

## **Educational Leadership as a Manifestation of ‘Adab’ in Education: Conception of Zarnuji**

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### **Abstract**

‘The idea of one being over another is an anathema to modern man; but to the ancients, this was a sign of good breeding.’ (Yusuf, H., 2000). According to all kinds of religious concepts the educational leader is a unique model of inculcating the moral aspects of human life, to the one who is ‘led’ by him. Hence the reality of being ideally ruled becomes more meaningful. It is the function of an educational leader to move towards excellence in giving a guiding light to the coming generation by making them creative and dynamic. To accomplish the goal he will have to be a ‘fully committed guide’, not mere a ‘sharing instrument’. Admittedly the educational leader performance in our schools is going towards a downward motion (Yusuf, 2000). The present context has led us to rethink about the role of educational leaders in their fields and thus this paper will be focusing on the concept of Zarnuji, an eminent educational thinker, whose education theories have influenced many academicians throughout the world. The paper would briefly discuss the behavioral approach of an educational leader as a model which has been mentioned in his book, ‘*Ta’lim Al- Mutañallim Tariq Al- Tañallum*’ (Instruction of the Student: the Methodology of Learning). It can be asserted that his viewpoint regarding the educational leadership policy is one of the best educational theories in Islamic tradition, which is yet to be applied by those who are accountable for a new Islamic thought of educational revival.

*Key words: Educational leader, instructional leadership, academic absurdity, adab.*

### **Introduction**

The educational leadership has been a timely topic in recent decades as the researches are prevalent on the matter. In the time of changes in the world education system, the global aspect of the education gives us the chances to rethink and revise the educational policies. The Islamic concept of education and related issues are indeed wide and vast areas to be discussed time and time again, when it comes to the process of Islamization of disciplines. The contribution of Arabs to the education shows that the Islamic philosophy of education is still relevant to be the leading policy for a betterment of educational planning at least in Muslim educational institutions. While the aims and objectives of education is changed from an idea of winning the life of hereafter, according to the

philosophy of Islam, to a concept of earning the material benefits, the true spirit of teaching and learning seems to be something not related to Islam and its ideology. In a comment of Al-Zarnuji, It is explicit that “the object of education is to attain the pleasure and goodwill of the Almighty and win the eternal life” (Al-Zarnuji, p.10). It is a means for piety by which the true accomplishment of success occurs. The categorization of the teachers among the Arab people in their golden era of research and scientific advancement gives us an outline of how important it was to be a teacher for somebody. The teacher not only interfered in a way that the student could ‘read’ him out of the walls but also the connection between the former and the latter idealized the *Tha’dib* (to discipline) concept of Islam. The present paper would be giving the idea of Al-Zarnuji on the educational leader and his roles as taken from his book ‘*Ta’līm al- Muta’līm Tariq al- Ta’allum* (Instruction of the Student: the Methodology of Learning).

### **About ‘*Ta’līm al- Muta’līm Tarīq al- Ta’allum*’ and the author**

The book which is going to be discussed here is thought as perhaps the best known Arabic book on teaching. Burhanuddin al-Zarnuji penned this great book in 1203. It has been translated into English entitled as *Instruction of the students: the methodology of learning* by Gruneboom, G.E.V. (1947) and into Latin under the title *Enchiridion Studiosi* by Reland, H. (1709) and also by Caspari in 1838 (Totah, 1926). The author’s life is unknown. Some of the scholars like Plessner (n.d.) say that he was a great philosopher of his era. Ahwani (n.d.) says that he passed away in 591 A.H. as he lived in 12<sup>th</sup> century. However it is still unsure among the historians that if he died in the aforementioned date or not. Yet some of them agree upon that his demise was between 593 and 620 A.H. (Uthman, 1989). The book has been published from different parts of world like Germany (1709), Murshidabad (1825), Kazan (1898), Tunisia (1869), Egypt (1883, 1889, 1894, 1901, and 1931) etc. The scholars have differed in the name of the book as some of them claim that the real name is ‘*Ta’līm al-Muta’līmīn Nāla al-Kamal*’, while others assert that it is ‘*Ta’līm al-Muta’līm Li Ta’allumi Ūariq al-Ta’allum*’. (ibid. p. 91). The book is short and divided into thirteen chapters which are named as follows:

- 1- On the nature and merit of knowledge and systematic comprehension.
- 2- On the intention at the time of study.
- 3- On choosing the knowledge (type), the teacher, the colleague and on permanent affiliation.
- 4- On respecting the knowledge and the ones who possess it.
- 5- On hard work, perseverance and vim.
- 6- On starting the lesson, its amount and its organization.
- 7- On ‘*Tawakkul*’.
- 8- On the time for knowledge acquisition.
- 9- On compassion and advice (to others).
- 10- On making benefit and attaining *adab*.
- 11- On godliness during the time of learning.
- 12- On what creates memory and what makes things forgetful.
- 13- On which brings and takes away the livelihood, what makes (one) live long and what diminish it.

Some of the chapters are more related to the philosophical foundations of the religion concerning teaching and learning while some others significantly reveal the psychological aspects of the both. The time he came up with the book was a time of knowledge; the society was in a serious concern about establishing the knowledge resources (Uthman, 1989). Zarnuji, with the constant settling with his teacher, Burhanuddin, whom he refers many a times in his book, idealized the knowledge seeking process as well as the educational leadership issues.

### **Approach of Zarnuji towards teaching and learning**

The aforementioned titles of the chapters themselves give a picture on how the process of learning and teaching is considered by Zarnuji in his educational view. The second chapter, for instance, begins with the famous tradition from the Prophet (P.B.U.H), 'Verily the (validity of) the deeds are (asserted) by the intentions.' The ideology of Islam strictly focuses on the intention whenever the person does the deeds. In other words, the intention of the man determines his success here and hereafter. Same like in everything, the student, by his endeavor, should aim the permanent satisfaction of his God Almighty, firstly and to remove the darkness of ignorance from himself and the society. The true spirit of an educational leader begins from here. The intention makes him think about himself, at the first moment and then the followers i.e. the society. The author is aware that, it is not the place for discussing the importance of the intention (*niyyah*) in the life of a Muslim. But as a Muslim whose identity is to be an educated personality (Kazmi, 1999), the intention has a key position in his all dimensions. Thus Zarnuji starting with the importance of intention in the life of a learner indicates to a foundation by which the life-long process of knowledge seeking is going to be successful.

The author's view on the social aspects of learning is unambiguous through his chapters including the third, fifth, ninth and tenth. By the process of learning and education, the main intention of the student is to be social as a human as there are different social aspects for learning such as self awareness, empathy, managing feelings, motivating ourselves, social skills, individual and group accountability, promotive interaction etc. which are peripherally outlined as follows:

*Self awareness:* The seventh and eleventh chapters show the perspective of Zarnuji on how the student as an active participant of learning process should be aware of himself when he intends to study. The true faith in God Al mighty should be adhered in mind before he starts learning, and this is elaborated in the chapters. Through this portion he tries to bring up the point that one who strictly believes in God will be aware of himself and thus he would be blessed by the God during the whole study period. The fact is mentioned by his eleventh chapter.

*Empathy:* in the ninth chapter of his book, the author reveals the psychological condition of the learner which is to be inculcated in him. The learner should be compassionate towards others including the colleagues, community and society. He should give advice to others in order to nurture the moral values. He should not argue or counter anyone as it wastes his time.

*Management of the feelings:* In almost every chapter, he has mentioned about the management of feelings by which the learner may and must not be succumbed. The student should not be frustrated or aggressive, for example, while he is gaining the knowledge and *hikmah* (simply translated as ‘wisdom’ without going to its various diversions which are more than enough for a discussion through another paper) from the teacher.

