

Imam Al-Ghazali's Scholastic Ethics and Its Significance to Solving the Contemporary Un-Ethical Dealings

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Abstract: Islam contains a general code of conduct without any disagreement. Islam, as both a religion and way of life, also encompasses all religious issues and affairs affecting human's life is also a fact unchallenged by those of consummate minds. One important aspect of all facets of Islamic discussions, that upon which all arguments sprout and agreements are either diverged and/or reached, that which for its effectiveness also relies on intellectual foundation, is *al-Akhlaq* (the Ethics). Ethic cum conduct is pertinent in Islamic *Shari'ah*, Law, regulations, and legislation. Scholastic ethics is the bone of relationship between tutors and tutees, and more pertinent is maintaining the quality for onward inculcation into the societal fabrics as it is the major foundation for having a sustainable society. This paper focuses mainly on al-Ghazali's interpretation of scholastic ethics in his magnum-opus *Ihya' 'ulum al-Din*. It is the aim of the paper to expatiate the roles scholastic ethics play in maintaining a contemporary and sustainable society. The study theoretically employs qualitative methods, central to library approach, in collecting data for the study, and an analytical style in analyzing the collected data. The study concludes and maintains that scholastic ethics is one of the cornerstones for a sustainable society and it must be maintained as such.

Keywords: Imam Al-Ghazali, Scholastic ethics, Contemporary, Unethical dealings.

INTRODUCTION

Al-Akhlaq is the plural form of *al-Khuluq* in Arabic language. *Khuluq* in Arabic language is literally synonymous to '*al-Sajiyyah*' (habit), '*al-Ùabñ*' (nature), '*al-MurË'ah*' (behaviour), '*al-ÑÓdah*' (culture), *al-ÑUrf* (custom), and '*al-DËn*' (religion and/or way of life). Opinions vary as to the rightful interpretation of *Khuluq* in English language, but the most appropriate and equivalent interpretation this project adopts is 'Ethic'. Thus, if *khuluq*, the singular form of *al-Akhlaq*, is 'ethic', then *al-Akhlaq* undoubtedly is 'Ethics'. Ethic is derived from the Latin word 'ethicus' and the Greek word 'ēthikós', meaning 'moral character' related to 'ēthos' (custom, habit). Ethics is by definition a moral principle that governs one's behavior or the conducting of an activity, moral principles by which a person is guided; the branch of science that deals with moral principles. Ethics is synonymous to, among others, moral code, morals, morality, values, rights and wrongs, principles, ideals, standards (of behavior), value system, virtues, and dictates of conscience. It is the study of standards of right and wrong; that part of science and philosophy dealing with moral conduct, duty, and judgement. It is formal and professional rules of right and wrong, a system of conduct or behaviour, the seat of which is the hearts, and not the minds. It is thus not accidental, but rather coincidental, to see Hans Wehr

referring to it as ‘the innate peculiarity’.¹

Islam is both a *dĒn* and a perfect way of life. It encompasses all facets of all creatures, be it living or non-living. In order to accord everything a recompense of its deeds, Islam institutes a living order built on a solid foundation. This living order is the *akhlĒq* and the foundation upon which it is based is the *Ņaql*. There are four basic importance of *akhlĒq* in Islam and all the four are closely related to maintainance (*taĪĪĒn*) and maintenance (*ĪiyĒnah*), meaning ‘safeguarding and protecting’.

The first of the four is the maintainance (protecting and safeguarding) of the relationship between one and one’s Lord (*ĪiyĒnah wa taĪĪĒn al-ŅalĒqah bayn al-Ņabd wa Rabih*). One must make true the primordial agreement between one and God as stated in *alastu bi Rabikum?* (Am I not your Lord?), to which the answer was in affirmation (*ĒjĒbĒ*). This order is further reiterated in the Divine decree ‘*wa qalĒ Rabbuk allĒ taŅbudĒ illĒ iyyĒh*’ (and Thy Lord hath decreed that thou shall worship none except Him).

The second of the four is the maintainance of the relationship between one and oneself (*ĪiyĒnah wa taĪĪĒn al-ŅalĒqah bayn al-Ņabd wa nafsih*). One should be well equipped with the best conduct to en-join and enjoy peaceful living with and within oneself. *NasĒlah* (guidance, advice, counseling, and instruction) is best given and taken by and from the one who practically possesses such. *FĒqid shay’in lĒ yuŅĪĒh* (the one who lacks a thing could not possibly give the same), so says an adage. This could be seen in context of ‘...*qĒ anfusakum wa ahlĒkum al-ŅĒr*’ (safeguard Thyselves first and then thy relatives from the punishment of the Hellfire)’.

