

## AL-GHAZALI'S CONCEPT OF SOCIOLOGY OF EDUCATION

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### Abstract

*In sociological literature, the sociology of education emerged as a distinct area of inquiry in the 1950s and early 1960's. The scope of the discipline has become vast. The speedy pace of social change has given the schools more opportunities and more problems. Some scholars see sociology of education as a disputational account. Abu Hamid al-Ghazali (450-505/ 1058-1111) has been acclaimed as one of the great thinkers of Islam. His concept of sociology of education is sound, clear and unambiguous having relevance to the modern times. This paper is based on some of his works translated into English and Urdu languages. It focuses on education and the social framework, sheds light on the sociology of teaching, and finally explains the characteristics and role of a learned man in society.*

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Scholars differ in their approach towards man, education and society. Consequently, there are a number of perspectives within sociology. We find more than one sociologies of education.<sup>1</sup> The sociology of education, however, remains fully anchored on the changing pattern of sociology.

In sociological literature, the sociology of education emerged as a distinct area of inquiry in the 1950s and early 1960.<sup>2</sup> According to Ivor Morrish<sup>3</sup> “The sociology of education is concerned with such concepts as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation,... and so forth.” Such a broad view of the discipline is accentuated by the speedy pace of social change in the globalizing age. However, considerations of the nature of man and the rights and duties of an individual towards society help to keep the issues of sociology of education in balance.

Presently, the relationship between sociology and the institutions of educating pose questions like: Why are sociologists interested in education? What understanding can education gain from sociological studies? Who benefits from the findings of sociological investigations of education?<sup>4</sup> These questions are natural because there are unlimited possible relationships between man and society. In the scenario, S.J. Ball<sup>5</sup> considered sociology of education to be a disputational account.

Some studies suggest that sociology of education cannot be discussed within the fields of sociology and education alone. An integrated methodology with related fields and open systems approach was suggested. These fields are: economics, political science, church-state separation, power and policy issues.<sup>6</sup>

Al-Ghazali's concept of sociology of education is based on the Qur'an and the Sunnah. It permeates all aspects of individual, societal and civilizational behaviours. The paper in hand aims to show the relevance of his concept to the modern times.

Abu Hamid al-Ghazali (450-505/ 1058-1111) needs no introduction. He was “acclaimed as the greatest... certainly one of the greatest” thinkers of Islam.<sup>7</sup> Historian P.K. Hitti<sup>8</sup> assessed al-Ghazali's contributions to Islamic thought and wrote: “In him orthodoxy, philosophy and mysticism found a happy combination. Posterity memorialized its respect by bestowing on him two honorific titles: the Imam and Hujjah (the supreme authority of al-Islam).”

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<sup>1</sup> For further detail see Blackledge, D. and Hunt, B. (1985) *Sociological Interpretations of Education*. London: Croom Helm.

<sup>2</sup> Floud, J. and Halsey, A.H., *The Sociology of Education: A Trend Report and Bibliography*. Current Sociology, (Vol.7, 1959), pp.165-235

<sup>3</sup> Morrish, I., *The Sociology of Education: An Introduction*. (London: Allen and Unwin, 1978), p.40

<sup>4</sup> Meighan, R., *The Sociology of Education*. (London: Cassell, 1993), p.287

<sup>5</sup> Ball, S.J. ed. *The RoutledgeFalmer Reader in Sociology of Education* (London: Routledge Falmer, 2004), pp.1-12

<sup>6</sup> For further detail see Adams, P., et al., *Education and Society in Aotearoa New Zealand: An Introduction to the Social Policy Contexts of Schooling and Education*. (New Zealand: Dunmore Press, 2000).

<sup>7</sup> Watt, W.M., *Muslim Intellectual: A Study of al-Ghazali*. (Edinburgh: University Press, 1963), p.3

<sup>8</sup> Hitti, P.K. *Makers of Arab History*. (New York: Martin's Press, 1968), 9.163

Al-Ghazali called education “the noblest activity”. His sociology of education laid emphasis on the well-being of individual and society.<sup>9</sup> According to A.L. Tibawi<sup>10</sup> “Classical Arabic literature contains no theory of education more authoritative, systematic and comprehensive than had been bequeathed by al-Ghazali. his giant mind roves over the entire field and nothing is too small for his eagle eye.” The scope of al-Ghazali’s sociology of education is vast indeed. It would need a book to cover it.

