

A Spiritual Model of Good Deeds according to Imam Al-Ghazali¹

Mohd Rosmizi Abd Rahman*
Mohamed Mihar Abdul Muthaliff*
Muhammad Khairi Mahyuddin*
Ahmad Najaa' Mokhtar*
Yuseri Ahmad*

Faculty of Leadership and Management, Universiti Sains Islam Malaysia

Salih Yucel**

Centre for Islamic Studies and Civilisation (CISAC), Charles Sturt University, Australia

Abstract

This article analyses the spiritual model of good deeds according to Imam al-Ghazali. Being a great jurist and Sufi master, al-Ghazali made earnest efforts in his own way to rediscover the inner dimension of religious observance and to bring about a return in Muslim societies to a more profound reflection upon the inner dimension of the spiritual life. This article discovers that al-Ghazali formulates an important spiritual analysis of good deeds, offering a sophisticated way of understanding and performing them, formulated within the framework of his own direct mystical experience. This article found that al-Ghazali addresses his own unique and profound ways of understanding and performing good deeds to every level of society which can be developed into a spiritual model in various degrees. He formulates and systematises the Inner Knowledge ('ilm al-batin) and inner actions (al-a'mal al-batinah) of good deeds which should be observed equally. He insists that only through the balanced observance of outer and inner dimensions can good deeds achieve their goals and be conducive to spiritual growth.

Keywords: Islam, good deeds, inner knowledge ('ilm al-batin), inner actions (al-a'mal al-batinah), spiritual model

Introduction

Al-Ghazali [Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Ghazali al-Tusi (1058-1111 CE / 450-505 AH)]—one of the most prominent and most influential scholars in Islamic history—has a positive and unique view of good deeds. Through his books, especially *Ihya' 'Ulum al-Din* (The Revival of the Religious Sciences), al-Ghazali has not only shown a consistently positive attitude towards the necessity of good deeds but, he offers his own unique and profound ways of understanding and performing good deeds, formulating within his own spiritual model. He does not only inject spirituality to devotional acts, but also to daily or lawful habits. By injecting spirituality on the inner dimension of lawful habits, al-Ghazali transformed them to a form of good deed. His profound and systematic analysis of spiritual dimension of good deeds, especially in *Ihya'* is exceptional and useful for us for many reasons. Among them are; it can improve the quality of our good deeds; it can improve and purify our soul, and it can enhance our spiritual relationship with Allah (God).

Al-Ghazali's discussion of this issue can be found in his ethical books, especially *Ihya'* which is the main reference of this article. This article argues at the outset that his view and spiritual insights of good deeds can be developed into a general spiritual model for Muslims.

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* Senior Lecturers at Faculty of Leadership and Management, Universiti Sains Islam Malaysia.

** Associate Professor and Course Director at Centre for Islamic Studies and Civilisation (CISAC), Charles Sturt University.

This article offers a brief analysis of al-Ghazali's spiritual insight of good deeds as he discusses in *Ihya'* and his other relevant books, and to identify main elements that can be developed into a general spiritual model of good deeds which we can apply in our religious observance or moral action. The spiritual model of good deeds here refers to general spiritual elements and spiritual preconditions that we should observe when we want to perform good deeds. They are constructed based on al-Ghazali's spiritual insight of good deeds. Al-Ghazali is not satisfied with a mere outward observance of good deeds, for he does not regard those good deeds as effective. He regards a good deed performed without inward observance as a lifeless body, performed as no more than a habitual action devoid of spiritual element, and therefore as not achieving its purpose (Quasem, 1974, 50).

Discussions and literature on good deeds, especially on devotional acts (*'ibadah*), are widely available in the Islamic literature. Good deeds fall under *fiqh* subject (jurisprudence), hence it is normally written by Muslim jurists. Different *madhhab* (sects) has their own main reference on jurisprudence which is normally written by the founder of the *madhhab*. For instance, *Kitab al-Umm* was written by Imam Shafi'i (767-820 CE), the founder of the Shafi'ite school, and the book has been known as among the main reference of the Shafi'ite jurisprudence. In fact, there are many books of *fiqh* written by different scholars of each *madhhab*. However, these kinds of books mainly focus outer dimensions of the issues discussed. Most of their discussions are rather dry for the later generations and only focus on their outer dimension, placing great emphasis only on the outward observance of religious rites and rituals, as well as moral actions. Perhaps, one of the reasons is because *fiqh* issues were seen as more important in their time. Hence, more importance tends to be placed on the meticulous observance of their outer preconditions, often at the expense of their spiritual dimension. After the second century, to some extent, this practice has contributed to dogmatic, ritualist, and legalist views of good deeds for the later generation due to the lack of spirituality of their time.

