CHAPTER

THIRD

AL - GHAZALI

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AI - GHAZALI

Section - A:

Background:

AI-Ghazali, the philosopher and the theologian, has been judged by many to be the greatest among Muslims after the Prophet. He is certainly one of the greatest minds in the history of Islamic philosophy and theology and undoubtedly ranks with the greatest thinkers of the world. Long before Descartes, he enunciated the method of doubt as a fruitful process of philosophical enquiry and propounded a theory of causation quite similar to that of Hume. In his general attitude he approaches Kant and Schleiermacher. Prof. D. B. Macdonald in his "Development of Muslim Theology - Jurisprudence and Constitutional Theory" pays a glowing tribute to him in these words, "The greatest, certainly the most sympathetic figure in the history of Islam and the only teacher of the after generations ever put by a Muslim on a level with the four great Imams." His life and thought had, in fact, played a cardinal role in determining the spiritual values of Islamic Society. In his own person he took up the life of his time with all its problems. He lived through them and drew his philosophical and theological thought or
system from his experience, "Everything that he thought and wrote came with weight and reality of personal experience".

He has been ranked by many as "the equal of Augustine in philosophical and theological importance" but unfortunately neither Muslims nor Christians have tried to understand them in a true historical perspective. In our personal undertaking we concern ourselves to make a comparative study of the problem of Evil in Augustine's and Al-Ghazali's system of thought.

Before going into detail of Al-Ghazali's views on problem of Evil, it seems desirable to have a clear understanding of the historical background of his thought, i.e., political, intellectual and the religious conditions of the age in which he lived and influenced the people. For a thinker not only moulds an environment according to his own ideals but he himself happens to be affected by the socio-political-religious conditions of the age. Moreover it will in many ways help us to understand and appreciate the significance of Al-Ghazali's thoughts.
"Before Al-Ghazali and even in his own days the different sects of Islam came to logger heads between themselves and bitter fights were fought. The followers of different sects used to be deadly enemies of the followers of the other, one group could not tolerate the belief of another under any circumstances".

The history shows us how un-Islamic elements came to be assimilated by the Muslims. The un-Islamic elements which entered the traditions of Islam acted highly injuriously in shaking the religious foundation of the Muslims. Greek philosophy and science intoxicated the later Mutazilites and the philosophers. And the Shias and the Sufis were enamoured by the subtleties. Thus the seeds of disbelief and scepticism were sown through these agencies and inspite of the many efforts made to check the tide of un-Islamic tendencies, they continued to work on the minds of the people with great vigour even in the time of Al-Ghazali himself. It became a fashion to pose as a philosopher in order to have an excuse to neglect religion.

Islamic thoughts developed under the impact of Greek philosophy. Muslim philosophy may be divided into four main schools viz. Mutazilism, Asharism, Sufism and the Philosophers (Huna).
The Mutasilites studied the works of Euclid, Pythagoras, Galen and others. In metaphysics they were influenced by Plato and Aristotle. The views of Greek Philosophy came to them in the beginning through translation. According to them the only source of true knowledge is reason but their interpreters gave a religious and mystical colour to their philosophy and the Muslims being religious minded accepted them as such.

The muslim philosophers like Kindi, Farabi, Ibn Sina and others accepted Aristotle as a religious man through the book "The Theology of Aristotle". Plotinus proved that in the opinion of Aristotle human soul is incapable of knowing God through reason; God can be known through ecstasy. Muslims read such mystical views, and through this mystical tendency they tried to harmonize the philosophies of Greek masters with the tenets of the Quran.

These philosophers believe that since God is one, and from one only one proceeds, and many cannot proceed. Therefore God first created the Agent Intellect, who, in turn, created the Second Intellect and first heaven, and the Second Intellect produced the third intellect and second heaven and so on.
About man they believed that man consists of body and soul. Body is material and perishable and divisible while soul is spiritual, immortal and indivisible. The body belongs to this physical world (zahalq) and soul belongs to transcendental world (Amr). Its yearning for the Agent Intellect is due to this reason.

In their view there is causal connection in the universe and that, the higher affects the lower. They established different grades of creation. They placed God at the top, material elements or bodies at the bottom. Soul was placed in between God and body. Thus soul always makes an effort to be more near and near to God from whom it has emanated.

To attain His nearness, knowledge of God is essential thus knowledge is more important than action. This knowledge comes through the philosophy but all men cannot comprehend the true philosophy because all the individuals are not equally sound. Hence there is need of religion (revelation) for the mass. The goal of religion like that of philosophy is to seek the truth. Therefore in fundamental matters philosophy is in no way different from religion. That is why all Muslim philosophers tried to reconcile philosophy with religion.
Very early the Muslims took the Quran as the only true guide to humanity that promises success in this world and the world to come. But after conquest and the expansion of the Muslim empire, new problems emerged. To solve them rationally they took help from the philosophy and the Greek works were translated into Arabic. In these studies lie the roots of religious and moral crises in Islam since the philosophers began to interpret Islamic doctrines under the guidance of Greek philosophy and especially neo-Platonism.

According to Mutazilites the problem concerning God and soul can be solved through reason. On the other hand Asharites relied on revelation. On still another side there were sufis who developed their philosophy out of yearning of the human soul for the direct apprehension and nearness of divine Being, i.e. God.

The Mutazilite school has a rationalistic tendency, they believed in the competence of human reason to know the diversities of the universe and to search out the truth.

The orthodox theologians and common people, on the other hand, were of the belief that 'Truth' could only be found through the Prophet. According to them the nature of
good and evil is determined through the commandments of God. The orthodox group accepted the Asharite theology against heresy and disbelief. The Saljuqs who were orthodox sunnis helped the orthodox group. Mizam-al Mulk, the grand-vizier, was an Asharite and under his auspices Asharite theology flourished. The Asharite defeated the Mutazilites and then turned to combat the philosophers.

The system presented by Abul Hasan Ashari is known as Asharism. He maintained that "theology could not be built on a purely rational basis. Faith in the Quran and the Hadith (Sunnah of the Prophet) was necessary." According to him God is the only Creator and man cannot create anything. God gives man the choice and the power. Then He creates actions which correspond to power. Only God can initiate and acquisition (Kasab) belongs to man which means that his actions already created by God in him, correspond to the power and choice. Man is the Locus (Muhal) of his action. Man, therefore, is responsible for his deeds - good and evil. He further maintains that there is no limitations on God.

The credit of establishing powerful system of metaphysical theology and scientific foundation of scholastic Kalam goes to the suitable and original mind of Al-Ashari.
Al-Ashari's propoundings were occupied by the orthodox theologians as a gift or blessing from God.

Then the Saljuqs who ruled over Baghdad and were orthodox Muslims stopped all free thinking in religious matters. The Asharite school of theology was fortunate to claim among its defenders personalities like Baqilani, Imam Harmayn etc. In the last instance its progress was accepted still further by the successors of Tughril Beg. He conquered Baghdad (A.D. 1055) and delivered the Caliph from the Shi'ite control. His successors founded the renowned Madarsa of Nayshabur, in Baghdad to spread Asharite doctrines. This marks the turning point in the Asharite bid for final victory. It was, however, mainly through Al-Ghazali that the Asharite system became the most popular system in the Islamic countries. The Asharite doctrines as modified by him established themselves finally in the whole Islamic world.

As regards Sufism, before Al-Ghazali, it passed through three main stages of development.

