Virtues and Vices Scales from Abu Hamid Al Ghazali thought Psychometric study

Djazouli Nadia [1]

[1] University of Algiers 2 (Algiers), Djaz_nad@yahoo.fr

Abstract:

This document deals with a psychometric study about the concept of mental health according to **Abu Hamid Al Ghazali** thought**.** The researcher defines procedurally health and illness, then mentions measures. In fact, two scales were founded, the first one concerns mental illnesses according to **Al Ghazali,** which represents the scale of vices. Whereas the second concerns health, it is called the scale of virtues.This study could be an introduction among contemporary studies to reveal two following points :

First: the West did not know the existence of new illnesses and even contemporary studies did not tackled those illnesses as well.

Second : virtue as a concept, tackled within the framework of mental health, drew the attention of Western scientists. It is considered as a subject of current interest. However, it is still having a confined and ambiguous meaning, measuring and application. The term of virtue was well received by critics considering its importance to lay the bases of a theory of a science of mental health.The scale of virtues gives a classification of virtues with particular specifications. They are different from virtues existing in list registries of mental health applied worldwide.

Keywords: illness- obliviousness- vices- bad ethics.

ملخص

يتناول هذا الموضوع دراسة سيكومترية لمفهوم الصحة النفسية عند أبي حامد الغزالي. تطرقت الباحثة فيه إلى قياس المرض والصحة، حيث تم بناء مقياسين: الأول خاص بالأمراض النفسية عند الغزالي وهو مقياس الرذائل والثاني خاص بالصحة وهو مقياس الفضائل، هذه الدراسة ستجد مدخلا بين الدراسات الحديثة لتكشف عن أمرين: الأول وجود أمراض جديدة غفل عنها الغرب ولم تتطرق إليها الدراسات الحديثة، الثاني: الفضيلة بالنسبة للصحة النفسية وهو مفهوم تنبه إليه بعض علماء الغرب حاليا وهو موضوع الساعة، لكنه لا يزال محدودا وغامضا في التعريف والقياس والتطبيق كما تلقى النقد الكثير فيما يتعلق بأهميته كمصطلح لبناء نظرية في علم الصحة النفسية، فمقياس الفضائل يطرح قائمة فضائل ذات خصائص متميزة ومختلفة عن تلك الفضائل الموجودة في سجل قوائم الصحة النفسية المتداولة عالميا.

الكلمات المفتاحية: المرض، الغفلة، الرذائل، سوء الخلق، الصحة.

Corresponding author: dr. Djazouli Nadia,

1. INTRODUCTION

There are many theories and communications and even lists as regard mental health concept that it may be very difficult to arrive at a definition of mental health which will be clear and well-defined. In fact, there are three factors which make the definition more difficult : the first one is ambiguity of limits between illness and health. Although most specialists including who experts agree on that health is beyond illness issue, they did not agree on a defined definition of illness. Moreover, the absence of illness does not mean the presence of health. Even if the individual reached the health degrees, it does not mean that there are no pressures and failures. Some level of discomfort and pain are prerequisites.
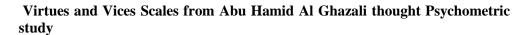
Despite the absence of illness, no sign of weackness and powerlessness appear. Yet, no any sign of power and ability may overcome despair and conflict. This does not mean having good mental health. (International Institute of Islamic Thought)

Second, Time and place are two factors which reflect ambiguity and difficulties to dertermine mental health. The reason is that to determine the concept of mental health and give it a clear definition, it is subject to many references and criteria. It also depends on society, period of time and psychogist of different culture and psycological background. As a result, health and illness could not be tackled outside the framework of time and place. Then, a methodology error will be generated on mental health through generalizing the practice of concepts without both factors. In this case, we believe that health and illness are a propaganda that has been copied from Western model considering that is imposed on many societies due to the support of the strong civilization.Subsequently, the concept of mental health should be reviewed in addition to many other related concepts in terms of self- fulfilment, balance, compatibility, hapiness… . More procedually redefinition is needed according to the islamic perception of Man.

Third, the specifications of illness and health. The American statistical medical manual affirmed the similarity of illness in a lot of specifications and characteristics. This manual determines a list of steps criteria for each case so that it is eligible to establish a diagnosis for the case if there is an adequate number of steps criteria from one hand, and for those having good health and show a wide variety of behaviour and the mental dynamics so that each case will be a single case. (Mustapha Hidjazi, 2004, 31)

This flexibility and diversity are the interpretation of health visions and number of lists that made different specialists indicating the specifications and the characteristics of illness and health.

From that, the study of mental health from AbiHamed Al Ghazali was through the observation of the researcher which noticed that he had the primacy over establishing a list of mental health which consists in ethnical

values that as a whole, it forms the good ethics. Another list of mental illness consists in moral values that as a whole, it forms bad ethics. For this reason, I choose to study it and to share the old patrimony through a scientific study.

2.The problem :

The standards of mental health are either made in the context of the classic concept (absence of illness) with a large number, or made in the context of the modern positive concept. However, there are very rare standards gathering both concepts. These concepts need development, clear and accurate definition of the two concepts, illness and health.

Since there is no consensus on a clear and determined concept of health and illness. It is not easy to find a scale to both concepts.

Concerning the illness concept, from negative meaning of the clinic indicators of mental health, it reflects illness model. The illness model means to have health problem showed by signs and symptoms. Whereas, nowadays the scientists of the West talk about the illness model, and human health problems. Professional experience in treatment confirmed that health problem is not an illness model.

The problem of health is defined as a feeling of pain, unrest or changes occuring in normal activities and feeling i.e that man may feel ill and medecine fails to cure him. Then, in these times, the important matter is according to some scientists is the feeling of the patient and not the feeling of specialists (Anne Boulange 2007, 24).

This was in terms of illness concept. However, for positive concept of mental health, there is no consensus about how to define it. From another hand, health is described with different definitions. It includes determined components which should be measured separately.

