Al-Ghazālī's Conception of the Purification of the Self: Reflections From Ḥiyā' ‘Ulūm al-Dīn (Revival of the Religious Knowledge)

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Abstract

Al-Ghazālī’s name and his book *Iḥyāʾ Ulūm al-Dīn* are attached to self-purification, which is an essential part in the religion of Islam. This study does not seek to analyze all the details of al-Ghazālī’s program to purify the self. Rather, it focuses on delineating a framework - from *Iḥyāʾ Ulūm al-Dīn* - concerning his understanding of self-purification. This framework mainly includes his method of purifying the self. In the midst of this, many of al-Ghazālī’s psychological insights are extracted, under the umbrella of the Islamic perspective of psychology. Among these insights are some related to his perception of the human nature. In addition, some of al-Ghazālī’s educational views are highlighted. The study’s findings are manifold. One finding is that the different parts of al-Ghazālī’s scheme of purifying the self are interlinked and complementary to each other. Therefore, a profound and integrated reading of *Iḥyāʾ Ulūm al-Dīn* is required in order to get a true expression of al-Ghazālī’s conception of purifying the self in this book. As to his program of self-purification, it involves impacting the whole being of the person. Although it begins with the knowing and adopting the true beliefs, it extends to heart’s states among which some are qualities accompanied by specified emotions. And accordingly, one’s deeds change. Moreover, al-Ghazālī’s encouragement of the best choices to be adopted by the seeker does not prevent him from considering the different states of seekers. This attitude of him is not only applied to his own recommendations, but he advises the learned guides to follow it with the seekers. So this way reflects one of his educational views. Some other educational opinions of al-Ghazālī are untraditional like what this study names "balance disguised in extreme" as well as the impact of the teacher’s heart on the learner’s heart. Al-Ghazālī puts the outcomes of purifying the self on the person in this world as the felicity of knowing and loving Allāh more, without any stopping of the acts of worship.

*Keywords*: Islam, purification of self, good character, Al-Ghazālī, Islamic perspective of psychology, human nature, heart, education, *Tazkiyat al-nafs*, *Iḥyāʾ Ulūm al-Dīn*

The study adopts the "Library of Congress" method in the transliteration. By definition, all the quotes are taken with their original transliterations. If the author's name - as come in the references page- is not originally transliterated, it also comes untransliterated in the in-text citation.
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Introduction

In the Qur’ān, God says, "And by the self, and Him Who proportioned it; And inspired it [with discernment of] its wickedness and its righteousness. Indeed, he has succeeded who purifies it. And indeed he has failed who corrupts it" (Qur’ān 91: 7-10, based on the translation by A. Assami and the translation by M. T. Al-Hikli & M. M. Khan with some change).¹ And as narrated by al-Tirmidhī, Prophet Muḥammad (peace and blessings be upon him) says, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour" (An-Nawawi, 2011, p. 893). Therefore, one needs to adopt the good character (al-khuluk ḥasan) for which purifying the self (tazkiyat al-nafs) is a journey to travel in order to gain the pleasure of Allāh and excellence (ḥṣān) in worship.² If purifying the self was a road with two parallel ways going in the same direction, the two ways would be the relationship with Allāh and the relationship with creations (not only humans). And if purifying the self was about looking after a garden of trees, these trees would be the person's beliefs, thinking, feelings, other inward actions, and outward actions.

Muslim scholars wrote treatises about the purification of self. Some of these treatises are Al-Ri‘āyat Lihuqūq Allāh (Caring for God’s Rights) by al-Ḥārith al-Muhāsabī (d. 243 H), Qūt al-Qulūb fī Mu‘āmalat al-Mahbūb (Provision of the Hearts in Dealing with the Beloved) by Abū Ṭālīb al-Mikkī (d. 386 H), and Manāzil al-Sā‘īrīn (Positions of the Walkers) by al-Ḥarawī (d. 481 H).

One of the most inclusive books in the field of purifying the self is Iḥyā’ Ulūm al-Dīn or Revival of the Religious Knowledge by al-Ghazālī (d. 505 H).³ The formation of al-Ghazālī as a multidisciplinary scholar contributes in creating this inclusiveness. The book can act as a beneficial source for the servants on the way of God at their different levels.

¹ The terms "worship acts" or "worship" mean doing what God likes and abstaining from what He dislikes for His sake. This involves all aspects of the person's life, not only in a certain place (like a mosque) or during a specified time. This meaning of "worship acts" or "worship" is what is intended in the study, except another specific meaning is understood from the context.
² Iḥyā’ Ulūm al-Dīn tries to help the believer lead a righteous life conforming with the divine law. It begins from the area of the belief and includes the obligatory manifest worship acts (such as prayer and obligatory charity (zakāh)) in addition to explaining the hidden meanings of these acts. The book also contains the topics of other acts of worship such as remembrances and supplications. And then it goes to include the habitual actions of the human being (such as marriage, earning, and companionship) and how one can perform these actions in conformity with the law of God. And about half the book is specified for the purification of the self and its outcomes in the present world and the hereafter (Al-Ghazālī, 2013).
In Ihyā’ `Ulūm al-Dīn, al-Ghazālī builds his scheme of the purification of the self mainly on the sources of the Qurʾān, the Prophetic Sunnah, and the sayings of the Muslim mystics and scholars. And he adopts reasoning, analogy (qiyās), in addition to the experience and observation. Moreover, one observes that he benefits a lot from the unveiling (al-mukāshafah) in his own mystical experience.

The main objective of this study is to analyze al-Ghazālī’s conception of purifying the self from Ihyā’ `Ulūm al-Dīn. This comes within establishing a framework of this conception with a coherent system in which the main characteristics, the main elements, and their main connections are determined.

In Ihyā’ `Ulūm al-Dīn, al-Ghazālī uses the expressions "purification of the self" and "cleansing/ purification of the heart" to mean the same thing (Al-Ghazālī, 2013). This use has its reason, as will be understood from al-Ghazālī’s exposition of the human nature in chapter one of the study. Based on this, the current study will use the two terms "self" and "heart" interchangeably.

As understood from al-Ghazālī, the reformation of the self is the abandonment of the blameworthy qualities or the diseases such as envy (hasad), pride (kibr), and the will to the evil as well as the attainment of the praiseworthy qualities like thankfulness to Allāh, love for Him, and forbearance (hilm) (Al-Ghazālī, 2013). Purifying or reforming the self leads to the good character. According to al-Ghazālī (2013), the character is considered: the appearance of the self (hay’at al-nafs) and its inner image (p. 914). The good character results in the freedom of one’s heart from the love of the present world. In this heart, the strong knowledge of Allāh and

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4 It is worthy of note that some traditions used by al-Ghazālī are inauthentic in their attribution to Prophet Muhammad (peace and blessings be upon him). These traditions were gathered by the scholar of Ḥadīth - al-‘irāqī (d. 806 H) - in his book entitled "Al-Mughnī ‘an Hamīl al-Asfār fī al-Asfār fī Takhrij mā fī al-Ihya’ min al-Akhbār" - shortly translated as "The Sufficient Book to not Carry Books in the Travels".

5 Al-Ghazālī is informed of the previous books that tackle some of the meanings in self-purification. This is known from the introduction of the Ihyā through his description of how his book is distinguished from those previous books (Al-Ghazālī, 2013). From that exposition by him, it is also understood how he has made use of those former works in the Ihyā.

6 In some detail, al-Ghazālī defines character as: a rooted appearance in the self from which the actions emanate easily without the need for thinking (Al-Ghazālī, 2013, p. 914). And he explains that the character is described by good or bad based on the quality of these actions in the eye of the divine law and intellect (Al-Ghazālī, 2013).

7 In chapter two, section one, the concept of loving the present world or the attachment to it will be explained according to al-Ghazālī (2013) in some detail. As to the meaning of the present world, beside its being an important stage in the life of the human being, it has a negative meaning. This meaning as articulated in al-Ghazālī’s understanding will be exposed in the just referred to place, and it is used on many occasions within the study under “present world” or
the strong love for Him can reside. And then one can have felicity in the meeting with God. The felicity in this meeting is the person's goal (Al-Ghazālī, 2013). So in this way, al-Ghazālī closely relates the purification of the self to the servant's aim.

Based on al-Ghazālī's definition of the character, one finds that whether the person has a praiseworthy or blameworthy quality of heart, this quality represents a certain appearance of his self and its inner image from which the deeds (aʾmāl) required by this quality emanate easily. A closely related term, used by al-Ghazālī (2013), is "state of heart" (ḥāl al-qalb) which is used with the same meaning as "quality of heart" in al-Ghazālī's terminology.8 In many qualities or states of heart, one observes that al-Ghazālī renders the experience of the quality or state of heart accompanied by a specific emotion, and in some qualities or states, it is more than one emotion.9

In addition to the previous definition, al-Ghazālī uses the term "state of heart" in a broader sense, for he directly attaches it to some objects that are considered emotions such as grief and he also attaches it to the involuntary thought (or involuntary suggestion) (khāṭir (pl. khawāṭir)) (Al-Ghazālī, 2013). Based on this wider use - and as one can apprehend from al-

8 It is noteworthy that al-Ghazālī, in his description of many qualities, considers that the quality consists of three parts (the knowledge, state of heart, the following inward and outward deeds). From his elucidation of the qualities of thankfulness and repentance, he determines that these three mentioned parts in the two qualities represent the meanings of these qualities in the complete sense (Al-Ghazālī, 2013). So one may generalize this result to the qualities that involve these three parts. On the other hand -as got from al-Ghazālī (2013)- the quality of heart in essence in al-Ghazālī's conception has the meaning explained in the text above (Al-Ghazālī, 2013), and accordingly this essential meaning is that which the study will adopt. And from the aspect of forming the quality, this adopted meaning of the quality of heart is considered -as pointed out by al-Ghazālī (2013) in more than one place- the heart's state that comes from a certain knowledge and before the deeds.

9 As received from al-Ghazālī (2013), one example of this emotion is a sort of joy that is felt in the quality of pride (kibr) (p. 1251). Another example is the joy in Allāh that exists with the appearance of humility (tawāḍuʿ) in the quality of thanking Him (p. 1416). Concerning these specific emotions that accompany the experience of the qualities of heart (such as the just mentioned joys), they are supposed to come with the qualities. So these emotions are not supposed to precede the qualities, and this is different -for instance- from what al-Ghazālī (2013) mentions about the hatred as a cause of the quality of envy (p. 1084). Also, there is one worth mentioning point about the quality of thankfulness that al-Ghazālī states. It is that just knowing the blessing as from God is considered thankfulness to Him (Al-Ghazālī, 2013) even without experiencing the emotion of joy- just referred to. Although this mentioned case of the quality of thankfulness is not following the common track in al-Ghazālī's conception, as has been explained above, its benefit may be in noticing the broad space that the quality of heart may bear in some conditions.
Ghazālī (2013) - generally, the knowing (including the knowing which results from adopting the reflection \((\textit{al-fikr})\)) is regarded as a state of heart. However, it is observed that, in his meticulous analysis concerning self-purification, al-Ghazālī distinguishes in many times between the knowledge - under names that include "knowledge" or "conviction \((\textit{s})\)" or "involuntary thought \((\textit{s})\)" - on one hand and the heart's state that comes or changes after having the knowing on the other hand (Al-Ghazālī, 2013). So this differentiation should be taken into consideration in its place otherwise it can be expected that the term "state of heart" will be used throughout the study more generally to express not only the quality of heart or the emotion but also the involuntary thought or any other knowing or even any other experience of the heart. Some of these heart's states come involuntarily. One understands this broad dimension of the state of heart based on signs from al-Ghazālī's book - among which are the evidences mentioned in this paragraph - that render the term "state of heart" can be considered to be used in a general sense to mean anything that becomes the heart's characteristic even if it takes a short time.\(^{10}\)

It is important to clarify that it is normal for the heart to have more than one state at a time. In this sense - for instance - within the chapter "Marvels of the Heart", al-Ghazālī (2013) points out that the heart can have two things at the same time (p. 903).

This study does not intend to achieve its main objective only. In addition, there are two secondary objectives.

The first secondary objective is to highlight and interpret a considerable part of al-Ghazālī's psychological insights from which many are closely relevant to the purification of self. This comes under the framework of the Islamic perspective of psychology.\(^{11}\)

The Islamic perspective of psychology is distinguished by mixing the revealed knowledge and intellectual knowledge as well as mixing between the body and spirit in

\(^{10}\) This conceptualization of the term "state of heart" does not care here about the common differentiation between the state \((\textit{al-\text{hāl}})\) in the case of a fleeting quality and the station \((\textit{al-maqām})\) that denotes the constant version of the same quality, over one's path of self-purification. In other words, as used in this study, the state of heart in the case of its referring to a quality of heart can express either a fleeting state or stable station.

\(^{11}\) In a simple way, the Islamic perspective of psychology is the study of the human self in terms of the cognitive and behavioral aspects with the adoption of the Islamic principles in all the different stages, beginning from the conceptions to applications (Tawfīq, 2012; Abdul Razak, 2012). It benefits from the available studies in the contemporary psychology and adopts its relevant, factual views that necessarily face no contradiction with the Islamic vision of the human being. Under the Islamic perspective of psychology, the physiological, social, and spiritual factors are all included in dealing with the psychological disorder aspects, including its causes and therapies. So this Islamic vision for the psychological disorder is not a closed one. On the other hand, its purpose is to ward off all the disorders using the available ways (Tawfīq, 2012).
understanding the human nature. This perspective is needed as some of the ideas in the current field of psychology\textsuperscript{12}, including the idea about the human nature, are not compatible with the Islamic principles.\textsuperscript{13} The Islamic perspective of psychology aims at helping the study of psychology by freeing it from the partial study of the human being and through adding knowledge based on the absolute truth of the revelation (Tawfīq, 2012).

This perspective requires the understanding of the Qur’ān and the Sunnah. Besides, identifying the Islamic heritage of the psychological studies and benefitting from its contributions come under the historical rooting for the Islamic perspective of psychology. It has been observed that many of the psychological theories and therapies in our days were already reached by early Muslim scholars (Tawfīq, 2012; Haque, 2004).

In general, Islamic principles are the base of the psychological contributions of the former Muslim scholars (Haque, 2004). However, these views are considered their understanding of these principles. In this way, there is a part of these views that succeeded in the true grasp of the Qur’ān and Sunnah, and hence it is coping with the psychological truth. On the other hand, the other views are open for testing and research. Some of them can represent a true advancement in their time while some can be wrong and are then rendered rejected (Tawfīq, 2012; Haque, 2004).

The objective in this study is not to provide a historical comparison or prove antecedence of a certain view. Also, the objective here is not to compare al-Ghazālī’s psychological insights with any similar contributions. Nevertheless, sometimes, there will be some references to contemporary related psychological opinions in order to document some sort of connection between the ideas.

\textsuperscript{12} See Haque (2004) to know about some of the shortcomings of the mainstream psychology in the light of the criticisms made by some western psychologists.

\textsuperscript{13} Also, the Islamic perspective of psychology is more apt to the Muslim persons who need psychological help. One cause of this is the strong relationship between the psychological treatment and the values of the patient. This even relates to the stage of judgement. As an illustration, based on the adopted values, one of the triggering causes of anger can exist in a certain population, differently from another population, and hence the judgement of whether this feeling of anger is deviated or not differs between these two populations. Moreover, the Islamic perspective of psychology is required due to the necessity that the field of psychology has connection with the problems concerning the Muslim people and societies in order that it does not turn into a theoretical aspect only (Tawfīq, 2012; Haque, 2004). Furthermore, the idea of the inclusion of religious ideas in the psychological therapy, as one of the possible adopted ways in this perspective, can affect the Muslim patients in a positive way (Keshavarzi and Haque, 2013).
The second secondary objective of this study is spotting the light on some educational views and insights of al-Ghazālī. These insights are related to the education of adults and children. Although his views in educating the adults are given in a religious context, they can be benefitted from generally in other fields of education, as will be seen in chapter three of the study.

The care about the psychological and educational insights of al-Ghazālī is because both branches of psychology and education with the true vision can lead to more closeness to Allāh in addition to serving the people. Given the many studies in the literature that prove the role of faith and leading a spiritual life in achieving psychological health and even physical health, it is important to emphasize that al-Ghazālī's motive of purifying the self is religious. Al-Ghazālī (2013) aims at acquiring Allāh's pleasure, strong knowledge of Him, closeness to Him, and happiness in the hereafter. This does not contradict that he points out in his book that obeying Allāh renders one intimate with the conversation to Him, and as we will see, he proves that knowing God leads to the happiest state in the worldly life (Al-Ghazālī, 2013). This same way of understanding can be applied in al-Ghazālī's care about the field of education, which helps both the learner and teacher on the way of God.

This study consists of three chapters. Chapter one will tackle the human nature in al-Ghazālī's perception. Chapter two exposes and analyzes his method in the purification of the self. Chapter three will investigate the outcomes of purifying the self at the personal level and part of the outcome at the society's level.
Chapter One

The Human Nature and the Purification of Self

To understand al-Ghazālī’s scheme of purifying the self well, it is helpful to get his conception of the nature of the human being. He believes that the spirit (rūḥ) or self (nafs) in the human being has a higher position than the body, for God attributes the spirit to Himself. Allāh says: "[So mention] when your Lord said to the angels: "Indeed, I am going to create a human being from clay. So when I have fashioned him and breathed into him of My [created] spirit, then you fall down prostrate to him"" (Qur’ān 38: 71-72, based on the translation by M. T. Al-Hilali & M. M. Khan and the translation by A. Assami with some change) (Al-Ghazālī, 2013).

In the chapter "Marvels of the Heart", al-Ghazālī renders the "spirit", the "self", and the "intellect" (ʿaql) having the same meaning of the spiritual entity which is called the "heart" (qalb). However, he clarifies another meaning for each of these three terms. As to the self, its other meaning is that which is a locus where all the blameworthy qualities of the person exist. This meaning refers to the self known as "the evil ordering self" (al-nafs al-ammārah bi-al-sūl). In explaining the human nature, one can observe that al-Ghazālī focuses on the characteristics of the heart and intellect (Al-Ghazālī, 2013). Apprehending this information helps in achieving the purification of the human being. So this chapter will tackle -based on al-Ghazālī's conception- the heart in section one and the intellect in section two.

Section One: The Heart

Beside al-Ghazālī's exposition of the heart as a spiritual entity, he does not forget to mention the physical heart-which is, according to him, the other meaning of the term "heart". He finds

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14 إِذْ قَالَ رَبُّكَ لِلْمَلََئِكَةِ إِنِّي مَوْلَىٰ لَيْلًا وَنِيَامًا أَمَامَكُمُ الْأَمِينُ، فَإِلَّا وَتُرُكُّنَ بِمَانِعٍ. (71) إِذَا سَلَّلَتْ تَحَاقُّنُهُ وَنَفْخَتْ فِيهِ مِن رَأْبِي فَقَعِيْلُهُ سَاجِدِينَ (72)

15 In addition, it is worth mentioning that al-Ghazālī points out in this context that the spiritual entity of the heart (which also, as come in the text, has the name of the self) can take -among its states- the evil ordering state. So in this way, the evil ordering description is used as a description of a state of the heart/self and it is also attached to one meaning of the self. Moreover, in the same context, al-Ghazālī finds that it is possible that the evil ordering state of the heart/self denotes the "evil ordering self" itself (Al-Ghazālī, 2013). It is noteworthy that in the literature of Islamic spirituality, there exists the distinction between the "heart" and "self", and the "self"- in this differentiation - is not confined to be the "evil ordering self". The details of this last topic are considered outside the concern throughout the current study. Within this study, when the term "evil ordering self" is mentioned, it will express the other meaning of the self, as explained by al-Ghazālī (2013). This self is that the human struggles against.

16 In this respect, it is worth mentioning that al-Ghazālī (2013) determines that his objective in his book is not speaking about the reality of the heart, but its characteristics only. He thinks that the disclosure of the subtlety of heart is not among the things that are permitted to be said.
that the non-sensory entity of the heart has a relationship with the physical heart, however, this relationship is not clear for most of the people (Al-Ghazālī, 2013). Al-Ghazālī describes the association of the spiritual heart with its physical counterpart as follows, "Its connection therewith resembles the connection of accidents with substances, of qualities with the things they qualify, of the user of a tool with the tool, or of that which occupies a place with the place" (Al-Ghazālī, 2010, p. 6). In another context, he clarifies that in its relationship with the body, the first relation of the spiritual heart is with the physical heart, and its connection with all the body happens through this physical heart. The physical heart can be considered a means for the spiritual heart (Al-Ghazālī, 2013, p. 860). It is interesting that in neurocardiology some research results prove more functions to the physical heart than being a pump, as will be highlighted later. In Iḥyā’ Ulūm al-Dīn, by the word "heart", al-Ghazālī (2013) intends the spiritual heart. And this study will follow the same course, and any speech about the physical heart will be clear in its context.

Al-Ghazālī defines the heart as a spiritual subtlety. To God it will return and its origin is from Him. It is so significant that it is the essence of the human being. This entity is not to be left without care, but it is right for one to understand its qualities and be an observer of it. Knowing the qualities of the heart is essential on the way of God (Al-Ghazālī, 2013). Al-Ghazālī says: If the human being knows [his heart], he knows himself. And if he knows himself, he knows his lord (Al-Ghazālī, 2013, p. 857). The heart is not isolated, but al-Ghazālī (2010) is convinced that it always receives influence from inside and outside.

In this section, the study will explain four main topics. They are the significant position of the heart, how the heart attains the knowledge, the interactions within the heart, and the manifest influences on it.

1.1. The Significance of the Heart

Why do we need to care about the heart? According to al-Ghazālī, the heart is characterized by knowing and realization. It has the potency to know the truth of everything. It is the locus of knowledge. It is the object where involuntary thoughts (khawāṭir) come. It can remember. It is a locus of belief, decision (qarār), resolve ('azm), intentions (nawāyā), and will (irādah). One can infer from al-Ghazālī's statements that the heart is also the locus of feelings like joy (Al-Ghazālī, 2013).

Al-Ghazālī clarifies that in the relationship with God, the heart is what knows Him. It is what is intended and spoken to. It can be reproached and punished. It can be sound or sick. It can face acceptance or veil. It is what becomes happy when it draws close to God and vice
versa. In the nature of the heart, it needs the relationship with God through knowing, loving, remembering and obeying Him, and subjecting all its tools in performing these jobs (Al-Ghazālī, 2013).

So al-Ghazālī believes that in reality, the heart is what obeys and disobeys God, and the deeds (al-a‘māl) of the bodily members are just its manifestations. However, the heart is affected by the deeds of the members too (Al-Ghazālī, 2013), as will be explained later in the current section.

When combining al-Ghazālī's belief that the spiritual heart has a relationship with the physical heart in some way with his beliefs about the characteristics of the heart, as has just been shown, this can be insightful in the view of some research in neurocardiology that gives a highlight for more functions for the physical heart than what may be expected from it. Armour's studies (as cited in Salem, 2007) find that the heart owns a sophisticated nervous system. This nervous system can work without the cranial brain in acquiring knowledge and feeling. It also has the ability of remembering and sensing. It can be considered a small brain. Also, from Armour's 2004 study (as cited in Salem, 2007), it is known that through many afferents the brain receives feeling sensations and other information from the heart. These afferents go into the brain and finally affect the cognitive operations like decision making. Moreover, in his book Evolution's End, Pearce (as cited in Badri, 2009) asserts that the deeds of the brain and body come after the acts of the physical heart. Badri (2009) states that one of the possible consequences of this is what Pearce (as cited in Badri, 2009) shows in his book about the fact that in many times, the actions of people with transplanted hearts largely become similar to the actions of the original owners of the heart. Also, Pearce gives an evidence establishing that the physical heart is directed by the higher authority of a spiritual "universal heart" (p. 52). He suggests that during a profound state of spiritual reflection, the person receives from his universal heart. Then this impact goes to his physical heart that is connected to his brain and affects the cognitive processes.

In some detail, al-Ghazālī clarifies the significance of the deeds of heart with reference to the jurisprudential aspect. In this respect, he asserts that one is responsible for the deeds of

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17 Al-Ghazālī (2013) exposes that the felicity in the closeness to God is the most suitable sort of felicity for the heart, for it is created for this felicity.

18 Here, al-Ghazālī uses the term "deeds of heart" to refer to the voluntary and involuntary deeds of heart (Al-Ghazālī, 2013). In this way of using the term, one gets that "deed (s) of heart (s)" is the same as the term "state (s) of heart (s)" in its broadest aspect clarified in the introduction. However, throughout the study, the term "deed (s) of heart (s)" is intended to be used in a way that expresses the person's voluntary deeds/states of heart.
his heart as long as these deeds are voluntary.\textsuperscript{19} And he gives some examples for the involuntary deeds. So he states that one is not responsible for the involuntary thoughts \textit{(al-khawāṭir)}. Also, the person is not responsible for the rousing of his desire \textit{(raghbah)} for a certain action after the involuntary thought as this rousing is not voluntary \cite{Al-Ghazâlî, 2013}.\textsuperscript{20}

Al-Ghazâlî argues that the heart is more worthy to be responsible in its voluntary deeds than the bodily members in their voluntary deeds because of its position as being the base. He demonstrates this through the Prophetic tradition in which the Prophet (peace and blessings be upon him) says that piety \textit{(taqwâ)} is here and refers to his chest. Also, al-Ghazâlî points out the Qur'ānic verse: "Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you. He has thus made them subject to you that ye may glorify Allāh for His guidance to you; and give good tidings to the doers of good" \cite{Qur'ān 22: 37, based on the translation by A. Y. Ali and the translation by A. Assami} \textsuperscript{21} \cite{Al-Ghazâlî, 2013, 2010}.

From this significance of the voluntary deeds of heart in the divine law, in addition to al-Ghazâlî's differentiation between the blameworthy and praiseworthy qualities of heart, he is also keen to give the seeker the limit of the obligation in many of these heart's qualities. For instance, he explains that the obligation on one to be free from the sin of envy \textit{(ḥasad)} is to hate this envy intellectually. This hatred in addition to abstaining from harming the envied one are the obligatory part on the envier. And in most circumstances, one cannot control more than this \cite{Al-Ghazâlî, 2013}. More examples will be apprehended from other contexts in the study.

Moreover, al-Ghazâlî illustrates that the same quality can have a different legal rule in each context. Here are two examples.

\textsuperscript{19} He says, "How could it be that man would go unpunished for the acts of his heart, such as pride . . . envy and all the malicious acts of the heart? Nay rather, \textit{the hearing, the sight, and the heart, about all of these [one] will be questioned} (17:36), that is, as much as is included in voluntary action. If the eye of a man were to fall involuntarily upon [a woman] other than a near relative whom he could not lawfully marry, he would not be blameworthy for it, but if he followed it with a second look, it would be punishable, for it would be done voluntarily. In this manner, the involuntary suggestions of the heart follow the same course" \cite[Al-Ghazâlî, 2010, p. 122]{Al-Ghazâlî, 2013}.

\textsuperscript{20} In this context, al-Ghazâlî \cite{2013} adds that after the desire may come the "conviction", which is the judgement in the heart that one should do this action. And this judgement may be voluntary sometimes and involuntary in other times, and this affects whether the person will be accountable for it or not. If a certain conviction to do a bad action is followed by the "intention" to do this action, one will get an evil deed due to this intention. But he would be rewarded with a good deed if he did not execute the bad action for the sake of God.

\textsuperscript{21} \begin{Arabic}لَن يَنَالَ اللَََّ لُحُومُهَا وَلََ دِمَاؤُهَا وَلََٰكِن يَنَالُهُ التَّقْوَىَٰ مِنكُ لَا فَوْقَهَا لَكُمْ كَذََٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَب ِرُوا اللَََّ عَلَىَٰ مَا هَدَاكُمْ وَبَش ِرِ الْمُحْسِنِينَ\end{Arabic}
First, concerning the quality of patience\textsuperscript{22}, al-Ghazālī says,

"Know that patience . . . is divided into what is obligatory (\textit{fard}), what is supererogatory (\textit{nafl}), what is disliked (\textit{makrūh}), and what is prohibited (\textit{muḥarram}). Therefore, patience is obligatory with regard to what is prohibited, and it is supererogatory with regard to what is abhorrent. One is forbidden to be patient with harm [that is] forbidden; for example, to have one's hand cut off. . . . As for patience that is abhorred, it is patience with harm that is abhorred by law. Let the law be the arbiter of patience . . . What is intended are specific kinds of patience" (Al-Ghazālī, 2011, pp. 31-32).

Second, al-Ghazālī states that the quality of loving the status (\textit{hub al-jāh})\textsuperscript{23} is blameworthy, but he clarifies that the blameworthiness in this quality is directed toward the love of the extra unneeded status.\textsuperscript{24} On the other hand, loving and seeking the needed status, which is the minimum part required to live with people, is not blameworthy. This part of status can be for the sake of God.\textsuperscript{25} This needed status is the status in the hearts of some specific people (like one's teacher, companion, and servant) beside the other people related to him.\textsuperscript{26}

As al-Ghazālī is so meticulous in giving the definitions of the qualities and the differences between them, we find here that he utilizes his scholarship as a jurist to also give

\textsuperscript{22}Al-Ghazālī (2013) defines patience as: the firmness of the motive of religion in opposing the motive of the [vain] passion (p. 1397). The word "motive" in this context is a suggested translation of the Arabic word "bā’ith". It is worth mentioning that beside this general definition of patience, al-Ghazālī (2013) gives detailed explanations of the kinds of patience. They can be checked in the chapter "Patience and Thankfulness".

\textsuperscript{23} The status (\textit{al-jāh}) is defined as: the ownership of the hearts and the power over them (Al-Ghazālī, 2013, p. 1187).

\textsuperscript{24} In this point, al-Ghazālī explains that although the love of the unneeded status (i.e., loving the status for its own sake) is blameworthy, the lover of this status is not considered a sinner as long as this love does not lead to a sin and one does not use acts of worship or prohibited means to get this sort of status. Al-Ghazālī also adds that being occupied with seeking a lot of status, even through a reason which is not performing acts of worship -though not prohibited- leads to harmful effects on one's religion. Differently, the wide status is not harmful when it comes to the person without seeking and when it does not produce one's grief in case it is swept away (Al-Ghazālī, 2013).

\textsuperscript{25} As one can get from al-Ghazālī (2013), the needed status is a means to attain one's protection from the harms and to achieve some needed benefits for him in the worldly life, and accordingly this status helps him be able to seek the knowledge and perform the righteous deeds. Based on this, this part of status can be for the sake of God if one has this intention.

\textsuperscript{26} To seek this needed part of status in the right manner, al-Ghazālī determines specific conditions, whose details are outside the focus of this context. They can be checked in the chapter entitled "Dispraising the Status and the Ostentation in Worshipping (Al-Riiyā"). Also, it is noteworthy concerning the matter of seeking the status that al-Ghazālī in one of the contexts concludes in a general way that seeking the status can take any of the three legal rules (permissible or praiseworthy or blameworthy) based on the person's purpose behind seeking this status (Al-Ghazālī, 2013). For better understanding, see the just referred to chapter that has more important details regarding this last point.
clear differentiations between the different contexts in which the legal rule of the quality changes. This accuracy and inclusion of different fields contribute in making his self-purification scheme a more complete one.

Furthermore, in the context of determining the limits of stinginess, al-Ghazālī clarifies that to be free from stinginess, there must be fulfillment of the obligatory part by the divine law and the obligatory part by the usage (al-ʿādah).27 So here he considers the role of the usage in determining the obligation concerning the quality. Al-Ghazālī also determines that the obligatory part by usage differs based on the differences in the persons and the states of persons. In this last sense, for instance, what is considered bad in the case of the rich person is not such a bad thing if one is poor (Al-Ghazālī, 2013).

These were some features of al-Ghazālī's jurisprudence in the qualities of heart. After finishing this part about the significance of the heart on one's way to Allāh, now we will transfer to study the various interactions of this spiritual entity.

1.2. The Heart and the Knowledge

Al-Ghazālī (2013) asserts that the heart is this spiritual entity that is able to receive knowledge. The heart is its residence. This potency of the heart is applicable to the different types of knowledge. The two big types are the religious knowledge and intellectual knowledge.28 Both types of knowledge are necessary for the heart and they are not contradictory to each other.29

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27 Al-Ghazālī (2013) defines the obligatory part by the usage as: leaving the annoyance and [leaving] the investigation in the trivial things (p. 1159). As al-Ghazālī (2013) elucidates, fulfilling this part makes one not blamed in the usage of people.

28 Al-Ghazālī (2013) clarifies that the religious knowledge is the knowledge coming through the Prophet (peace and blessings be upon him) in the Qurʾān and the Sunnah. The religious knowledge needs using the intellect in understanding it. As to the intellectual knowledge, it comes through the instinct of intellect. The classifications of the intellectual knowledge are the necessary innate type (such as knowing that the existence of a certain person must be in one place) and the acquired type. The acquired intellectual knowledge has two sorts: worldly knowledge (like medicine) and otherworldly knowledge (like the states of heart). It is worth mentioning that in another context, al-Ghazālī gives another classification of knowledge into the religious knowledge and the non-religious knowledge. And when he provides the detailed branches of the religious knowledge, he considers the "states of heart" as a branch of the religious knowledge.

29 Concerning the religious knowledge, it is indispensable in order for one to know the prescribed acts of worship. Practising these acts leads to cure the heart from its diseases (Al-Ghazālī, 2013).
According to al-Ghazālī (2013), the person in his life has two ways to gain the acquired intellectual knowledge. The first way is using the senses and learning from creations by evidences while the other way is through inspiration (Ilhām) into the heart.\(^{30}\)

Al-Ghazālī (2010) states that the way of senses involves an interaction between the senses and the "visible material world" (p. 60). He says, "Knowledge may possibly be conducted to the heart by means of the streams of the senses and the consideration of things observed until it is thus filled with knowledge" (Al-Ghazālī, 2010, p.57). Concerning the knowledge from inside the heart, al-Ghazālī (2010) points out that the heart receives knowledge from the unseen world ("ālim al-malakut), i.e., from "the Preserved Tablet\(^{31}\) and the world of angels" (p.60). He clarifies, "It is also possible to stop up these streams [from flowing into] it by solitude ... and averting the eyes from seeing, and then to resolve in the depths of the heart to purify it and remove from it the layers of veils until the fountain of knowledge bursts forth from within it" (Al-Ghazālī, 2010, p. 57).\(^{32}\) Although the hearts can have access to this way of knowledge, not all of them benefit from this access.

With the focus on realizing the divine truths, al-Ghazālī enumerates some reasons that any of them deprives the heart of knowing from inside (Al-Ghazālī, 2013).\(^{33}\) One of these reasons is outside of the hands as it is related to the age. The child's heart is still deficient so it does not attain the information. In the other four reasons, one can have interference. The first of these four reasons is the pollution of the heart with the acts of disobedience. This makes the heart not liable to see the truth. The second reason is the looking of the heart into a wrong direction which is not the direction of one's desired truth. This means that it is possible that even the pure heart of the righteous person does not attain the knowledge of the divine truths because he does not seek this knowledge and does not reflect in this field. Instead, other things, like his livelihood matters or even the worship acts of the bodily members, may make him fully

\(^{30}\) Al-Ghazālī also refers to the learning through the experiences in life (Al-Ghazālī, 2013). And this way of learning can be considered under the way of learning through the senses.