The third of the four is the maintainance of the relationship between one and one’s fellow hu-man-beings (*ĪiyĒnah wa taĪĪĒn al-ŅalĒqah bayn al-Ņabd wa ghayrih min al-Bashar*). This has to start from one’s parent as stipulated in ‘...*wa bi al-WĒlidayn iĒsĒnan* (...and goodness to both parents)’, then to one’s close relatives, such as siblings, and extended relatives such as uncles, sisters, aunties, in-laws. Ones’ neighbours are also not excluded in this circle, as stipulated in ‘...*arbaŅĒn baytan yamĒnan wa shimĒlan, amĒman wa khalfan*... (i.e forty buildings to the right and to the left, to the front and to the back (of one’s house))’.

The fourth, and the last, of the four is the maintainance of the relationship between one and other non-human beings (*ĪiyĒnah wa taĪĪĒn al-ŅalĒqah bayn al-Ņabd wa ghayrih min ghayr al-Bashar*). This includes all things in one’s vicinity, from domestic animals to other non-living organisms in the environment which one inhabits. Stoning and killing animals unjustifiably are outside the ethical realm, and vandalizing government cum public properties without a cause is not within one’s ethical existence.

The most important of the four is the first, *ĪiyĒnah wa taĪĪĒn al-ŅalĒqah bayn al-Ņabd wa Rabih*. All three other maintenances should lead to the first; otherwise they would be rendered unrewarded. All ethical values should be for the purpose of attaining the everlasting

¹ For some definitions and meanings of Ethics, See Barnhart, Clarence L., *The world book encyclopedia dictionary*, (Chica-go: Field enterprises educational corporation, 1966 edition), volume one (A-K), p. 675; Qafisheh, Hamdi A., *NTC’s Gulf Arabic-English dictionary* (USA: NTC publishing group, 1997), p. 198; Mohd Rosmizi Abd Rahman, *Introduction to Islamic and Buddhist personal ethics*, (Malaysia-Negeri Sembilan: USIM’s Publisher, Universiti Sains Islam Malaysia, first printing, 2010), pp. 1-7; ×abĒb Anthony Salmone. *An Advanced Learner’s Arabic-English Dictionary: Including an English Index*, (Beirut: Librairie du Liban, New Impression, 1978), p. 7 (line 45); Joseph Catafago. *An Arabic and English Literary Dic-tionary, in two parts, Arabic and English, and English and Arabic*, (Beirut: Librairie du Liban, 3rd edition), p. 140; Hans Wehr. *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, (New York-Ithaca: Spoken Language Services, Inc., 3rd edition, 1976), pp. 258-259; and Pearson Longman, *Longman dictionary of contemporary English: the living dictionary*, (England: Pearson education limited, fourth impression, 2008), p. 533.

and eternal bliss, as maintained by al-FĒrĒbĒ that the ultimate goal of human existence and deeds is to attain supreme happiness (*al-SaŇĒdah al-QaswĒ*), which he relates with the absolute good (*al-Khayr al-Muġlaq*), ‘...that which is chosen and desired for itself and is not chosen, at any time whatsoever, for the sake of anything else. All else (other things) is chosen for its use in the attainment of happiness. It should be noted here that the happiness referred to is ‘the Ultimate Good’, which in turn is ‘God’. Thus, all ethical values and relationships should lead and direct towards the everlasting bliss’ attainment in God (Dunlop, 1961: 39-60, Osman Bakar, 2006: 106-116, Ayman, 2006: 45-107, Al-Atas, 2001: 41-89, Mustafa, 1999: 11-104).² The Qur’anic interpretation and expatiation of all the four inclusions could be found in several verses in the Qur’an, a general and com-pounded example of which could be found in sĒrah al-‘isrĒ’ (Q. 17) verses 22 through 39, where Allah S.W.T says, the interpretation of which goes thus:

Oh Mankind! Thou shall not set up any other god with Allah in worship, for if ye do, then thou shall forever remain condemned as ungodly, and be forsaken by Him utterly (22). For thy Lord hath decreed for one and all that thou shall not adore in worship other than Him. And to thy parents thou shall be kind and good. Should either one or both of them attain advanced age in thy care, then thou shall not utter to either of them even so much as ‘Fie!’. Nor shall ye rebuke them. Rather, say ye to both of them a gracious word, in loving kindness (23). Moreover [and out of kindness], lower for them the wing of humility, and say in supplication for them: “My Lord! bestow on both of them Thy Mercy, even as they have cherished raising me up as a little one” (24). Thy Lord knoweth best of that which is within thy hearts. If thou resolve thyself to deeds of righteousness, then, indeed He is Most Forgiving to those who are ever-pertinent (25). And thou shall render in charity to the kindred his rightful due in benevolent offerings, and also to the indigent, and to the wayfarer. But squander not thy resources in the manner of a spendthrift (26). Indeed, the squanderers are the evil brethren of satans. And Satan has ever been to his Lord (Himself) ungrateful (27). Yet if thou must turn away from those who are needy while thee thyself seek mercy and means from thy Lord, hoping ardently all the while for His provision, so as to give it in charity, then thou shall sayeth to them a word of easy kindness to ease their hearts (28). Thus thou shall not make thy hand tied to thy neck out of stinginess, nor stretch it to the utmost extent of extravagance. For then thou would become ever blameworthy and regretful (29). Indeed, it is thy Lord alone who doth provide sustenance in abundance to whomever He so pleaseth. And He alone restricts it. Indeed, ever is He all-aware, all-seeing, of the condition of His servants (30). And thou shall not ever kill thy children for fear of indigence. We provide for them and for thee. Indeed, the act of killing them is an enormous sin

² See D. M. Dunlop (ed. and trans., with introduction and notes), *al-FĒrĒbĒ: FuġĒl al-MadanĒ (Aphorisms of the Statesman)*, (Cambridge: Cambridge university press, 1961, pp. 39 through 60; Osman Bakar, *Classification of knowledge in islam: A study in Islamic philosophies of science*, forwarded by Seyyed Hossein Nasr, (Malaysia-KL: ISTAC-IIUM, 2006), pp. 106 through 116; Shihadeh Ayman, *The teleological ethics of fakhr al-dĒn al-rĒzĒ*, in *Islamic philosophy, theology and science: Texts and Studies*, Vol. LXIV, H. Daiber and D. Pingree (eds.), (Leiden.Bosten: Brill, 2006), pp. 45-107; Al-Attas, S.M.N, *Prolegomena to the metaphysics of Islam: An exposition of the fundamental elements of the worldview of Islam*, (Malaysia-Kuala Lumpur: International institute of Islamic Thought and Civilization (ISTAC), 2001), pp. 41-89; and ŇAbduh, MusġafĒ, *Falsafah al-AkhlĒq*, (Cairo: Maktabah MadbĒliyy, 2nd ed., 1999), pp. 11-104.

(31). And thou shall not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way, opening the road (to other evils) (32). And thou shall not ever kill any human soul that Allah hath made sacred, except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution (to demand Qiġġġ or to forgive). Yet let him not exceed just bounds regarding retribution for the killing, for he is, indeed, to be aided in attaining justice (33). And thou shall not ever approach the wealth of the orphan in thy care —except in the fairest manner, until he reaches full maturity and thou return it to him. And thou shall fulfill every covenant you make. For, indeed, every covenant shall be answered for in the Hereafter (34). And thou shall give a full and honest measure whenever thou measure out goods. And thou shall weigh with an even and just balance. That is the best of goodness and ensures a most excellent outcome (35). And thou shall ever pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) will be enquired into (on the Day of Reckoning) (36). And thou shall not ever walk upon the earth proudly exultant. For never shall thou human beings be such as to perforate the earth with thy steps. And never shall thou stretch up to the mountains in height (37) Of all such things, Oh mankind, the evil is hateful in the sight of thy Lord (38). This is of the divine wisdom that thy Lord hath revealed unto thee. And, again, thou shall not set up in worship any other god with God. If ye do, then thou shall be cast into Hell, deservedly blameworthy, forever banished (39) (Hammad, 2008: 471-475).

Note here that the instruction cum ethical injunctions starts and ends with ‘*Thou shall not set up any other god with Allah in worship, for if ye do, then thou shall forever remain condemned as ungodly, and be forsaken by Him utterly*’ and ‘*Thou shall not set up in worship any other god with God. If ye do, then thou shall be cast into Hell, deservedly blameworthy, forever banished*’ respectively. This indicates that all starts and ends with, in, and for Allah’s sake to be awarded a great reward.