*Motivation of ourselves:* The motivation can be intrinsically or extrinsically given to the student by the best of performance throughout the study period. For instance, according to Zarnuji, one should believe and work hard for the hereafter. It is unknown to none that A Muslim is motivated to work by the belief that he would be rewarded from his creator when the worldly life becomes to an end.

*Social skills:* To be able to be sociable is inevitable for a student during his student life. The social skills refer to the management of feelings, to be adjustable to everyone, capable of tolerating with others. Zarnuji, standing in a position of an educationist, has mentioned deeply about the social skills that should be inculcated in the student in the third chapter of his book.

*Individual and group accountability:* Mentioning about this, he has described some cardinal points in the ninth and eleventh chapters. Taking an example, to be godliness during the study period (particularly) getting rid of full feeding, over sleeping, and excessive talking on unnecessary things, as he implicitly suggests, are individual responsibilities while there are some group accountabilities such as keeping the personality while dealing with others.

### **Being an educational leader: strategic methods from Zarnuji**

While conceptualizing both the learner and the instructor, Zarnuji seems to be an ideal instructional leader throughout the whole book. Instead of focusing on organizational management (Kappan, 2010), he comes into practicality of the instructional leadership by giving implications for the learner, which he received from his teacher Burhanuddin. The time he came up with his book ‘*Ta’Ñlim al-Muta’Ñallim...*’ was not the period of institutions or educational organizations and therefore he did not have to think about the management of organizations and its management theories as well as practices. Thus, instead of focusing on ‘class room styles’ he knowingly or unknowingly put forward the concept of individualization in learning and teaching as the discussions on curriculum and study content are much abundant in his book.

To choose the portion of the study and the teachers by whom the student is going to be taught, is the responsibility of the learner, not the instructor, according to him and for this purpose the former has to converse a lot with whomever he thinks as relevant. In his third chapter, he gives some cardinal outlines on how the student should be selective in terms of the content of the study. The learner should select the best from any of the knowledge which is beneficial for his religion at the moment and then for his fate. He should prefer the knowledge related to *Tawhid* (oneness of God) and *Ma’Ñrifah* (The God-related definitions). The learner should select the old and ancient knowledge (*Al-ÑAteeq*) in a sense that it is already authorized by the eminent scholars of the

respective periods. Whenever one opts for the *Muhdathat* (newly invented) it may end up with unnecessary arguments, debates and talks and it will lose his time (p.19).

As far as the selection of the teacher is concerned, the student must be very careful. He has to think and rethink. The *shurah* (consultation) is the most recommended option when he searches for the best of teachers. Then he quotes an anonymous to indicate the importance of *shurah*: ‘Human being is (divided into three): the perfect human being, half human and one who is nothing. The perfect human is the one who possesses a right opinion and often consults with the intelligent people. The half human refers to the one who is with a right opinion but does not put effort to consult with people, or the one who consults with others but no opinion for himself. The man who is nothing is the one who does neither possess a right opinion nor consult with others’ (p.20). Then after Zarnuji quote one *Hakim* (the wise) as he says on the selection of teachers: ‘If you come to Bukhara do not hasten hither and thither from one master to another. Rather be patient for a couple of months until you reflect on the choice of the teacher. For if you come to a learned man and begin to study with him right away, his teaching may often not be your liking. (If this is the case) You leave him and come to another teacher. But no blessings will come to you if you are taking up your studies in this manner’ (Trans. Grunebaum, 1947. P.29). The point to be noticed here is that in all cases that Zarnuji mentions about, the education, learning and teaching are something more related to an individual setting and therefore there is a significant scope for the selection of both the learning content and the teacher.

