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A Medieval Critique Of Anthropomorphism

KAS is a critique of anthropomorphic conceptions of God, directed in the first instance against Ibn al-Jawzī's fellow Hanbalī, but also against Sunnī traditionalists more generally. As an intra-Hanbalīr polemic, KAS sheds important new light on the intellectual fault-lines within medieval Hanbalism, and reveals the extent to which kalām had penetrated the Hanbalite school by the 12th century.

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KAS is primarily a critique of anthropomorphic conceptions of God, directed against fellow Hanbalis and traditionalists generally. It sheds important new light on the intellectual fault-lines within medieval Hanbalism, and reveals the extent to which kalam had penetrated the school by the 12th century. [show more](#)

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A Medieval Critique of Anthropomorphism: Ibn al-Jawzi's Kitab Akhbar as-Sifat: A Critical Edition of the Arabic Text. By MERLIN SWARTZ. Islamic Philosophy, Theology, and Science: Texts and Studies, no. 46. Leiden: BRILL, 2002, Pp. 297 + 107.

A Medieval Critique of Anthropomorphism: Ibn al-Jawzi's ...

Reviewed work(s): A Medieval Critique of Anthropomorphism: Ibn al-Jawzī's Kitāb Akhbār aṣ-Ṣifāt: A Critical Edition of the Arabic Text by Merlin Swartz A Medieval Critique of Anthropomorphism: Ibn al-Jawzi's Kitab Akhbar as-Sifat: A Critical Edition of the Arabic Text. By MERLIN SWARTZ.

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This is a carefully produced and valuable contribution to our understanding of Hanbali

A Medieval Critique of Anthropomorphism. Ibn al-Jawzī's ...

A Medieval Critique of Anthropomorphism. Ibn al-Jawzī's Kitāb Akhbār aṣ-Ṣifāt. A Critical Edition of the Arabic Text with Translation, Introduction and Notes. By Merlin Swartz. (Islamic Philosophy, Theology and Science, Texts and Studies, Vol. 46). Pp. xvi + 446. Leiden: Brill, 2002. EUR 104.00. A Medieval Critique of Anthropomorphism.

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The earliest known commentator on anthropomorphism, the Greek poet and religious thinker Xenophanes (c. 560–c. 478 bce), criticized the tendency to conceive of the gods in human terms, and later theologians have sought to reduce anthropomorphism in religion. Most contemporary theologians, however, concede that anthropomorphism cannot be eliminated without eliminating religion itself, because objects of religious devotion must have features to which humans can relate.

Anthropomorphism | religion | Britannica

KAS is a critique of anthropomorphic conceptions of God, directed in the first instance against Ibn al-Jawzi's fellow Hanbalis, but also against Sunni traditionalists more generally. As an intra-Hanbali polemic, KAS sheds light on the intellectual fault-lines within mediaeval Hanbalism, and reveals the extent to which "kalam" had penetrated the Hanbalite school by the 12th century.

A Medieval Critique of Anthropomorphism: Ibn Al-Jawzi's ...

Anthropomorphism vs. Traditionalism. In the polemic, Ibn al-Jawzi distinguishes between anthropomorphic interpretation of ambiguous Qur'anic verses and hadith, and traditional interpretation. He writes in Kitab akhbar as-Sifat: The imam Ahmad used to say "Let the texts of scripture stand as they are."

Al-Baz al-Ashhab - Wikipedia

Publications include Ibn al-Jawzi's Kitab al-Qussas wall-Mudhakkirin (Institut de Lettres Orientales, Beirut 1971); A Seventh-Century Sunni Creed: The 'Aqida Wasitiya of Ibn Taymiya (Mouton 1974); Studies on Islam (Oxford 1981); Humaniora Islamica, co-editor (Mouton 1973-1974); "Arabic Rhetoric and the Art of tyhe Homily in Medieval Islam ...

This study contains a critical edition of Ibn al-Jawz s "Kit b Akhb r as-Sif t (KAS)" along with an annotated translation and introduction. "KAS" is primarily a critique of anthropomorphic conceptions of God, directed against fellow Hanbalis and

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Traditionalists generally. It sheds important new light on the intellectual fault-lines within medieval Hanbalism, and reveals the extent to which "kalām" had penetrated the school by the 12th century.