At the first stage, Sufis were ascetics and quietists. They laboured under a terrible consciousness of sin. This world seemed to them fleeting and deceitful, keeping man
away from heavenly bliss. They were terribly afraid of the world to come. At the second stage of development which is known as the theosophical stage, they introduced the doctrines of total forgetfulness, emotional elements, Tauhid, Hal (state) and Maqam (stage) and ecstasy. At the third stage Pantheism came to the forefront. Pantheism obliterates the distinction between the Creator and the creature and contends that there is only one existence, all else being a manifestation of that existence.

The breach between Sufism and the orthodox Islam took place gradually. At its first stage of development Sufism was not very different from Islam. In their conduct they cut themselves off from society and devoted on religious exercises, purification of the heart. And at the third stage Pantheistic tendencies became evident but later on there appears a distinction between Sufism and Islam. The external side of Islam was neglected by many so-called sufis and the Shaikh was added to the authority of the Quran and Prophet. But a group of thinkers grew up to reconcile the view of theologians and Sufis, i.e. Shari'at and Haqiqat. They pointed out that both were necessary, i.e. Shariat and Haqiqat. These are two aspects of the religion and supplement each other. But the gulf between sufism and Islam still remained wide till Al-Ghazali reconciled the two. He rejected all
sects and systems and adopted the Sufi mode of life.

**His Life:**

Al-Ghazali was born at Tus in 450/1058 when he was young his father died. His father’s Sufi friend brought him up. He studied Theology, canon law, science, philosophy, logic and the doctrines and practices of the Sufis. He lived in Sufi atmosphere and passed his later life as a follower of Imam-al-Haraman. Through the Imam he stood in the Apostolic succession of Asharite teachers, being the fourth from the Ashari himself. There he remained till the death of Imam in 478. He was appointed as a teacher in 484 in Nizamia Academy at Baghdad and there he was struck by a mysterious disease. His physicians said that his malady was mental and could only be mentally treated. He went to Mecca in 488. "This flight, for it was so in effect of Al-Ghazali, was unintelligible to the theologians of the time".

He was wandering in the labyrinth of his time. Since his youth he had been a sceptical and ambitious student playing with religious influences yet unaffected by them. But the hollowness of his life was ever present with him and pressing upon him. As a result of his scepticism his religious beliefs gave way and left him with the course of the time. At last, the strain became too great and he touched for two months the depths of absolute scepticism. He doubted
the evidence of the senses; he could see plainly that they often deceived, for example, shadows move but man's eyes cannot perceive the movement. He doubted the primary idea of the mind. Can a thing be and not be? "Perhaps he could not tell." When senses can deceive us there is no proof of the validity of mind. May be there is something behind the mind and transcending it. He also doubted revelation ecstasy and life after death etc. Thus he, for two months, became sceptic and the thought no reasoning could help him. He had nothing from which he could begin. But at last he got mercy of God and His light that followed in, and there was no need of reason for it. In this way this grace of God saved Ghazali and he regained the power to think.

At that time the people who gave themselves to the search for the truth might be divided into four groups (1) Scholastic theologians, who were similar to the theologians, of all times and faiths. (2) Ta'limites who held that there should be an infallible teacher to led man to the truth, (3) Philosophers who based their views on logical and rational proofs, (4) Sufis who maintained that those whom God loves can directly comprehend perceive God loves can directly comprehend and perceive God in ecstasy. Ghazali felt that he could go back to the unconscious faith of his childhood. He began with scholastic theology but found
no help there, because there was no common ground on which to meet his problems. They were deficient in the necessary knowledge of the subject, were without a scientific basis and helplessly had to consult some authority. Al-Ghazali studied their thought and methods and concluded that the remedy of ailment was not in scholastic theology.

Automatically, then, he turned to Philosophy. He was aware of the weakness of the theologians of not making a sufficient study of primary ideas and laws of thought. He studied the works of different philosophical schools and almost others to meditating and working over his results. He considered himself to be the first Muslim doctor to understand such a task with the requisite thoroughness and perfection putting particular stress on understanding what is to be refuted. But there is a confusion between his attitude when he was investigating truth and the attitude when he was writing. He divided the philosophers of his time into three classes (1) First, materialists, who did not believe in the Creator but to them world is eternal, (2) Secondly, Deist who accepted the Creator and to them creature is like a machine and "has a certain poise (itidal) in itself which keeps it running, its thought is a part of it's nature and ends with death". They, therefore, did not believe in life after death but accepted God and His attributes. Finally, contrary to the above two, there are
theists whose teachings Ghazali deals with in greater detail. But while expressing his ideas about the propoundings of the theists, his tone is of a partisan rather than a seeker. In the light of his personal experiences he warns others and thus his experiences lead man towards the sense of apology.

To him Aristotle was the final master of the Greek school. He divides the philosophical sciences into six parts viz., mathematics, logic, physics, metaphysics, political economy and ethics. He admits always those truths of mathematics, logic and physics that cannot be rejected.

He criticised theist philosophers on the following grounds (1) Firstly, they reject the resurrection of the body and physical punishment but to them there is only spiritual punishment, (2) Secondly, they held that God knows universals only not particulars, (3) Thirdly, they mentioned that the world is eternal i.e. it exists from all eternity, (4) Finally, in his opinion the ethical system of theists rooted in Sufism. In every period there have been saints who segregated themselves from the worldly ties. They are witness to God and it is through their ecstasies that we derive our knowledge of human heart for good and evil. Philosophy therefore gave him a little light. The answers of all the questions do not lie in reason only nor
it can unfold every mystery, yet Al-Ghazali had perhaps learnt a good deal from philosophy. His heightened religious instinct could not be satisfied by anything. Similarly Ta'limites could not provide him a firm stable base because they had nothing except accustomed formulae.

Now before him there was the path of sufism. He took up a careful study of the works of Sufis such as Al-Harith, Muhasibi, Junayd, Shibli and Abu Yazid Bistami which revealed that he could understand Sufism through ecstasy and complete transformation of moral being. He further realized that such an understanding consisted more in feelings than in knowledge.

By this time he had set up three points (1) His firm belief in God, (2) His belief in man's rescue in the life hereafter by detaching from this world and turning towards God, (3) His belief in Heaven and Hell as a great fact. These beliefs infused in him a greater urge of knowing the truth and he completely devoted himself to the matters of the other world. Moreover his search of the tranquillity of soul kept him in a state of spiritual conflict for six months from the middle of 488. Owing to the same urge he abandoned all and wandered far from the Baghdad as a sufi leaving aside everything for the peace of his soul. This period, apart from being a great era, marked an era in the
history of Islam. This flight of Al-Ghazali also marked the end of the reign of mere scholasticism, and the introduction of the element of the mystical life in God the attainment of truth by the soul in direct vision.

Further he performed religious exercises of sufis for two years in Syria. Then he went to Jerusalem to the tomb of Abraham al-Hebron, Mecca and Madina and with this his life of strict retirement came to an end.

It was dawned upon him that the path of the sufis is the only true path to know God. Their ethics is unalterable by intelligence, wisdom and science. Their path is God and complete purifying of the heart from all. The secrets are revealed upon them. They receive guidance from angels and Prophets. They shift from the state of ecstasy to the proximity of God.

He came back to his native town Tus in the last days of his life and settled down to study and contemplation. There he lived with his disciples in Khanquah or monastery. He died in 1111 A.D. in Tus and was buried there.
Section - B:

Metaphysics:

Before describing the conception of evil in Ghazali's system, it will be better to make a brief survey of his metaphysics i.e. God, soul, world and after world.

