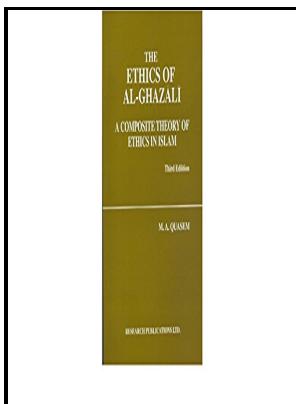


Ethical philosophy of al-Ghazzali.

[Aligarh Muslim University Press] - Al



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Notes: Bibliography: p. 266-268.
This edition was published in 1962



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Tags: #Al #Ghazali's #Moral #Philosophy

Al Ghazali's Moral Philosophy

Suppose, say the philosophers, that God created the world at a certain moment in time; that would presuppose a change in God, which is impossible.

Al Ghazali's Moral Philosophy

His works fortify the position of Sunni Islam, contrasted with different schools of thought. Al-Ghazali had an important influence on both later Muslim philosophers and Christian medieval philosophers. The movement of falsafa from Greek: philosophia resulted from the translation of Greek philosophical and scientific literature into Arabic from the 8th to the early 10th centuries.

Ethical Teachings of Abū Ḥāmid al-

The disputes of the Scholastics amongst themselves appeared to have little or no relation with religious life, rather if anything they were a hindrance to true religion. It can be gathered from isolated statements like the one above and the fact that after the Incoherence al-Ghazālī wrote books where he maintained a distinctly occasionalist cosmology al-Ghazālī 1962 and others like the 35th book of his Revival or the Niche of Lights, where he uses language that is explicitly causalist.

The ethical philosophy of al-

In two of his later works al-Ghazālī compares the universe with a water-clock. Al-Ghazālī chooses a certain linguistic association to occasionalism, which has led many interpreters of this discussion to believe that here, he argues exclusively in favor of it.

Ethical Philosophy of Al

It is one of the outstanding works of 11th-century-Persian literature. Ayyad, Damascus: Maktab al-Nashr al-'Arabi, 1934; trans. The latter are the perfections of the intellectual part and include practical reasoning, good judgment, sagacity and sound understanding.

In the Revival al-Ghazâlî attacks his colleagues in Muslim scholarship, questioning their intellectual capacities and independence as well as their commitment to gaining reward in the world to come. After a life in which he had written a large number of independent treatises and indeed brought about a great change in the tendencies of Islam, he died at his native town of Tus in 505/1111. If in his initial process of doubt Ghazzâlî resembled Descartes, in his view of causality he reminds us of Hume; in his general attitude he approaches Kant and Schleiermacher.

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