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JULES JANSSENS

Ibn Sīnā on Substance in Chapter Two of the *Maqūlāt* (Categories) of the *Shifā'*

Although Ibn Sīnā presents a major discussion on substance in the second book of the *Ilāhiyyāt* (*Metaphysics*) of his major encyclopaedia *al-Shifā'*, he also largely deals with it in the latter's *Maqūlāt*, namely in book III, chapters 1–3. As far as I can see, no serious attention has been paid to these chapters. This might be due to the fact that Ibn Sīnā qualifies the book as of little utility, while sometimes even dealing with things that fall outside its proper scope.¹ More fundamentally, the knowledge of the categories is not required in order to move from the simple terms to the core of logic, propositions and syllogisms, and the doctrine of the categories is, properly speaking, metaphysical rather than logical.² And indeed in many of his works Ibn Sīnā does not discuss the categories within the logical section. Hence, it is in line with what was usual in the philosophical tradition before him that he seems to have written the *Maqūlāt* of the *Shifā'*. But does this mean that he is just reproducing Aristotle's text? This would be very surprising given his critical mind: he was always trying to bring to the fore new insights, and this in almost all domains, included logic.³ In what follows, I will concentrate on the detailed presentation he gives of substance according to its being primary, secondary or tertiary, which forms the central issue of chapter two.

Ibn Sīnā starts his exposé by affirming: "Certainly the first substances are the individuals (*shakhsīyyāt*)" (95, 15). This affirmation is as such not present

¹ Ibn Sīnā: *al-Shifā', al-Maqūlāt*. Eds. G. C. ANAWATI, A. F. EL-EHWANY, M. M. EL-KHODEYRI, S. ZAYED. Cairo 1959, 8, 10–15 (All references in what follows will be to this edition). The text is referred to as well by BÄCK, A.: *Avicenna the Commentator. In Medieval Commentaries on Aristotle's Categories*. Ed. L. A. NEWTON. Leiden–Boston 2008, 40. See also MADKOUR, I.: *L'organon d'Aristote dans le monde arabe. Ses traductions, son étude et ses applications*. Paris 1934, 79–83.

² See GUTAS, D.: *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna's Philosophical Works*. Leiden 1988, 265–67; BERTOLACCI, A.: *The Ontologization of Logic. Metaphysical Themes in Avicenna's Reworking of the Organon*. In *Methods and Methodologies. Aristotelian Logic East and West, 500–1500*. Eds. M. CAMERON–J. MARENBOON. Leiden–Boston 2011, 27–51 and BERTOLACCI, A.: *The Reception of Aristotle's Metaphysics in Avicenna's Kitāb al-Šifā'. A Milestone of Western Metaphysical Thought*. Leiden–Boston 2006, 272–79.

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ISTVÁN LÁNCZKY

Avicenna on the Afterlife

An Attempt to Resolve the Problem of the Bodily
Dispositions

In the last years some scholars pointed out, that the individuation of the human souls raises some questions in Avicenna's philosophy,¹ related to the period of the afterlife in particular. Avicenna himself was well aware of the fact, that this question is not clear enough, so to say, in his *Kitāb al-Ta'liqāt* he declared, that we simply do not know the individuation of human souls after the separation from the body.² Avicenna however, tries to describe the afterlife as strictly as possible. In examining his solution, his understanding of metempsychosis provides us an interesting viewpoint. He apparently refuted, but accepted it in a metaphorical sense, and used it as an allegory to his own teaching. We believe that this parallel, as well as the questions that may arise from it, pave the way to our better understanding of some aspects of his eschatology. Bearing in mind this parallel, it can contribute to our survey in determining the principles used in this complicated matter. Scientific proofs have their own limits. In this paper we will argue that Avicenna moved strictly within his scientific framework. In the following we are trying to underline Avicenna's problems and solutions regarding the afterlife of the human soul. We will examine one question, the problem of the abolition of the wicked dispositions of the rational soul, one the most problematic issues. In other words, our question is: is there any possibility to the remission of "sins" in the afterlife in Avicenna's system?

¹ DRUART, Th.-A.: The Human Soul's Individuation and its Survival after the Body's Death: Avicenna on the Causal Relation Between Body and Soul. *Arabic Sciences and Philosophy* 10 (2000) 259-73; MARMURA, M. E.: Some Questions Regarding Avicenna's Theory of the Temporal Origination of the Human Rational Soul. *Arabic Sciences and Philosophy* 18 (2008) 121-38; ADAMSON, P.: Correcting Plotinus: Soul's Relationship to Body in Avicenna's Commentary on the Theology of Aristotle. In *Philosophy, Science and Exegesis in Greek. Arabic and Latin Commentaries I-II*. Eds. ADAMSON, P. - BALTUSSEN, H. - STONE, M. W. F. London 2004, 59-75.

² Vö. Ibn Sīnā: *Kitāb al-Šifā', fi al-naḥs*. Qom 1417 (AH), 308; Ibn Sīnā: *Al-ra'liqāt*. Ed. BADAWĪ, 'A. Qom 1404 (AH), 110.

361-376

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12 Nisan 2017

33. Chittick, *Self-Disclosure*, xxi–xxii; *The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination* (Albany: State University of New York Press, 1989), 68–76; and *Imaginal Worlds: Ibn al-Arabi and the Problem of Religious Diversity* (Albany: State University of New York Press, 1994), 23–29. See also Nicholson, *Studies in Islamic Mysticism*, 140; Ronald L. Nettler, *Sufi Metaphysics and Qur'anic Prophets: Ibn 'Arabi's Thought and Method in "Fusus al-Hikam"* (Cambridge, UK: Islamic Texts Society, 2003), 7–11, 18–22, 80–88, 116–22.
34. Ibn al-'Arabi, *The Bezels of Wisdom*, trans. and intro. Ralph W. J. Austin, preface by Titus Burckhardt (New York: Paulist Press, 1980), 74–75.
35. Schimmel, *Mystical Dimensions*, 268. On the narrowing of the ontic gap between God, world, and soul in Sufi mysticism, see the wealth of material translated and analyzed by Helmut Ritter, *The Ocean of the Soul: Men, the World and God in the Stories of Farid al-Din 'Anar*, trans. John O'Kane with editorial assistance of Bernd Radtke (Leiden: Brill, 2003), 615–36.
36. Chittick, *Sufi Path of Knowledge*, 364. For a more detailed discussion of this theme, see the elaborate treatment of Fritz Meier, "The Problem of Nature in the Esoteric Monism of Islam," in *Spirit and Nature: Papers from the Eranos Yearbooks* (New York: Pantheon Books, 1954), 149–203.
37. Anton M. Heinen, *Islamic Cosmology: A Study of as-Suyuti's Al-Hay'a as-Saniya Fi L-Hay'a as-Sunniya, with Critical Edition, Translation, and Commentary* (Wiesbaden: Franz Steiner Verlag, 1982), 133.
38. Chittick, *Self-Disclosure*, 110; and "The Paradox of the Veil in Sufism," in *Rending the Veil: Concealment and Secrecy in the History of Religions*, ed. Elliot R. Wolfson (New York: Seven Bridges Press, 1999), 74.
39. Chittick, *Self-Disclosure*, 129; and "Paradox of the Veil," 81–82.
40. Chittick, *Self-Disclosure*, 156; and "Paradox of the Veil," 74–75.
41. Chittick, *Self-Disclosure*, 105, 107–8, 113, 115, 156.
42. *Zohar* 2:98b. For a fuller discussion of this passage, see Elliot R. Wolfson, *Luminal Darkness: Imaginal Gleanings from Zoharic Literature* (Oxford: Oneworld Publications, 2007), 73–74.

Parallelism between Avicenna's *Hayy* *ibn Yaqzan* and Ibn Ezra's *Hay ben Meqitz*

Ibn Ezra (1089–1164) wrote his Hebrew-language *Hay ben Meqitz* with the primary intention of competing with Avicenna's (980–1037) more famous Arabic *Hayy ibn Yaqzan*. Since Islamicate Jews spoke and wrote Arabic, it is important to understand that what Ibn Ezra effectively offered his audience was the exact same allegorical account of ascent and vision found in Avicenna's text, but one that was now firmly embedded within the familiar language and categories of the Bible and later Jewish texts from late antiquity. Both texts are predicated on a celestial ascent, the recounting of divine topographies, and an ultimate cosmic initiation, all of which were the mythic bedrock from which both Judaism and Islam were formed. Both Avicenna and Ibn Ezra do this, however, by framing it in the language and categories of Neoplatonism. Avicenna, for example, used the familiar Islamic trope of Muhammad's Night Journey (*miraj*) to introduce non-Islamic philosophical ideas in Islam. Ibn Ezra, by contrast, used Avicenna's narrative to create what he considered to be a better Hebrew version. Avicenna's *Hayy ibn Yaqzan* recounts the soul's journey through a structured and hierarchical cosmos with the help of a celestial guide called Hayy ibn Yaqzan (lit., "Living, son of Awake"). As the two begin their ascent, they encounter a number of individuals whom Hayy describes as pernicious to the journey that will follow. These "individuals" are actually allegorical personifications of the various faculties (e.g., the irascible faculty, the imaginative faculty) that get in the way of philosophical speculation. As the two proceed on their journey, they reach a threshold at which the unnamed protagonist must undergo a ritual initiation that will enable him to progress into the next level. This occurs as Hayy and the initiate approach "a flowing spring near the tranquil spring of life." After

the initiate immerses himself in the spring, drinking its healing waters, he is ritually purified and able to continue on his journey. The successful initiation, as Hayy tells him, enables him to cross vast deserts, walk on water, and ascend sacred mountains. Following these ordeals, the unnamed protagonist enters into two regions. The first is referred to as the "West," and is associated with matter. Following an understanding of this matter, which is essentially tantamount to Aristotelian physics, Hayy introduces the initiate into each of the eight celestial spheres that occupy the rest of the Western part of the universe on a vertical hierarchy. Following this, Hayy ibn Yaqzan turns toward the so-called Eastern part of the cosmos, the region associated with form. Hayy leads the initiate toward the region that occupies the space above both East and West. Finally, the unnamed protagonist reaches the end of his ascension, whereupon he encounters the king, an allegorical figure for the Necessary Existent, that is, that whose existence is necessary for the sustenance of the universe and all that it encompasses. Abraham ibn Ezra translated many Arabic texts into Hebrew, thus functioning as an important conduit between the two traditions. His *Hay ben Meqitz* is a text that works on multiple levels. On one level it is a pastiche of biblical phrases that enabled twelfth-century Jews to embrace and legitimate the intellectual and aesthetic ideals of Neoplatonism, in much the same manner that Avicenna did before him. On another level, *Hay ben Meqitz* "Judaizes" the basic narrative found in Avicenna's *Hayy* and, in so doing, tries to lay claim to it. Although Ibn Ezra borrows the basic plot, structure, and characters from Avicenna's text, he does so in such a manner that the new creation derives its

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ABDESSAMAD BELHAJ

Crossroads of Reflection

Avicenna and 'Abd al-Jabbār on the Widely-transmitted
Propositions

Introduction

In his autobiography, Avicenna (d.1037) reports that whenever he was unable to discern a medium term in a syllogism, he went to the mosque to pray until he solved the matter at hand.¹ This anecdote captures the essence of Avicenna's intellectual life that was engaged with harmonizing science and spirituality. It invites us to take the role faith plays in his thought more seriously. For neglecting his belief in and engagement with Islamic traditions would lead only to a partial reception of his legacy. Brought up in Ismā'īlī, Ḥanafī-Māturīdī and Mu'tazilī areas of influence, Avicenna is expected to have a solid theological education. It is only by considering this comprehensive religious instruction that we may esteem his scholarship in religious subjects such as legal hermeneutics, Sufism and Qur'ānic studies. For example, in his *Mysteries of prayer*, *Asrār al-ṣalāt*, Avicenna displays a sophisticated piece of religious thought; he crafts a synthesis of theology, Sufism and jurisprudence to reinterpret the meaning of prayer. For Avicenna, going to the mosque is not only an act of faith or a mere ritual, but a quest for knowledge.

Yet, for a long time, Islamic intellectual historians overlooked the influence of *kalām* on Avicenna. Despite the accomplished works of Louis Gardet² and A. J. Arberry³ shedding light on Avicenna's religious philosophy, their contributions were not fully appreciated. It seemed as if the influence of *kalām* on Avicenna's thought was pointless. However, an increasing number of scholars showed that several elements of theology shaped some important aspects of Avicenna's philosophy.⁴ It became evident that *kalām* brings the study of Avicenna's works into line with his agreement of science and spirituality.

¹ See Avicenna's autobiography in: ARBERRY, A. J.: *Avicenna on Theology*. London 1951, 11.

² GARDET, L.: *La pensée religieuse d'Avicenne*. Paris 1951.

³ ARBERRY (n. 1).

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28 Mayıs 2017

MADETT VAKFI İSLAM ARAŞTIRMALARI MERKEZİ
SONRA GELEN DOKÜMAN

285-232

د. خالد علي عباس الفط

الوثنية في فلسفة ابن سينا

النبوة أنموذجاً

Ibn Sina
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د. خالد علي عباس الفط (*)

ملخص البحث :

حينما يُلقَّب ابن سينا - أحد الفلاسفة المنتسبين إلى الإسلام !!- بالشيخ الرئيس والمصاحب الأجل الحكيم ، وحكيم عصره، وعالم زمانه، وأفضل المتأخرين، وحجة الحق، وأرسطو الإسلام، وفيلسوف الدهر ، وقائد المبدعين، وأحد الجهابذة العظام ، فإنها دلالات واضحة على اعتقاداته الصحيحة ، ولكن حينما يكشف اللثام عن وثنيات هذه العقائد وأصولها، ونجدها تخالف عقائد الإسلام الحنيف ، حينئذ يصبح ابن سينا واحداً من ملاحدة الفكر الباطني الذين لا يعتد بعقائدهم .

وذلك من خلال بيان عقيدة ابن سينا حول : مفهوم الوحي والنبوة والمعجزة والرسالة ، وحقيقة العقل الفعّال الملائكي ، وأثره في إكساب النبوة الدينية لمن اتصفت نفسه بصفات خاصة ، أو لمن وصل عقله لمرتبة العقل المستفاد ، واتهامه للأنبياء تقصيرهم وكذبهم في تبليغ الوحي الإلهي الحقيقي عامة ، وكذبهم في تبليغ غيبيات اليوم الآخر خاصة !!، وموقف أهل السنة والجماعة من هذه العقائد الوثنية .

الكلمات المفتاحية :

ابن سينا ، السلف الصالح ، الأصول الوثنية ، النبوة ، المعجزة ، تبليغ الوحي ، الرسالة ، العقل المستفاد ، نظرية الصدور ، فلاسفة اليونان .

(*) أستاذ الأديان والفرق والمذاهب المعاصرة المشارك جامعة طيبة - المدينة المنورة .

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مَجَلَّة

كَلِمَاتُ إِذَا الْعَالَمُونَ

العدد ٩٣

شوال ١٤٣٧ هـ - يوليو ٢٠١٦ م

Finally, I will address some methodological problems with the book. First, although Raudvere says on several occasions (without providing sufficient evidence to support her position) that early Islamic sources for the life of the Prophet are not reliable (e.g., pp. 36–8), she goes on to assume the reliability of these sources even on such matters as the exact year in which the *qibla* was changed from Jerusalem to Makka (p. 49). On a related note, while Raudvere duly recognizes the slow crystallization of Shi'ism (p. 175), she seems to assume an early/traditional date for such things as the acceptance of the Sunni theory of the four rightly-guided caliphs (*rāshidūn*) and the origins of the four main schools of classical Sunni law (e.g., pp. 50–51 and 90–91; for contrast, cf., e.g., Christopher Melchert, *Ahmad Ibn Hanbal*, 2006, pp. 94–8 and *The Formation of the Sunni Schools of Law: 9th–10th Centuries C.E.*, 1997, though note Ahmed El Shamsy, *The Canonization of Islamic Law: a Social and Intellectual History*, 2013). Third, and lastly, as with various other introductory books on Islam, such as Carol Hillenbrand's *Introduction to Islam*, Raudvere seems to sympathize with liberal, progressive interpretations of Islam over traditional, conservative ones; and, while it is fine for a scholar to hold such opinions on the subject, it seems to me that an introductory book should be neutral on these issues. On various occasions, Raudvere seems critical of conservative Sunnis who denounce Sufis and progressives (e.g., pp. 89, 130, 152–3); on others, she seems to approve of the attempts of progressive Muslims to liberalize Islam while failing to clarify the complexity of the legal issues involved (e.g., pp. 102–3). Such tendentiousness might not bother some, but I would prefer it be left out of textbooks.

In closing, Raudvere's book has some notable strengths, but it is marred by extensive stylistic and content problems. Many of these problems should have been rectified by a decent editor before the book went to press, which is disappointing; Raudvere has a keen analytical mind, especially where socio-logical issues are concerned, and I would have dearly liked to have read a well-edited version of the book. If Raudvere should choose to revise the book and publish a second edition, I think that the result could be very strong indeed.

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Avicenna in Medieval Hebrew Translation: Todros Todrosi's Translation of Kitāb al-Najāt, on Psychology and Metaphysics

By GABRIELLA ELGRABLY-BERZIN (Leiden and Boston, MA: Brill, 2015. Islamic Philosophy, Theology and Science: Texts and Studies, 91), xi + 223 pp. Price HB €90.00. EAN 978-9004277489.

Rev. Y. Tzvi Langermann

Avicenna made a late entry into medieval Hebrew philosophy; the Andalusian roots and Averroan orientation of most Jewish thinkers did not make for a

sympathetic audience. Small portions of the Avicennan corpus were rendered into Hebrew by Samuel Ibn Tibbon and Shem Tov Falaquera. A good deal of Avicennan thought was accessible by way of citations in Averroes. In the beginning of the fourteenth century, Todros Todrosi decided to produce Hebrew translations of the sections on psychology and metaphysics from *al-Najāt*. His translations are the subject of the book under review by Gabriella Elgrably-Berzin.

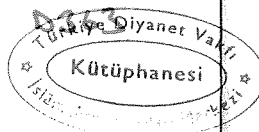
Hers is a study of the translation of philosophical texts, not one in the history of philosophy. There is an introductory survey of the Hebrew translation movement, and additional probes into the historical and philological circumstances of these translations. I call attention in particular to the fine essay on 'The Hebrew Tradition of Literalism', outlining the efforts made to produce translations that are as close as possible to the Arabic, beginning with Judah Ibn Tibbon, who had the advantage of growing up in an arabophone culture. The translations carried on with Judah's descendants and their followers, who, however well they may have learned the Arabic language, were increasingly removed from an Arabic speaking environment and more likely to be led to inaccuracies. The bulk of the book, however, is taken up by critical editions of Todrosi's translations and its philological analysis. The latter still relies a good deal, as it must, on the pioneering work of Moshe Goshen-Gottstein. Berzin amasses a veritable thesaurus of Arabic words, especially those considered to be 'technical terms', and their Hebrew equivalents. To her great credit, she includes Hebrew texts by Levi Gersonides, who though not a translator, was a brilliant philosopher and scientist, and someone who had closely examined Avicenna's opinions.

Berzin's philological prowess notwithstanding, the book does have its weaker side. Even a preliminary study of Hebrew translations cannot avoid tackling the meaning of terms in the particular context in which they are employed. Though I must fault Berzin for some errors, the brunt of my critique is directed at the obsession with 'terminology' that has taken hold among a good deal of scholarship in the history of medieval philosophy, and which, unfortunately, does not always move beyond cataloguing words and their mates in other languages. However, philosophy is not terms strung together in sentences; philosophy is an attempt to raise questions and suggest answers concerning humans, their world, and the world beyond. In doing this, the philosopher will find it convenient to have at his disposal some terms that denote specific concepts. Still, one can never divorce the study of philosophical terminology from the ideas and concepts that the terms are intended to convey in a particular statement; and 'study' of the latter demands more than finding a suitable English term and a footnote with parallel sources and bibliography. I believe that shortcomings that I am about to point out could have been avoided had the elucidation of meaning been viewed as no less weighty a task than matching the Hebrew terms to their Arabic partners.