The relationship between good deed and spiritual dimension of Islam was neglected or not strong during the second century of Islam. One of the reasons was the rise of intellectual conflict between Sufis and traditional scholars. Al-Ghazali is one of the first great scholars who identified the problem fully and offered solutions in depth, not just in theory but also through his practices. During his early career (until 1095), al-Ghazali already mastered various subjects, such as *'ilm al-kalam* (theology), *fiqh* and *usul al-fiqh* (jurisprudence and principles of jurisprudence), and philosophy. Being a Shafi'ite jurist, al-Ghazali also referred and admired the works of Imam Shafi'i. In fact, al-Ghazali also wrote several books on the Shafi'ite jurisprudence. Although al-Ghazali wrote several books on *fiqh* which address different kinds of good deeds (e.g., devotional acts, such as prayer, almsgiving, etc.), there is not much difference between his approach and that of jurists, both of the past and of his own time, in that they focus on the details of the outer dimension of the subjects. The difference is that his treatments of the subjects are much more extensive and profound, as evident from his works *al-Wasit fi al-Madhhab* (The Medium [Digest] in the [Jurisprudential] School) and *al-Wajiz fi Fiqh al-Imam al-Shafi'i* (The Condensed in Imam al-Shafi'i Jurisprudence) (al-Ghazali, 1997a, 1997b). In both of these works, especially *al-Wasit*, al-Ghazali explains various issues in great detail concerning different kinds of prescribed devotional acts, mainly related to formal outward observance.

During the seclusion period, al-Ghazali started to realize and the importance of inner aspects of various things including religious observance. Indeed, he believes and regards the inner dimension as the real essence. He felt that some Muslims of his time generally just attach a strong emphasis on outer aspect of religious observance, which is only its shape (*surah*) or body, neglecting their inner dimension which is like heavenly water for the spirit (*ruh*) or life (*hayah*). In order to offer practical solutions in depth, al-Ghazali realized that he had to begin from himself first. He applied his theories by himself step by step first, and only then he put them in written text which is known as *Ihya'*. It can be argued that he "married" outer and inner dimension of good deed in order to produce a pleasurable act. Therefore, in this "marriage", the mind, soul and heart can taste the sweetness of good deed. His prescription for achieving such degree is explained in detailed in *Ihya'*. Among the aspects that make *Ihya'* different from other books is that it does not just address to the spiritual elites but also to the public. It can be said that *Ihya'* is not a product of intellectualism only, but also a combination of ascetism, suffering, tears, *dhikr*, devotion and pure sincerity. It is the result of witnessing the reality in his spiritual journey.

Al-Ghazali argues that those who just confine themselves to the strict commandments and prohibitions will equally attain the lowest degree of salvation, which is not yet a true happiness. Thus, those who want to achieve a higher degree of eternal happiness, as well as those who want to establish an intimate relationship with Allah, or wish to attain spiritual union with Him, should do more than what is required.

This includes acquiring a deeper understanding of the real meaning and objectives, as well as observing the inner preconditions (*al-shurut al-batinah*) of good deeds performed. Being a great jurist and Sufi master, al-Ghazali made earnest efforts in his own way to *rediscover* the inner dimension of religious observance, and to bring about a return in Muslim societies to a more profound reflection upon the inner dimension of the spiritual life. With this mission in his mind, therefore, he does not only limit his discussion on the physical or outer dimension of good deeds—a standard practice of Muslim Jurists—but he also addresses their spiritual or inner dimension. He makes the balanced observance of both dimensions—the inner and the outer—as the fundamental requirement in performing any good deeds. He contends that good deeds consist of two dimensions, namely, the outer and inner dimension, and accordingly both need to be observed equally. This article focuses more on the spiritual dimension of al-Ghazali's discussion of selected good deeds, and it attempts to construct a preliminary spiritual model of good deeds according to al-Ghazali's spiritual analysis.

