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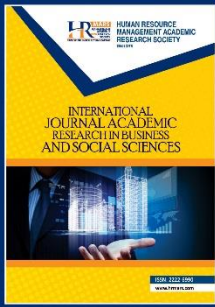
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Thoughts Contribution of Shaykh Abdul Fattah Abu Ghuddah in Sustaining Islamic Education

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Abstract

Shaykh Abdul Fattah Abu Ghuddah is known as a thinker in Islamic Education. His scholarly disposition stands out from his educational background, profession and services to the community to the extent that it has attracted the interest of some Islamic scholars to undertake research on his methodology of education. That being the case, however, there are many amongst teachers of Islamic Education who do not know this personage because there are not many research about him. This article aims to highlight the contributions of Shaykh Abdul Fattah Abu Ghuddah in sustaining Islamic Education. By using documents research, data were collected from secondary sources such as academic papers and studies, books and web sites. Data collected were analyzed using qualitative contents analyses. This study summarizes Shaykh Abdul Fattah's great contribution in sustaining Islamic Education specifically from the perspectives of thoughts, methodology, and curriculum in his efforts to convey knowledge and exposing it in the form of compositions and edited works.

Keywords: Contribution, Thoughts, Shaykh Abdul Fattah Abu Ghuddah, Knowledge Sustenance, Islamic Education.

Introduction

The world today witnesses the rise of many esteemed scholars of Islamic Education. Their fervent effort in dedicating their lives, energy, ideas and possessions for the sake of disseminating knowledge about Islamic Education throughout the world is most commendable. As such, they deserve to be upheld as the scholastic successors of Prophet Muhammad (PBUH). Amongst the popular scholars in the field of Islamic Education were Ibn Sahnun (813-869 AD), Al-Qabisi (935-1012 AD), Tunahan (1888-1959 AD), Tuan Guru Haji Yusoff Haji Hassan (1918-1979 AD) and others (Suradi, 2012). In his writings, Ghazali (2018) highlighted Ghuddah (1917-1997) as a Sunni scholar in the world of Islamic Education. Many of his works were made as references and guides for teachers of Islamic Education especially in the process of teaching and learning in schools.

Ghuddah is an intellectual with the status of an *ulama'* from the lineage of Prophet Muhammad (PBUH) through the line of Khalid al-Walid (RA). His intellectuality is not only highly regarded in Egypt and Syria but throughout the world. Shaykh Abdul Fattah Abu Ghuddah is not

only acknowledged as a scholar in Islamic Education but also stretches across the field of *Hadith*, *Dakwah*, *Shariah*, politics and jurisprudence (*Fiqh*), (Hamdeh, 2017; Amrullah, 2015). He has produced many works in writing, editing and translation.

It is of great importance that the huge contributions of Shaykh Abdul Fattah's thoughts to the world of Islamic Education be analyzed so as to be an exemplar to Muslim communities on his determination and intellectualism in the field of education. In-depth academic discourses by renowned scholars about his thoughts and contributions is necessary so that their discussions on approach and methodology of education can be adopted for the benefit of Muslims at large.

Research Objective

The objectives of this research are as follows:

- a. To identify the background of Shaykh Abdul Fattah Abu Ghuddah's thought.
- b. To analyze thoughts' contribution of Shaykh Abdul Fattah Abu Ghuddah in sustaining Islamic Education.
- c. To summarize form of contribution of Shaykh Abdul Fattah Abu Ghuddah's thoughts in sustaining Islamic Education.

Literature Review

The result of past studies and reviews on Shaykh Abdul Fattah's contributions to Islamic Education found that his work was focussed on his book, *Ar-Rasul al-Mu'allim Wa Asalibihi Fi al-Ta'lim* (Hasan, 2008; Salafudin, 2011; Prasetya, 2017; Fajrianti, 2018). This work has been translated into Malay, Indonesian and English to facilitate present day referencing¹. The study on his thoughts by Asrofi (2018) was about teachers' competencies for the current Islamic Education while other studies that were also related to Shaykh Abdul Fattah Abu Ghuddah's contributions focussed to *Ulum Hadith* only. Such were studies by Soroni (n.d.) and Muslim (2019). As for Soroni and Deraman (2008), they undertook their studies about the scholar's life, his compositions and contributions in the field of Islamic scholarship.