God: Al-Ghazali closely followed the Quranic conception of God; God is self-sufficing, all powerful, all knowing, all compassing, eternal and the only Reality. He is the Absolute Sustainer, Ruler, Destroyer, Restorer, Recorder Exalter (Al-Rafi), and Honourer (Al-'Ala'iz). He is the With­holder (Al-Mani), Deferer (Al-Mu-Akh'hir), Advancer (Al-Mukaddim), Contractor (Al-Kabid), Spreader (Al-Basit) etc.

Thus, Al-Ghazali believes in Personal God. For the knowledge of God, he says, knowledge of the self is necessary. He quotes the tradition "He who knows himself knows God" that is by contemplation of his being and attributes, man arrives at some knowledge of God.

Man's relation to God is that of dependence. He needs Allah's forgiveness and patience. Allah is watcher and reckoner over him; but He is also a faithful protector and guide, from Him comes all "sustenance in the widest sense". He does everything directly, hence no angels or intermediaries are needed in the scheme, and all is by His will. He
leadeth astray whom He wills and guideth aright whom He wills". Each one can but hope that God will guide him aright, submit himself to Allah in absolute fear and trust that Allah will not cause him to forget and be of the losers in the fire.

For him, Allah was will. He saw everywhere around him the touch, the working of Allah and man was akin to Allah, specially so far will is concerned. Therefore he passed beyond Tanzih 'Volo ergo Sum' (I will therefore I exist) was the basis of Al-Ghazali's psychology. Allah had breathed into man of his spirit (Sura XV 29; XXXVIII 72). The soul of man therefore is different from anything else in the world; is a Djawahar Ruhani, a spiritual substance created but unshaped, not subject to dimension or locality. From its exile here, it seeks the Divine and therefore our soul yearn back to God. In a tradition too it is recorded, that God created Adam in his own form, therefore there is a relation between the spirit of man and that of God as there is a relation between body and soul. Just as soul rules over the body, so God governs over the universe. As we cannot see soul, in like manners we cannot see God in our waking state in this world.

Al-Ghazali says that it is the guidance and grace of God through which we can have the knowledge of God. He further says that the knowledge of soul and the world also leads us to the knowledge of God.
He further says, "All actions are by the will of Allah; only good actions are by His good pleasures. When God requires anything of a creature, He gives him the ability (Istita,a) thereto; that is the basis of the validity of the imposition of the task.

Al-Ghazali discusses in detail the different attributes of God, here for example the attribute of providence is presented; there are different degrees of recognition of God's providence, owing to the different degrees of perception in people disputes must arise in tracing effects to causes. For instance, if a man ceases to take any interest in worldly matters, conceives a distaste for common pleasures and appears sunk in depression, the doctor will say, "this is a case of melancholy and requires such and such a prescription." The astrologer will attribute it to some particular conjunction of opposition of planets. "Thus so far their wisdom reaches", says the Quran, "It does not occur to them that what has really happened in this that the Almighty has a concern for the welfare of that man, and has therefore commanded His servants the planets or the elements to produce such a condition in him that he may turn away from the world to His Maker. The doctor, physicist and astrologer are doubtless right each in his particular branch of knowledge but they do not see that illness is, so to speak,
a cord of love by which God draws to Himself the saints concerning whom He has said "I was sick and ye visited Me not". Illness itself is one of those forms of experience by which man arrives at the knowledge of God.

From these remarks we may be able to understand the exclamation such as "God is holy", "Praise be to God", "God is great". Greatness of God cannot be compared with the creation; we cannot say that the sun is greater than its own light. It rather means that God's greatness is immeasurable, it transcends our cognitive faculties and we can only from a very dim and imperfect idea of it. Thus "God is great" means that "His greatness far exceeds all our powers of comprehension".

The above writings of Al-Ghazali show that God is beyond our comprehension, we can know Him only through His Agents, signs reflected in the universe.

Soul: The soul of man is essentially different from other creatures. As written in the Quran that "God breathed into man of His spirit" (ruh) (XV 29; XXXVIII 72) or "We will show them our signs in the world and in themselves that the truth may be manifested to them". Soul is a spiritual substance (Djawahar-i ruhani) it is invisible, indivisible, it has no corporeality. It belongs to the spiritual world, not to the physical world. There is some
"spark of the Divine", due to this, it turns towards the primal fire. There is likeness between the soul of man and God, "in essence, quality and action. But man's soul has another attributes also like those of animals, some of Devil, some of angels, some are essential and some are accidental.

The outward shape is called body and the inward entity the heart and soul. The soul is higher than body or we can say that soul is a king and different senses of faculties of the body and passions are its kingdom. The spirit of man rules the body as God rules the world. But sometime lower faculties dominate the higher ones as the animal power on angelic power.

The essence of each creature is to be sought in that which is highest in it and peculiar to it. Thus the horse and the ass are both burden-bearing animals, but the superiority of the horse to the ass consists in its being adopted for use in battle. If it fails in this, it becomes degraded to the rank of burden-bearing animals. Similarly with man the highest faculty in him is reason which fits him for the contemplation of God. If this predominates in him, when he dies he leaves behind him all tendencies to passion and resentment, and becomes capable of association with angels. Reason makes him superior to all. As written in the Quran "To man we have subjected all things in the earth".
"The rational soul in man abounds in marvels, both knowledge and power". Through his five senses, he knows the external world and through his heart he knows unseen world of spirit. "His heart is like a mirror which reflects the unseen world."

He is higher than other creatures due to his reason. So he holds also different ranks among higher creatures viz. man, through his power. Souls differ from common folk in three ways: (1) what others only see in dreams, they see in their waking moments (2) while other's through will only affect their own bodies, these, by will power, can move bodies extraneous to themselves, (3) The knowledge which others acquire by laborious learning comes to them by intuition.

It is a fact that happiness is necessarily linked with knowledge of God. Therefore "the highest function of soul is the perception of Truth; in this, accordingly, it finds its special delight."

The real greatness of soul lies in his capacity for eternal progress. If he is subjected by his passions as anger, sorrow, sex and bodily needs he becomes weakest among creatures and loses His grace. But if he develops his angelic powers, he raises himself from the rank of beast to that of angel.
World: Al-Ghazali's world was framed on what is commonly called the Platonic system. (1) the heaven and earth, according to Ghazali are the works of God. God created them out of nothing by His will and commands and guides them through His will. He says "Be" and it is. Every created thing is produced directly by him. Al-Ghazali classified existence into three modes (2) (1) Alam-al Mulk, (2) Alam-al Jabarut, (3) Alam-al Malakut. "The first exists by the power (qudrat) of God - One part proceeding from another in constant change; this is physical world or the world of senses. (2) Second exists by God's eternal decree, without development, remaining in one state without addition or diminution. The third, Alam-al Malakut, comes between these two, it seems externally to belong to the first but in respect of God which is from all eternity (al-qudra al-azaliya), it is included in the second. The soul belongs to the Alam-al Malakut, is taken from it and returns to it. In sleep and in ecstasy, even in this world, it can come into contact with the world from which it is derived. These three worlds are not separate in time and space but they stand in close kinship to one another.