\(^{31}\) Al-Ghazālī clarifies that the Preserved Tablet is "engraved with all that God has decreed until the day of resurrection" (Al-Ghazālī, 2010, p. 52).

\(^{32}\) Al-Ghazālī (2010) elucidates more this special way to the knowledge by referring to the "wonders of dream-visions (ru'yā)" (p.60) through which one, while sleeping, knows events in the past and the future. This is an evidence that the heart receives knowledge from another door other than the senses (Al-Ghazālī, 2010). Another point can be seen here. It is the possibility that some of the knowledge from inside the heart comes without the person's reflection to get this knowledge. One evidence is that through some dream-visions some knowledge can come about some events even without the thinking about the topics of these events.

\(^{33}\) Al-Ghazālī (2010) considers these reasons as "a veil that hangs down between the mirror of the heart and the Preserved Tablet (al-lawh al-maṭfūẓ)" (p. 52).
busy. As to the third reason, al-Ghazālī argues that there can be a veil even if the righteous person is directed toward thinking of one of the truths. And this is because of imitating some belief from his childhood with acceptance. And these imitated beliefs in the heart prevent it from seeing the truths (Al-Ghazālī, 2010, 2013). Here, al-Ghazālī calls one to be open and have receptivity to more knowledge than what he already knows. For, as an example, one believer may have some certain information about God and the human nature and this information may be deficient and require completion or even correction, but he may wrongly think that he has all the truth that can be attained. For the fourth reason, al-Ghazālī (2010) explains that it is the "ignorance of the direction from which the knowledge of the thing sought must be obtained. For the seeker after knowledge cannot obtain knowledge of that which is unknown except by recalling the knowledge that is related to what he desires, so that when he recalls it within himself in a special order . . . he will then have found the direction of the thing sought" (p. 38).34 When this happens, the truth that he desires becomes manifest in the heart (Al-Ghazālī, 2010, 2013).

Al-Ghazālī presents that the view of the people of reflection is that the person needs first to follow the normal ways of seeking knowledge from the scholars in order to understand their knowledge. This is because purifying the self through acquiring the true knowledge in the beginning protects the person from the wrong imaginations. And after this, striving (mujāhadah)35 can be a reason to acquire, through the inspiration, more knowledge that was not reached by the scholars before36 (Al-Ghazālī, 2013).

However, the communication of the heart does not stop at the level of receiving knowledge. By way of illustration, according to al-Ghazālī, the heart can experience more perceptions in the form of involuntary thoughts from which some are good and some are bad. These and other meanings will come in the following parts.

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34 Al-Ghazālī (2013) mentions that in the language of the scholars, the ordering of this relevant knowledge in a special order is known as "the ways of reflection" (ṭuruq al-iʿtibār) (p. 870).
35 The "striving" is very important in al-Ghazālī's scheme of purifying the self (Al-Ghazālī, 2013). The next chapter provides an explanation of this concept (pp. 65-70).
36 It is noteworthy that one has to make sure that the inspiration that comes to him is right in the sense of its following of the Qurʾān and Sunnah.
1.3. Interactions Within the Heart

Al-Ghazâlî shows that the heart is affected through the gates of the five senses that are considered a door for the involuntary thoughts. This is only a part of the effects on the heart. From al-Ghazâlî’s exposition, one can understand that there are interactions within the heart itself. Regarding one aspect of these interactions, al-Ghazâlî states that the heart is affected through the hidden gates of imagination (Khayâl), anger (ghadab), appetence (shahwah) (Al-Ghazâlî, 2013), and the “characteristics that are made up from the temperament of man” (Al-Ghazâlî, 2010, p. 77).

As to the characteristics or qualities of the human being, either positive or negative, they have a role in determining what occurs in the person’s heart. And if these qualities are bad and we look at one important starting point to the disposal of them, it will be one’s refusal of the wrong thoughts and adoption of the right ones. This was just an introductory slice of the interactions within the human heart, as understood from al-Ghazâlî’s book. Now, through looking at the broad picture, to apprehend these interactions, the study classifies them in the framework of studying two pivots: particularly the involuntary thoughts and more inclusively the other various states of heart.

1.3.1. Involuntary Thoughts

According to al-Ghazâlî, the khawâfir coming to the heart in their narrow meaning are those objects that can be translated as “involuntary thoughts” or “involuntary suggestions”. The involuntary thoughts could be considered the most significant influence on the heart for him. What are the kinds of these thoughts? He states that the involuntary thoughts consist of the new thoughts (al-afkâr) and the remembered thoughts (al-adhkâr). He classifies the types of the involuntary thoughts based on their sources into two types. The good thought is called an...
inspiration (iḥām), suggested by the angel (malak), and calls to good in the sense of drawing one closer to God in the hereafter. The bad thought is called a whispering (wiswās), suggested by the devil (shayṭān), and calls to evil in the sense of retarding one from succeeding in the hereafter. The heart can accept the angel's inspiration by God's grace (tawfīq) and accept Satan's whispering by letting down (khidhlān) (Al-Ghazālī, 2010, 2013).

These thoughts constitute one of the most essential parts in al-Ghazālī's conception of the human nature. One cause of this is his clarification that the movement of the desire and the will come as a result of a certain involuntary thought and then the actions of the bodily members may accordingly follow (Al-Ghazālī, 2013). So the involuntary thought is an essential starting point.

From the other way, al-Ghazālī (2013) believes that the pattern of the person's involuntary thoughts is influenced by his appetite. This comes in his clarification that during the prayer, one's appetences cause his involuntary thoughts.

Broadly speaking, it is very important what al-Ghazālī clarifies (2013) that there is a strong connection between the type of the involuntary thoughts (good or bad) and the type of the person's qualities. One's qualities are among the gateways to these thoughts.

1.3.1.1. Involuntary Thoughts and Qualities of the Heart

Al-Ghazālī shows that whether the heart will be a place for the involuntary thoughts of angel or Satan, and the other type of involuntary thoughts comes only in a stealthy manner, depends on whether one abstains from or obeys the vain passion (hawā), which leads to blameworthy qualities⁴⁰ (Al-Ghazālī, 2010, 2013). This means that the person has control on the type of the thoughts that come to him through managing his qualities (Tawfīq, 2012).

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⁴⁰ When the term "hawā" (or passion) is used in the negative sense, it means the passion whose following leads the person to violate the divine law. The Qur'ān says: "But as for he who feared the position of his Lord and prevented the self from the passion. Then indeed, Paradise will be [his] refuge" (Qur'ān 79: 40-41, based on the translation by A. Assami and the translation by A. Y. Ali with some change). For al-Ghazālī (2013), the negative passion sometimes has a broader meaning than the mentioned definition. To explain this, some things should be clarified. In one of the contexts, al-Ghazālī points out that in the way of curing the heart, one is advised to not follow all what the self has a passion for. And he explains in another place that the passion of the self refers to the portions (al-huzūz) that the self has in the worldly life while they are not needed for the sake of one's afterlife. Therefore, one sees that the passion in the negative sense, according to al-Ghazālī, includes -beside the passion in its previously referred to definition- the passion for those permissible actions (which have no reward nor punishment) that are more than the person's needs (meaning -according to al-Ghazālī- that these permissible actions are merely desired for the sake of enjoyment, not for the sake of God's pleasure) (Al-Ghazālī, 2013).
Regarding the blameworthy qualities of the human being, which are considered Satan's entrances to the heart, Al-Ghazālī gives some examples (Al-Ghazālī, 2010). As Al-Ghazālī (2010) enumerates, these blameworthy qualities include "stinginess and the fear of poverty" (p. 97), "haste, and giving up steadfastness in affairs"\(^{41}\) (p. 95), "sectarian and partisan prejudices \((al-ta'asqub li-l-madhāhib wa-l-ahwā')\)" (p. 98) and grudge \((hiqād)\) against opponents\(^{42}\) and "looking upon them contumgrily and disdainfully" (p. 98), in addition to "the love of adornment in furnishings, apparel, and [one's] house" (p. 94). Some other blameworthy qualities, mentioned by Al-Ghazālī, are the envy as well as the hoping and desire for people's pleasure. This last quality leads to have the ostentation in worshipping \((al-riiyā')\)\(^{43}\), beside other bad qualities, in order to acquire the love of a certain person (Al-Ghazālī, 2010, 2013).

These were some of the entrances through which Satan finds a way to whisper to one's heart. Now, it is important to highlight Al-Ghazālī's exposition of the types of Satan's whispers.

**1.3.1.2. Types of Satan's Whisperings**

Al-Ghazālī clarifies that the involuntary thoughts coming from Satan are not one type. He gives three of their types (Al-Ghazālī, 2010), which are all, by definition, negative.

About the first type of these whisperings, he says, "The first is clothed with truth to a degree, for Satan may be garbed with truth . . ." (Al-Ghazālī, 2010, p. 126). This type of whisperings can include a whisper such as the big difficulty of resisting the obedience to the

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\(^{41}\)Al-Ghazālī explains that this blameworthy quality is harmful because before doing the deeds one needs to contemplate and take time in order to gain the necessary insight. In haste, the person may absorb the evil of Satan without realization (Al-Ghazālī, 2010, 2013).

\(^{42}\)Grudge is an established state of a repressed anger inside one's heart because in a certain situation he was instantaneously unable to take revenge. This grudge includes a continuity of hating the person against whom the grudge exists (Al-Ghazālī, 2013).

\(^{43}\)Ostentation in worshipping means to use the worship of Allāh as a means to gain a status \((jāh)\) among the people (Al-Ghazālī, 2013).
appetences leading to commit sins\textsuperscript{44} for the whole lifetime, and this thought is driven out by the knowledge of faith (Al-Ghazālī, 2010, 2013). Al-Ghazālī explains this knowledge as follows, "So if the man remembers the promise and threat of God, the Exalted, and renews his faith and certainty, then Satan hides himself and flees. For he cannot say that the Fire is easier to bear than resisting acts of disobedience, nor can he say that disobedience does not lead to the Fire, because his faith in the Book of God... prevents him from that, and thus his evil whisperings are cut off" (Al-Ghazālī, 2010, p. 126). As a psychological insight, here al-Ghazālī calls to respond to this type of the negative thought by bringing relevant knowledge that leads to nullify the argument of the negative thought.

As to the second type of Satan's whisperings, al-Ghazālī (2010) describes it as "that which moves and stirs up appetite..." (p.126). The psychological insight here is that the evil or negative thought may come to directly move a negative emotion. And according to al-Ghazālī (2010), the kind of effect of this second type of Satan's whisperings and the level of effort in averting them differ based on one's degree of the confirmation of the knowledge that this act, prompted by Satan, is a sin. In this sense, al-Ghazālī says, "If he knows it assuredly, Satan withdraws from the stirring-up, which results in moving appetite, but does not withdraw from stirring-up per se. But if it is of the suspicious sort, it may continue to exert its influence in such a way as to call for a struggle in warding it off. Thus the evil suggestion exists, but is warded off and does not gain the victory" (Al-Ghazālī, 2010, p. 127). The psychological point in this idea is that knowledge is not the only factor that affects warding off some kinds of negative thoughts, but also there is a role of one's confirmation of the knowledge in affecting the pattern and the impact of these thoughts.

In the meaning of experiencing a negative desire or inclination after the whispering, it is beneficial to mention the case that relates to the desire or inclination for the sin of ostentation in worshipping (rriiyā') and that provides an aspect of al-Ghazālī's understanding of the sequence of interactions inside the heart. He says: And the [evil] involuntary thoughts which are the knowledge (al-‘ulūm), recollections, and imagininations of the causes agitating ostentation in worshipping are from Satan. And the desire and inclination [for ostentation in worshipping] after these [evil] involuntary thoughts are from the self. And hatred is from the faith and from

\textsuperscript{44} The appetite leading to commit a sin can have two types. One type is the appetite for a sinful action itself so obeying this appetite makes one do an act of disobedience. The other type is the appetite for a lawful thing whose achievement in a certain way makes one commit a sin. For example, one wants much money (a lawful thing), but he takes a bribe to gain this money. So here, his appetite for a lot of money leads him to disobey God by getting the bribe.
the effects of intellect (Al-Ghazālī, 2013, p. 1219). Al-Ghazālī does not blame one for experiencing the inclination of the self after the evil thought, for it is involuntary. But he is against liking and accepting this inclination and considers that the maximum thing in the servant's role is to hate this inclination (Al-Ghazālī, 2013). As seen, al-Ghazālī here puts a responsibility on the person regarding his attitude toward the negative inclination.

Concerning the third type of Satan's whisperings, al-Ghazālī (2010) describes it as "that which comes only from involuntary thoughts and recollecting past states; for example, thinking about something other than prayer . . ." (p. 127). Al-Ghazālī states that warding off this type of whisperings can be conceivable. He clarifies that if, for instance, the love for a person or fearing an enemy can totally overwhelm the human heart and occupy the thinking, so the strong faith in God and the hereafter and subsequently the fear of the Fire and the desire for the Paradise should have a greater effect on the person in this respect. But the weak level of faith is what makes this effect small. On the other hand, if the believer's heart is dominated by the love, his prayer can be freed from these whisperings (Al-Ghazālī, 2010, 2013). So controlling this third type of whisperings occurs through controlling the dominating state of heart. And according to al-Ghazālī (2013), the change in the dominant state of heart happens by acquiring the relevant knowing in addition to its effectuality.

This was al-Ghazālī's classification of Satan's whisperings that are all evil. In general, al-Ghazālī (2013) gives an admonition of being keen to dismiss the first evil involuntary thought so that all the subsequent consequences can stop (Al-Ghazālī, 2013). As observed, to act against all the three types of Satan's promptings, the person is required to adopt relevant and right knowledge in each type.

1.3.2. Relations Between the States of Heart

Beside the matter of the involuntary thoughts and the heart, one can observe that al-Ghazālī reveals that the heart involves more relationships between its states. These relations could be articulated into three aspects.

First, some useful observations can be reached concerning the connection between the person's qualities. Knowing these connections helps one in the purification of his self.

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45 He says: The substance of evil should be cut off from its first source, which is the involuntary thought, for all that comes after follows it (Al-Ghazālī, 2013, p. 1768).

46 The states of heart studied in this point exclude the "involuntary thoughts", for, as shown, they received an independent title.
Al-Ghazālī finds that the blameworthy qualities of the heart produce more of them. He says: The blameworthy qualities are inseparable and some of them inevitably produce the other (Al-Ghazālī, 2013, p. 1251). Here are some instances. The pride is associated in the person with being characterized by the qualities of grudge, blameworthy type of anger\(^{47}\), envy, and disdain for people. Also, the quality of pride (kiibr) is caused by self-admiration ('ujb). One final example is, the person's grudge leads him to get the quality of envy (Al-Ghazālī, 2013).\(^8\) Getting the sense of the relationship between the blameworthy qualities, one can understand al-Ghazālī's advice for caring about the abandonment of ten specific blameworthy qualities of heart, including pride and envy, as considered the sources of all other blameworthy qualities (Al-Ghazālī, 2013, p. 1802). This is an important distinction, for in this way the heart can be cured directly from some diseases as a result of curing their original causes (Tawfiq, 2012).

Beside the value of this approach in accelerating one's purification of the self, this approach also helps the person cure his diseases of heart with less effort.\(^9\)

For al-Ghazālī, there is also a relationship between the qualities of heart when these qualities are praiseworthy (Al-Ghazālī, 2013). The relationship between praiseworthy qualities takes a sequential or concomitant or proportional form.

The sequential form appears when al-Ghazālī shows some sort of organization of the qualities in the way of the purifying the self. For instance, he states the precedence of the

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\(^{47}\) According to al-Ghazālī, the blameworthy type of anger is the excessive anger leading the person to violate the divine law and the intellect. However, not every anger is blameworthy. For instance, as one can get from al-Ghazālī, it is praiseworthy for the one inclining to the low desires to feel angry at himself so that he can begin the purification of the self. The rule, as al-Ghazālī states, is that the praiseworthy type of anger is the anger that is restricted by the divine law and the intellect (Al-Ghazālī, 2013).

\(^{48}\) In addition, al-Ghazālī (2013) mentions that the pride has a relationship with the tongue mistakes of lying and backbiting (ghaybah). For clarification, according to al-Ghazālī, backbiting is defined as follows: to mention your brother by what he hates if he is informed with whether you mention him with a deficiency in his body or his lineage or his character or his deed or his religion or his worldly life or even his garments, his house, and his means of transportation (Al-Ghazālī, 2013, p. 1028). It is worth mentioning that al-Ghazālī gives the specific cases in which backbiting is permissible. This again - as shown before- gives a highlight of al-Ghazālī’s care about the jurisprudential aspect in addition to his care to present an inclusive view.

\(^{49}\) Not only blameworthy qualities have connection with each other -as explained above in the text- but also one can understand from al-Ghazālī (2013) that there is a possibility that a blameworthy quality becomes an obstacle in front of attaining some praiseworthy qualities. In this sense, he clarifies that the quality of pride prevents from humility (tawādu'), repressing the fury (każm al-ghayz), and loving for believers what one loves for himself.
qualities of fear of God and hope in Him and His reward (rajā’ fi Allāh wa-thawābih)\textsuperscript{50} to the quality of patience (Al-Ghazālī, 2013, p. 1510). In addition, he considers that the quality of putting trust on Allāh (al-tawakkul) is necessary to attain the quality of asceticism (zuhd) (Al-Ghazālī, 2013).

The concomitant form is like al-Ghazālī’s elucidation of the concomitance between fear of Allāh and hope in Him, for the person fears the loss of the one whom he loves and hopes in. This is relevant even if sometimes fear or hope fills the heart without the other or has more share than the other. As another instance, al-Ghazālī clarifies that regarding the desirable things such as health and money, the quality of thankfulness at the same time constitutes the quality of patience. As one manifestation, in both qualities, the person obeys God’s commands in handling the blessings. So one uses his body in helping creatures, and he spends in charity from his money. And this applies with regard to all one’s blessings (Al-Ghazālī, 2013).

Moreover, some qualities of heart have a proportionate connection. In his speech about the prayer, al-Ghazālī clarifies that there is a proportionate relation between the humble submission (al-khushū’) of one’s heart and the amount of certainty in this heart. Also, the strength of the qualities of glorification of God, fear of Him, and hope in Him moves proportionally with the strength of certainty (Al-Ghazālī, 2013).\textsuperscript{51}

As a psychological conclusion in this aspect, there are patterns of natural connections that are articulated when qualities belong to the same sort, whether it is praiseworthy or blameworthy. These discussed connections suggest that the person automatically gets more of the same type of qualities that he already adopts.

Second, based on al-Ghazālī’s exposition, one observes some connections concerning three states of heart (which are love, happiness, and concern (hemmah)). First, according to al-Ghazālī (2013), there is an accompaniment between love and happiness in the sense that the object of love can be the object leading to happiness. This appears in his linking between the love of the present world with having joy in it. Also, for al-Ghazālī, there is an essential role of happiness in affecting the person’s concern. The thing that makes one happy occupies his concern (p. 191). Bringing these views together, one can find that if the person orients his love

\textsuperscript{50} Al-Ghazālī defines the quality of hope (rajā’) as follows: the waiting for a beloved thing whose all its causes entering under the choice of the servant are available. And nothing remains except what is not entering under his choice. And this [which remains] is the bounty of Allāh (the Exalted) in turning away the breakers and spoilers (Al-Ghazālī, 2013, p. 1482).

\textsuperscript{51} Again, in the case of the praiseworthy qualities, al-Ghazālī enumerates ten of these qualities that the seeker of the hereafter should care about seeing whether he has them or not on a daily basis (Al-Ghazālī, 2013, p. 1802).
in the right and positive direction, he can accordingly control his concern in the same direction.\footnote{In a related respect, al-Ghazālī, in the context of the prayer, assures the importance of directing one's concern for the prayer during practising it. And he mentions that this concern is directed based on knowledge and strengthening the faith. The knowledge in this case includes the preference of hereafter to the present world and the importance of the prayer for the success in the hereafter (Al-Ghazālī, 2013).}

**Third,** one can see that al-Ghazālī is of a view that when there is no compatibility between the quality of heart and the external state, the heart has the "will" to direct its quality. This is elucidated while al-Ghazālī speaks about the degrees of truthfulness (ṣīdāq). In this subject, he mentions a degree called "truthfulness in deeds". This degree of truthfulness means having conformity between the manifest deed and the hidden quality. The lack of this kind of truthfulness is exemplified, for instance, in a person who appears that he has sedateness (waqār) while his inward state is not characterized by this sedateness. In this situation, al-Ghazālī calls one to not abandoning the good manifest deed. On the other hand, he asks one for pushing his hidden state to become in agreement with the outward deed and hence this kind of truthfulness is achieved. This pushing of the state of the heart is possible. As another illustration in this respect, al-Ghazālī considers that in the prayer, the heart can be directed to cope with the speech and the deeds of the bodily members through bringing suitable qualities. So one can bring the apt qualities to the heart while reciting the verses of the opening chapter (Ṣūrah al-Fātihah) in prayer. Al-Ghazālī illustrates that when saying "The Entirely Merciful, the Especially Merciful" (Qur'ān 1: 3, translated by A. Assamī)\footnote{الرَّحْمَٰنِ الرَّحِيمِ}, one should bring the manifestations of God's gentleness in his heart in order to have hope (rajā'). And when saying "Master of the Day of Judgment" Qur'ān 1: 4, translated by A. Y. Ali\footnote{مَالِكِ يَوْمِ الدِّينِ}, one of the qualities of heart to adopt is to glorify God due to His absolute kingdom (Al-Ghazālī, 2013). Beside the psychological benefit of the power of directing the quality of heart, there is another related psychological insight. It is, if there are specific emotions coming in the experience of a certain quality of heart, the potentiality of directing the quality of heart suggests that the person's emotions can be accordingly controlled. This implies that one can do something with regard to guiding his emotions in a beneficial way for him. Also, from the just mentioned illustrations regarding the prayer, it is clear that bringing certain qualities to the heart is somehow related to having the necessary relevant knowledge. In general, this idea of connection between the knowledge and
state of heart is highly important in al-Ghazālī's scheme of purifying the self, as will be seen more later.

From the previous three aspects, one can think of the heart as a spiritual entity in which there is a possibility of both automatic effects as well as deliberate effects (that are through the will). This was the final idea in al-Ghazālī's exposition of the interactions within the heart. Now, we will explore his perception of the heart in its relationship to the manifest influences.

1.4. Relationship Between the Heart and Manifest Influences

Al-Ghazālī's conception of the different manifest influences on the heart can be categorized into two aspects. First, the heart is influenced by the surrounding environment of the person, in the broad sense, including the parents and the companions. Second, there is an influence of one's manifest (or external) actions on his heart (Al-Ghazālī, 2013). This part will only focus on the relationship between the heart and the deeds of the bodily members.

In al-Ghazālī's exposition, there is what one can call the nature based mutual relationship between the heart and the members of the body. So one feels pain when a certain member of the body is exposed to a surgery, and on the other hand the members of the body are liable to be affected negatively if the heart realizes the calamity that a beloved person dies (Al-Ghazālī, 2013, p. 1731). In the specific context of the person's qualities, the mutual relationship between the heart and the bodily members is formed in two ways: the impact of one's deliberate deeds of the bodily members on the qualities of his heart and the effect of one's chosen qualities on the bodily members in their deeds. Al-Ghazālī also clarifies one way of this relationship in a systematic manner, meaning that practising the members' deeds required by the praiseworthy qualities for a period of time will lead the heart to be characterized by these qualities and the heart will then affect the bodily members that consequently follow these qualities of heart in a natural manner (Al-Ghazālī, 2013). Explaining the two-way relationship between both the bodily members and the heart in a deliberate sense throughout the next two points will be sufficient for the reader to accordingly understand the systematic form of this relationship.

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55 One can get, from al-Ghazālī, a classification of one's manifest actions. They can be related to his whole body (such as the residence in a certain place) or his wealth (such as spending or not spending) or can be confined to a certain member or members of the body (such as fasting from eating and sex). Among the person's manifest actions are the manifest acts of obedience in the Islamic law (such as prayer, fasting, and pilgrimage). According to al-Ghazālī, the manifest acts of obedience have an impact on the heart (Al-Ghazālī, 2013), as will be detailed in the next chapter.
1.4.1. Impact of the Deeds of Bodily Members on the States of Heart

The deeds of the members can be in the form of doing an action or in the form of abstaining from a certain action. And both forms can change the state of the heart. Here are some illustrations.

There is an impact of the deed of the eye on the heart. In the context of explaining how to bring patience against the sexual appetence, one of al-Ghazālī’s recommendations is to stop the factor that directly stirs this appetence. This factor is the looking at the object of desire (Al-Ghazālī, 2011, 2013). About the impact of the looking, he comments: The looking moves the heart and the heart moves the appetence (Al-Ghazālī, 2013, p. 1408). In this respect, one sees that the deed(s) of the bodily member(s) can affect one's heart in stirring a certain appetence, in a way that can lead for engaging in a particular outward behavior.

As to the impact of the deeds of the tongue on the heart, al-Ghazālī explains that in bowing (ruku’), glorifying God by tongue can be sought by the person in order to render some states of heart firm. In this context, these states include feeling the highness of God and one’s abasement relative to God’s might (Al-Ghazālī, 2013). Psychologically, here al-Ghazālī refers to the benefit of saying the relevant words in fixing a certain praiseworthy state of heart. Al-Ghazālī (2013) adds that through the person's repeating of the remembrance (al-Dhikr) that involves the glorification of God on his heart, these just mentioned praiseworthy states of heart become sure and confirmed (Al-Ghazālī, 2013). Here, he makes the heart as a listener that one repeats the remembrance on it. This allusion suggests the importance that the positive words are encountered with a focusing open receptive heart in order to gain the confirmation of its required state.57

In addition, the state of the heart can be affected as a result of changing the position of a set of bodily members. In curing the excessive anger after its outburst to not lead to violate the divine law and the intellect, al-Ghazālī mentions the Prophetic recommendation of taking a seat if one is standing up and lying if one is sitting down. According to al-Ghazālī, through this deed, one has stillness in sitting and lying and the movement stops. Stopping the movement

56 The remembrance that has the glorification of God is like saying "Glory be to my Lord Almighty" (subḥān Rabbī al-‘azīm).
57 As another instance, to cure the excessive anger to not use it in adopting a blameworthy action, one of the Prophetic recommendations that al-Ghazālī (2013) states is verbally saying "I seek refuge with Allāh from Satan the accursed". In psychological terms, without confining this saying to the particular disease of anger, Keshavarzi and Haque (2013) think that saying these words are considered a "self-talk", which works on warding off the negative experienced thought.
leads to stop the heat that is behind the anger (Al-Ghazālī, 2013). Psychologically, according to Tawfīq (2012), these deeds of the members will help in not disturbing the process of forgetting the emotional imbalance. This occurs through occupying the bodily members away from the thinking related to the source of the anger. And in this way, the deeds of the bodily members help in curing the anger (Tawfīq, 2012). Moreover, for al-Ghazālī, the just mentioned two actions that involve changing one's position to cure the anger are a way for one to know his abasement by getting closer to the earth, the thing from which he was created. In the same context, al-Ghazālī mentions that this knowing leads the person to quit his pride (kibr) (Al-Ghazālī, 2013).

In addition, during fasting, one abstains from satisfying the appetite of abdomen and that of sex. This abstention is related to bodily members, and it is considered, according to al-Ghazālī, a deed that has an impact on the heart. This impact is making the heart strong in adopting piety through weakening one's power in appetences. To emphasize this impact of fasting, al-Ghazālī clarifies that it is good to let one's self feel the hunger and thirsty through not sleeping too much during the daytime (that is the time of fasting). With this feeling of weakness, one finds pureness in his heart. After feeling a part of weakness each night in a continuous manner, the tahajjud prayer58 becomes easy for him (Al-Ghazālī, 2013).

As observed, this final impact begins from the heart. This is a good entrance to the next part, which explains Al-Ghazālī's conception of the impact of the states of heart on the deeds of the members.

1.4.2. Impact of the States of Heart on the Deeds of Bodily Members

Al-Ghazālī is convinced of the effect of the states of the heart on the deeds of the bodily members.59 And here are some examples that assert this.

During the prayer, if the heart is humbly submissive (khāshi’), the members of the body will not turn away from the prayer. In addition, al-Ghazālī mentions some states of the heart that facilitate performing qiyām al-layl (voluntary night prayer)-which is a deed of the

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58 It is a voluntary night prayer performed after spending some time in sleeping.
59 He clarifies the sovereignty of the heart in affecting the members when he says, "The heart has two armies: an army seen with the eyes, and an army seen only by insight. The heart is as king, and the armies are as servants and helpers . . . Now its army, which is visible to the eye, includes the hand, the foot, the eye, the ear, the tongue, and the rest of the members, both outer and inner. These all serve the heart and are in subjection thereto . . . They were created with an inherent disposition to obey it . . . For if it orders the eye to be opened, it is opened; if it orders the foot to move, it moves" (Al-Ghazālī, 2010, p. 13).
members. One of these states is to have a heart free from the innovation in religion (bid‘ah) and grudge upon believers. Another deed of heart in this respect is to free the heart from the extra concerns with the present world, for these additional concerns prevent qiyām al-layl or at least preclude the reflection (al-fikr) inside it. One more deed of heart in this regard is filling it with a short hope in the worldly life in addition to the fear and caution against the incidents of the hereafter. Moreover, when one has longing for the rewards of qiyām al-layl, this leads to facilitate waking up for it. And the best incentive for qiyām al-layl is the love for Allāh and the associated felicity in the conversation to Him in prayer (Al-Ghazālī, 2013).

From these examples, beside the clear impact of the heart's states on the deeds of the bodily members, there comes one more remark. With regard to performing qiyām al-layl, one finds that giving various states of heart that help one perform one deed of the members indicates that al-Ghazālī takes into consideration the differences between people and even the possible different states of the same person on the way to Allāh.

Coming to the end of this part, it is easily observed that the main psychological point is the existence of a bidirectional relation between the state of heart and the deed of the bodily members. In the case that the experienced state of heart is a quality that is accompanied by one or more specific emotions, this relation implies a mutual connection between these emotions and the deed of the bodily members.

Some of the information explained in detail in this section is summarized by al-Ghazālī's essential norm, which says that bringing the apt knowledge to the person is the beginning step to change his state of heart. And accordingly the deeds change (Al-Ghazālī, 2013). In this respect, within the field of cognitive psychology, there has been an assertion that the correct step in changing the person's emotions and behaviors is through changing his thoughts (Tawfīq, 2012, p. 525). In spite of the similarity between this conclusion and that of al-Ghazālī, the heart's states following the knowledge, as understood from al-Ghazālī (2013), are things

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60 Short hope in the worldly life is a praiseworthy state of heart. It is is the opposite of a disease that is the long hope in this life. This disease means that the person has an idea that he is still far from death, and this leads to delay his repentance and doing the righteous deeds (Al-Ghazālī, 2013).

61 Al-Ghazālī clarifies that this longing for the reward of qiyām al-layl is a result of the knowledge of the Qur'ānic verses and traditions in addition to knowing the sayings about the merits of this prayer (Al-Ghazālī, 2013). So knowledge is the beginning for the positive change, as al-Ghazālī (2013) emphasizes.

62 In detail, this incentive, according to al-Ghazālī, includes the love for Allāh beside the strong faith that one speaks to God, God sees him, and that the khawāṣir coming to his heart are considered a speech from God to him (Al-Ghazālī, 2013).
broader than mere emotions. Right now, the time comes to investigate the intellect according to al-Ghazālī’s perception.

Section Two: The Intellect

Al-Ghazālī gives a high value for the intellect as a precious characteristic. For him, the human being is distinguished from the beasts by having the intellect (Al-Ghazālī, 2013). In this section, it is important to explain the various meanings for the term "intellect" in *Ihyā’ ‘Ulūm al-Dīn* to approach al-Ghazālī’s understanding of this spiritual entity. Then there will be some exploration of the sequential relation between the heart and intellect, as inferred from al-Ghazālī. And the last part in this section will investigate the connection between the state of heart and the function of the reflection (*al-fikr*).

2.1. The Meanings of Intellect

Before deepening into the details regarding the meanings of "intellect", it should be stated that al-Ghazālī frees the meaning of "intellect" from attaching it to one conception used during his age in the field of the dialectic theology (*‘ilm al-kalām*). This conception is of a means that is used to know how to perform the debates and disputations. Al-Ghazālī finds that this meaning was attached to the term "intellect", and then commonly used by people in this way. And he clarifies that this is not what he means by the intellect (Al-Ghazālī, 2013).

Al-Ghazālī refers that the term "intellect" is used for more than one meaning, and he cares about clarifying each of them (Al-Ghazālī, 2013). These meanings can be gathered into three meanings.

Initially, he makes the knowledge constitute a definition of intellect. So the intellect is defined as: the knowledge of the realities of the matters (Al-Ghazālī, 2013, p. 859). In this sense, the intellect is "an expression for the quality of knowledge whose seat is the heart" (Al-Ghazālī, 2010, p.9). In addition to this general definition of intellect in terms of the knowledge, al-Ghazālī additionally relates two of the meanings of intellect to two different and specific kinds of knowledge. The first of these meanings is the existing necessary knowledge that is

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63 For a better understanding, it may be beneficial to revise the explanation of the concept "state of heart", as has been presented in the introduction of the study (pp. 3-4).

64 One important remark that al-Ghazālī (2013) makes on this occasion is that the dispraise of the intellect by some Sufis is directed to this famous conception of it in this time.
inserted when the child gets the age of discrimination. People do not have different levels as to this knowledge. The second meaning of intellect in terms of knowledge is the knowledge of experiences. This knowledge results from the practice (al-mumārasah) and experiences. Acquiring this knowledge is based on the instinct of intellect plus the necessary knowledge. Al-Ghazālī points out that people have different levels regarding this meaning of intellect (Al-Ghazālī, 2013).

Al-Ghazālī explains the other meaning of intellect – which is its most basic meaning. It is the "light of insight" or an "instinct" that is able to know. This instinct is considered the source. It cannot be acquired but it exists in one's nature (Al-Ghazālī, 2011, 2013).

He points out that this instinct distinguishes the heart and makes it different from the rest of the bodily members. Through this instinct, one knows the truths in all matters (Al-Ghazālī, 2011, 2013). This instinct "perceives meanings that are neither fanciful nor sensory; for example, its ability to comprehend the world's creation or its need for a Creator who is eternal" (Al-Ghazālī, 2011, p. 43). Al-Ghazālī cares about its meaning more than its name. He says, "... an instinct that may be called 'the divine light' (al-nūr al-ilāhī). This is in accord with God's statement, _He whose breast God opened to Islam has a light from his Lord_. This may be called "intellect" (ʿaql) as well as "inner vision" (al-baṣīra al-batina) and "the light of faith and certitude" (nūr al-imān waʾl-yaqūn)" (Al-Ghazālī, 2011, pp. 42-43). After mentioning these names of the instinct, al-Ghazālī (2013) in this context chooses the term "intellect" for it.

He also explains that this instinct has the willingness to know as the eyesight has the willingness to see. Because this instinct is so ready to knowledge, it acts as if it contains the knowledge, and when this knowledge be enticed by a cause, this cause leads to the appearance of knowledge. In this respect, knowledge of Allāh, believing in Him, and knowing the realities of all things can be regarded as if they exist in this instinct normally. Based on this, al-Ghazālī

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65 The necessary knowledge is the knowing of the possibilities and the impossibilities, such as the knowledge that the same person exists only in one place at the same time (Al-Ghazālī, 2013).