Statement of Problem

Ethical importance and significance in mortals’ day-to-day affairs has been an age-long discussion among scholars; religious or non-religious, traditional, philosophical or modern. The contemporary society is particularly in shamble and disarray due to semi-total reliance upon technology, and without a thought and concentration on ethical values. What matters most to all is 'material' regardless of the source. The end is used to justify the means, while in an ethical value the means should justify the end. Discussing scholastic ethic in the light of its contemporary perceptions through one of Islamic major texts would be valuable in understanding its concept and would be instrumental in it solving most contemporary issues. Our politicians, academics, leaders and elites are mostly comprised of various categories and of vast backgrounds, only that their religious practical perception on scholastic ethics seems to be compromised and this has been responsible for a lot of unethical relations in their various dealings. Solving these unethical relations in their dealings is the strategic view of this study. Scholastic ethics should be religiously reintroduced into public affairs and the public officers should be made to adhere to it, the failure of which will result into fundamental shambles in the society. One major problem the contemporary settings face is corruption, be it in private or

public spheres. Corruption is the progeny of lack of ethical mind, which is a breed of lack of following Quranic and Islamic scholastic guides. If, when a disciple is under the tutelage of a tutor, accurate and honest approaches are employed, no such a disciple would graduate to become a rogue in the society. As it is, there are scholastic ethics binding on the tutors as well as those binding on the tutees. However, charity they say begins at home, the right practice and guide should start with the tutors. The one who lacks does not give in charity a thing he lacks, so says an Arab adage. How could the graduates be blamed for unethical attitudes when the ones who tutored them were void of scholastic disciplines themselves? A shambled tree should be treated from beneath, and not from atop.

Research Questions and Objectives

In the light of this paper, three distinctive questions, leading to three objectives and significance, are addressed. One is the concept of scholastic ethics, the other is what Imam al-Ghazali says about it, and last is the significance of scholastic ethics to sustaining the contemporary society.

Methodology

This paper is based on a library research, employing suitably, a qualitative approach. In other words, the main method of data collection for this study is through the library research, and the methodology is the study and review of primary and secondary sources, documents from journals, books, and official documents including any report relating to ethics and its contemporary perception in the Qur'an and the book of Ihya.

DISCUSSIONS AND ANALYSIS

Qur'anic Instances on The Virtues of Knowledge

As usual, Imam al-Ghazali cites instances for the virtues of knowledge through the Qur'an, the most prevalent of are: Surahs Aal 'Imran (3), 18; al-Nisa' (4), 83; al-A'raf (7), 7, 26 & 52; al-Ra'd (13), 43; al-Naml (27), 40; al-Qasas (28), 80; al-Ankabut (29), 43 & 49; Fatir (35), 28; al-Zumar (39), 9; al-Rahman (55), 3-4, and al-Mujadalah (58), 11.

Tutor-Tutee Scholastic Related Ethics

Candidatures of The Tutee

Imam al-Ghazali, in his magnum-opus *ihya' 'ulum al-Din* (The Revival of Religious Knowledge), identifies several scholastic ethics and candidatures binding on the tutees, but most pertinent among them are ten.

Candidature One: Preference of purity of soul against vices and unwarranted characters. The first requirement in the perspective of al-ghazali is purification of the self. The intending tutee should purify the soul of all vices and negative attributes, because knowledge seeking is considered an heartfelt worship, secretual-salat, and an internal connection to Allahu swt. The same way that the physical salat could not be approve without external purification, the inner salat also would not be approve without the internal purification. This is as stated by the Prophet saw that 'Religion is built upon purification', both plain and hidden. In this regard, Allahu swt says in surah al-Tawbah verse 28 that "*most surely, the idolators are impurities*", informing the intellect that purities and impurities are not based only on the physicalities, as idolators could be pure of both appearance and body but be impure in essence because his inner-self is filled with impurities of idolatry. A seeker of knowledge should avoid anger, lust, hatred, envy, arrogance, pomposity and the likes. Some times though it may appear to us that those

without good intention on seeking knowledge triumph above those with purified intention, we should not burden ourselves with this aspect, as the knowledge preferred here is presential knowledge and not the material knowledge. Knowledge is consciousness of Allahu swt, as stated in surah Fati verse 28 that “*most surely, those who are conscious of Allahu are the knowledgeable ones*” (Al-Zabidi, 2009: Vol. 1, 493-502). Oh ye wishing for the love of Mustafa al-Adanan (Muhammad saw), and desires the path of al-Kaylani. Be weary of, may Allahu guide you, negative attributes, for it is the one leading to loss of sanctity. Negative attributes are seal on the souls connected to them, and they distance from the pleasyre of Allahu al-Rahman. Be concentrative on purifying your soul, for it is required just as the purification of the externals. Have you not seen it in the Quran that ‘*they have succeeded those who purify themselves*’ away from vice ethics? (Al-Faydhiy, n.d:13)