However, after much review, it was found that studies about Shaykh Abdul Fattah Abu Ghuddah's contribution in the area of sustainability of Islamic Education were very limited and have yet to be studied comprehensively. Previous studies which were conducted by Muslim (2019), Asrofi (2018), Fajrianti (2018), Hamdeh (2017), Prasetya (2017) Soroni, Khafidz & Deraman, (2008) and Hasan (2008) showed that they focus solely on the biography or on the educational methods based on the Book of *Ar-Rasul al-Mu'allim Wa Asalibahi Fi al-Ta'lim*. Hence, this means that no studies have been conducted on the overall contributions of Abu Ghuddah's thought in the field of Islamic Education.

As a result of limited studies about the scholar, his significant roles, influence and contributions in the field of Islamic Education, this study aims to bring to light his thoughts in

¹ The title of the translated work into Malay was *40 Strategi Pendidikan Rasulullah SAW* and the translations into Indonesian was *40 Metode Pendidikan dan Pengajaran Rasulullah SAW, Rasulullah SAW Sang Guru, Meneladani Metode dan Karakteristik Nabi Muhammad SAW dalam Mengajar, Muhammad Sang Guru and Menyibak Rahasia Cara Mengajar Rasulullah SAW. Other works of translation into English was Muhammad (PBUH) The Perfect Teacher: An Insight into His Teaching Methods.*

bringing about significant contributions towards sustaining Islamic Education. Contributions toward sustainability of Islamic Education here means, the considerable knowledge, benefits and ideas consistently provided by Shaykh Abdul Fattah Abu Ghuddah towards upholding, maintaining, reviving, enriching, vitalising and preserving Islamic Education. This article therefore, focused discussions on his thought contributions to Islamic Education throughout his lifetime.

Research Methodology

Document studies is a suitable method adopted as they involved reviewing various types of materials such as personal documents, official and non-official papers as well as public records (Lincoln & Guba, 1985). The researchers in this study reviewed both official and unofficial documents as well as public records in order to obtain specific data about Shaykh Abdul Fattah Abu Ghuddah's contributions to Islamic Education. Collected data consisted of secondary data from academic studies, writings and web pages. Generally, writings about Shaykh Abdul Fattah Abu Ghuddah contributions were collected, and analyzed from his biography, writings, discussions, lectures and his works.

Researchers at the same time, referred to past studies relating to Shaykh Abdul Fattah's biography and thoughts in the field of Islamic Education. Required data were collected and analyzed using qualitative content analyses which is considered suitable for document analyses of secondary data. As Krippendorff (2004) explained, qualitative content analysis is suitable for qualitative studies as it explains in great detail about data collected. The qualitative approach was adopted in this study so as to achieve its objective in discovering Shaykh Abdul Fattah's contributions to Islamic Education.

Background of Shaykh Abdul Fattah Abu Ghuddah

Shaykh Abdul Fattah ibn Muhammad ibn Basheer ibn Hassan Abu Ghuddah al-Khalidi, more popularly known as Shaykh Abdul Fattah Abu Ghuddah, was born in 1917, in the city Aleppo, Syria. The phase in the life of Shaykh Abdul Fattah Abu Ghuddah in this paper is provided according to the two main stages in his life. The first phase covers his early education beginning from primary to high school whereas the second phase covers his career in school and university. During his phases of studies and career, the researchers detailed how he indirectly made contributions to Islamic Education. Through his career and profession, the researchers reflected and implied Shaykh Abdul Fattah's contributions to the body of knowledge in Islamic Education. The contributions are as listed in the following Table 1:

Table 1: The Phases and Contributions of Shaykh Abdul Fattah Abu Ghuddah

STAGES / YEAR	STUDIES / CAREER	CONTRIBUTIONS/ ACHIEVEMENTS
<p><i>STAGE I</i></p> <p>Study Phase (1924 – 1950)</p>	<p>a) Al-Madrasah al-Arabiah al-Islamiah al-Khassah (al-Rashid, 1999)</p> <p>b) Madrasah Shaykh Muhammad Ali al-Khatib in Halab. (al-Rashid, 1999).</p> <p>c) Madrasah Khusruwiyyah, Syria.</p> <p>d) Bachelors in Shariah, al-Azhar University, Egypt.</p> <p>e) Masters in Lughah ‘Arabiyyah (Arabic Language) specializing in Pedagogy from Al-Azhar University, Egypt (al-Rashid, 1999).</p>	<p>i. Achieved excellence for four consecutive years.</p> <p>ii. Due to his fluency in Arabic, the community selected him to recite <i>Tarikh Futuh Al-Syam</i> by Imam al-Waqidi (al-Rashid, 1999).</p>
<p><i>STAGE II</i></p> <p>Career Phase (1951- 1991)</p>	<p>a) Teacher of Islamic Studies at <i>al-Sha’bania</i> School, Syria.</p> <p>b) Teaching staff at College of Shariah in University of Damascus, Syria; - Kulliyyah (Faculty) of Education at al-Imam Muhammad bin Saud in Riyadh, Saudi Arabia. (Diba’, 1997); - Institute of Justice (<i>Al-Ma’ahad al-Ulya Li al-Qadhi</i>) specially dedicated for judges, <i>khadis</i> and lawyers; - Faculty of Usuluddin for two years in Department of <i>Al-Hadith wa ‘Ulumuhu dan Universiti al-Malik Su’ud</i>, Riyadh (al-Rashid, 1999).</p> <p>c) Academic visits to Baghdad, India, Pakistan, Morroco, Sudan, Yemen, Turkey, Afganistan and others to strengthen ties and courtesy calls to the respective renowned scholars (Diba’, 1997).</p> <p>d) Presented many working papers while in Egypt.</p>	<p>i. Wrote syllabus for the curriculum of Islamic studies (Mamduh, 1998).</p> <p>ii. Delivered Friday sermons in <i>Jami’ Humawi & Jami’ al-Sanawiyah al-Shariyah</i> (al-Rashid, 1999).</p> <p>iii. Conducted <i>halaqah</i> dan knowledge sessions attended by thousands of community members.</p> <p>iv. Conducted bi-weekly religious classes on <i>Fiqh</i> topics (Mondays) Hadith, Education, and <i>Tahzib al-Nafs</i> (Thursdays) (al-Rashid, 1999).</p> <p>v. Taught <i>Usul al-Fiqh</i> (<i>Fiqh</i> policies), <i>Fiqh Hanafi</i> and <i>Fiqh Muqarin</i> in the University of Damascus (al-Rashid, 1999).</p>

	<p>e) Appointed as visiting lecturer to Pakistan, Sudan, Yemen, Turkey, Brunei and India. Among universities visited;</p> <ul style="list-style-type: none"> - University Islam al-Umm Durman, Sudan - Sana'a University, Yemen - Jamiah Nadwah al-Ulama', Luknow India - Libya, and - Other institutions in India (al-Rashid, 1999). <p>f) After retirement, he focused on writing, editing, translation and other <i>dakwah</i> (missionary) activities.</p>	<p>vi. Responsible for designing university syllabus.</p> <p>vii. Appointed as Representative for Syrian Ulama' on the Board of Trustees for the Constitution of The Muslim League (al-Rashid, 1999).</p> <p>viii. Produced and published encyclopedia of Islamic Jurisprudence at the University of Damascus.</p> <p>ix. Responsible for the completion and publication of Kitab <i>Fiqh "al-Muhalla"</i> by Ibnu Hazm in University of Damascus, Syria.</p> <p>x. Had studied from more than 100 teachers in various fields of Islamic knowledge. (Saleem, 2109).</p> <p>xi. Had produced an estimated 100 pieces of work as books, guides, translations and edited works.</p> <p>xii. Among edited works;</p> <ul style="list-style-type: none"> - <i>Kitab Sibahat al-Fikr Fi al-Jahr Bi al-Dzikir</i> by Imam Muhammad Abdul Hayy al-Lucknawi - Sunan Imam al-Nasaie - Lisan al-Mizan Li al-Imam Hafiz Ibn Hajar al-Asqalani - <i>Risalah Imam Abu Daud Ila Ahlu Makkah Fi Wasfi Sunanuha</i> - <i>Sibahat al-Fikr Fi al-Jahr Bi al-Dzikir</i>.
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		<p>xiii. Among works produced;</p> <ul style="list-style-type: none"> - <i>Qimatu al-Zaman 'Inda Al-Ulama'</i> - <i>Al-Rasul al-Mu'allim Wa Asalibahu al-Ta'alim</i> - <i>Min Adab al-Islam</i> - <i>Al-Isnad min al-Deen</i> - <i>Umara al-Mukminin fi al-Hadith</i> - <i>Safhat Min Sabru al-'Ulama' 'Ala Syadaid al-Ilmu Wa al-Tahsil.</i> <p>xiv. Performed Hajj and visited his teachers in Makkah and Madinah.</p>
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Based on Table 1 above, it can be concluded that Shaykh Abdul Fatah Abu Ghuddah became a prolific educationist and writer due to his educational background and career. His first phase in life was early primary education. Although comparatively he began later than his colleagues as he had to assist with his family's business, he however was able to proof his excellence in teaching. He had begun reading Arabic books and was entrusted to read for his community (al-Rashid, 1999). This became his stepping stone in building self-confidence and in conveying knowledge².