Berzin knows all of this; she remarks (p. 127) that 'different words could have similar meanings'. When arguing persuasively for the superiority of some of Todrosi's choices over those of Falaquera (pp. 150–1) she perforce addresses the

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Journal of Islamic Studies, 28/2, 2017 okford

actions we did not choose freely, then that doesn't really matter. It won't be unjust for God to punish us for things we couldn't help doing, because whatever God does will be just by definition—justice is nothing more nor less than conformity to His will. It may be inscrutable to us why He should determine that some people sin while others are righteous, but we're in no position to stand in judgment over God's decrees.

On this point, the Ash'arites are exploiting another idea of their opponents, the Mu'tazilites, in holding that God transcends human understanding. But they stop short of the Mu'tazilite position when it came to divine attributes. For the Ash'arites, it is no solution to deny the divine attributes entirely, or to reduce attributes like God's knowledge and justice to the essence of God Himself, as some Mu'tazilites proposed. Yet the Ash'arites were also unhappy with traditionalist theologians who accepted, for example, that God literally has hands, because of passages in the Koran which speak of God reaching out with both hands (38:75). Like the Mu'tazilites, the Ash'arites proposed a figurative reading of such texts, in this case suggesting that the "hands" refer to God's power.¹⁴ But unlike the Mu'tazilites, they recognized that the power in question has a reality of its own. As to the question of how the attributes relate to God, this is a case where human comprehension fails. When we say that God has power, we should add the expression *bi-lā kayf*, meaning "without saying how." This phrase is often taken to express a willfully obtuse or anti-rationalist position. And certainly, the Ash'arites are here trying to demarcate the limits of our understanding. But adding *bi-lā kayf* is better understood as a caution against assuming that the familiar way—the "how," or *kayf*, with which attributes belong to created things—is appropriate to the divine case.

Thanks to al-Ash'arī and his first generations of disciples, there was a permanent change in Islamic theology. Mu'tazilism certainly did not die out, but Ash'arism would become the dominant school in centuries to come, a development with enormous consequences also for the history of philosophy. As I hope this chapter has shown, the Ash'arites put forward numerous arguments of great philosophical interest. They did defend their system by quoting the Koran and the sayings of the Prophet, but the core of their method was rational argument, usually aimed dialectically against opponents. Still, they did not consider themselves to be *falāsifa*, or "philosophers." That name was reserved for thinkers adopting methods and concepts drawn from the Greek texts that had been rendered into Arabic. And yet, when the Ash'arite theologian al-Ghazālī wrote a work attacking the *falāsifa*, he did not direct his critique at Aristotle, Plato, or Plotinus. His target was instead the greatest, and most influential, thinker of the Islamic world: Avicenna.

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THE SELF-MADE MAN AVICENNA'S LIFE AND WORKS

"My father was a man of Balkh." That's the first sentence of Avicenna's autobiography.¹ As opening lines go, it isn't exactly a classic—no "Call me Ishmael," or "I sing of arms and a man." But it's a significant line nonetheless. It places us directly into the context in which Avicenna lived his life, which was not the Baghdad of al-Kindī and al-Fārābī, but the eastern reaches of the Islamic empire. He was born in a small town near the city of Bukhārā, in what is now Uzbekistan—in Avicenna's day it belonged to the vast area known as Khurāsān. This eastern realm had once been a power base for the revolution that saw the 'Abbāsids overthrow the Umayyads to become the second caliphate of Islamic history. But by Avicenna's day, the 'Abbāsids no longer exercised any authority over the east, or for that matter over any part of the Islamic empire. With real political authority being held by the Būyids in Iraq and Iran, and the Sāmānids in the east, the power of the caliphs was nominal. This has direct relevance for Avicenna's life story, because his father worked for the Sāmānids as the governor of a village near Bukhārā.

The eastern setting is important for understanding Avicenna's further career. For one thing, it means that he had a Persian cultural background. Though he almost always wrote in Arabic, which had already been established as the dominant language of literature in the Islamic empire, he spoke Persian natively and did use it to write philosophy. As we saw in Chapter 14, the eastern lands of the Muslim empire had seen an influx of Hellenic philosophy and science in the ninth and tenth centuries. We even mentioned two associates of al-Kindī from Balkh, the hometown of Avicenna's father. Because of this, and because of the wealth of the local Sāmānid rulers, the eastern Islamic lands were fertile ground for a budding genius like Avicenna. He mentions in his *Autobiography* that, in his capacity as a physician, he was invited to attend the Sāmānid ruler Nūḥ ibn Maṣṣūr when he was ill. This gave him the opportunity to visit the ruler's library in Bukhārā, where Avicenna could see books he had never come across before, and would never find again.

That the young Avicenna was indeed a budding genius is a point made crystal clear in the *Autobiography*. His contemporaries would not necessarily have expected

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CHAPTER 25

THEOLOGY ENGAGES WITH AVICENNAN PHILOSOPHY

al-Ghazālī's Tahāfut al-falāsifa and Ibn al-Malāḥimī's Tuḥfat al-mutakallimīn fī l-radd 'alā l-falāsifa

FRANK GRIFFEL

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DURING the fifth/eleventh century, the philosophical system of Ibn Sinā (Avicenna, d. 428/1037) became the most potent challenge to the various theological schools of Islam that had developed in the centuries earlier. Coping with the views of Ibn Sinā and his followers was a long process that continued for many centuries. A significant part of theological literature in Islam in its post-classical period after the fifth/eleventh century, was devoted to discussing the merits and the errors of the Avicennan system. Ibn Sinā found defenders among Muslim theologians as well as critics. Learning the system of the 'philosophers' (falāsifa)—a word that became to mean Ibn Sinā and his followers—was part of almost every advanced madrasa education up until the thirteenth/nineteenth century. What is more, right from the beginning of the discussion about Ibn Sinā among Muslim theologians, we see that some of his teachings have a very significant influence even among those theologians who rejected his general direction of thought and who argued against it. Ibn Sinā's explanation of prophecy, divination, and the quicker insight of some humans compared to others, for instance, were soon adapted by Muslim theologians. In this adapted and slightly changed form they had an enormous influence on how Muslims thought about prophecy and the superior insights of Sufi saints (awliyā') or the Shī'ite Imams (Griffel 2010).

This chapter looks at a crucial stage in the early engagement of Muslim theologians with the Avicennan system that began with al-Ghazālī (b. c.447/1056, d. 505/1111). Recent studies have shown that the process of engaging with Avicennism and integrating it into Islamic theology had already begun before al-Ghazālī, arguably already during Ibn Sinā's lifetime (Wisnovsky 2004). This earliest stage, however, is not well researched and as of yet it is still unclear how much Ibn Sinā took from Muslim theologians—mostly

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4.2.5.1: Extending the cosmic axis to infinity: one side of the line would be distinct from the other.

4.2.5.2: A man standing on the north pole of the cosmos will distinguish between what is in front of him and what is behind him.

4.2.5.3: A point on the outermost surface of the sphere will move from one location to another as the heavens turn.

ad 4.2.5: Someone might say this judgment is a product of estimation and imagination. But it is not, for three reasons:

ad 4.2.5.1: This judgment is as convincing as any other immediately evident premise, and we need such premises to argue at all.

ad 4.2.5.2: To throw immediately evident things into doubt is to undermine the very distinction between intellect and estimation.

ad 4.2.5.3: The judgment involved in 4.2.5.1 is a good example of immediate, primary knowledge.

FIRE AND HEAT: YAHYĀ B. ADĪ AND AVICENNA ON THE ESSENTIALITY OF BEING SUBSTANCE OR ACCIDENT

FEDOR BENEVICH

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Abstract. Avicenna's analysis of the definition of substance and accident repeatedly emphasizes two points: one and the same essence cannot be substance in one instance and accident in another; whether x is extrinsic or intrinsic for an underlying subject, y does not tell us anything as to whether x is substance or not. Both points are development in an argument against certain unnamed people who claimed the opposite. In this article I will show that Avicenna's opponents are to be identified with the mainstream Baghdad Peripatetic School (Ibn Suwār, Ibn al-Ṭayyib) which based itself on the Late Antique rule that "parts of substances are substances". As for Avicenna's own position, it was developed on the basis of the heterodox position of Yahyā b. 'Adī, who anticipated Avicenna's first point. This is a further piece of evidence for something that has only recently begun to be appreciated: the influence of Ibn 'Adī on Avicenna.

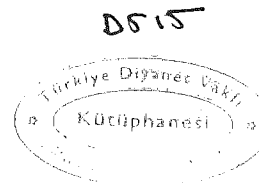
Résumé. L'analyse d'Avicenne portant sur les définitions de la substance et de l'accident met en exergue les deux propositions suivantes: 1) la même essence ne peut être à la fois une substance dans un cas et un accident dans un autre; 2) le fait que x soit extrinsèque ou intrinsèque à un y sous-jacent ne nous permet pas de conclure que x est une substance. Ces deux propositions sont articulées dans un débat avec d'autres personnes ayant un point de vue opposé dont on ne connaît pas l'identité. Dans cet article, nous verrons que ces adversaires font partie de l'école péripatéticienne de Bagdad (Ibn Suwār, Ibn al-Ṭayyib), qui elle-même s'appuie sur une proposition datant de l'Antiquité tardive et selon laquelle les parties de substances sont elles-mêmes des substances. La position d'Avicenne fut développée à partir de celle de Yahyā b. 'Adī (qui anticipa la proposition 1 d'Avicenne). Cet article apporte ainsi un argument nouveau qui met en évidence l'influence, remarquée seulement depuis peu, d'Ibn 'Adī sur Avicenne.

In the introductory chapter I, 1 of his *Kitāb al-Šifā', al-Ṭabī'iyāt VI: Kitāb al-Nafs*, Avicenna discusses the definition of soul. He examines the traditional Peripatetic approaches to defining the soul as a "power" (*quwwa*), "form" (*šūra*) or "perfection" (*kamāl*, i.e. *entelecheia*) of a body and concludes that "perfection" is the best of these.¹

¹ Avicenna, *Kitāb al-Šifā', Al-Ṭabī'iyāt, al-Nafs*, ed. Fazlur Rahman, *Avicenna's De Anima, Being the Psychological Part of Kitāb al-Shifā'* (Oxford 1959), p. 7, 8–10. In the next passage Avicenna will argue that perfection is a better notion for the soul than "power".

Yahya b. Adi (220039)

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKUMAN

تنها شرح شناخته شده این کتاب توسط فخر الدین محمد بن عمر رازی معروف به امام فخر رازی (۵۴۴-۶۰۶ ق) نوشته شده است. فخر رازی در مقدمه شرح خود می‌نویسد که این شرح را به پیشنهاد محمد بن رضوان بن منوچهر ملک شروان که ظاهراً از شاگردان او است نگاشته است. او سه انگیزه برای نوشتن این شرح در مقدمه بیان می‌نماید که عبارتند از:

- ۱) تا به حال به طور جدی به این کتاب پرداخته نشده است.
- ۲) فخر رازی مخالف این کتاب بوده است و آن را گمراه کننده می‌دانسته و لذا به شرحی نقدگونه از آن پرداخته است.
- ۳) او می‌خواسته اصل کتاب را حفظ کند و آن را از حواشی‌ای که بر آن نوشته می‌شده است، منفک نماید تا آن حواشی به عنوان متن قلمداد نشوند.

فخر رازی در این شرح با عبارت «قال الشيخ» گفته شیخ را می‌آورد و با عبارت «قال المفسر» یا «التفسیر» شرح خود را بر عبارات شیخ آورده است. فخر رازی در پایان مقدمه شرح خود بیان می‌کند که برخی از مواضع کتاب را که به نظرش درست آمده، تقدیر و تأیید نموده و دسته‌ای دیگر را که در نظرش ناصواب جلوه کرده است رد نموده است.

این کتاب توسط ابن العیتری به زبان شریانی ترجمه شده است. و نیز در قالب پایان نامه کارشناسی ارشد در دانشکده الهیات دانشگاه تهران توسط فتحعلی اکبری در ۱۳۵۲ش به فارسی برگردانده شده است (مأخذ شناسی علوم عقلی، ۱۴۱/۱). چاپهایی که تا کنون از این کتاب صورت گرفته است عبارتند از: ۱) قسمت طبیعیات آن در کتاب تسع رسائل فی الحکمة ۲-۳۵ در قاهره ۱۳۲۶ چاپ شده است، ۲) به اهتمام حلمی ضیاء اولکن در آنکارا در سال ۱۹۵۳م به چاپ رسیده است (جنیدی، ۱۳۶۰، ص ۱۵۹، ۳) تحقیق و مقدمه، عبدالرحمن بدوی، در ۱۹۵۴م در قاهره، ۴) به اهتمام، مجتبی مینوی توسط انتشارات دانشگاه تهران، در سال ۱۳۳۳ش چاپ شده است، ۵) ضمن مجله التراث العربی، سال دوم، ملحق ۵ و ۶ در ۱۹۱۱م، ۵-۵۰ به چاپ رسیده است، ۶) ضمن کتاب رسائل الشيخ الرئيس، ۱ تا ۷۴، توسط انتشارات بیدار در ۱۴۰۰ ق در قم.

منابع: مأخذ شناسی علوم عقلی، کدیور و نوری، ۱۳۷۸ش؛ زندگی و کار و اندیشه در روزگار پورسینا، سعید نفیسی؛ جشن نامه ابن سینا، ج ۱، سرگذشت و تألیفات و اشعار و آراء ابن سینا، ذبیح الله صفا؛ کارنامه ابن سینا، جنیدی؛ شرح عیون الحکمة، امام فخر رازی؛ عیون الحکمة،

باقر بن محمد حسین بن محمد باقر یزدی، نیز شرحی بر آن دارد به نام کفایة الالباب که آن را برای شاه سلطان حسین صفوی (ره) نوشته و مرحوم جلال الدین همائی در حاشیه/التفهیم بیرونی مکرراً از آن نقل می‌کند.

در نسخه خطی «مشکاة» در دیباچه چنین آمده: «... الزاجی فضل زینه الابدی: محمداً باقر بن زین العابدین الیزدی... فأراد أن یُنظّم تلك الفرائد... ففعل متوکلاً علی الله الواحد الوهاب و سماء بعین الحساب و زینه علی مقدمته و سبعة ابواب...» چنان که در شماره گذاری ابواب آن مشاهده می‌شود که ششمین باب از این نسخه (مشکاة) «استخراج مجهولات به حساب خطائین» است. و نقل کرده در آن، حل مسأله‌ای مشکله از حساب خطائین را از رساله ابوالقاسم بن علی بن محمد کاشانی، به فرمولی نوین (در آن زمان).

منابع: النریة، آقا بزرگ تهرانی، ۱۳۷۸/۱۵؛ التفهیم، ابوریحان

بیرونی، مصحح: جلال الدین همائی، حواشی صفحات ۱۷ به بعد.

سید احمد سجادی

عیون الحکمة، اثر ابو علی حسین بن عبدالله بن سینا

معروف به ابن سینا (۳۷۰-۴۲۸ ق). برخی این کتاب را به اشتباه عیون الخطب نامیده‌اند (زندگی و کار و اندیشه در روزگار ابن سینا، ۲۰). بعضی نسخ خطی آن را به نام موجز هم خوانده‌اند. این کتاب در علوم منطق، طبیعیات و الهیات تألیف شده است و به صورت مختصر به حکمت منشاء پرداخته و مباحث را به صورت کلی مطرح کرده. و در جزئیات به طور مفصل وارد نشده است، اما اهمیت آن به پای کتابهای شفا و اشارات نمی‌رسد و کمتر مورد اقبال شارحین و محققین قرار گرفته است.

زمان تألیف این کتاب دقیقاً مشخص نیست اما از قوت محتوا و اختصار بیان شیخ چنین برمی‌آید که در ده سال آخر عمرش نوشته است. بخش منطق شامل یک مقدمه و نه فصل است که عناوین آنها منطبق بر عناوین کتابهای نه گانه ارسطو است. قسمت طبیعیات شامل شانزده فصل است که فصل اول به بحث از تقسیم علوم و فصل دوم به مبادی علم طبیعی می‌پردازد و در فصول باقیمانده بحث را از تنهای ابعاد جسم شروع می‌نماید و در نهایت به مباحثی در مورد نفوس نباتی، حیوانی و نفس ناطقه انسانی ختم می‌نماید. بخش الهیات کتاب، نه فصل را دربرمی‌گیرد که هفت فصل از آن در امور عامه، فصل هشتم در الهیات بالمعنی الاخص و فصل نهم در موضوع معاد است.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

29 Haziran 2018

Peter Adamson

Studies on Early Arabic Philosophy

XII Avicenna and his commentators on human and divine self-intellection

The Arabic, Hebrew and Latin Reception of Avicenna's Metaphysics, eds D.N. Hasse and A. Bertolacci. Berlin: Walter de Gruyter, 2011

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XII

MADDE YAYIMLANDIKTAN
SONRA GÖRÜLMEKÜZÜM

İbn Sina (090637)

Avicenna and his Commentators on Human and Divine Self-Intellection*

It is a notorious feature of Avicenna's metaphysics that he begins from the notion of existence, rather than progressing smoothly from natural philosophy to divine science. Avicenna was duly criticised by Averroes for this departure from the Aristotelian tradition.¹ And certainly it is true that Avicenna proves the existence of God without premises drawn from natural philosophy, in his famous demonstration of the Necessary Existent. This strategy in turn bears on Avicenna's view of the subject of metaphysics, since it is well-established Aristotelian doctrine that no science proves the existence of its own subject-matter. These familiar points are in danger of obscuring a noteworthy aspect of Avicenna's metaphysics which is rather in tension with the idea that metaphysics is autonomous from physics. When Avicenna is concerned to say not merely that God exists, but what He is like, he does in fact make use of premises established in natural philosophy. In particular, his discussions of God in both the *Healing* (*al-Šifā'*) and *Pointers and Reminders* (*al-İšārāt wa-l-tanbīhāt*) depend on points established in the psychological sections of those works (psychology, of course, being a part of natural philosophy both in the previous tradition and in the rubrics of the various sections of the *Healing* itself).

The dependence of Avicenna's metaphysical theology on his psychology did not escape the notice of his two most famous commentators, Faḥr al-Dīn al-Rāzī (d. 606/1210) and Naṣīr al-Dīn al-Ṭūsī (d. 672/1274). Both of them say more or less the same thing about a crucial *tanbīh* in the *Pointers*,² which reads as follows:

* This paper has benefited greatly (though, no doubt, not enough) from the input of numerous colleagues. My thanks to audiences at the Villa Vigoni and in Freiburg in July 2008, and to those who kindly read and commented on earlier versions: Amos Bertolacci, Dag Nikolaus Hasse, Heidrun Eichner, M.M. McCabe, and David C. Reisman.

1 See Bertolacci, Avicenna and Averroes.

2 Avicenna, *al-İšārāt*, cited as *Pointers* followed by section number, with volume and page number from Dunyā's edition in brackets. All citations are to part two of the *Pointers*, so I will not bother to indicate this. There is no English translation of the relevant parts of the *Pointers*, but for a French translation see Avicenna, *Livre des directives et remarques*.

و موسیقی، از میان رفت؛ از این رو، ابو عبید جوزجانی از رساله‌های پراکنده‌ای که از شیخ در دست داشته، ۳ رساله کوتاه در هندسه، رصد و موسیقی را برگزیده است و همراه تلخیصی از بخش حساب (ارثماتیکی^۱) کتاب *شفا*، به کتاب *نجات ابن سینا*، که بخشهای ریاضیات آن نیز از میان رفته بود، الحاق کرده، سپس همانها را به فارسی دری ترجمه، و به *دانشنامه* افزوده است (نک: مهدوی، ۲۲۶؛ ابن سینا، همانجا؛ ماسه و آشنا، 91-92).