Al-Ghazali also reminds his readers not to be content with their ordinary outward practices of good deeds, or with mere fulfilling the basic outer preconditions, for—whether they realise or not—these kinds of good deeds are still at risk, and indeed, are not free from various defects. These kinds of good deeds are certainly the minimum requirements for salvation, which is the state of a person's being saved from Hell, but not yet able to taste the pleasure of the spiritual experience, not to mention to attain a higher degree of eternal happiness. He insists that the performance of good deeds without the observance of the inner spiritual dimension will not be able to leave the desired effect on the soul. Indeed, such an observance will only pave the way to pure ritualism and legalism that form the barrier towards spiritual experience. Arafat has analysed how al-Ghazali considers those who are obsessed with religiosity and acts of piety are exposed to many risks, such as that they may offend against the principles; may obsess with the proper articulation of the sounds and letters of the recitals; may become rude and rough, etc. (Arafat, 1970: 59-60).

For this reason, al-Ghazali analyses the inner knowledge inner preconditions (*al-shurut al-batinah*) of good deeds and encourages his readers to acquire, understand and observe them. He revises *al-shurut al-batinah* not just for the spiritual elites but also to ordinary Muslims. It is through the understanding of these elements that one will be able to realise some wisdom, reality, and secrets as well as mysteries of certain kind of good deeds, and consequently, they will have a positive impact on him. To al-Ghazali, these *al-shurut al-batinah* are necessary for attaining the sweetness of faith. He believes that to realize deeper understanding, it is necessary to apply some inner conditions beside *fiqh* rules. The details of these conditions are explained in *Ihya'*, stage by stage, for a spiritual traveller in various levels.

Methodology of the Study

This article falls within the domain of the history of religious thought which is mostly theoretical in nature, and it involves bibliographic/library research. Thus, this article applies qualitative approach. It uses descriptive and content analysis methods. First, it describes general relevant issues before analysing specific area of the selected or main literature, namely, al-Ghazali's *Ihya'* and the related works. The focus of the article is rather on examining spiritual insight of al-Ghazali towards some primary kinds of religious good deeds which can be taken as the representative of all good deeds. The results are gathered and arranged for the construction of a general spiritual model of good deeds according to al-Ghazali. Thus, this article focuses on primary kinds of religious good deeds (devotional acts or worship) that al-Ghazali addresses in the earlier part of his ethical writings, particularly *Ihya'*. They are purity or purification (*al-taharah*), ritual prayer (*al-salah*), fasting (*al-sawm*), alms giving (*al-zakah*), pilgrimage (*al-hajj*) to Makah al-Mukarramah, Qur'an-recitation (*tilawah al-Qur'an*), praise or recollection of Allah (*al-dhikr*), and invocation of Him (*al-du'a*). Al-Ghazali's discussion of the above kinds of good deeds forms the main source of this article in analysing his primary views of the inner dimension of good deeds. By disclosing the inner dimension, al-Ghazali breathes spirituality into almost all kinds of good deed that he addresses, attending both to the heart and mind. His profound spiritual insights of good deeds, especially the inner meaning and inner action, are still relevant to contemporary Muslim society, and therefore, their main elements can be constructed as a spiritual model that can be applied to a Muslim daily life.

With regards to the source of this article, both primary and secondary sources in English, Arabic, and Malay/Indonesian languages are consulted. Concerning the works of al-Ghazali, only his major writings relevant to this research are studied and the main reference is *Ihya'*.

Inner Dimension: Al-Ghazali's Focus

Within the seclusion period, al-Ghazali started to focus more on spirituality. He believes that creation consists of two main aspects, namely, the physical and the spiritual, the outer and inner, or the visible and invisible (al-Ghazali, 1981: 68-84). With regard to good deeds, al-Ghazali contends that they also consist of two dimensions, namely, outer and inner. It is the inner dimension of good deeds which is the essence (Quasem, 1974: 50). Consequently, he attaches a strong emphasis on the need for balanced observance of the outer and inner dimensions of good deeds. Al-Ghazali's emphasis on the observance of the inner dimension of good deeds is evident in his discussion of good deeds within and after the seclusion period, as well as in his argument that there are mysteries and wisdom beyond the religious observances, such as prayer, fasting, almsgiving, and pilgrimage (al-Ghazali, 1967: 116; 1953: 75). Al-Ghazali maintains that every act will produce an effect on the soul and that this effect largely depends on how an act is performed. Therefore, good deeds are only able to bring their desired effects on the soul as well as to achieve their purpose through observing the balance between their outer and inner dimensions (Quasem, 1978: 47-48).