On the basis of these problems raised in the West in terms of the establishment of new accurate scales containing all these ideas, and after an analytic study of Al Ghazali theory, the researcher concluded that the mental health concept of Al Ghazali answered to all the questions the West asks. It comprises all the ideas or at least most of them. This concept involves two sides :

- First, the negative side (absence of illness), in addition to new concepts of illness that Al Ghazali brought (bad ethics, obliviousness) and may be without clear symptoms, as it is the case for obliviousness.

- Second, the positive side, (show good ethics values as well as exercise dimension aspect which overwhelm these values and the absolute non relative concept that have characterized these values).

The whole led us to establish these two scales from Al Ghazali thought. What is the definition of mental health for Al Ghazali ? How does the

processus of the scales of virtues and vices had been established which constituted mental health for Al Ghazali?

3.The concepts of the research :
3-1- Illness :
– **The terminological definition** : illness for Al Ghazali are represented in two kinds :

First, mental illness represents obliviousness,
Second : ethic illness represents vices and bad ethics,

3-2- Obliviousness :
– Constructive definition : Heart has no any value of monotheism, (i.e virtues). An oblivious man is a sick man either he is an atheist or polytheist, hypocrite or either a true believer, even if the heart is free from any bad ethic. This is because of reducing invocation of Allah and believing in unity of Allah or even because of lack of both of them. The values of the oblivious will not raise to virtue degree, it is neither good ethic nor bad ethic.
– Operational definition : Obliviousness is the total marks scored who get the person examined in two scales, virtues and vices, estimated in this study below 55 degree.

3-3-Vices and bad ethic illnesses :
– Constructive definition : Vices are bad ethics. It is heart illness and souls sickness that often man cannot feel that Al Ghazalisummarises in the following nine main vices :   anxiety – surprise- pride - arrogance - avarice - prestige and hypocrisy – envy - defects of language -cupidity pleasure. Fom these main vices other vices are branching off from and represent bad ethic. It is an established organ that bad deeds came more easily from it without thinking and vision because the man's inner soul forces mental abilities, pleasure energies, and the powers of anger are not moderated.
– Operational definition : bad ethic is the average of profil scored who get the person examined from the total marks of vices and virtuesfollowing the scale of vices and scales estimated in this study above 55 degree.

3-4- Mental health
– Constructive definition : according to Al Ghazali, mental health is to give up vices and obliviousness through adopting virtues, i.e the values relating to monotheism. Therefore, mental health is, according to Al Ghazali related to good ethic. The good ethic includes an established organ in the soul from which came from good deeds more easily with no need to thinking and vision.

It is an established soul that tended to do good deed and hence, good deed becomes able to be done. It also makes a balanced inner soul forces. The inner comprises four basis in case these laters were moderated and coherent, we get good ethics that represents the power of science, the power of anxiety, the power of pleasure, and the power of justice between the three powers, it means achieving the balance (Al Ghazali, n.d, (…), 47)

– Operational definition : good ethic is the average of profil scored who get the person examined from the total marks of vices and virtues following the scale of vices and scales estimated in this study above 55 degree.

4- The importance of the research :
- The present study gives new concepts of both, illness and health that they thought were not adequately addressed in arabic studies.
- The theoric ideas of Al Ghazali have been translated into operational practices able to be scaled.
- The present study is directly related to Allah unlike most other studies that are isolated from Allah.

5-The aims of the research :
- Bringing the ideas of Al Ghazali out from old legacy, and give it a scientific character via a scientific study.
- Trying to introduce lists of mental health of Al Ghazali in the lists of the common records.
- To benefit from Al Ghazali ideas.

6-Steps to establish scales of virtues and vices :
In order to establish these two scales, we have to get through some steps before :

6-1-The determination of the dimensions of the scales :
- This step involves the determination of the dimension of the scales. The main indicators of each dimension should also be clear. This may happen only after a deep analytic study of each vice and each virtue. The dimensions of the scales are as follow :
- The scale of virtues : it includes nine dimensions : anxiety – surprise- pride - arrogance - avarice - prestige and hypocrisy – envy - defects of language -cupidity and sexual pleasure.
- The scale of virtues comprises the following eleven dimensions : repentance - patience - gratitude - mercy - fear from Allah - love of Allah - leaning and satisfaction- intent and loyalty – honesty control and holding responsible - reflection.

6-2-The wording of the articles of scales
The second step is the wording of articles of the scales starting from the indicators of each vice concerning the scale of vices and from each

vertue concerning the scale of virtues. In this respect, the researcher observed the following points while wording articles :

- − The articles should cover all the indicators of vice within the scale of vices and should cover all the indicators of virtue within the scale of virtues as well.
- − The scale should measure the dimensions defined only.
- − The articles should be clear without ambiguity, having only one meaning not more than one, and having one clear idea.
- − Each article should include its defined concept. A concept that interests the consulted person and makes him replying unintentionally to its context on the goal set by both scales which is the identification of vice and virtue.

Therefore, the first draft of the scale of vices comprised 80 articles shared on 9 main dimensions, and 117 articles shared on 11 main dimensions concerning the scale of virtues.

7- Psychometric properties of virtues and vices scales

The first image of both scales after the wording of articles is as follow :

- − 09 main dimensions, and 80 articles concerning the scale of vices.
- − 11 main dimensions and 117 articles concerning the scale of virtues.
- − We followed « Likert » method in order to answer in a way which the consulted person should give a clear answer from 5 following answers :**always, often, sometimes, rarely, never**.
- − We chose this method because it is the adequat one to collect vices of the consulted person that we want to measure. Given that some people, from the point of view of Al Ghazali, have specific permanent vices so that they spontaneously behave badly with vicious behaviour at any time or at least in most life's situations. This signified the consistency of vices in this Mankind, and the both terms, always and often are suitable to the consistency.

