

Edited by Sotiris Mitralaxis, Marcin Podbielski

Christian and Islamic Philosophies of Time

SERIES IN PHILOSOPHY OF RELIGION

About the editor

Sotiris Mitralaxis has a PhD in Philosophy from the Freie Universität, Berlin (2014) and a degree in Classics from the University of Athens. He is Assistant Professor of Philosophy at the City University of Istanbul and Visiting Research Fellow at the University of Winchester, UK.

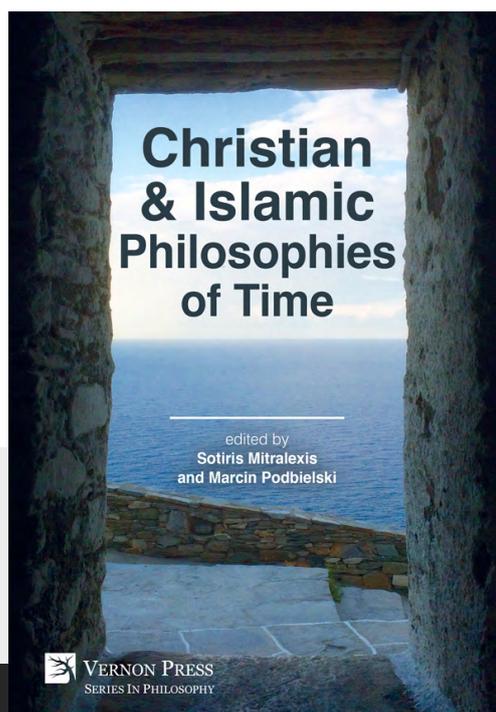
Marcin Podbielski teaches philosophy at the Jesuit University of Philosophy and Education Ignatianum, Krakow, Poland, and is Editor-in-Chief of *Forum Philosophicum*, an international journal for philosophy.

“There are many texts on the common concepts of philosophy and science such as God, universe and man. But not so much on time as complementary to all of them. In Christian and Islamic Philosophies of Time, Sotiris Mitralaxis and Marcin Podbielski bring together different perspectives on time based on Christian/Byzantine and Islamic/Arabic thought. Through the concept of time this book not only demonstrates how time bridges Ancient Greece and Medieval Europe but also the Christian and Islamic worlds. Even contemporary debates on time have a lot to learn from this rich, timeless experience”.

Professor Ishak Arslan,
Philosophy Department, City University of Istanbul

Summary

This volume constitutes an attempt at bringing together philosophies of time—or more precisely, philosophies on time and, in a concomitant way, history—emerging from Christianity’s and Islam’s intellectual histories. Starting from the Neoplatonic heritage and the voice of classical philosophy, the volume enters the Byzantine and Arabic intellectual worlds up to Ibn Al-Arabi’s times. A conscious choice in this volume is not to engage with, perhaps, the most prominent figures of Christian and Arabic philosophy, i.e., Augustine on the one hand and Avicenna/Ibn Sina on the other, precisely because these have attracted so much attention due to their prominence in their respective traditions—and beyond. In a certain way, Maximus the Confessor and Ibn Al-Arabi—together with Al-Fārābi—emerge as alternative representatives of their two traditions in this volume, offering two axes for this endeavor. The synthesis of those approaches on time and history, their comparison rather than their mere co-existence, is left to the reader’s critical inquiry and philosophical investigation.



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