Apart from that, there were five educational institutions that shaped him with an excellent character and became esteemed and dignified. Three of these were his beginnings in early education of which Syria was for early schooling and two other institutions in Egypt where he continued his higher education.

After Syria, Egypt had been Shaykh Abdul Fatah Abu Ghuddah's choice to migrate for knowledge seeking purposes beginning with his first degree in *Shariah* (Law) and Masters in the field of Educational Pedagogy, for three basic reasons (al-Rashid, 1999). Firstly, Al-Azhar University was the oldest university in the world and with the treasure of knowledge and named as the warehouse of knowledge; secondly, it gave him the opportunity for *talaqqi* (process of receiving knowledge) from renowned scholars at the university which was acknowledged for producing *ulama'* (scholars) and providing internationally renowned teachers³; and thirdly, he hoped to receive knowledge on communicating and interacting with prominent leaders such as Imam Hassan al-Banna of *Ikhwan al-Muslimin*.

² The village community chose him to read *Tarikh Futuh al-Syam* by Imam al-Waqidi due to his fluency of the Arabic language (al-Rashid, 1999).

³ At al-Azhar University he was able to seek knowledge from many *ulama'* and teachers who amongst them were Shaykh Isa al-Bayanuni (1938 M), Shaykh Ibrahim al-Salqini, Shaykh Muhammad Raghhib al-Tibaq and Shaykh Mustofa al-Soburi (al-Rashid, 1999).

Career as a Teacher

An important part of Shaykh Abdul Fattah's life and career was in his second phase which covered his experience seeking knowledge and after he completed his studies at al-Azhar University, Egypt. His first teaching career started when he excelled in his qualifying teaching examination. He was offered to teach Islamic Education in *Al-Sha'bania School*, which was a private religious school in Syria. His duty was to teach Islamic Education in secondary and religious schools in Aleppo, Syria. Shaykh Abdul Fattah paid great attention to impart knowledge to children of the country to become teachers that are respected and honored. This vision was most befitting from a person of his dignified character and one who has passion for teaching and imparting knowledge. He had high regards for teachers, loved the *masajid* (mosques), *tawadhuk* (obedient, humble and devoted), regardful of time and had an illustrious character (Suradi, 2012). Based on his refined character and disposition, he is an educationist that many have high regards for.

Being detailed, knowledgeable, broad-minded and experienced in education, Shaykh Abdul Fattah Abu Ghuddah was entrusted to design the syllabus and curriculum for subjects within the discipline of Islamic Studies (Mamduh, 1998).

