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## Teaching and Learning in the Scientific Hawza (Analytical Study)

### Abstract

*Education and learning in the scholarly Hawza is an old one that dates back to the era of prophecy and the final message, and one of its most prominent features is its time extension, and the predominance of micro-education over the rest of the types of education, taking mosques as a place for it, then progressed and became in line with formal education in innovation, technology, and the diversity of the curriculum. It also collects the six official academic stages (elementary, intermediate, preparatory, elementary university studies, postgraduate university studies in its master's and doctoral levels) in three stages (introductions - surfaces - diligence). The researcher reviewed the methods and methods of seminary teaching and learning in its most famous cities, from Makkah and Madinah, through Baghdad and Najaf, to Isfahan and Khorasan, in addition to the curricula and schools that included males and females.*

*Keywords:* Scientific Hawza, Formal Education, Scarcity of Studies.

### The First Topic

#### **Research Problem**

The scarcity of studies that dealt with teaching and learning in the scholarly Hawza is one of the strongest reasons for not knowing this social, cognitive tributary that contributes to controlling human behavior through its outputs that play an important role and complement the outputs of formal education and learning in Muslim countries, in addition to its superiority over formal education and learning in consolidating The noble values of his religious characteristic in appearance (hawza dress), essence (job performance) and the accompanying types of tribal, constructive, diagnostic and final evaluation.

#### **Research Importance**

Teaching and learning received great attention in the many texts that were scattered in the surahs of the Holy Qur'an, and the news reported by the Noble Prophet, may God bless him and his family, because Knowledge is good, its students are worship, studying is praise, searching for it is jihad, teaching it is charity, giving it to its family as a sacrifice, and knowledge is its shelter, paradise. It is a people of good, to make them imams to emulate their actions, protect their effects, and pray for them every wet and dry and sea whales and whales, and the sevenths of the land and its cattle (Al-Jalali 2008). All the divine laws have assigned knowledge to the position that deserves it, especially the Holy Qur'an, as the researcher believes that the word consisting of the eye, the lam and the meme (science) is one of the most vocabulary in the field of teaching

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and learning contained in the Holy Qur'an with its various derivations by increasing some letters. (82) Photograph, in (818) resources.

Enlightened minds have accepted that education and learning are the broadest gateway to progress and development, and the progress and development made by nations was a product of them. Because they were ranked high in the list of priorities, programs and policies. The old and modern schools agreed that the teacher is the primary source of knowledge, the active factor in the teaching and learning process, maximizing the value of the learner and taking care of his needs and developing his skills. Modern schools were distinguished by the centrality of the learner, giving him the largest space in learning through self-education methods based on thinking and problem solving.

The teacher attained the great rank among all nations, especially our own nation, and many Qur'an verses that refer to the status of scholars, including the Almighty's saying (God is afraid of his scholarly servants) Fatir / 28, and the saying of the Prophet, peace be upon him and his family: The sheikh in his people is like the Prophet In his nation (Al-Ghazali 2014 CE: 107/1), what is meant by the Sheikh in the language of the early generations is the teacher. Not only that, but he referred to honoring the teacher and the learner in his saying (PBUH): Whoever honors a scholar is as if he honored seventy prophets, and whoever honors a learner is as if he honored seventy martyrs (Ibn Jama 2009). One of the reverence of the teacher is that he does not walk in front of him, does not sit in his place, and does not begin to speak with him except with his permission, and does not speak a lot with him, and he does not ask anything about his goodness, and time is taken care of, and the door is not knocked on him, but he is patient until he comes out (Al-Zarnuji).

In the teaching, it was narrated on the authority of the Prophet, may God bless him and his family, that he said: Whoever teaches a person an issue has owned his neck, and it was said to him: O Messenger of God, will he sell it? He said: No, but he orders him and forbids him (Majlisi: 1/44), and in another narration: They restricted knowledge. It was said: What is its restriction? He said: Writing it (Majlisi: 2/151). In a third narration, (PBUH) came out, and there are two councils in the mosque: one that they agree to, and one that calls upon God and ask him, so he said: Both councils are good, but those who pray to God, and as for those who learn and understand the ignorant, these are better, with education sent, then he sits with them (Majlisi: 1/206).