He argues that the observance of the inner dimension of good deeds (e.g., understanding of their inner meaning and observance of their inner preconditions) is essential, regarding it as the kernel of good deeds, without which the good deeds performed would only appear as outward actions that are devoid of real value. Consequently, good deeds which are devoid of the observance of an inner dimension might be rendered as imperfect or even invalid. In fact, there is also a danger that good deeds performed not according to their proper spiritual preconditions (e.g., performed with pride or for showing off) would eventually come to be considered as bad deeds or sins, which are harmful especially to the soul. Thus, without ignoring the outer dimension of good deeds, al-Ghazali emphasised their inner dimension and elucidated their primary inner preconditions. He maintains that the constant performance of good deeds is required at every stage of life, and by every class of believers (Quasem, 1974: 53). Perhaps he was among the earliest Muslim scholars to systematise it in such profound ways. Al-Ghazali's teachings and insights are supported by contemporary Muslim scholars, such as Shaykhal-Sha'rawi who also discusses devotional actions from spiritual aspect. For example on the issue of reading the Qur'an, Shaykh al-Sha'rawi argues that if reading the Qur'an in a pure state (for non-menstruating women) is considered a worship (*'ibadah*), then the action of not reading the Qur'an during menstruation is also a worship (al-Sha'rawi, n.d.: 41). We can understand from Shaykhal-Sha'rawi's argument that worship is not only counted based on outer aspect of an action, but it also applies to its inner aspect, though outwardly a person seems not to do anything.

Two Main Principles of al-Ghazali's Spiritual Model of Good Deeds

Being a great jurist and Sufi, al-Ghazali was not only able to theoretically explore and analyse both dimensions of good deeds, but he also was able to experience practically, practise and even harmonise as well as balance those dimensions. Primarily, his discussion of good deeds can be divided into two main principles, specifically, [the right] knowledge (*'ilm*) and [the right] action (*'amal*). The former can be classified as a theoretical principle and the latter as the practical principle. These two principles can be taken as the main principles of al-Ghazali's spiritual model of good deeds. By knowledge, he means a wider understanding of the reality of things. In relation to good deeds, this includes an understanding of their deeper meaning, real purpose, different grades, and significance. Action, on the other hand pertains to the practical aspect of how to perform good deeds. Each of these principles has two dimensions, namely, the outer and inner dimensions. This article, however, will only offer a brief discussion of the inner aspect of these principles, namely, on the inner knowledge (*'ilm al-batin*) and the inward or inner actions (*al-a'mal al-batinah*). This is because this article only attempts to introduce certain main elements that can be developed into a general spiritual model of good deeds which we can apply in general context.

The Theoretical Principle: Inner Knowledge ('Ilm al-Batin) of Good Deeds

Al-Ghazali discusses different aspects of knowledge concerning good deeds such as knowledge of factors harmful and helpful to the right deeds and knowledge of good deeds, such as knowledge of their inner meaning, excellence or significance, types and stages, as well as outer and inner preconditions. This article will only examine the knowledge of good deeds, and it will focus more on its inner dimension which could be called the inner knowledge (*'ilm al-batin*) or the secrets (*asrar*) of good deeds. Based on the content analysis of the *Ihya'* and some other relevant books of al-Ghazali, this article found that the inner knowledge (*'ilm al-batin*) is an important element of al-Ghazali's conception of The Right Knowledge (*'ilm*).

The Right Knowledge (*'ilm*) is the First or the Theoretical Principle of al-Ghazali's spiritual model of good deeds. It is based on *ma'rifatullah* and his spiritual journey experience with the feet of the heart without neglecting the *'aql*, reasoning. That journey continues till the last breath. It means that the Right Knowledge of anything should be acquired before it is done. It is not a mere superficial knowledge of things. It is also not just knowledge of the outer dimension of things (e.g., good deeds) as taught by common jurists. By the right knowledge, al-Ghazali means to understand the essence of things. In relation to good deeds, this includes an understanding of their wisdom, real purpose, different grades, and significance. This kind of knowledge relates to the reality, the inner dimension.