۳. طرح کتاب و سنت ارسطویی: جزء اول عنوان کتاب، *دانشنامه*، و تصریح خود نویسنده به «اصلها و نکته‌های ۵ علم از علمهای حکمت» به عنوان موضوع کتاب، مبین نظر ابن سینا درباره دانشهای نظری، یعنی منطق، طبیعیات، هیئت، موسیقی و علم برین است. ابن سینا آنگاه پس از ذکر این ترتیب ارسطویی، علم برین را پس از منطق قرار می‌دهد و علوم دیگر را نسبت به آن زیرین می‌خواند. این تغییر و نام‌گذاری، که در واقع تغییر جایگاه فلسفه (متافیزیک) در طبقه‌بندی ارسطویی است، هر چند صوری و ساده به نظر آید، نشان‌دهنده رویکرد تازه ابن سینا در *دانشنامه* نسبت به طرح طبقه‌بندی این دانشها در کتاب *شفا* است (*دانشنامه*، منطق، ۲، ۶۹؛ قس: وسل، ۱۸) و می‌تواند مرحله‌ای از تکامل یا دست کم تحول سنت ارسطویی در تفکر ابن سینایی به شمار آید.

۴. اهمیت علمی کتاب: مهم‌ترین ویژگی *دانشنامه* آن است که نخستین کتاب جامع در فلسفه به زبان فارسی پس از سلطه عرب بر ایران است و به نظر پژوهشگران کتابی با این ویژگی پیش از آن نوشته نشده، یا اگر نوشته شده، اثری از آن باقی نمانده است (نک: نصر، ۲۶؛ افغان، 71). به سبب همین جامعیت، آن را نخستین دائرةالمعارف علوم و فلسفه در زبان فارسی خوانده‌اند (آربری، 24؛ وسل، ۱۷-۱۸).

انگیزه فارسی‌نویسی: ابن سینا درباره انگیزه‌اش در تدوین کتابی در فلسفه به زبان فارسی، می‌نویسد که امیر علاءالدوله به او فرمان داده بود که «باید مر خادمان این مجلس بزرگ را کتابی تصنیف کنم به پارسی دری ...» (همان، ۲). از این نوشته چنین برمی‌آید که کسانی از اهل علم در دربار امیر عربی نمی‌دانسته، و به دانستن فلسفه و شاخه‌های آن علاقه نشان می‌داده‌اند. از سوی دیگر به نوشته صاحب *تزهت‌نامه علائی*، خود امیر به «علوم اوایل» علاقه داشت و فرمان نوشتن آن را به فارسی به ابن سینا داد، در حالی که پس از پایان کتاب، چیزی از آن نمی‌توانست فهمید (شهرمدان، ۲۲). با فرض درست‌بودن هر دو مورد، باز دانستن انگیزه واقعی و درونی ابن سینا از نوشتن کتابی با واژه‌های اصیل و برساخته‌های فارسی در برابر معادلهای عربی آنها دشوار است (افغان، 81)، زیرا او می‌توانست از واژه‌ها و اصطلاحات فلسفی

جامع‌التواریخ (تاریخ آل سلجوق)، به کوشش محمد روشن، تهران، ۱۳۸۶ ش؛ ظهیرالدین نیشابوری، *سلجوق‌نامه*، تهران، ۱۳۳۲ ش؛ مشکور، محمدجواد، مقدمه بر *اخیار سلاجقه روم ابن بی‌بی*، به کوشش هسو، تهران، ۱۳۵۰ ش؛ منجم‌باشی، احمد دده، *صحائف الاخیار*، ترجمه احمد ندیم، استانبول، ۱۲۸۵ ق/۱۸۶۸ م؛ نیز:

Barthold, W., *İslâm medeniyeti tarihi*, tr. and notes M. F. Köprülü, Ankara, 1973; Demirkent, I., *Urfa Haçlı kontluğu tarihi*, Ankara, 1990; Köprülü, M. F., notes on *İslâm medeniyeti tarihi* (vide: Barthold); Levend, A. S., *Türk edebiyati tarihi*, Ankara, 2008; Runciman, S., *A History of the Crusades*, Cambridge, 1951; Sevim, A. and Y. Yücel, *Türkiye tarihi*, Ankara, 1989; Togan, A. Z. V., *Umumi Türk tarihine giriş*, Istanbul, 1981; Turan, O., *Selçuklular tarihi ve Türk-İslâm medeniyeti*, Ankara, 1965; id., *Selçuklular ve İslâmiyet*, Istanbul, 1980; *Türkiye diyanet vakfı İslâm ansiklopedisi*, Istanbul, 1988, vol. XVIII, 1993, vol. VIII; *Ürfalı Mateos Vekayi-Nâmesi*, tr. H. D. Andreasyan, ed. M. H. Yinanç, Ankara, 2000; Uzunçarşılı, İ. H., *Anadolu beylikleri*, Ankara, 1984; id., *Osmanlı tarihi*, Ankara, 1982; Yüncü, M. H., «Dânişmendîler», IA, vol. III.

علی‌اکبر دیانت

دانشنامه علائی، اثری به زبان فارسی در فلسفه و شاخه‌های آن، تألیف ابن سینا پیش از ۴۲۸ ق/۱۰۳۷ م. این کتاب از لحاظ زبان، نثر، درون‌مایه علمی، جایگاه آن در تفکر ابن سینا و تأثیر در آثار بعدی، اهمیت ویژه‌ای دارد و از این رو از جنبه‌های گوناگون قابل بحث و بررسی است:

۱. قطعیت انتساب کتاب به ابن سینا: با اینکه نگاشته‌شدن این کتاب به دست ابن سینا با توجه به مقدمه شیخ بر آن و توضیح ابو عبید جوزجانی و دیگر شواهد تاریخی (مثلاً نک: شهرزوری، ۴۵۰؛ شهرمدان، ۲۲) نزد تقریباً همه محققان مسلم است، برخی از پژوهشگران تردیدی را — دست کم درباره متن باقی‌مانده از آن — مطرح کرده‌اند. محمدتقی بهار که در واقع نخستین دانشمندی است که به طور جدی و با نگاه تحقیقی به *دانشنامه علائی* پرداخته است، ضمن تحقیقات خود در یک جا از انتساب قطعی کتاب به ابن سینا با لحنی غیر استوار و تردیدآمیز سخن می‌گوید (نک: ۳۵/۲-۳۶). علت تردید بهار اشتباهات و یا دستبردهایی است که به دست ناسخان در نسخه‌های بعدی کتاب وارد شده، و مشخصات نثر زمان ناسخ را به کتاب انتقال داده است. بهار با دقت بسیار با مقایسه دو نسخه متعلق به دو زمان گوناگون، نظر خود را بیان کرده است (۲۹۴/۱-۲۹۶)؛ اما امروزه محققان بر آن‌اند که *دانشنامه* یگانه تصنیف فارسی شیخ است که در انتساب آن به او تردیدی نیست (نک: مهدوی، ۱۰۱).

۲. تألیف و تکمیل *دانشنامه*: ابن سینا تألیف *دانشنامه* را در اصفهان به فرمان امیر ابو جعفر علاءالدوله محمد بن دشمن‌زیار کاکویه آغاز کرد (*دانشنامه*، منطق ...، ۲-۱). چنان‌که ابو عبید جوزجانی شاگرد نزدیک ابن سینا در مقدمه بخش هندسه کتاب نوشته است، *دانشنامه* آن گونه که ابن سینا خود طرح آن را ریخته بود، نوشته شد، اما به جز منطق، علم برین (مابعدالطبیعه) و علم زیرین (طبیعیات) آن باقی نماند و بخش ریاضیات آن، شامل هیئت

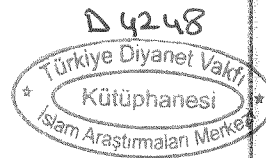
tr. W. H. S. Jones, Cambridge, Mass.: Harvard University Press, 1966;

G. Sarton, *Introduction to the history of science*, Malabar & Florida, repr. 1975;

John Scarborough, "Early Byzantine pharmacology", in *Symposium on Byzantine medicine*, ed. John Scarborough, Washington D.C.: Dumbarton Oaks Research Library and Collection, 1985;

Fuat Sezgin, *Geschichte des arabischen Schrifttums*, Leiden: E. J. Brill, 1967-;

Jerry Stannard, "P. A. Mattioli: sixteenth century commentator on Dioscorides", in *bibliographical contributions 1.*, Lawrence, 1969, repr. in *ibid, Herbs and herbalism in the middle ages and renaissance*, ed. by Katherine E. Stannard and Richard Key, Great Britain, Hampshire, Ashgate variorum, 1999.



02 Temmuz 2018

گزارش ابن سینا از ابرنواختر ۱۰۰۶ میلادی*

Ibn Sina
090637

ر. نویهویزرا، ک. اریگ-اگرت، پ. کونیچ^۲
ترجمه پویان رضوانی^۳

در اینجا گزارش ابن سینا (۹۸۰/م ۳۷۰ ق - ۱۰۳۷/م ۴۲۸ ق)، دانشمند معروف ایرانی، از ابرنواختر ۱۰۰۶/م ۳۹۶ ق، را می آوریم که تاکنون در منابع نجوم بررسی نشده است. این گزارش رصدی کوتاه درباره ستاره ای جدید، بخشی از کتاب ابن سینا با عنوان شفا است که آن را در موضوع فلسفه، شامل فیزیک (طبیعیات)، نجوم و آثار علوی نوشته است. در ادامه، متن عربی و ترجمه فارسی^۴ [گزارش] را می آوریم، و پس از بحث مفصلی درباره تاریخ گذاری رصد، نشان می دهیم که این جرم آسمانی، ناپایدار، ساکن و/یا بدون دنباله ([به تعبیر ابن سینا: «ستاره ای بین ستارگان دیگر»]) بوده، نزدیک سه ماه در آسمان بوده و کم نور و کم نورتر می شده تا آنکه ناپدید شده، بارقه هایی به اطراف پرتاب می کرده، یعنی جرقه زننده و بسیار پر نور بوده، و رنگ آن با زمان تغییر می کرده است. اطلاعات [این گزارش] با گزارش های عربی و غیر عربی دیگری مستدل شده است. با این حال، کاملاً روشن است که آنچه ابن سینا در گزارش خود بدان پرداخته، ابرنواختر ۱۰۰۶/م ۳۹۶ ق است؛ یعنی نمونه ای از یک جرم آسمانی ناپایدار که در آثار علوی ارسطو درباره آن بحث شده است. با توجه به شیوه بیان و توصیف [ابن سینا]، مثلاً تغییر رنگ [ابرنواختر]، این گزارش از دیگر گزارش های شناخته شده [در این موضوع]، مستقل است.

* این مقاله ترجمه ای است از:

R. Neuhäuser C. Ehrig-Eggert, and P. Kunitzsch, "An Arabic report about supernova SN 1006 by Ibn Sīnā (Avicenna)", *Astronomische Nachrichten*, 2011, no. 88, 789-795.

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35-47

تأثیر علوم ریاضی در تقویت نفس و تقویم و تعدیل فکر

علم به قوانین حسابی و قواعد مسائل عددی در تقویت نفس انسانی از اعظم وسائل است. به خصوص علم هندسه که در تعدیل و تقویم ذهن و فکر و قلم و بیان تأثیری به سزا دارد. حکما و فلاسفه بزرگ گفته اند: برای رسیدن به معرفت حقایق اشیاء، فکر را باید به علوم ریاضی ورزش داد.

آری علوم ریاضی برای حکیم به مثبت مسطره برای خطاط است. همچنان که مسطره مشاق را از کجی و بی نظمی در کتابت حروف و انحراف سطوح حافظ است، علوم ریاضی نیز فکر را از خطا و اعوجاج و انحراف باز می دارند و به آن استقامت و اعتدال می دهند؛ زیرا که مسائل آن مبتنی بر قواعد خلل ناپذیر است و هیچ مسامحه و سهل انگاری در آن راه ندارد و با تخمین و تقریب درست نمی شود. اگر اندک اشتباه و غفلت در اعمال قوانین آن به محاسب روی آورد، از نتیجه فرسنگ ها دور می شود و از رسیدن به مقصود بازمی ماند. لذا گفته اند که عدد برای محاسب مانند دندانه های کلید است که اگر زائد یا ناقص باشد فتح باب نمی شود و هرگز درب مطلوب به روی او باز نمی گردد.

لذا انسان های ورزیده در علوم ریاضی صاحب رأیی صائب و نظری ثاقب و کم گوی و گزیده گوی و دیرگویی و نکو گوی می شوند. عبارات و الفاظ آنان نوعاً حساب شده است. قلم آنان بسیار رصین و متین است. می بینیم که عبارات خواجه طوسی در شرح اشارات شیخ رئیس و تحریر اصول اقلیدس و تحریر مجسطی بطلمیوس و دیگر مصنفاتش به فارسی و عربی چنان سخت استوار است که گویی به جای مرکب، سرب مذاب به کار برده است. [آیت الله حسن زاده آملی، یازده رساله، تهران، ۱۳۶۳، ص ۵۹۸]

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02 Temmuz 2018

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THE ELABORATION OF ANCIENT THEORIES ON
EARTHQUAKES. AVICENNA AND FAHR AL-DİN AL-RĀZĪ IN
RELATION TO THEIR GREEK AND ARABIC SOURCES

Carmela BAFFIONI

Introduction

Avicenna, known in Arabic as Ibn Sīnā (980-1037) and one of the most famous Muslim philosophers, was a celebrated physician and scientist. Fahr al-Dīn al-Rāzī (1149-1209) was an anti-mu'tazilite, or orthodox (*sunni*) theologian, who was deeply familiar with the work of Avicenna and who criticized him sharply on many occasions. This paper discusses the explanations in Avicenna and in Fahr al-Dīn al-Rāzī for the causes and features of earthquakes.¹ Fahr al-Dīn al-Rāzī's statements can be often considered as elaborations of Avicenna's ideas, or even replies to his discussions. The aim of this paper is to check with reference to Fahr al-Dīn al-Rāzī the well-known hypothesis according to which Muslim theologians, who were generally less influenced by Aristotle, sometimes set out doctrines that were much more innovative from a scientific point of view than those of philosophers strictly linked to Aristotle.

As Aristotle was a major source for theories about earthquakes, we must first recall the extent to which his views were known to the Arabs: Aristotle dealt with earthquakes in Book II of his *Meteorologica* (henceforth *M*). In chapter 7 he confutes the positions of Anaxagoras of Clazomenes, Democritus of Abdera and Anaximenes of Miletus, and in chapter 8 he expounds his own ideas.

M was known in the Arab world through the work by Yaḥyā (Yuhannā) ibn al-Bitrīq,² a Syriac translator of Mālikī persuasion (d. 830). A summary (*jāmi'*) by Ḥunayn ibn Ishāq (d. 873), one of the most famous Arabic translators and father of the great Ishāq ibn Ḥunayn (d. 910), was also available.³

¹ It expands the results presented in my article "The causes and theories of earthquakes in Avicenna and Fahr al-Dīn al-Rāzī", *European Review*, 19/3 (2011), pp. 355-366.

² Two editions of this work are available: Aristotelis *de Caelo et Meteorologica*, Edidit et adnotatione critica auxit 'Abdurrahmān Badawī, Cahire, Maktabat al-nahḍa al-miṣriyya 1961 (= B), and C. Petraitis, *The Arabic Version of Aristotle's Meteorology. A Critical Edition with an Introduction and Greek-Arabic Glossaries*, Beyrouth, Dar el-Machreq 1967 (= P).

³ *Jawāmi' Ḥunayn ibn Ishāq fi'l-āṭār al-'ulwiyya li-Aristū*, taqdim wa-tahqīq al-Duktūr Yūsuf Ḥabbī wa-Ḥikmat Najīb, Baḡdād, Majma' al-luḡa al-sūriyya 1976.

Fahreddin er-Razi (060018)

Ibn Sina (090637)

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[Proceedings of the 25th Congress of l'Union Europeenne des Arabisants et
Islamisants], edit. Agostino Cilardo, Leuven - Paris: Uitgeverij Peeters en
Departement Oosterse Studies, 2013. **ISAM DN. 248403.**



The Two Ibn Sīnās: Negotiating Literature

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D 3518



02 Kasım 2018

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SONRA ÇİFT EN DOKÜMAN

Abstract

This article investigates developments in medical literature through Ibn Sīnā's *Poem on Medicine* (*al-Urjūza fī al-ṭibb*) to demonstrate how the *Poem's* unique organization represents a different, practicable work. While Ibn Sīnā's *Canon of Medicine* (*K. al-Qānūn fī al-ṭibb*) has traditionally been used to understand his approach to medicine, this article argues for a different Ibn Sīnā as seen through his *Poem* to show that the *Poem* should not be subordinated to the *Canon*. As the first comprehensive treatment of the *Poem*, it contextualizes the *Poem* in the medical literary tradition of the Islamic world followed by an analysis of the *Poem's* structure. Finally, through a study of how this structure compares with other works, it establishes how the *Poem* is different from these other works to present a different Ibn Sīnā. In doing so, it hopes to draw interest to the role of textual agency in the conceptualization of medical literature.

Keywords

Poem on Medicine – medical poetry – Ibn Sīnā – *urjūza* – literature

Introduction

Abū 'Alī al-Ḥusayn b. 'Abd Allāh b. Sīnā (d. 1035), commonly known as Ibn Sīnā (Lat. Avicenna), was an eleventh-century polymath, accomplished in both philosophy and medicine. Even so, his *Poem on Medicine* (*al-Urjūza fī al-ṭibb*), one of his most widely read works, has remained understudied in the history of medicine. The *Canon of Medicine* (*al-Qānūn fī al-ṭibb*) has and continues to represent the medical thought of Ibn Sīnā. This is an incontrovertible fact, but the *Poem's* history and its relationship with the *Canon* or the physician

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INTELLECTUAL HISTORY
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Medical Crises and Critical Days in Avicenna and After: Insights from the Commentary Tradition

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Abstract

Conceptualized as a relationship between the patient, his illness, its resolution, the celestial bodies, and the doctor, and expressed through metaphors, such as divine judgment, or effects of the stars, crises and critical days were important elements of Galenic therapy. While the early Arabic physicians maintained Galenic imagery, Ibn Sīnā (d. 1037 CE) and his followers introduced new imagery that omitted supernatural influences, and emphasized physical agents. The crisis was now described as a separation instead of a verdict, and the critical days were caused by the lunar phases alone. The "body politic" metaphor was introduced to describe medical crises. By closely examining the writings of Ibn al-Nafis (d. 1288 CE) on the *Canon* of Ibn Sīnā and the *Aphorisms* of Hippocrates, these shifts in imagery are analysed in detail, and their implications for our understanding of a period that has been dismissed as "post-decline" and devoid of innovation.

Keywords

Galenic medicine – body politic metaphor – Ibn Sīnā – Ibn al-Nafis – medical astrology – critical days – medical crises – Arabic medical commentaries

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Post-Avicennan Physics in the Medical Commentaries of the Mamluk Period

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Abstract

Recent work has shown that Islamicate philosophers engaged meaningfully with Ibn Sīnā's transformation of Aristotelian physics, particularly his new understanding of motion at an instant and his new category of positional motion. Although Ibn Sīnā considered medicine a derivative science of physics, little work has been done to determine the impact of the new Avicennan physics on medicine. In this paper, I shall examine the discussions on motion contained in the sections on pulse within seven medical commentaries produced between 1200 and 1520 CE. The examination will reveal that Ibn al-Nafis's novel, non-Galenic application of the Avicennan category of positional motion to pulse generated an invigorating debate amongst later commentators. Consequently, the paper shows that: a) Ibn al-Nafis's transformations of Galenic/Avicennan medical theory were widely discussed in subsequent commentaries; and b) Mamluk-era medical writers continued to engage in philosophical discussions despite Ibn Sīnā's epistemological arguments against doing so.