### **Education and the Social Framework**

Al-Ghazali’s magnum opus, “Ihya Ulum al Din”, provides abundant details about his concept of sociology of education.<sup>11</sup> The work is divided into four parts. These are: the Acts of Worship, the Usages of Life, the Destructive Matters in Life, and the Saving Matters of Life. Each part has ten books. The first book of Part 1 is entitled “The Book of Knowledge”. The translated version of “The Book of Knowledge” is in 246 pages.<sup>12</sup> From this, the size and matter covered in the “Ihya” may be imagined. Some researchers have studied al-Ghazali’s views on Education and Social institutions.<sup>13, 14</sup>

Three aspects of education and the social framework, based mostly on the “Ihya”, are presented. These are: education and family, education and economy, and education and politics.

### **Education and Family**

Al-Ghazali considered marriage to be the basis of family. In part 3 of “Ihya”, it was explained that parents and teachers are responsible to train the child. Al-Ghazali wrote: “A child is a trust in the hands of the parents... If he is brought up in the traditions of goodness, he will grow to attain happiness in both worlds.” Care of the child was suggested from the early age. It was advised that the baby must be suckled by a virtuous woman. The milk becomes a part of the system. It influences the individual for better or for worse. Al-Ghazali’s views indicate the significance of responsibility of parents and the role of environment in the training of children.

Al-Ghazali gave guide-lines for the psychosocial and physical development of the child. He advised further caution in the training of the child when the sense of shame appears in him. At that stage, a child begins to differentiate between good and bad. For a child, it is the time of dawn of reason in him. Attention needs to be given to the moral development of the child at that stage.

During the initial stages of a child’s training, the parents must not allow the child to do

<sup>9</sup> Al-Ghazali, Abu Hamid, Mizan al-Amal, (*The Criterion of Action*). tr. from the Arabic into Urdu by Abdul Karim. (Lahore: Sh. M. Ashraf, 1975). P.25

<sup>10</sup> Tibawi, A.L., *Islamic Education: Its Traditions and Modernization into the Arab National System*. (London: Luzac, 1972). P.39

<sup>11</sup> For further detail see Al-Ghazali, Abu Hamid, *Ihya Ulum al-Din (The Revival of the Religious Sciences)*. tr. from the Arabic by Mawlana Fazal ul Karim (Lahore: Kazi Publications, 1988).

<sup>12</sup> For further detail see Al-Ghazali, Abu Hamid (1991) *Kitab al-Ilm (The Book of Knowledge)* Book 1 of *Ihya Ulum al-Din*. tr. from the Arabic by N.A Faris. (Lahore: Sh. M. Ashraf, 1991).

<sup>13</sup> Khan, M.Y. (1996) *Educational Thought of al-Ghazali and Some Modern Trends in Education*. (Ph.D Thesis) (Karachi: University of Karachi, 1996).

<sup>14</sup> For further detail see Khan, S.A., *Ghazali’s Philosophy of Education*. (Hyderabad: Markez-I-Adab, 1976).

anything in secret. If a child has the habit to do everything openly, he will keep away from bad things. A child should be taught how to sit, talk and conduct himself in the company. He should be trained to avoid use of foul and obscene language. He should not accept things from others. A child must not boast of his father's wealth. Love and greed of gold and silver must be checked in boys. A child should show respect to his elders and bear harshness of teachers with patience.

In the social development of a child, consideration for the personality of a child was advised. In al-Ghazali's view, the father ought to talk to the child considerately and avoid scolding him. Frequent scolding makes the child insensitive to it. At times, an undesirable act of the child may be overlooked. The child should be rewarded for something good done by him. To encourage the child, he should be praised before others.

With regard to physical development of the child, it was advised that he should be motivated to avoid luxury. A child should not form the habit of sleeping in the day-time. It makes him lazy. A balance between study and prevention of play, leads to dullness in the heart, diminution in intelligence and unhappiness.

When a child reaches the age of discretion, the parents should teach him cleanliness and prayer. The spiritual training should aim that the child abhors theft, misappropriation, dishonesty, lying, obscenity and other vices that the children may be inclined to do.

### **Education and Economy**

In part 2 of "Ihya", al-Ghazali wrote on "Seclusion" and "The Ethics of Earning a Livelihood". He stated seven benefits of living in society. It is through society that the benefits of trade, gaining practical experience of human affairs, education, and improving general qualities of individual character become possible.

