

Imam Al-Ghazali's Thoughts on the Jurisprudence of Priorities in Ihya' Ulum Al-Din

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Abstract: This study aims to explain about Imam al-Ghazali's thought on the jurisprudence of priorities (Fiqh al-Awlawiyat) in his book Ihya' Ulum al-Din. This to create awareness among Muslims about the role of Imam al-Ghazali as an expert in the field of fiqh al-awlawiyat who was striving to guide the ways and roles of religious scholars, pious devouts, tasawwuf practitioners as well as wealthy person whom are among the main assets of Muslim Ummah. This study employed qualitative research method. Data were collected from literature reviews. It reviewed some books on Sufism (Tasawwuf) especially Ihya' Ulum al-Din and Mukhtasar Minhaj al-Qasidin, Fiqh al-Awlawiyat books, summary of Ihya' Ulum al-Din and other books related to Imam al-Ghazali's biography and his contributions to the Islamic world. The finding has shown that Imam al-Ghazali believed that scholars should concern on their physical bodies by avoiding vices, practicing good deeds consistently and adopting humility (tawadhu) rather than condemning others. According to al-Ghazali's view, the diligent people in worship should give priority to the mandatory obligations (fardh) deeds first before occupying themselves with the recommendable or other desirable deeds. The Sufis should be consistent in striving and educating their souls as well as restraining from portraying themselves as Sufis. Finally, the wealthy person should be involved in community works such as building mosques, schools, shelters, bridges and other visible matters sincerely not for fame.

Key words: Fiqh al-Awlawiyat, Ihya' Ulum al-Din, scholars, pious devotees, scholars of tasawwuf

INTRODUCTION

Imam al-Ghazali was one of the prominent scholars in par with other great scholars in the field of Islamic intelligence. He was well-known as an expert figure in the knowledge of fiqh (Islamic jurisprudence), usul (the basis of fiqh), akhlaq (virtue, morality and manners in Islam), education, psychology and economy. He was also a notable that followed salaf ideology (first few generations of Muslims which include the Prophet's (SAW) companions, the first and second generations of followers thereafter), a Sufi (mystic) and a reformer. Besides that he was the leader for the pious devotees. There are numerous complete translations about al-Ghazali being reviewed by scholars in the past and at present. He was born in Tus, the state of Khurasan in 450 H, from a poor family. His father was a person who loved knowledge and knowledge events. Imam al-Ghazali was one of the outstanding intellects of Islam, who conquered various knowledge fields including contemporary knowledge learned by the people during his time. He contributed

many inputs for the society. A lot of prominent Islamic personalities commended him such as his own teacher imam al-Haramain, Abd Ghafir al-Farisi, ibn al-Najjar, Ibn Asakir, al-Subki and others (Syami, 1993).

As with other outstanding Islamic scholars, Imam al-Ghazali also faced criticism directed to him by other scholar figures during his time and after his time, from numerous ideologies. Some criticized him for failing to master the field of hadith (a collection of traditions containing sayings of the prophet Muhammad SAW) that caused him to unknowingly include non-authentic hadith in his works Ihya' Ulum al-Din (the Revival of the Religious Sciences) while some criticized him for failing to follow the salaf manhaj (methodology) in certain ideologies and practices, especially those that involved the world of tasawwuf (inner mystical dimension of Islam) (Qaradawi, 2005). Nevertheless, he is still considered as a prominent figure in Islam who made huge contributions to Islam and its followers and the criticism did not at all reduce his credibility, particularly in the field of fiqh al-awlawiyat (fiqh of priorities) which will be discussed

