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Nota di contenuto

Front Cover; Inspired Knowledge in Islamic Thought; Copyright Page; Contents; List of tables; Acknowledgments; Introduction: A new paradigm in Ghazalian studies; Methodological principles of the present study; Objectives and structure of the present study; Al-Ghazali's books used in this study and their chronology; A note on works of doubtful authenticity; Transliteration and translation; 1. Heart, intelligence, knowledge; Heart (qalb); Intelligence ('aql); Other meanings of the term "intelligence" ('aql); Knowledge ('ilm); The mirror analogy; Cognition (ma'rifa); 2. The science of unveiling The Revival of the Religious Sciences: What sciences are being revived? The content of the science of unveiling; The term "unveiling" (mukashafa); A Sufi background; The soteriological role of the science of unveiling: Philosophical background; 3. Tasting and witnessing; Tasting (dhawq); Witnessing (mushahada); The Avicennian foundation; 4. Inspiration and revelation; Al-Ghazali's taxonomy of the modes of cognition (turraq al-tahsil); Two educational approaches: The "Sufis" versus the "theoreticians"; Inspiration explained: Model A - the Preserved Tablet and a curtain Inspiration explained (contd.): Model B - a pond with two openings Avicennian background: Avicenna's theory of intuition (hads); Avicennian background (contd.): Imagination-based prophecy; 5. Al-Ghazali and the philosophical tradition; Tahafut, Discussions 16 and 20; Tahafut: A pseudo-refutation?; The Nishapur controversy: Al-Ghazali's response to the charge of philosophical influence; Conclusion; Appendix A; Appendix B; Notes; Bibliography; Index; Index of Qur'anic verses

Sommario/riassunto

It has been customary to see the Muslim theologian Abu Hamid al-Ghazali (d. 1111) as a vehement critic of philosophy, who rejected it in favour of Islamic mysticism (Sufism), a view which has come under increased scrutiny in recent years. This book argues that al-Ghazali was, instead, one of the greatest popularisers of philosophy in medieval Islam. The author supplies new evidence showing that al-Ghazali was indebted to philosophy in his theory of mystical cognition and his eschatology, and that, moreover, in these two areas he accepted even those philosophical teachings which he os