Career as a University Lecturer

Shaykh Abdul Fattah obtained in-depth experience in the field of education when he served as a lecturer. The duties and responsibilities of a lecturer, was similar to that of a teacher. However, academic discourses at university level were more in-depth and commensurate with the Shaykh's level. Throughout his lifetime, he served at five faculties or departments in various universities and institutions. (Diba', 1997; al-Rashid, 1999).

During his service al-Imam Muhammad bin Saud University, he delivered a public lecture, which was themed upon Rasulullah (PBUH) as an educator and had enlisted Prophet's teaching methods. It was this incident that inspired Shaykh Abdul Fatah Abu Ghuddah to write a book about the subject. As such, he produced *Ar-Rasul al-Mu'allim wa Asalibahi fi al-Ta'lim*, which was considered as his masterpiece (Saleem, 2017). The book contained 137 Hadith which incorporated and put forward 40 methods of teaching that Rasulullah (PBUH) adopted. (Abu Ghuddah, 1997).

During his teaching years in the universities, Shaykh Abdul Fattah Abu Ghuddah not only focused on Islamic Education but taught other subjects of Hadith, *Fiqh* and Shariah whereby many of his students later became renowned scholars and intellectuals of Islam.⁴ In addition to these achievements, he was requested to write on Islamic Law and Jurisprudence of which he was entrusted to complete Ibn Hazm's work, *Al-Muhalla*, (The Sweetened or The Adorned), a treatise published by the University of Damascus, Syria.

The duties and responsibilities entrusted upon him were consistent with his knowledge of Islamic Education such that he became an accomplished writer, editor and translator of many literary works . Besides working and serving universities around Saudi Arabia, Shaykh Abdul

⁴ Amongst the disciples of Shaykh Abdul Fattah are Shaykh Mahmud bin Ahmad (1929 M), Shaykh Majid bin Ahmad Makki (1957 M), Salman al-Nadawi al-Hasini (1954 M), Shaykh Muhammad Abdullah al-Rashid (1933 M), Shaykh Muhammad Awwamah (1940 M), Muhammad Taqi Usmani (1943 M), Maulana Abdul Malek (1969 M) and many more (al-Rashid, 1999).

Fattah held the position of visiting lecturer in various renowned universities worldwide. In 1962 he was invited to Pakistan, Sudan, Yemen, Turkey, Brunei dan India. Among the universities that he visited were University Islam al-Umm Durman, Sudan, Sana'a University, Yemen, Jamiah Nadwah al-Ulama' in Luknow, India dan Libya. He also visited other institutions in India (al-Rashid, 1999). His visits overseas boosted his popularity and therefore augmented his thinking, which enhanced his *dakwah* work.

Wahab (2010) explained that he had been a student to Dr. Abd Sami' Al-Anis, who is a specialist in Hadith from Al-Bayt University, Jordan. Al-Anis received his *ijazah* on Shaykh Abdul Fatah's *riwayat of Risalat al-Murtarshidin* (a book on Tasawuf). The *ijazah* received was from the *sanad* (chain of narration) of Shaykh Abdul Fattah (Wahab, 2010). This proves that Shaykh Abdul Fatah not only mastered Islamic Education but also mastered knowledge on *tasawuf*.

Involvement in Politics

Shaykh Abdul Fattah Abu Ghuddah had also been involved in the field of politics. As the people's representative of Syria he was once imprisoned for a period of eleven months. As Shaykh Abdul Fattah could not tolerate oppression from the government then, and although his reasons for joining politics were many, he finally decided to retire from politics even though he was still a supporter of *Ikhwan al-Muslimin*. While in Egypt he became a disciple of Imam Hassan al-Banna and was encouraged to oppose a government that does not uphold Islam. The influence of his teacher had obviously dominated his way of thinking and to a certain extent shaped his personality. Tortures that were meted out while he was imprisoned had roused Shaykh Abdul Fattah's determination to migrate to Egypt to serve as a lecturer.

From his years of service as a lecturer, Shaykh Abdul Fattah had produced 100 pieces of work ranging from editorial work, translation, *tahqiq* and writing which were disseminated to the *ummah* (Muslim nation). Among his edited works were *Sibahat al-Fikr Fi al-Jahr Bi al-Dzikir* by Imam Muhammad Abdul Hayy al-Lucknawi. Shaykh Ghuddah criticized subscribers of *tasawuf* who performed *zikr* to the extent of dancing and jumping. Abu Ghuddah (1984) supported the views of the author while he further explained that to perform *zikr* aloud is permissible on the condition that such form of *zikr* does not affect the peace and tranquility of *zikr*.

