

1 Abu Hamid Al Ghazali

The Alchemy of Happiness was an attempt to show ways in which the lives of a Sufi could be based on what is demanded by Islamic law. This book allowed Al Ghazzali to considerably reduce the tensions between the scholars and mystics. The influence of Al-Ghazzali upon both the Christian and Islamic thinkers of the Middle Ages and beyond is being more and more widely documented.

General Description: Patience is considered to be half of faith and is necessary at all times in all situations according to al-Ghazzali. He explains how one can gain patience. In regard to the virtue of gratitude, he explores its opposite of ingratitude, the true nature of blessings, how knowledge is good and ignorance is evil and blessings and their various degrees.

"This is the first complete English translation of the Book of Love, Longing, Intimacy and Contentment, the thirty-sixth chapter of Abu Hamid al-Ghazali's monomental Revival of the Religious Sciences ... The Book of Love ... is of fundamental importance in the history of Islamic thought and in the development of Sufism."--Back cover.

It has been customary to see the Muslim theologian Abu Hamid al-Ghazali (d. 1111) as a vehement critic of philosophy, who rejected it in favour of Islamic mysticism (Sufism), a view which has come under increased scrutiny in recent years. This book argues that al-Ghazali was, instead, one of the greatest popularisers of philosophy in medieval Islam. The author supplies new evidence showing that al-Ghazali was indebted to philosophy in his theory of mystical cognition and his eschatology, and that, moreover, in these two areas he accepted even those philosophical teachings which he ostensibly criticized. Through careful translation into English and detailed discussion of more than 80 key passages (with many more surveyed throughout the book), the author shows how al-Ghazali's understanding of "mystical cognition" is patterned after the philosophy of Avicenna (d. 1037). Arguing that despite overt criticism, al-Ghazali never rejected Avicennian philosophy and that his mysticism itself is grounded in Avicenna's teachings, the book offers a clear and systematic presentation of al-Ghazali's "philosophical mysticism." Challenging popular assumptions about one of the greatest Muslim theologians of all time, this is an important reference for scholars and laymen interested in Islamic theology and in the relations between philosophy and mysticism.

In book twenty of the forty books which compose the Revival of the Religious Sciences (Ihya' 'ulum al-din), Abu hamid al-Ghazali gives a full account of the customs and character of the Messenger of God, Muhammad. It is not a biography of Muhammad (peace and blessing of God be upon him) but a roadmap for those who want to strengthen their faith, increase their knowledge, and deepen their understanding of the second part of the testimony of faith, namely the first

AL-GHAZALI's adapted summary of Ihya Ulum al-Din -.THE FORTY PRINCIPLES OF THE RELIGION is a comprehensive distillation of Imam al-Ghazali's magnum opus, Ihya Ulum ad-Din (The Revival of the Religious Sciences), in which he explores the spiritual depth of virtually every aspect of Islam. This condensed work presents Imam al-Ghazali's profound insights regarding man's lifelong struggle to draw closer to Allah in a simple framework, providing the reader with a step-by-step tried and proven method for spiritual development. The result is an essential guide to improving one's relationship with both the Creator and the creation and a perfect introduction to Imam al-Ghazali's other great works. English translation by Nasir Abdussalam. Editing and footnotes by Mariam Madge Conlan. A careful and idiomatic English translation of one of Imam al-Ghazali's most powerful books, which shows the comprehensive depth of the Qurans teachings. Shaykh Abdal Hakim Murad (T.J. Winter) Cambridge Muslim College About the author The Proof of Islam Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali (d. 1111) jurist, legal theorist, logician, theologian, and mystic was a master of both the outer and inner sciences of the Shariah who is regarded by many as the greatest Muslim thinker to have lived after the Pious Predecessors. Credited with dealing the deathblow to Aristotelian philosophy in the Muslim world and bringing authentic Islamic spirituality into the mainstream, his life and thought were extremely influential in shaping the spiritual values and practices of medieval society and are no less relevant today.

"Abu Hamid al Ghazali, one of the most famous Muslim intellectuals in the history of Islam, set out to provide a legally sanctioned definition of Unbelief (kufr) as the basis for a criterion for determining who is to be considered a Muslim and who is not, as far as theology is concerned. The translation is preceded by an extensive commentary in which the author reconstructs the historical and theoretical context of the Faysal and discusses its relevance for contemporary thought and practice." "This is particularly relevant to the contemporary Muslim theological scene, given the on-going controversy between Revivalist groups, Rationalist and Traditionalist, as to what is the true interpretation of religion and what constitutes a grave deviation from it."--BOOK JACKET.