This world provides us a knowledge of God's work and through it man gets knowledge of God. Man lives in this world with his senses and when they depart, he lives in the next world with his essential attribute.
Man requires two things in this world viz., the protection and nurture of his soul and (?) of his body. The knowledge and love of God are the proper nourishment of the soul while food, clothing and dwelling place are very simple needs of man's body. Just as a pilgrim on his way to Mecca takes care of his camel, but if the pilgrim spends his whole time in feeding and adorning his camel, the caravan will leave him behind, and he will be perished in the desert. In like manner a man has to take care for knowledge and love of God instead of taking care only of his body.

We should know the deceitful character of the world as it will not always remain but it is slipping away from us moment by moment, like a shadow which seems stationary but is actually always moving. Secondly, "it presents itself under the guise of a radiant but immoral sorceress, pretends to be in love with us, fouleuses us and then goes off to our enemies, leaving us to die of chagrin and despair. Jesus saw the world revealed in the form of an ugly old hag. He asked whether they had died or been divorced; she said that she had slain them all. "I marvel", he said, "at the fools who see what you have done to others, and still desire you". The Prophet has said that on the Judgment Day the world will appear in the form of hideous witch with green eyes and projecting teeth".
They, who will seriously contemplate the past during which the world was not in existence and the future during which it will not be in existence, will see that it is like a journey in which the stages are represented by years, months, days and moments. It is not a permanent abode.

World, first appears as mere trifles. Prophet Jesus said, "The lover of the world is like a man drinking sea water; the more he drinks, the more thirsty he gets till at last he perishes with thirst unquenched". The Prophet said, "You can no more mix with the world without being contaminated by it than you can go into water without getting wet".

Life after death: The conception of heaven and hell, reward for the good action and the punishment for the evil one, are based on the belief in life after death. Al-Ghazali interprets it in the following way.

Al-Ghazali says, man has two souls, animal soul and a spiritual soul. Death is for animal soul. Spiritual soul is indivisible, and by it man knows God. When animal soul perishes spiritual soul still remains. "Death, according to the Prophet, "is a welcome gift of God to the believer".
Human soul is quite distinct from body. It persists with its essential attributes, which is independent of the body, such as the knowledge and love of God. Therefore, the Quran says, "He who is blind in this life, will be blind in the next life, and astray from the path".

This soul returns to that upper world due to its origin. It was sent down into this lower sphere against its will to acquire knowledge and experience as written in the Quran "Go down from hence, all of you; there will come to you instruction from Me, and they who obey the instruction need not fear, neither shall they be grieved". Every sinner thus carries with him into the world beyond death the instrument of his own punishment. The Quran says, "Verily you shall see hell; you shall see it with the eye of certainty" and "hell surrounds the unbelievers". It does not say "will surround them", for it is round them even now".

Al-Ghazali has established on Islamic principles that the Summan Bonum, the complete or the ultimate end of a man's endeavours in this world is the vision of God which will become possible in the life hereafter. According to him the perfect and direct knowledge of God which will constitute the highest bliss is the nature of the vision of God.
"In this world the believer has the conceptual knowledge of God. He cannot perceive Him directly. In the next world the direct knowledge of God will become possible. It will not be only direct but also perfect." God can be conceived only in this world. Therefore the knowledge of this world is not complete or perfect.

The vision of God gives the pleasure without pain, wealth without poverty, perfection without defect, joy without sorrow, glory without disgrace and knowledge without ignorance.

For the vision of God, the knowledge of God and love of God are essential conditions. The direct, immediate and complete knowledge of God is not possible in this world but it is only possible in the next world. Only conceptual knowledge of God is possible in this world. This knowledge leads to the vision of God and will reach its culmination in the vision of God in the next life. Man will rise after death with the same faculties and ideals which he had when he died. "The perfection of vision will be in direct proportion to the comprehensiveness of his knowledge. God is one but different persons will see Him differently because of their knowledge being different." No one will be without some knowledge of God, "no heart will pass on absolutely pure. It will be purged by God by punishment or grace before it becomes worthy of the vision of God."
According to Al-Ghazali deeds of men will be examined and evaluated in the next world and the places in heaven and hell will be allotted accordingly. There will be different grades of heaven and hell for man.

He divides men with respect to their spiritual grades in Hell and Heaven into four main classes viz., the doomed (Halikun), the re-deemed (muadhabun), the saved (najun) and the meritorious (faizun). These grades are further divisible into various grades. The most exalted in rank among this group will be privileged to see God face to face.

Knowledge, love and the vision of God are relative in the sense that no one can achieve a perfection in them. Every man possesses them to a degree. Therefore, their will always remain in him a yearning for God even after He has revealed Himself to Him in the next world. His vision will give satisfaction and joy, but the yearning to know more of Him will remain; it will bring continued increase of knowledge, will continually produce new satisfaction and new joy. This will be bliss indeed.

"Thus man is capable of existing on several distinct planes, from the animal to the angelic, and precisely in this lies his danger i.e. of falling to the very lowest. Neither animals nor angels can change their appointed rank and place. But man may sink to the animal or soar to the
angle, and this is the meaning of his undertaking that " burden" for which the Quran speaks." With this metaphysical background of Al-Ghazali let us now discuss the conception of evil in the coming section.

Section C:

Conception of Evil:

Imam Al-Ghazali was a great theologian, a profound philosopher and a highly accomplished Sufi. As a theologian he did not deviate even an inch from the fundamental views of the recognized theologians of his age. He affirmed the arbitrariness of Divine action.... God cannot be unjust in what He does, and cannot be wrong in thought what He decrees. "Fair seeming things are fair through His revelation and foul seeming things foul through His veiling, there are two attributes which persist in past eternity as they existed in pre-eternity"...... So that foul and fair are things whose nature, God has prescribed in pre-eternity. The clinging of heart to God and living a life of absorption in Him was the ideal before Al-Ghazali and also the supreme good for him. Every thing that seemed fair or foul was judged by this standard".

Now with the consideration of this conception of ideal or the highest or supreme good, we have to examine the conception of evil in Ghazali's philosophical systems.
Evil may be categorized into four kinds such as metaphysical, physical, natural and moral. But Imam Ghazali discusses mainly the moral evil which he calls as "Shar".

Al-Ghazali, in accordance with the teachings of the Quran, believes that God is omnipotent to Him is due the primal origin of every thing. It is He, the Creator who began the process of creation and adds to creation as He pleases.

On the question of Khair (good) and Shar (evil), Al-Ghazali finds himself on the horns of a dilemma. On the one hand God is represented as the disposer of every thing.

He is the unmoved mover of the material world and the only efficient causes of all creation. Whatever happens in the heavens or on the earth, happens according to a necessary system and predetermined plan. Not even a leaf can move without His decree. His law is Supreme everywhere. Whomsoever God wishes to guide, He expands His breast to Islam but whomsoever He wishes to lead astray He makes his breast light and straight. And on the other hand, man is shown to be responsible for his actions and for deserving place either in hell or in heaven. This implies complete moral freedom. Al-Ghazali seeks to reconcile both these tendencies on the basis of analysis of the human mind or human nature, freedom of will, ultimate end, knowledge, causation and grace etc.
Human Nature:

According to Al-Ghazali man has got two forms, "Khalq" (The physical form i.e. body) and Khulq (spiritual form). Khulq is the spiritual constitution of man. It is the essence of man which abides in his physical body and controls his organic and physical functioning. From this the actions proceed spontaneously and easily without much deliberation, hesitation and restraint on his part. It involves (1) a possession of action whether good or bad, (b) power over the action i.e. the actions are voluntary, (c) knowledge of the action, and (d) a state of the self which is equally inclined towards good or bad.