66 Al-Ghazālī thinks that in addition to its dependence on the level of the practice (al-mumārasah), the magnitude of the knowledge of experiences is also affected by the person's level of the instinct of intellect (Al-Ghazālī, 2013).

67 In this context of giving different names for the same thing, al-Ghazālī says, "there is little sense in getting caught up in names since the technical terms are much too diverse. The weak-minded will suppose that there are disparities in the meanings; those with feeble intellects are prone to seek meanings in words ... What is required is ... the opposite" (Al-Ghazālī, 2011, p. 42).
points to the notion that the human being is a believer in God in his original nature (Al-Ghazālī, 2013).

According to al-Ghazālī (2013), the instinct of the intellect is the source of the intellectual knowledge: necessary and acquired. This instinct is in need of Allāh's guidance within the religious knowledge as the eyesight is in need of the light in order to see.

He states that there is a distinct felicity for each instinct. As to the instinct of the intellect, it finds its felicity in knowing, but its best happiness lies in knowing Allāh (Al-Ghazālī, 2013).

For al-Ghazālī, people differ regarding the level of this instinct and one reason to prove this is their differences in understanding the knowledge. Another evidence of this is that this instinct in the Prophets (peace be upon them) knows things through inspiration, which was one of the ways through which they receive knowledge without learning. The friends of God (awliyā’ Allāh) can also have knowledge through inspiration (Al-Ghazālī, 2013). Therefore, in the purified selves, one can think of broader potentialities. In the same sense, in another context, al-Ghazālī (2013) asserts that there is a sort of guidance that leads to know things that are not reached by the intellect’s level that can learn, know the interests of the worldly life, and render one responsible for his actions before Allāh. This guidance comes after arriving at the highest level of striving (mujāhadah) (p. 1444).

On the other hand, al-Ghazālī (2013) describes some intellects as: captured in the substance and the accident (p. 1451). If we suppose that the owners of those captured intellects are those people who decided to not consider the unseen, this means that they denied God-the Absolute Truth. And their instincts of intellects became covered as to God. So they wasted the most important characteristic of this instinct as a knower of the realities. In this last sense, their instincts do not see. And this points to the limitation that some persons put themselves in.

Al-Ghazālī gives one more meaning of the intellect. This meaning is the strength’s degree of the just mentioned instinct when this degree of strength makes the human being see the ends of the matters and then take the decision to advance or refrain from a certain deed, without mere following of the immediate felicity. And this leads to suppress the sins. This meaning of intellect is the aim to be attained. It is acquired and not in nature. Al-Ghazālī differentiates between the people and even between one’s different states with regard to having

68 It is worth noting that, in another context, al-Ghazālī believes that the practice (al-mumārasah) can promote one’s instinct of intellect and intelligence (Al-Ghazālī, 2013, p. 1323). So psychologically, here al-Ghazālī is of the opinion that although the intellectual abilities are different, there is an opportunity for enhancing them.

69 Al-Ghazālī mentions that inspiration is not the same as the revelation (wahy) in which the Prophet (peace be upon him) sees the angel (Al-Ghazālī, 2013).
this meaning of intellect. First, there is an effect of age on this strength, for the mature man with
the complete intellect can leave the sin of fornication while he may not be able to do this during
the period of his youth. Second, this strength can differ between people due to having different
levels of the instinct of intellect. Third, this strength can have different levels between people
due to their different degrees of the knowledge. In this respect, the real scholar has more
knowledge than the ignorant person as to the harms of committing the acts of disobedience and
therefore this knowledge leads to more fear and hence a greater ability in abstaining from these
harmful acts (Al-Ghazālī, 2013).

To sum up, according to al-Ghazālī, the meanings of the intellect are the knowledge, the
instinct that knows, and this instinct's strength that leads to behave rightly. It is noteworthy that
in his book Mīzān al-'Amal, al-Ghazālī (2012) gives a definition of the intellect in which he
gathers between the instinct in addition to the necessary and acquired knowledge, without
referring to the instinct's strength that relates to the person's behavior.

After showing al-Ghazālī's explanations of the various meanings of the term "intellect" in Iḥyā‘ Ulūm al-Dīn, one may infer some sort of similarity between the "intellect" as a
knowing instinct of the realities of the matters and the entity of "heart" that has been discussed
in the previous section. Interestingly, this conclusion does not need inference. For al-Ghazālī
(2013) declares that one of the meanings of each of the intellect and the heart is the knowing
realizing spiritual subtlety in the human being (Al-Ghazālī, 2013), and this is referred to in the
beginning of the current chapter (p. 7). In this sense too, one sees that in some passages, al-
Ghazālī (2013) appears to attribute the qualities of "knowing the truths" and "will" to the
"intellect", and this is like attributing these qualities to the "heart" (Al-Ghazālī, 2013). One may
think that, under putting the assumption that the human heart has the caracteristics of "knowing
the truths" and "will" only, rendering the "heart" and "intellect" the same well represents the
case in which the instinct of intellect is so strong that one's choice is to do the right thing based
on knowledge. So in this sense, the instinct of intellect and the heart become equal in their will
that follows the truth. Both of them have the same attitude and act in the same way.

Nevertheless, this is not always the case. And the person's will (as an intrinsic charactreristic of the human heart) may not work in accordance with the truth known to his
intellect and its desire to follow this truth, considering here that the person's intellect is confined

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70 However, al-Ghazālī (2013) refers that as one gets older, some sins such as ostentation in worshipping (rrīyā') become stronger.
71 In this last point, the referred to knowledge helps the instinct of intellect and adds more strength to it so al-Ghazālī calls this knowledge "intellect" (Al-Ghazālī, 2013).
only to the meaning of the knowing instinct in addition to the necessary and acquired knowledge, as come in Mīzān al-'Amal. In this respect, it is important to point out that al-Ghazālī (2013), in the chapter "Thankfulness and Patience", differentiates between the intellect and the will. This means that the heart (having the will) and the intellect are not the same thing.

Also, in al-Ghazālī's exposition, one can find that the heart is not only distinguished by the will, but the term "heart", differently from the term "intellect", is that which is attached to the experience of many and different states. The states of heart may follow the true knowledge or the heart may be characterized by wrong states. Furthermore, one can see that al-Ghazālī makes the heart's special attribute -which is the intellect- constitute only one of other attributes of heart. These attributes include the appetite and the anger (Al-Ghazālī, 2013). This proves that the heart is broader than the intellect.

So from a certain perspective, the heart and intellect are not the same. If the intellect is taken as the attribute that gives the right judgement, the heart may be seen as broader than this mainly knowing faculty. The heart becomes distinguished by having the will in addition to the big variety of states.

2.2. The Sequential Relationship Between the Heart and the Intellect

More information about the intellect will be found in al-Ghazālī's perception of the sequential relationship between the heart and the intellect. Within examining this relationship, there are some clarifications of the role of angel and Satan. Through this, one can get some important psychological insights.

As a glimpse, in one of the contexts, al-Ghazālī states that when the intellect is illuminated, the knowledge comes to the heart. And then the heart experiences expansion or stretching (Al-Ghazālī, 2013, p. 1602). More explanation of the sequential relationship between the heart and intellect uncovers itself when al-Ghazālī (2013) exposes three kinds of the hearts that differ based on the degree of stability of good or evil in each of them. The first heart is of pure good in opposition to the second heart that is dominated by evil. And the third heart hesitates between good and evil.

The first type of hearts can be called "the purified heart". Al-Ghazālī describes how this heart works. Based on his explanation, some psychological insights are apprehended.

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72 Al-Ghazālī considers that this heart adopts piety (taqwá), becomes purified from the bad qualities through the discipline, and it benefits from the intellect (Al-Ghazālī, 2010, 2013).
73 Al-Ghazālī (2010) reveals that this heart receives the good khawāṣṣ from "the storehouses of the unseen" (p. 132). Then he continues: the intellect goes to the thinking about that which
First, one gets that the intellect can be the base for performing the reflection, and the reflection could be upon the khawāṭir. Second, the intellect has the ability to make decisions regarding the right thing to do. Third, the intellect can go to direct the heart by urging it for adopting a certain deed. From the last point, one can get -as expected- that the heart has the final decision to follow this advice of the intellect or not.

Al-Ghazālī clarifies that this heart has distinguishable characteristics and treatment. He points out that this heart will be a place of praiseworthy states such as thankfulness, fear of God, and love for Him. And it is the "tranquil heart" (Al-Ghazālī, 2013, p. 906). One can see that for this purified heart, the way is open to more knowledge of Allāh and stronger love for Him.

The second heart, for al-Ghazālī, is dominated by evil (Al-Ghazālī, 2013). Regarding the dealing with the khāṭir of the misleading passion in this heart, he says, "the heart turns to the intellect as judge, to take its decision and learn the right course therein" (Al-Ghazālī, 2010, p. 133). The psychological insight here is that the heart gets the help and seeks the right judgement from the intellect concerning the khāṭir.

Nevertheless, in another context, al-Ghazālī determines that the heart may decide to not get the help of the intellect (Al-Ghazālī, 2010, 2013). Perhaps, in the second heart -our topic now- the abstention from getting the advice of intellect is what continued to occur till the heart became dominated by the misleading passion.

was suggested (Al-Ghazālī, 2013, p. 906). This is in order to get the knowing of the minute details concerning the goodness in these inspired khawāṭir and perceive their hidden advantages. And after the aim of the good khāṭir becomes manifest to the intellect, the intellect gives the decision that the object of this khāṭir must be put in action and it encourages the heart to do it (Al-Ghazālī, 2010, 2013).

Al-Ghazālī says: "The angel looks to this heart and finds it . . . pure because of its piety . . . furnished with the light of gnosis, and he sees that it is worthy to be his place of abode and alighting. Thereupon he supplies it with unseen troops, and guides it into other blessings, so that good is thus led on to greater good unceasingly. His help in causing it to desire good and making it easy of attainment does not cease" (Al-Ghazālī, 2010, p. 132).

About the second heart, he states that the misleading passion and blameworthy qualities submerge it. Demons find a field in this heart while there is closure of the doors of angles. In this heart, the evil begins from the khāṭir of misleading passion (Al-Ghazālī, 2010, 2013).

This appears in the context where al-Ghazālī determines the danger of the heart's obeying of the appetite and the unstraightened excessive anger without consulting the intellect and hence the important role of the intellect for the heart (Al-Ghazālī, 2013). He says, "The heart has another army, which is knowledge, wisdom (hikma), and reflection . . . It should gain the assistance of this army, for it is the party of God, the Exalted . . . If it neglects this help and gives the army of anger and appetite dominion over itself, it will surely perish and suffer a manifest loss" (Al-Ghazālī, 2010, p. 17).
According to al-Ghazālī, this second type of hearts experiences weakness of the power of faith in the promise and threat of God as a result of its misleading passion that increases the power of Satan within it. And the intellect becomes unable to see the truths due to this passion that covers it (Al-Ghazālī, 2013). It is important here to highlight that in his book Mishkāt al-Anwār, al-Ghazālī emphasizes that the intellect does not go wrong in its original state. And some sane people give erred judgements, not due to the fault of the intellect, but because they have illusions and wrong beliefs that cover their intellects, and those people think wrongly that the judgements of intellect are these wrong judgements of their illusions and beliefs (Al-Ghazālī, 1986, 1990).

In the case that this second heart asks for the help of intellect to get the truth as to the received khāṭir of misleading passion, al-Ghazālī points out the following: "The intellect has become accustomed to serve passion, and familiar with it, and continues to invent tricks to agree with passion and assist it" (Al-Ghazālī, 2010, p. 133). Here, the intellect is used in producing tricks to achieve the will of the heart obeying the misleading passion (the dominating power in this heart). In a part not specifically about al-Ghazālī, Huq (2009), in a more determinate way than al-Ghazālī concerning our current narrative, thinks that the "reason" (or "partial intellect") - whose function is different from the job of the "intellect" - is what can be used to do plans for serving the animal passions.

Al-Ghazālī also argues that this second type of hearts is not affected by the external advice. This heart does not understand nor hear. One can see here that even if the sense of hearing works, the state of the heart full of misleading passion makes one unresponsive to the truth. In another context, al-Ghazālī asserts that when the heart is blackened by sins, it does not realize the interests related to his relationship with Allāh. Therefore, hearing about the hereafter is not effective in moving it to repent (Al-Ghazālī, 2010, 2013). So not only the states of heart can affect the deeds of the sense in al-Ghazālī's understanding, as demonstrated in the previous section, but also they may affect the efficacy of the sense.

The third heart, in al-Ghazālī's elucidation, is a heart that is exposed to the khawāṭir of faith calling to good and others of misleading passion. Through its competence, the heart supports the evil khāṭir of misleading passion and makes this passion good and gives it strength (Al-Ghazālī, 2010, 2013). The state of the heart in this time is clearly the evil ordering one or, from

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77 In the same book Mishkāt al-Anwār, al-Ghazālī pays the attention that the intellect is like the eyesight that has the ability to see. And as the eyesight needs the sunlight to actually see, the intellect needs God's speech to become in an actual state of seeing (Al-Ghazālī, 1986, 1990).
another way, this heart in this case follows what the evil ordering self wants. However, the matter does not stop here. There is resistance.

One aspect of this resistance, as al-Ghazālī clarifies, is that the intellect supports the good \textit{khāṭīr} and makes following the appetite leading to commit a sin much inconsiderate of the consequences. And when Satan whispers against the intellect\textsuperscript{78}, the angel interferes. The angel reminds of the everlasting felicity of the paradise and the pain of the Fire and responds to the false arguments of Satan (Al-Ghazālī, 2010, 2013).

Al-Ghazālī thinks that this third model of the fluctuating heart between the two armies represents the majority of the believers’ hearts. After the state of fluctuation, the person’s heart will incline to the satanic party and does the sin if its qualities are mostly satanic. And it will incline to the party of God and follows the obedience if its qualities are mostly angelic (Al-Ghazālī, 2010, 2013).

One can conclude, from al-Ghazālī’s expositions, that the heart -as al-Ghazālī himself points out- is the human being in reality. It can be seen as broad. It is like a panorama that can know the truths in all things through being attributed by the inner insight or the intellect. In addition to being the locus of knowledge, the heart can experience various states. The state of heart is in general responsive to the beneficial knowledge. Satan suggests to the heart. The heart can be exposed to the \textit{khawāṭīr} of misleading passion. And the angel suggests. Having all of this, the heart has the will to follow the truth when it manifests to the heart or follow any sort of falsehood. At the end, the bodily members move according to the will of the heart.

It is worth mentioning that al-Ghazālī gives some space to write about the hidden faculties of the heed. He thinks that the heed has five hidden faculties (common sense (\textit{hiss mushtarak})\textsuperscript{79}, memorization (\textit{hifz}), recollection (\textit{tadhukkur}), imagination (\textit{takhayyul}), and reflection (\textit{fikr})\textsuperscript{80}). The job of these faculties of heed -in addition to the five senses- is related to the realization (Al-Ghazālī, 2010, 2013). One can understand, from al-Ghazālī, that beside

\textsuperscript{78} Al-Ghazālī clarifies that Satan attacks the intellect and raises the voice of misleading passion through his arguments. Some of them explicitly magnify the importance of the joys of this present world. Also, Satan’s whisperings include calling one to look at the example of the scholar who did the evil that the person wants to do, in addition to encouraging one to pay attention to the people of his age under the idea that they obey their misleading passions (Al-Ghazālī, 2010, 2013).

\textsuperscript{79} According to al-Ghazālī, the function of the common sense for the human is that it “gathers together in his retentive imagination all the meanings” (Al-Ghazālī, 2010, p. 16).

\textsuperscript{80} The reflection or the thinking faculty (\textit{al-quwawah al-mufakkirah}) has a high level among the faculties of the heed. In \textit{Mīzān al-‘Amal}, al-Ghazālī (2012) states that this faculty is special for the human self and is not related to the animal self.
the subjection of the bodily members to the will of the heart, the faculties of the heed are subjected to its will too. Based on this, the will interferes in choosing how to use these faculties (Al-Ghazālī, 2013). In this last sense, as an illustration, one imagines, if the heart wants to answer a question that requires thinking, the will can direct the faculty of reflection through using this faculty to answer this specific question. This sort of direction shapes the object of thinking.

Because the hidden faculties of the heed are servants of the heart's will (Al-Ghazālī, 2013), one can think that these faculties are used to serve the misleading passion in the spoiled heart. In this meaning, about the reflection or the thinking faculty (al-quwwah al-mufakkirah), it is significant to highlight that in Mīzān al-ʿAmal, although al-Ghazālī (2012) states that this faculty in its straight position leads one to know the rightness in deeds\(^{81}\), he explains that - according to some scholars- the reflection or thinking faculty can be in the party of Satan and therefore it chooses an instantaneous felicity instead of the interest of the hereafter (Al-Ghazālī, 2012). This proves that this faculty can be misguided in some cases.

On the other hand, one understands that the purified heart has a different story. In this heart, the vision of the intellect is right and the will goes for goodness and truth. And accordingly, as understood from al-Ghazālī (2013), the heart chooses to subordinate the faculties of heed to please God and reach the closeness to Him.

This subordination to the heart's will is somehow related to the organ of heart if we follow what al-Ghazālī (2013) finds about the special relation between the spiritual heart and the physical heart (Al-Ghazālī, 2013).\(^{82}\) In the light of these meanings, it is noteworthy -as come in Salem (2007)- that there is research about the physiological communication between the heart and brain and the connection through which the heart affects the brain. The heart proves to have effects on information processing and emotions in addition to other impacts. Somewhat early, Lacey and Lacey's 1978 study reached that it appears that the heart has independence and is often not coping with the automatic nervous system. The brain seems to apprehend and follow the signals sent from the heart (as cited in Salem, 2007). For more studies about the broader function of the heart as well as its communication with the brain, see Cantin and Genest (1986), Tiller, McCraty, and Atkinson (1996), McCraty (2000), McCraty (2002), and McCraty, __________

\(^{81}\) In this context, al-Ghazālī refers that it is necessary that this faculty be rectified in order to be in the referred to straight position. And he recommends his book Miʿyār al-ʿIlm (The Criterion of Knowledge) in this respect (Al-Ghazālī, 2012). One sees that this faculty of reflection in its original nature is sound. And it needs learning in the case of its ignorance and it needs rectifying in the case that it faces corruption.

\(^{82}\) This special relation is mentioned in the beginning of the current chapter (pp. 7-8).
Bradley, and Tomasino (2004). Some more recent sources are McCraty and Zayas (2014) and the book *Science of the Heart* authored by McCraty (2015) in the first chapter entitled "Heart-Brain Communication". By the way, one of the interesting points is that in his elucidation of the blessings of Allāh in the creation of the human power (*qudra*), al-Ghazālī (2013) mentions that the organ of heart and the heed are in need of each other (p. 1450).

2.3. Relationship Between the State of Heart and the Function of Reflection

Now, we will see the relationship that al-Ghazālī shows between the person’s state of heart on one hand and the various aspects of the function of reflection (especially) on the other hand. One finds that he explains this relationship from both sides.

**On the first hand**, the reflection can affect the state of heart.

First, the reflection can occupy the heart away from the undesired influences. Al-Ghazālī (2013) says: The inner reflection is what absorbs the heart (p. 1409). And in the sense of this last advantage of reflection, he considers that the fields of reflection that lead to reach the knowledge of God are superior to practising "*al-awrād al-zāhirah*" (p. 1409)\(^{83}\) in moving Satan’s whispers out of the heart\(^{84}\) (Al-Ghazālī, 2013).\(^{85}\)

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83 Al-Ghazālī sometimes uses the word "*awrād*" (sing. *wird*) to denote the different times in which the person performs his worship acts throughout the day. In addition, one can see that he uses the known meaning of "*awrād*" that is specific manifest acts of worship (which are the supererogatory prayers, recitation of the Qur’ān, remembrances, and supplications) that are practised recurrently each certain time interval (usually a day) (Al-Ghazālī, 2013). In the context where the above text comes, al-Ghazālī (2013) expresses this just explained meaning of the "*awrād*" and names it *al-awrād al-zāhirah* (the manifest *awrād*), and its explanation includes exactly the prayers, recitation of the Qur’ān, and remembrances (p.1409). The servant can practise a part of all these acts of worship or only a part of some of them. Moreover, one can understand that al-Ghazālī (2013) sometimes uses the term "*awrād*" broadly to express all the person’s practised acts of worship that are recurred in the same way as the "manifest *awrād*" so in this new meaning, the term "*awrād*" is open to include both obligatory and supererogatory acts and in this it can cover the deeds of heart and of bodily members (Al-Ghazālī, 2013). Within this study, for term unification purposes, the term "*awrād*" will refer to the just mentioned broad meaning and the term "manifest *awrād*" is used to express its own meaning (which involves the supererogatory prayers, recitation of the Qur’ān, remembrances, and supplications).

84 Also, in another context, al-Ghazālī is persuaded that one cannot avoid the whispering if he does not focus his reflection on a specified thing (Al-Ghazālī, 2011, 2013).

85 Nevertheless, in this context, al-Ghazālī (2013) explains that if reflection is not attainable, the alternative solution is to practise continuous manifest *awrād* with bringing one’s heart to be heedful. All of this is to gain the final desired effect on the heart.
Second, reflection can augment a certain state of heart. In this respect, in a context where al-Ghazālī (2013) cautions the seeker, one understands that the reflection on a certain sexual appetence participates in empowering this appetence (p. 966).

**On the other hand,** the state of heart can affect the reflection.

First, there is an impact of the state of heart on the effectiveness (or the success) of reflection. Al-Ghazālī (2013) argues that in the times in which the heart is pure in the sense of being free from the attachments, the reflection leading to the knowing of God becomes easily attainable. And as a result of this reflection, the heart sees many of the secrets of God (the Exalted) in the kingdom of the heavens and the earth (p. 1409). Also, according to al-Ghazālī (2013), the pureness of reflection from the heart that has attendance is a means to get rid of the ignorance leading to having long hope in the worldly life. Here, to achieve the remedy, the state of the attendant heart is important to be with the reflection (p. 1829). Moreover, al-Ghazālī (2013) explains that the remembrance of Allāh (*dhikr Allāh*) by tongue with an attendant heart will render the heart pure so the reflection after the time of this remembrance will lead to understand the difficult matters in knowledge (p. 402).

Second, in the sense of the impact of the state of heart on the direction and objects of reflection, al-Ghazālī (2013) explains that when the single person's sexual appetence moves as a result of much eating and perfume, for example, his reflection follows it. Another illustration in this field is what al-Ghazālī finds that the love of the present world prevents the heart from benefitting from the knowledge and directs one's reflection away from the consequences of his deeds.

It is observed from the previous examples that the tackled states of heart in this important relationship mostly revolve around types of heart's qualities (like the attendance). Realizing this helps us understand how things exactly work in this regard.

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86 Al-Ghazālī adds that reaching a very small amount of the secrets of God is not attainable if the attachments fill one's heart even if one waits for a long time (Al-Ghazālī, 2013, pp. 1409-1410).

87 Another example that can be related in this sense is when al-Ghazālī mentions that the "understanding" (*tafahhum*) of the meaning of the words in the prayer results from three things: the state of attendance of the heart and focusing one's reflection on getting the meaning and warding off the involuntary thoughts diligently. Here, one realizes that reflection and the diligent removal of the involuntary thoughts, as two causes of understanding, require to be combined with the state of the attendance of heart so that the understanding can be achieved (Al-Ghazālī, 2013).

88 This comes in a context where al-Ghazālī was presenting his opinion on how the scholar should arrange his time (Al-Ghazālī, 2013).
As inferred, these conceptions of al-Ghazālī represent psychological views that can greatly serve in understanding the functioning of one’s reflection in the relation to his states of heart. Therefore, acquiring this knowledge is able to participate in helping the person achieve the maximum possible progress while he is on the way of Allāh.

Al-Ghazālī in a simple way explicates that the intellect benefits the person in preparing the food and it makes him know the ends, but the greatest wisdom in it is to know Allāh and His wisdom (Al-Ghazālī, 2013). To acquire a strong knowledge of Allāh, it is required to attain the purification of the heart from its diseases. How could this purification be achieved, as shown by al-Ghazālī? This is exactly the topic of the next chapter.
Chapter Two

Method of the Purification of Self

One becomes heedful and wants to walk in the way of God through a call from an external entity or from inside the person himself. Then he begins to take the steps of purifying himself (Al-Ghazālī, 2013, p. 937).

Although Iḥyā’ ‘Ulūm al-Dīn may be perceived as a self-help book in which al-Ghazālī (2013) addresses the different types of the seekers of hereafter, including the beginner seeker and the learned guide (al-murshid al-‘ālim- also known as shaykh), al-Ghazālī believes that one of the essential steps to purify oneself is to receive knowledge through directly communicating with a learned guide. Being with a teacher has double benefits: guidance and companionship (rifqah).

Al-Ghazālī's method of the purification of self has two combinations: knowledge (‘ilm) and deed (‘amal) (Al-Ghazālī, 2013). If we want to see one illustration of this combination, we will find that he says: Each disease needs [having] other knowledge and [doing] other deed (Al-Ghazālī, 2013, p. 1408). The first section of this chapter studies the part of the knowledge and the second section investigates the part of the deed.

Section one: Knowledge Important for the Purification of Self

Knowledge, according to al-Ghazālī, is not something on the surface, but he puts emphasis that knowledge needs to be combined with certainty in order to be effective (Al-Ghazālī, 2013). A key part of knowledge to begin with is some knowledge of faith with certainty. This appears from al-Ghazālī's saying: The first stage of religion is certainty that is considered the strength of faith in Allāh (the Exalted), the last day, the Paradise, and the Fire (Al-Ghazālī, 2013, p. 1510). Nevertheless, walking in the way of the hereafter needs that this knowledge is joined with other knowledge.

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89 In the chapter entitled "The Knowledge", al-Ghazālī says: Walking on the way of the hereafter without a guide and a companion is tiresome (Al-Ghazālī, 2013, p. 10). It is noteworthy that al-Ghazālī in the same chapter gives the signs of the good scholars whom he calls the "scholars of the hereafter" in comparison to the bad scholars (Al-Ghazālī, 2013, p. 72), but discussing these ideas is outside the study's main concern.

90 Certainty, as maintained by al-Ghazālī, is an overwhelming strength of knowledge or faith in the heart without any doubt (Al-Ghazālī, 2013).
According to al-Ghazālī, the knowledge that one needs for the sake of the hereafter consists of two types. The first type is the "Knowledge of the Practice (‘ilm al-muʿāmalah)". This type of knowledge covers the knowledge of the deeds, whether these deeds are manifest (in the form of the manifest worship acts and habitual actions) or hidden (in the form of the deeds of heart). So this knowledge is not required for itself, but for doing the deeds (Al-Ghazālī, 2013). The other type of knowledge is the "Knowledge of the Unveiling" or ‘ilm al-mukāshafa” (Giannotti, 2011, p. 599). In brief, the knowledge of unveiling is related to knowing God, His attributes, and His acts. This knowledge is just required to be known so it is an aim in itself (Al-Ghazālī, 2013). More details about this type of knowledge will come in chapter three of the study.

Al-Ghazālī exposes that both types of knowledge are necessary for the person and no one kind can exclude the need for the other (Al-Ghazālī, 2013). And there is a bidirectional relationship between the knowledge of practice (which leads to the deeds) and the knowledge of unveiling in which each type of knowledge always benefits from the other. So, for example, through the practice (al-muʿāmalah), one can get the unveiling of some of the mysteries of practice and this pushes him rapidly in the progress (Giannotti, 2011). As an example of the other way, in the chapter "Oneness of God and Putting Trust on Allāh" (al-tawḥīd wa-al-tawakkul), al-Ghazālī points out part of the unveiling’s knowledge related to the oneness of God

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91 Al-Ghazālī shows that the practice (al-muʿāmalah) involves to do and abandon either by the members of the body or by the heart. In describing the gradual approach in seeking the knowledge of this practice, he says: And if you are the one occupied with yourself, work on the knowledge that is an obligation on you according to your circumstance (Al-Ghazālī, 2013, p. 52). Al-Ghazālī explains that one must, based on his case, know how to perform the specific obligations on him, like the ritual prayers beginning from the age of puberty, as well as know about the prohibited acts to abstain from, and this is like knowing the prohibition of drinking wine if the person lives in a country where drinking is spread over. And the same applies in the deeds of heart. So the pieces of knowledge in these components change based on the changing circumstances of the person, including his age, his possessions etc. Moreover, one must not wait but ask the scholars about the legally right behaviors in the expected incidents in his life. Al-Ghazālī states that this learning needed for the obligatory deed is the individual obligation intended in the Prophetic Tradition: Seeking knowledge is an obligation on every Muslim (Al-Ghazālī, 2013). Al-Ghazālī also gives some detail about seeking the religious knowledge in a methodical way. As a glimpse here, he says: Work on the collective obligations (furūḍ al-kifāyāt) on a gradual basis. Begin with the book of Allāh (the Exalted), then with the Sunnah of the Messenger of Allāh (peace and blessings be upon him), then . . . (Al-Ghazālī, 2013, p. 52). He then extends in explaining the different branches that one can learn sequentially to provide with this an organized program for the student seeking the religious knowledge.

92 It is noticeable that al-Ghazālī’s focus in Iḥyāʿ Ulūm al-Dīn is on the knowledge of practice, but this does not prevent him to speak about the knowledge of unveiling in various places (Al-Ghazālī, 2013; Giannotti, 2011).
as this part is necessary to complete the practice's knowledge required for acquiring the quality of putting trust on Allāh (al-tawakkul) (Al-Ghazālī, 2013; Giannotti, 2011).

When focusing on the journey of purifying the self from the blameworthy qualities and attaining the praiseworthy qualities, the two kinds of knowledge are present (Al-Ghazālī, 2013). The objective in this section is not enumerating the detailed objects of knowledge required for the whole purification of the self, as discussed in al-Ghazālī's book. Instead, the purpose is to provide a framework of this knowledge through categorizing it with giving examples as illustrations so that these examples under the different categories of knowledge could be expressive of the detailed objects of knowledge. In order to get rid of one blameworthy quality or attain one praiseworthy quality, al-Ghazālī (2013) normally many times gathers between knowledge's objects taken from more than one category. We will also see some examples illustrating this attitude.

Through studying, it has been revealed that al-Ghazālī uses six main categories of knowledge—that involve the knowledge of Allāh, knowledge of oneself, comparative knowledge of the present world and the hereafter, knowledge of the detailed religious information, knowledge of the immediate harms in the present world, and knowledge of the observed facts of reality.

1.1. Knowledge of Allāh

The knowledge of Allāh is the cause of loving, preferring, and obeying Him, including purifying the self from every blameworthy quality (Al-Ghazālī, 2013). This part exposes how al-Ghazālī relies on the knowledge of the oneness of Allāh and His attributes in the purification of the self.

1.1.1. Knowledge of the Oneness of Allāh

In this context, by knowing the oneness of God, what is meant is knowing the third degree in al-Ghazālī's classification of the degrees of the oneness of God. In this degree, al-Ghazālī does not mean the belief of the common people that there is no God but Allāh. He means something deeper. It is the witnessing of this truth by heart, i.e., to see only one true doer who is Allāh (Al-Ghazālī, 2013). Here are some examples on how this knowing participates in purifying oneself.

Al-Ghazālī (2013) states that the attainment of putting trust on God (al-tawakkul) is based on having some knowledge of the just mentioned degree of the oneness of God. He elucidates this part of knowledge as follows: Its summary is to be unveiled to you that there is
no doer except Allāh (the Exalted). And as to each existent -from the creations, sustenance, giving, prevention, life, death, affluence, poverty, and any other thing that has a name- only Allāh is its originator and inventor, without any partner in it. If this is unveiled to you, you do not look at other than Him. But your fear be of Him, your Hope (rajā') be in Him, your confidence be in Him, and you put your trust on Him. For He is the sole doer without others, and other than Him are subjected with no independence of moving an atom from the kingdom of the heavens and the earth. And if the doors of unveiling are opened to you, this becomes clarified to you with clarity that is more perfect than witnessing by the eyesight\(^{93}\) (Al-Ghazālī, 2013, p. 1600).\(^{94}\)

As another example, while al-Ghazālī enumerates the remedies for the different kinds of self-admiration ('ujb), he mentions the knowledge of the oneness of Allāh in curing the person who has self-admiration due to having a lot of children, relatives, servants, and followers. Al-Ghazālī clarifies that this person should know that all those people cannot benefit him and God is the only one who benefits and harms (Al-Ghazālī, 2013). He says: How do you depend on he who does not benefit you and forget the blessings of the One who owns your benefit, harm, death, and life? (Al-Ghazālī, 2013, p. 1287).

1.1.2. Knowledge of the Attributes of Allāh

Understanding the attributes of God has an essential role in purifying one's self. Here are some examples given by al-Ghazālī.

In attaining the praiseworthy quality of putting trust on Allāh (al-tawakkul), al-Ghazālī asserts this sort of knowledge when he says: If an unveiling has been confirmed in yourself or [you get the confirmation] through a sure belief that there is no doer but Allāh, as mentioned before, and you believe in addition to this in the perfection of the knowledge and the power (al-

\(^{93}\) It should be noticed that putting trust on Allāh does not cancel the idea of taking the causes. Al-Ghazālī has a detailed discussion in this matter, but exposing and analyzing it are out of the scope of this study.

\(^{94}\) As one more example, to love Allāh as the only one worthy of love, al-Ghazālī mixes between the inherent characteristics of the human nature and knowing God's oneness. He explains that in the human nature, there is love for the person who gives one money, good words, help, protection from the evils and other kinds of blessings in addition to the love for the benefactor himself due to his beautiful quality of beneficence even if one does not receive of his beneficence. These characteristics of the nature collaborate with the knowledge that God is the true Benefactor of everything for the person and for every creature in order to make one love God alone and love the others only through a cause related to Him. For all the beneficence and its causes are created by Him, and all peoples' beneficence can be understood in a metaphorical way (Al-Ghazālī, 2013).
qudrah) in sufficing the servants then the perfection of care, compassion, and mercy for all the servants and every individual servant and that His power and His knowledge are the most perfect and that there is no more care and mercy upon you than His, [in this case] your heart inevitably depends on Him alone and does not turn to other than Him in any aspect nor [turn] to itself (Al-Ghazālī, 2013, p.1613).

As another example, to make one get the state of loving Allāh as the only one worthy of love beside loving other than God only due to the love for God, al-Ghazālī links between some of the inherent characteristics in the human nature on one hand and knowing God's attributes and His oneness on the other hand, as follows. According to him, the human nature is created in a way to love the beautiful just because of the beauty without any more benefit.95 And God has the absolute beauty. He has the perfect knowledge (Al-Ghazālī, 2013, 2011). He has the attribute "of transcendence above faults and deficiencies and of being hallowed from all vices" (Al-Ghazālī, 2011, p. 34) perfectly. Also, God has the perfect power. In addition, due to His absolute oneness, the beauty in the realm of creations is just metaphorical and it is a manifestation of His beauty. Based on this, He is the only one worthy of love. Again, in the same sense of proving that God is the one worthy of love, al-Ghazālī uses the characteristics in the human nature beside knowing God's attributes and His oneness, but he adds one aspect of self-knowledge, as follows. He states that the servant knows himself, and he knows that he cannot create himself by himself, and at the same time he has, in his nature, the ingrained love for himself, his perfection, and the sustainability of his existence. This beside the truth that only God is the Creator of the servant and the attributes of his perfection make him give his maximum love to God (Al-Ghazālī, 2013).96

95 In this context, al-Ghazālī differentiates between the manifest and hidden beauty. The hidden beauty is the beauty of attributes-which results in the beauty of actions. Al-Ghazālī sees that only the heart's eyesight can realize this hidden type of beauty and hence the heart is the lover of this beauty. And this is clear in loving the people of good character, including the Prophets (peace be upon them), scholars, and good rulers. They are loved due to their attributes of knowing God, His Prophets, His angels, and His books. Those people are also loved due to their success in reforming themselves and their ability to reform others (Al-Ghazālī, 2013).