Education enables society to organize and promote human activities. Al-Ghazali divided human activities, crafts and industries into three categories. Core activities included agriculture, weaving, architecture and politics during his times. Iron craft was considered as auxiliary to agriculture and several other industries. It was placed in the auxiliary category. The supplementary category, included the processes of milling, laundering, tailoring, and baking. He warned that in economic pursuits, the businessmen and traders must not lose sight of the ultimate goal of life.

Al-Ghazali considered the pursuit of economic activities and the development of economy as part of the shariah-mandated duties. These duties fall in the domain of socially-obligated (fard kifayah) functions in society. Without their fulfillment the worldly life becomes impossible. It may be noted that al-Ghazali mentioned five essential shariah-mandated foundations of proper individual and social life. The very objective of the shariah is to promote the welfare of the people. It lies in safeguarding their faith, their life, their intellect, their posterity and their wealth. Whatever ensures the safeguarding of these five serves public interest and is desirable.<sup>15</sup>

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<sup>15</sup> For further detail see Al-Ghazali, Abu Hamid, Al-Mustasfa fi Ilm al-Usul (*The Pure Teaching on the Science of Fundamentals*). (Cairo: Maktaba al-Tijaria, 1937).

Al-Ghazali did not accept subsistence living as the norm for a society. In his views, if people are confined to subsistence level they become very feeble. Thus, deaths will increase. He was against means to force equality of income and wealth in a society. Extravagance and miserliness were considered as blameworthy traits in the society. His views on economy are practical and close to human needs. Some contemporary economists have explicated economic thoughts of al-Ghazali which merit study.<sup>16</sup>

### Education and Politics

He analysed the socio-political scene of his time. In his view, faulty policies of the rulers, weakness of the learned men, and faulty system of education had led to the general decline of society. The solution lay in the revival of religious sciences.<sup>17</sup> He termed politics to be the highest among the human activities. It unified and reformed the people.

To him politics was divided into four classes. The religious polity of the prophets was considered the highest. It involved jurisdiction over the thoughts and actions of the privileged few and the common folk alike. The second is the civil polity of the caliphs, the kings, and the sultans. It involved away over the actions, but not the thoughts, of the elite and the common folk. The third is the intellectual polity of the learned men. It involved jurisdiction only over the thoughts of the privileged few. The fourth is the ecclesiastical polity of the preachers which involved away over the thoughts of the common folk.<sup>18</sup>

Al-Ghazali mentioned that the discipline of politics demands from those who pursue it, a degree of perfection greater than that required by any of the other disciplines. The view of al-ghazali implies that politicians, including the rulers, need sound education and skill to perform political role in society. In “Nasihah al-Muluk” (The Advice of Kings).<sup>19</sup> al-Ghazali recorded that rulers must believe in true faith and fulfill its prescriptions, rule justly, and sincerely resist worldly temptations.

The need for the role of religion in affairs of the state was highlighted in another assertion of al-Ghazali. He wrote: “The state and religion are twins. Religion is the foundation while the state is the guard. That which has no foundation will certainly crumble and that which has no guard is lost.” In the “Nasihah al-Muluk”<sup>20</sup> qualities required of rulers were explicated. According to al-Ghazali, the quality which kings most need is correct religion. Further, the piety of the people depends on the good character of the king. Ten duties of the rulers towards subjects were also stated in the “Nasihah al-Muluk”. In these duties, the emphasis was laid on the administration of justice, and equitable treatment of subjects. It was stressed that the ruler should make utmost effort to behave

<sup>16</sup> Ghazanfar, S.M. and Islahi, A.A., Islam Thoughts: *Imam Ghazali. Al-Nabi al-Khatam* (Quarterly). (Karachi: Seerat Taiba Chair, University of Karachi, 1998).

<sup>17</sup> Al-Ghazali, Abu Hamid, *Al-Munqidh min al-Dalal (Deliverance from Error)*. tr. from the Arabic by W.M. Watt as *The Faith and Practice of al-Ghazali*. (Lahore: Sh. M. Ashraf, 1981).

<sup>18</sup> Al-Ghazali, Abu Hamid, *Kitab al-Ilm (The Book of Knowledge)* Book 1 of *Ihya Ulum al-Din*. tr. from the Arabic by N.A. Faris. (Lahore: Sh. M. Ashraf, 1991), P.28

<sup>19</sup> For further detail see Al-Ghazali, Abu Hamid, *Nasihah al-Muluk (The Advice of Kings)*. tr. from the Persian by F.R.C. Bagley. (London: Oxford University Press, 1964).

