

THE THOUGHTS OF AL-GHAZALI AND  
ASH-SHATIBI TOWARDS  
EDUCATION FOR DEVELOPMENT

ROHANA BTE  
HARUN

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الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
وَتَشْرِيفَتِي: اِسْلَامٌ اِنْبَارًا رَجَسًا مُلَمِّدًا

THE THOUGHTS  
OF AL-GHAZĀLĪ AND ASH-SHĀṬIBĪ  
TOWARDS EDUCATION FOR DEVELOPMENT

BY  
ROHANA BTE HARUN

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PROJECT PAPER SUBMITTED TO THE  
FACULTY OF ECONOMICS TO FULFILL ONE OF  
THE COURSE SUBJECT FOR THE BACHELOR OF  
ECONOMICS IN 1936/87

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\*

SUPERVISOR  
BR. AIDIT GHAZALI  
INTERNATIONAL ISLAMIC UNIVERSITY  
PETALING JAYA, SELANGOR, MALAYSIA.

*- In the name of allah,  
most gracious,  
most merciful. -*



## PREFACE

This project paper has been prepared by me for the fulfilment of Bachelor of Economics in 1986/87, to fulfill one of the course subjects.

This topic has been chosen by me due to the fact of moral decadence everywhere nowadays. One of the many factors that leads to this problem is because of our education system which lack emphasis on the fard<sup>c</sup> ain education. This is the idea of Al-Ghazālī towards qualitative development which is the primary factor towards development.

But, it is not enough to have qualitative development since Islam is a comprehensive religion which means we cannot neglect the quantitative development. This quantitative development or material progress however should be paralleled to the level of hierarchy. This means that in all economic activities (Production, Consumption and Distribution) should be in line with Ash-Shātibī's thoughts i.e. according to the level of hierarchy;

- a. Darūrīyat (Necessities)
- b. Hājīyat (Conveniences)
- c. Tahsiniyat (Refinements)

Nowadays, there are a lot of misallocation of resources in Government's expenditure as well as the individual's expenditure which leads to disharmony in our life. Therefore, this should be realised by all. And the most important thing is that our education system should be reviewed along the lines of Al-Ghazālī's and Ash-Shatibi's ideas.

By joining both thoughts (Al-Ghazālī and Ash-Shāṭibī), we can get a balance development.

## ACKNOWLEDGEMENTS

Alhamdulillah, all Praises be upon ALLAH subhanahuwataāla for through His Grace and Beneficience, this humble project paper of mine is able to materialise. And who blessed me with patience, peace and tranquility throughout this endeavour. "Thee do we worship, and thine aid we seek. Show us the straight way".

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Finally, thank you to all who have directly or indirectly helped me. Indeed I am truly indebted to a great number of



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Wassalam

FACULTY OF ECONOMICS,  
INTERNATIONAL ISLAMIC UNIVERSITY,  
PETALING JAYA, SELANGOR,  
MALAYSIA.

ROHANA BTE HARUN

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Figure 1 : Balanced Development in Islamic Perspective

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Table 1 : Economic Report 1985/86

WE RAISE TO DEGREES (OF WISDOM) WHOM  
WE PLEASE : BUT OVER ALL ENDUED WITH KNOWLEDGE IS ONE,  
THE ALL-KNOWING

( SŪRAH YŪSUF : 76 )

C H A P T E R I

I N T R O D U C T I O N



## CHAPTER I

### INTRODUCTION

#### A. The setting: Importance and the role of education in development.

The Creator's (ALLAH S.W.T.) first command man to learn:

- بسم الله الرحمن الرحيم
- ١ اقرأ باسم ربك الذي خلق
- ٢ خلق الانسان من علق
- ٣ اقرأ وربك الاكرم
- ٤ الذي علم بالقلم
- ٥ علم الانسان ما لم يعلم .

Read in the name of Lord, who created,  
created man, out of a clot of congealed  
blood,  
Read and the Lord is most bountiful,  
He who taught of the pen,  
Taught man that which he knew not.

(Al <sup>c</sup>Alaq: 1-5)

This verse which emphasised the importance of education is very first revelation to the Prophet Muhammad s.a.w. commands him to read and acquire knowledge to understand the universe and the secret as well as the attributes of Allah s.w.t. This verse is also the fundamental basis of International Islamic University's philosophy.