In ‘*TaÑlÊm al-MutaÑallim...*’ Zarnuji has concentrated on teaching and learning and therefore it is not incorrect to say that the book is also an important reference for the instructional leadership practices that should be applied in educational organizations. Instructional leadership is identified as learning centered leadership by Southworth (2009). According to him the school leadership is primarily about teaching and learning. He perceives that the leadership becomes more relevant if it concentrates on the students’ development and the capability of teachers. “Knowing that learning is constructive, instructional leaders can emphasize the importance of talking about teaching and learning and engage in dialogue as learners” (Prytula, 2013, p.3).

Regarding the curriculum aspect of which the student should be aware, Zarnuji presents the points seemingly concentrating on the memorization part of learning. He advises acknowledging his great teachers that the student, if he is a beginner, must start with a particular amount of portion that is comfortable for a two time repetition. It must be some simple lessons and he should increase the portion of study day by day, affirming that he could repeat it twice every day. According to him when the content and the curriculum is too long at the time when he begins his life a learner, and even if he repeats ten times, there will be no much advance at the end. In addition, the student should start with something more familiar and comfortable to his cognition level. But, as mentioned earlier, the content of the study must be about the *TawÍÊd* and *MaÑrifah* according to Zarnuji’s view. He does not encourage other disciplines like natural sciences or Islamic philosophy, unlike Al-Gazzali. The reason may be the fact that “the natural sciences and social sciences were pursued by individuals in private circumstances and did not enter to the mainstream of Islamic higher

education-either in the curriculum, its structures, or in the instructional methodology undertaken by them” (Stanton, 1990, p. 180).

### **The role of exhortation and compassion in social change: being aware of academic absurdity**

In his ninth chapter, he contends the social responsibility of a student from the view point of an educational leader. Reading further on this aspect will lead us to conclude that the sociologist Durkheim has reached to the same view of Zarnuji when the former explained the social change and educational theories on which I will be putting some of my conceptions in forthcoming portion of this paper. Zarnuji begins with mentioning that it is mandatory for the knowledge seeker to be the one who exhorts others in good deeds and compassionate to all beings. To clarify, he quotes his teacher: “undoubtedly, the son of a scholar will also become a scholar, being the former always wishes his disciples to be masters in Qur’an; the blessing of his belief and compassion would be converting his son into a scholar” (p. 68). The student should be away from quarreling or engaging in debate with others as both will waste his time for ever. He believes that the student must be aware of the social aspect of learning accompanied by the moral facet. The morality of educating and being educated has been discussed in this chapter with a special focus. Whenever the student wants to overcome his foes, Zarnuji says, he needs to concentrate and give more attention to his study. “Once you want to face your enemy in a state of full sorrow, to kill him with grief and burn him with full of worries then head towards the top and increase your scholarship; for, when he reaches at higher position in knowledge his enemy dies of jealousy” (p.69). It is the duty of a learner to focus on his personal interests (in academic field), as being an opponent to others will disgrace himself and waste his time. He has to tolerate especially with those are impertinent.

It is explicit that being aware of these types of people and keeping away from them is one of the principal aspects of social responsibility about which the learner should concern. When it comes to the current situation of Muslim educational world, the so called educationists are in ongoing debates on unnecessary stuffs which this paper does not want to go through. As a matter of fact, today the main purpose of education is not meant for socialization process; instead it aims at institutionalization of individuals. So the humanistic dimension of education is being replaced with impersonal bureaucracy in educational organizations. This ends up with which I would like to call as “academic absurdity”, a part of impertinence, devoid of moral values. “An intelligent is not going to escape from the ignorant. The latter will always be irritating the former with unfair things. Then he should prefer tolerance to fighting; keep calm when the irritator is violent” (p. 72).

### **Where does Zarnuji differ from Durkheim?**

As mentioned earlier, it would be interesting when we find the development of Durkheim’s thought as moving on the same track of Zarnuji in their view on the process of socialization by education. For Durkheim, moral values are the basic foundation of social order. The changes in education and society are interrelated as when one of them gets variation it affects the other. The classrooms, according to him, can be interpreted as “small societies”, or agents of socialization. He

views discipline as the classroom morality; without morality the classroom is like a mob. The education which is meant for social change should be free from special-interest groups (Ballantine, J.H., and Hammack, F.M., 2009).

