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Abu Hamid al-Ghazali
(1058-1111), theologian,
logician, jurist and mystic,
spent much of his life
lecturing at Baghdad or
leading the life of a
wandering dervish. His most
celebrated work exercised a
profound influence on Muslim
intellectual history by
exploring the mystical
significance of the

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This is the first English translation of a key section of al-Ghazali's Revival of the Religious Sciences, (Ihya' Ulum al-Din), widely regarded as the greatest work of Muslim spirituality. Its theme is of universal interest: death, and the life to come. After expounding his Sufi philosophy of death, and showing the importance of

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the contemplation of human morality to the mystical way of self-purification, al-Ghazali's takes his readers through the stages of the future life: the vision of the Angels of the Grave, the Resurrection, the Intercession of the Prophets, and finally, the torments of Hell, the delights of Paradise, and--for the elect--the beatific vision of God's Countenance. 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

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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.

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

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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.

Discusses the work of a central, but poorly understood, figure in the development of Persian Sufism, Ahmad al-Ghazali. The teachings of Ahmad al-Ghazali changed the course of Persian Sufism forever, paving the way for luminaries such as Rumi, Attar, and Hafiz. Yet he

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remains a poorly understood thinker, with many treatises incorrectly attributed to him and conflicting accounts in the historiographical literature. This work provides the first examination of A?mad al-Ghaz?l? and his work in Western scholarly literature. Joseph E. B. Lumbard seeks to ascertain the authenticity of works attributed to this author, trace the development of the dominant trends in the biographical literature, and reconstruct the life and times of A?mad al-Ghaz?l? with particular attention to his relationship with his more famous brother, Ab?

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Hamid al-Ghazali's findings revolutionize our understanding of Ahmad al-Ghazali's writings, allowing for focus on his central teachings regarding Divine Love and the remembrance of God.

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

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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,

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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

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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. --

Originally published:
[London]: Quilliam, 1991
(Classics of Muslim spirituality; 3).

The 38th chapter of the Revival of the Religious Sciences, this treatise follows on from Al-Ghazali on Intention, Sincerity & Truthfulness. Here, Ghazali

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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.

Features "The Remembrance of Death and the Afterlife," an extract from "The Revival of the Religious Sciences," by

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the Islamic philosopher and
theologian Abu Hamid
Mohammed al-Ghazali
(1058-1111), published by
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"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.

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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,

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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.

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