According to Wahab (2010), Shaykh Abdul Fattah style of writing is comprised of three main parts. First, an introduction that explains and provides details of the edited work; second, is a comprehensive footnote that makes referencing easy; and third, he emphasized on the use of vowels and meanings for each sentence that is used in his works.

Participation on a Global Level

As an influential figure, Shaykh Abdul Fattah was entrusted with external duties and responsibilities outside his country, which were equally important. Such was his position in representing Syria as a member of the Constitution of League of Islamic Nations (al-Rashid, 1999). He held an important role in *dakwah* work worldwide by visiting *ulama'* (scholars) overseas such as in Makkah, Madinah, Baghdad, India, Pakistan, Morocco, Sudan, Yemen, Turkey, Afghanistan and others (Diba', 1997). Shaykh Abdul Fattah had high regards for his teachers and honored them. This was clearly demonstrated by his refined ethics and behavior when he was with them. Encouragement and motivation received from his teachers had an impact on his way of thinking and personality and his scholarly disposition.

Experiences as Student under Tutorship of Renowned Scholars

The close relationship between Shaykh Abdul Fattah Abu Ghuddah and his teachers as well as the scholars had provided him with the experience of a variety of situations such as communal surroundings, teaching environment, and leadership in society. He has had the experience of tutorship under 100 teachers and scholars from various parts of the world. Saleem (2017) observed that although these scholars who were his teachers had different views and opinions, Abdul Fatah honored their opinions alike as he considered them to be unique in their approach, methodology and thoughts. His conduct reflected how much he upheld good etiquette in seeking knowledge.

Knowledge Sharing with Society

Outside his routine work at the universities, Shaykh Abdul Fattah Abu Ghuddah had committed time for teaching members of the communities around. He delivered the Friday *khutbah* (sermons) at Jami' Humawi and Jami' As-Sanawiyah As-Syariyah (al-Rashid, 1999). After Friday prayers, he conducted *halaqah* and knowledge sessions that were attended by the thousands. Participants would ask questions and verifications relating to religious matters and current issues. Answers and verifications were provided with great wisdom and had solved many issues that surfaced. In addition, *Fiqh* classes were held on Mondays while classes on Hadith and education (*Tahzib An-Nafs*) were held on Thursdays (al-Rashid, 1999). Many were attracted to his knowledge sessions due to his attractive approach and methods, which combined education, *dakwah* and *tasawuf*.

In 1991, Abu Ghuddah retired from the university and did not engage himself with any university related work. Towards his advancing years, Shaykh Abdul Fattah focussed on writing, editing translation and *dakwah* work. At this point of his life he was faced with trials upon his health before he met his demise in 1977. He was laid to rest at al-Baqi', Madinah. His demise for the Muslim world was comparable to the loss of a treasure that had always been a centrepiece for reference and guidance in the field of Islamic knowledge. His position as an Islamic scholar has made him an exalted personality in Islamic Education. Such is Abdul Fatah Abu Ghuddah who is being remembered and honoured till this day.

Shaykh Abdul Fattah Abu Ghuddah's Thoughts as a Contribution towards Sustainability of Islamic Education

Shaykh Abdul Fattah Abu Ghuddah's thoughts had made tremendous contribution not only in sustaining Islamic Education but also in other areas of Islamic Knowledge, which included science of Hadith, *dakwah*, politics, *fiqh*, *tasawuf* and *shariah*. His extensive and comprehensive knowledge have accorded him as a renowned Muslim scholar. The highest award that he received was Scholar of Islamic Education, which was bestowed by The Sultan of Brunei (Diba', 1997).

