that later it will lead to the breadth and professionalism of the knowledge you have.

other words:

أَخْبَرَنَا الْمُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا سَلَامٌ هُوَ ابْنُ أَبِي مُطَيْعٍ قَالَ سَمِعْتُ أَبَا الْهَزْهَارِ يُحَدِّثُ عَنِ الصَّحَّاحِ قَالَ قَالَ عَبْدُ اللَّهِ
بْنُ مَسْعُودٍ اَعْدُ عَالِمًا أَوْ مُتَعَلِّمًا وَلَا خَيْرَ فِيمَا سِوَاهُمَا

Meaning: Has informed us Al Mu'alli bin `Asad has told us Sallam Ibn Abu Muthi', he said: "I heard Abu Al Haz Haz narrating from Adl Dlahak, he said: Abdullah ibn Mas`ud said: "Be you in the morning are pious (teaching knowledge) or educated (hunting for knowledge), and there is no good besides the two of them." (Darimi - 341).

These words give wisdom to students to seek knowledge that relies on only one place. However, if there is an ability, students should visit various learning places. Of course with these various places we find comparisons or reinforcements of the knowledge we already have before. Even students can find new knowledge from the various places visited.

CONCLUSION

After the writer understands and analyzes the references above, the writer concludes as follows:

1. The learner is someone who seeks knowledge with the aim of pleasing Allah SWT. students apply to all ages who attend education and various forms of education. In government public schools they are known as pupils or students, in the world of Islamic boarding schools they are known as santri, at the higher education level they are generally known as students, some official institutions call their students with certain names, for example Praja at IPDN, Cadets at the Military Academy and others.
2. There are several Arabic terms about students, namely *thalib*, *tilmidz* and *mutaalim*.
3. Students need to fulfill the requirements, namely a pure soul, concentration, humility, avoiding debates that do not yet have knowledge, predicting the future, gradual learning, orderly and morals. Students must also have adab, namely holy ideals, minimize worldly affairs, not be arrogant, be calm in dealing with teachers, not leave lessons, learn important knowledge (choose majors) and always draw closer to Allah SWT. Students must also follow a code of ethics, namely the intention of worship, not tending to the worldly, tawadhu, avoiding conflicts with other schools of thought, learning commendable knowledge, studying thoroughly and prioritizing the knowledge of the early world and then studying worldly knowledge.
4. Every Muslim community becomes a student because in the hadith of Rasulullah SAW. Every individual Muslim community is obliged to seek knowledge as the development of each of them.

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