The scholarly seminary is considered one of the most important religious institutions that have been and still are of interest to scholars, investigators and researchers, and from them

the legends of jurisprudence, origins, interpretation, speech, philosophy and wisdom emerged from them, and religious references emerged from them who recorded historical positions on the religious and political side, and some of them took up arms against the occupier as is the case in Twentieth revolution against the British occupation of Iraq. In addition to being a home for science and scholars, and an oasis for thought, culture, science and literature, the seminary enjoys a pioneering role at the social, political and economic levels (Al-Amili 2017). It is the center of religious education that follows in its method of teaching the approach that previous jurists were brought up on from the prosperous Islamic eras until the present era (Al-Hakim 2013).

From the above, the importance of the current research is evident in the following points:

1. The sublime and prestigious status of knowledge, teaching and learning in the Noble Qur'an and what was mentioned on the authority of the Noble Prophet, may God bless him and his family.
2. The scholarly seminary and what it has achieved in terms of knowledge spanning centuries of jurisprudence and principles, and a great literature, and a distinguished director.

### **Research Goal**

The research aims to highlight teaching and learning in the scientific seminary.

### **Search Limits**

The current research is determined by the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) by Sheikh Adnan Farhan Al Qasim.

Define terms

Education

language

I taught him Al-Fatihah, craftsmanship, and other things, so he learned that (Al-Fayoumi 2005).

Idiomatically

- The process of transferring knowledge, experience or skills and delivering them to an individual or individuals in a specific way (Al-Afoun, 2012).

Procedural definition: the observed change in the behavior of the learner after learning, its suitability with the efforts made by the teacher and the learner alike, and the percentage of goals achieved as a result of it.

Learning

language

Acquiring knowledge (Nehme et al. 2001).

Idiomatically

An activity in which the learner performs, under or without the supervision of the teacher, with the aim of acquiring knowledge or skill or changing behavior (Ibrahim 2009)

Procedural definition: the knowledge and skills that the learner aims to change his behavior for the better.

The estate

Language

- Hawza: the sub-district, and the hawza of Islam: its limits and its aspects (Al-Taraihi: 1/472)

Idiomatically

- The common expression among those who belong to the major religious centers such as Najaf, Qom, and Al-Azhar, which have become historically famous as major schools that include thousands of teachers and scholars who take care of teaching, indoctrinating and caring for students of religious sciences, who after studying in those centers and major metropolises of religious science return to their countries to be preachers of Islam (Al-Bahadli).

Procedural definition: The informal institution concerned with teaching and learning in religious and other sciences, to spread the features of religion through its outputs from students.

## The Second Topic

### *Theoretical Framework*

The researcher resorted to presenting this theoretical framework because he was not based on any academic study on teaching and learning in the scientific seminary. And it was restricted to the scholarly seminary to define it, its academic stages, and its curricula at these stages.

The emergence of the seminary

Since the first day of the Islamic call, the Prophet (PBUH) has adopted a method of teaching whoever enters Islam voluntarily to introduce him to the important things that he must embrace of beliefs, and committed himself to the side of the secret as a result of the rejection of his people from the Quraysh and other tribes of this new religion, and he practiced da'wah internally and externally through his contempt for trade. Or assigning whomever he deems suitable for such tasks, such as Jafer bin Abi Talib, who sent him to Abyssinia with a group of Muslims. After announcing his call, he faced severe rejection from those affected by this call, and during this controversy, contradiction and fighting sometimes crystallized the emergence of the scholarly hawza that took from the mosques

its starting point in teaching Muslims the Qur'an and its interpretation and related legal rulings related to their practical life.

### *Places of Study*

The study places for the seminary students varied, and the most famous of them are:

Mosques: the professor meets with his students according to the scheduled date and in the mosque agreed upon.