In Malaysia, Federal Government allocation for education

is \$1,257 million in 1986 and this exceeded expenditure of other sectors.<sup>1</sup> This clearly shows that education plays an important role in Government resource allocation to eliminate the problem of illiteracy in this country. Thus education plays an important role in every aspect of human life not only in spiritual worship, but also in economic, social and political aspects. This had emphasised by the Education Act in 1961 states that it is the objective of the policy:

"to establish a national system of education which will satisfy the needs of the nation and promote its cultural, social, economic and political development ... that regard shall be had, so far as it is compatible with the policy ... to the general principle that pupils are to be educated in accordance with the wishes of their parents ... and whereas further provision is required for securing the effective execution of the said policy, including the particular provision for the progressive development of an educational system in which the national language is the main medium of instruction."<sup>2</sup>

From spiritual worship point of view, education can educate or "tarbiyyah" and develop man spiritually and materially. What is meant by "education" here could be defined as the process of learning and to practice the spiritual ( روحانية - ruhaniyyat), intellectual ( عقلية - 'aqliyyat) and physical ( جسمانية - jasmaniyyat) attributes of man based on Divine ( شرع - syara') values from Al Qur'ān and sunnah and to create man who is God-fearing and accountable to Allah s.w.t. alone. The importance of education can be explained in spiritual worship point of view is

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<sup>1</sup> Economic Report 1985/86. Vol. 14, National printing Department, 1985.

<sup>2</sup> Dr. Zainal Ariff bin Haji Hussein, Seminar on Higher Education in Malaysia, Objective and Implementation. Paper presented at Kompleks Jemaah Haji, Kelana Jaya, Selangor, National Seminar on education, January, 1985.

based on three main aspect of education which are Shari<sup>C</sup>ah, moral and faith. As emphasised by Al-Ghazālī when he said:

Verily the basis of education is to be nearer to Allah s.w.t.

From here, we know that the first importance of education is to bring man to Allah s.w.t. so that man can have a relationship with other man as well as other creatures. This education should not be separated with shari<sup>C</sup>ah since from here we can know which is lawful or unlawful. Our life than will be guided by the divine law and on the straight path towards development. From moral aspect, Prophet Muhammad s.a.w. is the good example since he is the model for mankind.

"I am sent to perfect all moral values"

(Mu<sup>C</sup>atta)

This is because the aim of education in Islam is to produce a good man and not only a good citizen. The fundamental element inherent in this concept is the consciousness of <sup>C</sup>adab (ta'dib) as meant by Prophet Muhammad s.a.w. when he said:

My Lord, educated me and made my education most excellent.

From the <sup>C</sup>aqidah (faith) aspect, education is important to educate man to believe in Allah s.w.t., His Prophet, His books, His Messengers, the life of Hereafter and Qadha and Qadar. With all of these aspects of education it will guides man to achieve "al-falah" (the goodness in the world and the Hereafter). All of these spiritual consciousness which is rooted in imān and taqwa would then influence all human actions. The absence of imān and taqwa

will result in numerous social evils as stated in Al Qur<sup>C</sup>an whereby among the causes of social evils and disruption is lack of tranquility (sakinah) of the soul in the remembrance of Allah s.w.t.

Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

(Al Ra<sup>C</sup>d: 28)

In short, the importance of Islamic education which based on tawheed ( the oneness of Allah s.w.t.) would produce a personality that is suitable for the sound management of a development strategy.

From the economic perspective, education is designed primary for human resource development as a means of achieving the goals of development. The goals of development according to Conventional Economists were defined narrowly in terms of Gross National Product and economic growth.<sup>3</sup>

Education --> high level of manpower and skilled workers --> socio-economic development.<sup>4</sup>

The education will be geared to equip youth with the knowledge and skills necessary for their effectiveness participation in the development of the economy. Skill labour is important since labour is the source of the wealth and it is consider one of the factor of production in both Islamic and Conventional Economics. As according to Adam Smith, the wealth of a nation depends on the productivity of

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<sup>3</sup> The definitions of development are discussed in second chapter (Literature Review)

<sup>4</sup> On development studies in education. See F. Harbinson and C.A. Myers, Education, Manpower and Economic growth, (New York: Mc. Graw Hill, 1964).