Therefore, unlike common jurists and the ordinary perception of the general Muslim society who only concern with the normal or outer knowledge of good deeds (such as the pillar, rules, and normal requirements), al-Ghazali introduces one more important aspect to the knowledge of good deeds, namely, inner knowledge (*'ilm al-batin*), or the knowledge of the essence that has been neglected and changed. Among other aspects, he invites readers to experience the inner meaning (*al-ma'ani al-batinah*), real purpose, different grades and the significances of good deeds. The attempt of revealing the inner dimension of good deeds is highly spiritual, and as he himself has attested, it could not be found in ordinary books (see al-Ghazali's introduction to *Ihya'*). According to him, every act of worship has its own significance, wisdom, and secrets, some of which can be known while some others remain mysteries. The understanding of the inner dimension of each act will increase readers' consciousness, and help them to be more attentive or present in their worship.

To mention briefly, as regards the inner meaning (*al-ma'ani al-batinah*), al-Ghazali invite us to understand the secrets of good deeds (*asrar*), which might be deeper than the common jurist definition. For instance, in his discussion of prayer (*al-salah*), unlike the standard jurist definition which normally maintains that prayer is certain recitation and action that begins with *al-takbir* (declaration that Allah is great) and ends with *al-taslim* (salutation), al-Ghazali reminds that it comprises only "invocation (*dhikr*) and recital (*qira'ah*), bowing (*ruku'*) and prostration (*sujud*), standing (*qiyam*) and sitting (*qu'ud*)," (al-Ghazali, 1986: 160; 1992: 39). The purpose of prayer is "to give lustre to the heart, and to renew the remembrance of Allah, and in order that the bond of faith in Him may be established," (al-Ghazali, 1986: 160; 1992: 40). Unlike the standard jurist definition this definition of prayer is quite extensive and furnished with spiritual insight. He addresses to the heart, mind and the soul of the reader at various degrees of the spiritual dimension of *salah* (prayer) with his spiritual experience and enlightened *'aql*. His explanation is beautified with *zawqruhani*, spiritual joy. Al-Ghazali's approach initially can be seen too utopia, but by exemplifying it with the prayer of the Prophet and *Salaf al-Salihin* (the 'Righteous Predecessors') it becomes more applicable in the sight of the readers. What makes his approach unique is that it is not just a theory but a product of the combination of the heart, mind, *du'a* and *dhikras* well as suffering by shedding the tears. Therefore, his view on *salah* and other good deeds are not dry words, but watered with heavenly water and injected with *zawqruhani* which prepared readers for a spiritual journey. This journey has a beginning point but no end till the last breath. For some, every day becomes a new station and even for some every hour or moment is a new degree of spirituality. Such situation gives opportunity the one who practices good deeds to taste the sweetness of *iman* in the degree of *'ilm al-yaqin* (the knowledge of certainty), *'ayn al-yaqin* (the eye of certainty), and finally *haqq al-yaqin* (the truth of certainty). Even if the seekers sometimes look physically suffers, however spiritually they mostly enjoys it by the heart and soul. In such degree, good deeds are not just outer actions only but also part of the *fitrah*.

Al-Ghazali also advises us to learn the real purpose or objective and significance of good deeds that we perform. Among other benefits, this can prevent us from intentionally or unintentionally breaching their real objectives. Whether we realize or not, many of us are in ignorance of the real purpose of certain good deeds that we perform, and this state is not conducive to the soul and to our spiritual relationship with Allah. Besides that, realizing the real significance of good deeds will bring several benefits, such as will make us become humble, will motivate us, and will improve the quality of our performance of good deeds.

Regarding different grades of good deeds, al-Ghazali closes different grades of various kinds of good deeds that he addresses. For instance, explaining purification (*al-taharah*), al-Ghazali states that the purification has four stages. Purification of the physical body and clothes from excrements and impurities is indeed only the first stage of purification. Their second stage refers to the purification of the bodily senses from crimes and sins. At the third stage we should strive for the purification of the heart from blameworthy traits and reprehensible vices.

