

APPENDIX I

The progress of a motive and counter-motives leading to an action can be illustrated as follows:

The 1st motive:

- The Thought* : If a man consents to the covering up of a crime of the others, he will receive a bribery from them.
- The Desire* : The man wishes to receive the bribery.
- Judgment of his heart* : Therefore, he feels compelled to cover up the crime in order to cover up the crime in order to receive the desired rewards, the bribery.

However, at the same time, the moderation of his heart could not settle with such a motive. It pushes for a counter-motive.

The counter-motive:

- The Thought* : If a man does not receive the bribery, he will avoid committing a sin.
- The Desire* : The man wishes to avoid committing a sin.
- Judgment of his heart* : Therefore, he forms within himself the intention to turn down the bribery.

It is however, quite possible that a second motive props up even when the intention has just been formed.

The 2nd motive:

- The Thought* : It the man can by any means receive the bribery without having to put his own

reputation at stake, he will be happy to do so.

The Desire : The man wishes to receive the bribery.

Judgment of his heart : As long as he can be free from the accusation of his fellow men, his reputation will be safeguarded.

However, the moderation of his heart cannot settle with such a motive. It pushes again for the counter-motive.

The 2nd counter-motive:

The Thought : It is rather acceptable to the man that he can have find a way of which the bribery can be received without his having to be accountable of covering the sin of others.

The Desire : The man wishes to receive the bribery.

Judgment of his heart : It is however quite questionable whether he can run away from the judgment of God for the receiving of bribery even if he managed to keep his track record clean with man.

In the illustration, the 2nd counter-motive wins over the previous motives. The 2nd counter-motive remains as the strong appeal to the state of the man's heart. When it is so, the *Will* of the person comes in to eliminate the *weaker* motives and press the man for an action. If the man has the *Ability* to carry out the intended action, the action will be visibly carried out. The *Ability* required in the illustration could be as simple as the ability of speech, i.e. to word a 'no' to the party who offers bribery. Thus, it is concluded that when the strongest motive finally win over the weaker ones, the person's *Will* and *Ability* will actualize the intention into the action.

APPENDIX II

CHART (A)

The Sequence of Stages Preceding Action in Al-Ghazzali's Theory

Thoughts	Desire	Judgment	Will	Ability	Act
<p>"He who is immersed in the thoughts of God can find no other motive or intention in his mind in an action" (<i>Ihya.</i>, 4.401)</p> <p>"Bad thoughts lead to evils. Good thoughts lead to good and it is called <i>ilham</i>. Thoughts mixed with good and bad lead to doubt and it is not known whether they come from angels or devils." (<i>Ihya</i> 3.35-36)</p>	<p>"The most honourable and glorious are they who do good deeds out of love for Him and desire to be blessed with His love and sight." (<i>Ihya.</i>, 4.396)</p>	<p>"The four stages of thought in order are: first, the rise of a thought in mind, then inclination of passion, then the ordering of mind, then will and determination" (<i>Ihya.</i>, 3.49)</p>	<p>"He does not do a thing even if he knows it unless he has the will to do it." (<i>Ihya.</i>, 4.389)</p> <p>"The soul of man is endowed with knowledge and will but not the lower animal. Even little children are void of it." (<i>Ihya.</i>, 4.389)</p>	<p>"Will is not sufficient to do anything. Power of strength is also necessary to implement will." (<i>Ihya.</i>, 4.389)</p>	<p>"The most honourable and glorious are they who do good deeds out of love for Him and desire to be blessed with His love and and sight." (<i>Ihya.</i> 4.396)</p> <p>"God adorned Islam with good character and beneficial actions" (<i>Ihya.</i>, 2.11)</p>
<p>The Saint A'riyyah-b-Abid said, "When the thoughts and outward behaviours of a believer become the same, God expresses glory for him before the angels and say: The servant of mine is truthful." (<i>Ihya.</i>, 4.406)</p>					

Source: The original texts, Al-Ghazzali's *Ihya Ulum Al-Din*.

APPENDIX III

CHART (B)

**Al-Ghazzali's 4 cardinal virtues and 7 major vices of man
with their sub-divisions**

	VIRTUE	VICE	VICE
a.	WISDOM	STUPIDITY	WICKEDNESS
	<ul style="list-style-type: none"> - Soundness of management - Excellence of mind - Clarity of ideas - Rightness of opinion - Awareness of the subtle actions and the hidden evils of the soul 	<ul style="list-style-type: none"> - Folly - Little experience in affairs despite soundness in the power of imagination - Insanity 	<ul style="list-style-type: none"> - Slyness - Deceit - Trickery - Cunning
b.	COURAGE	RASHNESS	COWARDICE
	<ul style="list-style-type: none"> - Liberality - Intrepidity - Manliness - Self-control - Endurance - Forbearance - Fortitude - Repression of anger - Dignity - Amiability 	<ul style="list-style-type: none"> - Boastfulness - Haughtiness - Fury - Pride - Conceit 	<ul style="list-style-type: none"> - Abjection - Lack of self-respect - Impatience - Baseness - Small-mindedness - Aversion from receiving rights

	VIRTUE	VICE
c.	TEMPERANCE	GREED & ANNIHILATION OF DESIRE
	<ul style="list-style-type: none"> - Generosity - Modesty - Patience - Remission - Contentment - Piety - Kindness - Helpfulness - Wit - Lack of Covetousness 	<ul style="list-style-type: none"> - Cupidity - Greed - Shamelessness - Impurity - Extravagance - Miserliness - Ostentation - Tendency to defame the character of others - Boldness - Preoccupation with useless activities - Flattery - Envy - Rejoicing in other's misfortune - Self-humiliation before the rich and despising the poor
d.	JUSTICE	INJUSTICE

Source: Quesem, Muhammad Abul, *The Ethics of Al-Ghazali: A Composite Ethics in Islam* (Petaling Jaya: Muhammad Abul Quesem, 1975) pp. 81-82.

