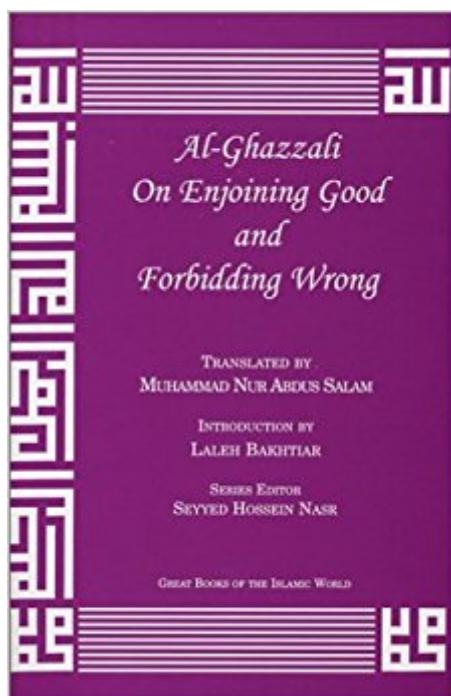


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Al-Ghazzali On Enjoining Good And Forbidding Wrong



Synopsis

Al-Ghazzali addresses the necessity of enjoining good (amr al-maruf) and forbidding wrong (nahy an al-munkar), the conditions of safeguarding public morality, the fear of the consequences that may occur to oneself from trying to safeguard public morality, the rules of conduct for the guardian of public morality and objectionable acts that are common in custom. This selection is Book XIX of Part Two of the Alchemy of Happiness entitled On Mutual Relations.

Book Information

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Customer Reviews

Al-Ghazālī (c.1056-1111) was one of the most prominent and influential philosophers, theologians, jurists, and mystics of Sunni Islam. He was active at a time when Sunni theology had just passed through its consolidation and entered a period of intense challenges from Shi'ite Ismā'īlī theology and the Arabic tradition of Aristotelian philosophy (falsafa). Al-Ghazālī understood the importance of falsafa and developed a complex response that rejected and condemned some of its teachings, while it also allowed him to accept and apply others.

Al-Ghazālī's critique of twenty positions of falsafa in his *Incoherence of the Philosophers* (*Tahāfi' al-falāsifa*) is a significant landmark in the history of philosophy as it advances the nominalist critique of Aristotelian science developed later in 14th century Europe. On the Arabic and Muslim side al-Ghazālī's acceptance of demonstration (apodeixis) led to a much more refined and precise discourse on epistemology and a flowering of Aristotelian logics and metaphysics. With al-Ghazālī begins the successful introduction of Aristotelianism or rather Avicennism into Muslim theology. After a period of appropriation of the Greek sciences in the translation movement from Greek into Arabic and the writings of the *falāsifa* up to Avicenna (Ibn Sā'īd, c.980-1037),

philosophy and the Greek sciences were naturalized into the discourse of kalām and Muslim theology (Sabra 1987). Al-Ghazālī's approach to resolving apparent contradictions between reason and revelation was accepted by almost all later Muslim theologians and had, via the works of Averroes (Ibn Rushd, 1126-98) and Jewish authors a significant influence on Latin medieval thinking. -- Griffel, Frank, "Al-Ghazali", The Stanford Encyclopedia of Philosophy (Summer 2013 Edition), Edward N. Zalta (ed.)

I had no idea there was a spiritual duty to correct others until I read the Koran. This book gives you some idea how to do it.. I will worn it is a little time based.

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