later. During his lifetime, al-Ghazali produced numerous high quality works, among them are the book *Ihya' Ulum al-Din* and the abridgements of *Ihya' Ulum al-Din*. Even though this book is not free from criticism particularly on the aspect of hadith knowledge and some other aspects related to the practice of *tasawwuf*, it is still recognized by the scholars as a major work that has greatly increased spiritual awareness for the Muslims and it is being adopted and referred to till this day. In other words, criticism thrown to the book had not lessen the values contained in the book from the views of prominent Islamic scholars. In fact, *ibn Jauzi*, a notable scholar who actively criticized *Ihya' Ulum al-Din* had summarized the book into two volumes with a new name *Minhaj al-Qasidin*, in order to preserve the precious contents of the book. The book *Ihya' Ulum al-Din* is considered to be the most revered book ever published by him. According to *Imam ibn Taimiyyah* (1403 H) the book *Ihya' Ulum al-Din* is the most precious and interesting book, as explained by *ibn Khalikan* (1978). The book *Ihya' Ulum al-Din* is considered as a scientific encyclopedia for its field. *Imam al-Ghazali* had divided the content of the book into four sections; the first section is *ibadah* (the acts of worship), the second section is tradition, the third section covers destructive evils and the last section covers constructive virtues that will save mankind in this world. The motivations for *Imam al-Ghazali* in producing this outstanding work was upon seeing deviations among the people in adopting the term knowledge and *fiqh*. The situation was made worse by the official government scholars during his time who portrayed the absence of knowledge except the rulings set by the government, discussions that protected the people who seek worldly splendor and beautiful poems used by advisors to fool the public (*Syami*, 1993).

Fiqh al-Awlawiyat, on the other hand, refers to the actual comprehension on how to put a certain matter fairly to its place whether the matter involves laws, life values or even daily practice. The core things should be prioritized over things with lesser importance based on its true weights suggested by the *syara'* (Islamic laws in the *al-Syafi'i* and other sects), guided by the lights of revelations and rationality (*Qaradawi*, 2005). *Fiqh al-Awlawiyat* is highly important in this era since there exist so many flaws in the Muslims' practices that may lead them to all kinds of destructions. Generally when the name *Imam al-Ghazali* was mentioned what was recognized by the Muslim society is his involvement in the field of *tasawwuf* and *kalam* (an Islamic undertaking born out of the need to establish and defend the tenets of Islamic faith against doubters and detractors). More famously was his involvement in *tasawwuf* field which is why his

works such as *Manhaj al-Abidin*, *Ihya' Ulum al-Din*, *Ayyuha al-Walad* and others are being taught in mosques all over Malaysia. His *fiqh* book is almost never being taught in mosques because in *fiqh* field the book *Fiqh al-Manhaji* > *Ala al-Madhab al-Syafi'i* are normally being used. Meanwhile, in discussions related to *Fiqh al-Awlawiyat*, the more well-known scholar in this field is *Syeikh Yusuf al-Qaradawi* through his work *Fiqh al-Awlawiyat Fi Daw'i al-Kitab Wa al-Sunnah*, even though actually there already existed scholar figures who discussed about *Fiqh al-Awlawiyat* prior to him such as *al-Harith al-Muhasibi*, *al-Ghazali* and others. The question that arise is what are the forms of discussions about *Fiqh al-Awlawiyat* by *Imam al-Ghazali* in his book *Ihya' Ulum al-Din*? This is the purpose of this paper writing; to review and elaborate on the forms of discussion about *Fiqh al-Awlawiyat* presented by *Imam al-Ghazali* in his book *Ihya' Ulum al-Din*, so that the Muslims are aware that *Imam al-Ghazali* also made a huge contribution in the field of *Fiqh al-Awlawiyat* which is currently a hot topic among Islamic intellects in numerous countries, in addition to his contributions in the field of *tasawwuf* and *kalam*. Discussions on the topic *al-Ghurur* (deception) for example has driven *Syeikh Yusuf al-Qaradawi* to produce a book titled *Fiqh al-Awlawiyat Fi Daw'i al-Kitab Wa al-Sunnah* in a broader and more complete form, and it also covers all contemporary issues for this age.

By far, from research and investigations, researchers have not found a specific literature about *Imam al-Ghazali's* philosophy on *Fiqh al-Awlawiyat* in his work *Ihya' Ulum al-Din*. However, there are other literatures that may help this paper writing such as *al-Imam al-Ghazali* (*Syami*, 1993) that narrated the life of *imam al-Ghazali* and his contributions to the Muslim society, starting from his early education until he successfully hold the position of a professor at the *al-Nizamiyah University* in *Baghdad*. The field *Fiqh al-Awlawiyat* was not discussed in detail, on the contrary, it was touched only on the surface while discussing his works. Translation of this book was produced by the author himself (*Basri*, 2001). Other than that, the book *al-imam al-Ghazali Baina Madihihi Wa Naqidihi* (*Qaradwi*, 2005), also touched on *al-Ghazali* but the focus of the discussion was to neutralize the differences of opinions among the scholars about *Imam al-Ghazali*, between those who commend him and those who entirely reject him in the field of knowledge. The book "*Manhaj Hidup Orang Yang Beriman (Life Manhaj or the Believers)*" (*Basri et al.*, 2014) is a summary of *Ihya' Ulum al-Din* and *Mukhtasar Minhaj al-Qasidin* which contains all chapters being discussed in *Ihya' Ulum al-Din*.