The fourth or the last stage belongs to the Prophets and saints which is the purification of the inmost self (*sir*) from everything except Allah (al-Ghazali,1986: I.3, 126; 1991: 2; 1993: I.3, 122. See also al-Ghazali,2001: 161-163; 2003: II.1, 43-44; 2010:II.1, 24).As alluded to above, al-Ghazali emphasises understanding and reflecting upon the real or the inner knowledge of good deeds. It enables a person to realise the real inner meaning, significance, and purpose of an act—especially the prescribed devotional acts—as well as to relate it to the spiritual realm. This inner knowledge can certainly increase readers’ spiritual desires to perform good deeds diligently, and help them to be more attentive in their observance. But they are not to be limited to several kinds of good deeds that al-Ghazali addresses, for he only wants to set an example for his discussions.

The Practical Principle: Inner Actions (al-A‘mal al-Batinah)

If the first principle of al-Ghazali’s spiritual model of good deeds concerns with the theoretical principle, his second principle completes his model with the practical part, which is the practical principle. This practical principle refers to [the right] action (*‘amal*). Action pertains to the practical aspect of how to perform good deeds. Like the first or theoretical principle, this principle also has two dimensions, namely, the outer and inner dimensions. However, this section only concerns with the inner dimension of this practical aspect, which refers to inner actions or inner preconditions (*al-a‘mal al-batinah*).However, unlike deviated sects such as Batinites, there is no contradiction between outer actions/preconditions (*al-a‘mal al-zahirah*) and outer actions/preconditions(*al-a‘mal al-batinah*) in al-Ghazali’s works. Both are complementary to each other.

Like his view of the theoretical aspect of good deeds, he also infuses spirituality into their practical aspects, systematising and formulating certain inner preconditions, such as sincerity, humbleness, and many others. Al-Ghazali argues that these essential prerequisites, which are also spiritual qualities, are the essence of good deeds. In the discussion of the inner preconditions, he addresses all subtleties of human by satisfying the heart, mind and soul. Al-Ghazali argues that these essential prerequisites, which are also spiritual qualities, are the essence of good deeds.

After employing content analysis of al-Ghazali’s discussions of various kind of good deeds as found in the first quarter of his *Ihya’*, this article identifies several general types of inner precondition which are common to the majority of good deeds. They are: 1) Purification of the Heart, 2) Sincerity, 3) The Presence of the Heart and Mind, 4) Humbleness and Adoration of God, 5) Fear (or piety), 6) Love, 7) Shame, 8) Hope, and Trust in God. These essential preconditions can be taken as the basic elements of al-Ghazali’s conception of the inner dimension of the Right Action Principle, which in turn, form an important part of his spiritual model of good deeds, alongside the element of the Right Knowledge—the inner experience. These standard inner preconditions apply to almost all kind of good deeds, be it moral action or religious devotional acts. Thus, we should try to observe them when we want to perform any good deed.

Since some of the above standard inner preconditions of good deeds have close relationship or share similar contexts, then they can be grouped as follows:

1. Purification of the Heart and Sincerity
2. The Presence of the Heart and Mind
3. Humbleness and Adoration of God
4. Fear (or piety)and Love
5. After Completing Good Deeds: Shame, Hope, and Trust in God

Thus, based on the analysis of al-Ghazali’s discussions above, this article found eight (8) important general kinds of inner precondition which are common to the majority of good deeds. Based on their close relationship or similar contexts, they are grouped into five (5) groups. They form as important elements of al-Ghazali’s spiritual model of good deeds. They are represented by the table below.