Keywords

Motion – natural science – Ibn Sīnā – Ibn al-Nafis – commentaries – *Canon of Medicine* – Fakhr al-Dīn al-Rāzī – Islamic medicine – Islamic philosophy

* I would like to thank Asad Ahmed, Sonja Brentjes and the editors for their helpful comments and suggestions. The research for this project was supported by the Fulton Family Faculty Fellowship from DePauw University.

Tarih-i İlm ve San'at ve Ebzâr-ı İlmi der İran: (ez Karn-i Çeharum ta
Sizdehum hk): Mecmua-i Makalat-ı Devvumin Hemayiş-i Beyne'l-Mileli
Tarih-i İlm der İran (17-19 Hardad 1377)

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SCIENCES, TECHNIQUES
ET INSTRUMENTS
DANS LE MONDE IRANIEN
(X^e - XIX^e SIÈCLE)

Études réunies et présentées

par

N. POURJAVADY et Ž. VESEL

Actes du colloque tenu à
l'Université de Téhéran
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F. Jamil RAGEP and Sally P. RAGEP¹

THE ASTRONOMICAL AND COSMOLOGICAL WORKS OF
IBN SĪNĀ: SOME PRELIMINARY REMARKS

INTRODUCTION

Abū 'Alī Ibn Sīnā is, of course, best known for his work in medicine and philosophy. However, he also showed great interest in the mathematical sciences throughout his career, and his writings on astronomy are not insubstantial. Though he did not achieve any major breakthroughs in astronomy, his work exhibits a keen insight into a number of problems related to astronomy and cosmology, and the manner in which he conceptualized them was to have a profound influence on later astronomical work both in Islamic regions and in Europe.

In this paper, we will report on some of our preliminary findings, which are part of our ongoing project to survey works on theoretical astronomy and cosmology (*hay'a*) in Islam.

IBN SĪNĀ'S AUTHENTIC ASTRONOMICAL AND COSMOLOGICAL
WORKS

One of the problems with providing a verified list of Ibn Sīnā's works is that a number of them have gone under different titles and there are many false attributions. One of the reasons for this goes back to Ibn Sīnā himself and his erratic lifestyle.² His student and longtime companion, al-Jūzjānī, refers to this in his introduction to the mathematical appendix to the *Najāt* (the abridgement of his great encyclopedic work, the *Šifā'*):

The Šayḫ al-Ḥakīm Abū 'Ubayd 'Abd al-Wāḥid b. Muḥammad al-Jūzjānī states: When in the employ of the Grand Master Abū 'Alī al-Ḥusayn b. 'Abdallāh b. Sīnā, may God's mercy and favour be upon him, I was in charge of collecting his writings and obtaining his books and treatises since it was his habit to give away what he had written to those who asked for them and not to keep a copy of them for himself. Among his great works in philosophy after the *Šifā'* was

3-16

1. We wish to thank Dr. David C. Reisman for his helpful suggestions. He is of course absolved of any shortcomings that remain.

2. The best place to get a flavor for this is Ibn Sīnā's own autobiography and its continuation written by his student, al-Jūzjānī, after the master's death. An Arabic edition and English translation is in Gohlman [1974].

عينية ابن سينا

أثرها ومعارضاتها في الشعر العربي

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مقدمة:

أما بعد فلا شك أن حضور النص التراثي في الشعر يعد إضاءة للنص التراثي والنص الحديث في آن معاً، ذلك أن تراث كل أمة يكون أساساً من أسس حياتها، إذ يمثل أعلى ما يمتلكه أبنائها من اعتزاز بهذا التراث وحمايته بوعي أو بغير وعي، ومن ثم يكون لجوء الشاعر إلى هذا التراث تحت أي صورة لونها من إثبات ولاءه وانتمائه إلى هذا التراث الذي يضمن له أصالة الرؤية وحسن التمييز.

على أن لجوء الشاعر إلى معارضة نص تراثي كان يرجع — فيما يرجع إليه — إلى دوافع عدّة، يأتي الإعجاب على رأسها، سواء أسر ذلك الشاعر أم جهر به، إذ غالباً ما يكون الشاعر في المعارضة مدفوعاً بموسيقى القصيدة أو طرافة فكرتها أو الأمرين معاً، لأن القول باشتراط اجتماع الشكل والموضوع في القصيدة المعارضة يهدر كثيراً من القصائد التي تنطق بمحاكاة القصيدة الأساس دون أن تلتزم الشكل أو ترتبط بالموضوع، ومن دون هذا وذاك تقف الصورة الفنية عاملاً من عوامل التجديد في طبيعة المعارضة، وأهم أداة تسهم في الحفاظ على أصالتها وحيويتها.

٣٨. همع الهوامع في شرح جمع الجوامع: للإمام جلال الدين السيوطي، الجزء الأول، تحقيق وشرح أ.عبد السلام محمد هارون و د. عبدالعال سالم مكرم، دار البحوث العلمية - الكويت.

Mecelletü't-Mecma'i'l-Lugati'l-Arabiyyeti'l-Urdüni,
sene. 40, aded. 91, 1438/2016 Amman, s. 83-200.

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Ibn Taymiyya as Avicennan? Fourteenth-Century Cosmological Controversies in Damascus

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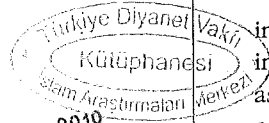
MADE YAYIMLANMIŞTAN
SUNKA GELİN DOKÜMAN!

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In recent years, Jon Hoover has played a pioneering role in elucidating the role of Avicennan conceptual models for the theology of Ibn Taymiyya.¹ Yet despite the relatively muted reception of this discovery in Western academia, the notion of Ibn Taymiyya being influenced by Peripatetic philosophy is a topic long familiar to his modern critics in the Muslim world, from Muḥammad Zāhid al-Kawtharī (d. 1951)² to Saʿīd Ramaḍān al-Būṭī (d. 2013).³ Spirited debates on this topic are plentiful on the internet for those who seek them, with a variety of positions taken, both critical and positive.⁴ They center on Ibn Taymiyya's bold but generally underappreciated contention that God is eternally active as Creator, eternally undertaking a process of discrete creative acts with no beginning or end. This view he had justified on the premise of the possibility of infinite temporal regress (*ḥawādīth lā auwal lahā*) which had been conceptually buttressed by Ibn Sīnā as a legitimate form of actual infinity⁵ and ran contrary to what was

¹ The first intimations at an affinity with Peripatetic thought regarding divine creation began with J. Hoover, "Perpetual Creativity in the Perfection of God: Ibn Taymiyya's Hadith Commentary on God's Creation of This World," *Journal of Islamic Studies* 15/3 (2004), 287-329. An explicit dependency on Avicennan thought was subsequently made explicit in idem, "Ibn Taymiyya as an Avicennian Theologian: A Muslim Approach to God's Self-Sufficiency," *Theological Review* 27/1 (2006), 34-46, and, *Ibn Taymiyya's Theodicy of Perpetual Optimism* (Leiden-Boston: Brill, 2007).

² In his commentary on Taqī al-Dīn al-Subkī's *al-Sayf al-Ṣaqīl* (discussed below) and Ibn Taymiyya's commentary on Ibn Ḥazm's *Marātib al-Ijmāʿ*. For the precise references, see footnote 4.

³ Muḥammad Saʿīd Ramaḍān al-Būṭī, *al-Salafiyya Marḥala Zamaniyya Mubāraka lā Madhbhab Islāmī*, 4th ed. (Damascus: Dār al-Fikr, 2010), 163 ff.

⁴ These can be found with reference to Muslim scholars both Salafī and Ashʿarī. It is beyond the scope of this article, however, to address the details of the modern reception of the idea. For a cursory presentation of 20th century discussions, including by al-Kawtharī, see *Qidam al-ʿālam wa-tasalsul al-ḥawādīth, Kāmīla al-Kawtharī* (ʿAmmān: Dār Usāma, 2001), 162-183.

⁵ See J. McGinnis, "Avicennan Infinity: A Select History of the Infinite through Avicenna," *Documenti e Studi sulla Tradizione Filosofica Medievale*, 21 (2010), 199-222.

by then part of the standard *kalām* proof for creation *ex nihilo*.⁶ Between Ashʿarīs and Salafīs in the modern Muslim world, the question is posed as to whether or not Ibn Taymiyya (like al-Ghazālī according to some accounts) had become so "entangled" in the philosophy of his opponents such as Ibn Sīnā that he had become "tainted" by those whom he had initially set out to refute.⁷

As this article will demonstrate, these seemingly obscure contemporary discussions in fact find their precedent in fourteenth century debates which took place in the ensuing decades following Ibn Taymiyya's death, suggesting that the notion of Ibn Taymiyya as an "Avicennan theologian" is not an entirely novel one, but was present even in the earliest reception of his thought. Our sources for these debates, some of which will be presented here for the first time, will be discussed with special attention to the rhetorical strategies they employ, even if a more detailed conceptual analysis of the philosophical topic in question remains an important desideratum.

As will be seen, the critique and defense of Ibn Taymiyya's Avicennism appealed to varying sources of authority dependent on the orientation of the author and his intended audience. At times recourse was made to scriptural or traditional authority; in other circumstances, philosophical argumentation was foregrounded. These disparate and seemingly contradictory approaches speak to enduring conceptual and social commitments underlying the representation of philosophical theology in Muslim religious discourse over the longue durée. Analyzed within their specific context, they afford us an invaluable source for appreciating the historically contingent manner by which Ibn Taymiyya's theological project has been self-conceived by its advocates or taxonomized by its opponents over time and in different arenas.

Part One: Taqī al-Dīn al-Subkī and the Seeds of Controversy

Although the contentious nature of Ibn Taymiyya's scholarly activity is well known, accusations of philosophical proclivity are not included in the standard narratives provided by the biographical dictionaries which inform the main contours of modern historiography on his profile. The extant sources at our disposal which shed light on the first instance of this point of controversy are theological texts which find as their initial locus the personage of Taqī al-Dīn al-Subkī (d. 756/1355), chief Shāfiʿī judge of Damascus and a prominent

⁶ As established in the generation of al-Juwaynī; see H. Davidson, *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy* (New York: Oxford University Press, 1987), 145-146.

⁷ This view has even been ironically advocated by A. von Kügelgen, "The Poison of Philosophy: Ibn Taymiyya's Struggle For and Against Reason," *Islamic Theology, Philosophy and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, eds. B. Krawietz and G. Tamer (Boston: De Gruyter, 2013), 253-328.

**CHOSE, ITEM ET DISTINCTION : L'« HOMME VOLANT »
D'AVICENNE AVEC ET CONTRE ABŪ HĀŠĪM AL-ĠUBBĀ'Ī**

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Abstract. This article explores the intimate connection between Avicenna's "flying man" argument and the theory of modes in the school of Abū Hāšim al-Ġubbā'ī (d. 933). It shows that Avicenna borrows arguments developed originally by Abū Hāšim in order to demonstrate that a definite mode belongs to the living being as a whole (*ḡumla*). He argues for the incorporeality of soul on the basis of this departure from Aristotelian and Neoplatonic psychology and modal ontology. Here one sees Avicenna's subtle engagement with a thinker to whose writings he reacted critically, yet whom he very likely saw as one of the greatest metaphysicians to write in Arabic.

Résumé. Cet article se propose de mettre au jour les relations profondes qui existent entre l'argument de l'« homme volant » d'Avicenne et des considérations modales de l'école d'Abū Hāšim al-Ġubbā'ī (m. 933). Il montre qu'Avicenne réemploie des arguments développés originellement par Abū Hāšim pour démontrer la présence d'un mode de la totalité (*ḡumla*) dans le cas du vivant – argument lui-même opposé à la psychologie aristotélicienne et néoplatonicienne – pour établir, contre l'ontologie modale de ce dernier, la nature incorporelle de l'âme. On voit ainsi se dessiner le jeu subtil d'Avicenne par rapport à celui qu'il avait très probablement identifié, fût-ce à son corps défendant, comme l'un des plus grands métaphysiciens de langue arabe.

L'argument de l'homme volant met en jeu l'âme à deux niveaux : celle qui prend la connaissance en charge et celle qui est connue. Pour que l'argument fonctionne, il faut que l'âme de premier niveau soit certaine de ce qu'elle appréhende. Elle est certaine de se connaître ; non pas de se connaître se connaissant, mais de se connaître tout court, dans la multiplicité unifiée de ses opérations. L'argument apparaît à deux endroits du traité *De l'âme* du *Šifā'* d'Avicenne, en I 1 et en V 7¹. Dans le premier passage, il s'agit de démontrer que l'âme est d'essence incorporelle. Dans le second, qu'elle est une instance à la fois unique

¹ La bibliographie est longue. Pour une traduction du texte de I 1, voir Pauline Koetschet, *La Philosophie Arabe IX^e-XIV^e siècle : textes choisis et présentés*, Paris, 2011, p. 103–106. Le texte de V 7, qu'on traduira plus bas, a été traduit en anglais dans J. McGinnis et D. C. Reisman, *Classical Arabic Philosophy, An Anthology of Sources*, Indianapolis / Cambridge, 2007, p. 205–209 et en français par P. Koetschet, *ibid.*, p. 100–102. Pour l'analyse de ce texte, voir

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02 Kasım 2013

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رساله‌ای در احوال و آثار شیخ ابوعلی سینا

مؤلف: پیرمحمد بن شیخ جلال قنوجی؟ (م ۱۰۸۰ یا ۱۰۸۵ ه. ق)
به کوشش: دکتر عارف نوشاهی،* دکتر معین نظامی**

چکیده

این رساله بنا به تصریح مؤلف، در سال ۱۰۴۱ ه. ق تألیف شده است. نام مؤلف در دو نسخه خطی مورد استفاده، ذکر نگردیده و احتمالاً نوشته پیر محمد بن شیخ جلال قنوجی (درگذشته ۱۰۸۰ یا ۱۰۸۵ ه. ق) است. نظام الدین احمد گیلانی (۹۹۳- زنده ۱۰۷۱ ه. ق) نیز رساله‌ای در شرح احوال ابوعلی سینا نگاشته که در کتاب شجره دانش او قرار گرفته است. برای تعیین مؤلف حقیقی رساله، سنجش متن آن با نسخه خطی شجره دانش نیز ضروری است. مؤلف رساله، وقایع زندگانی ابوعلی سینا را از تولد او آغاز کرده و به ترتیب زمانی تا وفات او - به نوشته مؤلف در ۴۲۳ ه. ق - به پایان برده است. مؤلف در خلال مطالب، نبوغ ابوعلی سینا در حکمت، و عادات و اطوار و مزاج او را نمایانده است. در پایان رساله، عنوان پانزده اثر ابوعلی سینا ذکر شده است.

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02 Kasım 2018

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

اختلاف منظر المجرة، لما حدّد مواضع الكواكب التي ترى فيها ولما كان يذكر اختلاف منظرها، كما ذكر اختلاف منظر القمر وشرّحه وفصله.

فقد تبين من جميع ما ذكرناه أن المجرة ليس لها اختلاف منظر. وإذا لم يكن لها اختلاف منظر، فليست في الهواء ولا في موضع قريب من سطح الأرض، وإنما فوق فلك القمر وفي موضع متفاوت البعد عن سطح الأرض. وذلك [ل-٨٩و] ما أردنا أن نبين من حال المجرة.



02 Kasım 2018

MARUF MAMURİ İKTAN
SÜLEYMAN BOKUMAN

١ حدّد: حرّر [س،ل]، حدّد و [ت] لها: أثبتتها في الهامش مع "صح" [ت] قريب: قرب [ت] ٦ أن نبين: كتب بعدها: "ولله الحمد والمنة" [ل]، "تم ولواهب العقل الحمد بلا نهاية" [ت] ٦ من حال المجرة: ناقصة [ل،ت]، وكتب ناسخ [س] بعدها "والله أعلم منا الصواب"

Ibn Sina

030637

Fahreddin er-Ra

060018

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EARLY EXEGETICAL PRACTICE ON AVICENNA'S *ŠIFĀ'*: FAHR AL-DĪN AL-RĀZĪ'S *MARGINALIA* TO LOGIC

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Abstract. Nine manuscripts preserving Avicenna's *Kitāb al-Šifā'* share a set of identical marginal glosses to the section of *Logic*. One of these manuscripts reports, at the end of each of the glosses, a certificate of transmission ascribing them to the theologian and philosopher Fahr al-Dīn al-Rāzī (d. 606H/1210), which provides some material evidence of the existence of a flourishing exegetical activity on the *Kitāb al-Šifā'* during the twelfth-thirteenth century, in spite of the apparent lack of commentaries on the text in that period. The present paper provides an edition of the so far unknown *ḥāšiyāt* to Avicenna's *Kitāb al-Šifā'* by al-Rāzī, with an attempt at reconstructing their tradition and contextualizing them within al-Rāzī's exegetical and teaching activity.

Résumé. Neuf manuscrits qui préservent le *Kitāb al-Šifā'* d'Avicenne partagent le même groupe de notes marginales à la section de *Logique*. Au bout de chacune de ces gloses, un des manuscrits préserve aussi un certificat de transmission qui les attribue au théologien et philosophe Fahr al-Dīn al-Rāzī (m. 606H/1210), ce qui nous fournit une évidence matérielle de l'existence d'une florissante activité exégétique sur le *Kitāb al-Šifā'* entre le XII^e et XIII^e siècle, malgré le manque apparent de commentaires sur le texte dans cette période-là. Cet article offre une édition des *ḥāšiyāt* d'al-Rāzī au *Kitāb al-Šifā'* d'Avicenne, dont l'existence était ignorée jusqu'à présent, en essayant au même temps de fournir une reconstruction de leur tradition et de les contextualiser dans le cadre de l'activité exégétique et didactique d'al-Rāzī.

INTRODUCTION

The production of commentaries on Avicenna's *Kitāb al-Šifā'* recorded between the eleventh and the sixteenth century is quite scarce, especially if compared with that concerning Avicenna's *Kitāb al-Isārāt*.¹ Of course, we are

¹ Only two partial commentaries on the *Šifā'* produced before the 16th century are attested, namely that of Ibn Zayla (d. 439H/1048) and that of 'allāma al-Ḥillī (d. 726H/1325). See

30 Kasım 2018

ISMĀ'ĪLITE CRITIQUE OF IBN SĪNĀ

Al-Shahrastānī's (d. 1153) *Wrestling Match
 with the Philosophers*

FRANK GRIFFEL

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AL-GHAZĀLĪ'S *Incoherence of the Philosophers* (*Tahāfut al-falāsifa*), a book that was completed in Muḥarram 488 / January 1095, is usually regarded as the beginning of a serious engagement of Muslim theologians with the philosophical system of Ibn Sīnā (Avicenna, d. 428/1037). Earlier theologians of Islam already discussed teachings of him and respond to them in their works. None, however, wrote a book such as al-Ghazālī's, devoted entirely to the refutation of a select number of teachings by Ibn Sīnā. Al-Ghazālī's book and the arguments in it soon became widely influential, and for the next decades, if not centuries, every scholar who was doing philosophy in the Muslim world positioned himself vis-à-vis the two poles of Ibn Sīnā's original philosophical system and al-Ghazālī's objections against it.