Meanwhile, in the aspect of literatures about Fiqh al-Awlawiyat, the book Fiqh al-Awlawiyat Fi Daw'i al-Kitab Wa al-Sunnah (Qaradawi, 2005) had significantly analyzed fiqh al-Awlawiyat especially when there is a clash between maslahah (benefit) and mafsadah (evil), priorities in the field of knowledge and ideologies, da'wah (proselytizing or preaching of Islam) and fatwa (a ruling on a point of Islamic law given by a recognized authority), practice, things that are ordered and things that are prohibited. Other than that, the book Fiqh al-Awlawiyat Dirasah Fi al-Dawabit discussed the guidelines on the interactions with fiqh al-Awlawiyat so its practice does not deviate from the real scale. Meanwhile the book Fiqh al-Awlawiyat Fi Zilal Maqasid al-Syariah al-Islamiyah reviewed Fiqh al-Awlawiyat on areas almost similar to what were discussed by al-Qaradawi. The difference is it is more detailed and addendum was made extensively on the priorities in the life journey of Khulafak al-Rasyidun (the righteously guided first four caliphs after the death of Muhammad SAW). The book "Terpedaya, Cara Rawatan Dan Mengatasinya" (Deception, Treatment and Prevention) (Basri *et al.*, 2014) broadly discussed about deception that befalls the group of scholars, pious devotees, the Sufis, magnates as well as the public, in the past and in the present times but it did not directly stressed up on Fiqh al-Awlawiyat. All books mentioned above did not cover the philosophies of Imam al-Ghazali on Fiqh al-Awlawiyat on a specific manner.

The scope of this literature is focused on Fiqh al-Awlawiyat as elaborated by Imam al-Ghazali in the book Ihya' Ulum al-Din in the chapter al-Ghurur only and not other chapters because this chapter is written in a more organized form and it involves several important groups in the Islamic society and country. Even though it talked about the disease of ghurur or deception, the emphasis of Imam al-Ghazali in his analysis was more inclined towards Fiqh al-Awlawiyat which should be adhered by those groups to ensure its practice is not flawed and does not abandon the aspects that should not be neglected. The writing method used in this book is based on qualitative research. Data were taken and collected from literature research, by referring to the al-Mukhtar library, the University of Sultan Zainal Abidin. References were focused on tasawwuf books mainly Ihya' Ulum al-Din and Mukhtasar Minhaj al-Qasidin, Fiqh al-Awlawiyat books, abridgement books of Ihya' Ulum al-Din and other books that discussed the bibliography of Imam al-Ghazali and his contributions to the Islamic world. All data and information obtained was analyzed and complemented with supporting nas (verses from the Quran or tradition of the Holy Prophet used as a foundation for Islamic law) from al-Kitab and al-Sunnah (teachings, sayings, deeds,

actions and silent approvals of the Prophet Muhammad SAW) in order to produce a more accurate answer on the philosophy of Imam al-Ghazali in Fiqh al-Awlawiyat field. Authoritative data acquired above from primary and secondary sources were gathered and categorized according to their priorities. Then the sources of the data were carefully inspected and objectively analyzed in order to uphold the quality and validity of this publication.

FIQH AL-AWLAWIYAT ACCORDING TO AL-GHAZALI

Imam al-Ghazali did not discuss about Fiqh al-Awlawiyat in one specific chapter in the book Ihya' Ulum al-Din. On the other hand, he emphasized it in the chapter al-Ghurur or deception. He also touched about Fiqh al-Awlawiyat in other chapters but only on the surface. Therefore, his discussion about Fiqh al-Awlawiyat in other chapters will not be covered here. Furthermore, his analysis in al-Ghurur chapter is more organized and easier to be understood. Even though his discussion was about the disease of al-Ghurur which often befalls the pious and non-pious believers of Islam, in reality he applied the Fiqh al-Awlawiyat approach a lot while discussing that topic. He suggested four groups of people within the Islamic society whom from his observation, some of them fail to appreciate Fiqh al-Awlawiyat in the field that they are involved in. The groups are:

Scholars: The people who did not observe Fiqh al-Awlawiyat from amongst the scholars consists of a few kinds according to Imam al-Ghazali. Amongst them was the group of people who mastered syarak laws well with their minds but ignored the focus on physical parts, failed to protect themselves from committing vices, failed to persevere in acts of devotion and even deceived by the knowledge that they possess. They believed they hold a high position in the eyes of Allah SWT yet if they self-reflected with their hearts, they surely will know that the main purpose of learning is to practice. If it is not for practice, then knowledge is deemed worthless (Ghazali, 2011). Allah SWT commanded:

Translation: Whoever had cleansed it (his soul's heart) has reached Salvation

In the above verse, Allah SWT did not say: whoever learned to cleanse his soul has reached salvation. If the devils whisper to them about the superiority of possessing knowledge, then they should remember what was stated in the Quran about the believers who are fasiq

(one who intentionally and constantly transgresses the clearly prescribed boundaries of Allah). Allah SWT decreed:

Translation: And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought

Allah SWT decreed:

Translation: (The characters of Muhammad SAW was explained in the Torah but the Jews still disbelieve so) the illustration of those (Jews) who were entrusted (to learn and execute the laws) of The Torah and then did not take it on is like that of a donkey who carries volumes of books (while not knowing its contents). Wretched is the example of the people who deny the signs of Allah. And (behold) Allah does not guide the wrongdoing people

Another group is the group of people who mastered the knowledge and physical acts but did not guard their hearts from heinous attributes such as takabbur (pride) hasad (envy), riya' (show off), chasing higher positions and seeking self-fame. They are the group of people who decorated their external aspects but ignored their inner aspects. They forgot that the Prophet SAW once said:

Translation: Verily Allah does not look at your appearance or wealth but rather he looks at your hearts and actions

They focused on actions but not on their hearts, whereas the hearts are the foundations. None is safe during the judgement day except those who meet Allah with decent hearts (Ghazali, 2011). When Umar bin al-Khattab RA visited Syam (Syria), he was obstructed by an oasis and so without hesitation he went down from his camel, took off his shoes and carry them and waddle through the oasis water while pulling his camel. Abu Ubaidah who accompanied him said: Today you have done a huge act for the people of this earth and Umar smacked Abu Ubaidah's chest while saying; I wish it is someone else other than you who said such thing. Later Umar explained:

Translation: O Abu Ubaidah, earlier all of you are lower (in position) and more despicable than others but Allah s.w.t has glorified you by sending His messenger. As long as you seek glory other than from Allah, Allah will despise you

Truly, an important knowledge is knowing the path towards Allah SWT and breaking down all obstructions of the hearts in terms of the heinous characteristics that become veils between Allah SWT and His slaves. The third group was the people who recognized the despicable characteristics but due to ujub (vanity), they thought they were free from those traits. In fact they assumed that Allah will not test them with such test because they believed they were a special group in the eyes of Allah SWT. They wrongly thought that only the general public is tested with such characteristics but not knowledgeable people like them. The fourth group was the people who occupied themselves offering advice to the public. The highest rank among them were those who talked about personal akhlaq and characteristics of the heart such as fear, hope, patience, gratefulness, tawakkal (putting a trust on Allah SWT), asceticism, confidence and sincerity. They thought by talking about those traits they had successfully avoiding themselves from it and considered themselves as the experts in counselling about the diseases of the heart. They are indeed the people who summoned others towards Allah SWT but they themselves were running away from it. They were the people who had fallen so deeply into the deceptions of their own acts (Ghazali, 2011).

Last but not least was the group of people who occupied themselves in debates and arguments that satisfied their desires in order to dismiss those who objected their views. They were further divided into two groups; the first one was the misguided group and the second one was the righteous group. The misguided group was the group who advocated things other than the Sunnah of the Prophet SAW while the righteous group was the group who advocated towards al-Sunnah. Yet ghurur does not occur to the misguided group only, it also occur to the righteous group. For the misguided group, their deception was clear. While for the righteous group, they were being deceived into believing that debates were the most important and the best act to get closer to Allah SWT. They even claimed that one's religion is not complete without debates and whoever believe in Allah SWT and His prophet without detailing his daleel, their iman (religious beliefs) were incomplete (Ghazali, 2011).

For the sake of defending this misguided belief, they were willing to spend the rest of their lives learning the knowledge of debates and researching various philosophy and opinions of kalam knowledge.