However, it is notable that while Durkheim mainly concentrates on the culture of schooling and classrooms in educational field, as a mean of socialization, Zarnuji has tried to bring out the concept of individualization rather than institutionalization. In other words the latter has tried to see the problem in each and every learner individually without considering them as a ‘class of people’. Furthermore he specifically relates the moral issues to everyone looking into each and every person and his situation of ‘being a person’. Conversely, Durkheim has connected the ‘student society’ with the types of moral aspects. The point to be noticed is that by conceptualizing the group of students as a society, the educator is forced to think of that particular society giving no role to the individual, whereas in fact the morality should be instilled in ‘him’ and not in ‘them’ as it is impossible for an educational leader. It misleads us to reflect that there is no point of talking about student morality out of the classroom context. Thus, by giving importance to the learner as an individual Zarnuji has come up with an important exposure of learning and being led by the educator towards the moral fulfillment of the society starting from the individual.

### **Social justice as contextualization of ‘*adab*’ in education**

Not only the social responsibility, but the perspectives about the social justice are also mentioned in “*Ta’ālim al- Muta’ālim...*” Taking the position of an educational leader, Zarnuji encourages the learner to practice different versions of social justice as it is a “process built on respect, care, recognition, and empathy” (Theoharis, 2007, p.223). In the fourth chapter, contending about giving respect toward the knowledge and knowledge bearers, he puts forward the idea of social justice. Looking from the Islamic point of view, it is to be originated from *adab* (discipline or good conduct), a reflection of wisdom (Al-Attas, 1977). The wisdom in learning can be translated into those aspects of social justice as one part of it and it is clearly emphasized in this chapter. The learner’s wisdom must be matured enough to respect the knowledge and the ones who possess it, care, recognize and feel empathy towards others. *Adab* takes a key role in actualization purpose of the knowledge (ibid. p. 25). Therefore it is inevitable for the leaders to be practical in terms of contextualizing *adab* in the career of the learner. The educational leader should be aware of his social justice as it cannot be separated from him by any means, says Bogotch (cit. in Theoharis, 2007).

### **Exposure of ‘*adab*’ in learning: the way to perfection**

*Adab* is not something that can easily be acquired by following any curricula of any present classroom. The dimensions of *adab* can explicitly be taken out from the second chapter along the way to the eleventh. In the view of Islamic tradition, *adab* is to be inclined with everything connected to human life. The life for a Muslim is to act upon the justice, which is one of the definitions for the *adab* given by Al-Attas (1977). Once the believer realizes the value of justice to

practice on, it is time for him to follow *adab* accordingly. As for the educational sector, Zarnuji has conceptualized it looking from the perspective of an educational leader. Here, I will be going through some selected portions of his chapters where it seemed to me as more relevant in terms of further discussions.

As mentioned earlier in the beginning of this paper, the second chapter of “*Ta’lim al-Mutañallim...*” is enriched with his views on the *niyyah* aspect which is unavoidable for a learner. Relating *niyyah* to *adab al-Islam* (discipline founded in Islam), he contends that it is obligatory for a student to have an intention of accomplishing the contentment from the divine part by seeking knowledge, as well as the success in hereafter. Moreover he should intend for removing the darkness of ignorance from himself and all other ignorant, making the religion (*din*)- a blend of *Islam* and *Iman* as interpreted by Al-Attas (1978) cited in Wan Daud (1998)- alive and sustain Islam. There is no relevance for knowledge if anything from these elements is neglected. “One, who seeks knowledge for the *akhirah* (hereafter), is successful being matured enough. And woe to those who seek it for getting benefit from others” (p.15). These are the lines of a poem by which the author has underpinned his statements.