In Zāhir al-Dīn al-Bayhaqī's (d. 565/1169–70) *Continuation to the Treasure Trove of Wisdom* (*Tatimmat Šiwān al-ḥikma*) we have a book of biographies that documents the coming together and the exchanges of those scholars who had studied philosophy from the students of Ibn Sīnā and those who came from Islamic theology and became interested and often fascinated by Ibn Sīnā's philosophical system. Al-Bayhaqī was himself a philosopher who wrote philosophical commentaries that unfortunately have been lost. He moved in the circles of philosophy and wrote his biographical dictionary around 555/1160 in Khurāsān in northeastern Iran. His book is particularly informative on the period after Ibn Sīnā, who was generally regarded as the "best of the later philosophers" (*afḍal al-muta'akhhirīn*). The dichotomy of the "ancient philosophers" (*al-mutaqaddimūn*), meaning the Greeks, and the "later ones" (*al-muta'akhhirūn*), meaning those writing in Arabic, emerged some time in the second half of the fifth/elev-enth century. One very early appearance is in an epistle by the Avicennan philosopher

and Persian poet 'Umar al-Khayyām (d. 517/1123–24) that is dated to 473/1080–81 (al-Khayyām, *Jawāb*, 170). Although this distinction is not used by al-Ghazālī in his major works (but in one of his less well-known ones; see Griffel 2006, 17), it becomes the defining perspective for philosophical scholars at the beginning of the sixth/twelfth century. The history of philosophy is divided in two major periods, that of the Greeks and that of the Arabs; and while Aristotle was the dominant figure in the first period, Ibn Sīnā came to dominate the latter. Al-Bayhaqī's *Continuation* informs us about the networks of philosophical scholars that emerged during the early part of the sixth/twelfth century; philosophers write each other letters and meet for disputations. The most significant difference to earlier periods of the history of philosophy in Islam is the emergence of the madrasa as a meeting place. Since the middle of the fifth/eleventh century, the major cities of the Saljuq Empire, such as Baghdad, Nishapur, Marw, and Herat, had state-sponsored institutions of higher learning, the so-called Nizāmiyya madrasas. Following al-Ghazālī's turn toward studying the works of the *falāsifa*, the madrasas became hotbeds of philosophical studies (Endress 2006). Al-Bayhaqī tells us that these were the places where the prominent philosophers of the sixth/twelfth century worked and met. In those meetings it seemed to have mattered little whether the philosophers were close followers of Ibn Sīnā, who may have learned philosophy from one of his students or a student of a student, or whether they had come to philosophy via the critique of al-Ghazālī, which they may have shared. Several philosophical scholars of the early sixth/twelfth century, such as As'ad al-Mayhanī (d. 523/1130 or 527/1132–33), who taught at the Nizāmiyya madrasa in Baghdad, have a dual pedigree of a formal philosophical education by a teacher closely connected to Ibn Sīnā and a personal or intellectual affinity to al-Ghazālī (Griffel 2009, 71–74).

During this time, philosophers were increasingly identified by the word *ḥukamā'*, which initially meant "sages," rather than *falāsifa*. Following the critique of al-Ghazālī, it became clear that the word *falsafa*, which had previously been used to refer to the philosophical tradition in Islam, was now reserved for the philosophy of Ibn Sīnā. The *falāsifa* were those who followed Ibn Sīnā in his view of God as a creator who does not choose between alternatives and whose creative activity unfolds in a single action from past eternity. This was the main issue of dispute between al-Ghazālī and Ibn Sīnā. Yet in the early sixth/twelfth century, a new kind of philosopher emerged, one who—like al-Ghazālī—would be engaged in philosophy but criticize Ibn Sīnā's view of God as too far removed from the God of the Qur'ān. "*Falāsifa*" was no longer the right name for them, and we see in al-Bayhaqī's book and others of this time the usage of the word *ḥukamā'* to describe a philosopher in its most general meaning. A *faylasūf* (pl. *falāsifa*) was an Avicennist, a *ḥakīm*—or rather "one of the *ḥukamā'*" (because the word is hardly ever used in this meaning as a grammatical singular) can be either an Avicennist or a Ghazalian, or even someone who sways between the two major camps of philosophy in the sixth/twelfth century.

One of these latter scholars was Tāj al-Dīn Abū l-Faḥḥ Muḥammad b. 'Abd al-Karīm al-Shahrastānī. Several exchanges of letters between him and contemporary

110-232

AL-RĀZĪ'S (D. 1210)
COMMENTARY ON
AVICENNA'S POINTERS
The Confluence of Exegesis and Aporetics

AYMAN SHIHADÉH

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THE terms of the prevalent interpretation of al-Rāzī's *Sharḥ al-Ishārāt* (*Commentary on [Avicenna's] Pointers*) have largely been dictated by an entrenched grand narrative on the broader history of medieval Islamic thought, within which the *Sharḥ* is read, often explicitly, in the shadow of other "classics." The book tends to be juxtaposed with al-Ghazālī's criticism of Avicennan philosophy in his *Tahāfut al-falāsifa*, and contrasted to al-Ṭūsī's defense of Avicennan philosophy in *Ḥall mushkilāt al-Ishārāt*, the supercommentary in which he responds to al-Rāzī.¹ It is assumed that al-Rāzī's work was effectively a sequel to the *Tahāfut*, and as such a second instalment in a sustained attack on Avicenna's teachings in defense of Ash'arī orthodoxy, and that thanks in large part to al-Ṭūsī's efforts, his predecessors' attack did not result in a complete rout of philosophy, which consequently managed to survive in some form or other. This assumption is self-fulfilling, hence the often selective coverage of available studies (with notable recent exceptions), reinforcing the portrayal of al-Rāzī merely as the Ash'arī critic of Avicenna. The flaws and dangers of this account are gradually becoming apparent. For starters, it is a decidedly reductionist straitjacket, which offers a distorted, at best partial, perspective.²

¹ For instance: "Al-Rāzī, writing as an Ash'arite theologian, devoted a large portion of his commentary to criticising Ibn Sina's philosophical doctrines in much the same manner as al-Ghazālī . . . had done previously in his *Tahāfut al-Falāsifah*. Al-Ṭūsī, writing as a philosopher some years after al-Rāzī, felt obliged to devote much of his own commentary to answering al-Rāzī's criticisms and to defending the doctrines of Ibn Sina" (Heer 1992, 111). Similar views are echoed in more recent studies. However, see now Wisnovsky 2013, which came to my attention after writing the present chapter. Wisnovsky's paper and this chapter intersect at some points, but offer significantly different perspectives on the subject.

² Although this grand narrative is partly a modern construct, portraying al-Rāzī simply as a refuter has medieval roots. For instance, the overworn designation "the chief doubter" (*imām al-mushakkikim*), popularized by Hossein Nasr, originates in Safavid polemics.

296-325

So, avowedly, I have an ax to grind. In what follows, I propose a somewhat iconoclastic reading, one that steers clear of the grand narrative and interprets the *Sharḥ*, not in the light (and shadow) of any traditional canon of classics, but in the proper, chronologically narrower intellectual context of the text's genesis, and by its own yardstick. For this purpose, our attention must shift toward some less-known "local" sources originating in al-Rāzī's milieu, which have recently come to light and are of the essence for a sound understanding of the text. A further desideratum is both to identify the generic genealogy of the *Sharḥ* and to situate the work in its author's own broader intellectual project.

The present study will follow a simple procedure, which is the gradual narrowing down of scope. We shall begin by contextualizing the *Sharḥ* against the background just delineated, and then focus on the book's overall organization, then on individual sectional commentaries, before turning to two specific discussions. These are not only of philosophical interest in themselves, but should also serve to exemplify our broader characterization of the work. The first discussion centers on Avicenna's proof of prime matter and theory of corporeal form, and the second on aspects of his theory of efficient causality.

14.1. CONTEXT I: AL-RĀZĪ'S
CAREER AND MILIEU

Fakhr al-Dīn Muḥammad al-Rāzī was born in 544/1149 to Ḍiyā' al-Dīn 'Umar al-Makkī (d. 559/1163–64), a prominent Ash'arī and Shāfi'ī in Rayy, who became Fakhr al-Dīn's first teacher in theology and law (Shihadeh 2013b). A student of Abū l-Qāsim al-Anṣārī (d. 504/1110), who in turn studied with al-Juwaynī (d. 478/1085), al-Makkī represents the later, Juwaynian phase of classical Ash'arī theology, as the recently discovered part of his major summa *Nihāyat al-marām* reveals. This was the theological tradition into which the young Fakhr al-Dīn was initiated, a point confirmed, for instance, by the style of theology encountered in the lengthy summa probably titled *Uṣūl al-dīn*, which I believe to be the earliest extant theological work written by him (Shihadeh 2016b), and by a report that he closely studied al-Juwaynī's *Shāmīl* at a young age (al-Ṣafādī, *Wāfi*, 4, 249). After his father's death, al-Rāzī went on to study with other teachers, most notably Majd al-Dīn al-Jīlī, a minor philosopher about whom we know extremely little. In this second phase of his education, he studied philosophy, particularly the works of Avicenna and Abū l-Barakāt al-Baghḍādī (d. ca. 560/1165), initially with teachers, but later independently. Having completed his studies, he traveled east to Khurāsān and Transoxania primarily to seek patronage and probably to acquaint himself with their relatively vibrant philosophical scene, and around 585/1189–595/1199 he eventually succeeded in winning major patronage from both the Khwārazm-shāhs and the Ghūrīds. He died in Herat in 606/1210 (for his biography, see Griffel 2007;

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30 Kasım 2013

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CHAPTER 7

IBN SĪNĀ (D. 428/1037)

Metaphysics of the Shifā'

AMOS BERTOLACCI

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1307527.1. DATE OF COMPOSITION, AND OVERVIEW
OF IBN SĪNĀ'S LIFE AND WORKS

IBN Sīnā—also known as Avicenna, according to the Latinized form of his name—composed the *Kitāb al-Shifā'* (*Book of the Cure, or: of the Healing*) in the culminant phase of his life and at the climax of his philosophical production. The bulk of the work came to light approximately between 410/1020 and 417/1027, namely about ten years before the author's death and in the phase of composition of his major works, whereas the prologue was written some time later, around 419/1029 (Gutas 1988, 101–12). According to the disciple, secretary, and biographer of Avicenna, Abū 'Ubayd 'Abd al-Wāḥid b. Muḥammad al-Jūzjānī—who reportedly fostered the composition of the work, prompted the master to concentrate on it against the recurrent external odds, and wrote an explanatory introduction to it—the four parts of this extensive summa (logic, natural philosophy, mathematics, and metaphysics) were not written by Avicenna in the order in which they were meant to appear in the actual work, and were not even all concluded in distinct periods of time: Avicenna rather wavered from natural philosophy to logic, and from logic to mathematics, before finishing each of these parts, the part on metaphysics being the only portion of the work to be written without interruption and, as we are reported by al-Jūzjānī, in one breath. This discontinuous and intermingled order of composition of the *Shifā'* is related—and in part also causally connected—with Avicenna's personal vicissitudes during the composition of this summa: Avicenna's life was particularly chaotic

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شرح رساله الطیر: ۶۵.

• نمایه

برادران حقیقت: ۷، اندوه: ۷، سر: ۷، حجاب: ۷، اسرار درونی: ۷، طمع: ۸، سخره شهوت: ۸، نور عقل: ۸، حمله شهوت: ۸، سوگند: ۱۰، کدورت: ۱۰، شک: ۱۰، درمان: ۱۰، آسایش: ۱۰، احتیاط: ۱۰، حضرت ملک: ۱۱، حجره: ۱۲، عقل: ۱۲، استعانت: ۱۳، رموز: ۱۵، اشارات: ۱۵، مساعدت: ۱۶، حُسن ظن: ۱۶، سماحت: ۱۶، صفا: ۱۷، مودت: ۱۷، اغراض فاسده: ۱۷، زیارت: ۱۷، عرفان الهی: ۱۷، الفت: ۱۷، اخلاق بد: ۱۷، شناخت: ۱۸، کمالات: ۲۰، افعال خوب: ۲۰، خلق نیکو: ۲۰، عطا و هبت: ۲۰، فضائل خلقی: ۲۰، فضائل عملی: ۲۰، افعال جمیله: ۲۰، معاشرت: ۲۰، تبدیل اخلاق: ۲۰، حُسن: ۲۱، اختلاف اخلاق: ۲۱، ادراک: ۲۱، لذت: ۲۱، افتخار: ۲۱، تظاهر: ۲۱، دوستی: ۲۴، موافقت: ۲۴، مسافر: ۲۴، منزل و مقصد: ۲۴، عقول: ۲۴، مطالعت: ۲۴، دوست حقیقی: ۲۵، نفس ناطقه آدمی: ۲۵، سعادت دو جهانی: ۲۷، علوم و صناعات: ۲۷، تعلم: ۲۸، گرسنگی: ۳۰، قالب نفس: ۳۰، قوای ظاهر بدنی: ۳۰، قوت حیوانی: ۳۰، بصیرت باطن: ۳۰، قوت عامله نفس: ۳۱، قالب آدمی: ۳۲، ولایت: ۳۲، علاقه نفس و بدن: ۳۲، مرگ: ۳۵، مفارقت: ۳۵، قوت علیه نفس: ۳۶، انقطاع علایق: ۳۶، کمال نفس: ۳۶، تعلیم: ۳۶، قوت حسّی: ۳۶، قصد: ۳۷، شیخ: ۳۸، قوت شهوانی: ۳۸، قوت غضبی: ۳۸، جود و سخا: ۴۶، حسنه و ملکه: ۶۸، ملکه فاضله: ۶۸، قابل لطف: ۶۸، حصول اخلاق: ۶۹.

ابن سینا، حسین بن عبدالله (۳۷۰-۴۲۸ق)

۱۴. قصه حی بن یقظان و سلامان و ابسال به روایت ابوعلی سینا و... به کوشش سیدضیاءالدین سجادی، تهران: سروش، ۱۳۷۴، ۲۷۲ ص، وزیری.
- مجموعه روایت‌های مختلف از قصه حی بن یقظان و سلامان و ابسال است.

وأحوال العارفين: ۶۷، الباب الثامن: فی منازل الواصلین من أهل التمکین: ۸۴، الباب التاسع: فی ذکر العشق علی الإجمال وما يتصل بذلك من الأحوال: ۹۶، الباب العاشر: فی الفضائل التي تکتسبها النفس بطریق المحبة: ۱۰۵، فصل فی خاتمة الكتاب: ۱۲۳، فهرس الشعر: ۱۲۹، فهرس الأشخاص: ۱۳۵، فهرس الأماكن: ۱۳۸.

ابن سینا، حسین بن عبدالله (۳۷۰-۴۲۸ق)

۱۲. رساله تحفه و رساله ترغیب بر دعا، ترجمه ضیاءالدین دزی، تهران: [بی‌نا]، [بی‌تا]، ۵۳ ص، رقعی.
- دو رساله کوتاه فلسفی - عرفانی درباره سعادت و شقاوت انسان است.

• فهرست

معنی سعادت در نظر شیخ رئیس: ۱، دلائل بر تجرد و جوهریت نفس ناطقه انسانی: ۸، در بیان آن که نفس قبول فساد نمی‌کند: ۲۹، استمداد نفس است از فیض الهی: ۳۰، اجرام علوی صاحب نفس ناطقه‌اند: ۳۲، حالات نفس ناطقه پس از مفارقت از بدن: ۳۷، آن راهی که انسان را می‌رساند به سعادت: ۴۵، معنی عدالت به عقیده حکماء: ۴۶، ضمیمه: ۵۱.

ابن سینا، حسین بن عبدالله (۳۷۰-۴۲۸ق)

۱۳. رساله الطیر، ترجمه اثیرالدین اخسیکتی، شرح عمر بن سهلان ساوی، تصحیح محمدحسین اکبری، تهران: الزهراء، ۱۳۷۰، ۱۱۰ ص، رقعی.

- شرحی بر رساله رمزآمیز و نمادین رساله الطیر درباره سیر و سلوک عقلانی و معنوی است.

• فهرست

متن عربی رساله الطیر: ۱، ترجمه فارسی رساله الطیر: ۷.
شرح رساله الطیر: ۱۵، اختلاف انسان‌ها و امت‌ها: ۱۸، اختلاف اجزاء و کواکب: ۱۸، اختلاف مزاج‌ها و غذاها: ۱۹، اختلاف در خلق و خوی‌ها: ۲۰، اخلاق بد و نیک: ۲۱، دوری از صاحبان اخلاق بد: ۲۲، دوست حقیقی: ۲۴، قوه عامله و قوه عاقله: ۲۵، کم و کیف علوم: ۲۶، آشکار یا نهان کردن اسرار: ۲۸، ظاهر و باطن: ۳۰، ظاهر و باطن را

فرهنگ آثار عرفان اسلامی: راه‌نمای موضوعات و مضامین، گردآوری سیدرضا باقریان موحد، با همکاری احمد

شاکر نژاد، حسین مرادی: قم: پژوهشگاه علوم و فرهنگ اسلامی، ۱۳۹۵. ISAM DN. 260931

دراسة مقارنة لطب الحلق عند ابن سينا وابن النفيس

أ. خديجة منلا حسن
جامعة حلب

و

د. فيصل دبسي
جامعة حلب

مقدمة:

عمد أغلب الباحثين في تاريخ العلوم الطبية العربية إلى إجراء الدراسات الواسعة الشاملة ولوفرة تلك الدراسات نرى ضرورة إغناء التراث بأبحاث لاخصاصيين تسبر عمق هذه العلوم، مقارنة إياها بالعلوم العصرية. ولنا بهذا بفضل الدراسة العميقة على الدراسات الشاملة، وإنما نرى أنها تكملها، ولذلك فقد اخترنا هذا البحث الذي يهدف إلى التعمق في دراسة طب الحلق كما فهمه ابن سينا ثم من بعده علاء الدين ابن النفيس والمقارنة بينهما ثم مقارنة كليهما بالعلوم العصرية، ورغم أن ابن سينا قد عاش قبل ابن النفيس بما يزيد عن قرنين، إلا أن المقارنة بين علومهما تبقى ذات قيمة علمية نظراً لأهمية ابن سينا وابن النفيس العربية والعالمية.

يقصد بالحلق في الطب القديم شراع الحنك (الحفاف) الذي يحوي اللوزتين الحنكيتين واللهاة والتجويف الذي يقع خلفه ممتداً للأسفل حتى الحبلين الصوتيين (المزمار)، حيث يشمل جزء البلعوم القموي والبلعوم الحنجري، ودهليز الحنجرة بما فيه لسان المزمار (الفلكه) المتبارز في تجويف البلعوم الحنجري، والحبلان الكاذبان والبطين الحنجري الذي يقع أسفلهما. أما وظيفة هذا الجزء من البدن فهو طريق لهواء التنفس وللطعام في آن واحد كما

يساهم في إعطاء الصوت لحنه، ويتصالب فيه الطريق الهضمي بطريق التنفس.

لذلك فإن أمراض هذا الجزء هي عسرات البلع وصعوبة التنفس أيضاً، درست أمراض الحلق ومعالجاتها الدوائية والجراحية في كتاب القانون لابن سينا وفي كتاب بغية الطالبين وحجة المتطبين لعلاء الدين ابن النفيس.