The self fulfils the bodily needs through the motor (Muharrirka) and sensory (radinica) powers. All these powers are under the control of the self and they regulate the body. All the bodily organs have been fashioned to obey the self. Thus Al-Ghazali holds that mind has supremacy over matter. Mind is the source of all activities. It is a dynamic force which fashions matter according to its needs. Even the growth of the bodily organs is due to the inward yearning of the soul.

In the self of man, there are six powers, viz., appetite, anger, impulse, apprehension, intellect and will. These basic powers have their origin in certain principles
in the nature of man. Appetite is derived from the beastly (al-Bahimiyya) and anger from the ferocious (as sabiyya) The last mentioned power is distinguished from that which rebels against intellect, i.e., the satanic (ash-shaytaniyya). These six powers can be categorized into four elements of human nature viz., (1) the sage, (2) the pig, (3) the dog, and (4) the devil. The sage in him is the 'Aql', the pig Ash shahwa, the dog is al-Ghadab, the devil is the brute which unites these two animals to rebel against Aql. But the fundamental elements in the inner constitution of man are reason or wisdom (Aql, Hikma), self assertion (Ghadab) and appetition (Shahwa). Individuals partake of these powers in different proportions.

Appetite, anger and apprehension are common to man and animals. The self of man possesses two additional qualities which distinguish him from animals and enable him to attain the spiritual perfection. They are Aql, (intellect) and Irada (will).

Aql and Shaytaniyya (Devil) are contrary forces in the human self that work through the Shahwa and Ghadab for construction and destruction respectively. Aql, because of the Divine element in it, fights these forces and tries to control and divert them into right channels so as to make them useful for the self. When Aql has checked the evil tendency and subdued and harmonized the animal forces,
its struggle ceases and the self is enabled to pursue its progress unimpeded towards its goal. It is this state of self which is described by the Quranic phrase as Nafs al-Mutma'inna (the tranquil soul). But if these forces instigated by Shaytaniyya, rebel against 'Aql and overcome it, the evil tendency gets strong and gains complete ascendancy over them; while the Divine element becomes weaker till it is almost completely become dead. When the evil tendency becomes stronger and stronger continually inciting them to gratify themselves even at the expense of the good of the self.

But the state, when the Divine element is continuously struggling with the human evil tendency, which is denoted by the Quranic expression as Nafs al-Lawwama (the admonishing soul), it is the equilibrium between them all that produces results which conduce to the realization of the ideal for instance, if "Shahwa" is controlled and kept in moderation, qualities such as chastity (iffa), tranquility (Hadw), piety (War'a) etc. follow, if Ghadab is controlled, qualities such as courage (shujaa), generosity (karam) fortitude (sabr) etc. are the out come. Both Ghadab and Shahwa are subordinated to the Divine element, qualities such as knowledge (ilm), wisdom (hikma), faith (yaqin) etc. result. If both Shahwa and Ghadab become predominated, qualities of the Devil such as treachery (makr), deceit
(Du kha), cunningness (hila) etc. result and if Divine element transcends its bounds, qualities such as over lordship (Rububiyya), despotism (istibad-bil-umar khulliha) appropriations or claims to special privilege (takhassus) etc. follow.

These elements of the nature of man are subject to the direct influence of forces in the cosmos, and which are created to help or hinder the working of the universe. When the heart operates in the divine direction it receive good ideas which is called "al Taufiq" (Divine aid) but if the heart operates in the opposite direction it receives the impact of the other forces known as al-khidhlan, the forsaking. In this way the heart of man is between the pulls of the angelic and satanic influences.

By nature, however, the heart is equally susceptible to both the influences. The Divine element is guided by Al-'Aql, i.e. reason and the satanic element is led by Ash-Shahwa i.e. appetite and Al-Ghadab (Self assertion). But if appetite and self assertion permeate into the flesh and blood of man, and it is through them that evil rules and the heart becomes the abode of Satan. But if appetite and hunger are ruled and brought under the subjection of reason, the heart becomes the resting place of angels. The Devil has many gates to enter the heart but the angels have only one, i.e. reason. The avenues of the Devil's
approach to the heart are appetition and self assertion, and their innumerable offshoots, for example, envy, greed, malice etc.

The mind must be concentrated on God and spiritual things, because "the concentration of the mind on God and spiritual things will greatly promote good ideas and check bad ones". Ideas are naturally and necessarily followed by inclination. Man cannot intervene (but still action are free).

Al-Ghazali further classified actions into three types with reference to human reason and will:
(1) Natural, (2) Intentional, (3) Voluntary.

(1) **Natural Action (Al-fil-al-tabi-i)**

The displacement of water is natural action and obviously unaffected by human will.

(2) **Intentional Action (Al-fil-al-Irada)**

If a drawn sword is moved towards one's head, his hand will be raised in self protection. This is the example of intentional action. Intentional actions are due to the consciousness of the evils to be avoided. They are not blind responses but conscious processes. When a sword is drawn, its perception comes to the mind and the knowledge of the danger to be avoided is aroused at once. This gives rise to volition and the volition causes movement.
The natural as well as intentional actions are both involuntary and necessary. The difference between the two is that the intentional action is preceded by perception and knowledge, while in the natural action perception of object is not present.

(3) **Voluntary Action (Al-fil-al-Ikhhtiyari)**

All actions in which an alternative is possible and reason makes a choice, are voluntary actions, for example, committing suicide and most of our actions in our daily practical life. In this respect we can say that things presented to the mind are of two types (i) those our introspection or observation pronounces without deliberation as agreeable or disagreeable. No alternative is presented to the mind and (ii) those about which our reason hesitates to pronounce such a judgment. Here an alternative is presented to the mind and it has to make a selection. The example of the first is that of the movement of a needle towards our eyes. Here we know that the averting of the danger is advantageous and therefore we do not hesitate. On account of this knowledge our will is at once formed and our power is roused to act in order to avoid the needle and eye-lids are at once closed. Though this action is happened with intention, yet it was without hesitation and deliberation. Our actions where we have a choice are voluntary actions. In these cases reason hesitates and judgment is withheld until we know whether the action which is to be executed
is agreeable or not and we need to deliberate until the intellect decides in favour of acceptance or rejection.

This, however, is complex process during which the Satanic element in man tries to repel its influence. The inherent strength of the instincts of appetite and self assertion, and tendencies formed by previous acts are factors which often disturb the balance of this conflict but when the intellect decides finally, it is followed by the will to execute the actions. And the action will be executed unless there are any external hinderances in the way, e.g. sometimes the source of this will is to shake off this inertia.

In voluntary actions too will is produced by knowledge as it is produced in the first kind of action, Therefore willing or not willing to do anything or knowledge of objects is must or essential.

Knowledge is one of the corner stone of Al-Ghazali's ethical system. Morality and good conduct are not possible without knowledge.

Intellect is found in all men though differing in intensity and scope. Initially intellect is a potentiality for the development of knowledge under conditions of experiences and intuitions. This knowledge has two aspects, viz. formal knowledge and existential knowledge. The former is the knowledge of the form in which the various objects of experience and intuition
are apprehended. It is the knowledge of self evident principles.

(1) Existential knowledge is the knowledge of the objects and events given in experience and intuition. It is of two kinds viz., phenomenal and spiritual. The knowledge of spiritual realities, e.g., God, soul etc. is the highest form of knowledge. This knowledge depends upon intuition (Mukashafa) but it comes differently to different people. To some it comes through a good deal of self cultivation (Mujahida) while to few it is revealed directly.