This is not only an Islamic classic but also one of the great spiritual autobiographies in the religious tradition. al-Ghazali (1058-1111) is generally acclaimed as the most influential thinker of medieval Islam. This volume contains a translation of Ghazali's autobiography The Deliverance from Error, in which the Imam describes his education and his intellectual crisis, which left him so paralysed by doubt that he was forced to resign the most distinguished academic appointment of his day.

This book is the first of its kind to focus entirely on the Qur'anic interpretation of Abu Hamid al-Ghazali (1058-1111), a towering figure of Sunni Islam. Martin Whittingham explores both al-Ghazali's hermeneutical methods and his interpretations of particular Quranic texts, and covers al-Ghazali's mystical, legal and theological concerns. Divided into

two parts: part one examines al-Ghazali's legal and Sufi theoretical discussions part two asks how these theories relate to his practice, analysing the only three of al-Ghazali's works which are centrally concerned with interpreting particular Qur'anic passages: *Jawahir al-Qur'an* (The Jewels of the Qur'an); *Al-Qist as al-mustaqim* (The Correct Balance); and *Mishkat al-anwar* (The Niche for Lights). Providing a new point of access to the works of al-Ghazali, this book will be welcomed by scholars and students of Islamic studies, religious studies, hermeneutics, and anyone interested in how Muslims understand the Qur'an.

The 37th chapter of the *Revival of Religious Sciences*, this treatise focuses on the subject of intention—which is of crucial importance in Islam—posing questions such as How can someone ignorant of the meaning of intention verify his own intention? How can someone ignorant of the meaning of sincerity verify his own sincerity? and How can someone sincerely claim truthfulness if he has not verified its meaning? Renowned theologian-mystic Abu Hamid al-Ghazali addresses these questions by expounding the reality and levels of intention, sincerity, and truthfulness and the acts which affirm or mar them. Each of al-Ghazali's responses is based on the Qur'an, the example of the Prophet, and the sayings of numerous scholars and Sufis. As relevant today as it was in the 11th century, this discourse will be of interest to anyone concerned with ethics and moral philosophy.

One of the most remarkable documents to have come down from classical Islamic civilization, this autobiography of the most influential thinker of medieval Islam (1058-1111) describes his education and his intellectual crisis, which left him so paralyzed by doubt that he was forced to resign the most distinguished academic appointment. His faith returned after years of wandering and seeking, during which he achieved direct knowledge of God in the form of the illuminative experience of the Sufis. Among his most outstanding contributions to Muslim intellectual life were masterly defenses of Islamic orthodoxy, mysticism, and law, against the attacks of those who advocated purely legalistic, or entirely esoteric, readings of the religion. He hence articulated the Islam of the middle way, in balance between the extremes of the letter and the spirit. As such, his works have become a manifesto for modern Muslims struggling against extremist and hence heterodox readings of the faith.

Islam considers marriage as the most intimate communion between man and woman. The mystery of sex finds its fulfilment when intimate spiritual harmony is combined with the physical link. Marriage and family laws are, therefore, an important part of Islamic law for the fulfilment of its ultimate objective of building a harmonious and peaceful human society. In his inimitable style, Imam al-Ghazali, may Allah be pleased with him, discusses this subject in this small book, and shows how Islam, despite differences in rules and marriage, sets out inviolable principles so that marriage is not distorted by godless understandings now threatening to dehumanise many a society of both the East and West. The

