



The Concept of Morals and Education in Imam Al-Ghazali's Thought

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Abstract: The current study aims to identify the concept of morals and education in Imam Al-Ghazali's thought, and the relationship between the moral structure and education to him. The study adopted the descriptive analytical inductive method. The study concluded that Imam Al-Ghazali found the forces that control the structure and system of morals which are: a. power of thought, b. power of lust and c. power of anger, Al-Ghazali was not satisfied with his attempt to explain these forces, but he also explained how this system works through the work of every force alone. The study found that Imam Al-Ghazali paid attention to education since morals could be changed by education. The study also highlighted the criterion controlling the structure of morals and education which is conscience; even Al-Ghazali didn't call it by this name. Conclusion: Al-Ghazali believes in a difference of powers, faculties, and preparations, and in cultivating self with all methods he suggested, and he is the educator who started with himself then began to display the conclusion of his thoughts, reflections, and study. Among other important principles is that virtues are a qualitative form of the will that finds its center and example in the characteristics of the Most Beautiful Names of God. Those characteristics are allowed to be adopted in the limits of capacity, and the theoretical knowledge of the behavior science isn't enough to change from the evil state to the good one but only by the combination of will and determination with cognition since will represents the kinesthetic component of behavior. According to Al-Ghazali, virtue always lies in the middle, because he assumed that the line of virtue and vice is one; so if we are exactly in the middle, we are in virtue, and if we are on both ends of the line, so we are in a vice.

Keywords: Morals, Education, Al-Ghazali

1. Introduction

Morals and their education received much attention from philosophers and scientists since human history, because of their importance in teaching an individual the society values, habits, his role in it and responsibilities towards others in order to be able to adapt to his community and environment and distinguish between right and wrong. The moral education is essential to community and individual, as it makes its individuals coherent within a single social framework by providing them with values, standards and shared interests. Morals also enable an individual and make it easy for him to adapt to the community and live with its individuals in peace and security [1].

1.1. The Study Problem

In this era, moral crimes and problems have increased, and they became a threat to the security and happiness of communities. A lot of people hope that moral education would be a way to get rid of these problems.

The modern psychological and educational studies have ignored the applied fields in psychology from the moral one, as [2] mentioned that "Most modern psychological studies have concentrated on four aspects only to study and understand human psychology which are: the field of physical aspects, cognitive aspects, emotional aspects, and the field of social aspects, and they ignored the applied fields in psychology from the moral one [2].

Many scientists and philosophers now and then dealt with the

concept of morals and moral education, and tried to find a structure to a moral theory that can correct the wrong behaviors.

1.2. The Study Questions

Based on the above, the study problem could be defined in the following questions:

What is the moral structure in Imam Al-Ghazali's thought?

What is the concept of education to Imam Al-Ghazali?

What is the relationship between moral structure and education in Imam Al-Ghazali's thoughts?

1.3. The Study Objectives

The current study aims to:

Identify the moral structure in Imam Al-Ghazali's thought?

Identify the concept of education to Imam Al-Ghazali?

Identify the relationship between moral structure and education in Imam Al-Ghazali's thought?

1.4. Importance of the Study

The importance of the study appears in the following points:

1. The importance of the study emerges as one of the studies that concerns about revealing Imam Al-Ghazali's contributions about morals and education.
2. It may be useful in shedding light on the moral structure in Imam Al-Ghazali's thought and its relationship with education that educators can benefit from it.
3. Attempting to inform the reader that Islamic civilization is rich in its famous men and figures in the field of morals and education.
4. Attempting to employ psychological and educational opinions of scholars and intellectuals of Islam in order to benefit from these opinions in their practical life.

2. Methodology of the Study

The study adopted the inductive descriptive method by referring to primary sources of Imam Al-Ghazali writings in order to have a complete vision about the moral structure in Imam Al-Ghazali's thought and its relationship to education.

Collecting the largest number of data about Imam Al-Ghazali related to him and analyzing them to obtain results. And the particles associated with it to reach a law or a result that can be generalized to society, comprehensive and based in its research process on the conclusions of observation and experience.