Pious devotees: The people who failed to follow Fiqh al-Awlawiyat from this group consisted of several classes. The first one was the group of people who ignored obligatory acts yet occupy themselves with sunnah (supererogatory) and other recommended acts. Sometimes they were too meticulous in using Musta'mal water (water that falls from body parts during wudhu' (ablution) or junub (ritually impure due to sexual intercourse or seminal discharge)) until they became doubtful when making wudhu'. Some of them were discontented with water ruled to be clean by the syara', they even made numerous ridiculous assumptions about the impurity of the water but did not do the same for the food that they eat. If only the meticulousness in using water was exchanged with meticulousness in eating food, they definitely would be closer to the life journey of the previous salafus salih (pious predecessor). The caliph Umar bin al-Khattab RA once did wudhu' from a water container that belonged to a Christian woman, under a strong probability that the container was exposed to impurities. At the same time, he also abandoned some halal (permitted) matters in order to avoid some haram (forbidden) matters.

There were some of them who wasted water and just stared at the water until prayer was abandoned and prayer times expired. In addition, there were some of them who became doubtful when doing takbiratul ihram (the inaugural part of prayer) when offering their prayers, till expired one rakaat with the imam (leader of the prayer) (Ghazali, 2011). Meanwhile, another group failed to appreciate Fiqh al-Awlawiyat in the Quran recitations. They recited the Quran hastily. They may complete the whole Quran twice per day. Their tongues were reciting the Quran but their minds wandered to ivory towers. They did not give a thought on the meanings of the Quran and did not take lessons from it. They also did not observe verses related to instructions and prohibitions contained in the Quran. They were misled into thinking that Quran is for recital purposes only.

Furthermore, there was a group of people who observe Fiqh al-Awlawiyat by focusing on observing fast. They fast a lot but did not refrain their tongues from bad-mouthing and talking about useless things. They also did not safeguard their stomachs from haram food when breaking fast and did not control their hearts from *riya'*. Last but not least, there was also a group who was deceived with Hajj (pilgrimage to Mecca). They went to perform Hajj without first returning what were rightfully

others taken unjustly, did not pay off their debts, did not ask for their parents' blessings and did not look for halal supplies. Maybe they acted that way after the obligations for Hajj was waived because they have performed Hajj before. They were careless in performing ibadah and the obligatory prayers while on the journey to perform Hajj. They failed to cleanse their clothes and body from haram elements. They also did not guard themselves from saying foul things and picking fights. Despite doing all those things they still thought they performed goodness whereas in fact they were misled and failed to observe Fiqh al-Awlawiyat in their actions.

Tasawwuf practitioners: The people who failed to observe Fiqh al-Awlawiyat from amongst the tasawwuf practitioners were consist of a few types, they were: a group of people who were deceived by the way they dressed, talked and appear like the tasawwuf practitioners. On the surface they acted like the real Sufis but in reality they did not even make efforts to strive and nurture their souls. They rushed to reap haram proceeds, syubhah (questionable or dubious matters) and wealth bestowed by the rulers. Some of them easily degraded others when disagreements occur amongst them with relate to certain worldly goals that they pursued. The deception for this group was very obvious (Ghazali, 2011).

There were people who claimed to have complete knowledge of ma'rifah (gnosis), able to see the truth, surpassed certain maqam (certain level of spirituality) and reached a state close to Allah SWT whereas they knew nothing about the matters except knowing how to pronounce the terms only. Therefore you would find someone from amongst them who kept repeating the terms and thought he had surpassed the knowledge of previous and later people. He looked down on the scholars of fiqh, hadith practitioners and other scholars, as well as the public.

Besides that, there was also a group who put aside syara' laws. They rejected all rulings and equalized halal matters with haram matters. Some of them said: Allah SWT did not desire my deeds, so why burden myself to offer ibadah to him. Furthermore, there was also a group of people that suggested that actions by physical bodies are worthless. What matters is to pay attention to the actions of the hearts. They said: "Our hearts love Allah dearly and we have reached the state of knowing Him. We go through life in this world with our physical bodies only, yet our hearts stayed in divinity. We followed our desires only bodily but not with our hearts". They claimed to have outranked the public and they did not have to nurture their spirituals with bodily ibadah. Sexual desires allegedly could not stop them from the path towards Allah

because their spiritual strength may endure it. They elevated themselves higher than the prophets SAW because prophets cried for years for even just one small mistake. There were people who had gone far passed this path and were busy with the struggle against their desires. They started with exploring the path towards Allah SWT until the ma'rifah doors were opened for them. When they inhaled the fresh breeze of ma'rifah foundations, they were happy and feel privileged with their uniqueness. Their hearts were focused on it and they dwell in their thoughts of why the ma'rifah doors are opened for them but not for others. All those have deceived them, for the miracles of Allah are endless. If they stopped at a certain miracle and stuck to it, then they definitely could not reach the true goals.