labour that is skill, dexterity and judgement with which labour is applied. Secondly, the proposition of labour who are actually or productively employed. Productively employed here means to channel the labour of produce more of tangible goods. As the more share of tangible goods the more is the wealth of nation and the more is the rate of economic growth i.e. development. Thirdly, as highlighted by Islam is the pious labour so as to attain efficiency in allocation, production and consumption. As said by Professor Frederick Harbinson of Princeton University:

Human resources ... constitute the ultimate basis for wealth of nations. Capital and natural resources are passive factors of production; human beings are the active agents who accumulate capital, exploit natural resources, build social, economic and political organization and carry forward national development. Clearly, a country which is unable to develop the skills and knowledge of its people and to utilize them effectively in the national economy will be unable to develop anything else.<sup>5</sup>

At the same time, from social perspective, the education is expected to promote the goal of national integration, particularly in plural societies for example, Malaysia. Education also can act as an agent to minimise poverty problems. As some educationists do realize that educational goals should ideally be conceived in terms of general development including not only economic growth but also human and social growth.

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5  
M. P. Todaro, Economic development in The Third World, Longman Inc., New York, 1981.

Finally, in political aspect, for instance America and Japan have a stable political environment due to development in education. Entrepreneur and politically liberal elements, socialist and revolutionary democrats all proceed from the assumption that "the future of their class and thus of mankind is totally dependent of the Education of the young generation (of workers)".<sup>6</sup> Lacking of education could create problems of inefficient leadership and improper planning.

As a conclusion, the first development in Islam, is the spiritual develop of man since the development of individual will lead to development of the society through education. Therefore, it (education) plays an important role in all part of human life leading to maximum socio-economic welfare and the ultimate good of mankind since Allah s.w.t., has promised that through education man can rise to any height of material, spiritual, political and moral excellence as states in Al Qur'ān :

Allah will raise to high rank those that have faith and knowledge among you.

(Al Mujadalah: 11)

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6

Marx 1866, p. 194

## B. Statement of Objectives

For the statement of Objectives of the study the writer intends to emphasis on two main aspects of development that is firstly to study the qualitative development which is the contribution of Al-Ghazālī and secondly the contribution of Ash-Shātībī towards quantitative development.

At present, there exists a high incidence of corruption, graft, nepotism and fraud in the contemporary development efforts together with social injustice and political oppression in all of which reflect the seriousness of moral decadence in all societies. Special intention therefore should be given to the need for constant purification of the soul among all people involved in development efforts as had been emphasized by Al-Ghazali. Tazkiyyah an-nas which refers to the growth and purification of man is necessary pre-requisite before man undertakes the responsibilities laid out to him. The importance of responsibility towards Allah s.w.t., mention and emphasis in the ḥadīth as follows:-

I said: O Messenger of Allah,  
tell me something about Islam  
which I can ask of no one but  
you. He said: say: I believe  
in Allah and thereafter be upright.<sup>7</sup>

This is because since the primary focus of any development and education process is man, any development process must

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7

Hadeeth related by Muslim. An-Nawawi's 40 Hadeeth,  
Kazi Publication, 1979

begin with the moral, spiritual and <sup>c</sup>aqidah of man. Islam insists that the are of operation relates to man within and without since man is the agent of change and development. This development of man is importance since it is man who will responsible for achievement of al-falah (success in the world and the hereafter). According to the psychologist the importance of spiritual is more to physical. This is due to the heart acting as asking in human body. While the physical only follow, obey and surrender. The purified heart will direct all man's activities whether as a Consumer, Producer and Distributor to achieve mardatullāh (the pleasure of Allah s.w.t.) and this will abstain him from corruption, dishonesty, unethical business practices, zulm (injustice) and other negative practices. The development programmes would achieve their noble objectives by a profound understanding of the nature of the soul (al-nafs - النفس), of the diseases of the heart (amrad al-qalb - المراد القلب) or abominations in the soul (khabaith fi'n-nafs - خباثت في النفس) such as craving for wealth (hubb al-mal - حب المال), hubb al-jah (حب الجاه), ostentation (riya' - رياء) and conceit (<sup>c</sup>ujb - عجب). All of these are the manifestation of Al-Ghazālī's thoughts.<sup>8</sup> With these spiritual consciousness rooted in imān and taqwa would then permeate and influence all human actions and decisions involved in development.

This was not only emphasised by Al-Ghazālī but also have been put forward by Conventional philosopher example Rousseau who

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<sup>8</sup> Imam Ghazālī, Ihya Ulumiddin, Vol. 5, Perc. Menara kudus, 1981.