<sup>20</sup> Al-Ghazali, Abu Hamid, Op.cit., *Kitab al-Ilm (The Book of Knowledge)*, pp.40-41

gently and avoid governing harshly.”<sup>21</sup>

### **The Sociology of Teaching**

According to al-Ghazali, the culmination of knowledge lies in teaching. The book “Sociology of Teaching”<sup>22</sup> is taken as a classic in the field. He discussed different aspects of school system, and dilated upon teacher-pupil relationship. P.W. Musgrave<sup>23</sup> in his sociology of teaching focused only on the role of teacher.

Al-Ghazali in the “Book of Knowledge” (1991) gave a remarkable explication of the topic. He struck the right note and said (1991: 145): “Whoever takes up teaching for a profession takes upon himself a great mission and a grave responsibility. He should, therefore, observe its properties and fulfill its duties.”<sup>24</sup>

A brief mention is made of just three aspects, from his detailed and interesting exposition. These are: teacher as a model and guide, teacher-taught relationship, and teaching for a just society.

### **Teacher as a Model and Guide**

A teacher qualifies to become a model and guide for students when he performs eight duties of a teacher, mentioned by al-Ghazali.<sup>25</sup> The teacher has to be sympathetic to students and has to treat them as his own children. The second duty of the teacher is to follow the example of the Prophet. Qur’anic verses were cited to draw attention to the role and conduct of the Prophet. Also, how wisdom and discretion were utilized in teaching.

The third duty of the teacher is that he should not withhold from the student any advice. The next is that the teacher, in dissuading the student from his evil ways, should do so by suggestion and with sympathy. Open discussion destroys the awe of evil, invites defiance, and encourages stubbornness. In al-Ghazali’s View, controversy and useless discussion should be avoided.

Al-Ghazali attached importance to the sincerity of purpose in learning and teaching. He advocated that it is the duty of the teacher to set personal example, for pupils to follow. He wrote: “The teacher do what he teachers and not allow his works to give the lies to his words, because knowledge is comprehended through the mind while it works through the eyes. The relation of the guide to those who seek his guidance is like the relation of the stamp to the clay and like that of the shadow of the cane to the cane itself. How then could the clay be stamped with a stamp that bears no character and how could the shadow of the cane be straight if the cane itself were crooked?”<sup>26</sup>

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<sup>21</sup> Ibid., p.30

<sup>22</sup> For further detail see Waller, W., *The Sociology of Teaching*. (New York: John Wiley, 1967).

<sup>23</sup> Musgrave, 1966, pp.205-270

<sup>24</sup> Al-Ghazali, Abu Hamid, Op.cit., *Kitab al-Ilm (The Book of Knowledge)*

<sup>25</sup> Ibid., pp.144-153

<sup>26</sup> Ibid., pp.152-153

### **Teacher-Taught Relationship**

Al-Ghazali's approach to teacher-taught relationship is based on mutual trust and respect between the teacher and the student. If the student performs his duties faithfully, the relationship becomes sound and conducive to learning. The methods of teaching suggested by al-Ghazali strengthen the relationship still further. A brief mention may be made of duties of the student, and the methods of teaching.

Al-Ghazali indicated ten duties for the student in the process of learning.<sup>27</sup> It is the duty of the student to pay respect to the teacher. It may be noted that respect for a teacher is generally viewed as part of respect for knowledge and learning in a Muslim society. The student should completely submit to the advice of the teacher. Asking questions was recommended by al-Ghazali. However, student has to ensure that the questions are asked at the proper time.

Al-Ghazali held the view that sciences are inter-related. One branch prepares for another. The student was advised to follow the logical sequence of the sciences during the learning process. The priority was assigned to sciences related to faith and basic obligations and prohibitions. He mentioned three kinds of sciences. In his view: "every science, the aim of which is the welfare of the body is a contributor to the welfare of the vehicle of the spiritual substance."<sup>28</sup> In other words, the welfare of man was considered praiseworthy.

Al-Ghazali suggested a number of teaching methods which contribute to good teacher-taught relationship. Some of these are relevant to this day. With regard to an ideal teaching situation, he wrote: "When the teacher is so fortunate as to possess patience in humility, and good nature, the student's lot will be perfect. Similarly, whenever the student possesses intelligence, good manners, and keen understanding, the teacher will have nothing more to desire."<sup>29</sup>

Some teaching methods which contribute to effective teacher-taught relationship are: (1) the teachers has to recognize individual differences in learning ability of the students. For weak students, the teacher gives individual attention to suit their understanding. (2) al-Ghazali emphasized the need for asking questions by the students, (3) he considered inquiry to be an essential method of acquiring knowledge. He advised the student to have a critical approach. The teaching methods suggested by al-Ghazali testify to his dynamic attitude to the role of education in society.