Religious schools: They are in their rooms, on their roofs, or in the basements underground (basements) when the weather and the season are hot.

Constructed cemeteries: Often they belong to the noble families, such as the cemetery of Al Radi, the cemetery of Al-Jawahiri, the cemetery of Kashf Al-Qitah, the cemetery of the Khalili family, and the cemetery of Al-Shirazi in Najaf.

The study stages in the academic seminary and its curricula

The study in the academic seminary was divided into three phases, as follows:

### *Introductions Stage*

Students study Arabic subjects in grammar, morphology, and rhetoric sciences in order to master Arabic in the best way in terms of understanding and articulation, and to benefit from them in understanding the texts of the Noble Qur'an and the infallible Sunnah represented by the hadiths of the Chosen Prophet and the twelve imams, peace be upon them, and one of the most famous books taught in Arabic is the book (Explanation of Qatr al-Nada and Bil al-Echo) and the book (Mughni al-Labib on the Books of the A'rib) by Ibn Hisham al-Ansari (d.761 AH), and (Explanation of al-Alfiya Ibn Malik) by Muhammad ibn Salih (d. 1421 AH). And the book (Logic) by Sheikh Muhammad Reda Al-Mudhaffar (d. 1964 AD). Other sciences may be added to it, such as mathematical sciences, performances, and literary texts if the student so decides. It usually ends in four years.

### *Surfaces Stage*

Students study in it the contents of books in inferential jurisprudence and fundamentals of jurisprudence in preparation for the stage of ijtiḥad, and among the most important books that are taught in the fundamentals of jurisprudence are the book (Milestones of Usul) by the second martyr (d. 938 AH), and the book (Laws of Fundamentals) by Mirza al-Qummi (d.1231 AH), and (Letters of the Sheikh) Al-Ansari, the book (the gains) by Sheikh Al-Ansari (d.1281 AH), and the book (the sufficiency of the assets) by Sheikh

Muhammad Kazim al-Khorasani (d. This study is mandatory. However, some students add to it the study of theology, hadith, philosophy, and exegesis. The study at this stage and the introductions stage takes about ten years and you will be the student and prepare him to be diligent, and they are the most difficult stages of the study, and as long as the students fall into them, they stop, and the talented ones who are industrious go away, and therefore rarely of these people reach the stage of external research.

### ***The External Search Stage***

In this stage, the two methods of discussion and debate are prevalent in teaching, as it is usually in the study of courses undertaken by the most diligent scholars in jurisprudence and the principles of jurisprudence by giving daily lectures in which the professor fully explains one of the issues presented for research in which he deals with the views of the various Islamic schools and reviews their evidence on one of the jurisprudential issues Or fundamentalism, then he expresses his own opinion along with the evidence for it, and each professor has his own method and method of research and setting the curriculum and the scientific foundations that he decides, and these courses are usually held in the presence of a large number of students, and this depends on the professor's fame, his scientific standing, the accuracy of his methodology and his method of delivering the lesson, During the lesson, students enjoy complete freedom in discussion and expressing opinion, and therefore the student does not hesitate to discuss with his teacher any issue related to the topic of the lesson, and the professor directs and encourages him to follow and delve into the research and accuracy of observation, which motivates many students to confront the degree of diligence. It is not limited to a period of time; Because it is subject to the student's ability and the extent of his acquisition of the skills of diligence and fatwa.

### ***Teaching Methods***

Since the first era of the establishment of the seminary, its teachers have harmonized originality and modernity in the teaching methods they employed in teaching and learning, and in general they were as follows:

- Syntactic methods: by which we mean establishing from a simple and starting with it to the complex, that is, by depicting letters first and then combining them together to form meanings, and Imam Ali bin Abi Talib, peace be upon them both, referred to that by saying: Whoever

teaches me a letter will become a slave (Naraki: 3/113) Belhaz the economic value of the slave in that period.

