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**ABSTRACT**

**Moral Philosophy According to Islamic Thinkers**

*في الفلسفة الخلقية لدى مفكري الإسلام*

This book examines aspects of Islamic thought, which is termed here as either “moral theory” or “moral philosophy”. In the introduction, al-Julaynad announces that he has employed a comparative methodology in this book, looking at different schools of morality in discussing the moral aspect of Islamic thought. He subsequently criticises the lack of interest shown by researchers in the role played by Islamic thought, especially its moral aspects. He emphasises the development of moral education through religious and family values, and educational foundations.

In section one, the author presents the view of scholars of morality regarding Humankind and discusses the moral principals contained within the divine books, then compares what the Qur’an and the Sunna stipulate in these regards. He then explains the meanings of *fitra* (innate inclination of *tawhid* or oneness which is encapsulated in the *fitra* along with compassion, intelligence, ihsan) according to both Islamic and Western thinkers while relating previous studies on this subject and the different approaches adopted by these thinkers.

Al-Julaynad dedicates a section to examining views of scholars and the schools of morality in ancient Greece. He then explores the idealist trend and the schools of idealism in modern philosophy as they embody by the philosophy of Socrates and Plato. He discusses the position of the Islamic schools of thought with regards to moral problems, and explores the issue of moral compulsion by looking at modern philosophical schools and compares both Islamic and Western positions.

Al-Julaynad also deals with the problem of humankind’s existence. He explains the positions of the monotheist religions, positivism, the schools of philosophy and thought, including Buddhism, and Sufism (as perceived through Rumi’s Masnavi), with regards to the existence of evil. He emphasises that this issue was, and remains, a matter of great interest amongst scholars of Islamic thought. It has also been a source of conflict between Islamic factions, especially Mu‘tazilites and ‘Asharis.

Muhammad al-Sayyid al-Julaynad has attempted to bring together the greatest amount of information possible on moral philosophy in both Islamic and Western thought. By highlighting the realities of moral philosophy in Islamic thought and explaining how Islamic thinkers have treated the subject, this book is a valuable contribution to Islamic libraries.

Sahibe Alam Azami Nadwi

Translated by Hugh Lovatt