96 One more instance comes when al-Ghazālī (2013) clarifies that the fear of God, as a praiseworthy quality, results from the knowledge of His Majesty and His Self-Sufficiency. As a final example, al-Ghazālī advises one to know the verses and traditions speaking about the mercy and forgiveness of God in order to have a heart filled with the praiseworthy quality of hope in Allāh and His reward (rajā’ī fi Allāh wa-thawābih).
1.2. Knowledge of Oneself

In the course of explaining al-Ghazālī's understanding of the human nature in the previous chapter, the study presented some of the components of self-knowledge that can be benefitted from in purifying the self. In this part, the center of attention will be other self-knowledge components in addition to a broader employment of the previously mentioned ones, as shown by al-Ghazālī (2013). In general, throughout the way of purifying the self, one is advised to have some knowledge of the human nature, and it is essential for the person, as al-Ghazālī (2013) sees, to know his own self. By following these two principles, in this part one finds that some of the components of self-knowledge, as pointed out by al-Ghazālī, are common while some require self-reflection as they are not the same for each individual.

The first component of knowing one's self is the knowledge of the qualities of the human self. One of these inherent qualities is the humility of the human self. When al-Ghazālī describes the remedy for pride (kibr), he links between the knowledge of Allāh and the knowledge of this humility in a comparative way (Al-Ghazālī, 2013). He says: In removing pride, it is sufficient for [one] to know himself and know his Lord (the Exalted). As he knows himself the true knowledge, he knows that he is the lowest and the most abase and that nothing suits him except humility, abasement, and smallness. And if he knows his Lord, he will know that the glorification and pride are not convenient except for Allāh (Al-Ghazālī, 2013, p. 1266). Here, as easily observed, al-Ghazālī combines between some knowledge of Allāh and some knowing of oneself in the cure for one disease of heart.

The second component of knowing the self is knowing the value of oneself. This comes in al-Ghazālī's remedy for self-delusion (al-ghurūr)\(^{97}\) when he describes the relation between the self and the bestial appetences by the relation between one and a thing foreign from him. He thinks that only knowing God in addition to seeing Him in the afterlife are what suits the human's spiritual entity (Al-Ghazālī, 2013).\(^ {98}\) This view does not put a contradiction between spirituality and enjoying the lawful desired things, but al-Ghazālī's decisive tune here is intended to assert the high distinction of the human as a creature. Psychologically, this knowing makes one respect himself. It also leads him to not become excessively involved in those appetences that do not fit to be his final objective.

\(^{97}\) Al-Ghazālī defines the quality of self-delusion as one's stillness toward what agrees with his nature's inclination and his believing that he is in a good position based on a corrupt suspicion (not an evidence) (Al-Ghazālī, 2013).

\(^{98}\) In its context, this piece of knowledge combines with other pieces in order to free one from the self-delusion (Al-Ghazālī, 2013).
The **third component** of knowing oneself is knowing that the self has tricks. Al-Ghazālī clearly points out this component. And one of these tricks, mentioned by him, is the saying of the self that the availability of a lot of helpers on doing good made it easy in the previous ages, but, now, be like the rest of the people of your age lest they mock you. And it also says that you and they will share the same consequences. The response to this trick is that one will save his life and use the opportunity to take a ship if he knows that there is a torrent even if the other people do not know nor be ready for the torrent. So it is more pressing to care about the protection from the Fire. Thus, knowing the tricks of the self helps one be cautious and return back to the relevant knowledge to give the right and just judgement and not be deceived by the wrong ideas (Al-Ghazālī, 2013).99

The **fourth component** is knowing the defects of one's self.100 Al-Ghazālī (2013) obviously establishes this knowledge in more than one instance.

In stating the required knowledge to attain the praiseworthy quality of the fear of God, al-Ghazālī argues that this knowledge includes being acquainted with the defects of one’s self. When realizing these defects in addition to the risky consequences faced afterwards by the self, fear of God becomes accessible (Al-Ghazālī, 2013).

As another example, al-Ghazālī argues that one of the treatments for the scholar who feels pride (kibr) above the big sinners is to remember his own previous sins. And as a result, this pride is abolished from the heart (Al-Ghazālī, 2013).

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99 Al-Ghazālī does not only show some tricks of the self, but he also refers to the tricks of Satan. For example, one of these tricks is that Satan calls one to think evil of his brother, even due to a small suspicion, and then persuades the one who thinks evil that he discovers this error out of his good understanding and a light from God. One of the remedies for this backbiting by heart is to ward Satan’s whispering off and consider that nothing changes in your heart toward this brother as long as what you imagine as evil about him is not decisively true and can have other possibilities different from being a bad thing. Here, in this remedy, al-Ghazālī calls one to avoid being deceived, and this sort of avoidance happens through removing the wrong thoughts and building the judgement on fairness and evidence. One other trick of Satan, given by al-Ghazālī in the framework of the tongue mistakes, is, when the person either feels angry that another one commits an evil or feels merciful on another person due to his sin, Satan urges him to backbite these brothers and mention their names. This is although he does not need to backbite them-by mentioning their names-out of his anger or mercy. It is worthy of mention that al-Ghazālī refers that there is an individual obligation on each servant to know the tricks of self and Satan in order to know how to avoid these tricks and protect himself from them (Al-Ghazālī, 2013).

100 In this respect, al-Ghazālī, in one context, mentions that one form of one’s ignorance of his self is believing that his self is perfect without any defects. And this ignorance of one’s self is considered a great defect itself. Also, in the same context, al-Ghazālī refers to the idea that the reflection on one’s self can be a way to know the defects of the self (Al-Ghazālī, 2013).
The **fifth component** of knowing one's self, as inferred from al-Ghazālī's method of self-purification, is knowing one's motives. Here are two illustrative cases.

For example, according to al-Ghazālī, one of the remedies for the quality of excessive anger to not result in violating the divine law and the intellect is the reflection to know the cause that ignites this anger and the desire for taking revenge. One cause whispered by Satan may be that repelling your anger means to be considered unable and hence scorned in the people's opinions. In this sense, al-Ghazālī reminds one of relevant religious information such as the good consequence of pardoning (‘afw) and adopting the repressing of fury (kaẓm al-ghayz) for the sake of God. And in this way, one will gain a higher rank before God, which is much more important than the peoples' opinions (Al-Ghazālī, 2013). As a psychological benefit here in dealing with one's self, one is advised to take some time to reflect and know the causes of his blameworthy state of heart and remember the right thoughts to oppose the wrong ones. And perhaps to effectively bring the positive change in the state of heart, al-Ghazālī (2013), in the same previous context related to anger, gives the advice of one's repeating on his heart the just mentioned knowings that work against the anger.

Also, as asserted by al-Ghazālī, knowing one's motives should come before performing a certain righteous deed. For instance, al-Ghazālī calls one to discover his true motives of his desire to do a manifest deed (like the prayer) in the sight of the people. For one may have the desire for revealing the righteous deed behind the idea of being taken as a model by the people-who are expected to take him as an example and follow him in goodness-while his true motive may be ostentation in worshipping (rriiyā’).101 In this context, al-Ghazālī advises taking care against the deception of the self. And he explains that in order to detect the true motive, the person can imagine that he hides his deed beside gaining the same reward of revealing it while there is another person doing the same righteous deed and people will see this person and follow his example. One's purpose is exposed to be ostentation in worshipping if he does not feel comfortable with this option (Al-Ghazālī, 2013, pp. 1223-1224). The person's knowing of his true motives protects him from committing such faults throughout his way of purifying the self.

The **sixth component** comes in al-Ghazālī's attention to knowing the signs of the blameworthy and praiseworthy qualities of the heart (Al-Ghazālī, 2013). These signs can be inside the self or in the person's outward behaviors. At the aggregate level, al-Ghazālī clarifies that the origins of the diseases of heart share some signs, which are loving another thing more

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101 Al-Ghazālī (2013) explains the conditions of revealing the deeds. You can find these conditions in the chapter "Dispraising the Status (Al-Jāh) and the Ostentation in Worshipping (Al-Rriiyā’)".

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than Allāh and finding difficulty in performing the original heart's job which includes knowing, loving God, and preferring the felicity of obeying Him and closeness to Him over any other felicity (Al-Ghazālī, 2013, pp. 924-925). At the disaggregated level, for instance, one of the signs of self-delusion (al-ghurūr), mentioned by al-Ghazālī, is to slacken in worship depending on hope in Allāh's mercy (rajā'ī fi rahmat Allāh). And in the same context, he considers the repentance (al-tawbah) and being diligent in worship as signs of the same praiseworthy quality of hope in Allāh (Al-Ghazālī, 2013, p. 1297). Knowing these signs and the like, one can assess himself and realize his position.

Al-Ghazālī pays the attention to realizing the signs of the blameworthy qualities as well as knowing the definitions and causes of these qualities in the same context where he refers to the significance of knowing the evil in order to avoid it (Al-Ghazālī, 2013). In this respect of the importance for one to know the evil, he says in another context: Know, for the one who does not know the evil does not avoid it and the one who does not realize the disease does not cure it (Al-Ghazālī, 2013, p. 1277).102

The seventh component is knowing the connection between the qualities in the human self. This appears, as pointed out in the previous chapter, when al-Ghazālī (2013) determines some blameworthy qualities to avoid, for avoiding these specified qualities leads to get rid of all the other blameworthy qualities. In addition, al-Ghazālī cares about explaining the expected consequences of different qualities in order for one to be alert and cautious against getting any blameworthy quality that may emanate from another quality without his permission.

In the end, knowing these seven components have some psychological benefits on the person. One can think that al-Ghazālī provides a good estimation for the self by having an overall look on its truth. This appears through making a balance between realizing the weakness and need of the human being as well as knowing his value as a creature. This helps in protecting one from the diseases associated with the extreme of the high estimation of self like the disease of pride or those related to the extreme of the low estimation of self like the disease of self-contempt. In addition, as we saw, al-Ghazālī calls one to understand his true motives. The significance of the deep understanding of oneself is referred to by al-Ghazālī (2013) when he mentions that knowing one's true intention (niyyah) requires, among other things, that the person truly knows the following: secrets of the deeds and depths of the self (aghwār al-nafs)

102 This quote comes in the context of mentioning the tests through which one knows whether he has pride or not (Al-Ghazālī, 2013).
And in the general sense of knowing the self, according to al-Ghazālī, it is important for the person to know the mechanisms through which the human self functions.

1.3. Comparative Knowledge of the Present World and the Hereafter

Again, here, al-Ghazālī does not ask for a surface knowledge of the difference between the present world and the hereafter, but he asks one to know the reality of both lives. Based on al-Ghazālī’s explanations, one finds that the objects of this category of knowledge in his scheme of purifying the self are mainly stretched over two pivot points, which are knowing the magnitudes of joy and pain in both the present world and the hereafter in addition to knowing the extent of permanence in both lives.

As one example, in showing the remedies for ostentation in worshipping (rriiyā’), al-Ghazālī encourages one to make the comparison between the immediate benefits of ostentation in worshipping and its later harms- which include the waste of the status before God in the hereafter (Al-Ghazālī, 2013). He also says: Whoever brings in his heart the hereafter, its everlasting delight, and the high ranks before Allāh disdains what is related to the creations during the days of [the worldly] life, which includes annoyances . . . and his heart is oriented toward Allāh and gets out of ostentation in worshipping (Al-Ghazālī, 2013, p. 1217).

In another example, to achieve repentance, al-Ghazālī (2013) states that one is advised to bring the patience against the appetite for sins through knowing that the pain of the Fire in the hereafter is stronger than the pain of patience in this world. Also, he elaborates his idea through giving a simple parable to reflect upon. It is, if the person cares about getting rid of a certain disease in this perishable life by abstaining from the cold water which he loves the most in the case that this cold water is harmful for his health, then he should care more about protecting himself from the Fire in the eternal life by being patient against obeying his appetite for sins in this short life.

To get more understanding of this category of knowledge, the study will give some space to explain how al-Ghazālī thinks of the present world. According to al-Ghazālī, the present world is a stage that the servants must experience. He says, "for the nearest stage must

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103 This is explained by al-Ghazālī in the context about the attainment of the heart’s quality of caring about Allāh’s seeing (murāqabat Allāh). The second degree of this quality involves two stages: before the deed and during doing it. Before performing it, caring about Allāh’s seeing includes one’s stopping to know if this deed is due to his vain passion or for the pleasure of God. Al-Ghazālī shows that if knowing this is not easy for him, the servant should seek refuge with Allāh from Satan as well as use the knowledge and practise the reflection. And if he cannot perform this alone, he should get the help from the scholars (Al-Ghazālī, 2013, p. 1768).
be passed through in order that the most distant stage may be attained. This present world is the seedbed (mazra’a) of the world to come (al-ākhira), and it is one of the stages of right guidance (hudā). It is called ‘nearer’ (dunyā) only because it is the nearer of the two abodes” (Al-Ghazālī, 2010, p. 14). This concerns the worldly life as a stage and its relation with the hereafter, but a question remains: What is the description of the worldly life or the present world for the servant himself? Al-Ghazālī elucidates that the present world for the servant is everything (sensual or not) in which he has a portion (hazz), desire, and felicity as long as he has existence in the worldly stage of life. According to al-Ghazālī, not everything in the worldly stage of life is blameworthy and not everything is praiseworthy, and this relates to knowing what to take and what to leave. Among the praiseworthy things that the servant loves and finds felicity in are the knowledge of Allāh and His law in addition to the sincere righteous deeds. And these things are considered from the hereafter. As to the blameworthy worldly life that one must not engage in, it is every act of disobedience with its associated felicity. In addition, al-Ghazālī considers that the permissible things that exceed what the person needs is a part of the blameworthy worldly life. And he thinks that the increase in one’s appetences and needs leads to the increase in his deficiency. On the other hand, the needed part of the food, clothes, residence104, and everything

104 Concerning the need (which involves food, clothes, and residence), it can be understood from al-Ghazālī that the needed quantity of food, of clothes, of furniture and the needed area of residence differ between the persons due to their differences. Also, from his exposition, it is got that the needed dress, the needed residence, and the needed furniture differ based on the different states of persons. Moreover, al-Ghazālī points out that the level of satisfying the need -which is equivalent to achieving the person's sufficiency- comes between the level of fulfilling the necessities and the level of enjoyment (tana’um). In a particular sense, he gives three main standards of satisfying the need to choose from. In his somewhat detailed description of these three standards, in the speech about asceticism (zuḥd) regarding food, clothes, and residence with furniture, he shows -beside other details- three various quantities and kinds of food and clothes, three types of residences, and some differences in the quantities of furniture. These standards are the "lowest" and the "highest" in addition to the "medium" standard. Also, he adds that there are other medium standards of satisfying the need and these standards are of similar criteria. In some contexts, he thinks that it is better to be close -as possible as one can- from the level of fulfilling the necessities (Al-Ghazālī, 2013). Regarding our focus that is the level of satisfying the need, some points are important to be highlighted. The first point is, it appears, as just exposed, that al-Ghazālī believes in the existence of multiple standards of fulfilling the need in its aggregate sense and these standards are not required to lie at or between the lowest and highest standards, described in some detail by him. The second point is that al-Ghazālī demonstrates some consideration of the usages (al-ʿādāt) of people with regard to satisfying the need. This consideration of usages appears somewhat when al-Ghazālī (2013) tries to estimate the level of sufficiency at which one must not ask others. He finds that one factor of this sufficiency is having furniture of the lowest kind, but he puts a constraint that this factor is applied if the usage is not so far from using this kind of furniture (Al-Ghazālī, 2013). One sees that this can come - to some extent - in accordance with the view that says that determining the
important in the person's survival are not from the blameworthy worldly life when taken with the intention to help one achieve the pleasure of Allāh. In this way, these things are for the sake of Allāh (Al-Ghazālī, 2013). Al-Ghazālī also considers that there are specific necessities for certain people. For example, the book is considered a necessary thing for the scholar. And he points out that these specific necessities are different between the people (Al-Ghazālī, 2013, p. 1057). One easily finds that this last conception broadens the sorts of the needs based on the different conditions of the persons. Furthermore, regarding the amount of the needs, in one of the contexts, one can generally understand from al-Ghazālī (2013) that although the excessive and deficient levels are apparently known, there is no clear-cut determination of the level of needs that comes in-between, for it differs based on the persons and states (pp. 545-546).

Al-Ghazālī is aware that in general there is no prohibition in practising any permissible action in the Islamic law (Al-Ghazālī, 2013). Accordingly, there is no prohibition to live in a higher level than what he recommends. Allāh says: "Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during worldly life [but] exclusively for them

deep level of sufficiency is affected by the age and place. The third point is, the details of the quantities or kinds in the three standards of satisfying the need, as articulated by al-Ghazālī in the domain of asceticism, can be seen as only guiding in this domain. For in these details, the three determined quantities of food - for instance- may not exactly fulfill all of the persons' need in this aspect due to their differences - as seen above. It is also noteworthy that these details of quantities or kinds reflect one conception of al-Ghazālī regarding the ascetic life and this conception can be different in another scholar's opinion. The fourth point is, some of the items that al-Ghazālī specifies in these three standards (like in the case of clothes) represent the fashion of his age, and their counterparts-which even fulfill the same meaning and purpose- are different in the contemporary time in many places. For things of food, clothes, and residences depend on the usage of people so they are changing based on the age and place. All these things are originally permissible except if there is something prohibited regarding any item of them. These four points need to be in one's perception for a better understanding of al-Ghazālī's writing in this area.

105 Therefore, according to al-Ghazālī (2013), one’s need gets some broadness behind the food, clothes, and residence. In the same sense, he - in another context related to determining the sufficiency level at which one must not ask people - refers again to this broadness of the sorts of the needs through proclaiming the inclusion of the things that have the same meaning of the food, clothes, and residence in terms of the importance. And in this same context, al-Ghazālī adds that the person, in determining the referred to limit of sufficiency, beside setting his own need, is to take into account the need of his dependants plus the need of his owned animal (dābbah) as considered among the things for which he is responsible (p.1562). This animal is the equivalent today to the contemporary means of transportation.
on the Day of Resurrection." Thus do We detail the verses for a people who know" (Qurʾān, 7: 32, translated by A. Assami).106

Based on this, a question comes: Why does al-Ghazālī advise with the level of need? Here are some causes. Parallel with his interest in purifying one's self, al-Ghazālī thinks that restraining the enjoyment with the permissible things above one's needs is better, for the self has the same appetite in the case of the permissible and prohibited things. And as a result, one may not be able to stop himself on the limits of the permissible actions but he goes to the prohibited ones (Al-Ghazālī, 2013). He gives an example, ". . . for as long as the eye is accustomed to looking at all that is beautiful it will not restrain itself from looking upon that which is forbidden to it" (Al-Ghazālī, 1995, p. 62). Also, according to al-Ghazālī, another problem in enjoying the permissible blessings in excess of one's needs is that it renders one happy with the present world, and this makes him forget death and the fear of God. One more trouble, mentioned by al-Ghazālī, in a context about the wearing of the beautiful clothes (in the sense that they are expensive), is that the person mostly has to take up prohibited acts to preserve the causes of enjoying this style of clothes (Al-Ghazālī, 2013). Another caution, told by al-Ghazālī (2013), is that one wastes his time enjoying the permissible blessings instead of filling it with righteous deeds that lead him to higher rewards (p. 1645).

One can get that, in al-Ghazālī's thinking, some of the previously mentioned cautions seem to have exceptions. In a context of a narration about jurist Mālik, it is understood from al-Ghazālī (2013) that he believes that when Mālik has a doorkeeper as well as enjoys some sort of soft clothes and soft seat and some kind of soft food, there is no fear of his transcendence to any disliked action. And this is because of his disciplined self (p. 83).

It is good to refer here that asceticism (zuḥd) is in reality a state of heart. It is the state in which the heart is not attached to the present world. The worldly life does not occupy this heart away from Allāh. To this heart, the existence of the present world or its loss does not matter. So in this sense, one may own the world, but he is still ascetic, for his heart is not attached to it. This state was actualized in people like Prophet Sulaymān who had a great kingdom and the Prophet's companion 'Uthmān Ibn 'Affān who was so wealthy to the extent of preparing an army.107 This state is known as "inward asceticism" (Aljifri, 2016).

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106 قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرَّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَٰلِكَ لِفُضُولِ الْأَلَٰسِبِ لَفَوْزٌ لِّلْمُتَّقِينَ

107 It is worthy of mention that before coming to the caliphate, ‘Uthmān Ibn ‘Affān was working as a trader (tājir).
Al-Ghazālī defines the highest form of asceticism as leaving the desire for other than God and aspiring to God only. Under this high degree comes a lower degree of asceticism. The lower degree is the abstention from the desire for the fortunes of the present world and having the desire for the better fortunes that exist in the hereafter. After attaining the state of asceticism in the heart, al-Ghazālī goes a further step as to the outward deed. This deed is the free choice to abstain from the unneeded part of the permissible worldly fortunes despite the available opportunity to enjoy it, in addition to not seeking this part (Al-Ghazālī, 2013).

Through focusing, for example, on the worldly blessing of money (which is a means for other permissible things), al-Ghazālī (2013) states that the outward deed of the ascetic is to let go of the unneeded part of money if it comes to him. This ascetic wants to protect himself from the evil of money.

On the other hand, al-Ghazālī believes that only the knowing, strong people (who are God's Prophets, His Friends (awliyā’), and scholars) can take money more than their needs and do not escape from it. He refers that the status of this type of people is higher than that of the cautious ascetics who hate this money and refuse to take it. This is because this type of people does not love nor hate the present world. And the perfect lover in his love is not occupied with anything other than the beloved. And both hating (and hence escaping from) or loving (and hence desiring) the present world is a sort of occupation with other than Allāh. The weak people may fear that taking the money more than their needs may call their hearts to have unneeded appetences, but this fear does not apply to the perfect lovers (Al-Ghazālī, 2013). One sees easily that those highly-ranked people are characterized by "inward asceticism", mentioned above. And in addition to their "inward asceticism", al-Ghazālī (2013) considers that when those strong people take money, they give the money that is above their needs to the people who are in need of it. This is like the cases of Prophet Muḥammad (peace and blessings be upon him) and Abū Bakr and ‘Umar for whom a lot of money came. In this sense, although, as known in the Islamic law, the obligation is related to paying the obligatory charity (zakāh), al-Ghazālī, in the chapter entitled "Secrets of Zakāh", points out that there are three levels of people regarding charity. The highest level is the one who gives all his money in charity without saving a dirham, and the lowest position is attached to the one who gives only the zakāh (Al-Ghazālī, 2013). So this is a clarification of the merit of paying more than one's zakāh, with settling the permissibility of saving after fulfilling the zakāh.108

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108 It is worthy of note that al-Ghazālī (2013) in the chapter entitled "Oneness of God and Putting Trust on Allāh" tackles the issue of saving, and he determines its matters, including its
Al-Ghazālī describes the just mentioned state of Prophet Muhammad (peace and blessings be upon him) and Abū Bakr as the state of "al-mustaghni", which means that those people are rich in the sense that they do not need either the existence or the inexistence of the world in their hands (Al-Ghazālī, 2013). Also, through their ascetic state of heart and their behavior of giving the worldly life above the needs, those people are not only characterized by the "inward asceticism" but also they are described by the "outward asceticism" (Aljifri, 2016).

\[109\] Here is a hopefully expressive, though not comprehensive, image of the Prophet's life regarding his dealing with the worldly things. Prophet Muhammad (peace and blessings be upon him) was not restricted to a certain kind of food. As Ibn al-Qayyim states, his food was like what his country used to eat. He ate dates, bread, meat, and other kinds. If he did not like a certain kind, he did not eat from it without defecting it (Ibn Qayyim, 2005). In Ṣaḥīḥ al-Bukhārī, there comes that the Prophet (peace and blessings be upon him) was liking the sweet food. In this respect, al-Nawawī understands that there is no contradiction between asceticism and eating lawful and tasty kinds of food, especially in the case that this does not occur intentionally (Al-‘Asqalānī, 1986). It is also known from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that throughout continuous days (reaching two months), the Prophet's food was only water and dates in addition to the milk given by his neighbours from al-Anṣār. Ibn al-Qayyim (2005) states that the Prophet (peace and blessings be upon him) was not the person who endeavours to get a certain unavailable kind of food (Ibn Qayyim, 2005). Concerning the quantity of the Prophet's food, he, as narrated by al-Tirmidhī, is the one who said: "No man fills a vessel worse than his stomach. A few morsels that keep his back straight are sufficient for him. If he has to, then he should fill one-third part of the belly with food, another third with drink and leave one-third empty to breathe easily" (An-Nawawī, 2011, p. 317). If we transfer to the part of clothes, when one time the Prophet (peace and blessings be upon him) was speaking about the punishment for having the characteristic of the pride (al-kibr) and he was asked about the love of wearing good clothes and shoes (in the sense that whether or not this is considered an act of pride), the Prophetic reply -before clarifying the meaning of pride- was: "Allāh is Beautiful and loves beauty . . .", as narrated by Muslim. One of the basic perceptions from this reply is that it is lawful to wear good clothes and shoes. Here, it is noteworthy that the beauty in the clothes or shoes does not necessarily require being rich or buying highly priced items, for beauty can be in the cleanliness, beauty of style, and harmony of colors. The Prophet (peace and blessings be upon him) wore various kinds of clothes. His clothes were made of materials that include wool and cotton, as Ibn al-Qayyim (2005) refers. Ibn al-Qayyim clarifies that the Prophet's clothes were related to what was accessible (Ibn Qayyim, 2005). It happened that he wore humble clothes. For example, in a narration by Abū Mūsā al-Ashʿarī in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, there comes that "'A'īshah (May Allah be pleased with her) showed us a sheet and a thick lower garment and said to us that the Prophet . . . was wearing them when he died" (An-Nawawī, 2011, p. 310). Although there came to the Prophet (peace and blessings be upon him) a lot of money, his way of living asserts what al-‘Asqalānī perceives of his altruism. For instance, this altruism appears in the Prophet's consultation of his family to give their sustenance of the year - saved for them - if there was a guest or one of the unexpected circumstances (Al-‘Asqalānī, 1986). Also, in the meaning of his altruism, it is narrated in Ṣaḥīḥ al-Bukhārī that "The Prophet
One observed point regarding al-Ghazālī's view in the issue of dealing with the present world is that this issue is much related to the level of the person's knowledge. As God's Prophets and His friends (awliyā'), the learned person is also able to benefit from the worldly blessings such as the expansion of money and wide status (jāḥ) in hearts on his way to Allāh as well as avoid the harms of these blessings. In this field too, al-Ghazālī believes that the worldly fortunes of health, security, marriage, and children are blessings from the aspect of their help on the way of Allāh (al-Ghazālī, 2013).

It is important to highlight here that al-Ghazālī has awareness of the difference between the seekers. He has the view that saving can be recommended in some cases, as will be mentioned in the next section. He also believes that saving does not necessarily imply or result in having less trust on Allāh as long as one's heart depends on Allāh only and does not depend on this saving (Al-Ghazālī, 2013, pp. 1632-1633). The matter is firstly and lastly related to the state of heart. More about the differences between the seekers will come in the next section.

To give a more complete exposition regarding how al-Ghazālī sees the permissible things, here are some extra points. He states that through the available permissible actions, one can find a way out from committing the prohibitions. And in the framework of the needed part.

...never said. "No" to anyone who asked him for anything" (An-Nawawi, 2011, p. 334). More things are important to be clarified. It is explained by al-‘Asqālānī that the Prophet (peace and blessings be upon him) accepted ‘Umar's suggestion that entailed wearing good clothes and being beautiful for the meetings of the delegations (Al-‘Asqālānī, 1986). Also, in Sunan Abī Dāwūd, it is narrated that Ibn ‘Abbās said that he saw the Prophet (peace and blessings be upon him) wearing the best of ḥulal (sing. ḥullah- which is a type of clothes that consists of two pieces). Obviously, these two previous narrations confirm the consonance between the outward asceticism and beauty. It is worthy of mention that Ibn al-Qayyim (2005) gives a view that it is praiseworthy to wear low-valued clothes if the intention is being humble and it is also praiseworthy to wear high-valued clothes if one's intention is manifesting the favour of Allāh and being in a beautiful form (Ibn al-Qayyim, 2005). As to the intention of manifesting the favour of Allāh in the form of clothes -for the one who is financially able- this intention comes related to the meaning of the Prophetic tradition -narrated by al-Tirmidhī- which says, "Allah loves to see the sign of His Bounties on his slave" (An-Nawawi, 2011, p. 462). But, as generally understood in an aggregate sense from scholars (including al-‘Asqālānī (1986)), this manifestation of Allāh's favour must not be associated with committing sins like the pride. One more Prophetic recommendation, in a tradition from Sunan Abī Dāwūd, is to choose the best of one's clothes to wear on Friday. This is again care about the beauty on this day especially. As to the means of transportation, the Prophet (peace and blessings be upon him) was using those of his age; for instance, he had the camel known as al-Qaswā'. And as another example, it comes in Ṣaḥīḥ al-Bukhārī that he was given a white mule as a present from the king of Aylah. Here, we have just seen a snapshot- that needs to be completed with more scenes- of the Prophet's communication with the worldly things.

110 For instance, clearly, as al-Ghazālī (2013) reminds, through money, one can perform pilgrimage and give obligatory and voluntary charity.
of the permissible things for the persons in his view, he clearly adds that there should be permissible things for the pious people to take a rest (Al-Ghazālī, 2013). One sees that under this domain, al-Ghazālī (2013) mentions the example of amusement and he says that one can get closeness to God if his intention in the amusement is rendering his heart active in worship. Nevertheless, he advises against exceeding the limits (p. 737).

It is worth mentioning that enjoying a permissible blessing in general can lead to other righteous deeds, for one may remember God and His grace during enjoying the blessing and thank Him vastly due to feeling the bliss. Al-Ghazālī (2013), though in a different context from the ideas related to the present world, mentions a saying with an approximate meaning. It is Abū Sulaymān al-Dārānī’s saying: Eating ṣaḥāb leads to the pleasure about Allāh (p. 433).

During practising the permissible actions, al-Ghazālī advises one to adopt the manners (al-ādāb) (Al-Ghazālī, 2013, p. 1770). The recommended manners are such as following the Prophetic remembrance concerning wearing the clothes. Also, during the permissible blessings, al-Ghazālī (2013) refers that one should remember that this blessing is from God and thank Him (p. 1770). A final point to remind is that although in the Islamic law, enjoying the permissible blessings is generally lawful, the servant should avoid being spendthrift and must not be proud in the course of using the blessings.

111 In a related sense, al-Ghazālī points out that concerning every action done by the person, if this action is for the sake of God, the person will be rewarded for it. This even applies to eating, which may be seen as far from the acts of worship. However, this action transfers to an act of worship when practised with the intention of getting the ability to perform worship. Also, in one context, he states that all permissible actions can be for the sake of God, and he gives an example of using the perfume on Friday. He mentions that this deed can have righteous intentions like respecting the mosque and following the Prophetic recommendation of using the perfume on this day (Al-Ghazālī, 2013).

112 In this context too, al-Ghazālī refers that the perfect hearts find their recreation in the "truth" (Al-Ghazālī, 2013). He intends that those hearts have their felicity in worshipping God, and this happiness includes the felicity of knowing Him. They do not need other things to take rest even if these things are lawful sorts of amusement. And even when they practise the lawful sorts of amusement, those distinct hearts remember Allāh and do not forget Him.

113 The word "al-ṭayyibāt" is used by the Qur’ān. It can express "the lawful kinds of food", as come in al-Hilali and Khan's translation of the Qur’ānic verse 7: 32. In addition, this word includes the meaning that these foods are good and desirable. This dual meaning of the word is what fits the just mentioned quote within the text. However, it should be noted that the word "al-ṭayyibāt" can bear a broader meaning in the referred to Qur’ānic verse. Also, when seeing this word in the other Qur’ānic verses, one should make sure to understand it based on its most apt interpretations in each verse.

114 Concerning the extravagance (isrāf), Allāh says: "...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess" (Qur’ān, 7: 31, translated by A. Assami).
The next lines particularly tackle the concept of the "love of the present world". Al-Ghazālī (2013) renders the love of the present world risky. This is because there is a connection between the object of love and the object of worship. He says: Every beloved is an object of worship... And every lover is restricted with what he loves (Al-Ghazālī, 2013, p. 1675). So he wants the servant to live the true meaning of "No God but Allāh" by freeing his heart from other than Allāh. Al-Ghazālī asserts that the love of the present world is competitive to the love for God when he considers that the cause of the lack of the love for God is the strong love for the present world, and this includes the love for money, love for spouse, love for children, and even love for gardens (Al-Ghazālī, 2013, pp. 1674-1675). Here, al-Ghazālī shows an obstacle behind the disease of the weak love for Allāh. And this does not mean that one should not have any love for creations in this world. One can find that al-Ghazālī supports the healthy love that is accompanied by the awareness and conformity with the divine guidance.

One essential form of this guidance is to put the love for Allāh first and every other love comes after. Al-Ghazālī says: Whoever has a thing more beloved than Allāh, his heart is sick (Al-Ghazālī, 2013, p. 924). When one’s heart is sound and he has the love for Allāh in the first place, he will not disobey Him to for the sake of any creation. Beside following this essential rule, the question comes: what is the right course of loving the creations? Al-Ghazālī (2013) explains the types of love for creations and classifies love into blameworthy, permissible, and praiseworthy.

Also, Ibn Mājah narrated that the Prophet (peace and blessings be upon him) said: "Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity" ("Chapters on dress," n.d.). It is worth noting that the limit of extravagance (īsrāf) as to the permissible things is different between the people based on their states. In this regard, al-Ghazālī (2013) gives an example, which is that the wealthy person's expenditure of a part of his money on the foods and adorning the building is not considered extravagance, differently in this case from the person who has a small amount of money and uses all of it to do the same without taking other considerations into account like the need to spend on his dependants (p. 799). It should be noticed that this speech is confined to avoiding the act of extravagance concerning the permissible things, but avoiding the extravagance does not necessarily imply following the outward asceticism. For this type of asceticism is associated with a different course in dealing with the worldly fortunes, which is - as Aljifri (2016) explains and as alluded to before-related to restricting oneself only to the level of sufficiency.