### **Teaching for a Just Society**

Al-Ghazali laid emphasis on the promotion of ideals of faith in his concept of education. He aimed to revitalize society in a way that it reverts to its spiritual base. He believed that "human interests extend to both the material and the spiritual worlds, and no order exists in the latter without existing in the former because this world is a preparation for the

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<sup>27</sup> Ibid., pp.126-144

<sup>28</sup> Ibid., pp.142-143

<sup>29</sup> Ibid., pp.203-204

next.”<sup>30</sup> The role of faith in a just society is crucial. Put differently, justice is the bed-rock of a just society. It stems from faith.

Al-Ghazali believed that faith illuminates the path of righteousness. In this context, he made reference to one of the sermons of Caliph Ali who said: “Verily the crops of no one will wither if they were planted with piety, and the roots of no tree will thirst if it were raised with righteousness.”<sup>31</sup> Al-Ghazali considered teaching to be noblest activity, and expected of the teachers to promote the ideals of faith and needs of a just society. In both “Ihya” and “Munqidh”, the teachings of love, peace, and universal brotherhood were emphasized.

Teaching for the needs of a just society is evident in his statement: “Teach what you know to him who does not know and learn from him who knows what you do not know. If you would do this you would learn what you have not known, and would retain what you have already known.”<sup>32</sup>

Al-Ghazali's sociology of teaching is thoroughly moulded in a sociological context. He stated: “It is through teaching and instruction that men are brought out of the category of beasts to that of human beings.”<sup>33</sup> In a just society, the role of learned men is significant. It is through the process of learning and teaching that a galaxy of learned men becomes possible. The sociology of teaching expounded by Al-Ghazali retains its merit right to this time.

The system of education is, to a great extent, instrumental in the making of a person as learned. Al-Ghazali's concept of sociology of education takes note of the role of learned men in society. Section VI of “The Book of Knowledge”<sup>34</sup> is devoted to the analysis of distinguishing features of the learned men.

This section covers: salient features of learned men, role of learned men in society, and Al-Ghazali's counsel for them.

### **Salient Features of Learned Men**

Al-Ghazali wrote: “No one is born learned, but knowledge is only the result of learning.”<sup>35</sup> He classified learned men into three kinds. One, who are outspoken in seeking this world. Two, those who call people to God in public and private. Three, those who preach the hereafter, outwardly foresaking the world while inwardly seeking the approval of men and wordly prestige. Al-Ghazali approved the conduct of learned men who call people to God in public and private.<sup>36</sup> He mentioned 12 features of the learned men of the Hereafter. Certain salient features of these men are reported:

The learned man should be greatly concerned with the strengthening of his faith which is

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<sup>30</sup> Ibid., p.27

<sup>31</sup> Ibid., p.203

<sup>32</sup> Ibid., p.24

<sup>33</sup> Ibid., 23

<sup>34</sup> Ibid., pp.154-220

<sup>35</sup> Ibid., p.16

<sup>36</sup> Ibid., p.125



the mainspring of religion. With regard to the role of faith and learning, al-Ghazali wrote: “And how could the person who has no faith be learned?”<sup>37</sup> It was mentioned that most of study and research of the learned man should remain directed toward the issues of practical religion. “The basic idea of religion is to eschew will.”<sup>38</sup> In studies, the learned man should rely on his insight and understanding, rather than on the blind acceptance of what he hears from others.

It is expected of the learned men that their works should not contradict their words. In fact they should not demand anything unless they are ready to be the first to do it. “The learned man who does not do according to his knowledge is like a sick man who prescribes treatment for others, or like a hungry and half starved man who works out delicious menus of food but cannot taste them.”<sup>39</sup>

Al-Ghazali recorded that it is expected of the learned man not to be disposed to indulgence in food and drink, and luxury in his dress, furniture and housing. Rather he should prefer economy in all things.<sup>40</sup>

### **Role of Learned Men in Society**

Al-Ghazali cited Imam al-Shafi’i who was once asked: “When will the man become learned?” He replied: “When he concentrates on one science until he masters it and at the same time addresses himself to the other sciences and surveys what he does not know; then he would become learned.”<sup>41</sup> The statement suggests that to become learned and perform a positive role in the affairs of society, a scholar has to continue efforts in the improvement of his knowledge.

