

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

Al-ghazali the Mysteries of Charity and the Mysteries of Fasting  
 Kitāb Al-'ilm  
 Book 9 of The Revival of the Religious Sciences ; Iḥyā' 'ulūm Al-dīn  
 The Alchemy of Happiness (Kimiya Al-Saadat)  
 Invocations & Supplications  
 Spiritual Stations on the Sufi Path  
 Science of the Spirit  
 ESSENTIAL IHYA' 'ULUM AL-DIN - Volume 2: The Revival of the Religious Sciences  
 Al-Ghazzali on Repentance  
 Books Xxii and Xxiii of the Revival of the Religious Sciences  
 Al-Ghazali on Poverty and Abstinence  
 Al-Ghazālī's Theory : a Translation, with an Introduction and Annotation, of Al-  
 Ghazālī's Kitāb Jawāhir Al-Qur'ān  
 The Book of Assistance  
 Al-Ghazali on Intention, Sincerity and Truthfulness  
 The Prophetic Ethics and the Courtesies of Living  
 The Remembrance of Death and the Afterlife  
 Al-Ghazzali on Disciplining the Self  
 Imam Al-Ghazali  
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*Al Ghazali On  
Disciplining  
The Soul And  
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Desires*

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## **JAZMINE MARIANA**

### **Al-ghazali the Mysteries of Charity and the Mysteries of Fasting** Oxford University Press

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.

*Kitāb Al-'ilm* Dar Al Kotob Al Ilmiyah دار الكتب العلمية  
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.

*Book 9 of The Revival of the Religious Sciences ; Iḥyā' 'ulūm Al-dīn*  
Essential Ihya' 'ulum Al-Din

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 Alchemy of Happiness (Kimiya Al-Saadat)*

Routledge

This book unlocks the secrets of the seven degrees through which the soul progresses as it travels the Sufi Path to its Lord. It teaches the novice how to transform the Inciting Soul the lowest and most egotistic of the self's manifestations, into the Reproachful Soul, which must then become Inspired, Serene,

Contented, and Found Pleasing until it attains the ultimate degree of sanctity and wholeness as the Perfect Soul. To achieve this progressive purification of the self, special Sufi practices, litanies and attitudes of mind are recommended. Both practical and profound, this book offers a concise manual of Sufi teaching on the Way to spiritual liberation.

### Invocations &

### Supplications Islamic

Texts Society's Al-Gha  
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.

### *Spiritual Stations on the*

### *Sufi Path* Islamic Texts

### Society's Al-Gha

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. [Science of the Spirit](#) Kazi Publications 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.

*ESSENTIAL IHYA' 'ULUM AL-DIN - Volume 2: The Revival of the Religious Sciences* Fons Vitae Al-Ghazali

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. --

**Al-Ghazzali on Repentance** Kube

Publishing Ltd

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.

**Books Xxii and Xxiii of the Revival of the Religious Sciences**

Islamic Texts Society

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.

**Al-Ghazali on Poverty and Abstinence**

Islamic Texts Society's Al-Gha

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.

*Al-Ghazālī's Theory : a Translation, with an Introduction and Annotation, of Al-Ghazālī's Kitāb Jawāhir Al-Qur'ān*  
Stosius

Incorporated/Advent Books Division  
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.

*The Book of Assistance*  
SUNY Press

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.

### **Al-Ghazali on Intention, Sincerity and Truthfulness**

Islamic Texts Society's Al-Gha  
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 Prophetic Ethics and the Courtesies of Living

Fons Vitae Al-Ghazali

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, and the question of sexuality in Islam.

*The Remembrance of Death and the Afterlife*  
SUNY Press

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.

[Al-Ghazzali on Disciplining the Self](#) Kube Pub Limited  
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.

*Imam Al-Ghazali* The Other Press

This is the first volume of Goldziher's Muslim Studies, which ranks highly among the classics of the scholarly literature on Islam. Indeed, the two volumes, originally published in German in 1889-1890, can justly be counted among those which laid the foundations of the modern study of Islam as a religion and a civilization. The first study deals with the reaction of Islam to the ideals of Arab tribal society, to the attitudes of early Islam to the various nationalities and more especially the

Persians, and culminates in the chapter on the Shu'ubiyya movement which represents the reaction of the newly converted peoples, and again more especially of the Persians, to the idea of Arab superiority. The second essay is the famous study on the development of the Hadith, the "Traditions" ascribed to Muhammed, in which the Hadith is shown to reflect the various trends of early Islam, and in which its collection, and the subsequent literature devoted to it, is described. Goldziher's name is mainly associated with the critical study of the Hadith, of which this essay is the chief monument. The third essay is about the cult of saints, which, though contrary to the spirit and the letter of the earliest Islam, played such an important part in its subsequent development. These essays, with the author's marvelous richness of information, profound historical sense, and sympathetic insight into the motive forces of religion and civilization, are today as fresh as at the time of their original publication and are

indispensable for all students of Islam. The editor, S. M. Stern, has brought the annotation up-to-date by completing, whenever necessary, the references, by making relevant additions and by indicating the most important later literature dealing with the subjects treated in the studies.

المطبعة العلمية  
Kazi Publications

First published in 1983.

Routledge is an imprint of Taylor & Francis, an informa company.

*Shaybani's Siyar* Kazi Publications

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.

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