الرئيس ابن سينا:

الحسين بن عبد الله بن سينا، أبو علي، شرف المالك، أهله من بلخ، ومولده في إحدى قرى بخارى. نشأ وتعلم في بخارى، وطاف البلاد، وناظر العلماء، واتسعت شهرته، وتقلد الوزارة في همذان، وثار عليه عسكرها ونهبوا بيته، فتوارى. ثم صار إلى أصفهان. وصنف بها أكثر كتبه. وعاد في أواخر أيامه إلى همذان، فمرض في الطريق ومات بها

٤١٧-٤٢٦

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Syrian Arab Republic
العهد الذهبي



الجمهورية العربية السورية
جامعة حلب
1955



منشورات جامعة حلب
معهد التراث العلمي العربي

١٤٢٩
٢٠٠٨

المؤتمر السنوي الثامن عشر لتاريخ العلوم عند العرب

المتعد في حلب ١٠-١٢ تشرين الأول ١٩٩٥

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	267687
Tas. No:	509.563

١٤٢٩
٢٠٠٨

الأستاذ الدكتور مصطفى موالدي

المهندسة ياسمين شويش

03 Mart 2013

٢٠٠٨/١٤٢٩ هـ

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

معاصرو المجرىطي ابن سينا نموذجاً

أ.د. ماهر عبد القادر محمد

مصر

Mearif
130564
Ibn Sina
030637

مقدمة:

لم يكن العرب مجرد ناقلين للعلوم اليونانية، أو حلقة وصل بين الحكمة اليونانية والنهضة الأوروبية، وإنما كان لهم دورهم الأصيل والفعال في التراث العلمي إبان العصور الوسطى، وخير دليل على ذلك أن الاستمولوجيا الإسلامية العربية لم تكن تابعة للاستمولوجيا اليونانية؛ على الرغم من أن المفكرين العرب نقلوا وترجموا عن العلوم اليونانية في فترة التأسيس والازدهار العلمي الذي شهدته الدولة الإسلامية. لم تكن المسألة بالنسبة للعلماء العرب نابعة من مجرد إحساس بمخالفة أرسطو وآرائه ونظرياته التي استمرت لقرون طويلة تشكل التيار الأساسي للفكر الحضاري للأمم والشعوب الأخرى، وإنما تشكل الفعل الحضاري والزمني لدى العلماء المسلمين، الذين شكلوا رافداً جديداً ومهماً للعلوم التي أدت إلى تقدم البشرية، تشكل هذا الفعل الحضاري من رغبة أكيدة في وضع الأسس المتينة للعلوم بناءً على دراسة واقعية جاءت نتيجة لمعاناة الخبرة والاعتبار والمعرفة والفهم بكل درجاته. وقد ترتب على هذا التصور أن تكاملت النظرة إلى العلوم النظرية والتطبيقية معاً، وهو ما برهنت عليه البحوث والدراسات الفلسفية والعلمية العربية بصورة متواصلة ابتداءً من حركة الترجمة التي انطلقت بفاعلية كبيرة في ربوع العالم الإسلامي في القرن الثاني للهجرة. أضف إلى ذلك ما أدركه العلماء العرب من ضرورة مراجعة الكتابات اليونانية التي ترجمت إلى اللغة العربية. فقد اكتشف العلماء الجدد الذين عملوا بتشجيع من الدولة وهم في أوج العمل العلمي في بيت الحكمة، أن الكتابات اليونانية اختلفت الشكوك نظراً لما انطوت عليه في بعض الأحيان من تناقض. وقد بدا لهم هذا الجانب السلبي في كتابات بطليموس وأقليدس وجالينوس، وهي الكتابات التي شككت العقل العلمي لكثير من المفكرين والعلماء لقرون طويلة. أقول: جاء هذا الفهم والإدراك في فترة مبكرة من تاريخ مسيرة العلم والترجمة في الدولة الإسلامية، ومن ثم دونت كتب الشكوك، وقد وصلت هذه الحركة العلمية إلى ذروتها عند الحسن بن الهيثم في القرن الخامس الهجري، من خلال نقده لبطليموس في كتابه الصغير الحجم، العظيم القيمة

١٥-٤٢



منشورات جامعة حلب
معهد التراث العلمي العربي



أبحاث

المؤتمر السنوي الثامن والعشرين

لتاريخ العلوم عند العرب

المنعقد في جامعة حلب

٢٥ - ٢٧ حزيران ٢٠٠٧م

03 Mart 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

تحرير وإعداد

الأستاذ الدكتور مصطفى موالي

عميد معهد التراث العلمي العربي

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	267684
Tas. No:	509, 563 EŞH. M

٢٠٠٩/٥١٤٣٠

لغة الطبيب الكاتب بين ابن سينا والأنطاكي

أ. محمد شحادة كرزون
سورية

Davud-i Antakya
040182
Ibn Sina
020637

أبحاث المؤتمر السنوي الرابع عشر لتاريخ العلوم عند العرب

المنهج في الأدب

٨ - ١٠ أيار ١٩٩٠ م

إشراف

الأستاذ الدكتور علاء الدين لولح

مدير معهد التراث العلمي العربي

إعداد

الدكتور مصطفى موالدي

الأستاذ مصطفى شيخ حمزة

١٤٣٦ هـ / ٢٠٠٥ م

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	267688
Tas. No:	503.583 E311/11

03 Mart 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

يقصد بالطبيب الكاتب في هذا البحث الطبيب الذي تعاطى الطب مهنة، فخلف آثاراً مكتوبة من مقالات ورسائل، وكتب بالعربية، تتناول فنون طبه ونشاطه العلمي والعملية والعلوم التي تلوذ بالطب، مما تعاطاه، وكتب فيه، قليلاً كان أو كثيراً، نثراً أم شعراً موجزاً أم مفصلاً.

والأطباء الكتاب الذين نتناول لغتهم بالدراسة هم الشيوخ الذين ظهوروا بعد الأطباء النقلة؛ فمن المعلوم أن ظهور الطبيب الكاتب جاء موالياً لحركة الترجمة النشطة التي بدأت أوائل العصر العباسي الأول، وربما تكون قد تداخلت معها، بل إنه قد يجتمع في شخص واحد من الأعلام من هذه الحقبة شخص المترجم والكاتب معاً.

نحن - في هذا البحث - نبدأ مع الطبيب الكاتب، في فترة كانت قد شرعت بالتكون هذه اللغة - لغة الطبيب الكاتب - أعني، وأخذت تبرز متميزة شيئاً فشيئاً عن سائر الأداء النثري (الأدبي والعلمي) متخصصة بهذا اللون من الكتاب، الذي يشمل العلوم الطبية، بعد أن فرغ العرب من مرحلة النقل والتدوين الضخمة.

يكاد يكون عصر ابن سينا (٣٧٥ - ٤٢٨ هـ) عصرًا صادق التمثيل لبداية تمايز هذه اللغة في مدونات الأطباء الكتاب ومبدعاتهم، وبدء بروز لغة الطبيب الكاتب التخصصية المستقلة.

كما أن الشيخ الرئيس يمثل الطبيب الكاتب أصدق تمثيل في نشاطه الجم وفي جملة هذا الأدب الطبي الغزير؛ مُعلِّمٌ بارزٌ له تلاميذة الذين يقرؤون عليه، وله المرضى الكثيرون الذين يتقدمهم ويتعهدهم بأنواع المعالجات، وله الفوائد الكثيرة من أبواب معالجاته وتدرسه وتجاربه، خلال نشاطه النهاري المتصل وله - إذا ما قدم الليل نشاطاً مكمل من القراءة والكتابة والدرس والتدريس، يقول عن نفسه " ما نمت ليلةً واحدةً بطولها ... وكنت أرجع بالليل إلى داري وأضع السراج بين يدي واشتغل بالقراءة والكتابة " (١).

(١) ابن أبي أصيبعة، عيون المؤلفات، دار الحياة، بيروت، ١٩٦٥ - ص ٤٢٨.

Hossein Modarressi Tabātabā'i, *Tradition and survival: a bibliographical survey of early Shi'ite literature*, vol.1, Oxford 2003.

/ سید محمد رضا حسینی جلالی /

الرسالة الشرفية في النسب التأليفية ← شرفیه

رسالة الطیر، عنوان رساله‌ای عرفانی - فلسفی از ابن سینا. این رساله در قالب تمثیل رمزی به عربی و درباره‌ی عروج نفس ناطقه‌ی انسانی از مرتبه‌ی تعلقات جسمانی به مراتب عالی کمال روحانی تا مرتبه‌ی اتصال به عقل فعال است. پیش از ابن سینا، تمثیل پرنده برای بیان مضامین خاصی به کار می‌رفته است. پس از وی نیز از این قالب، در رساله‌هایی همنام و مشابه، برای بیان مقاصد استفاده شده و در این باب رساله‌ی ابن سینا از جهاتی تأثیرگذار بوده است.

۱) **رسالة الطیر ابن سینا**. جوزجانی، شاگرد ابن سینا، از این رساله با عنوان **کتاب الشبکه و الطیر نام برده**، اما به زمان تألیف آن اشاره نکرده است (← قفطی، ص ۴۱۸). به گفته‌ی پورنامداریان (ص ۳۵۳)، ابن سینا این داستان را نیز مانند **حیی بن یقظان** حدود ۴۱۲ در قلعه‌ی فردجان نوشته است، اما کورین^۱ (ص ۱۸۴) این تاریخ را نه ممکن می‌داند نه محتمل. بنابر مقدمه‌ی رساله، ابن سینا آن را با انگیزه‌ای شخصی و نه به درخواست کسی نگاشته است. حکایت داستان از زبان اول شخص و برای مخاطبانی است که او آنها را برادران حقیقت می‌نامد.

الف) ساختار و مضمون رساله. **رسالة الطیر** مشتمل است بر مقدمه، چند توصیه برای برادران حقیقت و سپس حکایت اصلی رساله. ابن سینا در ابتدا مفهوم دوست را تعریف و آن را به دوست حقیقی و دروغین تقسیم کرده و آنگاه وجه تمایز و مصادیق بیرونی و درونی آنها را شناسانده است. سپس، به برادران حقیقت توصیه کرده است، سفر کنند و در جهان پراکنده شوند تا پیام‌رسانند و به کمال برسند. این سفارش نشانه‌ی اهمیتی است که ابن سینا برای سفر به منظور دستیابی به حقایق و درک آنها قائل است، چنان‌که در رساله‌ی **حیی بن یقظان** نیز به آن اشاره کرده است. وی در ادامه با زبان رمز، برادران را به رعایت چند نکته و پیمودن سه مرحله در سلوک توصیه کرده است (← ۱۳۷۰ ش، ص ۱-۲؛ نیز برای رمزگشایی نمادهای دیگر ← همان، شرح ابن سهلان ساوی، ص ۲۹-۴۱؛ تقی، ص ۹۱-۱۰۸). حکایت اصلی رساله درباره‌ی مرغانی است که از صیاد فریب خورده و در دام او گرفتار شده‌اند. در این میان، مرغی که داستان

دیگری دانسته است. حسینی اشکوری (ج ۲، ص ۴۴) نیز این متن را خلاصه‌ی **رسالة الحقوق** منسوب به امام سجاد معرفی کرده است (نیز ← زیدین علی، همان مقدمه، ص ۲۳۵). این دو رساله با یکدیگر قرابت دارند، اما تفاوت‌هایی در دسته‌بندی و محتوای آنها دیده می‌شود. از جمله این تفاوتها کمتر بودن استشهاد به آیات قرآن و احادیث در رساله‌ی امام سجاد است. همچنین در **رسالة الحقوق** امام سجاد علیه السلام پنجاه حق ذکر شده اما در رساله‌ی زید ۲۳ حق و نیز رساله‌ی امام سجاد از هفت اصل متفرع شده در حالی که رساله‌ی زید فقط مبتنی بر دو اصل است (برای بررسی شباهتها و تفاوت‌های دو متن ← همان، ص ۲۳۵-۲۴۱).

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03 Mart 2013

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03 Mart 2019

DESIDERIO DI SAPERE, PIACERE DELL'INTELLETTO ED ELITARISMO: INTORNO ALL'ESCATOLOGIA DI AVICENNA

OLGA LUCIA LIZZINI

(VRIJE UNIVERSITEIT AMSTERDAM)

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090637

[...] si deve sapere che il "ritorno" [è in due modi]: o è quel che è trasmesso dalla Legge religiosa – e non v'è allora modo per stabilirne l'esistenza se non la stessa via della Legge religiosa e l'assenso a ciò che ci dice la profezia: questo è quello che riguarda il corpo al momento della resurrezione, e i beni e i mali del corpo, essendo noti, non si ha bisogno di conoscerli; la vera Legge religiosa, quella che ci ha dato il nostro profeta e signore e maestro, Muḥammad – che Dio lo benedica e benedica con lui la sua famiglia – ha del resto ben mostrato lo stato della felicità e della miseria che si danno in relazione al corpo. Oppure [il ritorno] è qualcosa che si coglie con l'intelletto e con il sillogismo dimostrativo [...] e che certo la profezia conferma. Esso consiste nella felicità e nella miseria che si stabiliscono con il sillogismo e che riguardano le anime; [e ciò] benché le immagini che possiamo trarne a partire da noi stessi siano adesso insufficienti a darne una rappresentazione, per via delle cause che spiegheremo. I "filosofi divini" (*al-ḥukamā' al-ilābiyyūn*) bramano raggiungere questa felicità più di quanto non desiderino raggiungere la felicità corporea; anzi, è come se essi a quest'ultima non rivolgessero affatto l'attenzione, foss'anche loro concessa; è come se non le accordassero una grande importanza rispetto a quest'altra felicità che consiste nell'essere prossimi alla Prima Realtà [...].¹

Avicenna distingue una narrazione dell'aldilà cui provvede la Legge e una "narrazione" della filosofia. La prima riguarda il corpo (o la relazione con esso) e si serve delle immagini potenti e concrete del linguaggio profetico;² la seconda

1 *Ilābiyyāt*: Ibn Sīnā, *K. al-Šifā'. Al-Ilābiyyāt (Al-Shifā'. La Métaphysique)*, t. I, traités I-V, éd. par G.C. Anawati / S. Zayed, révision et introduction par I. Madkour. t. II, traités VI-X, texte établi et édité par M.Y. Mousa / S. Dunya / S. Zayed, revu et précédé d'une introduction par le dr. I. Madkour, à l'occasion du millénaire d'Avicenne, Le Caire: Ministère de la Culture et de l'Orientalisation, 1960 [Iranian reprint, 1404 h./1984-85, d'ora in poi *Ilāh.*], IX, 7, p. 423, 4-12; per le varianti di lettura, v. Avicenna. *Metafisica. La scienza delle cose divine dal Libro della guarigione (Kitāb al-Šifā')*. Testo arabo a fronte, testo latino in nota. Traduzione dall'arabo, introduzioni, note e apparati di O. Lizzini. Prefazione e cura editoriale di P. Porro, Milano: Bompiani, 2006² (I ed. 2002); Avicenna. *Libro della guarigione. Le cose divine*, a cura di A. Bertolacci, Torino: Utet, 2007, *ad locum*.

2 *Ilāh.* X, 2, p. 442, 10-13; *Epistola sulla vita futura* (v. infra), pp. 90-93 nonché i capitoli VI e VII. Il linguaggio simbolico è talvolta degli stessi filosofi, v. per es. *ivi*, pp. 38-39 e pp. 206-207, dove Avicenna spiega la metempsicosi, e pp. 224-225 a proposito di Ṭābit b. Qurra.

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بمناسبة اختيار حلب - عاصمة للثقافة الإسلامية - لعام ١٤٢٧هـ

ابن سينا مؤسس البسيكوسوماتيك

د. محمد عبد الرحمن مرحبا

د. محمد أحمد النابلسي

لبنان

Ibn Sina
090637منشورات جامعة حلب
معهد التراث العلمي العربي

مقدمة:

إن الثقافات العربية إلى تراثها يعبر عن تكوص هذه الذات إلى جذورها. وهذا التكوص هو واحد من أهم أساليب تعويض عدم كفاية التنظيم الراهن لهذه الذات. والتكوص يتم عادة نتيجة لرفض الحاضر. إذ يدفع رفض الواقع الراهن بالذات للتكوص إلى الماضي وتحديدًا إلى فترة معينة من الماضي يكون لها مغذاها الخاص. وهذا ما يسمى بالتكوص الثبتية (Regression - Fixation) ولكن هذا التكوص يمكنه أن يؤدي إلى تهيج اللاوعي الجماعي منها بحيث يدفعه نحو ارتباطات غير مؤمنة الأمر الذي ينعكس في زيادة اضطراب التنظيم الراهن للذات. وهكذا فإن هذا الالتفات للذات هو انعكاس لرفض الذات العربية لوضعها الراهن ولمحاولتها العمل على إعادة تنظيم نفسها رهنًا بطريقة أكثر تعقيلًا. ولكن احتمال قيام الروابط غير المؤمنة، مع ما يستتبعه من احتمال الإساءة إلى حاضر هذه الذات، يجعلنا ننظر إلى التراث كأنه حقل مليء بالألغام التي قد تؤثر على الذات العربية وتزيد من سوء تنظيمها. لذلك فإننا ندعو لاقصاء البحث التراثي على أولئك الذين يملكون خبرة الخوض في هذه الألغام.

وتحديدًا فإننا نطرح المبادئ التالية:

- ١- حسن انتقاء المحطات التراثية. فبعض هذه المحطات من شأنه أن يفجر عددًا من الصراعات اللاوعية وتحولها من مكتوبة إلى راهنة. ويبدو أن البعض يصير على انتقاء هذه المحطات السيئة في محاولة لنسف أية إمكانية للتنظيم لدى الذات العربية.
- ٢- يلجأ البعض إلى محاولات يسمونها بتحديث التراث. وهذا التحديث هو برأينا نوع من أنواع التزوير. إذ أن الموضوعية تقتضي منا ترك التراث على حاله والنظر إليه على ضوء المعارف الحديثة المتوافرة. هذا إذا أردنا عقلنته وفتح إمكانات التطور أمامه. أما إذا عمدنا

أبحاث

المؤتمر السنوي الخامس عشر

لتاريخ العلوم عند العرب

المنعقد في الرقة

١٧-١٩ أيلول ١٩٩١م

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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إشراف

الأستاذ الدكتور علاء الدين لولح

مدير معهد التراث العلمي العربي

إعداد

الدكتور مصطفى موالدي

المهندسة ياسمين شويش

٢٠٠٦هـ / ١٤٢٧

داء السكري عند أربعة من أطباء العرب

ابن سينا وعبد اللطيف البغدادي وداود الأنطاكي

وابن سلوم الحلبي

د. علاء الدين الصغير
سورية

Abn Sing

٥٥٥٦٣٧

Abdullatif el-Baghdadi

٥١٥٤٧٥

David el-Anatoli

٥٤٥١٨٢

Salih b. Nasr

تمهيد:

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تتناول ورقة العمل هذه مقارنة فيما ذكر عن الداء لدى أربعة أطباء عرب ينتمون إلى ثلاثة عصور مختلفة: العباسي والأيوبي والعثماني؛ وهؤلاء الأطباء هم:

- ١- الشيخ الرئيس ابن سينا (٣٧٠-٤٢٨هـ/٩٨٠-١٠٣٦م).
- ٢- عبد اللطيف البغدادي (٥٥٧-٦٢٩هـ/١١٦٢-١٢٣١م).
- ٣- داود الأنطاكي (توفي سنة ١٠٠٨هـ/١٥٩٩م).
- ٤- صالح نصر الله بن سلوم الحلبي (١٠٠٩-١٠٨١هـ/١٦٠٠-١٦٧٠م).

كتب صدرت للمؤلف حتى منتصف عام ٢٠٠٧:

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السابع: عام ٢٠٠٥: هل أنت آمن في منزلك - مخاطر البيئة المنزلية والأغذية المسرطنة - للمتقين.

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التاسع: داء السكري - علاجه واختلاطاته - للأطباء والمختصين.



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المؤتمر السنوي الثامن والعشرين

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المنعقد في جامعة حلب

٢٥ - ٢٧ حزيران ٢٠٠٧م

تحرير وإعداد

الأستاذ الدكتور مصطفى موالي

عميد معهد التراث العلمي العربي

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٣٠٠٩/٥١٤٣٠

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

03 Mart 2019

<i>Striking Beauty: A Philosophical Look at the Asian Martial Arts</i> , by Barry Allen Reviewed by Johnathan Flowers	304
<i>Classical Indian Thought and the English Language: Perspectives and Problems</i> , edited by Mohini Mullick and Madhuri Santanam Sondhi Reviewed by Alessandro Graheli	306
<i>Philosophical Perspectives on Modern Qur'anic Exegesis: Key Paradigms and Concepts</i> , by Massimo Campanini Reviewed by Oliver Leaman	312
<i>The Spirit of Contradiction in Christianity and Buddhism</i> , by Hugh Nicholson Reviewed by Reid B. Locklin	314
<i>Doing Philosophy Comparatively</i> , by Tim Connolly Reviewed by Shirong Luo	316
<i>Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity</i> , edited by David Jones and Jinli He Reviewed by On-cho Ng	321
<i>Theories of Truth in Chinese Philosophy: A Comparative Approach</i> , by Alexis McLeod Reviewed by Frank Saunders Jr.	324

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03 Mart 2019

"STRIKING SIMILARITIES": IBN SĪNĀ'S TAKHYĪL AND KANT'S AESTHETIC JUDGMENT

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I. Introduction

It might not be striking that writers expressing the same idea, or a similar reaction to an idea, would use a similar set of words if they were writing in the same language.

