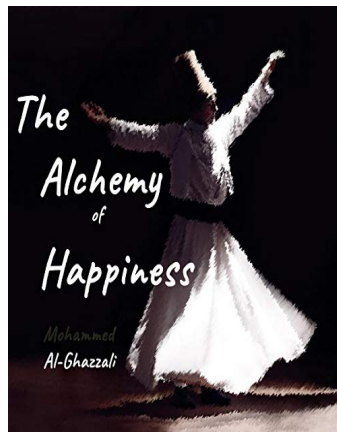


Titel: The Alchemy of Happiness
BuchID: 2584
Autor: Abu Hamid Al-Ghazali, Abu Hamid Al-Ghazali, Abu Hamid Al-Ghazali
ISBN-10(13): ASIN: B08X4YZY8K
Verlag: Medicine of One
Seitenanzahl: 0
Sprache: English
Bewertung:

Bild:



Beschreibung:

Ausgabe **HÖRBUCH**

Spieldauer: 3 Stunden und 18 Minuten

Autor: Al-Ghazzali

Sprecher: Lomakayu

Although he is not from everlasting, yet he lives forever; and though his body is mean and earthly, yet his spirit is lofty and divine. When in the crucible of abstinence he is purged from carnal passions, he attains to the highest, and in place of being a slave to lust and anger, becomes endued with angelic qualities. Attaining that state, he finds his heaven in the contemplation of eternal beauty, and no longer in fleshly delights. The spiritual alchemy which operates this change in him, like that which transmutes base metals into gold, is not easily discovered, nor found in the house of every old woman. It is to explain that alchemy and its methods of operation that the author has undertaken this work, which he has entitled, *The Alchemy of Happiness*. Now the treasures of God, in which this alchemy is to be sought, are the hearts of the prophets, and he, who seeks it elsewhere will be disappointed and bankrupt on the day of judgment, when he hears the words, "We have lifted the veil from off thee, and thy sight to-day is keen".

Contents:

Chapter I: The Knowledge Of Self	
Chapter II: The Knowledge Of God	
Chapter III: The Knowledge Of This World	
Chapter IV: The Knowledge Of The Next World	
Chapter V: Concerning Music And Dancing As Aids To The Religious Life	
Chapter VI: Concerning Self-Examination And The Recollection Of God	
Chapter VII: Marriage As A Help Or Hindrance To The Religious Life	
Chapter VIII: The Love Of God	

Synopsis

Those who deny the reality of the ecstasies and other spiritual experiences of the Sufis merely betray their own narrow-mindedness and shallow insight. -from "Concerning Music and Dancing" One of the great works of mystical religious literature, the *Kimiya-i-Sa'adaat* strove to bring man closer to understanding God by helping him understand himself. These excerpts from that work, by a strikingly original thinker on Islam who lived and wrote in the 11th century, were first published in 1910, and serve as a potent reminder of how powerful an influence Al-Ghazzali had upon religious philosophers of the Middle Ages, both Christian and Islamic. With its wise and warmly humanistic outlook, this little book may well foster a new measure of understanding in the current philosophical battle between the religious traditions of East and West. Also available from Cosimo Classics: *Field's Shadows Cast Before and Jewish Legends of the Middle Ages*. Iranian theologian AL-GHAZALI (1058-1111) was medieval Islam's most prominent scholar and philosopher. CLAUD FIELD is also author of *Mystics and Saints of Islam*, *Heroes of Missionary Enterprise*, and *Persian Literature*. -- Dieser Text bezieht sich auf eine andere Ausgabe: kindle_edition.

Über den Autor und weitere Mitwirkende

Al-Ghazzali in Arabic or Ghazali in Persian and known as Algazelus or Algazel to the Western medieval world, was a Persian theologian, jurist, philosopher, and mystic. Al-Ghazali has been referred to by some historians as the single most influential Muslim after prophet Muhammad. Within Islamic civilization he is considered to be a Mujaddid or renewer of the faith, who, according to tradition, appears once every century to restore the faith of the community. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title "Proof of Islam" (Hujjat al-Islam). Others have cited his opposition to certain strands of Islamic philosophy as a detriment to Islamic scientific progress, although he argued for the separation of philosophy and science.[20][page needed][21][better source needed] [22] Besides his work that successfully changed the course of Islamic philosophy—the early Islamic Neoplatonism that developed on the grounds of Hellenistic philosophy, for example, was so successfully criticised by al-Ghazali that it never recovered—he also brought the orthodox Islam of his time in close contact with Sufism. It became increasingly possible for individuals to combine orthodox theology (kalam) and Sufism, while adherents of both camps developed a sense of mutual appreciation that

made sweeping condemnation of one by the other
increasingly problematic.

-- Dieser Text bezieht sich auf eine andere Ausgabe:
kindle_edition.