115 He also says: As much as the servant feels intimate with the worldly life, he feels gloomy about the hereafter... (Al-Ghazālī, 2013, p. 1550).
116 In a nutshell, one form of the blameworthy love is to love the sins that God does not love.
117 Under the permissible love comes the love for a person or a thing without requiring any other objective. This love comes from some sort of conformity with the beloved in one or more qualities. This conformity could be in the beauty, whether this beauty is hidden or manifest. The conformity leads one to seeing the beauty in the other party. Some examples of this
Under the praiseworthy love for creations, al-Ghazālī mentions the love for the sake of Allāh (Al-Ghazālī, 2013). It is to love them in a sense related to Allāh. It is considered the most perfect love in the case of loving the creations, for its motive is related to God. This state increases as the person becomes more thoughtful of his relationship with God. Therefore, al-Ghazālī (2013) asserts that when the intense lover for God and His pleasure loves any creation, his love is necessarily for the sake of God.

Al-Ghazālī (2013) explains some forms of this love. One form is the love of the student for the scholar who provides him with the knowledge important on his way to Allāh. Another form is the love of the student for the person who provides for him as this person is a cause for exempting the student from working and this results in freeing him for seeking knowledge and gaining the love of Allāh. Al-Ghazālī refers that the love for one's wife can also be for the sake of God.

However, al-Ghazālī shows that the forms of the love for the sake of Allāh are broader than these discussed ones. This broadness covers the cases in which the lover does not require anything from the beloved even if this thing is related to the lover's relation with God. Instead, the lover loves the beloved just because of God. These forms include loving the righteous people without any benefit from them, but just because Allāh loves them. Another form in this respect occurs when the rapt lover for God loves everything, for it is created by his beloved permissible love are the love for a person due to his good character (hidden beauty) and the love for the beauty of gardens and lights (manifest beauty). This love remains permissible as long as it does not convert to be attached to a blameworthy aim (Al-Ghazālī, 2013, pp. 593-595). Also, in a sense related to these ideas, in a context where al-Ghazālī seeks to illustrate that the love for God can be for His beauty and majesty without another aim, he states that the felicity in realizing the beauty is loved for itself, and this means that beauty - among other things - can be loved for itself. And he gives an evidence of this view. It is that one's nature in its sound state finds felicity, for example, in just beholding the beautiful birds and flowers so there can be love for these things without a further objective (Al-Ghazālī, 2013, p. 1655). The permissible love can result in some sorts of the obedience to God. This occurs, for instance, when one reflects and knows that this beauty that he loves in the creation refers to the beauty of Allāh, the Beautiful, the Creator of all the beauty. So in this case, he remembers God and he loves Him more. As another instance, the happiness that one feels in realizing the beauty of the beloved creation may lead one to thanking Allāh- the Giver of all the blessings, including this happiness. Al-Ghazālī (2013) points out that as one can love his felicity in the hereafter in combination with loving God, in this life one can have the love for his health, sufficiency, and dignity, and this is still in accordance with the love for God. And this is under the condition that these loved worldly portions (ḥuḍūr) of are acceptable in the divine law.

118 Al-Ghazālī (2013) defines the love for the sake of God as follows: each love that is not conceived to exist except [through] the faith in Allāh and the Last Day. . . Also, [from the love for the sake of God is] each increase in the love [in the case that] this increase does not exist except [through] the faith in Allāh. . . (p. 597).
(Al-Ghazālī, 2013, pp. 597-598). In addition, al-Ghazālī (2013) explains that those who gained stronger insight -in their right state- see Allāh, the doer, in every act (i.e., in every creation). Their hearts go to see the attributes of Allāh who creates everything. They see the creation from the aspect that this creation is made by Allāh. And when they know and love the world from this aspect, those people are in a state of knowing and loving God only.

This was the explanation of the comparative knowledge of the present world and the hereafter. On our way to completing the part of knowledge in al-Ghazālī’s method of purifying the self, we will turn now to the detailed religious information.

1.4. **Knowledge of the Detailed Religious Information**

Throughout al-Ghazālī’s method of the purification of the self, the objects of knowledge in this category are many, which signifies its essentiality. This knowledge, that is from the Qur’ān and the Sunnah, includes the details of the practice (what to do and what to not do) in addition to the information that motivates one in the direction of applying this practice. Moreover, this category of knowledge can be seen to have all other detailed information -whose source is the Qur’ān or the Sunnah- that helps in the way of purifying the self and that is not included in the other five categories of knowledge.

In this respect, al-Ghazālī refers to the obligation on each person to know the blameworthy qualities. This is to avoid these qualities whether one is already engaged in one of them or not. And as a result, the heart is protected from Satan that enters the heart through them (Al-Ghazālī, 2010, 2013).

As one specific example, to abstain from the self-delusion (*al-ghurūr*), al-Ghazālī states that it is needed to have the knowledge of what renders one close to God and what renders him far from God in addition to know the obstacles on the path to God (Al-Ghazālī, 2013). As is clear, this required knowledge is about the person's practice. Nevertheless, al-Ghazālī (2013) considers that the base of abstaining from self-delusion is refraining from the love of the present world and having a heart dominated by the love for Allāh and the will to do what Allāh loves.119

Gaining these states of heart requires knowing God, one’s self, and the hereafter (Al-Ghazālī, 2013). One can see in this context that in order to cure self-delusion, knowing God, oneself, and the present world and the hereafter combines with knowing the detailed religious information. It is also noteworthy here that having some knowledge of God, oneself, and

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119 Al-Ghazālī refers that the person will have an overall sound intention in each of his deeds due to this kind of will and the self-delusion is abolished (Al-Ghazālī, 2013).
hereafter is the base needed before knowing the detailed religious information concerning the practice, and this is in order to gain the praiseworthy states of heart that act as impetus for knowing what to do to please God.

Moreover, as observed from al-Ghazālī's presentation, it is required for one to be acquainted with the demerits of the blameworthy qualities in addition to the merits of the praiseworthy qualities. This information motivates one in purifying himself. For example, according to al-Ghazālī (2013), one of the remedies for the excessive anger after its outburst to not lead one to violate the divine law and the intellect is the knowledge of the merits of endurance (ihnīnāl), repressing the fury (kazm al-ghayz), pardoning ('afw), and forbearance (hilm) through the reflection on the Prophetic traditions about these merits. This encourages one to repress the fury so that he can gain the reward of this deed. As another instance, in the treatment for the stingy person, al-Ghazālī (2013) says: He also cures his heart through a lot of contemplation on the [Prophetic] traditions about dispraising the stinginess and praising the generosity as well as [the Prophetic traditions about] Allāh's threat of the great punishment for stinginess (p. 1161).

This was a part of the detailed religious information. As seen, this kind of information constitutes one of the important pillars throughout the believer's journey of purifying the self.

1.5. Knowledge of the Immediate Harms in the Present World

Al-Ghazālī does not only prompt people to abstain from the blameworthy qualities and attain the praiseworthy qualities because of the associated consequences in the hereafter, but also in some of his remedies, he refers to the harms associated with the blameworthy qualities in the present world. So he uses the present world interests as an incentive for the person (Al-Ghazālī, 2013).

For instance, in order to cure the excessive anger -to not follow this anger in a way that causes doing a blameworthy action- al-Ghazālī (2013) points out the knowing that obeying this anger has bad worldly consequences like the revenge from the enemy. One more example, elucidated by al-Ghazālī, comes in the context of the remedy for envying others. The envier bears grief and pain in this world as long as Allāh bestows His blessings on the envier's enemies.

120 In this context related to the anger, al-Ghazālī clarifies that abstaining from behaving in a blameworthy way due to only fearing the bad worldly consequences does not include a reward. However, if the person wants to abstain from these consequences in order to have free time and focus in the obedience to Allāh, this is considered a righteous deed with a reward (Al-Ghazālī, 2013).
And at the same time, the envier does not own to remove the blessing from the envied one because the blessings are predestined by Allāh and no one else can prevent this predestination. In this sense, al-Ghazālī wonders how a rational one envies others and gains the wrath of Allāh while benefitting nothing and harming himself. Al-Ghazālī thinks that the person who understands will leave this disease of heart even if he does not believe in reckoning and the hereafter punishment, which should prevent the believer from such a blameworthy quality. As a final example, in the remedy for stinginess, al-Ghazālī calls the stingy person to contemplate on how peoples' natures do not turn to the stingy one and they dislike his stinginess. And then he knows that people also dislike him.

However, being motivated in the way of Allāh by fearing the expected worldly harms of the bad character is considered a low stage for the seeker. It may be in the beginning, but after that one should seek becoming in a better position and focusing his motivation on attaining the pleasure of God and the success in the hereafter.

1.6. Knowledge of the Observed Facts of Reality

Under the knowledge part of al-Ghazālī's method of purifying the self come some of the observed facts in the reality to constitute one category of this knowledge. For example, in the remedy for the hope in a prolonged life as one of the causes of stinginess, al-Ghazālī calls the person to remind himself a lot of his death, which is a fact of reality. In addition, another fact to take a lesson from is how his peers lost their comfort to gather money and the died without taking any of it. As another example, in the treatment for the one who admires his bodily beauty and strength and forgets that they are blessings from Allāh, al-Ghazālī calls him to knowledge through reflecting on the facts of the beginning of his creation, the dirt inside his body, and that this body will be led to the sand in the end. As one more instance, in curing the pride (al-kibr), as one cause of injuring (adhā) the poor person during giving him the obligatory charity (zakāh), al-Ghazālī points out the knowledge of a fact that in reality, the rich person, through obliging zakāh on him, is subjected to get the poor person's livelihood. So it is the ignorance that makes the rich person consider himself better than the poor one (Al-Ghazālī, 2013).

Beside these six categories of knowledge, al-Ghazālī in his book cares about providing the good deeds of the good people. As a clear manifestation of this, he specifies a complete chapter entitled "Manners of Living and Character of Prophethood" in which he shows the character and manners of the Prophet (peace and blessings be upon him). In addition, al-Ghazālī encourages the seeker to get knowledge about the good models. In this sense, al-Ghazālī advises one to know the good states of the righteous predecessors through listening to and reading about
these states and he advises to take those righteous people as examples (Al-Ghazālī, 2013). In the psychological sense, one of the preventive and curative approaches to the heart’s diseases is knowing the experiences of people who succeeded in getting rid of these diseases. So one can take them as an example and feel that attaining the purification of his own self is accessible (Tawfiq, 2012). Moreover, in a related sense, al-Ghazālī finds that as long as one directs his focus on the states of the companions and followers, he becomes unsatisfied about his own deeds and then more diligent in worship (Al-Ghazālī, 2013).

Also, in the knowledge part of his scheme in self-purification, al-Ghazālī (2013) sometimes points out the fruits of purifying the self in the worldly life. For example, in encouraging the repentance, he mentions that when the servant becomes characterized by goodness after some long time of his patience in the repentance, he gets the happiness in the conversation to God and obeying Him and rests in knowing Him.

In addition to this, one finds that al-Ghazālī (2013) clarifies some kind of knowledge that may not be so apparent for the servant. In this sense, during al-Ghazālī’s attempt to help the servant get thankfulness in addition to patience\(^{121}\) in the case of the worldly affliction, he explains this knowledge that the worldly afflictions can have an aspect of blessing that leads to thankfulness. And he gives some examples of this knowledge. One example is, in the case of a certain person, the afflictions of less money and lower status of health may be a reason to protect him from committing oppression that would be committed by him if his money is much and his health is good.\(^{122}\)

More interestingly, the loss of knowledge can be a part of knowledge and used as a remedy. Al-Ghazālī (2013) in this respect mentions more than one instance. One example is that among the remedies for the scholar’s pride above the sinners is the scholar’s knowing about his ignorance of the people’s ends. Fearing that his end can be worse than the sinner’s end renders the scholar’s heart occupied away from this type of pride (pp. 1273-1274).

Based on al-Ghazālī’s clarification in his book of the plan adopted for purifying the self and based on studying the objects of knowledge used by him, one can observe that these objects

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\(^{121}\) In this context, al-Ghazālī (2013) states that the command of patience in affliction is required when there is no way in the servant’s hand to change the painful situation. On the other hand, the servant is commanded to remove the affliction if he can do this and better his position.

\(^{122}\) Furthermore, one sees that al-Ghazālī (2013) speaks about some situations that were possible to happen and be real although they did not happen. He utilizes the knowledge of the previous possibility of these situations in purifying the self. As an example, to attain the thankfulness in the case of the worldly hardship, one way, as al-Ghazālī suggests, is knowing that this hardship could be in the area of one’s religion or could be greater in magnitude. Therefore, the servant should thank God.
are either preventive or curative in the case of the blameworthy qualities and they are either generative or curative in the case of the praiseworthy qualities.

In spite of the importance of knowledge in purifying oneself, al-Ghazālī shows that there are causes which can render the knowledge of curing a certain disease without a benefit. As got from al-Ghazālī, one of these causes can be the strength of the disease itself. Also, the existence of some sort of feebleness or another disease in the heart can hinder some knowledge from being effective.

In addition, al-Ghazālī explains that knowledge can be useless and the person becomes captured by a certain disease of heart just because of forgetting the relevant knowledge of the harms of this disease. And this forgetfulness occurs due to the dominion of one's misleading passion at this time (Al-Ghazālī, 2013, p. 1218). This refers to the importance of the habituation to be heedful of the relationship with God and the significance of revising the knowledge in order to be ready for unexpected situations and sudden involuntary thoughts.

As clarified in the previous chapter, al-Ghazālī believes that getting a piece of knowledge is supposed to affect the person's state of heart. And accordingly, the state of heart affects his deed ('amal) (Al-Ghazālī, 2013). After exposing the part of knowledge, now, we will go to the part of the deeds, which are the close friend of knowledge, in al-Ghazālī's scheme of purifying the self.

123 In this sense, al-Ghazālī refers that in the disease of stinginess, the remedy of knowledge can be ineffective due to the strength of the disease. And stinginess becomes strong when one fears of poverty and does not have enough confidence in the sustenance from God. As a result of the ineffectiveness of knowledge, there will be no desire to let go of stinginess and hence the deed of spending in a feigned way to cure the disease of stinginess will not be generated. And the disease continues to exist (Al-Ghazālī, 2013).

124 In this meaning, al-Ghazālī explains the case in which having the strong knowledge and certainty required to attain the quality of putting trust on Allāh is rendered ineffective due to a problem in the heart. This problem is some sort of weakness or cowardice as a result of illusions dominating and disturbing the heart. Al-Ghazālī elucidates this heart's problem through giving examples. One example of this form of heart's weakness is finding a rejection to sleep in one place with a dead person while having certainty that he died. Al-Ghazālī refers that this weakness is common and it is rare that a person does not have even a low level of it. And this type of weakness can reach high levels such as feeling the fear to sleep alone even with closing the doors well and in this case this weakness transfers to a disease. After explaining this problem in the heart, al-Ghazālī concludes by clarifying that although one can be certain of the perfect knowledge, power, and mercy of Allāh, this is not sufficient to get the quality of putting trust on Allāh. For this quality also requires to have a strong heart (Al-Ghazālī, 2013, pp. 1613-1614). So solving the referred to heart's weakness is an essential step to cure the lack of trusting Allāh.
Section Two: Deeds Leading to the Purification of Self

The divine law defines the manifest acts of obedience (such as prayer and uttering a good word) to obey and the manifest acts of disobedience (such as backbiting and earning from unlawful source) to abstain from. And although these acts of worship are followed as a matter of obedience to God, one understands that al-Ghazālī (2013) finds that they all have an impact on the heart and lead to the purification of oneself. Therefore, to purify the self, the manifest worship acts have to exist plus the knowledge. Now, the question is: How do the manifest worship acts affect the purification of the self? Al-Ghazālī finds that when one has the knowledge with certainty that obeying God leads to his eternal happiness, an inclination emerges from himself to goodness and disinclination to evil. This inclination and this disinclination need to be enforced by the continuous practice of the manifest deeds of obedience and the continuous abandonment of the manifest deeds of disobedience. Therefore, for instance, for the one who has humility (tawāḍu’) in his self, the act of prostration in prayer, in which the members humble themselves, affects the heart in confirming the quality of humility. Thus, the continuous manifest worship acts will lead to healing the heart and strengthening its praiseworthy qualities. This impact on the heart is the route to achieve the aim of loving God and feeling happy with meeting Him.

125 It is worth mentioning that the benefits of following the manifest acts of obedience and abstaining from the manifest acts of disobedience in the divine law do not stop at achieving the interests of the hereafter, but also these benefits extend to achieving the interests of the present world at the personal and the societal levels.

126 In this context, one can get from al-Ghazālī (2013) a psychological insight in the relation between the heart and the members. It is the role of heedfulness and having a heart’s state relevant to the act of obedience done by the members. When the person practises the deed of the members, being attentive and having a relevant state of heart lead to confirm this state through this deed of the members. As to our example mentioned in the text, al-Ghazālī points out that the prostration is associated in the usage with confirming the quality of humility, but having humility in the heart is necessary to exist beside practising this deed of prostration so that this humility can be confirmed. Based on explaining this relation between the heart and the members, al-Ghazālī understands the role of the person’s intention in doing the deed.

127 It is worthy of note that, according to al-Ghazālī, each manifest act of obedience helps in the process of self-purification. He clarifies that nothing of obedience has no value. And although this impact of each of the acts of obedience is not instantaneously felt and may be hidden, each of these acts contributes in the purification of the self (Al-Ghazālī, 2013, p. 921). Also, al-Ghazālī clarifies to those who do not find felicity but on the other hand find difficulty and heaviness in doing the obedience and abandoning the disobedience that this position—which is combined with striving—is better than leaving God’s commands behind. However, this position is not associated with the perfect state of happiness (Al-Ghazālī, 2013).

128 Al-Ghazālī presents the steps to achieve this aim as follows. When one’s heart becomes characterized by a strong inclination to goodness, the heart becomes occupied with the
Al-Ghazālī in his book does not only combine the manifest deeds, but also the book includes the hidden deeds such as the reflection (al-fikr). Additionally, the deeds adopted by al-Ghazālī include deeds from the divine law and other deeds prescribed by him.

From the beginning, before the process of self-purification itself, al-Ghazālī points out some things that the seeker does after being heedful of the way of hereafter. The seeker first lets go of the manifest acts of disobedience by repentance and being purified from the others' rights. Also, al-Ghazālī finds it necessary that the seeker frees himself from being prejudiced to a certain doctrine. As a result of abandoning this prejudice with having the truthfulness to obey God alone, God will prevail to him the truth of this imitated belief (Al-Ghazālī, 2013).

Additionally, in the same context, al-Ghazālī has a view that the seeker after the stage of heedfulness needs to get rid of money through preserving only the necessary part of it as well as let go of status (jāh) by some practices such as choosing the lack of fame. In another related context, al-Ghazālī thinks that everyone should abstain from the specific worldly life's cause that makes him cheerful and became an abject of his attachment. So if one feels cheerful with money, he should abandon the money above the necessary part. And if one feels cheerful with being accepted by people in preaching, he should abstain from preaching and so on. So the different states of people affect their selections of what they should let go (Al-Ghazālī, 2013), and everyone is not required to let go of all worldly life's causes. Nevertheless, one can see that even this opinion of the person's total cut of certain cause(s) of the worldly life is not meant to be generalized for all types of seekers; it is not beneficial for all of them. Adopting this opinion may help under specified circumstances related to a certain seeker, perhaps in the case of a certain extreme degree of the heart's disease(s). This degree can be the continuous remembrance of God—that leads to have intimacy (uns) with Him—and occupied with the continuous reflection leading to the strong knowledge of Him. The strong knowing of God reinforces the love for Him. And due to loving God, the seeker feels happy with the meeting with Him (Al-Ghazālī, 2013).

129 In this respect, al-Ghazālī asserts that letting go of the manifest acts of disobedience and having a right repentance are considered conditions to unveil the secrets of the religion (Al-Ghazālī, 2013).

130 Al-Ghazālī (2013) thinks that being happy to be with Allāh (the Exalted) does not come with the joy in the present world. But this last kind of joy, meant by al-Ghazālī, is different from the praiseworthy types of joy such as rejoicing in God and His blessing in the state of thanking Him.

131 In this respect, al-Ghazālī gives a measure for the person to know whether he is cheerful and secured with a certain cause of the present world or not. This test is to find out his response under knowing that this cause of the present world becomes unavailable while his reward in the hereafter remains high. If he feels pain, this means that he joys in this present world's cause for itself not for the sake of God (Al-Ghazālī, 2013, p. 931).
dominion of the disease(s) in the heart in the sense that this remedy of the complete cut of the present world's cause(s) is the only apt treatment leading to cut off the existing attachment(s) and cure the heart. For al-Ghazālī (2013), this understanding can come under the umbrella of his belief that the treatment for each seeker changes depending on the seeker's state, the degree of his disease, his temperament and other things, as we will see in the next chapter. As one illustration of this flexibility, al-Ghazālī advises that it is better to save for the person who has weakness in trusting Allāh and will be disturbed by not having any saving. This person's saving may even be in the form of an owned land guaranteeing an income that fulfills his needs if this is a cause to secure him and free his heart to be occupied with God. In this context too, al-Ghazālī states that as money can be a reason for occupying one's heart, another heart may be occupied with its absence. As another illustration, in some matters, al-Ghazālī differentiates between the single person and the seeker who is a provider. Following the Sunnah, he points out that if one has dependants, saving their sustenance for one year does not contradict trusting on Allāh.

All of this demonstrates, as referred to before, that in the inclusiveness of his book, al-Ghazālī speaks to different types of seekers. This also gives a signal that al-Ghazālī's views should be read together in order to get a real understanding of his complete scheme of the purification of self.

Here, the objective is to draw a framework for al-Ghazālī's method of purifying the self regarding the deeds, and not a detailed examination of all of them. The job of some of these deeds does not only stop at rendering one's heart pure through getting rid of the blameworthy qualities and attaining the praiseworthy qualities, but this job extends to other benefits. One of the deeds that fulfill more than one job is the reflection, as will be clarified later.

The explanation, in this section, will cover four main categories of activities that can represent the aspect of deed in the method of purifying the self, based on al-Ghazālī's perception. They are striving (mujāhadah), some of the miscellaneous practices, continuous remembrance of Allāh (dhikr Allāh), and continuous reflection.

2.1. Striving or Mujāhadah

Al-Ghazālī considers that the striving leads to the guidance of knowing Allāh based on the Qur'ānic verse: "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good" (Qurʾān 29: 69, translated by A. Assami)\(^\text{132}\) (Al-
Al-Ghazālī gives a definition of striving as: obliging the self to do the deeds that are required by the demanded quality (Al-Ghazālī, 2013, p. 919). This manner continues till the demanded praiseworthy quality becomes in the person's nature, and at this point the person does not need striving, for instead he has felicity in behaving according to this praiseworthy quality continuously. During the process of striving, one does not follow his vain passion (Al-Ghazālī, 2013). In a psychological sense, the treatment of striving is called "therapy of opposite" in the realm of the methods of psychological therapy (Tawfīq, 2012). It is important to highlight that some of al-Ghazālī's prescribed deeds in the striving to purify the self are not from the divine law. Instead, they are based on al-Ghazālī's views as a guide knowing of the self and its discipline.

Al-Ghazālī demonstrates a realistic approach when he determines the aim of striving. According to him, striving is required so that the individual's qualities like appetite for food and sex, anger, and the love for money can be straightened and led rightly, without the purpose of an entire elimination of them. This is because God creates these qualities for a beneficial purpose. For instance, as to the appetite for food, it makes one eat and hence live. Also, the human being will not ward off the causes of his destruction if he is totally free from anger (Al-Ghazālī, 2013). In this respect, psychologically, Tawfīq (2012) points out that al-Ghazālī, in his speech about some of the benefits of anger, refers to the concept that in some cases, the feeling is positively employed. So the differentiation between the different contexts of the same feeling helps to distinguish the cases in which a certain feeling has a deviation (p. 379).

In striving, al-Ghazālī believes that the moderate level of the quality is the straightened required one. He clarifies that the preference of the medium level of the quality is due to the link between this level and the happiness associated with having a sound heart. How is this link established? This sound heart is described of not having any inclination to the present world in any form. And this inclination exists in the two extremes. For example, both stinginess and being spendthrift are related to this present world. For both qualities include concerning and occupying one's self with money in some way by either holding or spending. However, generosity, which is the medium and straight level, is free from the two extremes that are related to the present world and its causes. One related point is the flexible approach that al-Ghazālī 133

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133 Here is a psychological benefit, which concerns the consequence of habituation. Al-Ghazālī believes that habituation is connected with attachment and felicity. According to him, the observations of a certain action in addition to the habituation to it for a period of time lead to a degree of attachment to it and a felicity in doing it (Al-Ghazālī, 2013, p. 920).

134 In this place, al-Ghazālī (2013) mentions the Qur'ānic verse: "But only he (will prosper) that brings to Allah a sound heart" (Qur'ān 26:89, translated by A. Y. Ali) (إِلَّا مَنْ أَتَى اللَّهُ بِقَلْبٍ سَلِيمٍ).
reveals when he points out that if one is not able to be exactly on this medium straight path, he should have diligence to be close to it (Al-Ghazālī, 2013). This also demonstrates the importance of taking into consideration the different abilities of people in the scheme of purifying the self, which gives the scheme practicality.

To illustrate the technique of striving and how it works more, let’s see some examples through which its deeds are clarified. In these examples, one can observe that striving is not one form.

**First**, striving can take a direct form. This form is its simplest and clearest forms. It involves doing the deeds that are opposite to the deeds required by the blameworthy quality. These opposing deeds are also the deeds required by the praiseworthy quality. Here are some examples.

If one wants to get rid of the quality of pride and gain the quality of humility (tawāḍu‘), according to al-Ghazālī, one should strive himself and do the deeds of the humble people. This continues till he gets rid of pride (kibr) and humility becomes easy for him. In this time, he already changed to be humble in nature and even finds felicity in practicing humility. But if one reaches the other excessive level, then he transfers to another blameworthy quality that is abasement (Al-Ghazālī, 2013).

Also in this form of striving, another example is the striving in the remedy for envy (ḥasad). Al-Ghazālī explains that one should force himself to do the opposite of those deeds that result from envy. So if envy is a cause of the pride above the envied person, the envier should be humble with him. Also, instead of dispraising the envied one, the envier should praise him. In addition, the envier should rather increase his giving to the envied person if he (the envier) wants not giving him. When the envier adopts these deeds and they are known to the envied one, the later manifests his love to the envier. Through this love and the good behavior toward the envier, he also loves the envied person, and the required deeds done by him with difficulty transfer to be naturally practised. And envy is abolished (al-Ghazālī, 2013). Here, al-Ghazālī demonstrates that in this disease of envy, some response from the other party helps in accelerating the purification of the envier from his disease. This response is the intermediary of love that begins from the envied one due to the envier’s deeds.\(^{135}\)

\(^{135}\) As one more example, in the remedy for ostentation in worshipping (rrīyā‘), al-Ghazālī recommends the following deed: One accustoms himself to conceal the acts of worship as he conceals the shameful deeds so his heart becomes satisfied only with Allāh’s knowledge of his worship without dispute from his self to seek the knowledge of other than Allāh (Al-Ghazālī, 2013, p. 1217). In this context, al-Ghazālī (2013) states that with God’s help and gentleness, this remedy becomes easy after some time of one’s patience in striving.
Interestingly, one understands that striving can take a place when the remedy for the disease stops at being from the realm of the deeds of heart only, without the need for manifest deeds. One can see that this appears in al-Ghazālī’s cure for the ostentation in worshipping (al-rriiyyā’) when it comes during practising an act of worship. Al-Ghazālī (2013) explains that when one is engaged in an act of worship, the appetite for ostentation in worshipping may move after one knows of being seen by people or hopes in this. And then he begins to desire their praise. Therefore, to cure this appetite for ostentation, the way is to resist it by an opposite state of heart—which is hating this ostentation. This hatred emanates from knowing the harms of ostentation in worshipping, including God’s punishment and His aversion. If this hatred is greater than the bad desire for ostentation, one will not accept this ostentation (p. 1218). In this case, it is observed that the cure is achieved without the need for any manifest deed. In a related respect, Haque (2004) thinks that al-Ghazālī’s use of love and hatred against each other in treatment is a use of "the therapy of opposite" in the contemporary psychological terms (Haque, 2004). Beside these psychological insights, one more psychological view can be acquired from this context about curing the ostentation in worshipping. This view is that to change a certain undesirable state of heart, it is important that the intensity of the used thought be at the level of the intensity of the unrequired state of heart in order to achieve an effect on changing it. Therefore, for al-Ghazālī (2013), one’s realization of the no importance that anyone other than God knows about his act of worship can be used against his knowing that people see him or his hope that they see him. Differently, when his desire for ostentation is roused, a stronger object of realization such as God’s punishment for the quality of ostentation in worshipping is required to generate the opposite state of hatred against the wrong desire.

Second, striving can take an indirect form. In this form, the focus in curing the blameworthy quality does not go to directly oppose the deeds encouraged by this quality, but the remedy for the blameworthy quality lies in doing the deeds that oppose its causes.

In this respect, as al-Ghazālī elucidates, curing the disease of the lack of patience against the sexual appetite\textsuperscript{136} means that one strengthens the motive of religion and weakens the

\textsuperscript{136} As understood from al-Ghazālī, this disease of the lack of patience against the sexual appetite can have more than one meaning. It can mean that the person’s sexual appetite is strong to the extent that he commits an unlawful sexual intercourse or it means that at least the person, due to this appetite, gazes at that which is forbidden to him or it only means that one’s heart is distracted by this desire. The effect of this last meaning is that the person becomes occupied, away from the continuity of the righteous deeds, including the reflection (Al-Ghazālī, 2013). In the sense of purifying the self, the first two meanings are not the focus of the seeker, for he already abstained from the manifest sins. But the third meaning concerns him.
motive of sexual appetite. So one remedy for the mentioned disease comes in opposing the causes that strengthen the sexual appetite. These causes are much eating in addition to eating the kinds of food that help in moving this appetite-like meat. Therefore, one is required to adopt the deeds that work against these causes. These deeds are fasting continuously and breaking the fast with a small amount of food without containing the food that stirs the sexual desire. Al-Ghazālī refers that the Prophet (peace and blessings be upon him) advises one to fast if he is not able to marry (Al-Ghazālī, 2011, 2013).

It is also noteworthy, with regard to curing the just mentioned disease of the lack of patience against the sexual appetite, that al-Ghazālī clarifies that the aim of rendering the motive of the dominant appetite weak and strengthening the religious motive is to let this last motive prevail over the former one (Al-Ghazālī, 2011, 2013). Psychologically, this manifests the idea, mentioned in Tawfīq (2012), that the motives can weaken, strengthen, and conflict with each other and that the person has the will to determine concerning them.

Additionally, within al-Ghazālī's cure for the same disease, in the part of strengthening the religious motive, one finds another psychological benefit. This benefit is the significance of training one motive against another. This comes in his support of one's training of his religious motive on contradicting his vain passion on a gradual basis. For the strengths - that are the root of deeds - are emphasized when the deeds characterized by difficulty are practised habitually. Moreover, al-Ghazālī clarifies that when the motive of religion gets triumph over the motive of vain passion, the person feels good about that, becomes stronger, and acquires more daring in this fighting (Al-Ghazālī, 2011, 2013).

One can see that the indirect form of striving is also applied in the domain where some remedies for the blameworthy quality are from the deeds of heart. This appears, for example, when al-Ghazālī (2013) cures stinginess in the case that its cause is the unstraightened love for money. This remedy is to oppose (and hence cure) the love for the desired things (al-shahawāt) - as one of the reasons for the love for money - through taking up the patience and being satisfied with the little (Al-Ghazālī, 2013). Here, it is observed that the opposite of the negative state of heart - or one initial cause of the disease of stinginess - is a reaction in the form of states of heart too. Of course, this does not prevent that attaining these curing states themselves requires

137 It is worthy of note that, in this context, al-Ghazālī has a view that marriage is considered the best among the remedies in the case that one can marry. This is because suppressing the eating of the food may not be effective in the case of most men and it leads to the person's weakness in performing his deeds in a full manner (Al-Ghazālī, 2013).
getting the relevant knowledge and relevant deeds, as is the case in al-Ghazālī's thinking with regard to the purification from the blameworthy qualities.138

2.2. Miscellaneous Practices

These practices include practices of eating less, speaking less, and sleeping less, practices of changing the person's environment, and other scattered recommendations.

2.2.1. Eating Less and Speaking Less and Sleeping Less

Al-Ghazālī (2013) finds that it is necessary that the learned guide (al-murshid al-ʿālim - also known as shaykh) guides the seeker to these practices before the stage of striving against the blameworthy qualities, for these practices constitute a fort against the breakers in the way to Allāh.

In the Islamic law, eating up to the satiety is not a blameworthy action, but it is permissible. Concerning al-Ghazālī (2013), he thinks that in a certain stage on the way of the hereafter, the action of reducing the eating is good. He mentions that this action leads to weaken the appetences for sins.139 Hunger or eating less should be adopted on a gradual basis by reducing the amount of one's normal meal bit by bit every day (Al-Ghazālī, 2013). Al-Ghazālī determines for the person various options of the amounts of food per day so that he chooses to stop at one of these options after the habituation to reducing the eating. And in spite of these options, al-Ghazālī puts the view that the required amount of food is a personal matter that differs between people, based on the factors of the age, the circumstances, the job, and the worship that one performs. So the seeker should evaluate his own case and determine the amount of food that enables him to perform his worship and then should not eat more than this level. Al-Ghazālī does not only care about the quantities, but this practice of reducing the eating is also related to restricting the kinds of food. Because the action of eating less is required to

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138 One gets another example of this type within the indirect form of striving in one of al-Ghazālī's cures to have attendance of the heart during the prayer. This cure is to ward off the involuntary thoughts through knowing their internal causes or sources and warding these causes off. One of the ways to stop the internal sources of the involuntary thoughts is to force one's self to get the meanings of the Qurʾānic verses and remembrances in prayer as well as be busy with this (Al-Ghazālī, 2013).

139 Al-Ghazālī adds other benefits of reducing the eating. For instance, he clarifies that it has been proven by experience that hunger leads to enlighten and tenderize the heart, and the felicity in the conversation to Allāh is attained in the tender heart. As another advantage of eating less, al-Ghazālī states that it benefits in witnessing the need of the self and the might of its Lord, and this sort of witnessing in a permanent manner is one's happiness (Al-Ghazālī, 2013).
discipline the self, there is a different course in the matter of eating regarding the person whose nature is straight. For this person, the ideal state is that his eating leaves him without heaviness nor hunger.\footnote{He says, ". . . you should also know that the best course for a man of moderate nature is to eat so that his stomach is not heavy, but without feeling the pangs of hunger. One should forget one’s belly . . . For the purpose of eating is the perseveration of life and the gaining of strength for worship: a heavy stomach is an obstruction to worship, and so are the pangs of hunger, for they distract the heart" (Al-Ghazālī, 1995, p. 155).} This is the case of the extremely truthful persons (al-ṣiddīqīn). It is not necessary for those people to determine for themselves a certain small amount of food or specify its kinds. In this context too, al-Ghazālī mentions the Prophetic example. He clarifies that the Prophet (peace and blessings be upon him) did not have a specified amount of food to follow, for his perfection does not need the striving of hunger, and this means, in the view of al-Ghazālī, that eating less is required for a purpose - not for itself (Al-Ghazālī, 1995, 2013).