Total Methods: It is based on the principle of the primacy of the idea, as it is possible to attain competence in learning on the basis of referring to truths that have meaning. The Almighty said (Do they not look to the camel, how it was created) Al-Ghashiyah / 17, and the total educational method is always linked to the name of Ducrollly He has referred to these methods in more than one of his noble texts.

- Compromising methods: which combine the methods of the first and second sections in an appropriate educational organization that overcomes the defects of these methods and brings their merits together.

As for the details, we can present them as follows:

First: Classification of methods according to the task of the teacher or the learner, or both:

Methods in which the teacher has a greater role (giving - lecturing).

Methods in which the learner has a greater role (self-learning - discussion).

Methods in which the greater role of the teacher and the learner is (dialogue - discussion).

Second: Classification of methods according to the general and specificity of the subjects to be taught:

General teaching methods (recitation - discussion).

Special teaching methods (measurement - induction).

Third: A classification that deals with the antiquity and novelty of the methods:

Traditional teaching methods (presentation - lecture - discussion).

Modern teaching methods (exploration - micro-education).

Fourth: Fluid teaching methods that stimulate energy and thinking:

Interrogation.

Discussion and dialogue.

Induction and measurement.

Exploration.

Fifth: classification according to the learner's activity:

- Methods that focus on the learner's activity (problem solving - exploration).

Methods that do not focus on the learner's activity (speech - lecture).

Methods that partly focus on the learner's activity (discussion - dialogue).

Sixth: Classification according to the number of learners:

Collective teaching methods (recitation - discussion).

- Individual teaching methods (discussion - micro-education).

Seventh: Classification according to the psychological requirements of learners:

Direct teaching methods (delivery - lecturing).

- Indirect teaching methods (self-learning - discourse).

### **Detective Method**

The researcher presents a summary of this method to be adopted by learners from the first day of their seminary studies. The two students, often their shared residence in one room of the school in which they live throughout the years of their studies, for free, read the lesson in private, scan it for its content, mark and summarize its most important demands, and then discuss what they understood, and prove what they have reached in common understanding, and upon the lesson they receive from the teacher a full presentation and a detailed explanation of the atmosphere of questioning, discussion and dialogue, so that their perception of the topic is expanded further, and upon their return to their residence they resume the discussion again and conclude to install a focused material for the lesson that includes the outcome of their effort and the effort of their teacher and their colleagues, thus combining this method for more than a modern learning strategy such as: SQ4R, SRR, REAP.

### **Language to Study**

The language of instruction in the introductions stage is related to the nationalism to which the student belongs, so the Arab student chooses an Arab professor, the Turkish student chooses a Turkish professor, the Indian student chooses an Indian professor, and the Iranian student chooses an Iranian professor, while the language of study in the surface phase is often in one of the Arabic or Persian languages, As for the external research stage, it is in the Arabic language, especially in recent times.

### **School Holidays**

Studies in the academic seminary are stopped on the following occasions:

1. Every Thursday and Friday of every week; So that students, especially those who are single, are devoted to their private affairs, such as washing clothes, cleaning their housing in religious schools, and reviewing their lessons, especially those who are late for it because of some reason.

2. The blessed month of Ramadan, when most students leave for cities and villages to practice their teaching role in informing and guiding, and this is like the application of what he studied and learned in the past, and those who remain are busy completing a short research or studying in a subject of study.
3. Two weeks from the first of the month of Muharram and two weeks from the end of the month of Safar to participate in the holding of mourning councils for Abi Abdullah Al-Hussein (peace be upon him) on the occasion of the anniversary of the Battle of Taf in the year 61 AH, and the forty days have passed since the martyrdom of Al-Hussein (pbuh) and his children and companions. The tenth is the story of their deaths from what was mentioned in the history books and the fighter.
4. The days of the Imams' deaths (PBUH).
5. The day the death of a great scholar of jurists in Najaf, or Qom, and other Islamic countries.
6. Islamic holidays, the birthdays of the Prophet (PBUH) and the pure imams (PBUH).