Islamic code of marriage and family is second to none in importance in helping to lead a life of goodness and purity. Moosa (Duke Univ.) offers a comprehensive study that brilliantly clarifies the multifaceted and conflicted legacy of the great Muslim medieval religious philosopher al-Ghazali. Competing religious, cultural, and political agendas have distorted his real contributions to Islamic culture. Spurned by both fundamentalists and rationalists in the contemporary Muslim world, Ghazali is prized by traditionalists for his mystical piety and ethical insight. Centering his inquiry on the image of the dihliz, the threshold which occupies the border between the subjective and the objective, Moosa explores problems of knowledge through a focus on the self as it manifests in poetics, self-creation, the pursuit of virtue, ethical self-mastery, and ultimately the sociopolitical realm, where ethics meets law and jurisprudence. Ghazali's own crisis of faith led him to reinvigorate his own religious tradition by situating traditional problems in metaphysics, theology, ethics, law, and mysticism in the context of the soul's overcoming its exile from God. Thus, ethics ceases to be only abstract theory and becomes the art of transformation. Especially impressive is Moosa's linking of historical inquiry with the existential interests of contemporary Muslim subjectivity. Summing Up: Highly recommended. Upper-level undergraduates through researchers/faculty. Upper-division Undergraduates; Graduate Students; Researchers/Faculty. Reviewed by J. Bussanich

The Book of Knowledge (Kitab al-ʿilm) is the foundation of the forty books of the Revival of the Religious Sciences (Iʿyaʿ ʿulum al-din), Imam al-Ghazali's magnum opus. In the Book of Knowledge, he defines knowledge, its relation to faith, theology, and jurisprudence. The book deals with the virtue of knowledge from both rational and traditional points of view. It elucidates the types of knowledge and the nature of people's obligation to seek knowledge. Imam al-Ghazali defines jurisprudence and theology as branches of Islamic knowledge, then outlines those fields that people incorrectly consider to be Islamic disciplines, and distinguishes the praiseworthy from the blameworthy. He describes in detail the perils of disputation and the reasons people engage in debate and dialectics. He also considers the conduct incumbent on the teacher and student, and warns of the perils that can befall those pursuing knowledge. Finally, Imam al-Ghazali discusses the virtues and categories of the intellect and the prophetic traditions related to it. Each chapter includes a discussion of the Qurʾanic verses, ḥadith, and traditions from the Companions and the pious predecessors related to the subject at hand. Imam al-Ghazali then engages his readers in a heartfelt discourse; he offers proofs, metaphors, and examples to encourage seekers along the path to knowledge of the hereafter. Abu Ḥamid al-Ghazali (d. 1111) was a leading scholar, jurist, and theologian of the golden age of Islam, and he remains its truest advocate in modern times. As a teacher of both inward and outward faith, he recorded these practical teachings in his forty-book compendium of Islamic knowledge."

The spiritual life in Islam begins with riyadat al-naafs, the inner warfare against the ego. Distracted and polluted by worldliness, the lower self has a tendency to drag the human creature down into arrogance and vice. Only by a powerful effort of will can the sincere worshipper achieve the purity of soul which enables him to attain God's proximity. This translation of two chapters from The Revival of the Religious Sciences (Ihya' 'Ulum al-Din) details the sophisticated spiritual techniques adopted by classical Islam. In the first step, On Disciplining the Soul, which cites copious anecdotes from the Islamic scriptures and biographies of the saints, Ghazali explains how to acquire good character traits, and goes on to describe how the sickness of the heart may be cured. In the second part, Breaking the Two Desires, he focusses on the question of gluttony and sexual desire, concluding, in the words of the Prophet, that 'the best of all matters is the middle way'. The translator has added an introduction and notes which explore Ghazali's ability to make use of Greek as well as Islamic ethics. The work will prove of special interest to those interested in Sufi mysticism, comparative ethics, and the question of sexuality in Islam.

The Book of Patience and Thankfulness is the thirty-second chapter of The Revival of the Religious Sciences which is widely regarded as the greatest work of Islamic spirituality. Written by one of the most famous theologian-mystics of all time, The Book of Patience and Thankfulness discusses two of the virtues of the religious and spiritual life that are of universal interest. --

