

## Al Ghazali On Disciplining The Soul And On Breaking The Two Desires

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.

Zainab al-Ghazali was falsely accused and imprisoned for conspiring to kill Jamal 'Abd al-Nasir the president of Egypt in 1965. While awaiting trial she was subjected to torture. This book presents her ordeal and the inspirational way in which she reacted: with increased determination to promote an Islamic cause and renewed belief in her principles and faith.

A representative and wide range of Imam al-Ghazali's aphorisms with accompanying commentaries, presented in a beautiful gift format."

The eleventh chapter of *The Revival of the Religious Sciences* begins the section dealing with man and society. In this volume concentrating on the manners relating to eating, Ghazali first discusses what a person must uphold when eating by himself: that the food is lawful, that both the person and the surroundings should be clean, that one must be content with what is available, and how the person should conduct himself while eating and after eating. Ghazali then proceeds to discuss eating in company and says that to all the above should be added the necessity of courtesy, conversation and the proper presentation of food. Finally, Ghazali expounds the virtues of hospitality and generosity and the conduct of the host as well as that of the guest. Other topics that are discussed are: abstention from food, fasting and general health.

Abu Hanifah Nu'man ibn Thabit was one of the greatest pioneers in the history of Islamic Law, particularly in legal reasoning. The Hanafi Legal School that he founded has become the most widely followed among the world's Muslims. Based on primary sources, this study of the life and legacy of Abu Hanifah also surveys the evolution of Hanafi legal reasoning (fiqh) in different regions of the Islamic world and assesses its historical distinctiveness. Mohammed Akram Nadwi is a research fellow at the Oxford Centre for Islamic Studies, and is the author of several works including *al-Muhaddithat: the Women Scholars in Islam* (2007).

In *The Mysteries of the Prayer and Its Important Elements*, book four of the 40 books of *The Revival of the Religious Sciences*, Abū Ḥamid al-Ghazālī explains the inner and outer meanings of the prayer, a central practice for Muslims. He explains the acts involved in the outward elements of the prayer and outlines which of these acts are obligatory and which are sunna. He then discusses the inward requisites of the prayer--the practices of the heart-- and presents practical remedies for a distracted heart. He also discusses the annual prayers and the prayers and supplications related to events such as eclipses, the prayer for rain, guidance, and need. This readable yet comprehensive work covers an array of issues from the essential outward aspects of how to pray, to the inward aspects of the state of the heart during the prayer and how to humble oneself completely. As a practical, yet profound book, it is essential reading for Muslims who seek a deeper comprehension of prayer, and for all those interested in understanding the meaning and place of prayer in Islam.

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General Description: In al-Ghazzali's view, everything begins by knowing who you are. He says that you should know that you are born with an outer form and an inner essence and it is that inner essence or the spiritual heart that you have to come to know in order to know who you are.

Originally written as a manual of spiritual instruction, this crucial work of medieval Islamic thought examines Sufi and mystical influences within the Muslim tradition to provide insight into the intellectual and religious history of the Muslim world. Written by one of the most famous theologian-mystics of all time, it is an in-depth discussion of two essential virtues of the religious and spiritual life: patience and thankfulness.

Compelling and insightful, this exploration defines these virtues and examines their place in the Islamic worldview, with particular attention paid to their attainment and the influences that divert people from these virtues. This first-ever academic translation includes an introduction to the structure and development of al-Ghazali's thought, as well as a biography, appendix, and index. In this new edition, the Islamic Texts Society has included a translation of Imam Ghazali's own Introduction to the Revival of the Religious Sciences which gives the reasons that caused him to write the work, the structure of the whole of the Revival, and places each of the chapters in the context of the others.

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?

General Description: Al-Ghazzali discusses the roots of anger that will never be uprooted but how the triumph of God's Unity conceals anger, how the treatment of anger is obligatory along with the causes of anger. In addition he describes hatred and envy, the harms of envy, its true nature, the treatment for envy and how envy must be uprooted from our hearts.

In the "Principles of the Creed" (Kitab Qawa'id al-'aqa'id), the second of the forty books of the Revival of the Religious Sciences (Ihya' 'ulum al-din), Abu Hamid al-Ghazali explains the fundamental beliefs of Islam, those that concern faith in God, His revelation, His messengers, and the hereafter. The scope of these beliefs includes the nature of God, Muhammad's status as a prophet, the virtues of the Companions, the events related to the resurrection and judgment, and the nature of faith itself. This presentation of beliefs goes beyond a list of creedal statements; al-Ghazali cites the scriptural foundations in the Qur'an and hadith, refers to transmitted reports from the Companions and others from the righteous predecessors, and supports these beliefs with rational arguments."

Responses Proper to Listening to Music and the Experience of Ecstasy is the eighteen chapter of the Revival of the Religious Sciences (Ihya' 'ulum al-din), a monumental work of classical Islam written by the renowned theologian-mystic Abu Hamid al-Ghazali (d. 1111). This chapter of the Revival deals with the controversial topic of music. In the Islamic legal tradition, there is disagreement as to whether or not performing and listening to music is lawful, even more, whether music might be used as a path to ecstasy. Basing himself on the Qur'an, hadith, the first generations of Muslims and the mystical tradition, Ghazali presents the arguments both for and against

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listening to music. Ghazali's own position is that music in itself is permissible, though under certain circumstances it can be unlawful or undesirable. Ghazali emphasises awareness of the omnipresence of God in creation and the importance of using the mind, hearing and sight to bring one closer to God. In Responses Proper to Listening to Music and the Experience of Ecstasy he gives lyrical expression to his love of poetry and music, and their legitimate place not only in human celebrations, but in divine worship and as aids on the path to gnosis and ecstasy. All such responses he sees exemplified in the life of the Prophet with his family. This volume also includes a translation of Imam Ghazali's own Introduction to the Revival of the Religious Sciences, which gives the reasons that caused him to write the work, the structure of the whole of the Revival and which places each of the chapters in the context of the others. Presents the life of Imam al-Ghazali from his humble background as a fatherless young boy to become the preeminent Muslim scholar of the eleventh century and a towering figure in the history of Islamic thought.