Formal knowledge is innate and existential knowledge is acquired but both occur together. The highest development culminates in the knowledge of the spiritual realities.

Theoretically there is no limit to the possibilities of the development of intellect and knowledge.

Knowledge serves a two-fold purpose. It is, firstly, an apprehension of objects and their significance; and secondly, a guide to conduct. Accordingly, intellect or reason is considered to have two aspects viz., theoretical and practical.

(1) Theoretical: It goes from the concrete to the abstract, from the particular to general, from the diversity to the unity, embracing wider and still wider fields under one principle as it advances. It too takes up towards the
transcendental world and receives knowledge from it such as knowledge of God, His attributes, His actions, His angels, the mysteries of creation etc. Intuition is nothing but theoretical reason working at a higher plane.

(ii) Practical reason (al-Aql-amil) is the hand made of theoretical reason. It receives from theoretical reason its ennobling influence. But its active function lies in the domain of human conduct. It gives direction to voluntary individual acts. An individual act of a saint or a patriot or an artist is guided by ideals conceived by theoretical reason, which influences the practical reason in most of its decision in individual act. Moreover, in opposition to reason which works for construction there is in the self a satanic element which works for destruction. Therefore, it is essential that all human faculties should remain under the absolute sway of practical reason, for when it loses its supremacy over them, there follows the wreck of human character.

Sciences are of two kinds, Shariyya (religious) and Aqliya (intellectual). These are the means to the purification of the self, which is further a means to the realization of the ultimate end. The individuals begin to see in their laws not only the commands of God but also the true ways to the attainment of eternal happiness which become fard "ayan".
Ilm-al-Muamala includes the knowledge of Ibadat (man's relation to God), adat (man's relation to man) and the knowledge of good and bad qualities of the soul. In reality the knowledge of these qualities alone is fardayan. The knowledge of these qualities is necessary to lead one to the ultimate goal. This knowledge alone is ilm-al-Muamala. It is the science of the various good qualities of the self like patience (Sabr), thankfulness (Shukur), fear (Khawf), hope (Raaj), and abstension (Zuhd) etc.

Ilm-al-Muakshafa is the end and the culmination of ilm-al-Muamala. It is the highest end of man in this world.

E A D:

All human activities are directed to some end. Philosophers and divines in all times and all ages have been striving their utmost to discover and determine some such end in order to realize the greatest happiness and complete satisfaction. This cherished end must be ultimate, beyond which nothing may be desired. This end should define orientate the quality and character of man's behaviour endeavouring to attain it.

Al-Ghazali calls this end as Sa'adat (blessedness). He uses the term, however, for the end as well as for the means. Al-Ghazali considers the end and the means that lead to it as one entity, for anything which promotes the realization of the ultimate end in any sense becomes part
of the end. "To keep the distinction, he qualifies the ultimate end as Al-Sa'ada, al-Ukhrawiya or as Sa'ada al Haqiqiya. But any means to the attainment of as-Sa'ada al Haqiqiya is itself is Sa'ada".

Al-Ghazali holds that the Sa'ada of everything consists in the realization of perfection to the nature of that particular thing. Food and drink are Sa'ada of the animal nature whereas the apprehending of the essence of things is characteristic to man alone. The perfection peculiar to man consists in his developing the higher faculties and apprehending truths by means of pure reason. Without the aid of sense perception, these higher faculties never diminish and never impose any painful consequences rather these faculties always serve as fountains of pleasure being useful and beautiful in the highest degree.

As Sa'ada al-Haqiqiya, which is called Summum Bonum by other philosophers, is the realization of the vision of God in the next world. This will consists of seven elements. Life without sorrow, honour without disrespect, and knowledge without ignorance - all these are to be eternal without diminishing. This everlasting bliss, the complete end or ideal will be achieved by one's love of God and demonstrated by one's conduct in this world. But the intensity of love towards God is conditioned by one's knowledge of God. Thus it means that knowledge is the highest Sa'ada, the
supreme end in this world, for it leads to perfect love, when it is sought as an end in itself it is absolutely good. 

But the highest Sa'ada, Al-Ghazali writes, “consists in the apprehension of the true nature of intellectual truths free from senseless imagination. He delivers reason from its bondage and begins to study not only the heaven and earth with thoughtfulness and deep observation but also his own soul and the wonders created therein and thereby reaches the perfection peculiar to him. He achieves Sa'ada, that is, the achievement of perfection by soul is the highest Sa'ada which is not possible in this world.\(^{53}\)

**Freedom of Will:**

When a man understands the full significance of an object and the desirability of seeking it, an yearning is aroused in him to achieve that object by adopting appropriate means. This yearning is Irada.

Now we have to see whether this Irada can be fulfilled with his will freely or it is determined by other forces. Mutazilites say that man possess power (qudrah) over his action and he is real author of his actions, therefore, his will is free to do or not to do anything. But according to Asharites man has the determined freedom.
Origin of action, they say, is in God but completion of action is in man. They put forward the theory of acquisition (Kasb).

In Ghazali's system we find that to him the process of freedom and determination of will recognized to be beyond man's complete control; but his reason is free to make a decision and his will is to accept the decision of reason as good and to implement the corresponding action. In such a case, man would be free to do what he desires but the complete control of his desire would be beyond his power. Thus Al-Ghazali tries to reconcile between freedom and determinism.

Al-Ghazali bases his argument for the freedom of will on his conception of the world as consisting of three realities, viz., physical (Alam al-Mulk), the mental (Alam al-Jabrut), and the spiritual (Alam al Malakut).

"The lower is the material world where the absolute necessity of God's will is all in all. Secondly it is the stage of the sensuous and the physical world where the relative sort of freedom is recognized. Lastly comes God who is absolutely free".

Man possesses some degree of free will, therefore, human character is capable of improvement, without this
possibility it would cease to have any meaning and all instructions, exhortation, education and self discipline would be of no purpose at all. Though he admits also the limits beyond which human efforts cannot change one's character, for instance, man only regulates and disciplines his passions but cannot root them out, nor, of course, it is desirable that he should do so, for without them life would be not only imperfect but also impossible.

Al-Ghazali discusses the nature of character under three heads:

(1) That which is wholly evil, it is overpowered by passions and obeys their dictates gladly. The light of reason is almost shut to it. It makes no distinction between higher and lower self, for the lower self has become the ideal to it. This attitude of human soul is designated by the Quran as an-Nafs al Ammarah, the insinuating self.

(2) "That which is unsettled and wavering in making the choice between good and evil and is constantly subject to an inner struggle on this account. It is capable of doing both good and evil. It feels the clear distinction between the lower and higher self, but finds itself totally unable to cope with the powerful impulses of the baser self which bursts forth occasionally. This attitude is named by the Quran as Nafs-al Lawwama (the reproaching self)."
The fixedly good and illumined consciousness. It has received the light and therefore always acts according to the dictates of reason. This is the stage where the distinction between the two selves vanishes away for the higher which is the true self and has now become the master. This freedom is not absolute, yet it is the paramount importance, for it is sufficient to affect the necessary change in human character.

Thus the above different characters prove that there is freedom in action to man because through this freedom of will man can change his character. The responsibility of man for his action is stressed by the Quran in unequivocal terms, for instance, "Every soul is pledged for its own deeds. Lo, Allah is swift at reckoning."

