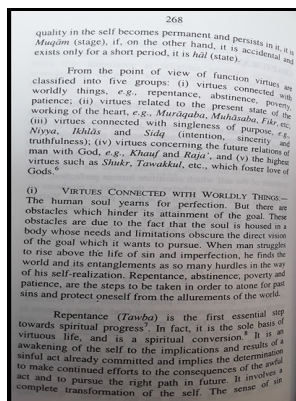


# Ethical philosophy of al-Ghazzali.

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Notes: Bibliography: p. 266-268.  
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Al

While humans are under the impression that they have a free will, their actions are in reality compelled by causes that exist within them as well as outside Griffel 2009, 213—34. Falsafa was a movement where Christians, Muslims, and even pagan authors participated.

Who Is Al

Zād-e Ākherat Provision for the hereafter is an important Persian book of al-Ghazali but gained less scholarly attention.

What Are the Ethical Teachings of Al

Those entrusted with the education of the boy at school should be aware of how his motivations develop and interests change from one period to another: a fascination with movement, games and amusement, followed by a love of finery and appearances in infancy and childhood , then an interest in women and sex adolescence , a yearning for leadership and domination after the age of 20 , and finally delight in the knowledge of God around the age of 40. Not our good beliefs or intentions count; only our good and virtuous actions will determine our life in the world to come.

Al Ghazali's Moral Philosophy

The degree to which Mu'tazilite theological ethics was influenced by Greek philosophy cannot be fully determined from our present knowledge of the early sources, since the translation of philosophical texts had not been started by the time the founder of the school, Wasil ibn 'Ata, launched this radical theological movement in the second century ah eighth century ad.

The nature of al ghazali's ethics

Al-Ghazālī regarded himself as one of the renewers singl. Transcendence of God included in Ihya as the 3rd section of the 2nd Chapter of its Book 1.

Al

Even though the current of time is similar in every part, it is the nature of God's will to choose a particular out of similar ones. If a body continues to have a certain attribute from one moment to the next, then God creates two identical accidents inhering in that body in each of the two subsequent moments. Zurayk, *The Refinement of Character*, Beirut: American University of Beirut, 1966.

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