Some other people don't have vices but since Man may make a mistake and lapses and cannot be exemplary one hundred percent in terms of both boxes : rarely and never to measure the absence of vices in the consulted person. Finally, there are some people who behave badly but not with permanent vices, i.e. they don't necessarily behave badly in all life situations. Often, they respond with vicious behaviour, and sometimes they don't behave in such vicious behaviour. This signified the non permanent vice behaviour in those people. It exists but it is not permanent vicious behaviour. So, the boxe was «sometimes » which scale the non consistency. Same goes for vituous, Al Ghazaliclassified people in three categories :

1. A category without virtues.
2. A category with virtues but non permanent.
3. A category with fixed virtues.

Likert method had been the suitable one to explore these categories and measure virtue.

- In case of positive articles, degree 5 is given when the answer is always. Degree 4 when the answer is often. Degree 3 when the answer is sometimes. Degree 2 when the answer is rarely, and degree 1 when the answer is never. However, in case the articles are negative we take the ascending order (1,2,3,4,5) to cross respectively the previous choices.

- The scale of vices in a whole is positive, i.e, there is inverted articles. Thoses articles was shared so that the consulted person does not feel the vice to be scaled, and then, he will answer the truth.

- The scale of virtues is often positive a part the following 14 negative articles : (25-31-36-47-48-53-58-69-76-77-78-93-105-111).

- The researcher has taken into consideration to not exceed the article of one dimension, so that the consulted person does not feel the variant to be scaled which is to explore this virtue.

8- The application of the scales:

The scales were tested on a sample composed of 230 students from social and human sciences. They are between the ages of 6 and 26 years old. They have got 219 copies of the scale of virtues, and 216 copies of the scale of vices. After that, the statistical treatment started to confirm the honesty and the consistency of the scales.

9- The honesty and the consistency of vices and virtues :

After making the required corrections, two forms had been cancelled from the scale of vices because of lack of seriousness of some students, and therefore, one of the consulted person chose to adopt the more neutral expression. However, another one chose to respond to only 10 articles, bringing the total of 217 form. As for the scale of vices, four forms had been cancelled because some chose neutral answers for all the questions, bringing the total of 212 form.

An analysis of the articles of the scales was performed to choose best expressions, since the researcher adopted the internal coherence based on calculating the coefficient of relationship between each articles' degree and the whole degree after deducing the article from the whole degree of the scale. So the results are as follows :

9-1- <u>The scale of vices :</u>

- **Honesty dimension of anger:**

Chart n°05 shows honesty dimension of anger

Article	1	2	3	4	5	6	7	8	9
Coefficient of relationship	0.521	0.731	0.647	0.658	0.770	0.772	0.432	0.308	0.150
Level of significance	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01

The chart shows the statistical significance, except the article nine that had been cancelled.

This dimension was shaped in eight articles. The coefficient of relationship was between 0.308 and 0.770, and all the articles were significant at the significance level of 0,01.

- **Consistency dimension of anger:**

Consistency indicates the ability to examine the interpretation of the real degree of consulted person in the character measured. So, it has been confirmed that the scale had been reached as to this character through the use of Alpha Coronbach coefficient as a special case of « GodelRicherdson » law, suggested by Coronbach in 1951 to calculate consistency only when probabilities of answer don't reach zero and are not binary. The coefficient Alpha indicates the average of coefficients resulted from the fragmentation of the test to different fragments (SaadAbderrahmane, 1983). Alpha coefficient is estimated to the anger dimension to 0.7480, and it is the high consistency means the coherence and the cohesion of the articles.

- **Honesty dimension of surprising :**

Chart n°06 shows honesty dimension of surprising

Article	1	2	3	4	5
Coefficient of relationship	0.702	0.745	0.596	0.447	0.67
Level of significance	0.01	0.01	0.01	0.01	0.01

From this chart, it seems clear that all the articles had a statistical significant, there had been no any changes in this dimension since the 5 articles had been kept with coefficient of relationship of 0.447 and 0.745. All they were in the level significance of 0,01.

- **The consistency dimension of surprising**

Alpha coefficient of surprising is estimated at 0.5470.

- **Honesty dimension of pride**

Chart n°07 shows honesty after pride

The article	1	2	3	4	5	6	7
Coefficientof relationship	0.649	0.718	0.671	0.150	0.630	0.615	0.637
Levelof significance	0.01	0.01	0.01	/	0.01	0.01	0.01

From the chart, all the articles seem having a statistical significance except the article four. Although it seems honest. For this reason, it had been withdrawn.

- This dimension was shaped in 6 articles. The coefficients of relations were between 0.615 and 0.718. All had a significance at the significance level of 0.01.

- **Consistency dimension of pride :**

Alpha coefficient of pride dimension value is 0.7476, it is a high consistency indicating the coherence and the cohesion of the articles.

- **Honesty dimension of arrogance :**

Chart n°08 shows honesty dimension of arrogance

Article	Coefficient of relations	Level of significance
1	0.873	0.01
2	0.888	0.01

The chart shows the statistical significance of both articles of arrogance, there had been no any changes in this dimension since the coefficients of relations of two articles were between 0.873 and 0.888, both were significants at the level of significance of 0.01.

- **Consistency dimension of arrogance :**

Alpha coefficient of surpring value is 0.7098, and it is a high consistency that indicates the coherence and the cohesion of articles.

- **Honesty dimension of avarice**

Chart n°09 shows the honesty of dimension of avarice

The article	1	2	3	4	5	6
Coefficient of relations	0.789	0.742	0.711	0.506	0.251	0.114
Level of significance	0.01	0.01	0.01	0.01	0.01	0.01

The chart shows the statistical significance of the first four articles, whereas the articles five and six are stistically significant, sot hey had been withdrawn although there appeared honesty.

- The final image of the dimension in four articles, the coefficients of relations are ranging from 0.506 and 0.789. All of them are significant at the level of significance of 0.01.

- **The consistency dimension of avarice :**

Alpha coefficient of the dimension of avarice is 0.7737. It is a high consistency that indicates the coherence and the cohesion of the articles.

