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Anthropomorphism: Ibn al-Jawzi's Kitāb Akhbār as-Sifāt: 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.

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The earliest known commentator on
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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

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"kalam" had penetrated the Hanbalite school by the 12th century.

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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);

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Studies on Islam (Oxford 1981);
Humaniora Islamica, co-editor (Mouton
1973-1974); Arabic Rhetoric and the Art
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The Arabic Text With Translation Introduction

This study contains a critical edition of Ibn
al-Jawzī's "Kitāb Akhbār as-Sifāt (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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Through a close, contextualized, and interdisciplinary reading in Hadith compilations, theological treatises, and historical sources, this book offers an evaluation and understanding of the traditionalistic endeavours to define anthropomorphism in the most crucial and indeed most formative period of Islamic thought.

"This is a comprehensive study of the far-reaching changes that led to a re-shaping of the philosophical discourse in Islam

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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

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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 will 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.

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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.

The problem of anthropomorphism (tashbih) – the perception of a divine being in a human form – was one of the major bones of contention in Islamic theology from the 8th to the 14th centuries. These debates were not purely intellectual: the theological controversy was often a façade masking political struggles over hegemony. The way a scholar interpreted the descriptions of God in the Qur'an and hadith – God's hand, God sitting on the

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heavenly throne – often reflected his political and social stature, as well as his theological affinity. Livnat Holtzman focuses on the inner debates on tashbih within the circles of Islamic traditionalism in medieval Medina, Baghdad, Nishapur, Damascus and Cairo. Through a close reading of the writings of Ashʿari and Hanbali thinkers, he evaluates the traditionalist endeavours to define anthropomorphism in the most formative period of Islamic thought.

This comprehensive study of Muslim jurist Ibn Taymiyya's (d. 1328) theodicy of perpetual optimism expositis 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,

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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 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

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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

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Islamic theological thought from the end of the early modern and during the modern period.

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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."

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