Magnates: Magnates who failed to observe Fiqh al-Awlawiyat consists of several groups namely: The group who eagerly funded the constructions of mosques, schools, shelters, bridges and anything that are visible to humans' eyes. Then they recorded their names on the erected buildings or structures so they would be remembered and their deeds would last even after their death. If one of them was asked to give alms without his name being recorded on the placed that he was willing to fund, then he would feel reluctant. If he sought merely Allah's pleasure and not recognition from the public, he would not feel as such. Allah SWT is the all-knowing of every assumptions whether his name was being documented or not (Ghazali, 2011).

From amongst them there were the people who were willing to spend their wealth to beautify mosques and decorate them with ornaments which were forbidden because they distracted people who wanted to offer salah. Truly, the purpose of salah is humility and wholeheartedness whereas those adornments serve as distractions to one's heart and focus. If the wealth spent for such purposes were from haram sources, then they were even worsely deceived. From amongst them were those who paid zakat (obligatory alms) but used their most disliked properties as zakat. When carrying out zakat they only gave to the destitutes who served them in fulfilling their needs and wants or to people to whom they might need their services in the future or to the people with interests to them.

Amongst them there were people who only gave zakat to dignitaries to be disbursed. The goal was to be recognized by them so their needs may be fulfilled in the future. All these ruined their intentions and they belonged to the misguided group because they performed ibadah for Allah SWT with the hopes of getting returns from other people.

There was also a category of magnates and corporate members who were deceived by their attendance to dhikr events (events whereby devotional acts in Islam in which short phrases or prayers are repeatedly recited silently within the mind or aloud). They thought their attendance to such events were suffice and so they did not have to carry out the practice or take lessons from it. Actually it is not because the purpose of dhikr events are to encourage people to do good but if no goodness are being practiced, then such events are useless (Ghazali, 2011).

CONCLUSION

From the above discussion, it can be summarized that according to Imam al-Ghazali, in the aspect of Fiqh al-Awlawiyat, scholars should emphasize on physical parts by guarding them from vices, habitually perform devotional acts and maintain their tawadhu (humility) on the knowledge that they possess, get rid of despicable traits of the hearts such as takabbur hasad, riya', pursuing higher ranks and seeking self-fame, recognize what are the diseases of the heart, guarding themselves from falling into the disease of ujub and self-pride, adorn themselves with commendable traits such as fear, hope, patience, gratefulness, tawakkal, zuhud, confidence and sincerity before providing counsels to others and abstain from getting into arguments in useless matters.

Meanwhile, the pious devotees should prioritize the obligatory acts over supererogatory and other recommended acts, recite the Quran meticulously while pondering over the meanings of its verses, guard their tongues from bad-mouthing others and talking about futile matters, safeguard their stomachs from consuming haram food when breaking fast and guard their hearts from arrogant attitudes, return what are rightfully others which are wrongly taken, pay debts, seek parental blessings and search for halal provisions prior to performing Hajj, perform ibadah and obligatory salah while on the way to Hajj, look after the cleanliness of the clothes and bodies from haram elements and refrain from saying foul things and getting into fights.

On the other hand, the tasawwuf practitioners should continuously strive to cultivate their souls and stay away from the fame of being the Sufis, avoid from claiming to have gained the knowledge of ma'rifah, able to see the truth and surpassed the worldly maqam easily, accept all laws set by Allah SWT, understand the matters of halal and haram well and not being captivated with ma'rifah revelations. Last but not least, the rich should eagerly fund the constructions of mosques, schools, shelters, bridges and anything visible to the naked humans eyes

with sincerity and not for fame, give zakat to the deserving and not just to dignitaries to be disbursed, stay away from the beliefs that attending dhikr events is enough and they do not have to perform such act or take lessons from it and incessantly perform good deeds and take lessons from life.

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