- **Honesty dimension of prestige and hypocrisy :**

Chart n°10 shows the honesty dimension of prestige and hypocrisy

The article	1	2	3	4	5	6	7	8	9	10	11
Coefficient of relations	0.435	0.500	0.073	0.559	0.275	0.569	0.194	0.026	0.393	0.476	0.622
Level of significance	0.01	0.01	/	0.01	0.01	0.05	/	/	0.05	0.05	0.01

Thechart indicate the absence of the statistical significance of three articles (3,7,8) that had been withdrawn. This dimension took its shape in eight articles, the coefficients of relations range between 0.275 and 0.622. Three articles (6-9-10) were significant at the level of signification value of 0.05, and five articles (1-2-4-5-11) were significant at the level of significance value of 0.01.

- **Consistency dimension of prestige and hypocrisy :**

Alpha coefficient of the dimension of prestige and hypocrisy is 0.5527.

- **Honesty dimension of envy :**

Chart n°11 shows the honesty dimension of envy

The article	1	2	3	4	5	6	7	8
Coefficient of relations	0.582	0.489	0.155	- 0.021	0.738	0.536	0.411	0.466
Level of significance	0.01	0.01	/	/	0.05	0.01	0.01	0.01

Thechart indicates the absence of the articles three and four, they had been withdrawn. This dimension took its shape in six articles, the coefficients of relations range between 0.411 and 0.738. All the articles were significant at the level of signification value of 0.01, except article five, it was significant at the level of significance value of 0.05.

- **Consistency dimension of envy**

Alpha coefficient of the dimension of envy is 0.6851. It is a high consistency.

- **Honesty dimension of defects of language :**

Chart n°12 shows the honesty dimension of defects of language

The article	Coefficient of relations	Level of significance
1	0.479	0.01
2	0.397	0.05
3	0.314	0.01
4	0.391	0.01
5	0.558	0.01
6	0.476	0.01
7	0.200	/

The article	Coefficient of relations	Level of significance
8	0.391	0.01
9	0.544	0.01
10	0.496	0.01
11	0.446	0.01
12	0.551	0.01
13	0.524	0.01
14	0.357	0.01

The article	Coefficient of relations	Level of significance
15	0.231	/
16	0.285	0.05
17	0.237	/
18	0.412	0.01
19	0.525	0.01

20	0.283	0.05
21	0.478	0.01
22	0.437	0.01

Thechart indicates statistical significance of all the articles except the articles (7-15-17), they had been withdrawn. This dimension took its shape in nineteen articles, the coefficients of relations range from 0.558 and 0.283. Significant at the level of significance value of 0.01, except three articles (2-16-20), it was significant at the level of significance value of 0.05.

- **Consistency of dimension of defects of language**

Alpha coefficient estimated the defects of languageat 0.7705, and it is a high consistency that indicates the cohesion and the coherence of the articles.

- **Honesty dimension of defects of cupidity and sexual pleasure**

Chart n°13 shows the honesty dimension of defects of cupidity and sexual pleasure

The article	1	2	3	4	5	6	7	8	9	10
Coefficient of relations	0.153	0.762	0.708	0.784	0.636	0.602	0.575	0.574	0.363	0.208
Level of significance	/	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.05	/

Thechart indicates statistical significance of eight articles except two articles (1-10), they had not been statistically significant. So, they had been withdrawn. This dimension took its shape in eight articles, the coefficients of relations range from 0.784 and 0.363. all articles were significant at the level of significance value of 0.01.

- **Consistency of dimension of defects of cupidity and sexual pleasure**
- Alpha coefficient estimated the defects of of cupidity and sexual pleasureat 0.7705, and it is a high consistency that indicates the cohesion and the coherence of the articles.

9-2- The scale of virtues :

- **Honesty dimension of repentance :**

Chart n°14 shows the honesty dimension of repentance

The article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.98	0.360	0.387	0.520	0.273	0.526	0.683	0.523	0.560	0.419	0.464	0.466
Level of significance	/	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.05	/	0.01	0.01

Thechart indicates statistical significance of ten articles. The absence of the statistical significance of two articles (1-5). So, they had been withdrawn. Ten articles had been kept, the coefficients of relations range from 0.683 and 0.360. All the articles were significant at the level of significance value

of 0.01. Except article six, it was significant at the level of significance of 0.05.

- **Consistency dimension of repentance :**

Alpha coefficient of dimension of repentence estimated at 0.7250, and it is a high consistency that indicates the cohesion and the coherence of the articles.

- **Honesty dimension of patience :**

Chart n°15 shows the honesty dimension of patience

The article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.175	0.482	0.518	0.324	0.516	0.560	0.254	0.617	0.443	0.314	0.230	0.421
Level of significance	/	0.01	0.01	0.01	0.01	0.01	0.01	0.05	0.01	0.01	/	0.05

Thechart indicates the statistical significance of two articles : (1-11). So, they had been withdrawn. Ten articles had been kept, the coefficients of relations range from 0.650 and 0.314. All the articles were significant at the level of significance value of 0.01. Except two articles (8-12), they were significant at the level of significance of 0.05.

- **Consistency dimension of patience :**

Alpha coefficient of dimension of repentence estimated at 0.6337, and it is a high consistency that indicates the cohesion and the coherence of the articles.

- **Consistency dimension of gratitude :**

Chart n°16 shows the honesty dimension of gratitude

The Article	1	2	3	4	5	6	7	8	9	10
Coefficient of relations	0.267	0.544	0.142	0.112	0.588	0.493	0.137	0.481	0.514	0.496
Level of significance	0.05	0.01	/	/	0.01	0.01	/	0.01	0.01	0.01

Thechart indicates the statistical significance of seven articles. The absence of the statistical significance of three articles : (3-4-7). So, they had been withdrawn. Seven articles had been kept, the coefficients of relations range from 0.588 and 0.267. All the articles were significant at the level of significance value of 0.01. Except the first article, it was significant at the level of significance of 0.05.