Nowhere in the Quran has the responsibility for human action been attributed to God. Secondly, whenever the responsibility for any undesirable act has been ascribed to God by way of inference from his omnipotence and omniscience, the Quran has denied the validity of this inference and has condemned it as a product of sheer ignorance and fancy. "They, who are idolators will say: Had Allah willed, we had not ascribed (unto Him) partner, neither had our father nor had we forbidden ought".
Now if man is responsible for his acts, he must have full freedom of willing and doing those acts. Thus it shows that man has freedom of will.

But the dilemma comes when man can make or mar himself; he is free to choose; while on the other hand "God stands as the Disposer of everything. Nothing happens without His will. Whom He wills, He guides aright and whom He wills He leads astray, He wishes and decides what He chooses. All that happens in heaven and earth are from Him." To understand this apparently double tendency with regard to the freedom and determinism of will or in other words the responsibility of action attributed to God and man simultaneously, we have to turn to another aspect of this problem viz., the theory of causation.

Al-Ghazali, like Hume, seven hundred years before, holds the sequence theory and rejects the efficiency theory of causation. Al-Ghazali denies that "a thing can produce anything". There is no power in the cause to produce the effect. There is no causal connection between things, they are not connected but conjoined. We see one thing preceding the other over and over again and through habit begin to think that they are connected. There is nothing as a cause which produces effect. The only fact is that antecedents have consequents.
God alone is the efficient cause but the ignorant have misunderstood and misapplied the word power.

As to the orderly succession let it to be understood that the two events are conjoined like relation between the condition and the conditioned. Now certain conditions are very apparent and can be known easily even by man of little understanding. But there are conditions which are understood only by those who see through light of intuition.

There is divine purpose linking the antecedents to the consequents and manifesting itself in the existing orderly succession of events without least breach or irregularity. We cannot say that life has been caused by the body though body is the condition of life. In the same way we must imagine the orderly succession of events in the universe.

"Verily, says the Quran, "We did not create the heavens and the earth and what is between them in sport; we did not create them but with truth. But most of them do not know".

God created life, knowledge, will and action and, on the other, He created an order (a system) as external to these things. These items must conform to the order which is external to them yet imposed upon them, this order of
succession is obligatory and necessary and it is the result of Divine planning (al-hikmat al-azaliya).

Al-Ghazali, as we have seen, denies cause in the sense of power of efficient forces when applied to things other than God. The efficient cause is only one. According to him there is only one eternal power which is the cause of all created things and that is God.

From one point of view man himself is the author of his action, from another it is God. On the one hand we see that "the relation of man's action to his power and will is like the connection of the conditioned with the condition. And on the other we observe that the relation of man's actions to the Divine powers is like the connection of the effect with its cause. But by common usage anything which is visibly connected with power, though it be only the abode or channel (Mahal) power, is regarded as "Cause". God as a creative power is the real cause of man's action but man is the apparent cause of actions for it is through him that the manifestation of uniform succession of events takes place. One who attributes all his actions to God has found the truth and has reached the real source.
That we have the apparent paradox that man is determined in his freedom. The Asharites use for this kind of determined freedom the word "Kasb".

When fire burns, it burns out of necessity (jabr); it is completely determined. God, on the contrary, is wholly free. Man's position lies midway between these two. He is not determined as fire, nor as free as God. "Kasb" (acquisition) is neither against freedom nor against determinism. For those who have insight, it is the sum of these two. "God's action is Ikhtiar, but that of man is not like that of God, because man's will is formed after hesitation and deliberation which is impossible in the case of God. Deliberation is due to lack of knowledge. God's knowledge is perfect. He needs no deliberation "for His Ikhtiar, i.e. choice. Its (finite mind) freedom will be neither complete agreement with the ideal of goodness but it will exclude subordination to the forces beyond itself and it will give opportunity for choosing and serving the good".

The word cause is used in the Quran in different senses. "The angel of death who is given charge of you shall cause you to die; then to your lord you shall be brought back. All take their souls when they die" Have you considered what you saw. "So you did not slay them; it was Allah who slew them and thou didst not smite when thou didst smite
but it was Allah who smote that. He might confer upon the believers a good gift from Himself. Whatever good befalleth thee (O, man) it is from Allah and whatever of ill befalleth thee it is from thyself".

Negation affirms God as the real and efficient cause. Affirmation establishes man's free will faithfully executing divine order.

The above verses show that the word 'Cause' signifies creative power and must be applied to God alone. But man's power is the image of God's power to him. The word has been applied only in its secondary sense. God is alone the real efficient cause and the word must be applied to Him in its root sense, i.e. power. The existence of all other things depends upon Him. Everything is in His grip. He is the eternal and the everlasting. He is the manifest and the hidden. He is the first and the last. He is the eternal and first as compared with all created things. They have emanated from Him. One after another is an orderly succession. He is the last from the viewpoint of the speaker.

In the spiritual progress of man He is the last stage to be reached. So He is the first in existence and the last in experience.

All activity mental or material begins and terminates in Him, who is the first cause, the mover and fashioner of
the universe.

Therefore, those acts are good which ultimately terminate in the first cause or the mover of the universe, i.e. God, which is the ultimate end of man. If the actions terminate in things other than God or against the wish of God, they become evil.

According to Al-Ghazali, evils are the unethical aspects of the natural propensities of man. "The love of this world is the root of all the evils. If the self is to attain its perfections, these propensities must obey the dictates of reason. But it often happens that they disobey reason and transgress their proper limit and bring the self to humiliation and gradual decay. It is this transgression which takes the shape and colour of so many evils. Evils, then are the wrong development of human propensities which act as veils between man and his goal. For example, when knowledge or reason is rightly developed and becomes perfect, it is wisdom. It has two parts. First part viz., theoretical, is directed to higher regions. It can distinguish the true from the false in judgment, the right from the wrong in tenets and good from evil in action. It is the knowledge of abstract and universal truth which holds good for all times, i.e. the knowledge of God."

The second part viz., practical, is directed to lower regions. It controls appetitions, self assertions and
their numerous offshoots and helps to form all personal and social virtues.

But when this wisdom develops wrongly, it manifests the evils of Daha (craftiness), Humq (stupidity) and Junun (mania) etc.\(^1\)

Daha (craftiness) lies in selecting means which are not straightforward, and are apparently but not actually good for realizing one's motive. A low and unfair motive is Jarbaza (deceitfulness).

Humq (stupidity) is to adopt the wrong method for the realization of ends and Junun (mania) is the derangement of the power of imagination. A majunun is ever in for a preposterous end, wandering away from what is natural and reasonable. Humq consists in committing choice of errors in the choice of means, but Junun is mistaken about the end itself.

When self assertion is rightly developed it begets following virtues.

Kibr-al Nafs (self respect) is the mean between pride and self abasement. It helps man to understand the right valuation of events.

Ihtimal (endurance) is the mean between rashness and cowardice. It means remaining calm in difficult and painful circumstances.
Hilm (forbearance) is the mean between cruel and heartless revenge on the one hand and lack of self respect on the other. It makes a man dignified.

Thabat (firmness) is to be stout of heart and unflinching in courage.

Shahama (gravity) is to devote oneself eagerly and constantly to good acts for the realization of goodness and beauty.

Wagar (weightiness) is the mean between pride and humility. It is to bear oneself with propriety and good demeanour.

But self assertion, if developed in excess of reason and appetite, becomes rashness (tahawawur) and is manifested in the following evils.

Badhakha (lavishness) is to spend on vanities, like self-adornment, etc. for ostentation, self glorification, or boasting.

Badhala (meanness) is not to have the heart to spend money even when it is one's moral duty to do so and yet to boast of one's large heartedness.