Defining of terms

Morals in language: It is derived from morality, which means nature [3].

Moral is nature, and it also means creatures; it is said: they are originally God's creation and it means instinct [4].

Morals in terminology: Ibn Miskawayh defined the science of morals as: "Moral is a state in self calling for its deeds without a thought or vision" [5].

Moral structure: Al-Anzi (2009) defined it as: standards and principles by which right and wrong, just and unjust are distinguished [4]. Al-Ghamdi (2010) defined moral structure

as: "It is a characteristic in self where its effects appear in speech, scientific behavior and external appearance [6].

Procedural definition: The study depends on Al-Enzi's definition [4].

Education: (Abu Al-Ainein, 1988) defined education as The purposeful social and individual activity to raise human intellectually, ideologically, sentimentally, socially, physically, aesthetically and morally, and provide him with knowledge, attitudes, values and essential experiences to grow healthy based on objectives of Islam [7].

Qazamil (2012) defined it as: "A social process which was existed with the existence of man, where its goals and methods are derived from the community it's found in and expressed it [8].

Procedural definition: The intended or unintended process that the community created to raise new generations to develop their energies and capacities to the maximum extent possible.

3. Literature Review and Related Studies

3.1. First - Literature Review

3.1.1. Moral Environment

The Islamic religion has embodied spiritual values in directing the believer from individualism or selfishness to the group and immoral. Islam defined the dimensions of spiritual values from human ideals and meanings and sanctifying the right to human life, social justice and property freedom that does its function without control, monopoly or enrichment at the expense of others, and kindness which leads to social integration and sacrifice [9].

The Islamic moral system contains the whole moral law, and the moral range extends to include theoretical and practical morals, and what the practical morals include of individual, family, social, economic, political and practical values, and other kinds of practical morals [10].

The prophet made morals an objective for every Muslim, as he said: "I was sent to perfect morals.", and his hadiths confirm the importance of morals; he said: "The believers with the most complete faith are those with the best morals" (narrated by Al-Tirmidhi). Muslims have classified morals into many sorts; Some think that all morals are based on four pillars which are: patience, courage, chastity, and justice [11].

According to Muslim philosophers, Arab Muslim scholars think that one of the most prominent goals of education for them is to cultivate virtue. Al-Mawardi confirmed the importance of the individual's experiences and expertise in developing the moral aspect [12].

Al-Kindi thinks that cultivating morals is done by correcting and purifying self, and staying away from vile lusts, while morals according to Al-Farabi the attention should be directed to human behavior and cooperation so that a person should have good morals which lead him to happiness [13].

As for Ibn Miskawayh, he thinks that the goal of moral

action is the mental happiness and completeness for humans; therefore, the first duties are an exchange of love among the members of the community, as he said: "The creation of morals is the best of actions, as it concerns with improving human actions as he is a human being [14].

Ibn Khaldun warns from cruelty in raising a child as it leads to bad morals; he said: "Whoever was raised on injustice robbed him of oppression and obliged to lie because of fear of the spread of hands by oppression, and taught him cunning and deceit, so this became a habit for him and a moral." [15].

3.1.2. *Imam Al-Ghazali's Thought*

Al-Ghazali set his educational objective based on his view to life and what it contains; in other words, according to his philosophy. Then he set the proper scientific method in order to achieve his objective of education; so, he classified and divided sciences, gave it its values and explained its advantages for a learner. Al-Ghazali set the teaching method, and he introduced his book "The Revival of Religious Sciences" in the Book of Science because of the importance of science in his doctrine, and it is the center of the life and the hereafter. He divides science into two sections: the science of dealing, and the science of revealing. Then Al-Ghazali confirms that the science at the front is the dealing only because the science of revealing is not permitted to set books, despite that it is the extreme goal for the seekers, intended and believers, and talking with it is through inspiration and symbols because to make creation understand it falls short of understanding it [16].