- **Consistency dimension of gratitude :**

Alpha coefficient of dimension of gratitude is estimated at 0.5641.

- **Honesty dimension of mercy :**

Chart n°17 shows the honesty dimension of mercy

The article	1	2	3	4	5	6	7
Coefficient of relations	0.155	0.382	0.708	0.681	0.727	0.633	0.795
Level of significance	/	0.01	0.01	0.01	0.01	0.01	0.01

Thechart indicates the statistical significance of all the articles. Except the first article. So, it had been withdrawn. Six articles had been kept, the

coefficients of relations range from 0.795 and 0.382. The statistical significance value of the articles were all at the level of significance of 0.01.

- **Consistency dimension of mercy :**

Alpha coefficient of dimension of gratitude is estimated at 0.7658. It is a high consistency that indicates the cohesion and the coherence of the articles.

- **Honesty dimension of fear of Allah :**

Chart n°18 shows the honesty dimension of fear of Allah

The article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.206	0.128	0.586	0.718	0.706	0.121	0.651	0.577	0.186	0.193	0.032	0.607
Level of significance	/	/	0.01	0.01	0.01	/	0.01	0.01	/	/	/	0.01

Thechart indicates the statistical significance of the articles (3-4-5-6-7-8-12). The absence of the statistical significance of the articles (1-2-6-9-10-11) . So, they had been withdrawn. The coefficients of relations of the statistical significance range from 0.718 and 0.577. All the articles were significant at the level of significance of 0.01.

- **Consistency dimension of fear of Allah :**

Alpha coefficient of dimension of fear of Allah is estimated at 0.6472.

- **Honesty dimension of loving Allah :**

Chart n°19 shows the honesty dimension of loving Allah

The Article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.435	0.536	0.270	0.419	0.007	0.436	0.158	0.416	0.276	0.533	0.536	0.236
Level of significance	0.01	0.01	/	0.01	/	0.01	/	0.01	/	0.01	0.01	/

The article	13	14	15	16
Coefficient of relations	0.391	0.535	0.510	0.482
Level of significance	0.01	0.01	0.01	0.01

Thechart indicates the statistical significance of the articles (3-5-7-9-12). So, they had been withdrawn. The rest of the articles (1-2-4-6-8-10-11-13-14-15-16) were significant at the level of significance of 0.01. Their coefficients of relations ranged from 0.536 and 0.391.

- **Consistency dimension of love of Allah :**

Alpha coefficient of dimension of love of Allah is estimated at 0.5033.

- **Honesty dimension of leaning and satisfaction:**

Chart n°20 shows the honesty dimension of leaning and satisfaction

The article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.441	0.188	0.394	0.288	0.007	0.157	0.213	0.710	0.707	0.469	0.274	0.396
Level of significance	0.05	/	0.01	0.05	/	/	/	0.01	0.01	0.01	/	0.01

The article	13	14
Coefficient of relations	0.067	0.388
Level of significance	/	0.01

Thechart indicates the statistical significance of the articles (1-3-4-8-9-12-14). The absence of the statistical significance of the articles (2-5-6-7-11-13).The coefficients of relations of the articles having a statistical significance ranged from 0.710 and 0.288. All the articles were significant at the level of significance of 0.01. Except the articles one and four, they were significant at the level of significance of 0.05. So, those without any statistical significance had been withdrawn.

- **Consistency dimension of leaning and satisfaction :**

Alpha coefficient of dimension of leaning is estimated at 0.5786.

- **Honesty dimension of intent and loyalty:**

Chart n°21 shows the honesty dimension of intent and loyalty

The article	1	2	3	4	5	6	7	8	9	10	11	12
Coefficient of relations	0.409	0.384	0.559	0.453	0.237	0.468	0.413	0.230	0.428	0.357	0.458	0.104
Level of significance	0.01	0.01	0.01	0.01	/	0.01	0.01	/	0.01	0.01	0.01	/

Thechart indicates the statistical significance of the articles (1-2-3-4-6-7-9-10-11). The absence of the statistical significance of three articles (5-8-12). So, those without any statistical significance had been withdrawn. Nine articles had been kept. Their coefficients of relations ranged from 0.559 and 0.357. All the articles were significant at the level of significance of 0.01

- **Consistency dimension of intention and loyalty:**

Alpha coefficient of dimension of intention and loyalty is estimated at 0.5570.

- **Honesty dimension of honesty:**

Chart n°22 shows the honesty dimension of honesty

The article	1	2	3	4	5
Coefficient of relations	0.566	0.473	0.537	0.434	0.437
Level of significance	0.01	0.01	0.01	0.05	0.05

Thechart indicates the statistical significance of all the articles. So, they all the articles had been kept. The coefficients of relations of the articles having a statistical significance ranged from 0.566 and 0.434. The statistical significance of all the articles arerespectivelly. The articles : the first, the second and the third were significant at the level of significance of 0.01. Whereas the articles four and five, they were significant at the level of significance of 0.05.

- **Consistency dimension of honesty :**

Alpha coefficient of dimension of honesty virtue is estimated at 0.6032.

- **Honesty dimension of control and holding responsible:**

Chart n°23 shows the honesty dimension of intent and loyalty

The article	1	2	3	4	5	6	7	8
Coefficient of relations	0.784	0.562	0.779	0.839	0.545	0.729	0.814	0.673
Level of significance	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01

Thechart indicates the statistical significance of all the articles. So, they all the articles had been kept. The coefficients of relations of the articles having a statistical significance ranged from 0.839 and 0.545. All the articles were statistically significant at the level of 0.01.

- **Consistency dimension of control and holding reponsible :**

Alpha coefficient of dimension of control and holding responsible virtue is estimated at 0.8647. It is a very high consistency that indicates the cohesion and the coherence of the articles.