Sighr-al Nafs (self abasement) is to have no confidence in one'self and to think one'self inferior and unworthy of self assertion.
Infirak (shamelessness) is to love all self respect and remain unmoved even at the grossest insult.

When appetition is rightly developed and in right relationship with reason and courage, it is iffah (chastity or temperance) which begets virtues such as (i) Haya (modesty), and Khajal (shyness) are the mean between licentiousness and prudery. Some hold that it is a feeling of humility aroused by consciousness of his inferiority. When a person meets another superior to him, this consciousness acts as a protection for the soul and helps one to avoid evil.

(ii) Musamaha (forgiveness) is to forego certain rights willingly in favour of others. It is the means between complete renunciation and over insistence on one's rights.

(iii) Sabr (patience) is the struggle of the self against passions and appetition, and keeping oneself away from low and unlawful pleasures, (iv) Sakha, (v) Husn-at-taqdir (ability for good estimation), (vi) Inbisat (cheerfulness), (vii) Damatha (gentleness of disposition), (viii) Husn al-Hayyat (pleasing appearance), (ix) Wara (piety), (x) Zarf (gracefulness and wit), and (xi) Musada (helping others) etc.

(b) But if this appetition is developed in excess of reason and self assertion, the following evils are produced.
Macaba (shamelessness) is to indulge in vice shamelessly and without fear of disgrace or dishonour.

Riva (hypocrisy) is to hanker after securing the praise and respect of people, although one may not deserve them.

Shakasa (barbarity) is to be remorseful and sullen with men and behave with them in a repulsive manner.

Hasad (envy) is to feel unhappy at the success and happiness of deserving people and to desire their downfall etc.

(c) The deficiency of appetition produces these evils:

Takhannuth (effeminacy) is to feel an excess of shyness so that one is constrained and cannot talk and act freely.

Hatka (disgracefulness) is to indulge in vice and not care to elevate one's self with virtue.

Shamatah (wicked glee at another's misfortune) is to feel happy over the failures and difficulties of people to blame them for their fault etc.

To keep the golden mean between knowledge, appetition and self assertion and to maintain between them right proportions the most needed thing is justice. Justice requires that one should fulfil one's duties. Everything
should be placed in its proper place, i.e., inhabitants divided into grades or classes each with definite duties assigned to it.

Thus the four cardinal virtues, according to Al-Ghazali, are wisdom, courage, temperance and justice. Al-Ghazali followed Plato closely and has pointed out that in all voluntary actions it is the function of reason to direct to hold the balance between appetition and self-assertion and keep them under its sway.

Besides these evils there are many other evils related to the body and the world.

Man has been endowed with the sexual instinct for the propagation and preservation of his race, but the excess love of the wife may distract him from God. "The lustful glance is the root of the evil."

The other is pride, "It is subjective and objective". The subjective pride is a habit of the self, and the objective pride is the action resulting from this habit. There are two evils of pride, the refusal to accept truth and the contempt of fellowship. The worst pride is that which does not allow one to acquire knowledge and accept the truth. There are three causes of pride. One is in the man who is proud, the other is in the attitude towards the person in relation to whom one is proud. The third is related to some
third object outside the other two, the cause which is in the proud man is vanity or self-admiration. When one admires oneself on account of knowledge etc., one regards oneself superior to others. The cause which is in the person in relation to whom one is proud is rancour and envy. The cause which is outside these two is hypocrisy. So in fact there are four causes such as vanity, rancour, envy and hypocrisy. "Humanity is the mean between pride and dishonour. God loves moderation in action."

Evil of this world are many but the greatest of them is the love of Wealth, love of honour etc. This love is often accompanied with suffering and misery. Wealth and "Jah" are desirable only as means and not as an end.

One must understand one's end on this earth and realize that the true salvation lies not in this world but in the next world in the love of God.

Love of God: But what is the essence of love and what are its causes and conditions? especially what is the meaning of the love of the creature for Allah? Love is natural turning to an object which gives pleasure. It springs from perceptions and varies with them being either from sense perception whose seat is in the heart. The pleasure through it is the most complete and absolute.
A man loves by nature first himself for the continuance and perfection of his self. Then he loves another than himself because that other serves the same purpose and benefits him. Thirdly, he loves a thing for its own sake not for any happiness that it brings, but the thing itself is his happiness like the love of beauty simply for itself. So if it stands fast that Allah is beautiful He must certainly be loved by him. To him His beauty is revealed. Beauty of mental and moral qualities can be loved. But lastly there is often a secret relationship of souls between the lovers and the beloved and it suffices. It follows, in the absolute sense, there is Allah only.

Al-Ghazali explains how God holds all the causes that inspire man to love. Therefore, He alone is worthy of love. Who love objects other than God do not have the real knowledge of God. The real knowledge of God is the source of the love of God.

Since man loves the self he must love God who is his Creator and also the Creator of what he desires in the matter of his preservation and perfection. Man cannot achieve anything without His grace and blessing.

Man cannot take a single step without the help of God. He is guided by spiritual forces. These forces influence man through his reason. The influence, conditions, circumstances etc., which help man to walk in the path of
Allah, are called tawfiq, the gift of God. Tawfiq manifests itself in different forms such as (1) Hidaya (the guidance of God). No virtue is possible without Hidaya. This is the source and fountain of all virtues. One may have the desire to do good in order to realize the eternal bliss. But it will be of no avail unless he knows what is good and what is bad. Hidaya points out clearly what to do and what not to do.

"And it may be that you dislike a thing while it is good for you and it may be that you love a thing while it is evil for you, and God knows while you do not know" and "it may be that you dislike a thing while God has placed abundant good in it" and "who is more erring than they who follow their desires without any guidance from God".

Hidaya has three stages: the first stage is attained when the distinction between good and evil becomes clear. And we pointed out to him two distinct paths. "To some this distinction is much clear by means of reason and to some it comes through the Prophet and "certainly the guidance has come to them from their Lord". If one does not follow it, it is one's own fault, the pursuit of appetites and passions blinds a man from seeking to the right path. The second stage is achieved when man is continually helped by God. This is achieved by hard work in the way of Allah, by good conduct, piety and knowledge. "And those who follow
the right directions, He shall increase them in guidance and give them piety. The third stage of guidance is that of Prophethood. This is the highest stage when the meanings of spiritual truths become clear as a day. This is the absolute guidance.

(2) Rushd (the direction) is that blessing of God (Canaya-al-Haqiqiya) which helps man to realize his end. If the end is good it strengthens him according to his capacities, if the end is bad it weakens him. This help or desertion is from within. For action, Rushd is more important than Hidayya.

Tasdid (the setting aright) is a guidance which makes the body obey the will in order to realize the end. Tasdid makes internal and external circumstance accord with the will, to help man in his acts internally through his insight and externally by providing suitable conditions wherein he may achieve the desired end with the means at his disposal.

"When I strengthened thee with the Holy spirit" indicates that there alights something from God in the heart of man, which urges him to do good and abstain from evil. There is something inside the man which checks him without being felt.

The special grace of God shall come to him in due course of time and he will attain the highest felicity
of the knowledge of God through Ilm-al-Mukashfa more or less according to his capacity and merit, for God is just and merciful. Let man do his part and rest content that God will do His. The question of Grace in the Philosophy of Al-Ghazali is irrevocably bound up with human efforts. Nothing however trifling can be acquired without human volition. God favours those who endeavour in His way."