APPENDIX IV

CHART (C)

The Theory of Moral Cultivation by Mencius:

Man's effort in relating to the Heaven, "Tian"

Obedience to Tian (Shun Tian)	Tian – fearing (Wei Tian)	Understanding the Tian (Zhi Tian)	Serve the Tian (Shi Tian)	Self-Actualization (Anshen Liming)
<i>"Lilou, Part 1, 7:1"</i>	<i>"Lianghui Wang, Part 2, 3:2-3"</i>	<i>"Jinxin, Part 1, 1:1"</i>	<i>"Jinxin, Part 1, 1:2"</i>	<i>"Jinxin, Part 1, 1:3"</i>
<p>"They who accord with Heaven are preserved, and they who rebel against Heaven perish."</p>	<p>"He who stands in awe of Heaven, will love and protect over his own kingdom. It is said in the <i>Book of Poetry</i> that 'I fear the majesty of Heaven, and will thus preserve its favoring decree.' "</p>	<p>"He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven."</p>	<p>"To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven."</p>	<p>"When neither a premature death nor long life cause a man any double-mindedness, but the man prioritized and endured in the cultivation of his personal character for whatever issue; - this is the way in which he establishes his Heaven-ordained being."</p>

Source: The original texts, *The Work of Mencius*.

APPENDIX V

CHART (D)

The Theory of Moral Cultivation by Mencius:

Moral Exercises of rectifying the Heart/Mind, the "Xin"

Preservation of the heart/mind (Cunxin)	Exhaustion of the mental constitution (Jinxin)	Control over one's desire (Guayu)	Accumulation of the passion-nature (Yangqi)	Regular self-examination (fan qiu zhu ji)
<i>"Lilou, Part 2, 28:1"</i>	<i>"Jinxin, Part 1, 1:1"</i>	<i>"Jinxin, Part 2, 35"</i>	<i>"Gongsun Chou, Part 1, 2:11-15"</i>	<i>"Jinxin, Part 1, 1:3"</i>
"The superior man is distinguished from the others for his ability to preserve benevolence and propriety in the heart."	"He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven."	"To nourish the heart, there is nothing better than to make the desires few."	"I am skillful in nourishing my vast, flowing passion-nature ... It is produced by the accumulation of righteous deeds."	"There is no greater delight than to be conscious of sincerity on self-examination."

Source: The original texts, The Work of Mencius.

APPENDIX VI

CHART (E)

THE CONCEPT OF A PERFECT MAN: Related Terms and Concept Employed by Al-Ghazzali and Mencius

	AL-GHAZZALI	MENCIUS
Perfect Personality: Of the attribute of Divinity	<ul style="list-style-type: none"> - Angels / Angelic (<i>rabbiiyyah</i>) - The Holy Prophet - Prophet / Apostle - Saint - Sage - Friend of God - Sufi / Ascetic 	<ul style="list-style-type: none"> - Man of divinity (<i>Shenren</i>) - Sage-king (<i>Shengwang</i>) - Sage (<i>Shengren</i>)
	<p>“A boy does not know the condition of a grown-up man ... Similarly, an intelligent man does not know the blessings, mercy and gifts showered upon the Prophets.” (<i>Ihya</i> B3, p.8)</p> <p>“That knowledge cannot come due to five obstacles. The first obstacle is the natural defect of soul as that of the boys ...” (<i>Ihya</i> B3, p.14)</p>	<p>“A sage, it is not mine to see; could I (Confucius) see a man of real talent and virtue, that would satisfy me.” (<i>Confucian Analects</i>, “<i>Shu-er</i>, 25:1 ”)</p>
Perfect Personality: Achievable by all	<ul style="list-style-type: none"> - Wise - Learned man - Pious - Martyr / Warrior - Believer - Worshipper 	<ul style="list-style-type: none"> - Great man (<i>Dazhangfu</i>) - Complete man (<i>Chengren</i>) - Superior man (<i>Junzi</i>) - Scholar (<i>Shi</i>) - Worthy (<i>Xianzhe</i>) - Virtuous and Talented (<i>Nengzhe</i>) - Man of moral determination (<i>Renren</i> or <i>Zhishi</i>)
	<p>“Every child is born upon nature but his parents make him a Jew, or a Christian or magician. Remove the party of devil ...” (<i>Ihya</i> B3, p.16)</p>	<p>“Though different in degree, ... the sages among mankind are same in kind.” (<i>Mencius</i> “<i>GongsunChou</i>, Part 1, 2:28”)</p> <p>“The sage and we are the same in kind...The sages only apprehended before me that of which my mind approves along with.” (<i>Mencius</i> “<i>Gaozi</i>, Part 1, 7:5-8”)</p>

Source: Original Texts of *Ihya*; *The Work of Mencius* and *Confucian Analects*.