Marvels of the Heart is a classic Sufi manual on the 'science of the heart.' For Sufis, the heart is more than a physical organ, it is the seat of the soul, which holds the key to the intimate relationship that exists between the body and spirit. Each heart, according to traditional wisdom accumulated over centuries of spiritual practice, possesses four qualities: predatory, animal, demonic, and angelic. The latter represents one's true origin and potential, and through the proper use of the intellect and by engaging in spiritual practices, one can restore equilibrium to his inner core. As the Qur'an says: By the remembrance of God do hearts find peace. Abu Hamid al-Ghazali (d. 1111) was the leading jurist, theologian, and mystic of premodern Islam, and remains its truest advocate in modern times. As a teacher of Sufi initiates he recorded these practical teachings in his four-volume compendium of spiritual knowledge, the Thya' `ulum al-din (The Revival of the Religious Sciences), from which the present work---Book 21---is taken. Imam al-Ghazali uses a series of traditional Sufi teachings and stories to illustrate the theme of the heart as a mirror. The light of the divine can only shine in the heart when the seeker recalls the Prophet's teaching that "everything has a polish, and the polish of hearts is the remembrance of God." Base character traits that accumulate when the true nature of the heart is neglected are like "a smoke that clouds the heart's mirror"; rust corrodes the hearts of all but those who polish them by the remembrance of God. Hearts thus illuminated lead one to success in this life and eternal salvation in the next. Originally translated for a

PhD thesis in 1938 as "The Religious Psychology of al-Ghazzali," for years this translation was only available to researchers and cognoscenti. Fons Vitae is proud to offer the complete text to the general public and specialists alike. The 38th chapter of the Revival of the Religious Sciences, this treatise follows on from Al-Ghazali on Intention, Sincerity & Truthfulness. Here, Ghazali focuses on the different stations of steadfastness in religion (murabaha), vigilance and self-examination being its cornerstones. As in all his writings, Ghazali bases his arguments on the Qur'an, the example of the Prophet, and the sayings of numerous scholars and Sufis. As relevant today as it was in the 11th century, this discourse will be of interest to anyone concerned with ethics and moral philosophy.

In an axial volume from his celebrated compendium, the "Ihya ulum al din," al-Ghazali shares his startling and original exploration of the meaning of trust in Divine Providence and recommends specific spiritual skills to help the seeker develop a state whereby he or she may rightly respond to events as they happen. This judicious use of stories is intended to imitate the Sufi practice of the master/disciple relationship, where the novice is helped to discern correct action.

This book offers the first sustained jurisprudential inquiry into Islamic natural law theory. It introduces readers to competing theories of Islamic natural law theory based on close readings of Islamic legal sources from as early as the 9th and 10th centuries CE. In popular debates about Islamic law, modern Muslims perpetuate an image of Islamic law as legislated by God, to whom the devout are bound to obey. Reason alone cannot obligate obedience; at most it can confirm or corroborate what is established by source texts endowed with divine authority. This book shows, however, that premodern Sunni Muslim jurists were not so resolute. Instead, they asked whether and how reason alone can be the basis for asserting the good and the bad, thereby justifying obligations and prohibitions under Shari'a. They theorized about the authority of reason amidst competing theologies of God. For premodern Sunni Muslim jurists, nature became the link between the divine will and human reason. Nature is the product of God's purposeful creation for the benefit of humanity. Since nature is created by God and thereby reflects His goodness, nature is fused with both fact and value. Consequently, as a divinely created good, nature can be investigated to reach both empirical and normative conclusions about the good and bad. They disagreed, however, whether nature's goodness is contingent upon a theology of God's justice or God's potentially contingent grace upon humanity, thus contributing to different theories of natural law. By recasting the Islamic legal tradition in terms of legal philosophy, the book sheds substantial light on an uncharted tradition of natural law theory and offers critical insights into contemporary global debates about Islamic law and reform.

The First Islamic Reviver presents a new biography of al-Ghazali's final decade and a half, presenting him not as a reclusive spiritual seeker, but as an engaged Islamic revivalist seeking to reshape his religious tradition.

Abu Hamed Mohammad ibn Mohammad Al-Ghazali (1058-1111), known as Algazel to the western medieval world, was born and died in Tus, in the Khorasan province of Persia (modern day Iran). He was a Muslim theologian, jurist, philosopher, psychologist and mystic of Persian origin and remains one of the most celebrated scholars in the history of Sufi Islamic thought. He is considered a pioneer of the methods of doubt and skepticism, and in one of his major works, *The Incoherence of the Philosophers*, he changed the course of early Islamic philosophy, shifting it away from the influence of ancient Greek and Hellenistic philosophy, and towards cause-and-effect that were determined by Allah. He received many titles such as Sharaful A'emma, Zainuddin and Hujjatul Islam, meaning "Proof of Islam." The autobiography Ghazali wrote towards the end of his life, *The Confessions of al-Ghazali: Rescuer from Error* is considered a work of great importance. Another of Ghazali's major works is *Ihya al-Ulum al-Din* or *Ihya'ul Ulumuddin* (*The Revival of Religious Sciences*). It covers almost all fields of Islamic sciences: fiqh (Islamic jurisprudence), kalam (theology) and sufism.