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.

"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 monumental 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.

The spiritual life in Islam begins with riyadat al-nafs, 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,

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and the question of sexuality in Islam.

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.

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. --

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.

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.

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 pillar of Islam. The author details the Messenger's noble nature and his miracles, while removing doubts regarding his message. He deals with

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the issue of the imitation of Muhammad (peace and blessing of God be upon him) noting that the ultimate source of knowledge is revelation from God which comes to us through the Messenger. This volume lays clear that the aim of the imam in this Series is to call for a return to the Sunna and the imitation of the Messenger in all aspects of life.

In the Mysteries of Charity and Its Important Elements (Kitab asrar al zakat wa-muhimatiha; book 5), and the Mysteries of Fasting and Its Important Elements (Kitab asrar al-iyam wa-muhimatiha; book 6), of the forty books of the Revival of the Religious Sciences (Iya ulum al-din), Abu amid al-Ghazali explains the inner and outer meanings of charity and fasting, two pillars of worship for Muslims. These are two of the five books that deal with the inner dimensions of Islamic worship; books 3, 4, and 7 address purification, prayer, and pilgrimage, respectively. In book 5 al-Ghazali begins with a discussion of the various kinds of zakat and the conditions under which they become obligatory. He explains the manners related to zakat and its inward and outward conditions. He then discusses the recipients of zakat, who qualifies for it and in what circumstances, and the manners related to receiving it. Finally, al-Ghazali explains charity and its virtues. In book 6 al-Ghazali begins with the outward obligations and sunna elements of fasting, and what is required if the fast is broken. He explains the mysteries of fasting and its inner conditions. Finally, he discusses the voluntary fasts and their order in superogatory worship. This readable yet comprehensive work covers an array of issues from the essential outward aspects of paying charity, to the inward aspects of the state of the heart during the fast and how to humble oneself completely. As a practical, yet profound book, it is an indispensable guide for Muslims who seek a deeper comprehension of these two fundamental practices for Muslims, and for all those interested in understanding the meaning and role of charity and fasting in Islam.

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

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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.

The Book of Poverty and Abstinence is the thirty-fourth chapter of The Revival of the Religions Sciences. It falls in the section dealing with the virtues. Ghazali gives definitions of what real poverty and abstinence should be and how the poor should conduct themselves. He goes on to describe poverty that has no virtue and which is based on greed and love of the world. For Ghazali, the virtues of real poverty and abstinence are closely linked with patience, contentment, lack of worldliness, asceticism, trust and surrender to God.

Al-ghazali on Disciplining the Soul and on Breaking the Two Desires Books Xxii and Xxiii of the Revival of the Religious Sciences Islamic Texts Society's al-Ghazali Series

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 Between East and West - Islamic and Western philosophies examined, by the first president of Bosnia. In comparing the offerings of secular civilization with the truths and justice of Islam, the author analyzes the West's denial of Islam and the lack of progress among Muslims. An inspiring and astonishingly integrated analysis of the human condition. The sweep of its power gives an invigorating sense of the beauty and universality of Islam. Referrals for Islam Between East and West An inspiring and astonishingly integrated analysis of the human condition. The sweep of its power gives an invigorating sense of the beauty and universality of Islam. Robin Woodsworth Carlsen For centuries Europe has benefitted from Islam, often without acknowledging it and without giving anything in return. Now with the publication of Islam Between East and West, Europe has begun to pay its debt to Islam. Rational and yet not insulting to the emotions, it exalts the spirit without denigrating the body. But what stands it apart as a landmark is its transcendental wisdom expressed in a style inherent to

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all noble ideas. Doubtless, its appeal will go beyond its time because it embraces life - and there is no theme greater than life. M . Tariq

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.

General Description: Al-Ghazzali places great emphasis on the virtue and spiritual reward of having a good disposition. He also discusses how to recognize the sicknesses of the spiritual heart, the signs of a good character, the raising and training of children, and the prerequisites of becoming a disciple.

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 *Ihya' '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.

This is the first English translation of the last chapter of Al-Ghazali's *Revival of the Religious Sciences* (*Ihya' 'Ulm al-Din*), widely regarded as the greatest work of Muslim spirituality. After expounding his Sufi philosophy of death and showing the importance of the contemplation of human mortality to the mystical way of self-purification, Ghazali takes his readers through the stages of the future life: the vision of the Angels of the

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Grave, the Resurrection, the Intercession of the Prophet, and finally, the torments of Hell, the delights of Paradise and—for the elect—the beatific vision of God's Countenance.

Covers those dimensions of Islamic rituals of worship – prayer, almsgiving, fasting, Pilgrimage, etc. which are essential to the fulfilment of inner quality. Consists of selections from al-Ghazali's Ihya, a pivotal work in the history of Islamic thought.

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