Concerning the practice of speaking less, al-Ghazālī (2013) elucidates that it means speaking only when necessary. This practice results in protecting the heart and freeing it for remembrance and reflection in addition to leading one to get piety (taqwá). It is worth mentioning that when al-Ghazālī tackles the practice of speaking less in the context related to purifying one’s tongue from its mistakes, he mentions other benefits of speaking less, such as the protection from the many tongue mistakes and acquiring a permanent sedateness (waqār). Nevertheless, one understands from al-Ghazālī that if the interest of speaking outweighs its harms based on the divine law, the speaking becomes preferable above silence. In addition, al-Ghazālī clarifies that speaking is better than silence in the cases in which this speaking is totally beneficial based on the divine law.\footnote{Al-Ghazālī, however, pays the attention that in this totally beneficial speech, there is a risk of committing the minute details of some tongue mistakes, including the ostentation in worshipping (Al-Ghazālī, 2013).}

With regard to sleeping less, al-Ghazālī (2013) states that it means that the seeker gets only the necessary amount of sleeping. Sleeping less purifies the heart and preserves it alive.\footnote{According to al-Ghazālī, sleeping less becomes accessible through eating less (Al-Ghazālī, 2013).} Besides, al-Ghazālī-in another context-refers to the significance of the action of sleeping. He says: Sleeping is the nutrition of the spirit as the food is the nutrition of the bodies (Al-Ghazālī, 2013, p. 391). He thinks that sleeping eight hours per twenty-four hours is considered the reasonable amount and sleeping less than this number of hours may affect the body negatively. However, one may not face disorder in his body if he follows a gradual adoption of the habit of sleeping less (Al-Ghazālī, 2013). So here, there is a consideration of the interest of the person.
In this respect too, it is known and acceptable, similarly to what was mentioned in the matter of eating, that the amount of sleeping required differs between the people.

### 2.2.2. Practices of Changing One's Surrounding Environment

These practices are related to the person's external environment in a way that helps him in the purification of his self. Among of these practices are solitude (‘uzla) and companionship (mukhālaṭah).

#### 2.2.2.1. Solitude

Through solitude, there is less communication with people. In the beginning, before the stage of striving, al-Ghazālī (2013) believes in the importance of solitude as a way of preserving the seeker from the breakers of the way. This solitude leads the seeker to let go of the things that occupy him. It leads him to control his senses and use them only when necessary (pp.938-939). With this benefit of solitude, al-Ghazālī believes that during the stage of striving itself, there are benefits of communication with people for the seeker. One benefit is the training to controlling the self through enduring the bad character that emanates from some people in dealing with them (Al-Ghazālī, 2013, p. 684). And after purifying one's self from the blameworthy qualities, solitude becomes better again, for it leads the seeker to the strong knowledge of Allāh and His secrets through practising the continuous reflection or it leads him to acquire intimacy (uns) with God through the continuous remembrance of Him (Al-Ghazālī, 2013).

In al-Ghazālī's exposition, the solitude can be permanent. For example, permanent solitude is better for people whose hearts can easily acquire the intimacy with God by being continuously occupied with remembering Him or acquire a strong knowledge of Him by the continuous reflection. For those people, according to al-Ghazālī, this kind of solitude is better than any thing requiring communication (Al-Ghazālī, 2013).

Nevertheless -and through looking at the broad picture- one sees that solitude, generally, does not need to be permanent. It can be temporary and then the person returns to communicate.

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143 According to al-Ghazālī (2013), it is necessary for the seeker's guide to direct the seeker to the solitude in this time.

144 In this comparison, the less preferable acts (that require communication), of course, do not include fulfilling the obligations that demand communication, like the obligatory pilgrimage.

145 It is worthy of note that the solitude, according to al-Ghazālī, needs that one has a rest for one hour per day during which he speaks with a righteous person who could be his wife. So the solitude is not a complete one (Al-Ghazālī, 2013).
with people. One of the clear proofs for this is al-Ghazālī's experience himself. He went to practise solitude for some years in his life and returned back to the communication with people and teaching them.

Also, solitude does not require to be permanent in order to practise the just referred to acts of remembrance and reflection. There are examples of excellent worshippers such as Abū Bakr and ‘Umar who did not live in permanent solitude, but they were communicating with people. Yet, they were practising the remembrance and reflection. It is also noteworthy in this sense that al-Ghazālī (2013) explains that the purified selves of the Prophet (peace and blessings be upon him) and some friends of Allāh (awliyā’ Allāh) (who reached the strong knowledge of God) do not need the solitude by body. For their hearts are always in the presence with God. But al-Ghazālī pays the attention that attaining this stage requires the complete dominion of loving Allāh in one's heart.

In the chapter specified for the topic of solitude under the title "Manners of Solitude", al-Ghazālī (2013) speaks about the act of solitude in broad and general terms, without tying it only to its role in the process of purifying the self or its role in attaining the intimacy with God or the strong knowledge of Him. In this chapter, he finds that solitude entails benefits and losses. And the best option differs for each person based on the states of the person and the people with whom he communicates in addition to comparing what he benefits with what he loses in the communication.¹⁴⁶

¹⁴⁶ In this chapter, al-Ghazālī gives some evaluations. For instance, as to the scholar, he must not go for solitude if there are sincere students who seek knowledge. The otherworldly fruits of educating with the right intention are among the benefits of the communication with people. As another example, al-Ghazālī points out that one of the benefits of the person's communicating with people is helping them by body or money. However, al-Ghazālī believes that solitude is better than this act of helping if one is continuously occupied with remembrance or reflection in the solitude. But solitude is not better for the person than helping people in the case that he will just add the practice of the supererogatory bodily worship in his solitude. These are just some examples that show al-Ghazālī's view that whether solitude is better or not differs based on the different states and he gives extra cases (Al-Ghazālī, 2013). It is worth asserting, as shown in the text, that the solitude to do the remembrance or practise the reflection related to knowing God does not require to be permanent. And the Prophet (peace and blessings be upon him), whose practice is the most ideal one, did not live in a permanent solitude. A glimpse about his state is mentioned in the text above. In addition, al-Ghazālī (2013) thinks that the one who can go for solitude is only the one who has knowledge. From one aspect, in order to be able to perform his worship in the right way in solitude, one must know first the religious obligations. From another aspect, al-Ghazālī finds that it is not a good investment for the the person to hasten for solitude before completing his education if he has abilities enabling him to seek deeper religious and intellectual knowledge (Al-Ghazālī, 2013). So here, al-Ghazālī differentiates between the persons' decisions as to solitude based on the persons' abilities and of course this differentiation does not negate the other differences in the considerations that can
Back to the framework of purifying the self as well as acquiring the intimacy with God and the strong knowledge of Him, the person may benefit from the spirit of flexibility in al-Ghazālī's approach as to taking the decision of solitude. One can see that this flexibility can broaden to cover the length of solitude to be at a wide scale, taking into account each seeker's state. The seeker may go for a temporary solitude for some days and this solitude may just be for some hours per day. In any of these times, the person can find a good opportunity to learn controlling his senses, free himself from the disturbances, and focus more on practising the remembrance and the reflection. Or the person can choose to direct most of the time specified for his solitude to concentrate on the remembrance. To sum up, there are various options in the aspects related to solitude, and everyone should evaluate his own situation and determine the best for him.

Also, the seeker can train himself to have the solitude by heart - which exists in the Islamic spirituality. This solitude is to be among people and yet your heart is remembering Allāh.

2.2.2.2. Companionship

Al-Ghazālī says: The nature steals from the nature the evil and the good all (Al-Ghazālī, 2013, p. 922). The seeker can benefit from this norm in choosing his companions. This choice of one's
companions has an important role in the purification of his self. Here are some of al-Ghazālī’s illustrations in this respect. In curing the lack of the self’s desire for the striving, al-Ghazālī advises having and observing righteous companions who are active in worship, benefitting from their sayings and good states, and taking them as models. Also, to avoid the heedlessness and the lack of fear of God, one of the recommendations that al-Ghazālī gives is to observe the states of the fearing people (Al-Ghazālī, 2013). Psychologically, it is clear that enhancing the external environment can be highly effective in changing the self for better. In this sense, Tawfīq (2012) believes that finding the good atmosphere is one of the preventive and therapeutic approaches to the diseases of heart.\footnote{On the other hand, al-Ghazālī (2013) thinks that directing one’s focus to the states of the sinners leads one to become less active toward obedience. In addition, being with a bad companion and seeing his corrupt practices a lot result in decreasing the intensity of sinning in one’s heart, and seeing the big sinners’ corruption renders sinning easy by one, without paying his attention.}

Moreover, concerning the domain of companionship in purifying the self, one can add al-Ghazālī’s reference that having recreation with people is a recommended act when one has the intention (niyyah) that this recreation helps him perform worship with more energy (Al-Ghazālī, 2013, p. 685). In this respect, al-Ghazālī believes that it is more correct to be with people when one gets relief by being with them and feels gloomy in solitude (Al-Ghazālī, 2013). This is because in this case the practice of being in companionship is healthier for one than solitude on his way to Allāh. Generally, one can extract here an implicit advice for the person to respect the need of his heart and a recommendation to fulfill it under the umbrella that all of this occurs in the sense that helps him on the way of the hereafter. And, needless to say, this contains that satisfying his heart’s need must be consistent with God’s law.

2.2.3. Scattered Recommendations

In this point, included are some of al-Ghazālī’s noteworthy recommendations in the realm of the deeds on the path of purifying the self. Here are three recommendations.

The first advice has significance in the manner of seeking knowledge. Al-Ghazālī admonishes one for the good listening in a state of a focused heart to the words of the scholar or preacher. And after this way of listening, one should reflect on what he listened to so that he can fully understand. One understands that when the knowledge that the person listened to is about the harms of a certain sin, this full understanding leads him to have the fear and hence the patience against this sin (Al-Ghazālī, 2013, p. 1387). Although this advice about the manner
of seeking knowledge is given in the framework of repentance\textsuperscript{149} and the fear is considered a relevant state of heart in response to knowing the harms of the sin, this manner in seeking knowledge can be generally applied to all beneficial knowledge and subsequently various relevant states of heart are generated.

The second advice is connected to managing the self. Although al-Ghazālī considers caring about Allāh's seeing (\textit{murāqabat Allāh}) before and during the deed and calling the self to account (\textit{Muḥāsabat al-nafs}) after the deed as praiseworthy qualities (Al-Ghazālī, 2013), one sees that they can also act as practices helping in managing one's self. Beside these two practices, al-Ghazālī (2013) adds other practices of a related sort such as putting stipulations on the self (\textit{Mushāraṭat al-nafs}) before the deed in addition to rebuking one's self and reproaching it in its evil ordering state\textsuperscript{150}.

The third advice is to do some manifest practices that are relevant to make the heart gain some knowledge and be heedful so that it can acquire a certain praiseworthy state. Some of these practices, discussed by al-Ghazālī (2013), are directed to certain type of people in order to bring to their hearts the heedfulness of the blessings and hence the state of thankfulness. Before stating these practices, we will see the characteristics of this type of people. Those people only value the blessings private to them. Or they only thank God for the general blessings such as the air and eyesight if they felt the danger of wasting them. In the case of any of those people, al-Ghazālī suggests that attaining thankfulness can be through the person's looking at those who lack these blessings so that he can feel the value of Allāh's blessings on him. For example, one can regularly visit the patients to realize the blessing of health. Also, one can visit the graves to realize the blessing that he is still alive and has the opportunity to obey God.

Now, we will explain the remembrance and the reflection. Al-Ghazālī (2013) strongly asserts the importance of these two deeds and repeats this in many contexts throughout his book. The importance of these two practices does not stop at purifying the self. But after this purification, the benefits of the continuous remembrance and continuous reflection extend -as alluded to before- to acquiring intimacy with God and more knowledge of Him, respectively.

\textsuperscript{149} This advice exactly comes in the context of advising the person to attend the sessions of knowledge -as a primary step- in the cure for the appetite for sins (Al-Ghazālī, 2013)

\textsuperscript{150} Al-Ghazālī (2013) gives some details on the ways to perform these practices, but these details do not come in the main track of this study. They can be checked in the chapter "Caring About Allāh's Seeing and Calling the Self to Account".
2.3. Continuous Remembrance of Allāh

The Qur’ān and the Prophetic traditions encourage the believers to remember Allāh. The remembrance of Allāh by tongue is involved in the manifest awrād\textsuperscript{151}, which include the supererogatory prayers, recitation of the Qur’ān, remembrances, and supplications.\textsuperscript{152} One can apprehend from al-Ghazālī (2013) that bringing the heart to be attendant is important during practising the manifest awrād. One can, additionally, get from al-Ghazālī that these manifest awrād result in rendering the heart pure, and not only the manifest awrād lead the heart to remember God, but also they lead it to be intimate with remembering Him.

By giving more focus to the part of "remembrances", we find that al-Ghazālī (2013) specifies a chapter entitled "Remembrances and Supplications". The remembrances by tongue have many forms, such as saying "Glory be to Allāh" (subḥān Allāh) and "Praise is to Allāh " (al-ḥamdu lillāh). In the chapter "Disciplining the Self", al-Ghazālī suggests to the guide a method of remembrance so that the guide can advise the seeker to practise it when the seeker gets rid of the blameworthy qualities and has God as his only concern. With performing the obligatory prayers and the regular supererogatory prayers (al-rāwātib), this method of remembrance involves a one remembrance (like the word Allāh) that the person continuously recurs by tongue and gets his heart occupied with.\textsuperscript{153}

Al-Ghazālī (2013) thinks that although in the beginning one may bring the tongue and heart to remember God in a feigned way, if he continues to do this, his heart gets the love for God and becomes intimate with remembering Him. And then the love for God results in naturally remembering Him a lot. In this context, al-Ghazālī largely asserts the value that the heart be present with Allāh most of the person's time or all of it.

There are still other impressive impacts of remembrance. According to al-Ghazālī, in the pious heart that is purified from the blameworthy qualities, one's engaging with the

\textsuperscript{151} The detailed meaning of the term "manifest awrād" was explained in chapter one (p. 36).
\textsuperscript{152} In the arrangements of the worship acts of the tongue, al-Ghazālī (2013) refers that the remembrances and supplications directly come in degree after the recitation of the Qur'ān.
\textsuperscript{153} The other details in this method of remembrance are outside the study's focus. Here, it is important to highlight that al-Ghazālī-in the same context of this method of remembrance-writes some advice for the seeker during the remembrance. The seeker should have the diligence against being occupied with the remembrance of the present world, and he should not turn to the breakers like the ostentation in worshipping (al-rīiyā'). Being occupied with any of these things leads to interrupt his progress. Also, al-Ghazālī gives some details about the types of the whisperings, which come during the time of remembrance, in addition to the seeker's right behavior regarding the dealing with each type (Al-Ghazālī, 1995, 2013).
remembrance is one cause of opening the door to the unveiling. Also, al-Ghazālī believes that when remembering God and what is related to Him fills the heart, Satan has a weak opportunity. In addition, the angel inspires to the heart that remembers God. Moreover, in the case that Satan comes with whisperings to the heart of the pious person in some times due to its heedlessness of remembering Allāh, Satan is expelled from this heart through living the meaning of the remembrance that is "There is no movement of a condition nor power except by Allāh" (lā ḥawl wa-lā quwwat illā billāh) and the meaning of "I seek refuge with Allāh from Satan the accursed". Uttering these words by tongue is the verbal expression of their meanings occuring in the heart. In this case, the remembrance by tongue benefits in removing the whisperings (Al-Ghazālī, 2010, 2013).

On the other hand, concerning the remembrance by tongue merely, al-Ghazālī has an opinion that disposing of the whisperings of Satan is not attained by this kind of remembrance as long as one does not have piety (taqwá) and does not purify himself from the blameworthy qualities. And he gives the following Qur'ānic verse to assert this view. "Indeed, those who fear Allāh - when a thought of evil touches them from Satan, they remember [Him] and at once they have insight" (Qur'ān 7: 201, based on the translation by A. Assami and the translation by A. Y. Ali). Therefore, although it comes in the Islamic teachings that the remembrance of God should be adopted against Satan and this remembrance can be understood to include the remembrance by the tongue or by the heart in general, al-Ghazālī believes in the condition of

154 He says, "... remembrance is the door to mystical unveiling (kashf); and mystical unveiling is the door to the greatest success (fawz) which is the success of meeting (liqāʾ) God the Exalted." (Al-Ghazālī, 2010, p. 34).

155 The interpretation of lā ḥawl wa-lā quwwat illā billāh as "There is no movement of a condition nor power except by Allāh" is given by Abī al-Haytham. Moreover, there are other interpretations. One of them is that there is no power to ward off evil or gain good except by Allāh.

156 In this sense, he says, "The true nature of remembrance does not dominate the heart until after it has been built up in piety and cleansed of all blameworthy qualities. Otherwise remembrance is merely a suggestion of the self that has no power over the heart and does not ward off the power of Satan ... if appetite overcomes the heart it drives the true nature of remembrance [of God] to the marginal regions of the heart so that it does not gain the mastery over its core. This core is thus the abode of Satan" (Al-Ghazālī, 2010, pp. 104-105).

157 إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ

158 This remembrance of God comes, for example, in the form of the supplication of seeking refuge in Allāh when the Qur'ān says: "And if there comes to you from Satan an interference, then seek refuge in Allāh. Indeed, He is the Hearing, the Knowing" (Qur'ān 41: 36, based on the translation by A. Assami and the translation by M. Shakir).
piety that makes the remembrance by tongue affect in removing the whisperings of Satan (Al-Ghazālī, 2010, 2013).

It is worth asserting that even despite al-Ghazālī's view that piety is necessary so that the remembrance of God by tongue can ward off Satan's whispers, this opinion of al-Ghazālī does not intend to provide a conclusion that remembrance by tongue should be delayed until one reaches the purification of himself. In this respect, one can understand from al-Ghazālī (2013) that seeking refuge in God as a form of supplication or saying the remembrances by tongue results in removing the whispers of Satan through the fact, stated by him, that both the supplications to God for a certain need or the remembrances by tongue with bringing one's heart into attendance are making the heart present with Allāh. And if this presence with Allāh is attained, it occupies the heart and Satan's whisper disappears or at least becomes weak.

In the same domain of the importance of the remembrance of God by tongue, it is known that this remembrance is an act of worship that should be practised by the seeker and practising it is not related to having a wholly purified self. Moreover, the remembrance by tongue is needed in the process of self-purification itself. As has been mentioned before in this sense, one can see that al-Ghazālī is of the view that the manifest awrād (including the remembrances) contribute in producing a pure heart, but the advice of having the heart attendant plus the continuity should not be neglected.

Concerning more about the value of having the remembrance in the heart, al-Ghazālī explains that when the heart is occupied with remembering God, the heart is made strong in expelling Satan under the following conditions: if its being occupied with the pure remembrance of Allāh (the Exalted) deadened the misleading passion from it and revived the light of intellect and knowledge in it and removed the darkness of the appetences leading to commit sins from it (Al-Ghazālī, 2013, p. 1222). One can also observe here that having the remembrance in the heart is a cause in itself to purify the heart through deadening the misleading passion and doing the other mentioned jobs.

To sum up, remembrance is one of the great worship acts. And it benefits the seeker from more than one aspect.

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159 This comes in a context of explaining the way of being ready against Satan's whisperings. In this context, al-Ghazālī adds that one should settle the truth that Satan is his enemy in the self and be cautious of him before concentrating totally in remembering Allāh. And if, during this time, Satan's whispering comes, one's focus on remembering God will not prevent him from being alert to drive these whisperings out (Al-Ghazālī, 2013).
2.4. Continuous Reflection

Allāh says, "Those who remember Allāh standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire..." (Qur’ān 3:191 Translated by M. Shakir).160

Al-Ghazālī (2013) begins with this Qur'ānic verse in determining the virtues of reflection. He thinks that all good comes from the step of reflection. Through reflection, one knows. And the heart goes from a state to another state and accordingly the deeds of the bodily members can be changed in a positive way. Among these effects of reflection, al-Ghazālī finds that its particular impact lies in producing the knowledge.

Al-Ghazālī (2013) clarifies that the reflection involves remembering two relevant pieces of knowledge in order to gain a new piece of knowledge. The reflection requires knowing how to use the two pieces of knowledge and combine them in a certain way in order to generate the new knowledge.

In the beginning, al-Ghazālī gives an illustrating simple example about the reflection and its impact. The example says that to know that the appropriate choice is to prefer the hereafter over the present world, knowing two other pieces of knowledge is required. The first piece is that the appropriate preference is for the more remaining thing and the second piece is that the more remaining thing is the hereafter. Having the outcome of knowing the preference of the hereafter over the present world with certainty, the heart will be directed toward the preference of the hereafter and the inclination to it, and then the person's members will follow in the same way of the heart (Al-Ghazālī, 2013).

According to al-Ghazālī (2013), the reflection of the lover for Allāh should be on the matters concerning this lover's relationship with God. This reflection has two sorts: 1) reflection on the servant's qualities and manifest deeds 2) reflection on the beauty and majesty of Allāh. The first type helps in the servant's practice (muʿāmalah) while the second type provides the servant with the knowledge of unveiling (mukāshafah).161 And in these two types, one's

160 In comparison between the reflection on one hand and the remembrance and recollection on the other hand, al-Ghazālī (2013) finds that the reflection has a higher position. Reflection contains the remembrance by heart plus gaining more knowledge of God, and this added knowledge of God leads to love Him in a stronger way than the love (in the form of intimacy) resulting from the remembrance of Him. From another aspect, recollection just benefits in making the already available pieces of knowledge firm in the heart on which this same knowledge is repeated.
reflection is considered inside the margin of the love for God. However, if the person's reflection goes outside these sorts, his love for Allāh is rendered lower.

Regarding the first type of reflection or the reflection related to the servant's practice, al-Ghazālī (2013) explains how to reflect as to the manifest acts of disobedience and the blameworthy qualities of heart. On the first hand, concerning the manifest acts of disobedience, one reflects to realize whether a certain act is wrong before Allāh or not, how to protect himself from this act if it is wrong, and one's own status regarding this act. As to this last point of his own status, if he found that he did a sin in the past, it is needed to be regretful and leave it, and if he does it currently, he must abstain from it, and if he is expected to do it in the future, he needs to get ready not to do it. For instance, one practises reflection on his hearing. And if he is liable to listen to lying and backbiting from certain persons, he should protect himself from these acts of disobedience through forbidding them to do this evil or secluding himself away from them. On the second hand, with regard to the blameworthy qualities of the heart, one should know whether or not his heart contains these qualities through the reflection on the ways of testing his heart and observing if the signs of these qualities exist or not. Another reflection is on the remedies if he finds any of the blameworthy qualities. For instance, if he finds that he has self-admiration (‘ujb) with his righteous deeds, he should reflect concerning the remedy for this disease of heart. This was the first point regarding the reflection related to one's practice. But this type of reflection goes beyond this; al-Ghazālī gives the acts of obedience their share in reflection.162

In the field of the reflections related to gaining knowledge that leads to get rid of the blameworthy qualities and attain the praiseworthy qualities, al-Ghazālī (2013) emphasizes the reflection on the Qur‘ān and the reflection on the Prophetic traditions. This is because the

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162 Al-Ghazālī explains that concerning the manifest acts of obedience, one first should reflect on his manner of fulfilling the obligatory prayers and the way of perfecting them. Then one should reflect on the ways of using each of his members in a way that God loves. For instance, with regard to the tongue, one can think about the righteous deeds that he can perform using it such as saying good words to the righteous people and scholars to make them happy, preaching and teaching knowledge, and asking after the poor people. And regarding his money, one should reflect on the ways to use this money to get the pleasure of God. These ways are the charity with the unneeded money while having the certitude that God will provide for him in his need as well as even the charity with the needed money to be of those who prefer others over themselves. Concerning the praiseworthy qualities of the heart, one should reflect on the exact needs of his heart from these qualities, and then he needs the relevant knowledge to get the qualities that he does not have. For instance, if one wants to attain the state of thankfulness, then he should reflect on the blessings of God on him (Al-Ghazālī, 2013).
Qur'ān and the Prophetic traditions contain in an aggregate sense the reflections concerning the person's qualities.

About the reflection on the Qur'ān, al-Ghazālī says:

The Qur'ān is gathering all the stations and states and in it there is healing for the worlds. In the Qur'ān, there is what leads to fear, hope (rajā'), patience, thankfulness, love, longing, and all the states, and what prevents all the blameworthy qualities. So the servant should recite the Qur'ān and repeat the verse that he needs to reflect on one time after another and even one hundred times. For the recitation of a verse with reflection (tafakkur) and understanding is better than ending the recitation of the whole Qur'ān without tadabbur163 and understanding. So the servant should stop for contemplating [the verse] even for a night, for under each word from it, there are unlimited secrets that are not reached except with a precise reflection out of the pureness of heart after [attaining] the truthfulness of the practice (Al-Ghazālī, 2013, pp. 1800-1801).

Concerning the Prophetic traditions, al-Ghazālī (2013) advises to learn these traditions. And he says: Each of his words is a sea [that is] from the seas of wisdom (Al-Ghazālī, 2013, p. 1801).

After explaining the first type of reflection, al-Ghazālī (2013) clarifies the second type, which is the reflection on the beauty and majesty of Allāh or the reflection on God, His attributes, and His acts. In this type of reflection, al-Ghazālī gives two stations.

He explains the first station as follows:

The higher station is the reflection on His essence, His attributes, and the meanings of His names. And [practising] this [reflection] is from what is prevented . . . for the intellects get confused in it . . . The right thing is to not tackle the flows of the reflection on the essence of Allāh (the Exalted) and His attributes because most of the intellects do not bear it164 (Al-Ghazālī, 2013, p. 1804).165

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163 Tadabbur is a way of communication with the Qur'ān. Allāh uses "yatadabbarūn al-Qur'ān" in 47: 24 and 4: 82. For al-Ghazālī, he states, in one of the contexts unrelated to the speech about the Qur'ān particularly, that the word tadabbur has the same meaning as the word tafakkur (or reflection) (Al-Ghazālī, 2013). In addition to this, the word tadabbur can bear more meanings. For a good explanation of the word "yatadabbarūn" in the referred to Qur'ānic verses, check Ibn 'Āshūr's interpretation of the Qur'ān – Al-Tahrīr wa-Al-Tanwīr (Liberation and Enlightening).

164 For al-Ghazālī (2013), even in the case of the few people who can extend to this first station of reflection, he puts one of his cautions as follows: The reflection on the essence of Allāh (the Exalted) leads to the confusion, astonishment, and the disorder of intellect (al-Ghazālī, 2013, p. 1804).

165 In this matter, it is worth mentioning that in the Muslim scholarship, there is the differentiation between the reflection on the essence of God on one hand and the reflection upon the meanings of His names and His attributes on the other hand. Although the reflection on the essence of God is not considered allowed, scholars believe that the reflection upon the meanings
About the second station, al-Ghazālī (2013) says:

It is the reflection on His acts . . . for they indicate His majesty, His pride (kibrīyā‘), His holiness (taqaddus) . . . and indicate the prefection of His knowledge, [the prefection of] His wisdom, and the execution of His will and His power. So His attributes are seen from the manifestations of His attributes . . . And all the existents of the worldly life are a manifestation from the manifestations of the power of Allāh (the Exalted) (p. 1805).166

Al-Ghazālī (2013) puts a plan regarding the two main types of reflection (reflection on the knowledge of practice and reflection on the beauty and majesty of Allāh). He believes that the seeker in his beginning stage should occupy his time with the reflection related to the practice to purify himself. However, this sort of reflection is not the final stage of the seekers. For they transfer to reflect on the beauty and majesty of Allāh. And the heart witnesses God, the beloved, and becomes happy with this witnessing. One turns to be forgetful of the affairs of the self, its qualities, and its stations. This is like the case in which the lover has intense love for his beloved. So during the moments of meeting, the lover feels a great felicity to the extent that he forgets himself.167

After exposing and providing some analysis of al-Ghazālī’s method of the purification of the self in its two parts (knowledge and deeds), one essential matter needs to be asserted. On the way of the hereafter, people are not in the same stage and they do not have the same characteristics. In his book, as shown before in more than one occasion, al-Ghazālī (2013) tries to take into account the different states of people. Another important illustration of this comes in the chapter entitled "Arranging the Awrāḍ"168 and Detailing the Reviving of the Night. In

of Allāh’s names and His attributes is allowed and regarded as a door for much knowing of Him. In this last sense, al-Ghazālī (2013) calls the seeker within the chapter entitled "Manners of the Recitation of the Qur’ān" to contemplate the meanings of God’s names and attributes pointed out in the Qur’ānic verses in order to get the depths and secrets of these names and attributes. And he gives two examples of Qur’ānic verses that mention God’s attributes. One example is a part from the following verse: "He is Allāh, other than whom there is no deity, the King, the Holy, the One Free from all defects, the Giver of security, the Guardian, the All-Powerful, the Compeller, the Supreme. Exalted is Allāh above whatever they associate with Him." (Qur’ān, 59: 23, based on the translation by A. Assarani and the translation by M. T. Al-Hilali & M. M. Khan with some change) (هو الله الذي لا إله إلا هو الملك، الق/service، الأمن، المهيمن، العزيز، المجيد، المكدر، سبحانه وتعالى، سبحانه وتعالى)

166 In another context, al-Ghazālī (2013) points out that the love for God is intensified by the reflection on His beautiful acts that makes one see His attributes (p. 1797) that include the attributes of beauty like the mercy in addition to the attributes of majesty.

167 Al-Ghazālī (2013) has the view that if one experiences this kind of felicity before getting rid of all the blameworthy qualities and having all the praiseworthy qualities, this gained felicity is considered weak, impure, and impermanent.

168 The meanings of the term "awrāḍ" (sing. wird) - as used by al-Ghazālī (2013) - in addition to how this term is used in this study were clarified in chapter one (p. 36).
this place, after revealing the deeds to do in the different times throughout the day, al-Ghazālī designs specific schedules for the different types of seekers, taking into consideration their occupations.

Al-Ghazālī thinks that there are six types of seekers. They are a servant devoted to acts of worship\textsuperscript{169}, scholar, learner, earner\textsuperscript{170}, official (such as a judge and ruler), and the person occupied with God in a state of seeing His oneness. All of them perform the four pillars of the prayer, obligatory charity (\textit{zakāh}), fasting, and the obligatory pilgrimage. But their differences lie in the other practices like the supererogatory worship (Al-Ghazālī, 2013).

Initially, as just alluded to above, al-Ghazālī puts a general program of \textit{awrād} that acts as a basic program from which the different types of seekers take in various ways. In this program, al-Ghazālī mainly organizes the times of the worship acts of prayers, recitation of the Qur’an, supplications, remembrances, and reflection. He assigns a time to the earning so that the person could fulfill the needs that concern his day only, under the condition that he is able to earn on a daily basis\textsuperscript{171}. Also, in one of the times in this program - from sunrise to forenoon - the servant is advised to do good that is involving people, such as visiting a patient, fulfilling a need of a Muslim, and cooperation on piety (Al-Ghazālī, 2013)\textsuperscript{172}. With regard to the psychological importance of doing good for people, it is worthy of attention that, as mentioned in Keshavarzi and Haque (2013), it has been stated in a lot of studies that social networks in the community have a beneficial effect on its psychological health.

\textsuperscript{169} Those servants are like all other seekers in the sense of their care to follow the divine law in all the aspects of life. But, as understood from al-Ghazālī (2013), the times of those servants are spent in the supererogatory bodily worship acts (which refer to the deeds from the manifest \textit{awrād}) in addition to other acts of worship like helping people and reflection. It is also got from al-Ghazālī’s exposition that it is better for the servant who engages in the supererogatory bodily worship to specify a time for earning if earning is the preferable option for achieving the sufficiency in his case. Some details related to the preference between devoting to bodily worship and earning are available (Al-Ghazālī, 2013), but discussing them is outside the context of this study.

\textsuperscript{170} The earner may be a trader or craftsman or having any work for the earning (Al-Ghazālī, 2013).

\textsuperscript{171} It was explained in the previous section that there are some of the important cautions - mentioned by al-Ghazālī - that contribute in his view of stopping at the level of needs. Nevertheless, enjoying the permissible things and activities that are more than one’s needs is in general lawful in the divine law. Still, there is a right course to follow during practising the permissible actions, as clarified before.

\textsuperscript{172} Al-Ghazālī (2013) adds in this time the deed of seeking knowledge. And if the person does not find this deed of knowing or any of the good deeds that relate to people - as mentioned in the text - he is advised to spend this time in the worship acts of remembrance, the recitation of the Qur’an, prayers, supplications, and reflection.
This was a brief snapshot of the general program, which is followed by various programs that al-Ghazālī (2013) specifies for the different types of seekers. Here will be some points regarding these programs to get an idea about al-Ghazālī’s approach in this domain.

First, for the servant devoted only to the acts of worship, al-Ghazālī (2013) prescribes the general program of the awrād. However, the servants in this category may differ in the division of their times, for each of them may give most of his time to a certain act of worship, which can be the recitation of the Qur’ān, for instance.

Second, for the scholar, al-Ghazālī (2013) assures the scholar's need to have a different program, as the scholar is required to read, teach the students, and write. Based on the high position of transmitting the knowledge in Islam, al-Ghazālī believes that if the scholar fulfills the obligatory prayers and the regular supererogatory prayers (al-rawātib), spending the rest of his day in practising the deeds of seeking and transferring knowledge is the best deed for him. And inside his program, from the dawn to sunrise, the scholar should practise deeds of the tongue (including remembrances), as articulated in the general program of the awrād. The same program of the scholar works for the student, but the student spends the scholar's time of teaching and authoring in learning and writing.

Third, al-Ghazālī provides another program for the one who has to earn in order to fulfill his needs and his dependants' needs. This earner goes to the place of his work in the working time. After his work, he should perform the awrād (as prescribed in the general program).

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173 Al-Ghazālī points out that this preferable position of teaching knowledge is also due to the higher position of the act of worship that involves achieving the interests of others when compared with the supererogatory bodily worship that does not involve the benefit of others. The same thing applies to the work of the official serving people and the act of giving charity (Al-Ghazālī, 2013). Also, it is worthy of mention that the knowledge intended by al-Ghazālī here is the beneficial knowledge that makes people prefer the hereafter over the present world in addition to the knowledge that is meant to provide help on the way of the hereafter when sought with this intention (Al-Ghazālī, 2013, p. 401). In a related sense, in a context where al-Ghazālī praises the teacher due to his great effect on the eternal life of the student, he includes the teacher of the knowledge required for one's hereafter and the teacher of the knowledge of the present world when this latter knowledge is taught with a right intention for the sake of the hereafter (Al-Ghazālī, 2013, p. 69).

174 It is known in the Islamic law that any seeker of any type gains a high reward for spending on his dependants. Briefly, concerning the man's expenditure on his wife and poor children (who are considered among his dependants), the obligatory part is that the expenditure be based on achieving their sufficiency, in addition to the financial ability of the man. Also, this expenditure on the wife and the poor children is determined according to the custom (al-'urf) of the time and place. It is worth mentioning in this part that, in his speech about asceticism, al-Ghazālī (2013) refers that the ascetic’s style of life is related to himself and is not necessary to his dependants (p. 1591).
However, if he works to get more than his needs and the needs of his dependants in order to use the additional money in charity, this is better than all the supererogatory bodily worship acts or the manifest *awārād*.

Concerning the charity, it has been shown before in the previous section that although the obligation in the Islamic law is related to paying the obligatory charity (*zakāh*), there is an encouragement and a high reward for paying voluntary charity (*sadaqah*). Also, al-Ghazālī advises the earner that in addition to his work, he should not leave the recitation of the Qurʾān and the remembrances (Al-Ghazālī, 2013). As related to our domain here, it is suitable to refer that al-Ghazālī states that the trader (who is one of the earners) can be among the righteous (*al-sālihīn*) or those Nearest to Allāh (*al-maqrābīn*). And each of these degrees meets a certain behavior of the trader. For example, the degree of those Nearest to Allāh can be gained by having the characteristic of excellence (*iḥsān*) (Al-Ghazālī, 2013, p. 513).