### **Certificates**

Certificates are not granted to students studying in the seminary, as is the case in academic studies. Rather, permits are granted to those who reach the stage of diligence by his professors from among the jurists, which is equivalent to a doctorate in scientific and academic humanities disciplines.

Scientific titles

The seminary student is given titles that reveal the scientific stage he has reached, and these titles are:

1. Al-Fadil: Those who were about to complete the introductions stage with merit and mastery.
2. The Allama: Whoever completes the "al-souh" stage with complete understanding and seriousness, and practices teaching during the introductions stage.
3. The argument: If he completed a course in the study of assets, and a lot of jurisprudence at the level of the outside with understanding and accuracy, and was brilliant among his colleagues in understanding the lessons of research abroad.
4. Ayatollah: The absolute mujtahid.
5. The Grand Ayatollah: The absolute mujtahid who announced his fatwas in a book called (The Practical Message) which includes the legal rulings for

prayer, fasting, zakat and other branches of religion.

### The Third Topic

#### **Research Methodology and Procedures**

##### **First: Research Methodology**

Since the aim of the research was to highlight the teaching and learning of the scholarly Hawza, the researcher chose the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) by Sheikh Adnan Farhan Al Qasim, and that the appropriate method for conducting this study is the descriptive method by adopting (the method of content analysis), and he intended to analyze The mentioned book, and highlighting the teaching and learning in it. The method of content analysis is used in research to describe the apparent content in an objective, logical, organized and quantitative description in light of the unit of analysis used, meaning that the content analysis depends mainly on quantification, that is, the quantitative method in the analysis and iterative monitoring of the chosen unit of analysis, and the content analysis includes an analysis of the verbal and written outcomes of individuals. (Dawood and Abd al-Rahman 1990).

##### **Second: Procedures**

In this topic, the researcher presents the procedures used to achieve the goal of the research, as the procedures are conducted according to the following:

##### **1. Research Community**

Society refers to all the vocabulary or units of the phenomenon under discussion, it may be a population of a city or a group of students, or a

specific book, or a group of books, so the concept of the singularity and unity that is intended in this field does not mean human beings only, but it may be an educational or behavioral phenomenon (David And Abd al-Rahman 1990). To achieve the goal of the current research, the research community (History of the Academic Hawzas and Religious Schools of the Imami Shiites) was by Sheikh Adnan Farhan Al Qasim.

##### **2. Research Sample**

The sample is known to be part of the community that studies, and the researcher chooses it to conduct his study on it, and the researchers resort to samples due to the difficulty of conducting the study on all members of the community (Daoud and Abdel Rahman 1990) Therefore, some researchers, when adopting the method of content analysis, choose a sample that is representative of the research community when the content to be analyzed is a large documentary community, and it is difficult to apply the research to it. In his current study related to teaching and learning in the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) by Sheikh Adnan Farhan Al Qasim, his research sample, and the reason for this choice is due; Noting that this book includes teaching and learning, as the book consists of eight parts with (3193) pages, the researcher has adopted a method of analyzing what suits the research from the content of the book, in order to extract teaching and learning in it. After reviewing the content of the book, he chose from it topics related to teaching and learning in the scholarly seminaries, so that the pages subject to analysis became (706) for all its parts, as in Table (1):

**Table 1.**

Shows topics related to teaching and learning in seminaries

A book on the history of the scholarly seminaries and religious schools of the Imami Shiites		Teaching and learning topic pages			Total pages
Part no.	Title the part	from	to	No. of pages	
1	School of the people of the house in Mecca, Medina and Kufa	105	198	93	299
		228	366	138	
		391	459	68	
2	History of the Baghdad and Kadhimiya Hawza	241	265	24	24
3	The history of the Najaf al-Ashraf seminary	180	294	114	114
4	History of the estate of Samarra, Hilla and Karbala	25	44	19	50
		170	185	15	
		306	322	16	
5	History of the Hawza of Bilad al-Sham and Jabal Amel	144	213	69	69
6	History of the sacred Qom seminary	239	319	80	80
7	History of the estate of Isfahan	330	343	13	13
8	History of the estate of Khorasan	203	220	17	57
		401	428	27	
		459	472	13	
9	Total of the pages				706