In the examples to follow, I remain unsure as to whether I should be struck by the similarity or not; it was a nice coincidence at first, a mere "interesting observation" rather than a "striking similarity," from which I could begin an article comparing the poetics of Ibn Sīnā with the aesthetics of Kant. The observation was that three different writers, in reacting to a similarity they observed between Ibn Sīnā and other thinkers in domains related to poetics and/or imagination, used the two words "striking" and "similarity," or at least their siblings or first cousins. The first is Deborah Black in a passage I had previously quoted in another article, provoked by the two words: "a careful consideration of Avicenna's syllogistic construal of metaphor clearly shows that these operations [likening, comparison, substitution] merely provide the foundation for a more complex transfer of meaning, one that is *strikingly akin* to the interaction theory proposed by Max Black. . . ."¹ The second is in an article on imagination in Ibn Sīnā and Kant by Allan Bäck: "In comparing the views of Avicenna and Kant on the imagination, we find a *striking congruence* of doctrine."² The third is in Margaret Larkin's book on al-Jurjānī, about whom, although he was much closer historically and culturally to Ibn Sīnā than Kant or Max Black, Larkin comments—as she compares a quote by Ibn Sīnā on poetic premises and syllogisms with another by al-Jurjānī on a premise (*muqaddima*) being granted without proof: "Indeed, we are *struck by the similarity* between this quote by Ibn Sīnā and the one by al-Jurjānī."³

My observation led to an excitement that led to a shameless Google search of the three words "Avicenna," "striking," and "similarity." The search yielded striking results. Whether an argument in Ibn Sīnā philosophy is compared to one by a Western thinker (Augustine, Descartes, Leibniz, Spinoza, Locke) or a thinker from within the Arabic-Islamic tradition (Ibn al-Haytham, al-Bāqillānī), the similarity is striking for most scholars. Here are some examples:

The proof is central for Leibniz and his followers who—although the historical filiation is unclear—reveal *striking similarities* with Avicenna.⁴

The psychological framework within which Alhacen explains visual perception bears some *striking similarities* to Avicenna's internal senses model.⁵

ENCYCLOPEDIAS

ISAM DN - 263075

Encyclopedism, and particularly Arab encyclopedism, is frequently cited as a hallmark of cultural decadence. But such a symptom is at best relative. No one will fail to hear the death rattle in the glosses-upon-glosses that bloom in such profusion in the second volume of Brockelmann's *Geschichte der arabischen Literatur*; what, however, is to be said of a discipline that is all but born in encyclopedism? Surely a distinction is in order.

The encyclopedias with which we are here concerned have their roots in two distinct traditions, one of which is clearly a cultural borrowing from Alexandrian Hellenism, while the other is composite in nature.²⁵

The first of these traditions is that of the classificatory lists connected with the *eisagoge* complex and treated in Chapter V above. In addition to a simple listing of Aristotelian titles, represented in Islam by the so-called Ptolemy *pinax*,²⁶ there was the far more speculative breakdown of the *corpus* under the section entitled "On Philosophy in General." And within the larger divisions of the *schema*, the distribution of the *akroamatica* into *theoretika* and *pratika* represents a division, according to its subject and its method, of the entire field of systematized knowledge itself (*episteme*, the Arabic *'ilm*). The other category, the *poietika*, was largely ignored in the schools, and logic was assigned its traditional role as an *organon*. The student, then, was presented with a *schema* that was not only an instrument for subdividing a bibliography, but also a classification of all the "sciences" and that, as such, had its encyclopedic implications.

Something has already been said of the first generation descendants of this *schema*, the "division-of-the-sciences" type works.²⁷

25. There is no study of the encyclopedia as a genre. The most detailed coverage is to be found in M. Plessner, *Der OIKONOMIKOS des Neupythagoreers "Bryson"* (Heidelberg, 1928), which is not, however, interested in the material *qua* encyclopedia; there is a rapid survey by H. A. R. Gibb, art. "Arabiyya," *EI*, I, 594-95. For the encyclopedia as a cultural symptom see C. Pellat, "Les Etapes de la Décadence Culturelle dans les Pays Arabes d'Orient," in *Classicisme et Déclin Culturel dans l'Histoire de l'Islam* (Paris, 1957), p. 89.

26. See p. 83 above.

27. See pp. 84-85 above.

The next direct descendant is the philosophical encyclopedia, a literary sub-genus cultivated by both the Syriac- and Arabic-speaking communities in Islam and whose finest, and earliest, example is the *Kitāb al-shifā'* of Ibn Sinā (d. A.D. 1037).

The *Shifā'*, though the most elaborate and complete, is but one of a series of encyclopedic treatments that Ibn Sinā devoted to Aristotelianism. They proceed from the extremely brief *al-Hikmah al-'arūdiyyah*, done at the beginning of his career and covering only the first part of the Aristotelian *corpus*,²⁸ to the monumental *Kitāb al-shifā'*,²⁹ the *Liber sufficientiae* of the medieval West,³⁰ which anticipates the same periphrastic, expository method (*per modum expositionis*) made familiar to the Latin Scholastics by the *Summa de creaturis* of Albert the Great (A.D. 1206-1280).³¹

Ibn Sina

090637

IBN SĪNĀ, KITĀB AL-SHIFĀ'

I. *Logica*

(Part 1: *Eisagoge* to Part 9: *Poetica*, following the structure of the *Organon*)

28. Anawati, *Mu'allafāt*, # 10; see M. Anawati, "La Hikma arūdiyya d'Ibn Sina," *Proceedings of the XXII International Congress of Orientalists* (Leyden, 1957), pp. 171-76.

29. A critical edition is underway. The first volume covering the *Eisagoge* appeared in Cairo, 1950. The section dealing with the *Analytica posteriora* was published independently by A. Badawi (Cairo, 1954).

30. The Latin versions of the *Shifā'* have been dealt with by M. T. d'Alverny, "Notes sur les traductions médiévales d'Avicenne," *AHDL*, XXVII (1952), 337-58, and by M. Alonso, "Traducciones del Arabe al Latin por Juan Hispano (Ibn Dāwūd)," *al-Andalus*, XVII (1952), 142-47, 149-51; *idem*, "Traducciones del Arcadiano Domingo Gundisalvo," *al-Andalus*, XII (1944), 333-36. For the spurious *De coelo* inserted in the Latin versions of the *Shifā'*, see M. Alonso, *al-Andalus*, XVI (1951), 37-47.

31. Albert's manifesto at the beginning of *Physica I*, tract. 1, cap. 1 of the same work might serve equally well to illustrate the *intentio Avicennae*:

Erit autem modus noster in hoc opere Aristotelis ordinem et sententiam sequi et dicere ad explanationem ejus quaecumque necessaria esse videbantur; ita tamen quod textus ejus nulla fiat mentio. Et praeter hoc digressiones faciemus declarantes dubia subeuntia, et suppletas quaecumque minus dicta in sententia philosophi obscuritatem quibusdam attulerunt.

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IBN SİNĀ'S SOLUTION TO KANT'S CHALLENGING VIEW OF EXISTENCE



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Preface

Kant has explained his view on modality and modal concepts in general in different sections of the *Critique of Pure Reason* (Kant [1929] 2003) such as the "Metaphysical Deduction" (B100–102), "Schematism" (B184/A145), and the "Postulates" (A218–235/B265–287). However, he discusses the issue of existence in particular mainly under the topic of "The Impossibility of an Ontological Proof of the Existence of God." The proof—known as the "ontological argument"—was first presented by St. Anselm and later revised by Descartes, Leibniz, and contemporary philosophers like Norman Malcolm (1960) and Alvin Plantinga (1965). Kant's view on existence, however, seems to lead to some problems. In the present essay two of these problems are discussed—the problems that I call "the problem of contradiction" and "the problem of insignificance." The former shows that Kant's view of existence implies that existential propositions are analytic, while Kant asserted that they are synthetic. According to the latter, Kant's view implies that, in the act of predicating, either the subjects do not have and cannot capture their exact extensions and/or no predicate could be a "real" predicate.

To remove these problems, many philosophers have tried to interpret Kant on the basis of what Jonathan Bennett (1974, p. 228) calls "the Kant-Frege view of existence," according to which "exists" is merely a second-level predicate that can be ascribed only to concepts and not to individuals. Although I believe that this way of solving the problems is unsuccessful, I do not intend to discuss it here. In effect, I do not believe that the two above-mentioned "problems" are genuine problems that could not be resolved through Kant's own resources. As a matter of fact, my aim is to show that the charges of "contradiction" and "insignificance" are not genuine threats in Kant's view of existence and could be addressed while remaining within Kant's own text.¹

However, this goal is reachable provided that Kant's view on existence is understood and interpreted on the basis of the opinions of his preceding philosophers—like Descartes, Gassendi, Aquinas, and, before them, Ibn Sīnā (Avicenna). In other words, my main thesis is to show that the solution to the "problems" lies in reading Kant on the basis of the views of such previous great figures, and not on the basis of the post-Fregean interpretation of Kant.² It is demonstrated that this approach is not a superficial interpretation of Kant, a view that has somehow been imposed on him.

Rather, by quoting from Kant's own works, Kant's basic agreement with this approach is shown.

I start by formulating the two problems of "contradiction" and "insignificance." Then I will very briefly look at different modern approaches to the problems. After explaining the views of some great philosophers before Kant (in particular, Ibn Sīnā) concerning essence, existence, and their relations, it will be shown how the problems can find satisfactory solutions on the basis of these views.

I

The Problem of Contradiction

One of Kant's challenges to the ontological argument for the existence of God is based on making a distinction between "real" (which Kant also calls "determining") and non-real predicates. Kant believes that "[a]nything we please can be made to serve as a logical predicate; the subject can even be predicated of itself; for logic abstracts from all content" (A598/B626). Kant, of course, does not specify what a logical predicate is, although it seems that he uses "logical" in the sense of "grammatical." The real predicates, however, are logical predicates that, according to Kant, have some discriminative specifications:

[A] determining [i.e., a real] predicate is a predicate which is [i] added to the concept of the subject and [ii] enlarges it. Consequently, [iii] it must not be already contained in the concept. (Kant A598/B626; brackets added)

"Being" or "existence," according to Kant, does not satisfy these conditions. So,

[iv] "Being" is obviously not a real predicate; that is, it is not a concept of something which could be added to the concept of a thing. (A598/B626; brackets added)

On the other hand, Kant believes that

[v] analytic propositions add "nothing through the predicate to the concept of the subject, but merely [break] it up into those constituent concepts that have all along been thought in it, although confusedly"; whereas synthetic propositions "add to the concept of the subject a predicate which has not been in any wise thought in it." (Kant, B11)

Combining [iv] and [v] has this result:

[vi] Existential propositions, in which the predicate is "being" or "exists" are analytic.

Kant, however, makes a claim that is in clear contradiction to this:

[viii] [W]e admit, as every reasonable person must, that all existential propositions are synthetic.³ (A597/B625)

Regarding this problem, Jerome Shaffer (1962, p. 310) sees it as astonishing that Kant's argument against the ontological argument "has stood up for so long and is still commended by philosophers."

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01 Haziran 2019

Le commentaire du *Poème de l'âme* (*al-Qaṣīda al-'ayniyya*) d'Avicenne par l'astronome ottoman 'Abd al-Wāğid (m. 838/1434)

Édition critique et traduction commentée

Nadjet ZOUGGAR



Le présent travail est une édition critique suivie de la traduction d'un commentaire rédigé par un auteur ottoman d'origine persane du nom de 'Abd al-Wāğid ibn Muhammad al-Kütāhyāwī (m. 838/1434) sur *Le Poème de l'âme* (*al-Qaṣīda al-'ayniyya* ou *Qaṣīdat al-naḥs*) attribué à Avicenne (m. 427/1037).

Composé d'une vingtaine de vers, ce poème décrit l'odyssée de l'âme humaine, depuis sa venue à l'être jusqu'à sa séparation de la matière corporelle. Représentée par une colombe, l'âme y suit un cheminement ponctué par des étapes importantes : la chute, l'attachement au corps et la séparation. Des sentiments contrastés tels l'amour, la tristesse et la nostalgie sont prêtés à la colombe durant ce parcours¹. Cet écrit aborde un ensemble de questions essentielles dans l'enseignement des *falāsifa*. Notamment celles de l'origine de l'âme, de sa nature, de sa relation au corps, de la finalité de sa venue au monde et, en somme, de la destinée de l'Homme. Ce poème a suscité de nombreux commentaires, en particulier durant la période ottomane, par conséquent, il est considéré comme un marqueur de la postérité d'Avicenne dans le monde musulman².

Les différentes études qui ont abordé ce poème ont soulevé le problème de l'incompatibilité entre certains aspects qui ressortent explicitement de ce poème et la doctrine avicennienne³. À tel point que quelques auteurs ont remis en question son attribution à Avicenne. Toutefois, une grande majorité de spécialistes de la pensée Avicennienne l'attribue de manière certaine au *Šayḥ al-Ra'īs*⁴.

¹ Peter Heath établit des liens entre ce poème et plusieurs œuvres d'Avicenne, notamment *Ḥayy b. Yağzār*; *Risālat al-Ṭayr* (*l'Oiseau*); *Salamān wa-Absāl* et le Livre IX des *Isārāt*. Selon lui, l'ensemble de ces œuvres décrit le parcours complet de l'âme conçu par Avicenne. Chaque œuvre contiendrait ainsi une étape de ce parcours et le poème de l'âme correspondrait à l'étape de la descente et de la réminiscence. HEATH Peter (1994), « Ibn Sīnā's Journey of the Soul », *Journal of Turkish Studies* 18, p. 95.

² DE SMET Daniel (2002), « Avicenne et l'ismaélisme post-fatimide, selon la *risāla al-Muḥīda fī ṭiqāh malğaz al-qaṣīda* de 'Alī b. Muḥammad b. al-Walīd (ob. 1215) », in JANSSENS Jules et DE SMET Daniel (éds.), *Avicenna and his Heritage*, Peeters, Louvain, p. 1-20.

³ HULAYF Faḥ Allah (1974), *Ibn Sīnā wa-mağhabuhu fī al-naḥs*, Ğāmi'at Bayrūt al-'arabiyya, Beyrouth.

⁴ DE SMET, « Avicenne et l'ismaélisme », p. 6 n. 25.

Mélanges de l'Université Saint-Joseph, c. 67, 2017-2018 Beyrouth, s. 187-236.

Dans les deux mondes mais sa déchirure ne fut pas rapiécée.
 C'est elle dont le temps a abrégé le parcours
 Au point qu'elle disparaisse sans réapparaître.
 Elle est comme l'éclair qui a brillé dans le havre
 Puis s'est replié comme s'il n'avait jamais lui
 Daignerez-vous donner une réponse à ce que j'examine ?
 Car la flamme de la connaissance rayonne.

Kemalpaşazade

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Ibn Kemal, Dawānī and the Avicennan Lineage*

Rosabel P. ANSARI

The connection of the Ottoman Ibn Kemal (Şams al-Dīn Aḥmad b. Sulaymān b. Kamāl Pāšā) (d. 1534) to the writings of the Persian theologian and philosopher Ġalāl al-Dīn al-Dawānī (d. 1502) helps us establish the nature of the relationship between Istanbul and Shiraz and the Ottoman appropriation of Sunnī learning in Persia. Moreover, in Ibn Kemal we find an example of an Ottoman scholar who engages and develops the thought of Dawānī and the Ašʿarī-Avicennan synthesis of which Dawānī is a culmination. Living in Shiraz on the eve of the Safavid conquests, Dawānī was a pivotal link in the chain connecting later thinkers to the Ašʿarī-Avicennan synthesis of post-classical theology and philosophy that had developed in Persia during the previous centuries. The question of how the Ottomans became familiar with his texts and the ways they developed the thought of the Shirazi polymath is crucial to painting a full picture of philosophy in the Ottoman world. In order to explore these questions this study will look at the partial, and incomplete, commentary on Dawānī's *al-Risāla al-Qadīma fī ṭibāt al-wāğib* (The Old Treatise on Establishing the Necessary, hence forth: *Establishing the Necessary*) attributed to Ibn Kemal as well as an independent treatise of his entitled *Risāla fī Taḥqīq wuğūb al-wāğib* (Treatise on Verifying the Necessity of the Necessary, hence forth: *Verifying the Necessity*) in which he takes up the opinions of Avicenna, Dawānī and the late Ašʿarī school regarding the nature of necessity in the divine essence.

In his engagement with Dawānī's writings Ibn Kemal participated in the legacy of Avicennan metaphysics that permeated Dawānī's textual output and the Ašʿarī school of Islamic dialectic theology, *kalām*.¹ Dawānī had been at the centre of a great philosophical feud with the Shīʿī philosopher Şadr al-Dīn Daştakī (d. 1498)

* I would like to thank Sait Özervarlı for initially getting me started on this project, and for his continued support and enthusiasm. Equally, I owe much gratitude to Emma Gannagé for reading drafts of this work and for her careful instruction and mentorship.

¹ It is true that as a theologian and philosopher Dawānī's intellectual output resists narrow categorisation and includes works within the Ašʿarī, Illuminationist and Akbarian schools of thought. However, we will limit ourselves to the former here.

ailleurs: trésors à découvrir et circuits de diffusion (PhASIF) et *Philosophy in Context: Arabic and Syriac manuscripts in the Mediterranean* (PhiC), six contributions are published this year in the series of short notes initiated in 2016. Such notes summarize the in-depth studies of manuscripts included in the ABJAD database. The six contributions gathered in this issue, concern manuscripts preserved in Paris, Istanbul and Beirut in order to share identification and discoveries of new texts and rare copies. They also bring to light new elements stemming from the study of these manuscripts and related to the dissemination, the sources and the history of the texts they contain. These short notes deal with the works of the following authors: Faḥr al-Dīn al-Rāzī (Bou Akl); Avicenna, al-Rāzī and al-Muṭahhar al-Ḥillī (Di Vincenzo); al-Rašīd Abū al-Ḥayr Ibn al-Ṭayyib (Jabbour); Hocazade (Kaya), Athanase Dabbās (Di Pietrantonio), and Buṭrus al-Tulāwī and Aḥmad Fāris al-Šidyāq (Morel).

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Commentaries on Avicenna's *Qaṣīdat al-nafs*: An Inventory¹

Cécile BONMARIAGE

INTRODUCTION

The many commentaries on the *Poem on the soul* attributed to Ibn Sīnā, while listed in modern bibliographies of Avicenna's works by Anawati and Mahdavi, are still virtually unexplored, save for one or two exceptions.² Their importance, due among other things to the fact that they are mainly the work of non-philosophers and reflect thus the pervasiveness of Avicenna's œuvre in a wider audience, has been highlighted by De Smet and Madelung, both writing on an Ismaili commentary by Ibn al-Walīd (d. 612/1215).³ Our aim in this paper is to provide a comprehensive inventory of existing commentaries, update the data provided in previous works and clarify some confusions (while undoubtedly leaving others). But first a quick word on how and why the *Qaṣīda* met such a success, and on our method in establishing this inventory.

¹ This research was made possible by a grant from the FRS/FNRS (Belgium; Crédit aux chercheurs I.5182.12F "Réception d'Avicenne en Orient: Commentaires du Poème de l'âme"), and is part of the broader project "Avicenna East & West." Pauline Froissart and Dr Nadjet Zouggar contributed to this inventory at various stages of its elaboration.