- **Honesty dimension of reflection:**

Chart n°24 shows the honesty dimension of reflection

The article	1	2	3	4	5	6	7	8	9
Coefficient of relations	0.776	0.712	0.821	0.438	0.511	0.646	0.657	0.621	0.620
Level of significance	0.01	0.01	0.01	0.05	0.01	0.01	0.01	0.01	0.01

Thechart indicates the statistical significance of all the articles. The coefficients of relations of the articles having a statistical significance ranged from 0.821 and 0.438. The articles are all significant at the level of significance of 0.05. Except the article four, i twas significant at the level of significance of 0.05.

- **Consistency dimension of reflection :**

Alpha coefficient of dimension of reflection is estimated at 0.8254. It is a very high consistency that indicates the cohesion and the coherence of the articles.

10- The final image of the two scales :

The scale of vices includes 9 main dimensions in its final modified image, they are as follow :

1. The dimension of Anger,represented by articles number 4-10-12-20-28-29-48-51

2. The dimension of surprise, represented by articles' number 2-17-21-35-60

3. The dimension of pride, represented by articles' number 7-30-42-46-58-64

4. The dimension of arrogance represented by articles' number 3-15

5. The dimension of avarice, represented by articles' number 8-11-55-61

6. The dimension of prestige and hypocrisy, represented by articles' number 1-9-13-23-25-32-37-44

7. The dimension of envy, represented by articles' number 19-26-45-52-54-57

8. The dimension of defects of language, represented by articles' number 5-6-14-18-24-31-33-27-38-40-41-43-47-36-53-56-59-65-66

9. The dimension of cupidity and sexual pleasure, represented by articles' number 16-22-34-39-49-50-62-63.

The scale of virtues includes 11 main dimensions in its final modified image, they are as follow :

1. The dimension of repentence, represented by articles' number 3-10-14-15-33-36-39-53-56-80

2. The dimensionof patience, represented by articles' number 2-8-17-19-42-48-63-72-79-83

3. The dimension of gratitude, represented by articles' number11-21-41-43-61-70-74

4. The dimension of mercy, represented by articles' number 7-13-16-30-77-94

5. The dimension of fear from Allah, represented by articles' number9-12-20-25-45-93

6. The dimension of the love of Allah, represented by articles' number 5-22-23-26-27-40-47-49-54-73-78

7. The dimension of leaning and satisfaction, represented by articles' number 38-46-51-57-58-59-82-89

8. The dimension of intent and loyalty, represented by articles' number 32-37-44-52-66-67-71-75-84

9. The dimension of honesty, represented by articles' number 28-29-34-55-65

10. The dimension of control and holding responsible, represented by articles' number 6-31-60-62-69-81-85-86

11. The dimension of reflection, represented by articles' number 1-18-24-35-64-87-88-91-92

11- Calibration :

The term « calibration » derived from the word « norm», it indicates the normal or medium performance and represents the values of the consulted person after a particular test. The researcher derives norms from the performance of individuals who constitute the group of codification and their performance are a source of norms. Hence, norms are the result of data tool applied on the samples of codification. If the samples represent the society on which we want to apply the test, and as long as the society we want to study represented a honest representation, the norms have more credibility in the interpretation of the performance of invividuals of the society. Otherwise, norms will be without value in judging individuals (Salah Eddine Mahmoud Allam, 2006). As a result, the sample of the present research has been shared in two parts :

Part one : absence of vice.

Part two : the existence of vice. This part is shared in two kinds : in this kind, vice exists constantly. Another kind has a non constant vice.

We did the same concerning the virtues. Norms were determined according to the sample of individuals classified following the two parts and in line with a curve « arc».

8. the categories of cases resulting from the scale of vices and virtues :

Thefollowing steps extracted of good ethics and bad ethics as well as the oblivious people are :

> 8.1 Crude points of the consulted person are transfered into T points through the application of equation. $T=50+\dfrac{10(x-M)}{SD}$

So : x is the variable to be transfered to point T

And, M is the average

And SD is standard deviation

A presentation of the arithmatic averages and the standard deviations concerning vices and virtues are hereinafter.

Chart n°27 shows the arithmatic average and standard deviation of vices

The vice	Anger	Surprise	Pride	Arrogance	Avarice	Prestige and hypocrasy	envy	Defects of language	Cupidity and sexual pleasure
The arithmatic average	19.04	14.56	12.02	6.24	7.85	22.17	9.87	40.19	18.34
Standard deviation	4.6	3.04	3.92	2.10	3.19	4.12	2.79	10.7	4.79

Chart n°28 shows the arithmatic average and standard deviation of virtues

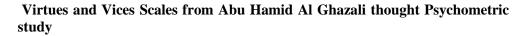| Virtues	The arithmatic average	Standard deviation
Repentence	50,06	4,66
Patience	42,06	4,55
Gratitude	36,91	4,01
Mercy	31,16	2,85
Leaning	55,11	4,65
Loyalty	40,13	4,18
honesty	16,75	2,08
Control and holding responsible	29,11	5,69
reflection	36,36	5,42
Fear	26,25	2,12
Love of Allah	68,61	6,23

2.8- Calculating the rate of vices of the consulted person through additioning all vices and divide them by nine (9), it means on the number of vices.

> We get the following equation :

$$R=\frac{\text{anger + surprise + pride + arrogance + avarice +Prestige and hypocrasy + envy +defects of language + Cupidity and sexual pleasure}}{9}$$

3.8- Calculating the arithmatic average and standard deviation of the rate of vices. So, the result was 50 degree of deviated standard 5.20.

4.8- Calculating the rate of virtues of the consulted person through additioning all virtues and divide them by eleven (11), it means on the number of virtues. We get the following equation :

$$R=\frac{\text{repentence + patience + pride + gratitude + fear + love of Allah + mercy + leaning+ loyalty + honesty + control + reflection}}{11}$$

5.8- Calculating the rate of the arithmatic average and standard deviation of the rate of 60 degree concerning the virtues, with a standard deviation of 6.26.