### 3. Search Tool

The questionnaire is one of the most common means of collecting research information, because of its good features that distinguish it from others, through the questionnaire collecting the necessary information; Therefore, the specialists in research methodology emphasized the interest in designing the questionnaire. (Al-Assaf 1989), the researcher adopted the questionnaire as a tool for his research to find out the validity of texts related to teaching and learning, as this questionnaire contains texts from the book (The History of the Academic Hawzas and Religious Schools of the Imami Shiites) and in front of it the appropriate description of each text.

### 4. Validate the Tool

The truthfulness of the tool is intended to accurately and clearly measure what is supposed to be measured, and honesty is one of the most important conditions that must be met in the tool, and one of the important characteristics that must be taken into account when building the tool in educational and psychological research. In order to achieve the apparent validity of the tool prepared by the researcher (the questionnaire), which includes selected texts from the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) to find out the validity of these texts being a vocal picture of teaching and learning, the questionnaire was presented to experts with specialization in teaching methods The Arabic language, as the number of experts to whom the questionnaire was presented reached (10) experts, and the experts indicated that a number of texts had been amended, and after considering the opinions of the experts, those texts were considered true. As ( ) the best way to verify the apparent authenticity is the acceptance by a number of specialized experts to estimate the validity of that tool to measure the characteristic to be measured) (Ahmad 1982). The researcher relied on the experts 'agreement of 80% or more on each text of the questionnaire to verify its validity and soundness of its wording, so the percentage of experts' agreement was 90%.

### 5. Units of Analysis

The units of analysis are among the steps that the researcher must take into account when analyzing a specific content. These units can be divided into five basic units adopted in the analysis: the word unit, the idea unit, the subject unit, the personality unit, and the area and time measures unit. (Al-Saadi 2000).

Word unit: the word is the smallest unit of content analysis units, such as if the researcher intends to quantitatively enumerate a specific word that has its intellectual, political, or educational significance.

The Idea Unit: This unit represents the largest and most important unit in content analysis, and the most used, and it is a simple sentence, or a phrase that includes an idea of the ideas that content analysis is looking for.

Subject unit: It is the complete text whose content the analyst analyzes, such as a story, article, or poem.

Unity of personality: means the quantitative inventory of specific characteristics and features that draw a specific personality, whether that personality is a specific person, a group of people, or a community.

Unit of area and time scales: for example, the researcher intends to quantitatively limit the length of the article, or the number of its pages, or its sections, or quantitatively limit the duration of the discussion in it through the audio-visual media.

In order to achieve the goal of the current research, the researcher adopted the (subject) analysis unit to analyze the content of the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites). This is due to the suitability of this unit to the nature of the content being analyzed, as well as; because teaching and learning texts are nothing but topics included in this book.

### 6: Unit of the Enumeration

The researcher adopted (repetition) unit to enumerate the incidence of teaching and learning (topic) in the book; this is to know the power of the emergence of each teaching and learning (subject) mentioned by Sheikh Adnan Farhan Al Qasim in his book.

### 7. Analysis Steps

The researcher followed the following steps when analyzing the book's content:

1. Each of the eight parts of the book is well-read; In order to determine the teaching and learning mentioned by the author in his book.
2. Giving a repetition of every teaching and learning (subject) mentioned by the author in his book.
3. Dumping the results of the analysis into a list prepared by the researcher for this purpose.