Another aspect of *adab* mentioned in the same chapter is the importance of being not humiliated by the learner himself with a habit of greediness towards the things which are out of his business. In addition, he should be away from what undermines the status of knowledge and the scholars. In other words, he should not keep unnecessary desires that are unrealistic looking to his situation as it may cause in losing his interest in the subject matter. He should be far away from certain deeds, activities and habits which are thought to have adverse effects on the knowledge as a whole. In Islam, the knowledge acquired through education is holistic. It has to do with purification, of the mind and soul of human being, which is an all-encompassing process in his worldly life connected with a bond between God and his slave. Therefore knowledge deserves a particular status. The one who owns this kind of knowledge is also to be at the same position. At the same time, no need to say, he ought to have a nature of humbleness, the moderate state between arrogance and humiliation.

In his third chapter, mentioning about another cardinal dimension of *adab*, he emphasizes that the knowledge seeker should select the old versions of knowledge rather than the new. The term he used to denote the former type of knowledge is *Ñateeq*. To my understanding, what he refers by the term is to the already established divisions of *Ñulum* (disciplines) as he asserts that all other knowledge types which are prevalent today will waste the time and increase the malignity among the people. Furthermore it will gradually fade the knowledge and comprehension. Following this advice, the author elaborates on the *sabr* and *thabat* which are the states of patience and stability respectively. Both are considered as part of *adab* in knowledge seeking. The learner should be able to cope up with his teacher and the content as he must not give up the present content of his study and engage in another discipline without concentrating on one. He should not move from one location to another being it might make both the teacher and taught in risk.

The learner is not going to have the true and beneficial knowledge until he respects the knowledge and those who are in connection with it, and honors his teachers as mentioned in the fourth chapter.

“It is said that nobody has accomplished (whatever he dreamt of) except with being respectful; nobody has fallen down except with being disrespectful” (p.25).

“It is also said that being respectful is better than being obedient. Don’t you see that human being is not going to be a *kafir* because of his sins; but definitely because of his disregard to it and being disrespectful” (p. 25).

Zarnuji not only opined about the importance of being respectfulness but also described the methods of giving respect to the teacher, knowledge and the content. As part of respecting his teacher, the author says, the disciple should not either walk in front, or sit in the position of the former. He should not start talking without the permission from the teacher; control from endless speech; should not knock the door, instead keep waiting till he comes out. He should esteem the children as well as the relatives of his teachers. Zarnuji refers to his teacher as the latter recalls the academic life of an eminent scholar who lived in Bukhara. The scholar used to stand up occasionally during the study time. Asked about this he replied: “My teacher’s son often plays nearby and he usually comes closer to the door of this mosque. The moment I see him, I stand up, because I honor my teacher” (p.27). There is a remarkable academic life story for the son of Harun Rashid, the fifth Abbasid caliph (*khalifah*) (Tabri, 1367 A.H.), as the father sent him to ‘Asma’i to teach and inculcate *adab* in him. One day Harun saw the teacher taking ablution, washing the legs; his son, the disciple, was pouring the water for the teacher. The *khalifah* got angry with the teacher and said: I have sent my child here to you to teach him and instill *adab* in him. Then why don’t you ask him to pour the water with one of his hands and wash your legs with the other?” (p. 28).

Then after, Zarnuji clarifies the methods of honoring the knowledge. The books should be respected. The learner should not touch them without purity. The scholar should not lean his legs toward the books. The books of Qur’anic commendatory should be put above all other books. Whenever he writes something he must do it nicely. To respect the content of the book, he has to listen carefully to his teacher, even though he knows what he says or has heard the same a thousand times. Subsequent to this he directs us to another aspect of *adab* in learning, the habit of hard work, perseverance and vim which are underpinned by the literature including Qur’án, poems and sayings, most of which emphasize on spending time at night doing tremendous kinds of academic task. It is compulsory for a learner to keep devoid of sleeping at night and, according to him, there is no point of dreaming the top without making the nights active and alive. Then he contemns laziness in the life of student, which forces him to eat too much. The following chapters (from sixth to eleventh) are a mix of various types of moralities and manners that a student should keep in practice, including the allocation of an accurate time for beginning the study, using the wisdom, the importance and method of repetition, keeping godliness in every moment, putting trust in Allah, the All mighty etc. by which he reminds the psychological dimension needed for the completion of an excellent academic career. It is noteworthy that the author, while coming up with the right method