Islamic Education had been Shaykh Abdul Fattah Abu Ghuddah's beginnings in his teaching career. While undertaking his duties and responsibilities in the university, the Shaykh at the same time contributed his knowledge and talents for the community. An overview of the Shaykh's contributions is provided in the following Figure 1:

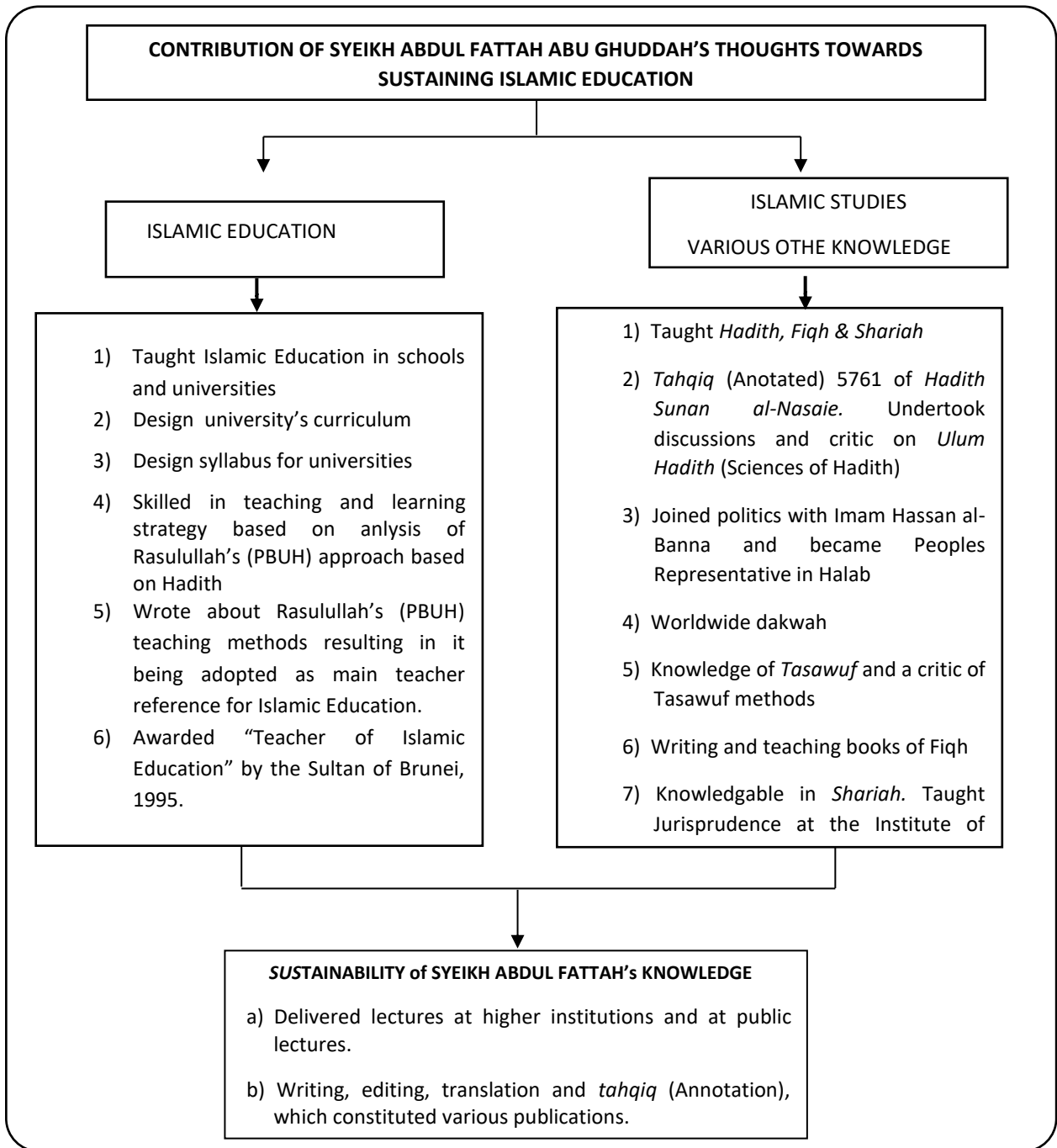


Figure1: Process Flow of Shaykh Abdul Fattah Abu Ghuddah's Thoughts Contribution towards Sustaining Islamic Education