3.2. *Second- Related Studies*

Al-Attas's study [2]. "The concept of moral behavior from the point view of Imam Abi Hamid Al-Ghazali and some modern western psychological attitudes" aimed to reveal Al-Ghazali's contributions and the view of some modern western psychological attitudes in psychology in the following aspects: the concept of moral behavior, bases of moral behavior, characteristics of moral behavior, standard of moral behavior, cause of acquiring of moral behavior, objective of moral behavior and explaining the sides of agreement and disagreement between them. The study adopted the documentary historical descriptive method. The study results showed that Imam Al-Ghazali emphasized the importance of interference and interaction of moral behavior as an integrated concept in building aspects of human soul, and he also confirmed the role of mental aspects including thoughts, desires, and actual behavior aspects and their unity in acquiring moral behavior as decided by reason and law. Imam Al-Ghazali revealed the role of the spiritual side as control and guided base of the mental, heart and psychological foundation [2].

A study by Abu Ajah (2014) entitled "Imam Al-Ghazali and his theory in raising motives and modifying behavior" dealt with the biography of Imam Al-Ghazali and his theory in raising motives and modifying behavior. The researcher adopted the documentary historical method, showed Imam

Al-Ghazali's contributions and analyzed his thoughts about the concept of behavior and his various classifications of motives. He explained his theory in raising motives and modifying behavior. The results showed that Imam Al-Ghazali was one of the most prominent scholars during his era in all sorts of culture, particularly psychological studies. This was clear through a. His precedent in defining psychology and calling it the science of dealing. b. His precedent to the conditional theory which the Russian scientist Ivan Pavlov talked about after several centuries. c. His precedent to diagnose psychological diseases, and connecting behavior motives with hereafter. d. His precedent in explaining how to modify behavior through self-immolation, and Imam Al-Ghazali was a Quran scholar who thinks that man is a unique, honorable creature, and his behavior is linked to the will. Imam Al-Ghazali's theory in raising motives and modifying behavior is based on connecting behavior goals with penalty in hereafter, emphasizing the effect of faith in modifying behavior and he also connected self-immolation and raising motives with the jurisprudence of worship [17].

Hilli's study (2017): The concept of kindness and the Quranic moral system: structure and context" dealt with "kindness" as it is a central moral concept in Quran through a method adopts the linguistic and contextual study in its both structural and historical dimensions; so, it proves its positive moral indication as an ascent towards perfection with a requirement of two accompanying meanings: honesty and expansiveness in action. It is done by induction and analysis because of its meaning development in its resources and its mention in the Meccan and Medinan verses. The researcher concluded from what interpreters have disagreed on explanations of "kindness" that it is a shared religious issue among religious messages preceded Islam, then kindness became the base of mandate that the believers were addressed with, exceeding what was established in other nations of paying attention with the forms of mandate and its means regardless its essence and intentions. It is confirmed that kindness is a higher rank than Quranic formalities surrounded it such as Piety, obedience and honesty in doing good. The researcher thinks that what interpreters have agreed on when defining the indication of kindness in the Quranic contexts lacks accuracy and leads to ambiguity and confusion although they agreed on the comprehensiveness of the concept "kindness" to all good positive actions that are religiously and morally appreciated [17].

4. The Study Results and Their Discussions

4.1. *First Objective: Identifying the Moral Structural in Imam Al-Ghazali's Thought*

Imam Al-Ghazali defined moral as: "A stable state in self, by which actions come from easily without the need for thought and vision; if the state introduces good deeds appreciated mentally and legally, it is called good moral, and

if they are bad deeds, the state is called bad moral [18].

Imam Al-Ghazali interpreted the reason that made him think that morals are fixed state in self as he said "We said they are fixed state because whoever introduces paying money for an incidental need isn't called that his morality is generosity unless it is fixed in his self stability, but we required that deeds should become out from him easily without thinking since who is obliged to spend money, or to remain silent when angry, with effort and thinking, it is not said that his morality is generosity and patience [19].

Al-Ghazali tried to find forces that control the structure and system of morals; therefore, he mentioned in his book "The scale of action" the followings: "There are three groups of forces that must be cultivated: the force of thought, lust and anger [20].