General Description: What is the true nature of hope and how does one attain this virtue? Al-Ghazzali describes the virtue in detail as well as the true nature of fear, the degrees of fear, kinds of fear and the way to acquire fear of God. He relates many stories of messengers and angels, companions and their forefathers. He then asks: Which is superior? Fear or hope?

In this work, here presented in a complete English edition for the first time, the problem of knowing God is confronted in an original and stimulating way. Taking up the Prophet's teaching that 'Ninety-nine Beautiful Names' are truly predicated of God, Ghazali explores the meaning and resonance of each of these divine names, and reveals the functions they perform both in the cosmos and in the soul of the spiritual adept. Although some of the book is rigorously analytical, the author never fails to attract the reader with his profound mystical and ethical insights, which, conveyed in his sincere and straightforward idiom, have made of this book one of the perennial classics of Muslim thought, popular among Muslims to this day. This volume won a British Book Design and Production Award in 1993.

The Muslim thinker al-Ghazali (d. 1111) was one of the most influential theologians and philosophers of Islam and has been considered an authority in both Western and Islamic philosophical traditions. Born in northeastern Iran, he held the most prestigious academic post in Islamic theology in Baghdad, only to renounce the position and teach at small schools in the provinces for no money. His contributions to Islamic scholarship range from responding to the challenges of Aristotelian philosophy to creating a new type of Islamic mysticism and integrating both these traditions-falsafa and Sufism-into the Sunni mainstream. This book offers a comprehensive study of al-Ghazali's life and his understanding of cosmology-how God creates things and events in the world, how human acts relate to God's power, and how the universe is structured. Frank Griffel presents a serious revision of traditional views on al-Ghazali, showing that his most important achievement was the creation of a new rationalist theology in which he transformed the Aristotelian views of thinkers such as Avicenna to accord with intellectual currents that were well-established within Muslim theological discourse. Using the most authoritative sources, including reports from al-Ghazali's students, his contemporaries, and his own letters, Griffel reconstructs every stage in a turbulent career. The al-Ghazali that emerges offers many surprises, particularly on his motives for leaving Baghdad and the nature of his "seclusion" afterwards. Griffel demonstrates that al-Ghazali intended to create a new cosmology that moved away from concerns held earlier by Muslim

theologians and Arab philosophers. This new theology aimed to provide a framework for the pursuit of the natural sciences and a basis for Islamic science and philosophy to flourish beyond the 12th century. Al-Ghazali's Philosophical Theology is the most thorough examination to date of this important thinker.

The Rising and the Hereafter by Imam Abu Hamid al-Ghazali. This book discusses fifth of the six essential tenets of Islam. Translated to Turkish by Huseyn Hilmi Isik. Translated to English by Hakikat Kitabevi.

The Revival of the Religious Sciences by Imam al-Ghazali can be described as a book that will never die. This is because it contains a vital cognitive force that time cannot obliterate. In it the Imam discusses Islamic rulings, beliefs and character, in the style of an admonisher who understands the psyche and its secrets as well as spiritual diseases. What distinguishes this book from others is its strong spiritual influence on the reader which makes him seek both soundness of heart and his Lord's pleasure through acts of worship, rather than the mere performance of acts of worship so that they are legally valid. The book is a comprehensive encyclopaedia for all of a Muslim's religious affairs, including beliefs, acts of worship, dealings and character, as well as for individual and societal welfare. Al-Ghazali's style is that of one who practices what he knows, one who is determined to rise from the dry, ordinary manner of teaching to one which encourages action. Abu Hamid al-Ghazali is a towering figure in Islam. His enormous influence can be summarized, in the words of Annemarie Schimmel, as the one who "teaches... only to help man to live a life in accordance with the sacred law, not by clinging exclusively to its letter, but by an understanding of its deeper meaning ... so that he is ready for the meeting with his Lord at any moment." His greatest work Ihya' 'Ulum al-Din (The Revival of the Religious Sciences), comprising forty books divided into four quarters of ten books each, has helped generations towards this end until today.

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