"This is a comprehensive study of the far-reaching changes that led to a re-shaping of the philosophical discourse in Islam during the sixth/twelfth century. Whereas earlier Western scholars thought that Islam's engagement with the tradition of Greek philosophy ended during that century, more recent analyses suggest its integration into the genre of rationalist Muslim theology (kalam). This book proposes a third view about the fate of philosophy in Islam. It argues that in addition to this integration, Muslim theologians picked up the discourse of philosophy in Islam (falsafa) and began to produce books on philosophy. Written by the same authors, books in these two genres, kalām and philosophy, argue for opposing teachings on the nature of God, the world's creation, and on the afterlife. This study explains the emergence of a new genre of philosophical books called "hikma" that stand opposed to Islamic theology and at the same wishes to complement it. Offering a detailed history of philosophy in Iraq, Iran, and Central Asia during the sixth/twelfth century together with an analysis of the circumstances of practicing philosophy during this time, this study can show how reports of falsafa, written by major Muslim theologians such as al-Ghazali (d. 505/1111), developed step-by-step into critical assessments of philosophy that try to improve philosophical teachings, and eventually become fully fledged philosophical summas in the work of Fakhr al-Din al-Razi (d. 606/1210). The book ends in a discussion of the different methods of kalam and hikma and the coherence and ambiguity of a Muslim post-classical philosopher's œuvre"--

Never before translated into English, this work presents to the reader perhaps the most important source for an intensifying medieval Christian-Jewish debate.

In Ibn Qayyim al-Jawziyya and the Divine Attributes Miriam Ovadia offers a thorough study of his voluminous-theological work on anthropomorphism, al-Şawā'iq al-Mursala (written ca. 1350), in which he rationalistically systemized the hermeneutics of his renowned mentor Ibn Taymiyya.

This comprehensive study of Muslim jurist Ibn Taymiyya's (d. 1328) theodicy of perpetual optimism exposts and analyses his writings on God's justice and wise purpose, divine determination and human agency, the problem of evil, and juristic method in theological doctrine.

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as

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well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous mi?na instituted by al-Ma'mun (r. 189/813-218/833) as well as the mihna to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

A major and original contribution to the debate as to Chaucer's use and knowledge of Boccaccio, finding a new source for the "Shipman's Tale."

This long-awaited, magisterial study-an unparalleled blend of philosophy, poetry, and philology-draws on theories of sexuality, phenomenology, comparative religion, philological writings on Kabbalah, Russian formalism, Wittgenstein, Rosenzweig, William Blake, and the very physics of the time-space continuum to establish what will surely be a highwater mark in work on Kabbalah. Not only a study of texts, Language, Eros, Being is perhaps the fullest confrontation of the body in Jewish studies, if not in religious studies as a whole. Elliot R. Wolfson explores the complex gender symbolism that permeates Kabbalistic literature. Focusing on the nexus of asceticism and eroticism, he seeks to define the role of symbolic and poetically charged language in the erotically configured visionary imagination of the medieval Kabbalists. He demonstrates that the traditional Kabbalistic view of gender was a monolithic and androcentric one, in which the feminine was conceived as being derived from the masculine. He does not shrink from the negative implications of this doctrine, but seeks to make an honest acknowledgment of it as the first step toward the redemption of an ancient wisdom. Comparisons with other mystical traditions-including those in Christianity, Buddhism, and Islam-are a remarkable feature throughout the book. They will make it important well beyond Jewish studies, indeed, a must for historians of comparative religion, in particular of comparative mysticism. Praise for Elliot R. Wolfson: "Through a Speculum That Shines is an important and provocative contribution to the study of Jewish mysticism by one of the major scholars now working in this field."-Speculum

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult

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Awḥad al-Dīn Kirmānī (d. 1238) was one of the greatest and most colourful Persian Sufis of the medieval period; he was celebrated in his own lifetime by a large number of like-minded followers and other Sufi masters. And yet his form of Sufism was the subject of much discussion within the Islamic world, as it elicited responses ranging from praise and commendation to reproach and contempt for his Sufi practices within a generation of his death. This book assesses the few comments written about Kirmānī by his contemporaries, and also provides a translation from his Persian hagiography, which was written in the generation after his death. The controversy centres on Kirmānī's penchant for gazing at, and dancing with, beautiful young boys. This anonymous hagiography presents a series of anecdotes that portray Kirmānī's "virtues". The book provides an investigation into Kirmānī the individual, but the story has significance that extends much further. The controversy of his form of Sufism occurred at a crucial time in the evolution of Sufi piety and theology. The research herein situates Kirmānī within this critical period, and assesses the various perspectives taken by his contemporaries and near contemporaries. Such views reveal much about the dynamics and developments of Sufism during the thirteenth and fourteenth centuries, when the Sufi orders (ṭurūq, s. ṭarīqa) began to emerge, and which gave individual Sufis a much more structured and ordered method of engaging in piety, and of presenting the Sufi tradition to society at large. As the first attempt in a Western language to appreciate the significant contribution that Kirmānī made to the medieval Persian Sufi tradition, this book will appeal to students and scholars of Sufi Studies, as well as those interested in Middle Eastern History.

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