Fourth, concerning the seeker who is an official, such as the ruler and the judge, al-Ghazālī (2013) points out that he must spend his daytime in fulfilling the peoples' needs and observing the obligatory prayers. And this is beside performing the prescribed *awrād* of the night, as come in the general program. Regarding the official's work's value, al-Ghazālī (2013) refers to the high reward for the one who serves "the interests of creatures" (p.1746).

Fifth, about the seeker who is fully occupied with God in a state of seeing His oneness, al-Ghazālī (2013) explains that this servant has no concern except God. He performs the obligatory acts and his continuous *wird* (pl. *awrād*) is having his heart in communication with God and witness to Him. The various worship acts are equal in bringing this person closer to Allāh. This person loves and fears of God only, and he knows that God is the only one who provides for him. He has a lesson from all what comes across his heart, his hearing, and his

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175 One can increase his good intentions. For example, in the chapter "Manners of Earning and Livelihood", al-Ghazālī encourages the trader to have a lot of intentions in his earning. One of them is to fulfill his needs without asking people. Another intention is to fulfill a collective obligation (*fard kifāyah*) through his working in his field (Al-Ghazālī, 2013).

176 He, moreover, advises the trader to follow honesty and be truthful and the craftsman to give the right advice for the client (Al-Ghazālī, 2013).

177 Al-Ghazālī clarifies that the excellence in the case of the trader means doing good in dealing with the client in excess of the obligatory fair treatment. This excellence has many forms that can be checked in the chapter "Manners of the Earning and Livelihood" (Al-Ghazālī, 2013).
sight and he reflects on all of this.\textsuperscript{178} Al-Ghazālī states that this stage is attained after a long continuity of the diligent practice of the organized \textit{awrād}.\textsuperscript{179}

As has been observed from revealing these programs of the seekers, al-Ghazālī's view is preferring the worship benefiting others above the supererogatory bodily worship. It is important to remind that the Prophet's life includes the bodily worship acts and the worship of benefitting the others. Besides, whether the Prophet (peace and blessings be upon him) is alone or with people, his heart is in a continuous presence with Allāh. The Prophetic way is perfectly balanced. And it is the ideal and most excellent way. And the best thing for any seeker is to choose to follow the Prophetic way as possible to him and based on his own states and capabilities.

Al-Ghazālī realizes that people are not totally similar in their routes. In this respect, he comments: Even if the routes of people differ in worship, they are all right. But they differ in the degrees of closeness not in its origin. The closest to Allāh (the Exalted) is the most knowledgeable of Him and the most knowledgeable of Him is inevitably the most worshipping of Him (Al-Ghazālī, 2013, p. 404). And he advises all types of servants to continue in practising the \textit{awrād} to produce an impact on the heart and change its qualities (Al-Ghazālī, 2013).

An apt closing point for the ideas of this chapter and at the same time a suitable introduction to the next part is how al-Ghazālī (2013) sees some of the consequences of

\textsuperscript{178} Al-Ghazālī clarifies that reaching this stage has signs, among which are the absence of any involuntary call to do an act of disobedience and any whispering in addition to having no disturbance in relation to the occurrence of the great calamities. According to al-Ghazālī, this degree is the final one for the extremely truthful persons (\textit{al-siddīqīn}) (Al-Ghazālī, 2013).

\textsuperscript{179} Being in this stage indicates much and strong knowledge of God and presence with Him. And, as just mentioned above, reaching this stage requires a long period of time of practising the \textit{awrād}. Moreover, further points contribute in giving a more integrated conception of al-Ghazālī regarding the factors that affect the magnitude of knowledge that the seeker gets. In a context where al-Ghazālī (2013) in the chapter "Patience and Thankfulness" explains the way of getting patience against the whisperings (Al-Ghazālī, 2013), he provides some of the significant factors impacting the received amount of knowledge as follows. First, one can see that the amount of knowledge that the seeker can gain is affected by his own state of heart and his focus, and the length of time may not be the essential element in this respect during a certain stage of the seeker. This appears when al-Ghazālī (2013) states that if one can engage in the reflection related to the knowing of God easily most of his time after he cuts off his attachments that take him to the present world, he can get much knowledge about the secrets of God. And even a very small part of this knowledge is not attained over a long span of time if the heart is not free from the attachments. Second, al-Ghazālī points out that after the seekers do exert the effort (including the just mentioned deeds of cutting off the attachments and the reflection), the amount of knowledge and the states (\textit{al-ahwāl}) coming from God depend on His provision, and not the magnitude of effort. For example, one seeker's provision may be abundant even with a small effort (pp. 1409-1410).
practising striving as one of the deeds in his scheme of self-purification. In this, he thinks that after some time of the seekers’ endurance in the beginning, God the Merciful helps them and removes the burdens from them. He renders them strong and makes things easy for them. Moreover, He gives them the felicity of the conversation (al-munājah) to Him in their obedience. When this felicity happens, one becomes uncaring of all other felicities.
Chapter Three

Outcomes of the Purification of Self

For al-Ghazālī, the believer's life is affected when he purifies himself and practises the remembrance (al-Dhikr) as well as the reflection (al-fikr) leading to the strong knowing of God. Not only his life, but there can be an effect on the life of the society. Based on al-Ghazālī's views, this chapter will study these two outcomes. Section one explores the personal outcome and section two delves into the broad outcome, which involves benefits to people at a greater scale.

Section One: Impact on the Personal Level

According to al-Ghazālī, purifying the self from other than Allāh leads one to be eligible to gain a strong and profound knowledge of God through unveiling (mukāshafah) (Al-Ghazālī, 2013). And although he considers the striving (al-mujāhadah) to be indispensable for attaining the knowledge of unveiling, he believes that each seeker receives an amount of this knowledge as a matter of sustenance, and not based on the amount of striving (Al-Ghazālī, 2013, p. 51). This section will care about examining al-Ghazālī's perception of the impact on the person when he purifies his self and adopts the remembrance and the reflection on the beauty and majesty of Allāh. This impact does not only cover the level of knowing Allāh, but it involves the levels of the love for Him, the worship acts, and the felicity.

1.1. More and Strong Knowledge of God

Although each believer has some knowledge of God, according to al-Ghazālī, the knowledge gained after the purification of the self has more strength and depth. It is the knowledge that is based on unveiling (Al-Ghazālī, 2013).180 In stressing the important status of unveiling in knowledge, al-Ghazālī says: The true knowledge is the unveiling and the witnessing with the light of the insight (Al-Ghazālī, 2013, p. 325). Here is an idea about the detailed objects of the knowledge of unveiling. Al-Ghazālī, (as cited in Gianotti, 2011), says:

'It is the knowledge of the truthful and those who are near [to God]: I mean the knowledge of the Unveiling, which is an expression for a light that appears in the heart upon its purification and cleansing from its blameworthy

180 Al-Ghazālī points out that this knowledge of God is not the same level of the realization of God that the common person (al-‘āmmī) gains by the imitation (al-taqlīd) only. Also, this knowledge is not the method of argumentation in dialectic theology (‘ilm al-kalām) (Al-Ghazālī, 2013, p. 65).
characteristics. From that light many things are unveiled, [things] whose names have been heard before and for which many general meanings are imagined, [meanings which] are not clear. They then become clear so that the true gnosis is attained [regarding] the .... essence of God, be He exalted, His enduring and perfect attributes, His acts and His wisdom in creating [this] world and the hereafter. . . . [Also attained is] the gnosis of the meaning of prophecy and the Prophet, the meaning of revelation and the meaning of Satan, the meaning of the expression “angels” and “devils”, the manner of the hostility [harbored by] the devils for the human being, the manner of the angel’s appearance to the Prophets, the manner [in which] revelation comes to them, the gnosis of the [realm of] the malakūt of the heavens and the earth, the gnosis of the heart, the manner [in which] the hosts of angels and the devils clash [against] one another in [the heart], the difference between the visit of the angel and the visit of Satan, the gnosis of the hereafter, the garden and the fire . . . [Also attained is] the meaning of the meeting with God, be He mighty, sublime, and . . . the meaning of proximity unto Him and coming to dwell in His vicinity, the meaning of attaining felicity in the company of the [various] gardens . . . and [this goes] on to other things whose elaboration would go long due to the fact that, in relation to the meanings of these things, people have — beyond [their common] belief in the foundations — various stations. Some of them think that all of these are semblances (amthila) and that what God has prepared for His righteous servants is “that which no eye has seen nor ear heard nor has it occurred to any human heart.” [They believe] that [the knowledge] concerning paradise is not in the possession of people save [in the form of] attributes and names. Others think that some of [the afterlife teachings] are similitudes and [that] some of them correspond with their realities [as] understood from their [linguistic] expressions; in this way some of them believe that the highest degree of the [servant’s] gnosis of God is the recognition of the inability to [fully] comprehend Him. Some of them claim enormities regarding [their] gnosis of God, be He mighty, sublime, and some of them say, “the limit [governing] the [servant’s] gnosis of God, be He mighty, sublime, is the terminus of the dogmatic belief of all the common people: namely, that He is Existing, Knowing, [all] Powerful, Hearing, Seeing, and Speaking.” By the knowledge of the Unveiling, we mean that the covering is lifted so that the plain truth becomes clear in reference to these things. [This] coming of clarity is in

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181 This ellipsis is put to replace only one word for the sake of making the translation more identical to the original Arabic text.

182 Attention should be paid that al-Ghazâlî does not intend by the true knowing of Allâh’s essence and attributes the knowledge of the reality of His essence and attributes. In this sense, within the chapter "Rules of the Beliefs", al-Ghazâlî (2013) mentions the quote that says: No one truly knows Allâh except Allâh (the Exalted) (p. 120). Al-Ghazâlî’s book Al-Maqsad al-Asnâ fi Sharh Ma’ânî Asmâ’ Allâh al-Hasnâ (The Highest Purpose in Explaining Allah’s Most Beautiful Names) can be checked for acquiring clear elucidations regarding the principle that no one can get the reality of the essence and attributes of God. Among his expositions in this book is that although people can know God through realizing His attributes and names, the people cannot fully realize the reality of these attributes and names (Al-Ghazâlî, 2008).
the manner of the eyewitness experience about which there is no doubt.” (pp. 602-603).

Despite these details of the knowledge of unveiling, al-Ghazālī (2013) points out: The final aim of the unveiling is the knowledge of Allāh (the Exalted) (p. 65). Therefore, one understands that the detailed objects of the knowledge of unveiling are supposed to be a bridge to know God.

1.2. Greater Love for Allāh and its Outcomes

Al-Ghazālī gives some space to speak about Allāh's love for the servant and its meaning and its signs. He finds that the most important sign in this respect is the servant's love for Allāh. One's strong knowledge of God leads to the strong love for Him183 (Al-Ghazālī, 2013). The love for God is this treasure that will be the focus of the current part.

Love for God is not a normal thing in al-Ghazālī's scheme of purifying the self, but it has a distinguishable position in this scheme. In this sense, he says, "Love of God is the utmost goal among the stages and the supreme summit of the steps. There is no stage beyond the grasp of love that is not one of its fruits and one of its consequences, such as longing (shawq), intimacy (uns), contentment (riḍā), and the like; nor is there prior to love any stage that is not preparatory to it, such as repentance (tawba), patience (ṣabr) . . . and the like" (Al-Ghazālī, 2011, p. 2).184 In addition, the extent of the love for God can be a reason for ranking the servants regarding their adoption of a certain praiseworthy quality. For instance, in practising the asceticism (zuhd), al-Ghazālī depicts that the first type of ascetics is the absolute ascetic who is the one who loves God only and does not desire anything except Allāh. The second type is the

183 Al-Ghazālī clarifies that God is loved due to witnessing His majesty and beauty or due to receiving benefaction from Him (Al-Ghazālī, 2013, p. 1699). Both ways to love God involve knowing Him in some way.

184 The idea of ranking in the praiseworthy states of heart is common in al-Ghazālī's conception. For instance, al-Ghazālī (2013) considers that witnessing God is higher than the stations of fear (khawf) and hope (rajā'). He says: Whoever feels intimacy with Allāh . . . and becomes a son of his time and is always a witness to the beauty of the Real the turn to the future does not remain to him. So he does not have fear nor hope, but his state is higher than fear and hope, for they are two times that prevent the self from following its stupidities . . . when witnessing the beloved, if the lover occupies himself with the fear of separation, this is a deficiency in the witnessing. But the continuity of witnessing is the maximum of the stations (Al-Ghazālī, 2013, p. 1496). As another instance of the ranks in the praiseworthy states of heart, al-Ghazālī thinks, "contentment is at higher (station) than patience" (Al-Ghazālī, 2011, p. 31). The intended patience here is the patience in the case of one's exposure to a worldly affliction. As one more example, al-Ghazālī explains that it is a higher position to obey God as result of hope (rajā') in Him than obeying Him as result of fearing Him. For the dominion of hope is a result of the love for God. And as long as one loves God, he becomes close to Him (Al-Ghazālī, 2013).
one who does not desire the present world portions (ḥuzūz) and still wants the hereafter portions. The third type is the one who does not desire and leaves some of the worldly permissible portions, but he still desires some others. One understands here that these three types of servants vary in the degrees of asceticism based on their various degrees concerning the love for God. As shown by al-Ghazālī, if the love for God is alive in the servant's heart, there are signs of this love (Al-Ghazālī, 2011, 2013). One can find, according to al-Ghazālī (2013), that loving Allāh has various influences on the lover.

Regarding the heart, according to al-Ghazālī, among the states of heart that follow loving God are longing (shawq), intimacy (uns), fear (khawf), and contentment (ridā). Each of these states comes as a result of a certain kind of witnessing (mushāhadah) (Al-Ghazālī, 2011, 2013).

Longing is a state of excitement of the heart when the lover has the realization of the shortage to have knowledge of this majesty in the innermost sense. And at the same time there is a thirst in him to know what is not seen and reach the ultimate beauty of Allāh (Al-Ghazālī, 2011, 2013).

But intimacy is a state of heart in which the lover does not turn to what is absent from him. Intimacy is the predomination of the joy in the closeness to God and seeing the beauty of the divine presence (Al-Ghazālī, 2011, 2013).

With regard to the fear, it is the state of pain that the heart feels when the lover sees God's attribute of might and sees the risk that he may shift to be remote from God (Al-Ghazālī, 2011, 2013). Concerning the asceticism, it may be beneficial to check the previous chapter at pages 48 through 58. In these pages, you find the meanings of the praiseworthy station of asceticism in its outward and inward type in some detail as well as the proof that the permissible worldly activities are all lawful in the Islamic law, beside some explanation related to the present world-in the conception of al-Ghazālī.

This idea of the different degrees of servants in the same praiseworthy quality was repeated by al-Ghazālī. So another example is the two degrees in the quality of fear of God. They are the fear of His punishment and the fear of being veiled from Him. Fear of the veil is the higher degree. Al-Ghazālī (2011) explains many of these signs. One of them, as al-Ghazālī (2011) says, "is that he prefers what God loves over what he himself loves, both inwardly and outwardly. He searches constantly for higher levels with God the way a lover searches for greater closeness to his beloved's heart" (pp. 110-111). Another sign is the much remembrance of God. In this sense, he says, "Whoever loves a thing feels compelled to mention it often and to mention anything connected with it. Thus, a mark of love of God is the love of mentioning Him, together with a love of the Qur’ān which is His word, love of His Prophet, and love of all who are related to Him" (Al-Ghazālī, 2011, p. 113).

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In this way, one observes that there is no contradiction between the two states of fear of God and loving Him. For fear of remoteness from the beloved is possibly to occur due to the lover's state of love.

Concerning the contentment, al-Ghazālī considers that the final aim in stations is to attain contentment. He argues that being occupied with God and loving Him can lead one to be content with what is against his own desires. This type of contentment with the undesirable thing can come from seeing the high reward from God for the affliction. Or, it can be as a result of the lover's desire for God's will, for whatever happens is chosen to be done by God and the lover is pleased with the choice and pleasure of his beloved. This can exist beside the fact that one experiences the pain of the undesirable thing. But this pain may be submerged under the strength of love (Al-Ghazālī, 2011, 2013). Psychologically, this last point indicates that love is able to cover one's pain. It is worthy of note that this psychological idea is referred to directly by al-Ghazālī (2013) himself in the chapter shortly entitled "Manners of Union (Al-Ulfah) and Brotherhood".

Al-Ghazālī states that there are observations that attest to the existence of the contentment with the undesirable thing as a result of loving Allāh. Also, if this type of contentment can be found due to the love for creations, then through using analogy, finding this contentment should be clearer in the case of the love for God because He has the everlasting and incomparable beauty, majesty, and perfection (Al-Ghazālī, 2011, 2013).

The effects of the love for God do not stop at the states related to the heart such as longing and contentment. Al-Ghazālī assures that loving Allāh produces obeying Him as an associated outcome (Al-Ghazālī, 2013, p. 1221). And as this obedience is related to the heart, it is accordingly related to the members of the body. He says, "Love is a fragrant tree . . . its fruits emerge in the heart, and in the tongue and in the limbs" (Al-Ghazālī, 2011, p. 107). He

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188 It is worth noting that the contentment as a state of heart does not contradict taking the possible causes to change the position for better. This appears in al-Ghazālī (2013) when he provides some acts as compatible to contentment. For example, having hatred for the sins, enjoining what is right, and forbidding what is wrong do not contradict the contentment with the existence of the sins. One hates the sin from the aspect that it is a description of the person who earns it, and at the same time one has the contentment with the sin's happening from the aspect that this sin comes under God's will. As another instance, the supplication to Allāh for getting the forgiveness from Him and any thing that helps one on his way to God are from taking the causes that is coping with the contentment with the divine decree.
also adds, "All the merits of religion as well as the virtues of human character are the fruits of love" (Al-Ghazālī, 2011, p. 130).189

So one can see that reaching high levels of knowledge of God and love for Him leads to the continuity and even the increase of doing the righteous deeds. This will be more apparent in the next point.

1.3. Continuous Worship Acts

According to al-Ghazālī (2013), after reaching precious levels of knowing and loving God, there is no way in front of the servant to let go of the worship acts. In this part, the focus is more on the continuity of the various types of worship acts than the above explained worship acts of witnessing God more and loving Him strongly.

Al-Ghazālī criticizes one group who thinks that after reaching the knowing of God, there is no need for striving anymore and hence no need to practise the means of worship. He describes these people with misguidance (Al-Ghazālī, 2013, p. 1125). One sees that among the things that al-Ghazālī intends in this context is that the person must perform and continue at least the obligatory worship throughout his life as a matter of servitude to God and following His command, without linking this to a certain stage or objective. For Allāh's command of worship does not have a certain point in one's lifetime to stop at.

In addition, al-Ghazālī (2013) explains the results of continuing the worship acts on the self. First, after being purified from the present world, al-Ghazālī refers that the worship acts cause one's heart to retain pure (p. 1675). Also, one understands that al-Ghazālī believes that practising more manifest worship acts leads one to become more purified and more strengthened in the good character (Al-Ghazālī, 2013). Moreover, he says: The knowledge [of Allāh] is perfected, increases, and broadens in the long age through the continuity of reflection, continuity of striving and detaching from the attachments of the present world, and the dedicating to seeking (Al-Ghazālī, 2013, pp. 1673-1674).190 So after acquiring the strong knowing of God, al-Ghazālī believes that these mentioned righteous deeds lead again to further knowledge of Allāh. This knowledge has no end (Al-Ghazālī, 2013).

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189 It is worthy of mention that, according to al-Ghazālī (2013), after death, the acquisition of the pureness of his heart, the knowledge of Allāh, and the love for Him do not leave the servant.
190 It is noteworthy that al-Ghazālī (2013) gives a view that striving is continuous until death (p. 931). One can understand from al-Ghazālī (2013) that the level of striving differs for the person based on his stage on the way of Allāh. For instance, for the more progressed seekers, striving is not about abstaining from manifest sins, but it is related to warding off Satan's whisperings that occupy the heart away from God.
Lastly, as understood from al-Ghazālī, the righteous deeds continue in a natural way after walking in the route of purifying the self and attaining more knowing of God and more love for Him. In the first place, the person's good character makes righteous deeds come as a consequence (Al-Ghazālī, 2013). This clearly appears from al-Ghazālī's saying: And the deeds are a result of the character (Al-Ghazālī, 2013, p. 818). In the second place, from knowing Allāh more, the acts of worship flow naturally. In this sense, al-Ghazālī (2013) says: And the manners (al-ādāb) are the sweat of the knowledge (al-maʿārif) (p. 818). To illustrate how knowledge of unveiling leads to more acts of worship, one can see the following example. Al-Ghazālī (2013), in the context of the remedy for ostentation in worshipping (rriiyāʾ), argues that for the one who benefits from the knowledge of curing the ostentation in worshipping and adopts sincerity (ikhlāṣ), sincerity becomes easy. This is because the sincerity taken up by him results in opening the knowledge of unveiling in the heart. And this knowledge of unveiling makes one happy in his relationship with God and have no desire for the intimacy with creations. So here, through the knowledge of unveiling, one's sincerity results in more sincerity (p. 1217). In this way, it is clear that the acts of worship come naturally and easily as a result of the praiseworthy states of heart. So how can worship be assumed to stop in this case?!

Now, we will explore the outcome of the felicity in both lives. Although al-Ghazālī (2013) makes some mentions of this felicity in various contexts, it especially takes a good space in al-Ghazālī's expositions within the chapter "Love and Intimacy and Longing and Contentment".

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191 Al-Ghazālī also says: Whoever his chest is not a niche for the divine lights his appearance is not overflowed with the beauty of the Prophetic manners (Al-Ghazālī, 2013, p. 818). And this is clearly understood to work in the opposite direction.

192 Al-Ghazālī defines sincerity as rendering the righteous deed free from any worldly purpose and doing it for the sake of the closeness to Allāh only. The sincere righteous deed leads one to get reward from God. On the other hand, al-Ghazālī thinks that there are lower degrees than the degree of sincerity and each degree has a certain ruling. He explains that when there is a motive of the self plus the purpose of pleasing Allāh (or the religious motive) in doing the righteous deed, the ruling differs based on whether or not the religious motive is greater than the motive of the self. For example, when the religious motive and the motive of the self are equal, there is no reward nor punishment. Another case is, if the motive of the self is greater than the religious motive, the punishment is due to the part of difference between the two motives. And this punishment is lower than the punishment for the person who does the righteous deed without the purpose of pleasing Allāh but only due to the motive of the self (Al-Ghazālī, 2013).
1.4. Felicity in the Present World and Hereafter

In addition to the various felicities in the present world, the believers believe in the paradise of the hereafter and accordingly all its felicities and they desire the greatest felicity of seeing God. For the knower (al-‘ārif), al-Ghazālī (2013) exposes that in the worldly life he has much of the distinct felicity that comes due to the strong knowing of God and the strong love for Him. And in the afterlife, his preferable happiness is that of seeing Allāh (Al-Ghazālī, 2013). In both lives, Allāh is the source of his happiness.

Al-Ghazālī proves the felicity of knowledge in general when he says, "It is hardly a secret that there is pleasure in knowledge. This is true to such an extent that he who enjoys a connection with knowledge, however lowly its object, delights in it while he who stands allied with ignorance, however paltry the matter, suffers distress of mind" (Al-Ghazālī, 2011, pp. 43-44). But according to al-Ghazālī, not all types of knowledge give the same level of felicity; he argues, "The pleasure of knowledge is in proportion to the nobility of that knowledge; the distinction of knowledge itself is in proportion to the distinction of the thing to be known" (Al-Ghazālī, 2011, p. 44). Based on this, al-Ghazālī ends up with the superiority of the knowledge of God, His attributes, and His acts over all other knowledge in terms of the attained felicity (Al-Ghazālī, 2013). He demonstrates, "would that I knew in all of existence any knowledge more majestic, more sublime, nobler, more perfect and more august than that of the Creator of all thing, oh Him who perfected and embellished them, who bestowed beginning upon them as well as recurrence, who conferred order and rank upon them!" (Al-Ghazālī, 2011, p. 45).

So according to al-Ghazālī, knowing and witnessing God is a felicity that can occur in the worldly life to some extent. And when one experiences this happiness, the heart will totally live in it and all worries are abolished (Al-Ghazālī, 2011, 2013). To remember, God’s attributes of beauty are like the mercy, love, and gentleness, and His attributes of majesty are like the might and greatness. A glimpse of the perfection and uniqueness of His attributes astonishes the heart and fills it with admiration, love, and glorification.

193 In another context, al-Ghazālī says, "... the noblest kind of knowledge is the knowledge of God, His attributes, and His deeds. By this comes man's perfection, and in his perfection is his happiness and worthiness to live near the divine majesty and perfection" (Al-Ghazālī, 2010, p. 24). He also adds about the knowledge of God, "This knowledge is man's beauty and perfection and glory in the present world, and his provision and store for the world to come" (Al-Ghazālī, 2010, p. 1). One more distinguishable characteristic of this knowledge is its being everlasting, for the locus that knows God remains after the person's death (Al-Ghazālī, 2013, p. 1667). Moreover, al-Ghazālī considers that knowing everything other than God without knowing Him is no knowledge at all (Al-Ghazālī, 2013, p. 924)
In gathering between the knowledge of Allāh, loving Him, and the felicity, al-Ghazālī says: The felicity is necessarily a follower of the love and the love is necessarily a follower of the knowledge (Al-Ghazālī, 2013, p. 1676). As appeared here, these three states of heart are closely related to each other.

Al-Ghazālī believes that the difference between the felicities of the knowers in both lives depends on their different levels of knowledge. And the happiness of the people in the hereafter is ordered according to the strength of their love for God. For the stronger lover has a stronger happiness (Al-Ghazālī, 2013).

With regard to the level of the felicity of seeing God in the hereafter, al-Ghazālī asserts that this felicity is the greatest felicity. He describes this felicity in a sort of comparison, as follows: The knowers (al-‘ārifūn) have felicities in their knowledge, their idea, and their conversation to Allāh (the Exalted). If the Paradise is offered to them in the present world instead of [these felicities], they will not substitute the felicity of Paradise for [these felicities]. Then this felicity with its perfection is incomparable with the felicity of the meeting (al-liqāʾ) and the witnessing (al-mushāhadah) (Al-Ghazālī, 2013, p. 1672).

This was the impact of self-purification and its attachments at the individual level. Now, we will see the impact with a more inclusive eye.

Section Two: Impact at a Broader Level

As we saw in the previous section, according to al-Ghazālī, the purified human being does not have an expiry date for doing good. Furthermore, it is expected that the effects of this person pour upon other creations at a greater scale. In this sense, al-Ghazālī (2013) assures that the right thing for the person is to focus first on reforming himself only, and after achieving this objective, he can reform other people (Al-Ghazālī, 2013). One of these reforms regarding the people is participating in the purification of their selves through transmitting knowledge to them.

As to the mission of education, al-Ghazālī sets a sequence for each Muslim to follow in educating other people. This sequence involves the beginning with the closer ones until

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194 Al-Ghazālī says: For the sane one, what is acceptable is to consider that you are the only one in this world with Allāh. And in front of you there are death, presentation (‘arḍ), reckoning, Paradise, and Fire. And contemplate what matters you from what [will come] ahead of you and let go of anything else (Al-Ghazālī, 2013, pp. 53-54).

195 He says: Be one of two men: either occupied with yourself or free to [reform] other than you after finishing [the matters of] yourself. And never work to reform other than you before reforming yourself (Al-Ghazālī, 2013, pp. 51-52).
reaching the farther.\(^{196}\) One is not required to teach the ignorant of at least one religious obligation as long as there is a teacher closer to this ignorant person and teaching him. If teaching this ignorant person is not performed, al-Ghazālī considers that there is a sin borne by every close one or far person who is able to perform this teaching by himself or able to perform it through other than him and does not do (Al-Ghazālī, 2013, p. 800). In this last respect, al-Ghazālī says: And nothing is above this except an individual obligation (\(\text{fārd} \ ‘\text{ayn} \)) or a collective obligation (\(\text{fārd} \  \text{kifāyah} \)) that is more important (Al-Ghazālī, 2013, p. 800).

According to al-Ghazālī, the duty on the common person (\(\text{al-}‘\text{āmmī} \)) to teach other people is based on the level of knowledge that this person has. For example, knowing the conditions of the prayer (\(\text{shurūt} \  \text{al-}\text{ṣalāh} \)) makes one among the learned persons with regard to this particular information. So he must transfer this knowledge to the ignorant ones. Al-Ghazālī states that not transferring this part of knowledge leads this person to participate in the sin of not fulfilling the collective obligation of education (Al-Ghazālī, 2013, p. 800).

In addition, al-Ghazālī defines the different roles for the different specialized groups. First, for the scholars, he states that it is an individual obligation on each of them to provide guidance. In this context itself, he believes that each scholar should be responsible for a certain region. In this region, his job becomes teaching the religion and elucidating what is beneficial and harmful. He adds that the scholar should go by himself to teach people and does not wait until being asked by them, for the heart's disease is not known by its holder\(^{197}\) (Al-Ghazālī, 2013, p. 1380). Al-Ghazālī also points out that the jurists bear a greater sin of not fulfilling the collective obligation of education than the common persons. For transmitting the knowledge is the jurists’ job and they are proficient in performing it relative to the common persons, among whom are the earners who do other works necessary for reforming the people (Al-Ghazālī, 2013, p. 800). It is implied from this that if the scholars fully fulfill the collective obligation of education, there will be no sin on the common persons in not teaching the part of knowledge.

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\(^{196}\) Al-Ghazālī says: It is a right on every Muslim to begin with reforming his own self through the continuity of obligations and leaving the prohibitions. Then he teaches this to the folk of his home (\(\text{ahl} \ \text{baytih} \)). Then after finishing what relates to them, he extends to his neighbors . . . then to the folk of his town, then to the folk of the countryside surrounding his town . . . and so on to the farthest world (Al-Ghazālī, 2013, p. 800).

\(^{197}\) Al-Ghazālī, in one of the contexts, puts a responsibility on the ignorant person who does not seek knowledge and he considers that this person bears a sin for not seeking knowledge (Al-Ghazālī, 2013, p. 800). One can understand from the context of this blame that al-Ghazālī blames the ignorant person for specifically not seeking the knowledge needed for his obligatory deed. This knowledge is that whose seeking is an individual obligation on every Muslim.
that they have. **Second**, as to the role of rulers, al-Ghazālī (2013) believes that they should be specifying a jurist in each determined region (p. 1381).

Al-Ghazālī does not only care about learning and teaching the individual obligation of the religious knowledge. On the other hand, he determines the branches that their learning is considered a collective obligation whether these branches are in the religious knowledge or they are praiseworthy non-religious branches of knowledge. According to him, in the praiseworthy non-religious branches, such as medicine and arithmetic, the collective obligation is learning the part which is necessary to achieve the interests of people in the present world. Very deep learning in these branches beyond the need is not an obligation, but it is considered an extra benefit and it helps in the part that is needed for the people’s interests (Al-Ghazālī, 2013, p. 26).

Based on this, one can see that al-Ghazālī believes that education is an activity that is essential to exist in the community. Transferring the knowledge that helps people purify their selves is considered a broader impact that the purified person can choose to do. But being purified is not enough to perform this role. In order to continue the purification of selves over time, there is a need to always have teachers who are purified, but who have also learned from the scholars and are eligible to transmit the knowledge of purifying the self. This teacher or scholar is called the guide (al-murshid - also known as shaykh).

The *shaykh* has a role in healing spiritual illnesses such as the weakness in following the example of the Prophet (peace and blessings be upon him). In addition, over time, Muslims seek this *shaykh* for curing psychological disorders such as anxiety and depression (Keshavarzi and Haque, 2013).

Related to this topic, in his book, al-Ghazālī presents many educational views. As an essentially religious scholar, al-Ghazālī puts many of his educational views in the framework of educating the branches of the religious knowledge and the branches serving it. And many of these views focus on educating the purification of the self (Al-Ghazālī, 2013).

In this part of the study, shown are many of al-Ghazālī's educational views from *Ihya’ Ulūm al-Dīn*. The jobs of the learned guide and preacher are somehow related as both of them teach adults and both of them should be knowledgeable in their fields. The same case appears in the relation between the job of the parent or any other guardian and the job of the child’s teacher. Accordingly, the educational views in this part are presented divided based on the audience approached whether it is adults or children.
2.1. Education of Adults

As to teaching the adults, al-Ghazālī gives educational views from which one can extract a lot of educational insights. Here are eleven of these views.

First, he believes that the guide should follow the steps of the Prophet (peace and blessings be upon him) in educating the students for the sake of God only, without any desire for a wage or thankfulness. Al-Ghazālī advises the guide to seek the wage from God only and mentions the Qur'ānic verse: "'And O my people! I ask you for no wealth in return: my reward is from none but Allah . . ." (Qur’ān 11:29, translated by A. Y. Ali) (Al-Ghazālī, 2013).

One can see here that al-Ghazālī focuses on the characteristic of sincerity (ikhlāṣ) in the guide’s heart. Educationally, the teacher's sincerity has indirect impacts on the educational results of the students through the enhanced performance of the teacher. First, teaching for the sake of God does not make the teacher's performance depend on the bonuses of people, but teaching for the sake of God leads to a stable and even an increasing performance of the teacher in order to please Allāh. Second, educating the students without waiting something from anyone gives the teacher an independence in his knowledge, i.e., he can transmit the right knowledge without desire or fear that may affect his views. These impacts on the teacher's performance affect the students' performance positively.

It is worth mentioning that although al-Ghazālī here adopts the view of not taking wage for teaching, in terms of jurisprudence, there are opinions in which it is lawful to get this wage. Also, it is noteworthy in this respect to refer that al-Ghazālī (2013) finds in one of the contexts that it is better for the scholar of manifest knowledge (like jurisprudence) to do his works of education instead of the earning if he gets his sufficiency from the endowments (al-awqāf) or the money of the interests (pp. 486-487). In general, taking money for teaching does not

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198 This part will use the words "teacher", "scholar", and "guide" interchangeably. And in the case of highlighting al-Ghazālī's advice for preachers, this will be clear in the text.

199 وَيَا قَوْمِ لََ أَسْأَلُكُمْ عَلَيْهِ مَالًَ ۖ إِنْ أَجْرِيَ إِلََّ عَلَى

200 In addition, al-Ghazālī pays the teacher's attention that although the students owe him a favor, he is advised to consider that they are the ones who do him a favor, without seeing the reverse. This is because the guide’s high reward from Allāh is due to his job of teaching the learners who want to purify themselves through seeking the knowledge (Al-Ghazālī, 2013).

201 In another context, al-Ghazālī points out more about the conditions of sincerity in preaching. He clarifies that the sincerity exists in the preacher when the guidance of people is considered his sole objective even if this guidance is performed without him. Additionally, sincerity requires one's preference for the availability of other preachers to assist him (Al-Ghazālī, 2013).

202 Al-Ghazālī also adds in this context that if this scholar is given from the peoples' charity, it is better to be occupied with the education without the earning. But this is in the case that he is given without the need for asking. On the other hand, if he needs to ask, his decision to leave
affect the teacher negatively if he is sincere in transmitting the knowledge and his heart has trust on Allāh only.

