***صبحي، أحمد محمود.* الفلسفة الأخلاقية في الفكر الإسلامي: العقليون و الذوقيون، أو النظر و العمل*. القاهرة: دار المعارف، ١۹۸٣، ٣٤٦ ص.***

Subhi, Ahmad Mahmud. *Al-Falsafah al-Akhlaqiyyah fi al-Fikr al-Islami: al-‘Aqliyyun wa al-Dhawqiyyun, aw-al-Nadhar wa-al-ʻAmal.* Cairo: Dar al-Maʻarif, 1983, 346pp*.*

**ABSTRACT**

**Moral Philosophy in Islamic Thought: Rationalism and Sensorialism or Theory and Practice**

*الفلسفة الأخلاقية في الفكر الإسلامي: العقليون و الذوقيون أو النظر و العمل*

Doctor Ahmad Mahmud Subhi is a teacher of Philosophy at Alexandria University’s School of Literature. This abstract is based on the second edition of *Moral Philosophy in Islamic Thought*.

The book examines the different schools of morality – Rationalism and Sensorialism (Theoretical and Practical) – in Islamic thought, explaining that theory and practice complement each other. The Mu’tazilis provided a complete school of morality within their Five Principles, whereas the Sufis based their school of morality on “Sense” and “Practice” which were considered to purify the human psyche. On the cover of the book, the publisher has quoted Subhi’s argument that the rational school according to Mu’tazilis is based on the metaphysical, whereas Sufis base their views on psychology. The Brethren of Purity (on the level of collective thought) and ibn Miskawayh (on the level of individual thought) have sought to unite “theory” and “practice” regardless of the success of the compromises in these attempts.

In his introduction, Subhi explains that his methodology in studying moral problems follows that of dominant trends in Islamic thought rather than the approach of previous scholars. However, Subhi mentions those scholars who made major contributions to this work, adding: “The methodology I outlined in this thesis … begins with the foundations of doctrine and the metaphysicality of morals, then turns its attention to problems relating to practice and the basis of behavior” (p. 33).

The first part of the book focuses on moral problems according to rationalists. The second part deals with moral problems according to sensorialists in Islam. A supplementary section of the book, entitled “Invented schools”, includes two sections: “The Brethren of Purity” and “ibn Miskawayh.”

The author has used footnotes to refer to his sources as well as to comment on certain points in the text. The book also includes lists of Arabic and foreign references. The book’s production is reasonable and Subhi’s writing style is consistent. This is a useful reference work for those interested in the subject of moral philosophy in Islamic thought.

Dahlia Sabry

Translated by Hugh Lovatt