Candidature Two: Limiting connection with temporal duties and maintaining a communal distance. The second requirement of a tutee is to limit his connection with materialities by staying afar from relatives and home-town in order to avoid distractions. Staying close to relatives and the city could cause him a divided attention and concentration, as stated by Allahu swt in surah al-Ahzab verse 4 that “*Allahu has not assigned for a man two hearts in his chest-cavity*”. It is also stated that “a part of knowledge can not be achieved until you accord it your all attention, and it is only when you accord it your all attention that you are deserved of it giving you its other parts”. What is important here is the overall attention needed in acquisition of rightful knowledgr, it should not be divided and compromised (Al-Zabidi, 2009: Vol. 1, 502-504). It is mostly a sign of spiritual poverty, my beloved, too much proximity with people of different ages and colour (Al-Faydhiy, n.d: 18).

Candidature Three: Lack of arrogance on matters of knowledge and not preferring self over the guide (Teacher). The third requirement is that the tutee should not display any arrogance on knowledge and should not suppress the tutor. A tutee should surrender totally to the directives of the tutor and follow his directions in all aspects, just as the uninformed patient follows the directions of the well-experienced medic. He should respect his tutor in expectation of rewards from Allah swt through serving him. The Prophet saw is reported as saying: “pretence of being poor is not of the ethics of the believers except for in search for knowledge”. It is not expected of a tutee to be arrogant on the tutor; it is a sort of arrogance on the tutor refusing to benefit from him except for the highly placed famous people, a sign of stupidity. Wisdom is lost treasure of all believers and he could acquire it wherever he finds it and give reference to whom from whose it found no matter who he happens to be. This is evident in the popular poetic saying that “*seeking knowledge to anyone aspiring greatness is like going to war, just as a foody-rain wages war against an elevated structure*”. Thus, knowledge could not be acquired except with humility and attentive listening ear. “*indeed, in this Qur’an, there is most surely, a reminder for whoever has a living heart or lends an attentive ear, with full presence of mind*” (Surah Qaf, 50: 37) (Hammad, 2008: 911). A tutee to his tutor should be like the request of Sayyidina Khidr AS on Nabiyy Musa AS (surah Kahf, 18: 60-82) (Hammad, 2008: 503-507). This however does not contradict Allahu swt’s direction in surah al-Nahl, 16: 43 saying: “*We have not sent any messengers to the generations before you, O Prophet, but mere mortal men, to whom We gave revelation. So if you who disbelieve do not know this, then ask the people of the revealed reminder who know the heavenly scriptures*” (Hammad, 2008: 449-450). What is depicted in the verse is that the tutor should not rush in asking beyond his stage of understanding, the tutor knows better when and what to inculcate into him at the right time and moment (Al-Zabidi, 2009: Vol. 1, 504-515).

Candidature Four: To avoid delving into scholastic confusions and ambiguities at the beginning of study. The fourth requirement is that the tutor should avoid delving into unnecessary arguments and debates with people, be it on temporal issues or on non-temporal matters, as doing so may confuse his mind and make him lose interest in studying and concentrations. He should expertise first on the path shown him by his tutor and guide, and then later may read further into other sects and similarities therein (Al-Zabidi, 2009: Vol. 1, 515-519).

Candidature Five: Not to underate any form of rightful and praiseworthy knowledge. The fifth requirement of a tutee is to exert effort on acquiring beneficial knowledges and disciplines, no matter the difficulties therein. This is so important because disciplines of knowledge are interrelated and connected one to the others, and people tend to be hostile to that which they have knowledge of. Lack of expertise in a discipline is poetically explained in '*a sick patient whose mouth is bitter, would find even bitter a cold and chilled water*'. It is lack of knowledge in a discipline that makes one argue blindly against its defence (Al-Zabidi, 2009: Vol. 1, 519-522).

Candidature Six: Not to hasten and rush into a field or discipline of knowledge, he should maintain a slow and steady pace. The sixth requirement of a tutee is to be steady; he should not jump from one discipline to the other without haven well comprehended and mastered the former. Even tough life is short to wait for all knowledge; it is slow and steady they say wins the race. The best form of all knowledge is that connecting to Allahu swt, it is an ocean one knows not the end and depth (Al-Zabidi, 2009: Vol. 1, 522-526).