of learning, excelled being able to look into the culture of learning from ethnological, historical, educational and psychological point of view as the main purpose of his work was to instruct the student the methodology of learning practicing himself as an educational leader (Grunebaum, 1947).

The last two chapters of the book comprise with the instructions and guidance about the *adab* perspective for the physical benefits of the learner, which are (to be) helpful for his academic survival. Taking the role of an instructional leader, Zarnuji has carefully considered both the spiritual and physical needs of the student as a human being which are hardly found in the current system of education. The interesting point to be noticed here is that in order to rectify the problems concerning with the worldly issues related to the learner such as the issue of memorization of chapters and his livelihood the author had mostly relied on the 'spiritual medications'. For instance, as he opines it is recommended to pray at midnight and recite the Holy Qur'Én to enhance the memory power of the learner. He can also send *ÎalÉh* (the supplication when it comes from the *Ñabd*, the servant of the God) upon the Prophet (peace be upon him). In order for the livelihood to be not limited from the God, the learner must keep away from the sins. He believes that if anyone has a bad habit of lying, or sleeping too much, he will suffer from poverty. Likewise, if the learner wants to maintain his livelihood, Zarnuji restricts him from doing several things among which are sleeping and urinating nakedly, having food while he is impure, ignoring the food which falls down while eating, ignoring the obligatory prayers etc. he encourages to do the prayers wholeheartedly, practicing all the optional movements (*sunnah*) with full of *adab*, pray *dzuha*, recite certain chapters from Qur'an, maintain tidiness every time, practice some special supplications and so on. Through these admonitions the author aimed solely to discipline (*ta'dib*) the soul of the learner, as he has realized that more emphasis is to be given on the soul part while educating the human, rather than focusing merely on mind and body.

## Conclusion

The paper, while bringing up the perspective of Zarnuji on education and leadership, has justified his relation to the area by presenting himself as an educational leader. Along with the great brilliancy and scholarship, his strict adherence to the Islamic ethics created an excellent educationist within him; the present paper was trying to look into that facet by analyzing his philosophical and methodological approach of knowledge seeking. The paper studied his book '*TaÑlim Al-MutaÑallim Òariq Al-TaÑallum*' hermeneutically for a comprehensive contemplation on the educational theories of the author specifically focusing on the instructional leadership aspect. It also found that the social commitment of this prolific scholar has undoubtedly influenced his behavioral approaches and served as a motive to take the teacher and the taught for granted. Therefore unlike the current educational leaders, he theorized the idea of instructing the individual rather than managing the institutions. The social responsibility, putting one hand with social justice, has been a topic of discussion throughout the whole book relating both to the academic life of a learner. Looking to the portions he discussed on curriculum, there was no complexity in understanding about how he planned the gradual process of learning for a student. The scholar has thought of the

social aspect of learning and realized the inevitability of its socialization process as it is explicit from some of the chapters. The way of characterizing *adab* throughout the book was impressive enough by which the academic period of the learner always can be directed towards perfection. The link between *adab* and the knowledge acquiring styles has been shown by Zarnuji using various types of literature with which the realm was broadened into a wide concept of *ta'dib* (discipline). The thing which differentiates between him and other educationists of the present days is that his focus lies on both material and spiritual benefits of the human being using education as a means, while the others emphasize on the social benefits specifically aiming the worldly pleasure. Therefore in order for educational leaders to have a self reflection, the readings on Zarnuji are to be recommended in our educational organizations.

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