**Second**, from sincerity emanates the truthful advice. Al-Ghazālī calls the guide to provide all the important recommendations for the learner. The guide should make it deem in the learner that knowledge is not sought for purposes such as leadership, but it is sought for the sake of the pleasure of God and being close to Him. If he finds that the learner seeks knowledge for the sake of the present world, he should prevent him from the branches whose seeking alone without other knowledge leads to harden one’s heart and results in attaching to the status (al-jāh), except if one is saved by God. These branches are such as the jurisprudential disagreement. But al-Ghazālī’s view is different in the case that this learner seeks the branches that are expected to make one heedful of God. He refers in this respect to the branches of the interpretation of the Qur’ān, the Ḥadīth, and the knowledge of the states of heart. Regarding these branches, al-Ghazālī thinks that the learner who seeks any of them for the sake of the present world has two options. The first option is completing in this knowledge as it may help him one time become heedful of his hereafter. And the second option is to not seek this knowledge in order to avoid the expected hope in having followers as a result of his preaching (Al-Ghazālī, 2013). Attention should be paid here that this view of al-Ghazālī in the second option is directed to the learner regarding his seeking of any of these beneficial branches methodically with the intention of being a preacher merely, without having sincerity. But this view is not related to this learner’s seeking of these sorts of knowledge for his relationship with God. This is because seeking the knowledge is open to everyone in order to obey God and be close to Him.203

**Third**, according to al-Ghazālī, the guide should care for the learners as if he cares for his children. He should be merciful and compassionate for the learners and seek their protection from the otherworldly punishment of the Fire (Al-Ghazālī, 2013). As an educational insight, when the guide’s care is realized by the learners, they love him as well as become receptive and

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203 Also, concerning the teacher’s role in advising the learner, al-Ghazālī points out that if the teacher teaches only one branch of knowledge, he should encourage the learner to learn the other branches and not defect them (Al-Ghazālī, 2013).
obedient to the teachings that he transfers, and this is the role of building emotional connection between the teacher and the learner.

**Fourth**, the gradual approach in education is significant in al-Ghazâlî's educational thinking. This gradual approach has two dimensions.

The first dimension has connection to the seeker in general. The first point in this dimension comes in al-Ghazâlî's hierarchy of educating the ignorant seeker from the beginning. As a starting point, the guide begins teaching this seeker the obligations of the external worship acts such as prayer in addition to ordering him to let go of any manifest act of disobedience. After that, the guide starts the process of purifying this seeker's heart from the blameworthy qualities (Al-Ghazâlî, 2013, p. 923). One can observe the second point in this dimension in al-Ghazâlî's advice to the guide to adopt the gradual approach in order to remove a specific blameworthy quality from the seeker if it is unacceptable for him to transfer to its opposite at one time. In this sense, he gives the following instance. If the disease of such a seeker is the love of status (hub al-jâh)205, the guide should temporarily lead him to a sort of status of a lower degree till the seeker's heart is totally freed from loving the status (Al-Ghazâlî, 2013, p. 923).

The second dimension is related to teaching the student who seeks deeper religious knowledge. Al-Ghazâlî believes that the various branches of this knowledge should be learned in a gradual and ordered way. In this sense, he points out that the teacher should make the student learn the manifest knowledge before the hidden one (Al-Ghazâlî, 2013).

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204 Concerning the removal of a number of blameworthy qualities, al-Ghazâlî thinks that the seeker should abstain from them through beginning by the easiest for him till the more difficult and so on (Al-Ghazâlî, 2013). In the same sense of taking up a gradual approach in getting rid of the blameworthy qualities of the heart, al-Ghazâlî explains a trick in a context where he is speaking directly to the seeker himself. This trick is curing the blameworthy quality by a temporary adoption of another weaker blameworthy quality in the seeker's heart. For instance, if one has the disease of stinginess, to cure it, he can spend for the sake of gaining status (jâh) and being famous for having the quality of generosity. These purposes are considered a way to console himself in the spending. His spending results in curing his stinginess and then spending becomes easy and in his nature. And after that he cures the disease of ostentation in worshipping (rrîiyâ'). But this remedy is used only when one blameworthy quality is stronger than its sister. And the test to know this in our example is that one finds difficulty in spending even for the sake of status. So this means that the disease of ostentation in worshipping is weaker than the stinginess. And al-Ghazâlî believes that after using some blameworthy qualities to abolish the other, one ends up with one blameworthy quality to abolish by his striving (mujâhadah) (Al-Ghazâlî, 2013, p. 1162).

205 This quality "love of status" received some explanation that can be revised in chapter one (p. 11).

206 In addition, al-Ghazâlî (2013) refers to the role of the guide in directing the seeker in the remembrance of God, as discussed in the previous chapter (p. 77).
In the field of education, needless to say, the gradual approach is generally preferable. It helps in rendering the education effective in reaching the desired results on the person.

**Fifth**, one important recommendation to the teacher-in al-Ghazālī’s views- is to consider the differences between the persons. These differences can be categorized into two main sides as follows.

The first side of differences is related to the levels of intellects. He thinks that the guide should follow the example of the Prophet (peace and blessings be upon him) in taking into account the different intellects of the learners. In this sense, the right thing for the guide is to be keen to keep the learner’s intellect stable, and this is achieved through conveying only the knowledge that is understood by the student’s intellect. This also leads to avoid turning the learner away. In this respect too, it is correct that the guide does not tell the low ability learner that there are also minute details that are above the level that he can get-in order to prevent the learner’s thinking that the guide is stingy in giving him this additional knowledge. Al-Ghazālī points out that the hearts of the weak learners are disturbed by this extra knowledge.\(^{207}\) Another benefit of not telling the low ability learner about these minute details is to allow him to benefit from the clearly understood knowledge given to him without reducing his enthusiasm for it. In addition, al-Ghazālī thinks that the teacher should only teach the student the pieces of knowledge that the student will benefit from even if he can understand more than them. Beside these recommendations that care about the avoidance of putting knowledge in the wrong place, al-Ghazālī -on the other hand- points out that the guide must not deprive the one who deserves knowledge of it (Al-Ghazālī, 2013).

The second side of differences has connection to the conditions of the seekers. Al-Ghazālī (2013) advises the guide to take into consideration these conditions such as age, temperament, state, qualities, body’s endurance, and the particular diseases of heart.

As to the choice of the seeker’s remedy, al-Ghazālī asserts the importance of changing the treatments and their magnitudes for the seekers according to their different conditions, which include the diseases they have and even the degrees of a certain disease and the extents of its permanence. One illustration, as discussed by al-Ghazālī, comes in determining whether the person’s heart is better to be dominated by hope (rajā’) or fear. Al-Ghazālī clarifies that it

\(^{207}\)In this respect, al-Ghazālī (2013) has a view that the common persons (al-‘awām) who have the right beliefs firm -as inherited from the righteous predecessors- should not be told some sorts of knowledge in the case that their intellects do not possess the endurance toward this knowledge. It is also right, according to him, that the common persons are protected from being put in a state of doubt (shubhah) that may not easily be dismantled from them and hence affects them negatively.
is more appropriate for the servant to adopt fear if he finds that his heart has mostly self-delusion (al-ghurūr) and feels secure against God’s plan (makr Allāh). Also, this fear is suitable for the servant who is practising disobedience most of the time. On the other hand, the servant should adopt hope if he finds that his heart is mostly full of despair from the mercy of Allāh and he does not perform worship acts anymore or if his practice of worship reaches excessive levels that do harms to himself and his family. So the remedy is different based on the disease of the person. In this sense, al-Ghazālī mentions that the preacher must use the remedy that opposes the person’s disease-without using what leads to increase the disease-in order to reach the moderate course which is the best way. As another illustration, to encourage one on repentance, al-Ghazālī admonishes the preacher to point out the specific punishment for the specific act of disobedience adopted by this person (Al-Ghazālī, 2013).

Generally, regarding choosing the discourse with the person, al-Ghazālī says: The speech based on the state of the questioner is more suited than the speech based on the state of the speaker (Al-Ghazālī, 2013, p. 1385). In the context of this saying, Al-Ghazālī (2013) gives some instances illustrating that the scholar’s discourse is better to be based on the questioner’s state with the aim of curing his current disease or avoiding an expected disease in his circumstances. A suitable closing point here is one of al-Ghazālī’s recommendations to the one who advises. This recommendation is to get a sense of discernment of the hidden diseases of the person from the available signs as well as understand the states relating to him in order to give him a relevant and beneficial advice (Al-Ghazālī, 2013). If one wants to give a concluding educational insight in this discussion, it would be that the guide is advised to have various styles of treatments and discourses and is required to have understanding and be wise enough to know

208 Al-Ghazālī adds that taking up equal proportions of fear and hope has more benefit for the pious person who is free from all the sins (Al-Ghazālī, 2013).

209 One perceives in this context that whether the dominion of fear or hope is better for the person is based on his disease. Nevertheless, from another aspect, al-Ghazālī (2013) refers that hope is better than fear regarding the degree of loving Allāh. For hope involves the dominion of this love as it results from seeing the attributes of mercy. On the other hand, fear does not contain the element of this love as it is contained in hope (p. 1507).

210 In addition, one can infer that al-Ghazālī thinks that the magnitudes of the praiseworthy quality can change not only due to the situation of the servant’s relation with Allāh, but also during the different times. In this last sense, al-Ghazālī suggests that it is more suitable for one to let his heart be dominated by having hope in Allāh (rajā’ī Allāh) directly before death, for in this time fear, which is required for the righteous deeds, is not relevant as well as hope in God in this time makes one feel the love for Allāh and accordingly the love for meeting Him - which is a praiseworthy state to be in the heart before the meeting itself (Al-Ghazālī, 2013).
what to say and to whom and in which state and when in order that his effort in education can be effective.

**Sixth**, in the sense of purifying the seeker from a certain blameworthy quality and acquire the required one, al-Ghazālī suggests an educational method which can be named "balance disguised in extreme". This method, as one understands from al-Ghazālī (2013), is that in order for the sick seeker to attain the praiseworthy medium level, the guide is advised to totally dispraise the blameworthy extreme from which the seeker suffers. For instance, if the seeker suffers from the quality of stinginess, the guide must make holding money totally blameworthy. Although the guide does not want the seeker to go for the other blameworthy extreme of extravagance and the long run purpose is attaining the praiseworthy quality of generosity (which is between stinginess and extravagance), adopting this method, in the case of the stingy person, will result in reaching the balance and having generosity, as a natural result. This method and hiding it from the stingy seeker cut the route in front of him to retain any part of his stinginess, under the thinking that he holds his money based on a right cause.

**Seventh**, one educational insight, encouraged by al-Ghazālī, is the guide's use of indirect references as possible in improving the learner's character. One of the benefits of this intimation is creating curiosity in the good intelligent students to capture the meaning due to their desire for feeling happy with apprehending what is not so clear (Al-Ghazālī, 2013, p. 71).

**Eighth**, one can see that al-Ghazālī calls the scholars to have a good character with regard to advising the holders of the false beliefs. He refuses the prejudiced manner and pride (kibr) of the bad scholars in dealing with them. For this technique of the scholar's prejudice for the truth helps in fixing the false beliefs to their holders. They also have the desire to reply in a prejudiced manner for falsehood, insist on believing in this falsehood, and seek to support it. The successful way for the scholars is to advise the people with false beliefs secretly in a merciful, gentle, and humble manner (Al-Ghazālī, 2013).

**Ninth**, al-Ghazālī (2013) advises the guide to share with the seekers their levels. He says, "The strong man, when he devotes himself for self-discipline and the reform of others, must descend to the level of the weak in order that he might resemble them and be gentle when

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211 On the other hand, al-Ghazālī thinks that disclosing the fault can call to boldness in opposing and insistence on doing the error (Al-Ghazālī, 2013, p. 71).

212 In general, about how to advise, al-Ghazālī (2013) advises to avoid having pride above the person who committed a fault. The person has grief over the sin of his brother as he grieves over his own sin, and he should want to help his brother leave his sin. One should even hope that this happens without his advice (p. 1037).
driving them towards their saving felicity” (Al-Ghazālī, 1995, p. 160). In this sense, al-Ghazālī gives an example of one of those guides. He says, "... the custom of Ibrāhīm al-Khawwāṣ was to engage in every form of self-discipline which he instructed his aspirants to perform, so that they would not think that Shaykh was telling them to do things which he did not do himself, which would cause them to shy away from such forms of discipline" (Al-Ghazālī, 1995, p. 160).

**Tenth**, al-Ghazālī advises the teacher to avoid the contradiction between his deeds and his sayings. One of the teacher’s manners is to follow the knowledge that he has. God says: "Do you order righteousness of the people and forget (To practise it) yourselves while you recite the Scripture? Will you not reason?" (Qur‘ān 2:44, based on the translation by A. Assami and the translation by A. Y. Ali). Al-Ghazālī points out that the scholar is a model that people follow, and the learners will not benefit from him if his deeds do not cope with the knowledge (Al-Ghazālī, 2013). One finds that beside al-Ghazālī’s awareness that the consonance between the teacher’s knowledge and deeds must be connected to the teacher’s relationship with God, al-Ghazālī in this advice emphasizes the great responsibility and effect of the teacher in the society. Additionally, this advice of al-Ghazālī to the teacher confirms that knowledge can be acquired through the student’s observation of him. Based on this, one can understand one of the causes of al-Ghazālī’s view that having a purified guide is necessary in the way of God.

**Eleventh**, one final benefit in education can be got from al-Ghazālī’s view that there is a role of the guide’s state of heart in affecting the people. The first evidence of al-Ghazālī’s adoption of this view comes in curing the disease of having long hope in the worldly life when al-Ghazālī (2013) advises to hear the efficacious knowledge from the people who have "pure hearts” (p. 1829). This suggests some sort of impact of the good state of the guide's heart on the seekers. The second evidence comes when al-Ghazālī (2013) criticizes the preachers whose speech is not transferred from their hearts so it cannot not reach the hearts of people. The preacher of this type pretends with a state of someone else and uses excessive knowledge relative to what he really knows. And this makes him ineffective in affecting the people (p. 1387). In these discussed two evidences, there is an indication of some sort of connection

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213 Al-Ghazālī (2013) states that when the preacher becomes imitative of the state of another one, this leads to not preserve his respect in the hearts of the people whom he preaches.

215 Al-Ghazālī (2013) states that when the preacher becomes imitative of the state of another one, this leads to not preserve his respect in the hearts of the people whom he preaches.

216 In this sense, it is known that the sincere teacher implements his knowledge essentially in order to please God. And as a result of his knowing, the teacher is supposed to take care against God’s punishment for enjoining what is right and not doing it and forbidding what is wrong and doing it.

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216 One can see that this case, described by al-Ghazālī, is against the truthfulness in the sense that the preacher does not speak his own heart.
between hearts. One can understand, moreover, that the connection between hearts finds
emphasis in al-Ghazālī's reference, mentioned in al-Ghazālī (2013) and Gianotti (2011), to a
hidden way in transferring the knowledge of unveiling. Al-Ghazālī (2013) names this way as:
the route of secrets (p. 31). According to these signs, the positive effect going from the guide's
heart is expected to affect the educational results in a good way.

Now, we came to the end of al-Ghazālī's educational views regarding the adults. And it
is time to transfer to his views concerning the education of the children.

2.2. Education of Children

By going to the beginning, the purification of the self has an introductory stage, which is the
stage of childhood. According to al-Ghazālī (2013), the child is not to be left without guidance
till he grows up having a lot of problems in himself. The childhood stage can be considered by
al-Ghazālī a foundation on which the other stages are built, for it prepares for them (Al-Ghazālī,
2013). This is emphasized by his saying, "It is the beginning which should be supervised
carefully" (Al-Ghazālī, 1995, p. 81). From these and other words of al-Ghazālī, one can be
convinced that it is important that the purification of self begins early.

Based on al-Ghazālī's thinking, one can understand that the upbringing and education
in the childhood stage are considered as essential for two reasons. The first reason is that this
education, either good or bad, usually has a lasting effect on the child's character in a direct
way.217 The second reason is that the childhood stage has an indirect effect on the person's
character or - in a clearer way - the effect of this stage goes to the basic principles, which highly
relate to one's character. This second reason appears - as got from al-Ghazālī (2013) - in the
positive impact of the good education in the childhood stage on the intensity of the impact of
the religious and other beneficial ideas received by the child218 as well as the impact of the
education in this stage on his attachments and hence objectives and choices in life. With regard
to this last point, al-Ghazālī prepares the person from his early years to have a purified heart
from the love of the attachments of present world.219

217 Al-Ghazālī says, "For the child who is neglected in the early years of his growth will usually
grow up to be . . . envious . . . inclined to . . . excessive chatter and laughter . . . from all of which
things he can be protected through a sound upbringing" (Al-Ghazālī, 1995, p. 77).
218 In this sense, al-Ghazālī says, 'If his upbringing was sound, then when he attains to maturity
these ideas will have a powerful and wholesome effect which will leave an impress on his heart
like an inscription on stone . . . " (Al-Ghazālī, 1995, p. 80). And the opposite result comes from
the wrong upbringing (Al-Ghazālī, 2013).
219 This point is understood from al-Ghazālī's tendency to raise the child in a harsh life,
including the type of his food and clothes. This has a long-term objective in al-Ghazālī's
Al-Ghazālī begins by encouraging the parents to care for their child by emphasizing their responsibility toward him in a way of enticing their religious incentive (Al-Ghazālī, 2013). He says, "A child is a trust in the care of his parents" (Al-Ghazālī, 1995, p. 75). And with reference to the child's heart, al-Ghazālī says, 'If it is habituated to and instructed in goodness then this will be its practice when it grow up, and it will attain to felicity in this world and the next; its parents too, and all its teachers and preceptors, will share in its reward. Similarly, should it be habituated to evil and neglected as though it were an animal, then misery and perdition will be its lot, and the responsibility will be borne by its guardian . . .” (Al-Ghazālī, 1995, p. 75).

In addition, al-Ghazālī (2013) refers to the collaboration between the role of the home and the role of the educational institutions. This appears when he mentions the role of the maktab, which is an educational institution for children in his age.

Due to this importance of education in the childhood stage, al-Ghazālī gives a lot of recommendations to the one who raises the child. These recommendations can act as a program for educating the child. Nevertheless, this program can be completed more; it seems to just provide guidelines. It covers the aspects of the religion, intellectual enrichment, managing the behavior, physical aspect, and social relations of the child. Here will be presented a considerable part of his views in these aspects.

As to the religious aspect, according to al-Ghazālī, beginning from the age of discrimination, the child should know the necessary orders of the divine law in his case. And

thinking. For if the child be brought up without being self-indulged and without the love of the luxurious life, he will not go after the luxury and will not forget the true aim of his worldly life. And accordingly, he will be protected from the great loss in the hereafter (Al-Ghazālī, 1995, 2013). It seems from this that al-Ghazālī wants the child to be free from having weakness points and to care less about the less important matters in order for him to care more about the big ideas and objectives especially when growing up. However, from another aspect, one can see that the medium and balanced way in raising the child is preferable - without having the child feel disadvantages nor self-indulged. This medium way depends on the custom (al-‘urf) and the usage (al-‘ādah). And achieving it is of course affected by the financial abilities, and this means that some families cannot afford it. In the cases in which adopting the medium course can be afforded, its benefit returns to the reason that a harsh life can lead in some contexts to problems in the child’s personality. Moreover, the important matter is related to the attachment of heart. Putting this matter in mind, a question may arise for research: What if the child is raised in luxury while having a very good education that protects his heart from being attached to the worldly life?

Al-Ghazālī believes that the child's heart is precious and pure. It is like a jewel that did not take any shape (Al-Ghazālī, 1995, 2013). This comes in consonance with his assertion that the child is born with a sound nature, and his heart can become sick as a result of bad education and bad habituation (Al-Ghazālī, 2013).
he should pray and be directed to fast some days during the month of Ramadan. In addition, the child should get the caution against the deeds of theft, lying, and dishonesty. He also should be learned attributes of generosity, humility (tawāḍu’), and avoidance of boasting (Al-Ghazālī, 1995, 2013). One observes that this focus of al-Ghazālī on educating the child about the divine commands in this early stage probably returns to the notion that the habituation to follow these commands from an early age in most cases makes them a part of the person’s fixed behaviors forever.

Moreover, al-Ghazālī clarifies that the child can be provided with the meanings behind the things that he learned when he gets close to the age of puberty. These meanings include that the present world is a temporary life and the hereafter is the place of residence. And based on this, the sane person cares about pleasing Allah as much as possible in order to achieve a greater success in the hereafter (Al-Ghazālī, 2013). Three remarks come here. First, these meanings and the like are significant due to their share in composing the worldview of the child, and this entails that they need to be told to him in the right and best way. Second, establishing this sort of knowledge in the childhood stage helps in making the child’s habituation to do the righteous deeds grow based on the incentive of pleasing God and success in the hereafter, and not based on desiring or fearing the society. Third, in our time, the awareness of the children has much widened at an earlier age than before so saying the meanings of this sort only at a closer age to the age of puberty (assuming the first age is twelve and the age of puberty is fourteen) may be late. Therefore, in order to not delay the child’s knowing of this important kind of meanings, one can think that it is better to present them to the child earlier, taking into account that the told meanings in each age of the child are relevant to this particular age and are provided in a simple and apt way. Besides, another benefit of saying this type of meanings to the child early parallel to encouraging him to do the practice is making the link between the child’s understanding and his doing of the deeds so that he can see that the practice has a purpose.

As to enriching the intellectual aspect, al-Ghazālī cares about the content of education and the kind of information that enter to the child from the aspect of their impact on the child’s heart. He says, “he should be busy at learning the Qur’ān, the Traditions, and tales of devout men, so that love for the righteous may take root in his heart” (Al-Ghazālī, 1995, p. 77).221 So, as Alavi (2007) observes, in this stage, the first place is directed to the religious knowledge (p. 313). One more point in the intellectual aspect is al-Ghazālī’s idea that the interest of the child’s

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221 Al-Ghazālī also refers in this context to the importance of the protection of the heart in the childhood age from the corruption that can result from the poetry which has the subject of intense love (‘ishq) (Al-Ghazālī, 1995, 2013).
intellectual development and his general wellbeing in life require recreation. Therefore, he states that the child should receive a reasonable share of playing after his learning in the maktab because the focus on learning all the time makes him refrain from education, affect his intelligence negatively, and render him in an annoyed state (Al-Ghazālī, 2013). One sees here that al-Ghazālī puts significance for the child's emotions. In addition, doing activities other than education like playing helps in creating some sort of balance in the child's personality.

Concerning the management of the child's behavioral aspect, al-Ghazālī's educational advice represents the two main and ordinary elements. These elements are discouraging the child's negative behavior on one hand and encouraging his adoption of the positive behavior on the other hand.

For the first element of discouraging the negative behavior, when the child is seen in a state of committing a fault only once, al-Ghazālī finds that it is better to neglect and not to show him that his fault be observed, especially if he tries to conceal it (Al-Ghazālī, 2013). As an educational benefit here, al-Ghazālī (2013) thinks that: Manifesting this may lead to dare till he becomes indifferent with regard to disclosure (p. 935). However, al-Ghazālī gives another approach in educating the child when the fault is recurred. This approach involves a secret reproach with a strong clarification of his wrong (Al-Ghazālī, 2013). As an educational insight, al-Ghazālī is of the idea of taking up different ways of treatment in the different situations. This requires that the child's guardian or teacher has knowledge in upbringing beside the characteristics of alertness and flexibility. In addition, al-Ghazālī (2013) pays the attention that reproach should not be much each time, for excessive reproach makes its words easy-hearing and they become ineffective after some time. And hence the child becomes indifferent with regard to the matter of committing bad actions. 222

Regarding the second element of encouraging the child's adoption of the positive behavior, beside using the method of direct instructions in educating the child to adopt a certain behavior, al-Ghazālī points out praising and dispraising the examples representing different behaviors such as the praise of the child who does not eat much in comparison to the child who eats much. Another method of educating the child, apprehended from al-Ghazālī, in this element is attaching the good behaviors to good examples like saying to the child that the true men are

222 Moreover, as to the child, al-Ghazālī says, "He should be prevented from doing anything secretly, for he will conceal things only when he believes them to be ugly, and if he is left to continue these practices he will grow used to doing ugly things" (Al-Ghazālī, 1995, p. 78). Nevertheless, from other aspects, there can be other opinions. For example, what if the child is encouraged to do some of the righteous deeds secretly?
patient in order to encourage him to be patient as them. Additionally, in one of his recommendations, al-Ghazālī not only gives some relevant ideas in order that the teacher tells them to the child to persuade him to adopt this recommendation, but also al-Ghazālī calls to repeating these ideas on the child. One more educational method in terms of reinforcing the child's good behavior is encouraging him after doing a beautiful deed. This encouragement can be -for instance- in the form of praising the child for this deed in front of people or rewarding him with something making him cheerful (Al-Ghazālī, 2013).

These were some of the educational insights regarding how to reform and beautify the child's behavior. One can find that many of al-Ghazālī's mentioned educational methods are untraditional ones.

Concerning the physical aspect of the child, al-Ghazālī (2013) advises the one who rears the child to permit the child to sleep during the night and not to permit him to sleep during the daytime in order that he is preserved from laziness. Also, to protect the child from the dominion of laziness, it is important that he gets the habit of walking and practising exercise for some time during the daytime.

Regarding the social aspect, al-Ghazālī concentrates on the choice of the fellows who contact with the child. He considers that this choice is essential in his discipline in order to protect him from the attitudes of the bad fellows, including those who are self-indulgent and those whose tongues are not purified from mistakes such as abuse. Additionally, al-Ghazālī calls to educate the child some good qualities, including the quality of gentleness, in dealing with all the people accompanying him (Al-Ghazālī, 2013). This good character in terms of treating people is common under the religious aspect and the social aspect.

In addition, al-Ghazālī tackles the manners that the child should learn in some activities like eating, speech, listening, sitting, walking (Al-Ghazālī, 2013). Here is some highlight on the manners of eating, speech and listening, and sitting.

As to the eating, al-Ghazālī states that the child should learn some manners such as saying "In the name of Allāh" before eating, eating from what is near to him, not staring at the food, not hastening in eating, in addition to other eating manners (Al-Ghazālī, 2013). Some of these manners are directly from the Sunnah of the Prophet (peace and blessings be upon him). Also, al-Ghazālī (2013) thinks that the one who raises the child should teach him that much eating is bad and ingrain in him the love to be satisfied with the harsh food and the love for being indifferent in the matter of food. In addition, the child should have the love for preferring others over himself regarding the matter of food (Al-Ghazālī, 2013). We find here the reference to "love" as an educational method that can be named "learning by love".
means trying to make the good behavior desirable and beloved to the child and then the child may choose to do it voluntarily and without reminders. This method of al-Ghazālī -when used to make the child adopt desirable deeds of the members- comes to be consonant with his understanding that changing the state of heart leads to change the deeds of the members.

Al-Ghazālī gives some manners for the child's speech and listening. The child should learn to avoid abusing others and other tongue mistakes (Al-Ghazālī, 2013). Also, he should "be in the habit of never speaking before anyone else and of speaking only in response to questions and in proportion to them, and of listening properly whenever an older person is speaking" (Al-Ghazālī, 1995, p. 79). The last manner is considered a representation of the religious teaching of the respect for the old people.

This teaching of respecting the old people also manifests while al-Ghazālī speaks about the child's manners of sitting. For example, he points out that the child should learn to provide a place so that the older people can sit. In addition to this, al-Ghazālī gives more of the manners of sitting (Al-Ghazālī, 1995, 2013). According to him, the child should learn ". . . not to turn his back to anyone, or to cross his legs, or lean his chin and support his head on his hand, for these practices indicate the presence of sloth. He should be taught how to sit" (Al-Ghazālī, 1995, p. 79). Also, the child should learn the behavior of not spitting and not wiping his nose while he is among other people (Al-Ghazālī, 1995, 2013).

To sum up, this chapter makes one gain from al-Ghazālī one essential point. Self-purification and its attachments bring changes in the worldly life beside one's hereafter.
Conclusion

The different elements of al-Ghazālī's scheme of purifying the self need to be integrated together to get a better understanding of it. In the attempt to get closer to this understanding, one important result to show is that al-Ghazālī seeks a wide benefit from his self-purification scheme. He does not only care about one specific type of seekers, but he takes into account the various states of people. Not only this, but he considers the different states of the same person.

In the way of purifying oneself, the positive change begins, according to al-Ghazālī, through acquiring the apt knowledge. But this knowledge needs to be attached to certainty in order to have effectiveness. The knowledge used by al-Ghazālī to purify the person focuses on the knowledge of Allāh, one's self, comparison between the present world and the hereafter, detailed religious information, immediate harms in the present world, and observed facts of reality. The objects included in these categories of knowledge to remove the blameworthy qualities are curative and preventive. As is clear, some of the just mentioned categories of knowledge draw the worldview for the person. This signifies how the person's vision can affect purifying himself and having a good character. Interestingly, under the idea of the protection through knowledge, al-Ghazālī considers that it is essential to know the evil in order to avoid it.

In his method to purify the self, al-Ghazālī clarifies that knowledge will impact the person's state of heart and then his behaviors. The person -through this method- does not stop at the point of having the heart's desire to do good and please Allāh. Instead, he does the outward deeds, and these deeds lead to confirm the positive states in his heart.

Al-Ghazālī understands that the process of self-purification is strongly linked to the Islamic conceptions. On one part, this appears through al-Ghazālī's presentation of the emphasis that the Qur’ān and Prophetic Sunnah put on adopting the good character. On another part, al-Ghazālī's method of purifying the self makes some knowledge of God's oneness and His attributes as well as the present world and the afterlife constitute a part of the required knowledge in the process of purifying the self, and clearly, this knowledge is based on the Islamic theology. One more part is that, according to al-Ghazālī, all the outward worship acts -prescribed in the Islamic law- lead to the purification of the self. So from more than one face, al-Ghazālī was able to manifest his persuasion that the process of purifying the self has a high live connection with the Muslim's convictions and more things.

For al-Ghazālī, the knowledge and righteous deeds do not end. For when one becomes purified and practises the remembrance of God and the reflection related to knowing Him, the
person receives a strong knowledge of Allāh through unveiling and this knowledge leads to a strong love for Him. Besides, the other acts of worship never stop. Also, one gets from al-Ghazālī that the continuity and increase in the manifest worship acts lead to more purification of the self. And the continuity of the reflection, among other acts of worship, results in further knowledge of God and hence more love for Him and more felicity. So this can be a virtuous cycle having the four elements of acts of worship, knowing Allāh, loving Him, and happiness. Al-Ghazālī (2013) believes that the felicity in knowing Allāh suffices one and makes the other worldly felicities low in his eyes (Al-Ghazālī, 2013). When these mentioned praiseworthy states are generalized at a great extent, a society of happy people, good characters, and peace among its members will emerge. In this respect, al-Ghazālī (2013) says: The union (al-ulfaḥ) is the fruit of the good character (p. 588). In addition to this, as a part of his seeking of the pleasure of God, the purified person can participate in helping other people become purified at a large scale, after attaining the knowledge necessary for this role. When serving the people emanates from the person's faith and relation with Allāh, this guarantees the continuity of these impacts without being fluctuated based on the changing personal interests.

Right now, some efforts are essential. The concern with the purification of one's self should be spread over the whole community through channels like education and media. Through the education, the objective of having a good character should be ingrained in the selves of children. Some books of self-purification should be chosen by scholars to be taught by them on a wide scale. The selected books should also be presented in a contemporary way.

From Iḥyā’ ʿUlām al-Dīn, extracted are many psychological insights. Some of these psychological insights are about the human nature. Having some knowledge about the human nature helps one in the process of purifying himself. In addition, al-Ghazālī’s book includes psychological views regarding the methods of preventing and curing the diseases of the self.

According to al-Ghazālī, the spiritual subtlety of heart, that is somehow related to the physical heart, is an essentiality for the human being to the extent that it is the reality of the human being. This heart realizes, has the will, and experiences various states. It can be seen as attributed by the intellect or the inner insight. This special attribute has the potency to know the realities in all matters. The heart is the king. One can see that in order to achieve the objective of the heart, both the hidden faculties of the heed and the bodily members are subjected to serve its will. There is a sequential relationship between the heart and intellect. One understands, as a one form of this sequential relation, that the heart can follow the consultant of the intellect and the angel's saying and go against following the misleading passion. In this heart, there is still a light and its qualities are mostly dominated by the angelic qualities. However, al-Ghazālī
makes it clear that when the heart reached a point of being filled with misleading passion, this passion covers the light of insight.

Beside his emphasis on the use of the knowledge (or what can be called the "right thoughts") in resisting the wrong thoughts, one can understand from al-Ghazālī - in opposing one type of the negative involuntary thoughts- that the confirmation of the person's knowledge of the truths puts him in a stronger position against these negative thoughts. Furthermore, al-Ghazālī is of the idea that the person can do something with regard to adopting a positive state of heart through the knowledge. According to the analysis of the current study, this state of heart can be an emotion or a quality accompanied by one or more specified emotions. Taking up this quality causes one feel the associated emotional element. Based on this, one's emotions can be directed in a certain way by acquiring the knowledge required for getting the heart's quality relevant to bringing specific emotion(s).

The psychological views in this study can be put under the theoretical part of the Islamic perspective of psychology. This theoretical aspect includes building the field of psychology in the Muslim worldview as well as giving all its topics a broad theoretical base. It is also important that the specialists interested in this project to care about the practical steps beside the theoretical ones (Haque, 2004).

Al-Ghazālī is ambitious in his scheme of the purification of the self; he tries to call the seeker to reach the most perfect states. Still, he considers the different abilities of people. Also, this consideration of the different abilities makes him, among his advice for teachers, call the teacher to take into account the differences between the seekers including their temperaments, bodies' endurance, and the special qualities. The general flavor of some of al-Ghazālī's educational views can render them suitable to be moulded and adopted in all fields of education. He has some innovative ideas in education such as the idea that the teacher shares with the students their levels as if he is a beginner like them.

In al-Ghazālī's approach in bringing up the children, it is observed that he implements the same technique of his method in purifying the self when dealing with the adults. With both groups, he adopts the collaboration between knowledge and deeds.

In the stage of childhood, al-Ghazālī focuses on the religious education and the protection of the child's heart. One can think that protecting the heart in this early stage is likely to make following the right path easier throughout the person's life. Al-Ghazālī also points out

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223 See Tawfiq (2012) and Haque (2004) to know in some detail about the theoretical and practical steps required for completing the Islamic perspective of psychology.
some non-traditional methods in educating the child, such as learning by love and attaching the good behaviors to good examples in the eye of the child. He advises to not expose the child to much reproach in order to preserve the effectiveness of reproach on the self of the child and he also recommends encouraging the child after doing a good thing through -for instance- rewarding him with what he finds joy in.

Further studies are required to extract the psychological and educational insights of the Qur’ān, the Prophetic Sunnah, in addition to the important works of the former and contemporary Muslim scholars. Also, required are more comparison studies between these scholars in their conceptions of the purification of self and the human nature in order to detect the points of agreement and difference and investigate which understandings are the most accurate. This is beside the need to get more new insights in self-purification from the Qur’ān and Sunnah.
References


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Ibn ʿĀshūr. *Al-Tahrīr wa-al-tanwīr* [Liberation and enlightening].