Al-Ghazali was not satisfied with his attempt to explain these forces, but he also explained how this system works through the work of every force alone. He talked about the power of thought: "No matter how much the power of thought is cultivated and modified as it should, wisdom will be obtained through it, that God told about in the Holy Qur'an, where he said: "And whoever is given wisdom, he has been given much good" (Al-Baqarah, 269). Its outcome is that the difference between truth and falsehood in thoughts, between truth and lying in speech, between beautiful and ugly in actions, and none of that becomes vague from that, although it is the vaguest issue of creation, and helps to reform and cultivate this force [20].

In his book "The Revival of Religious Sciences", Al-Ghazali called the force of thought as the force of science, and he said: "The goodness and righteousness of power of knowledge is that it becomes to be easy to realize the difference between truth and lying in sayings, between right and falsehood in thoughts, and between beautiful and ugly in deeds; If this force is settled, then it leads to wisdom, and wisdom is the head of good morals [19].

But the second force is: "Lust, with it, is a settlement, chastity is achieved, in order that self-stops doing outrageous, and it is led to sympathy and praiseworthy altruism as much as power" [20].

Al-Ghazali emphasized the control over lust by reason and laws he said: "Lust settlement and goodness is to be under the gesture of wisdom, in other words, the gesture of law and mind." [18]

The third force is anger and he called it "Anger enthusiasm, and by defeating and reforming it, patience occurs, which is to stop the anger and to stop self from slaking, and courage occurred, which is to stop self from fear and greed, which are appreciated in the Book of God" [20].

Al-Ghazali didn't stop at this limit from explaining, as he tries to bring the image closer to the reader regarding his theory in morals, as he said: "Reason looks like the advisor, the force of justice is the ability, it's like the implementer of the reason gesture, anger is by which the gesture penetrates through, and it is like the hunting dog as it needs to be disciplined where its sending and stopping would be by a gesture not the self-lust, and lust is like a horse that goes for

hunting, where it is sometimes tame and polite and sometimes wild" [18].

When the three forces are settled and controlled as they should be to the standard limit, and the two forces are made to be led by the third force, which is the intellectual one, then justice has occurred; by this justice, the heavens and the earth were established, which is the combination of the good things of the Shari'a, the purity of the self, and the good manners, as the Prophet said: "The believers with the most complete faith are those with the best morals and kindest to their families." [21], and he also said: "The most beloved of you to me are of the best morals, those who are familiar with and be familiarized." [22].

The law praise of good moral is not limited and it means settlement of these three forces. God has integrated them in his saying: "It is only the believers who believed in God and his Messenger, and then did not doubt, and fight with their money and themselves for God, those are the honest." (Surat Al-Hujurat: 15), so the faith in God and his messenger, with negation of suspicion, indicated science, certainty, and true wisdom, which can't be perceived its occurrence but only with settlement the force of thought, and fighting with money indicated chastity and generosity which necessarily belong to reform lust [20].

Moral could not be good except with the goodness and perfection of the three forces of self, and achievement of justice and coordination among them. Whoever all these forces are existed and settled inside him, he was absolutely of good moral, and whoever has some of them, he was relatively of good moral; the base of virtue refers to mediation and moderation, as they are the scale of morals for him, as he said: "Everyone has two parties and a mediator, and he is ordered to be medium and straight between the two parties of excess and negligence through all of that" [20].

Therefore, virtue is the state of self-perfection that it gains if it is settled and didn't tend to excess and neglect. Al-Ghazali combines it with four characteristics, as he said: "Origins of morals are four: wisdom, courage, chastity and justice" [19], and each one of these virtues includes other virtues which are:

First: Theoretical scientific wisdom, and we mean the moral wisdom a state and virtue to the reasonable self where through it the lust anger power dominates, and its movements are assessed by the right amount in constriction and extroversion, which is knowledge by the righteousness of actions [20], or it is "a state of self by which righteousness is distinguished from wrong in all voluntary actions [18].

According to A-Ghazali, wisdom means a lot of good and the loss of a believer, as God said: "And whoever is given wisdom, he has been given a lot of good" (Surat Al-Baqara, 269), and what prophet wanted as he said: "Wisdom is the loss of a believer" [21], and it is referred to mental power [20].

