

1. Record Nr.	UNINA9910807691503321
Autore	Bashier Salman H. <1964->
Titolo	Ibn al-Arabi's Barzakh : the concept of the limit and the relationship between God and the world // Salman H. Bashier
Pubbl/distr/stampa	Albany, : State University of New York Press, 2004
ISBN	0-7914-8434-3 1-4237-3957-4
Descrizione fisica	1 online resource (221 p.)
Disciplina	181/.92
Soggetti	Intermediate state - Islam Creation (Islam)
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [187]-195) and index.
Nota di contenuto	Front Matter -- Contents -- Acknowledgments -- Abbreviations -- Introduction -- Ibn al-Arab's Liminal (Barzakh) Theory of Representation: An Outlook from the Present Situation -- Creation ex nihilo, Creation in Time, and Eternal Creation: Ibn Sn versus the Theologians -- Ibn Rushd versus al-Ghazl on the Eternity of the World -- Mysticism versus Philosophy: The Encounter between Ibn al-Arab and Ibn Rushd -- The Barzakh -- The Third Entity: The Supreme Barzakh -- The Perfect Man: The Epistemological Aspect of the Third Thing -- The Limit Situation -- Conclusions -- Notes -- Bibliography -- Index
Sommario/riassunto	This book explores how Ibn al-'Arabi (1165–1240) used the concept of barzakh (the Limit) to deal with the philosophical problem of the relationship between God and the world, a major concept disputed in ancient and medieval Islamic thought. The term "barzakh" indicates the activity or actor that differentiates between things and that, paradoxically, then provides the context of their unity. Author Salman H. Bashier looks at early thinkers and shows how the synthetic solutions they developed provided the groundwork for Ibn al-'Arabi's unique concept of barzakh. Bashier discusses Ibn al-'Arabi's development of the concept of barzakh ontologically through the notion of the Third Thing and epistemologically through the notion of the Perfect Man, and compares Ibn al-'Arabi's vision with Plato's.