### 8. Stability of Analysis

Consistency is defined as consistency in results (Al-Zobaie et al. 1981) meaning that the tool gives the same results in the case of re-applying the tool more than once, and under the same circumstances, and to achieve consistency, the tool must be of a high degree of accuracy, perfection, consistency, and consistency, while You provide us with data (Abu Hatab and Syed 1976), so a test that is not fixed cannot be true in what it measures (Jalal 1985). Consistency in the study of content analysis depends on, inter alia, the nature of the analyzed material, the nature and clarity of the research tool, the experience of the analyst and his skill in analysis (Al-Saadi 2000) in order to achieve the condition of objectivity that aims to limit the

subjectivity of the analyst to the maximum extent possible (Al-Sharifi 2002), And to achieve the stability of the analysis, the researcher analyzed (706) pages as a sample from the book to extract the stability of the analysis from it, and the reliability was extracted in two ways:

1. The researcher agrees with himself through a time difference of (10) days, using the same content and following the same analysis steps.
2. Agreement with a second researcher who works alone using the same content and following the same analysis steps.

The researcher used the cooper equation to find the stability of the analysis, and the results were as in Table (2):

**Table 2.**

Shows the results of the stability analysis using cooper equation

s	Type of agreement	Stability coefficient
1	Agreement over time between the researcher and himself, with an interval of (10) days	<b>0,90</b>
2	The agreement is between the researcher and another debugger	<b>0,82</b>

The Ober indicates that the stability is good if it gets a ratio not less than (75) (1971. Ober).

9. Statistical means: The researcher used the appropriate statistical means for his research procedures.

### The Fourth Topic

Research Results and their Interpretation, Conclusions, Recommendations and Proposals

#### **First: Research Results and their Interpretation**

The researcher concluded that teaching and learning in the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) was as follows:

Places, schools and institutes of education: it started from the reefs of Makkah, passing through the homes of some companions and companions, the homes of scholars, scholars and books, the Institute of Imam Jaafar Al-Sadiq School (d.148 AH) and ending with mosques, schools and universities such as the University of Kufa in the second century AH, and the University of Mr. Clanter in Najaf in the fourteenth century.

Methods of education and teaching methods: It included the ancient and modern methods and methods such as dictation, confidential correspondence, writing and writing, reports, summaries and annotations, methods of

indoctrination and hearing, explanation, interrogation, discussion and discussion, and ending with distance education a decade ago for some jurists such as Sheikh Muhammad Ishaq al-Fayyad in the hawza of Najaf and Mr. Kamal Al-Haidari is in the possession of Qom.

Curricula: it began with reading and writing the sciences of the Noble Qur'an and its interpretation, learning languages, and Arabic sciences such as grammar, eloquence, rhetoric and rhetoric, and ending with the fundamentals of theology and monotheism, jurisprudence, fundamentals, judiciary, and logic.

**Table 3.**

Shows the frequency of teaching and learning in the book

A book on the history of the scholarly seminaries and religious schools of the Imami Shiites		Teaching and learning iterations				Total The repeats
part	title					
1	School of the people of the house in Mecca, Medina and Kufa	9	10	8	9	36
2	History of the Baghdad and Kadhimiya Hawza	12	10	12	4	38
3	The history of the Najaf al-Ashraf seminary	78	6	17	16	117
4	History of the estate of Samarra, Hilla and Karbala	30	5	12	24	71
5	History of the Hawza of Bilad al-Sham and Jabal Amel	61	5	14	11	91
6	History of the sacred Qom estate	60	6	17	16	99
7	History of the estate of Isfahan	59	5	17	11	92
8	History of the Khurasan estate	43	5	17	12	77
9	Total the repeats					<b>621</b>

It appears from Table No. (3) that the third part included the highest number of places, schools and institutes of education, which amounted to (78) iterations, while the first part was the least part as it amounted to (9) iterations, due to the length of time between them, and Najaf retaining its ideological identity, As well as the different political circumstances. As for teaching and learning methods, the first and second parts were recorded at the highest, as each of them reached (10) iterations, and the fourth, fifth, seventh and eighth parts were equal in the least, as they reached in each part (5) iterations, and the researcher attributes this to the environmental and political conditions, as well as the impact of The development in the widening of the arena of methods over methods. In teaching methods, the third, sixth, seventh and eighth parts were equal in recording the highest number of them, as each part reached (17) iterations, and the first part was the least of which parts, as it reached (8) iterations, and this discrepancy is due to the development, stability