As shown in Figure 1, Shaykh Abdul Fattah's command of knowledge in both fields of Islamic Education and Islamic Studies were comparable. His contributions in both were very inspiring. His focus and thoughts were more inclined towards Islamic Education and as such his contribution was seen as dominant in Islamic Education. This was brought about by 5 factors:

1. His preferred field of study while in university was educational psychology which developed his love for education as a subject.
2. His dedication began with his career as a teacher in Islamic Education, in al-Sha'bania School, Syria and entrusted with Islamic Education for the whole of Aleppo.
3. Having excelled in his knowledge of Hadith, he was encouraged to further undertake research of Hadith so as to uncover the methods and approaches of Rasulullah (PBUH) in the field of education in the effort to use them as guidance for society.
4. As a lecturer in various universities, the proficiency in educational pedagogy was a requirement in the strategy and techniques for teaching and learning since it involves both lecturer and students.
5. Recognition and acknowledgement as "Teacher of Islam" by Sultan of Brunei in 1995.

Thoughts contribution of Shaykh Abdul Fattah Abu Ghuddah in sustaining Islamic Education is reflected throughout his career and services as teacher, lecturer and much more. The combination of Islamic Education and other fields of study have brought about a more effective methodology and approach in Islamic Education. Shaykh Abdul Fattah have produced many known disciples and students who continued their Shaykh's approach and in such a way that it succeeded in maintaining and sustaining the delivery of knowledge on Islamic Education. It was for this effort undertaken to sustain Islamic Education that his service and strive for the continuity of Islamic Education was acknowledged and conferred as "The Teacher of Islamic Education" by the Sultan of Brunei at the Oxford Centre for Islamic Studies in a ceremony celebrating figures of Islamic Education in London in 1995 (Diba', 1997).

An analyzes on his mastery in various fields of knowledge exposed three main factors that were characteristics of his thoughts and knowledge in parting knowledge on Islamic education to his students, disciples and the community. Therefore, as a scholar with an exemplary personality, he had many followers. The following are his outstanding and attractive ways in his teaching methods:

- a. His eloquent speeches and presentations were comparable regardless of the place, institution or organization where he delivered his lectures. He was admired because he was also known for his kindness (*mahmudah*) and humility.
- b. Shaykh Abu Ghuddah's love for knowledge and teaching provided him the vigor to strive in teaching and sharing knowledge with essentially the same rigor regardless of the type of audience that he was addressing; whether as lectures in universities or as public lectures and *halaqah* (discussion circles). His enthusiasm, spirit and the essence and content of the knowledge for all his audiences were the same. The *halaqahs* and lectures conducted in mosques were well received and had always attracted very big gatherings due to his likable approach.
- c. The writings in all his works were considered forceful, substantive, comprehensible, motivating, and affective. These factors were important and made his works useful and appreciated by the students and communities alike for their references.

Conclusion

Shaykh Abdul Fattah Abu Ghuddah served his life for the sake of Islamic Education since a young age till the end of his life. His effort and work in sustaining Islamic Education were in the context

of methodology, approach, techniques, syllabus and curriculum. It was also through his lectures, discourses, and *halaqahs* which were ensured that they have been documented. Shaykh Abdul Fattah Abu Ghuddah's authorship and writings of which are still relevant references to date is evident of him sustaining Islamic Education. In addition, the many students and disciples among whom have emerged scholars in various fields of knowledge and known worldwide is also evidence and testimony of his legacy for sustaining Islamic Education.

Hence, this study is very significant in highlighting the thoughts of Shaykh Abdul Fattah Abu Ghuddah in the field of Islamic Education. This study believes that his writings, talks, services and ideas about Islamic education should be exemplary to all teachers in general and to Islamic Education teachers in particular. Through all his ideas, methods and writing works, he appeared as an ignition of the torch of Islamic Education and became one of the pioneering figures in Islamic Education in the contemporary world. His passion in the field of Islamic Education is to be appreciated and his writings as well as teaching methodologies should be disseminated so that all teachers of Islamic Education can emulate them in their teaching activities.

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