Therefore, wisdom cannot be got unless reason and knowledge are available, and God considered reaching wisdom is as access to much good, and only those, who have enlightened minds and hearts are filled with the whiff of faith

and their thoughts illuminate the guidance of Islam and its teachings, remember what God has honored us.

According to Al-Ghazali, every virtue is surrounded by two vices, and they are the extremity of its excess and its negligence, and virtue is the medium, for example: "The virtue of wisdom is surrounded by two vices, moving to excess of the duty, and as for dull, it is the side of its negligence and its lack of moderation, where it is a state of the self that falls short of the cause and sensuality from the required amount, and the reason behind slow understanding, and the lack of realizing of the correct actions" [20]

Al-Ghazali dilates in his book "The Balance of Physical Powers" for his theory of morals, saying: "The virtue of wisdom includes four virtues, which are [20].

Well-mannered: It is the quality of thought in inducting what is the fittest and best in achieving great good deeds and noble goals related to you or referring to others in managing a house or a city or facing an enemy and defending evil, and in general in every serious matter; if the issue is easy and vile, it is called clever and not managing.

Quality of mind: The ability of right judgment when opinions are confused and the struggle in them revolves.

Purity of opinion: The speed of identifying causes leading to good results.

The rightness of thought: It is the agreement of right that the views require without the help of mediating evidence. While the vices of wisdom are trotting and dullness.

The vice of trotting includes cunning and deception:

Cunning is the quality of eliciting what is more eloquent in completing what the owner thinks is good, and is not good actually, but it has a serious profit.

Deception: If the profit is little, it is called deception; so the difference between cunning and deception refers to humiliation and honor.

The vice of deception includes:

Gloom: it is the shortage of experience in general in the practical issues with the correctness of imagination, Man could be gloomed in something but not the other counting glooming based on experience, and in general gloomed person is the one who is not tempted by experiences.

Foolishness: It is corruption the beginning of thought which leads to the required intention until approaching the unconnected way, his moral is called natural foolishness which firstly accepts treatment and it may happen when there is a disease, and it disappears with the vanishing of the disease.

Madness: It is the corruption of imagination in selecting what should affect until it tends to prefer the ineffective, for the corrupt is from madness its goal, and from the foolish is behavior. The purpose of the fool is the same as the purpose of the wise, and so it is not known in the beginning except through the behavior to achieve the purpose. Madness is the corruption of the purpose, and therefore it is known in the beginning.

4.2. Second: Courage

Al-Ghazali defined courage in his book "Revival of

religious sciences" as: "We mean by courage as the force of anger is directed to mind in its progressing and lagging" [19].

Courage is the virtue of anger powers since it is strong, and it is guided by mind disciplined with law in progress and delay, and it is medium between recklessness and cowardice; recklessness is the edge of increasing than the moderation, which is the state that human go towards serious matters where in mind it should be delayed, while cowardice is for edge of decrease, which is a state by which the anger movement decreases from the right amount, so it goes from progressing where it should be done, and both of them goes away from the straight nature [20]

The virtue of courage includes many virtues, which are [20]:

Generosity: it is a mediator between extravagance and villainy, and it is the kind of self to spend for good issues of great benefit, and it may be called freedom.

Rescue: It is a medium between daring and slack off, and it is self-confidence when it is sent to death.

Self-greatness: It is a medium between arrogance and low-self. It is a virtue by which a person is able to qualify himself for honorable issues, despite his contempt for it and his carelessness to them, and its effect is that decreasing his wickedness by the great honor of the scholars, and he is not pleased with honoring by ignorant, small issues, nor by what happens in the context of divination and agreement of happiness.

Endurance: It is a medium between braveness and panic, and it means stop self from going with harmful.

Endurance: It is a medium between agitation and breaks up, which is a state that gives self-dignity.

Stability: It is self-hardness and being away from weakness.

Magnanimity: Keen on actions to expect beauty.

Nobility: Self-happiness with great deeds.

Dignity: It is a medium between arrogance and humility, which means one puts himself in the right position that deserves since he knows its status.