Candidature Seven: Not to proceed to the next stage until after the previous has been fully comprehended. The seventh requirement of a tutee is he should not cross over to another discipline until he is certified of the connecting discipline; he should not delve into a new path until he has mastered and comprehended the previous both theoretically and practically. And it is important to engage directly with a discipline rather than through the scholars of the discipline, because it is not everyone in a particular discipline who comprehends everything in that discipline. Sayidina 'Ali ra is reported to have said that the truth should be studied from the source rather than through men (Al-Zabidi, 2009: Vol. 1, 527).

Candidature Eight: To understand the factors required for comprehending virtuous knowledge. The eighth requirement of a tutee is to understand why seeking the most virtuous knowledge is pertinent in two aspects. The first reason is by the virtue of the product of the knowledge, and the other is the authenticity and strength of the proof. An example here is a religious knowledge and a medical science; the product of the former is for the hereafter while the product of the latter is of the temporal life, and thus the religious knowledge becomes the most virtuous. As such, it is glaringly clear that the best form of all knowledge is that leading to Allahu swt, His Angels, Scriptures, and Messengers, and same goes for any path leading to the virtuous knowledge of Allahu swt. The focus of a tutee should be directed towards acquisition of such virtuous sciences and not to deviate from them (Al-Zabidi, 2009: Vol. 1, 527-528).

Candidature Nine: To make the intention of seeking knowledge solely for Allah's pleasant presence. The ninth, and second to the last, requirement of the tutee is that he should be sincere in his seeking for knowledge; his intention should be solely to Alahu swt and not any materialities. His focus should not be on leadership, wealth, fame, supressing others and the likes. He should also not underate any form of knowledge be it for temporal life or for the hereafter. He should always imbibe in him the concept of "*...God shall raise in station those*

who sincerely believe and comply among you; and raise greatly in rank those who have sought and been given knowledge...” (Surah al-Mujadalah, 58:11) (Hammad, 2008: 959) (Al-Zabidi, 2009: Vol. 1, 529-531).

Candidature Ten: To comprehend the relation between knowledge and the motive for seeking knowledge. The tenth, and last, requirement of the tutee is his ability to distinguish between the categories of knowledge; his ability to differentiate between the available highly valued and the far-reaching knowledges as well between the most important and the less important. If he is incapable of combining together the perennial knowledge and the knowledge of materialities he should stick with that of the perennial knowledge as it is more preferable to the material. As such, he should consider the temporal life a transit, the body a vehicle, and good deeds a means to the destination, Allahu swt the Custody of all bounties. Those who fail to focus on the destination and are not prepared for it are the people of the ‘left hand’ mentioned in surah al-Waqi’ah verses 92 -94 (Al-Zabidi, 2009: Vol. 1, 532-543).

Qualities of A Guide Tutor

As done to the candidatures of the tutee, imam al-Ghazali equally justifies to the tutor some required qualities, among which are eight pertinent ones. Liking the tutor to a merchant, he said there are four distinctions of a merchant. The first is the stage of acquisition, the second is the stage of saving what he has acquired to be free of unnecessary reliance on people, the third is the stage of spending on himself benefiting from his acquisitions, and the last stage is the stage of spending on others whereby becoming a generous philanthropist. The best of all the four stages is the last stage, the philanthropic state. Similarly, a scholar-tutor also has four stages, the first of which is the stage of knowledge acquisition. Second is the post-acquisition stage where he could be independent of his expertise. The third is the stage of seeking contemplation and comprehension of that which has been acquired, and the last is the stage of missionary execution, which is the best of all the four stages. Those who acquire knowledge, practicalize it, and teach it to others are regarded as great ones in the heavenly realm; they are symbolic to the sun in giving light to others as well as itself. And they are like al-Misk fragrant pleasing others in its fragrance. On the other hand, the ones who acquire knowledge and do not practice and teach to others are compared to an exercise book concealing in it various information without knowing the contents itself; they are symbolic to a sharpening-stone that sharpens others and itself cannot cut. They are likened to sewing machines and needles that dress and cover everything while they are uncovered; just like candles burning for others while they are in darkness. So, the guide-tutor should be guided by the fact that he has a great responsibility and occupies a delicate position; he should mind his ethics and duties.