The basic role of the learned man in society is to promote education. “The learned and the learner are partners in righteousness... Be learned, or a learner, or an auditor but never anything else lest thou perish.”<sup>42</sup> Al-Ghazali in his discussion on the excellence of teaching, cited both from Qur’an and the Traditions, why a learned man, must play his role in teaching. It is through the teaching role of learned men in society that essentials of faith are taught to the believers.<sup>43</sup>

With regard to the role and need of learned men in society, al-Ghazali mentioned the effects of historical changes in society. He recorded that when the caliphate passed to those who occupied it without either merit or ability in legal matters, the caliphs were compelled to seek the help of jurists in judicial matters. Thus, the individual interests of the rulers and the learned men caused weakness in faith.<sup>44</sup>

Al-Ghazali held those learned men in high esteem who work for the promotion of faith in

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<sup>37</sup> Ibid., p.158

<sup>38</sup> Ibid., p.205

<sup>39</sup> Ibid., p.170

<sup>40</sup> Ibid., p.173

<sup>41</sup> Ibid., p.65

<sup>42</sup> Ibid., p.19

<sup>43</sup> Al-Ghazali, Abu Hamid, Kimiyi-yi-Sa’adat (*The Alchemy of Happiness*). tr. from the Persian into Urdu by Yazdani, A.M. (Lahore: Urdu Bazar, 1983).

<sup>44</sup> Meighan, R., op.cit., pp.83-84

society. He cited Traditions to record: "The learned men are the heirs of the prophets... What is in the heavens and in the earth intercedes for the learned men."<sup>45</sup> The dangers of the error of the learned man were also indicated. "Through the error of a learned man a whole people may be led to error."<sup>46</sup>

Al-Ghazali was alive to the socio-political scene of his times, and weaknesses of the learned men, he, therefore, advised them to reform their role in society.

### **Al-Ghazali's Counsel for Learned Men**

He advised the learned men to be true heirs of the prophets in their scholarly pursuits. His focus remained on the development of moral and spiritual aspects by the learned men. Al-Ghazali desired that they be men who possess qualities of the early learned men of Muslim history.

He advised learned men to apply insight in the academic pursuits, and use their intellect. He cited a Tradition according to which the Prophet said: "For every merchant there are goods and merchandise, and the merchandise of the scholar is the intellect."<sup>47</sup>

He advised learned men to conduct themselves in a manner which contributes to justice and social cohesion in the society. Al-Ghazali cited a tradition according to which the Prophet said: "Verily the believer who is most beloved of God is he who toils in the service of God and gives counsel to his people, whose understanding is complete; who admonishes himself and consequently sees (the truth) and acts accordingly all the days of his life, with the result that he himself prospers and leads others to success."<sup>48</sup>

He advised learned men to avoid debate and disputation.<sup>49</sup> Al-Ghazali wanted learned men to reform themselves. He wrote: "The learned men, after having once been sought, have now become job seekers, and after having once been proud of their indifference to the sultans, have now become obsequious by waiting upon them."<sup>50</sup>

### **Conclusion**

The sociology of education emerged as a distinct area of inquiry in the 1950s and early 1960's. Its scope has already become considerably vast. There are now many sociologies of education. Al-Ghazali's concept of sociology of education is based on the teachings of the Qur'an and the Sunnah. It has a broad world-view. The paper covers: education and the social framework, the sociology of teaching, and the role of learned men in society. Al-Ghazali called education "the noblest activity". His sociology of education laid emphasis on the well-being of individual and society. Education was seen having direct relations with family, economy, and politics. He termed politics to be the highest among the human activities. Al-Ghazali considered state and religion as twins. In the explication of sociology of teaching, Al-Ghazali wrote: "Whoever takes up teaching for a profession

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<sup>45</sup> Al-Ghazali, Abu Hamid, *Nasihah al-Muluk*, op.cit. (*The Advice of Kings*).

<sup>46</sup> *Ibid.*, p.168

<sup>47</sup> *Ibid.*, p.225

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*, p.125

<sup>50</sup> *Ibid.*, p.109

takes upon himself great mission and great responsibility.” In the role of learned men in society, al-Ghazali recorded: “The basic idea of religion is to eschew evil”. Learned man has to play the role of a dynamic force to promote the ideals of faith. Al-Ghazali’s concept of sociology of education merits a close study in the age of globalization.