4.3. Third: Chastity

Al-Ghazali defined chastity in his book "The Revival" as: "Chastity means disciplined of lust strength by disciplining mind and law" [19]. In his book "The Balance", Al-Ghazali explained chastity by saying: "While chastity is the virtue of strong lust, which its docility easily to the reasonable strength in order that its contraction and relaxation would be based on its indication and it includes the vice of gluttonous and subsidence; gluttonous means excess in lust to exaggeration in pleasures that is ugliness by the mental strength and forbids. Subsidence is the apathy of lust from going to what reason wants to achieve. Gluttonous and subsidence are both reprehensible, and chastity which is medium is praised [20].

The virtue of chastity includes the following virtues [20]:

Modesty: It is a medium between insolence and hermaphroditism ... it is used through avoiding ugliness.

Shyness: It is self-apathy to excessive modesty, and it is praised in children and women but not in men.

Tolerance: Keeping away from some worth by self-choice and kindness, and it is a medium between debate and negligence.

Patience: Struggling self for desires and avoidance of the ugly ones.

Generosity: It is medium between wasting and parsimony, which the easiness of paying and avoidance of gaining a thing improperly.

Good estimation: It is moderation in expenses, and being aware of wasting and parsimony.

Gentleness: Good state of lust self in longing for desires.

Regularity: It is the self -state inviting it to view what is estimated of benefits in order that they fit each other.

Good body: Love of obligatory adornment that has no lameness.

Satisfaction: Proper managing of income without parsimony.

Quiet: It is self-calm with what self gets of nice desires.

Piety: It is a medium between leadership and defiance. It is decorating the soul with good virtuous deeds in order to perfect the soul and draw closer to God without showing off and reputation.

Joy: It is joking with politeness, without obscenity and slander, and it is medium between excessive and excessive in seriousness and joking.

Situation: It is medium between seriousness and joking, which means that man should know sitting layers and learn times of affability and give everyone what he deserves.

Help: It is a medium between meanness and flattery, which means leaving disagreement to enjoy contacting people.

Anger: It is a medium between envy and gloating. It is the injustice for the good that reaches those who deserve it, and the evils who do not deserve it.

4.4. Fourth: Justice

Al-Ghazali defined justice as "Control lust and anger under indication of reason and law, where reason is as an advisor, and the strength of justice means the ability, and it looks like the implementer of the anger and mind indication which is implemented in" [18]. He explained justice in more details in his book "Balance of Action" as he says: "It is the state of three strengths in its regularity on proportion based on the required order of superiority and submission; it is not a part of virtues, but it is a group of virtues, as whatever found between the king, his soldiers and parishes of good order, the king is omnipotent since the soldiers are of power and obedience, and parishes are weak and easy to be biased. It is said: "Justice is existed in the country, and it would not be organized as some of them have these characteristics and not all of them, and justice is the same as with kingdom of body among these characteristics. Justice in the morals of self is followed inevitably by justice in dealing and policy and be like a branch of it.

Meaning of justice is the desired organizing whether in morals, the rights of dealings or in parts that the country is based on. Justice in dealing is middle between the two vices of unfairness and tyranny.

Unfairness: Someone takes something that is not his.

Tyranny: To give in dealing that doesn't owe him praise and reward [20]. Justice contains all virtues, and the injustice is against them, so it contains all vices.

Al-Ghazali interprets this by saying: "Justice is not surrounded by two vices, but the vice of injustice is against it, where there is no midst between order and disorder, and with such order and justice the heavens and the earth were created until the whole world became like one person, cooperating of powers and parties [20].

The second Objective: Identifying the concept of education to Imam Al-Ghazali Al-Ghazali concerned about education because morals can be changed through education which indicates the effect of environment, so he says: "If morals don't accept change, then commandments are invalidated, advice and discipline....and how is this denied in the right of human and change of beast is possible, as a falcon is moved from wildness to tame, a dog from gluttonous of eating to politeness and holding and a horse from ferocious to Smooth and docile, and all this is change of morals [19]

Al-Ghazali divided God's creation into two parties [23]:

First part: We have no action with it such as sky, planets, our bodies and their parties, and this actually is done.