Inner Preconditions	General introduction	Explanation	Explanation
1. Purification of the Heart and Sincerity	They have different degrees	<p>The heart should be purified from spiritual sickness and faulty character.</p> <p>At a higher stage, the heart should also be purified from other motives other than for the sake of God.</p> <p>The highest level is achieved when the heart is purified from all things and thoughts other than God, and only God remains in one's heart.</p>	<p>One's intentions must be truly sincere inwardly, and they must conform to the outward reality of his deeds (al-Ghazali, 1986: IV.7, 361-394).</p> <p>At a higher mystical level, the true sincerity lies in doing good deeds absolutely out of love of God, neither for the attainment of reward nor for the fear or avoidance of punishment.</p>
2. The Presence of the Heart and Mind	It refers to a state when one's action and recital or speech are in the same state as one's heart and mind, and vice versa (al-Ghazali, 1986: I.4, 161-163).	It also constitutes the state of reverent mindset—to use Highland's term—which requires sincerity, thoughtful of the consequences of action, remembrance of God and one's real duty (Highland, 2004: 262-264).	Muslims should always be conscious and involve themselves in their actions, recitals, and thoughts.
3. Humbleness and Adoration of God	The former is directed towards man, the latter towards God.	As a servant, the man should have a sense of humbleness or humility.	Adoration, glorification, magnification, and the like are to be devoted to God.
4. Fear (or piety) and Love	Piety (<i>al-taqwa</i>) or fear (<i>al-khawf</i>) and love (<i>al-mahabbah</i>) of Allah are another common inner preconditions that should be observed in performing any good deed.	<p>Love is the highest in degree, and the lover of God observes it.</p> <p>This state is achieved when one does anything absolutely for the love of God, neither for rewards nor for the avoidance of punishment.</p>	<p>The degree of fear depends on one's knowledge of God's power, rewards, and punishments, as well as of his own defects and sins (al-Ghazali, 1986: I.4, 162; IV.33, 155-156).</p> <p>Thus, the more a person has <i>knowledge</i> of these elements, the more his fear increases (al-Ghazali, 1986: IV.33, 155-156).</p>
5. Shame (<i>al-haya'</i>), Hope (<i>al-raja'</i>), and Trust (<i>al-tawakkul</i>) in God	Applicable after completing good deeds.	After completing good deeds, Muslims should feel ashamed of many deficiencies in their good deeds, and therefore, they should fear lest their deeds are not accepted.	<p>But Muslims should also have hope in God that He may pardon them and accept their good deeds.</p> <p>Consequently, after they have done what they could, they should put their hope and trust in God.</p>

Table 1: Al-Ghazali's Spiritual Model of General Inner Precondition

Al-Ghazali considers all the above items as among the common preconditions that apply to all kinds of good deeds—which might differ in degree—and they should also be cultivated in daily activities. All of them should always be nurtured and maintained throughout one's life. A balanced observance between the outer and inner actions will make one's good deeds more spiritually fruitful to the soul and this is important in achieving the ultimate goal of the spiritual journey.

Conclusion

This article has examined al-Ghazali's spiritual insight of good deeds and has identified several main elements that can be developed as a spiritual model of good deeds.

There are two main principles of al-Ghazali's spiritual model of good deeds, namely [1] theoretical: The right knowledge (*'ilm*) and [2] practical: The right action (*'amal*). Both consist of outer and inner dimensions. The inner aspect of the first principle is inner knowledge (*'ilm al-batin*) of good deeds. Whereas, the inner dimension of the second principle is inner actions (*al-a'mal al-batinah*). To understand the inner meaning (*al-ma'ani al-batinah*), the real purpose, different grade and significance of good deeds are the main elements of inner knowledge (*'ilm al-batin*). Whereas, inner actions (*al-a'mal al-batinah*) require one to observe [1] Purification of the heart and sincerity, [2] The presence of the heart and mind, [3] Humbleness and adoration of God, [4] Fear (or piety) and love, and [5] After completing good deeds: shame, hope, and trust in God. All of these form integral elements of the spiritual model of good deeds based on al-Ghazali's spiritual insight.

It is evident that al-Ghazali offers to traditional Islam unique consideration of the theoretical and practical aspects of the psychology or inner dimension of good deeds. He injects spirituality not only into a potentially arid body of theology as observed by McDonald (1899: 72), but also into the practice of jurisprudence, formal religious observance, and some other disciplines of knowledge. Therefore, he is not only able to rediscover deep spirituality which has been neglected by the majority of Muslims—especially after the second century of Islam—but he also bridges the gap between various classes of people, fills in the lack of the spirituality, unites the heart (spirituality) and the mind (reason), harmonises and combines Sufism and the formal religious observance, and thus balances the unequal observance of the outer and inner dimensions of good deeds.

Al-Ghazali's interpretations of inner knowledge and inner preconditions are practical and indeed critically important to Muslims in this modern time. His exposition of the psychology or inner dimension of good deeds can be considered as among his spiritual models devoted to humanity in order to awaken their souls and start their journey towards Allah. It is a practical model that Muslims should follow if they wish to improve the quality of their good deeds, and desire to attain a higher degree of eternal happiness.

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