and progress of the study in it. As for the school curricula, the fourth part was the highest, reaching (24) iterations, and the second part as it reached (4) iterations, and this is due to the inclusion of the second part of three hawzas, and the rest of the parts are almost similar in their curricula and their closeness with the repetitions to them. The researcher obtained the value of the chi-square, which is equal to (433,77) with a degree of freedom (21), and the tabular value of the chi-square is equal to (67,32), which indicates that there is a relationship between the parts of the book on the history of the scholarly seminaries and religious schools of the Imami Shiites, education and learning, and the table (4) Explains it.

**Table 4.**

Shows a relationship between the parts of the history book of the seminaries and religious schools

relation	Free degree	Calculated kai-square	Tabular kai-square	Statistical significance at (0.05) level
A book on the history of the scholarly seminaries and religious schools of the Imami Shiites, and pictures of teaching and learning	21	77.433	32.67	Sign Statistical

**Table 5.**

Shows the statistical analysis of paragraphs

S	High group		Low group		Value T Calculator
	SMA	standard deviation	SMA	standard deviation	
1	3.64	1.288	2.57	1.048	5.823
2	3.68	1.213	2.72	1.109	5.273
3	4.48	0.709	3.67	1.129	5.500
4	3.22	1.466	2.46	1.130	3.722
5	4.20	1.030	3.43	1.072	4.635
6	4.11	1.037	3.20	1.209	5.164
7	4.63	0.660	3.65	1.051	7.073
8	3.89	1.084	2.80	1.100	6.331

To extract the discriminatory power of teaching and learning in the parts of the book on the history of the scholarly seminaries and religious schools of the Imami Shi'a, using the method of the two extremist groups. The number of forms subject to statistical analysis reached (216) forms, of which (6) were from the upper

group and (6) were from the lower group using (T. test) for two independent samples. (0.05), therefore, all the positive and distinct paragraphs were prepared according to this method; Because its calculated T value was higher than the tabular value of (0,113), and Table (4) shows that.

**Table 6.**

Shows the table of discriminatory strength for scale paragraphs

Sequence the item	Correlation coefficient	Significance at 0.05	Sequence the item	Correlation coefficient	Significance at 0.05
1	0.60	Sign Statistically d	5	0.55	Sign Statistically d
2	0.71	Sign Statistically d	6	0.66	Sign Statistically d
3	0.40	Sign Statistically d	7	0.52	Sign Statistically d
4	0.76	Sign Statistically d	8	0.54	Sign Statistically d

Table (5) the correlation coefficients between the paragraph score and the total score of the scale when compared with the tabular value 113.0, and at the level of significance (0.05).

#### **Cronbach Alpha Stability Coefficient**

The reliability coefficient of Cronbach's alpha was calculated using the SPSS program, and the researcher found that the reliability coefficient is equal to (0.928), and the scale has very high stability.

**Table 7.**

Shows the Reliability Statistics

N of Items	Cronbach's Alpha
8	0.928

#### **Second: Conclusions, Recommendations and Proposals**

##### **Conclusions**

1. In the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites) various pictures of teaching and learning in the scholarly seminaries were mentioned.
2. The teaching and learning mentioned in the book gives an incentive to search in ancient sources for teaching and learning that were used by Muslims previously.
3. Our Islamic heritage is rich in intellectual creativity, especially in the field of education, and Muslim thinkers have taken the lead in theorizing and applying teaching and learning, and their interest in studying for both sexes.

### Recommendations

1. Inform teachers about their educational heritage and employ it in the field of education.
2. Increasing teachers 'interest in teaching and learning, which was mentioned in the book (History of the Academic Hawzas and Religious Schools of the Imami Shiites).
3. Increasing the educational authorities 'interest in the original resources of our Muslim scholars, and benefiting from the teaching and learning mentioned in them, and making them contemporary.

### Proposals

Conducting a study similar to the current one, dealing with teaching and learning in the sources and references that dealt with that.

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