Quality One: Being lenient with the candidates and relating with them like one’s wards. The first duty of a guide-tutor is to act in accordance with the statement reported of the Prophet, where he says: *“I am most surely to you like a father to his child”* through saving him from the hellfire in the hereafter while parents try saving their child from the temporal sufferings. As such, the duty of a guide-tutor is greater than that of the parents; parents care much about the current temporal life while the guide-tutor should care much about preparing the children for the life hereafter. Without a guide-tutor, parental care would lead to nothing but everlasting destruction, while guide-tutors prepare for the life hereafter. This is depicted in surah al-Zukhruf verse 67 where Allahu swt says: *“close friends on that day shall become implacable foes to one another, except for the God-fearing”* (Hammad, 2008: 858) (Al-Zabidi, 2009: Vol. 1, 546-548).

Quality Two: Exemplifying the Prophet saw, not teaching for gratification and reward. The second quality of a tutor-guide is to avoid seeking immediate gratification and rewards in teaching knowledge to people; he should teach for the purpose of gaining pleasure of Allahu swt and seeking His proximity and should not see himself as above the students-tutees in rank. He should appreciate the students giving their heart to be watered with the knowledge bringing them closer to Allahu swt, just like the one who is leased a land to cultivate for himself where the benefits the farmer gets from the cultivation are greater than that of the one who lease him the soil to cultivate for free. How then would a guide-tutor be proud to the tutee when the rewards he gets from teaching him is far greater in the sight of Allahu swt than that of the student-tutee? Without the tutee-student, the guide-tutor would not acquire such a reward, so the guide-tutor should focus his reward solely on Allahu swt, as stated in surah Hud verse 29 where Allahu swt says: “*And, O my people! I am not asking of you any riches for this message of salvation. Indeed, my rewards is only with God...*” (Hammad, 2008: 368) (Al-Zabidi, 2009: Vol. 1, 549-552).

Quality Three: Not relenting in advising the candidates. The quality and requirement of the tutor-guide is that he should not be tired of guiding the tutee. He should guide to acquiring knowledge step-by-step and stage-by-stage, and to seeking natural knowledge before seeking knowledge of meta-physics. He has the responsibility of instructing the tutee that the goal of seeking knowledge should be solely for the sake of Allahu swt, and not for the sake of leadership, fame and competition; he should discourage the tutee of all love of popularity and pomposity. In this aspect, Sufyan al-Thawri was reported to have seen and asked a saddened person why was sad and the response was that: “*we have now been reduced to the status of traders (trainers) of children of materialities. We train them until they become knowledgeable and only to be appointed later as a judge or an attendant to the king or a tool in the hand of the authority used for oppression*” (Al-Zabidi, 2009: Vol. 1, 552-555).

Quality Four: Using all rightful measures in preventing the candidates from perpetrating vices. The fourth quality of a tutor-guide is one precise aspect of education: depriving the tutee of all ill-manners and bad ethics in gentle and indirect manners. A tutor-guide should try as much as he could to avoid direct confrontation and accusation in correcting the tutee, as doing so may cause him lack of respect and counter-confrontation from the part of the tutee (Al-Zabidi, 2009: Vol. 1, 555-556).

Quality Five: Not ridiculing any form of knowledge in the presence of the candidates. The fifth of the duties of a tutor-guide is that he should avoid condemnation of any discipline in the training of the tutee, such as a language teacher condemning jurisprudence, a teacher of jurisprudence condemning the knowledge of hadith and exegesis. This is an irrational act not expected of a teacher, it is a show of blameworthy ethics on the part of teachers and should be avoided at all costs. It is rather the responsibility of the teacher of a subject to expand the horizon of the students to other areas of knowledge; a teacher saddled with a responsibility in field should gradually guide the students to progression grade-by-grade (Al-Zabidi, 2009: Vol. 1, 557).

Quality six: To relate with the candidates according to their levels of understanding. The sixth of the qualities of a tutor-guide is to teaching according to the age comprehension of the tutees, so that they don't feel confused and bored of learning. The Prophet s'aw is reported to have said: “*we prophets are implored to place people and accordance to their levels and approach in relevance to their intellectual understandings*”. He should reveal to him the right things to do when it is deemed accurate, as clarified in the statement of the Prophet s'aw that:

“no one would address a people in way irreleant to their understandings except that it becomes tempting unto them” as it is improper of a scholar to expose everything he knows to everyone, ‘the heart of a righteous person they say should be an abode of all secrets’. It was reported of Prophet ‘Isa ‘as saying: *“thou shall not entrust to a pig an invaluable jewelry, for words of wisdom are worthier than the jewelry and whoever dejects words of wisdom is more worthless to a pig”*. It is equally reported that we should relate with everyone in accordance with his intellectual understanding and measure him in line with his comprehension, so that he would benefit from us and we would be safed of his misconception, otherwise there could be disagreement stemming from disparity of educational level. A scholar was reportedly asked a question he refused to respond, and the questioner furiously inquired the reason why he was not responded to quoting the Prophetic sayings that whoever deprive people of a beneficial knowledge would come on the day of jusdge with his mouth sealed in a seal of fire. The scholar then responded to him sayin *“forget about the seal of hell-fire and just leave, if another person of intellectual capacity comes and I deprive him let there be the seal of hell-fire on my mouth, for Allahu swt have said: “But do not give those who are mentally incompetent your wealth...”* (surah al-Nisa’, Q4: 5) (Hammad, 2008: 128)”. This is further poetically corroborated in *“I won’t spray a diamond in the midst of cattles and have it saved in the presence of the sheep. For they are ignorant its value, and as such I will not let it on the animals. Whenever Allahu, The Lenient, grants me His leniency, and I am acquainted with those deserved of the knowledge and the wisdom. I would spray on them in a beneficent manner and gain from them affections, otherwise it would just remain treasurely saved and hidden in me. Anyone who bestows into the mentally incompetent a knowledge has rendered the knowledge wasted, and the one deprives the deserved ones a knowledge would be unjust”* (Al-Zabidi, 2009: Vol. 1, 558-563).

Quality Seven: He should be able to differentiate instructions to slow learners. The seventh, and second to the last, of the qualities of a tutor-guide is that he should be able to understand the needs of all students differently and accord to them tasks in accordance to their ability without necessarily revealing to anyone the capability of the other. It is also not expected of a tutor-guide to reveal to the ordinary people the knowledge of the special ones so that it would not be misconstrued, rather he should teach to the general people the general knowledge as depicted in the Qur’an without letting them into any confusion (Al-Zabidi, 2009: Vol. 1, 563-565).

Quality Eight: To practicalize what he instructs; his instructions and actions should not contradict each other. The tenth, and the last, of the expectations of a good tutor-guide is to put into practice everythings he teaches to the students. Knowledge is comprehended inwardly and insightfully while the practice is outwardly, and the outwardly understanding people are much more than the people of insightfulness. If the outward contradicts the inward, then the rightful guidance would be deprived, for anyone who does a thing at the same time discourages others from doing same would be like the one who serves poisonous drinks to people. People would trust he would not do what he is doing if there is no benefit or an advantage in it, and they would also want to do the same. Allahu swt says: *“Do you enjoin virtuousness upon other people while forgetting yourselves?”* (surah al-Baqarah, Q 2: 44)” (Hammad, 2008: 12). As such, the burden of a learned person in sinful acts is greater than that of a mentally incompetent person, because his erring would cause the mislead of other scholars who admire his acts. And it is popular knowledge that the one who introduces a path through which others tread would have his reward and the reward of those following the path, be it good or evil (Al-Zabidi, 2009: Vol. 1, 555-568).

Most importantly, a good tutor-guide and teacher should be someone to be emulated by those who follow and admire him, not a person whose acts contradict his sayings.

CONCLUSION

In the lieu of the requirements of being a tutee and the qualities of being a good tutor-guide and teacher, it is glaring that each has gotten a role to play in the process of knowledge acquisition. While a tutee should maintain his status as a tutee, the tutor-guide should also maintain his position as an experienced tutor, no one should take for grant the role of the other. And if all the instructions herein are strictly applied and adhered to, society would be a safe haven for all to dwell in because it would serve as an important foundation to giving everyone is rightful demands without affecting the others. It is known that a good follower graduates to being a good leader just as a good student graduates to become a good teacher. A society that neglects the solid foundation of education would find itself in the shackle of doom. The foundation of every society is education, and the products and focuses of the education are the students, whatever is impacted into the students of today would be applied on society when those students become the leaders in the community of nations. To have a sustainable society there must first and foremost be provided a sustainable education to the children of today who are aspired to be leaders and masters of tomorrow. It would be a great disservice expecting to reap where one have not sown, the children who are not accorded rightful knowledge and training today would grow up to be rascals in society off tomorrow, just to say the least. Education is the most concrete and valuable foundation of society, and students are the major assets and targets of that education.

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