Second part: What has been created and made in power to accept perfection later, if the education condition is found and its education relates to choice; as the kernel is not apple or palm but it is accepted by force to be palm by education and not the apple, but it become palm if the human choice is related to in education. If we want completely remove anger and lust from ourselves and we are in this world, we will fail, but if we want to conquer them and directed them through sport and struggle, we could do it. We are commanded with this, and it becomes the condition of our happiness and rescue.

Third objective: Identifying relationship between moral structure and education in order to identify the relationship between moral structure and education, we should know how the moral structure can control education and direct it towards right, and this can only be achieved through one standard which is conscience.

It is worth noting that Al-Gahazali didn't mention conscience with this common name nowadays, but he called it many names such as accounting, control and hidden power, so he says: "Know the reality of control is the controller observation and moving worry to him. Whoever avoids an issue because of another one, it said he observes someone and takes care of his side. This control means a heart state results in a kind of knowledge, and this state results in deeds in senses and heart, and the state is the heart caring for controller, be busy with him and observed him. While knowledge that results in this case is the knowledge that God is aware of the consciences, knowing secrets and controller of slaves' deeds [19].

Al-Ghazali thinks that the function of this hidden power isn't restricted in its controlling to work after finishing it, but it extended to pre-reason and during that, and he says:

"It needs to observe all its movements, his stillness, his thoughts, and his moments, and in general all his choices. It has in it views; a view before work and another while that. As before work, it should view what appeared to him and moved its work the thought, is it particularly for God? Or it is a self-desire and following Satan, so he stops in and ensures until it is revealed by the light of truth? If it is for God, it is implemented, but if it is for another, he becomes shy from God and stopped doing it, then he blamed himself for his desire in and tending to it, informed it the evil deed, seeking for scandal and it's the enemy of itself if God doesn't keep it [22].

Al-Ghazali explained that this power "conscience" develops in human correctly by its influencing with working by God's law, and committed to perfect reason; by this it becomes an evidence by which it is guided to feel of good or bad deed. If he accepts the work for himself and takes it, he does not remove it from controlling, "The controlling when starting work, by checking how is work in order to fulfill God's right in it, and with good intention in completing it, and using it in complete form, and this is accompanied to him in all his conditions, and in all his states doesn't free from a movement and stillness [24].

Conscience is accounting and controlling self, and this self with the meaning that Sufi wants, in other words the self represented in the two forces, which are lust and anger, and this controlling and accounting would be by conscience that rises over these two powers "lust and anger".

5. Conclusion

Through going deeply in this study, it can be concluded the followings:

Priority of reforming the inner, which is the hidden side of man, where Al-Ghazali talked much about self -agitations, heart thoughts and small feelings. He revealed to us the strength of inner struggle when changing or correcting behavior resulted from the heart and reason calls. The people of this side are the ones of privacy, as Al-Ghazali calls them "the most attentive to thoughts, good manners in situations of request, and keeping on attendance" [19].

Al-Ghazali talked in an elegant and graceful style in punishing self for its shortening, as he says: "No matter how he accounted himself, it will not be away from committing a sin and shortcoming in the right of God. He should not ignore it, and if he did so, it became easy to leave sins and make himself forget it, and that was the cause of its doom, but he should punish it. If he eats a bite suspiciously and looks at someone who is not forbidden, he should punish the eye by preventing it from looking and punish every part of his body by preventing it from his desires, and this was the approach of hereafter track [18].

Among other important principles is that virtues are a qualitative form of the will that finds its center and example in the characteristics of the Most Beautiful Names of God. Those characteristics are allowed to be adopted in the limits of capacity, and the theoretical knowledge of the behavior science

isn't enough to change from the evil state to the good one but only by the combination of will and determination with cognition since will represents the kinesthetic component of behavior. According to Al-Ghazali, virtue always lies in the middle, because he assumed that the line of virtue and vice is one; so if we are exactly in the middle, we are in virtue, and if we are on both ends of the line, so we are in avice.

Al-Ghazali believes in adifference of powers, faculties, and preparations, and in cultivating self with all methods he suggested, and he is the educator who started with himself then began to display the conclusion of his thoughts, reflections, and study.

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