

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

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.

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 Condemnation of Pride and Self-Admiration is the first translation into a European language of chapter twenty-nine of The Revival of the Religious Sciences, a monumental work of classical Islam written by the greatest theologian-mystic of Islam: Abu Hamid al-Ghazali (d. 1111). Perhaps the most important chapter in the whole of the Revival, The Condemnation of Pride and Self-Admiration delves into the fundamental spiritual ailments and major impediments of the soul, namely pride and self-admiration. Ghazali offers readers an in-depth analysis of how and why pride and self-admiration are so harmful to a person's soul, and oulines methods of recognizing and subsequently healing these diseases of the heart. The key ingredient in this cure, Ghazali explains, is the cultivation of humility, which results from an increasing awareness of one's lowliness and essential nothingness before God. An indepth and very lucid analysis of the major vices and virtues central to all religions.

Invocations & Supplications

Al-Ghazzali on the Treatment of the Harms of the Tongue

وقصص الرجال تفرحات

Marriage and Sexuality in Islam

The Jewels of the Qurʼān

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.

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.

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. --

Patience and Thankfulness

Al-Ghazzali on Repentance

Ihya' Ulumuddin

Abu Hamid Al-Ghazali and His Revival of the Religious Sciences

Al-Ghazali on Vigilance and Self-Examination

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.

Although Abu Hamid Muhammad al-Ghazali lived a relatively short life (1058-1111), he established himself as one of the most important thinkers in the history of Islam. The Incoherence of the Philosophers, written after more than a decade of travel and ascetic contemplation, contends that while such Muslim philosophers as Avicenna boasted of unassailable arguments on matters of theology and metaphysics, they could not deliver on their claims; moreover, many of their assertions represented disguised heresy and unbelief. Despite its attempted refutation by the twelfth-century philosopher Ibn Rushd, al-Ghazali's work remains widely read and influential.

General Description: Acts by which people willfully deceive are introduced by al-Ghazzali along with the degrees of hypocrisy, a discussion of hidden hypocrisy, the type of hypocrisy which nullifies good deeds, and the treatment of a spiritual heart sick with the disease of hypocrisy.

Love, Longing, Intimacy and Contentment

Kitab ʿĀdāb Al-akl, Book XI of the Revival of the Religious Sciences, Ihyāʾ ʿulūm Al-dīn

Al-Ghazali on Responses Proper to Listening to Music and the Experience of Ecstasy: Book XVIII of the Revival of the Religious Sciences

Kitab Dhamm Al-kibr Wa'l-ujb

On Disciplining the Soul

First published in 1983. Routledge is an imprint of Taylor & Francis, an informa company.

Although prayerfulness and the remembrance of God suffuse all the formal practices of Islam, there are times when the Muslim simply 'sits alone with his Lord' to repeat formulas drawn from the Qur'an and the sayings of the Prophet, seeking remission of his sins and the purification of his heart. The present volume is probably the most widely read compendium of such material, popular not only for its comprehensiveness and beauty, but also for the analytical approach of its author, who explores the psychological and spiritual effects of prayer and the celebration of God's name. The original translation by Kojiro Nakamura, now Head of the Islamic Studies Department at the University of Tokyo, has been substantially revised and augmented with 'hadith' identification.

A study of Ghazali's ethical thought as shown in his extensive treatment of the virtues and their relation to the ends of life and to each other.

The Life of Al-Ghazzali

Economic Thought of Al-Ghazali (450-505 A.H./1058-1111 A.D.)

The Faith and Practice of Al-Ghazali

Al-Ghazzali on Hope and Fear

Al-ghazali on Disciplining the Soul and on Breaking the Two Desires

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.

General Description: Al-Ghazali speaks out against the harms of the tongue like lying and backbiting or maliciously damaging another's reputation as destroyers of one's achieving a good disposition. He also speaks on the spiritual reward of silence and what to do when oen is praised.

Islam considers marriage as the most intimate communion between man and woman. The mystery of sex finds it fulfillment when intimate spiritual harmony is combined with the physical link. Marriage and family laws are, therefore, an important part of Islamic law for the fulfillment 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 goddess 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.

The Ninety-nine Beautiful Names of God

Marvels of the Heart

Al-Ghazzali on Knowing Yourself and God

Al-Ghazali on Poverty and Abstinence

The Alchemy of Happiness

"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 monomuntal 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.

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 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.

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.

Al-Ghazali on the Treatment of Hypocrisy

Imam Al-Ghazali

Inner Dimensions of Islamic Worship

A Concise Life

A Translation of Al-Ghazali’s Book on the Etiquette of Marriage from the Ihyā’

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 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 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.

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?

The Imam and Proof of Islam : Complete Arabic Text with Facing English Translation

The First Islamic Reviver

The Beginning of Guidance

Ghazali's Theory of Virtue

A survey of the most important Maturidi authorities and their doctrinal textbooks, with a condensed overview of the bio-bibliography of Maturidi scholarship.

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.

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.

Al-Ghazali on Intention, Sincerity and Truthfulness

The Maturidi School

Al-ghazali on the Condemnation of Pride and Self-admiration

The Foundations of the Articles of Faith

Al-Ghaz?l? on the Manners Relating to Eating

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.

This is the first English translation of the last chapter of Al-Ghazali's Revival of the Religious Sciences (Ihya' 'Ulum 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 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.

On Disciplining the SoulIslamic Texts Society's Al-Gha

Wonders of the Heart

The Book of Assistance

Book XXiv of the Revival of the Religious Sciences

Science of the Spirit

الرد على من يقول ان الغناء والرقص حلال

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 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.

The Remembrance of Death and the Afterlife

The Prophetic Ethics and the Courtesies of Living

Al-Ghazzali on Disciplining the Self

Books Xxii and Xxiii of the Revival of the Religious Sciences

Al-Ghazali's Theory : a Translation, with an Introduction and Annotation, of Al-Ghazali’s Kitāb Jawāhir Al-Qurʼān