The researcher believes that we cannot determine wether it's a good or bad ethic case through the use of the averages, given that some people have virtues and have at the same time some few vices. In parallel,some people have a high rate of vices and at the same time some virtues. For the credibility of the judgement, the researcher extracted «feature » from the case by additioning two averages and dividing it by two.

Consequently, each case exceeding 55 T degree had been classified either as a bad ethic case or a good ethic case. In order to separate between both cases, there is a need to come back to curve of each case. Then, if there are high degrees from the right side of the area between (reflection…repentence) which represent virtues, and at the same time the degrees were low or not less high in the area between (cupidity…anger) which represent vices, i.e it is a good ethic case and vice versa. Here we have a model of both cases :

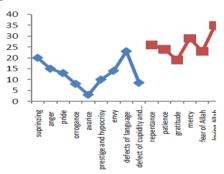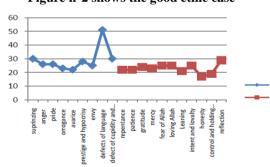**Figure n°1 shows the bad ethic case**   **Figure n°2 shows the good ethic case**

Each case lower than 55 T degree had been classified as an oblivious case, and curves of cases clearly show the kinds of obliviousness. If the curve was high from the right side in the determined area of virtues and low from the left side in the determined area of vices, So, this oblivious case is close to the good ethic.

If the curve is high from the left side and low from the right side, it means that this oblivious case is close to the bad ethic. However, in case the curve

was equal from both sides, the oblivious case is neither close to good ethic nor close to bad ethic. Here are some models of these cases :

Figure n°3 shows the oblivious case close to good ethic

Figure n°4 showsthe oblivious case close to bad ethic

12- The presentation of two scales :

• The scale of vices :

N° of article	The sentence	Always	Often	Sometimes	Rarely	Never
1	I like fame					
2	I think I have the right opinions					
3	I have a lot of wishes but I don't make efforts to fulfill them					
4	I get angry in all situations					
5	I listen to music and poems					
6	I feel impatient to keep a secret					
7	I like when people move from their place respecting me					
8	I take my precautions by saving money because I expect poverty and I feel afraid about it					
9	I feel happy if people complimented me					
10	I faint when I am extremely angery					
11	I like to save money in a safe place instead of I enjoy spending it					

12	I seeth when I am extremely angry					
13	I suffer if people blame me					
14	I solve my problems with ligitation					
15	I flee to choose will (I will work, I will strive, I will…)					
16	I use a lot of salt in my food					
17	I think I can, I know and I am aware, I deserve to be followed and asked					
18	I talk about people when I heard news about them					
19	I am afraid when my followers are equal to me like my wife, my servant, or…					
20	I don't get angry in the situations people are getting so					
21	I like talking about myself (I repeat the word I)					
22	I eat although I feel full					
23	I like when people see my job or my money, my good ethic or my beauty, my power or worship					
24	I am facing the people's errors by criticizing them and attribute deficiency and ignorance to them					
25	I am satisfied from Allah satisfaction if people are disappointed for some reasons					
26	I wish the demise of blessing of a person since I am deprived from this blessing					
27	I am used to debate among people to show off					
28	I am a disturbed person					
29	I destroy things next to me when I get extremely angry					

30	I cannot ask a person pardon or be modest with a person who get me angry one day					
31	Insincerity and debate are my habits					
32	I am pretending good virtues with people to show great status					
33	I am pretending a nice talk and I use introductions					
34	I eat much sugar					
35	I don't have any doubt about having wrong views					
36	I find pleasure in speaking about people in their absence and humiliating them					
37	It hurts me when people disparage me if I am true					
38	I am kidding and I like kidding					
39	I eat too much					
40	I talk about others concerning matters not existing					
41	I lie in order to solve my problems					
42	I am glad if someone carry my luggage to my home					

43	I promiss and I do not keep it					
44	I like to possess peoples' hearts and put them at my service					
45	I get upset if I see a person enjoying a blessing like money or beauty that I do not have					
46	I do not accept any advice from my enemy even if it is right					
47	I talk about others about their characters					
48	I do not control my speaking when I get angry					
49	My food contains a lot of fat					
50	I cannot turn a blind eye					
51	I use insult or obscene words or even beating when I get angry					
52	It hurts me to see lower person than me is blessed with a position, beauty or fame					
53	I feel relaxed if I reveal a secret					
54	It hurts me see someone feeling proud because of a blessing he had					
55	I like to save money for my future and my chidren's future instead of spending it					
56	I like gossiping about other people					
57	I am glad if anything happens to my enemy					
58	I like to lead the way and people behind me					
59	I like to harm two people who hate each other					
60	It is unpleasant for me to consult someone who know more than I do					
61	It is unpleasant for me to give some money to someone in need.					
62	I eat between meals					
63	I cannot resist having an appetite for food so I eat from others' food.					
64	I feel afraid if people think that someone is better than me					
65	I laugh a lot					
66	I make fun of some people					

• **The scale of virtues :**

N° of article	The sentence	Always	Often	Sometimes	rarely	Never
1	I like silence and loneliness					
2	I visit who breaks contact with me					
3	I feel relaxed when I correct my mistakes					
4	I do not talk about my problems					
5	I wish to die a martyr					
6	I control my works and I assess it					
7	I do my prayers					
8	I help those who beny me					
9	I fear from the punishment of Allah					
10	I regret when I realize that I made mistakes and I did faults					
11	I thank Allah in case of any trouble					
12	I cry from fearing Allah					
13	I feel pleased when worshiping Allah					

14	I repent quickly if I did faults					
15	I replace my bad deeds and works with a good ones					
16	I feel relaxed when I imagine heaven and its pleasures					
17	I am patient with the one who hurted me and opressed me even if I can reply to him					
18	I examine my says and deeds to look for mistakes I made that I did not feel when I made					
19	I do not eat till I get full					
20	The attributes of Allah all almighty make me feel reverence to Allah					
21	I do not forget to thank Allah on all the blessings he offers to us (air blessing, eyes' blessings, hands' blessings…)					
22	I wish to die after long time to meet Allah with Good deeds					
23	I try to do good things to please Allah even if it is physically hard to do					
24	I think of heaven and all what includes					
25	I feel afraid when I listen to verses and news that talk about the punishment of Allah					
26	I do not hate death because it is the only way to meet Allah my Almighty					
27	I am afraid of my love to Allah may move to another person					
28	I am reliable person					
29	My deeds and reactions go against my deep inside					
30	I think of heaven and all that includes and I think about hell and all that includes					
31	I remember myself about righteousness in every prayer and work before starting to do it					
32	I correct my intentions before starting any work					
33	I replace my bad deeds and says with good deeds and says					
34	I keep promise					
35	I think of the seven skies with its planets, about seat, the throne and angels					
36	I do not regret if I replace bad deeds and says with good deeds and says					
37	I do not regret if I replace bad deeds and says with good deeds and says					
38	I believe that Allah takes care of muslim servants although I am overwhelmed with fears when difficulties arise					
39	I feel happy when I repent to Allah					
40	I love Allah the Almighty but pleasures controlled me. So, I give up worshipping					
41	I am happy when someone offers me a gift, it is not because it is nice gift or it is a souvenir from a dear but it is a gift from Allah					

42	I make sure to do my job very well					
43	I thank Allah the Almighty for the all blessings by saying : Praise be to Allah					
44	I leave job if I realize that my intentions are not loyal to Allah					
45	My fears from Allah leads me to be refrain from prohibitions					
46	I feel satisfied with the scourge I can get because it is my fate					
47	I like loneliness and solitude					
48	I do irrelevant fasting					
49	I submit to Allah during my prayer regardless of what is happening around me.					
50	I feel the blessings of Allah when I see a lower person					
51	I stand up for the expression : Their is no God but Allah when speaking with people about monotheism, at the earliest opportunity					
52	It is easy to have a lot of intentions for the same work					
53	I feel relaxed when I do good after doing bad					
54	I feel afraid if I am reluctant from Allah or distant					
55	I seem to other that I am in God's hands the Almighty when I pray whereas in my deep inside I am somewhere else (in the market, at work or…)					
56	I feel regretting my errors and my sins					
57	There is no God but AllAH , and Muhammad is His Prophet pronounced by my tongue and I my heart believes it					
58	I do not rescourse to anyone, and I do not ask help from anyone and I delegate my entire order to God					
59	I believe that Allah is the strongest and the Great. However, I feel afraid when I am in hard times					
60	I blame myself on some mistakes I made and which deserve punishment					
61	I thank Allah on all the blessings I have and others do not have, so I use it to satisfy Allah					
62	I come back to the past to examin my internal and physical deeds					
63	I control myself from the first schock					
64	I work hard to think about what can please Allah and what can unpleased Allah					
65	I make sure to keep promise whatever the difficult circumstances					
66	I am afraid to not be loyal in my prayer and deeds					
67	I check my real deep inside intentions before starting any work					
68	I feel relaxed waiting for the promise of Allah to offer the muslim servants to heaven					
69	I educate myself if I become lazy, and I push myself to do specific works to adapt myself					

70	I thank Allah for these specific blessings I have. So I repeat : Praise be to Allah					
71	When I do a specific work, someone remember me to have intention that I cannot have at all					
72	I am fasting Ramdhan					
73	I love Allah even if He deprives us from blessings, because Allah is Great and Allah is the unique Lord, He deserves love					
74	I pray to thank Allah when I feel the blessing of Allah					
75	I am afraid to have a scourge in my prayer with bad consequences more than a reward					
76	I do not tell my problems to people					
77	I feel relaxed when I listen to the verses and the news about heaven					
78	I have no complaints about any scourge that can happen to me because it is the destiny of Allah					
79	I pardon those who humiliate me					
80	Regret leads me to leave mistakes and sins I made					
81	I make specific time to myself					
82	I believe that Allah is the strongest and Great in everything. However, I feel afraid and anxious in every time					
83	I am patient to leave sins					
84	I correct my intentions if I realize that they are not loyal to Allah so, I work with loyalty					
85	I do not leave myself unchecked but I remember myself, I also instruct her, hold her responsible, and blame her					
86	I blame myself when I made a mistake					
87	I see the divine kingdom of the heavens and earth					
88	I feel a pleasure to think in the divine kingdom of the heavens and earth					
89	I believe that Allah handles matters without asking him this is the reason I leave prayer					
90	I examine my says and deeds to find the mistakes I made without attention					
91	I examine everything Allah offered me to extrapolate obediencesi.e to know how I can use it in my obedience					
92	I think about the creation of Allah of Man, earth, air, plants and animals and evry thing between heavens and earth					
93	I expect the torment of Allah to me in the world and the hereafter					
94	I expect the good reward from Allah in the world and the hereafter					

13-Conclusion :

According to Al Ghazali opinion about the mental health is that it has clear landmark and it is measureable, the statistical study had proved it. Most of the dimensions were characterized by a high consistency that indicates the cohesion and the coherence of the articles.

Following the concept of health included in the articles, we noticed that Al Ghazali's thought has strongly emerged in the modern times. Nowadays, the West is aware of the importance of the spiritual values like, (Justice, good, beauty, love and order). Now, the modern studies refer to the virtue and it's link with health.

Although, the concept of virtue remains ambiguous due to the relativity of this concept in the West. Indeed, these countries do not seem to provide the correct balance of good, and as a results, they had been lost into endless details. Meanwhile, we mentioned that values for Al Ghazali are absolute, they are not relative, they are on the same axis and this brought about a clear and a coherent perception on the mental health characteristics.

As for the concept of illness, Al Ghazali presented new concepts (bad ethics- obliviousness) that the West did not tackle. The concepts require attention, drawing attention, and urged to do more researches particularly when the statistical study confirmed honesty and consistency of dimensions and articles to which it is related.

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