² See ANAWATI Georges C. (1950), *Essai de bibliographie avicennienne*, Dar al-Maaref, Cairo, n° 93, and MAHDAVĪ Yahyā (1333/1954), *Fihrist-i nuskhah'hā-yi muṣannafāt-i Ibn-i Sīnā (Bibliographie d'Ibn Sina)*, Dānīshgāh-i Tīhrān, Tehran, p. 195-196, n° 99. A more recent attempt at listing the commentaries can be found in AYDIN Fatih (2006), *Ibn Sina'nın ruh ile ilgili kasidesi ve yorumları*. Yüksek lisans tezi, Marmara Üniversitesi, İstanbul, p. 72-76. The commentary which has drawn the most attention so far is that by the Ismaili Ibn al-Walīd (see references in the inventory under Ibn al-Walīd, n° 9). The text of a commentary attributed to Jurjānī was recently edited by M. Çiğcı (see inventory n° 20, under Samarqandī), as well as Anṭākī's commentary (see inventory n° 4) and that of 'Abd al-Wājid (see inventory n° 1). Carra de Vaux edited and translated a commentary found in the BnF (Paris) as early as 1899 (see n° 20, under Samarqandī).

³ DE SMET Daniel (2002), "Avicenne et l'ismaélisme post-fatimide, selon la *Risāla al-mufīda fī idāh mulğaz al-qaṣīda* de 'Alī b. Muhammad b. al-Walīd (ob. 1215)," in JANSSENS Jules and DE SMET Daniel (eds.), *Avicenna and his Heritage*. Acts of the international colloquium, Leuven/Louvain-la-Neuve, Sept. 8-11, 1999, Leuven University Press, Leuven, p. 8-9 (art. p. 1-20); MADELUNG Wilferd (2005), "An Ismaili Interpretation of Ibn Sīnā's *Qaṣīdat al-Nafs*," in LAWSON Todd (ed.), *Reason and Inspiration in Islam. Theology, Philosophy and Mysticism in Muslim Thought. Essays in Honour of H. Landolt*, I.B. Tauris Publishers and The Institute of Ismaili Studies, New York and London, p. 157-168.

example of how Aš'arī, beginning at a certain point, perhaps with or after Dawānī, began to attempt bridging the gap between their own metaphysical school and that of Ibn 'Arabī. Nevertheless, this was not without forgoing or down playing some of the Akbarian ontological positions. The role played by Ibn Kemal and other Aš'arīs during this time as synthesisers of Avicennan and also Akbarian metaphysics would be a worthwhile avenue for research.

III. CONCLUSION

In Ibn Kemal's partial commentary on *Establishing the Necessary* and in his treatise on *Verifying the Necessity* we have seen examples of his development of Avicennan metaphysics mediated through Dawānī. In the commentary on *Establishing the Necessary* we find a proof that moves away from the traditional Rāzīan model for Avicenna's proof for the Necessary of Existence. On the other hand, in *Verifying the Necessity* we find him attempting to synthesise between the Rāzīan and Avicennan concepts of the divine essence, and in doing so making the points of contention, and in particular the thought of Dawānī, appear simpler than they perhaps are. With further research we will need to reveal in more detail the scholastic scaffolding involved in the discussions that took place between Avicenna and Ibn Kemal. In addition to Dawānī, Ibn Kemal has many other sources that will need to be excavated. As the field of post-classical Islamic philosophy continues to open up it is hoped that this piece can serve as a stepping stone for more work.

From the perspective of intellectual history and the movement of scholars, Ibn Kemal's engagement with Dawānī, both through his commentary on Dawānī's *Establishing the Necessary* and through his references to Dawānī's *Natures*, shows us how quickly knowledge from Shiraz reached Istanbul and how interconnected the scholarship was. Establishing how and when the Ottomans appropriated Dawānī is significant due to Dawānī's central role in the textual canon across the Sunnī world. Furthermore, not only will this help us paint a better picture of early Ottoman intellectual life, it will deepen our appreciation of some of the mechanisms for philosophical discussion in post-classical Islamic societies.

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Avicenna's *Kitāb al-Šifā*' (Book of the Cure/Healing) The Manuscripts Preserved in Turkey and Their Significance*

Amos BERTOLACCI

In the present paper, I deal with Avicenna's (Ibn Sīnā, d. 428/1037) philosophical masterpiece, the *Kitāb al-Šifā*' (Book of the Cure/Healing), which represents the largest, most detailed, and most impactful contribution of the author to philosophy.¹ It is important to stress from the very beginning, in the light of the following considerations, that the *Šifā*' has a widest extent and a clear-cut articulation: it constitutes a massive *summa* of philosophy, divided in four main parts (Logic, Natural Philosophy, Mathematics, and Metaphysics), each of which is further articulated into a variable number of sections, in order to mirror the structure of the Aristotelian *corpus*—enlarged to embrace pseudo-Aristotelian or non-Aristotelian elements—transmitted to the Arabic-speaker *falāsifa* and fully developed at the time of Avicenna. In its full range, the *Šifā*' consists of twenty-two independent, though mutually interrelated,

* This article gathers the provisional results of the research conducted in the framework of the Advanced Project "Philosophy on the Border of Civilizations and Intellectual Endeavours: Towards a Critical Edition of the Metaphysics (*Ilāhiyyāt of Kitāb al-Šifā*) of Avicenna (Ibn Sīnā)" (Acronym "PhiBor", 2014-2019), financed by the European Research Council (www.avicennaproject.eu). I am very grateful to the cooperators of the PhiBor project, and in particular to Gholamreza Dadkhah, for the insightful remarks on a first draft of the present contribution. In the process of inventory of the relevant Turkish codices and the acquisition of their digital copies (as well as of other manuscripts of the Mediterranean area), invaluable help has been received by the ERC project "Philosophy in Context: Arabic and Syriac Manuscript Transmission in the Mediterranean World (PhiC)": for the competent and generous assistance received, I wish to thank warmly Maroun Aouad, the Principal Investigator of PhiC, and his cooperators, Teymour Morel, Jawdath Jabbour, Marc Geoffroy, Cuneyt Kaya, and Hamid Fadrallah among others. A draft of this paper was presented at the Inaugural Workshop of the International Associated Laboratory (LIA), directed by M. Aouad and M.S. Özervarlı: *The Reception of the Arabic Philosophy in the Ottoman World*, organized by J. Jabbour in Istanbul in November 2015. My gratitude goes to the organizers for the consideration and to all the participants for their useful feedback. I am indebted to Jawdath Jabbour for the precious observations on the content and style of the printed version. The data provided in the present article should be taken as indicative of the manuscript research conducted in the PhiBor project until May 2017 and not be regarded as definitive.

¹ On Avicenna, his works and his philosophical profile, see GUTAS Dimitri (2014), *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna's Philosophical Works*, Second Revised and Enlarged Edition, Including an Inventory of Avicenna's Authentic Works, Brill, Leiden/ Boston.



فلسفه‌دانی بود به بخارا آمد. پدر ابن سینا وی را در خانه خود جای داد و بدین ترتیب، ابن سینا نزد او به آموختن فلسفه پرداخت. ابن سینا پس از مدتی به درجه‌ای رسید که نکات تازه‌ای کشف می‌کرد و مشکلات منطق را برای استادش می‌گشود. او، در کنار آموختن بخش‌های ساده منطق نزد ناتلی به خواندن کتاب‌های منطق ارسطو و مطالعه شرح‌های دیگران بر آنها پرداخت تا جایی که در این دانش خبره شد. ابن سینا نزد ناتلی کتاب‌های بسیاری خواند، از جمله مدخل منطق ارسطو، اثر پرفوریوس فیلسوف نوافلاطونی؛ عناصر یا اصول هندسه اثر اقلیدس، ریاضی‌دان مشهور یونانی؛ المجسطی اثر بطلمیوس، ستاره‌شناس بزرگ یونانی (دائرةالمعارف بزرگ، ذیل مدخل).

در این هنگام، ناتلی بخارا را به قصد خوارزم و رسیدن به دربار ابوعلی مأمون بن محمد خوارزمشاه، ترک کرد. پس ابن سینا تحقیق و مطالعه در علم الهی و طبیعی و طب و ریاضی را آغاز کرد. آن‌گاه به دانش پزشکی گرایش یافت و به خواندن کتاب‌هایی در این زمینه پرداخت. گفته‌اند که ابن سینا پزشکی را دانشی می‌دانست که دشوار نیست و می‌توان در اندک زمانی به آن چیره شد چنان‌که می‌توانست به درمان بیماران بپردازد. آوازه او در همه‌جا پیچید و پزشکان برای تعلم به سویش آمدند، در حالی که شانزده سال بیشتر نداشت (ولایتی، ص ۲۹). او تا هجده سالگی در کتابخانه بزرگ نوح بن منصور به مطالعه کتب گوناگون در علوم فلسفه و منطق و طبیعیات و ریاضیات پرداخت. این کتابخانه در ذی القعدة ۳۸۹ق / اکتبر ۹۹۹م آتش گرفت و همه کتاب‌ها سوخت. پس از این تاریخ ابن سینا به الهیات روی آورد و متافیزیک ارسطو

ابوعلی حسین بن عبدالله بن سینا (۳۷۰-۴۲۸ق)، ملقب به «حجة الحق»، «شیخ‌الرئیس»، «شرف‌الملک» و «امام‌الحکما»، فیلسوف مشایی، پزشک، ریاضی‌دان، منجم و مشهورترین دانشمند جهان اسلام است.

او در افشنه بخارا، که زادگاه مادرش بود، در سال ۳۷۰ق / ۹۸۰م یا، به روایت دیگر، در سال ۳۷۵ق متولد شد، اما اغلب تذکره‌نویسان سال تولد او را ۳۷۳ق ذکر کرده‌اند. حال، با توجه به این‌که ابن سینا تصریح کرده به معالجه نوح بن منصور سامانی اقدام کرده و از سوی دیگر، این امیر سامانی در ۳۸۷ق درگذشته، در این صورت هنگام معالجه او سیزده ساله بوده که بعید می‌نماید. علی بن زید بیهقی و ابن خلکان تاریخ تولد او را ۳۷۰ق ذکر کرده‌اند که با آنچه ابن سینا در شرح احوال خود نوشته سازگارتر است (گوهرین، ص ۵۶۳-۵۶۴؛ نیز ولایتی، ص ۲۷).

پدرش عبدالله، از اهالی بلخ بود و در دوران فرمانروایی نوح بن منصور سامانی از دیوانیان دستگاه سامانیان به شمار می‌آمد. او از اسماعیلیه بود و ابن سینا از پدرش و نیز از اسماعیلیان که در خانه پدرش جمع می‌شدند آرای بسیاری درباره نفس و عقل شنید، اما خودش سخنان آنان را نپذیرفت (ولایتی، ص ۲۸). عبدالله در تعلیم و تربیت پسر خود بسیار کوشید و تا زنده بود او را در سایه حمایت خویش گرفت و شکی نیست که در طی مدارج علمی ابوعلی، این پدر سهم فراوانی داشته است (گوهرین، ص ۵۶۲؛ نیز ولایتی، ص ۲۹).

ابن سینا در کودکی مدتی به تعلم قرآن و علوم ادب و فقه و حساب هندی مشغول شد. چنان‌که در ده سالگی قرآن را فراگرفت. در این هنگام، دانشمندی به نام عبدالله ناتلی، از مشاهیر و رجال قرن چهارم، که مدعی

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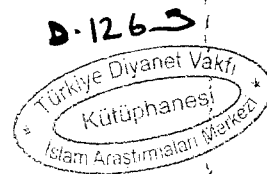
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by the phrase: "I have found in a manuscript that has been read in front of the author something whose form is as follows: 'Praise be to God etc.'" In this case, the year is fully legible as 422.

The presence of substantially the same collation note both in Damad 822 and in the London ms. (= Or. 11190) can be explained as follows: (b1) The collation note in Or. 11190 derives—directly or indirectly—from the same exemplar of the note in Damad 822. (b2) The collation note in Or. 11190 derives from the collation note in Damad 822. (b3) The collation note in Damad 822 derives from the collation note in Or. 11190 (this case looks less likely, because of the introductory formula—"I have found in a manuscript etc."—present in Or. 11190 and absent in Damad 822).

If the hand of the two notes in Damad 822 and Or. 11190 should prove to be the same, the scribe of the two notes would have had at his disposal: given (a1), the two mss. and the exemplar of the note, or a ms. deriving from this exemplar; given (a2)-(a3), the two mss. and the exemplar of the text incorporating the note.

This type of collation and reading statement is one of the very few examples, if not the only one, of this kind supposedly issued from Avicenna's pen.⁹⁰ It is therefore difficult to evaluate the historical plausibility of elements like the Coranic quotation at the beginning, and the expression *al-šahīru bi-Ibn Sīnā* ("known as Ibn Sīnā") in the third line, as a gloss of the name of Avicenna (*Abū 'Alī Ḥusayn*) in the previous line. If the historical plausibility of the note is maintained, these elements could represent scribal additions accrued in the original core of the note during its process of transmission. However, the hypothesis of a forgery of the note in its entirety—possibly prompted by the very early date of copying expressed in the Colophon—remains viable. Other possible forgeries regarding Avicenna are his alleged *ex libris* in ms. Paris, Bibliothèque nationale de France, Arabe 2859, fol. 1r (Galen, *Firaq al-ṭibb*), and the ownership statement and attestation of his writing in ms. Istanbul, Ayasofya 4832, fol. 1r (works of Kindī and Ṭābit Ibn Qurra).⁹¹



⁹⁰ Since the production of *iğāzāt* apparently started in the 5th/11th c. (see GACEK, *Vademecum*, p. 52-3), the two notes considered here would be one of the very first known instances of this practice.

⁹¹ On both, see RASHED Roshdi and JOLIVET Jean (eds.) (1998), *Œuvres philosophiques et scientifiques d'Al-Kindī*, vol. II: *Métaphysique et Cosmologie*, Brill, Leiden/ Boston/ Köln, p. x; on the former, see also GACEK, *Vademecum*, p. 109, s.v. "Forgeries").

The Manuscript Istanbul, Süleymaniye Kütüphanesi, Ayasofya 2442: A Thirteenth Century Copy of the *Kitāb al-Şifā'* with Syriac and Greek Marginalia*

Gaia CELLI

Ms. Istanbul, Süleymaniye Kütüphanesi, Ayasofya 2442 is a rather ancient witness of Avicenna's *K. al-Şifā'*. It goes back to a time, the thirteenth century, in which interest in Avicenna's main summa was still quite widespread, and in which the choice of copying together all its four sections, logic, physics, mathematical and metaphysical, was quite common, as is the case with our codex. Therefore, it is worth the reader's interest not so much on account of its content choice, but rather of the amount of information about its production and fruition that is available to us through its many marginal annotations. Chronologically, they lead us back to the context of thirteenth century Anatolia, its mixture of linguistic and scholarly tradition, and its sustained interest for scientific subjects, while geographically they range from the İlhānid Mongol kingdom in Azerbaijan, to the Sultanate of Rūm, the Seljuq state which pre-existed Ottoman power in Anatolia.

The first part of this article, that is to say section I, focuses on the data that we have about the production and early employment of the codex, while the following part, i.e. section II, is devoted to its very interesting set of notes in Syriac and Greek, a phenomenon that is common enough to be of general interest, but also fresh enough to provide us with new insights. Section III briefly discusses the other known owners of ms. Istanbul, Süleymaniye Kütüphanesi, Ayasofya 2442, while appendixes A and B discuss its likely relationship with a younger manuscript containing the *İlāhiyyāt*

* By the completion of this paper, many thanks are due to many people: firstly to J. Jabbour, for organizing the conference in which this contribution was originally presented, for improving its final text by careful reading, and for providing much useful information about the history of Istanbul manuscript funds. I am not less indebted to A. Bertolacci, G. Dadkhah, S. Di Vincenzo, N. Camminada, and to the *Philosophy on the Border of Civilizations* project, which is the context in which the study of the ms. Istanbul, Süleymaniye Kütüphanesi, Ayasofya 2442 began. I also owe to M. Menchelli, P.G. Borbone, and A. Gacek many clarifying observations on Greek, Syriac, and Arabic paleographic questions. Finally, I am very much indebted to M. Farina for helping me to explain all the questions raised by the Ayasofya codex that are in any way related to Syriac culture and language. She is the source of much of the interest that can be raised by this text, while I remain of course responsible for its shortcomings.

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Dimitri Gutas

Avicenna and After: The Development of Paraphilosophy. A History of Science Approach*

Mais que fûtait Dieu avant la création?
Samuel Beckett¹

Introduction: The Terms of the Discussion

With Avicenna now demonstrably situated at the center of the philosophical tradition in the Islamic world, it has become apparent that philosophy after him was mostly in reaction to his philosophy. What at first started as a working hypothesis, that the different reactions to Avicenna's philosophy in the three centuries after him (1050–1350) as either supporting, or rejecting, or reforming his theories constituted a "golden age of Arabic philosophy," has opened up a very fruitful period of research on the post-Avicenna developments which partly substantiates the hypothesis: this period did witness an unprecedented and committed engagement with Avicenna's philosophy at various levels of sophistication and participation.² But what this engagement consisted in, and what its essence, motivation, and function were – or "what philosophy was all about" after

* This is a revised and expanded version of the keynote speech delivered at the conference on February 24th, 2016. The relatively informal tone of the lecture has been retained, as was the sketchy format, given the broad spectrum covered, which also necessitated that the added annotation, with a certain well-meaning didactic edge to it, be kept to the essential minimum. I wish to thank Peter Adamson, Asad Ahmed, Dag Hasse, Matthew Melvin-Koushki, and Ayman Shihadeh for their very helpful comments and suggestions on earlier drafts, while I assume responsibility for all interpretation of the historical record and for errors that may remain.

1 *Molloy*, Paris: Editions de Minuit, 1951, 227. Beckett's own English translation, in collaboration with Patrick Bowles, has a different twist, and inexplicably (to me) leaves out the crucial objection in *mais*: "What was God doing with himself before the creation?" (*Three Novels by Samuel Beckett. Molloy. Malone Dies. The Unnamable*, New York: Grove Press, 1965, 167). The irreverence – if irreverence it is – is twentieth century, but the question itself with its sea of implications, and the exasperation in the tone, are dead serious, and old (Augustine put it as follows: *Quid faciebat deus, antequam faceret caelum et terram? Confessiones* XI,10); they are also the subject of paraphilosophy in Islam after Avicenna.

2 Gutas, "The Heritage of Avicenna," which the present essay re-focuses by providing the historical and ideological context.

19-72

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Davlat Dadikhuda

Not That Simple: Avicenna, Rāzī, and Tūsī on the Incorruptibility of the Human Soul at *Ishārāt* VII.6*

There is no doubt that Avicenna's influence on the post-classical 12th century philosophical tradition was ubiquitous and received in sophisticated and critically diverse ways. One area in which this is especially the case is *ilm al-nafs* (the study of the soul) – a discipline the *shaykh al-rā* is developed in systematic and novel ways. To get a sense of the critical manner in which 12th century philosophers dealt with the Avicennian heritage in this area, I look here at one particular issue which is the subject of the sixth chapter of the seventh *namaṭ* of the shaykh's *Kitāb al-Ishārāt*. I look at that issue as it was engaged with by the two most important commentators on that work, namely, Fakhr al-Dīn Rāzī (d. 606/1210) and Naṣīr al-Dīn Tūsī (d. 672/1274).¹ *Ishārāt* VII.6 has to do with the post-mortem subsistence of the human soul; the shaykh will argue there for the following thesis:

No human soul can cease to be

On Avicennian principles, this conclusion is based on two properties of the human soul; first, that it is simple, and two, that it is self-subsistent. Below, section (II), we will consider how exactly these properties function in the argument that is supposed to establish the thesis above.

Fakhr al-Dīn will reject, if not the thesis, than at least the Avicennian argument for it, raising two main difficulties for the shaykh. The first objection has to do with the possibility of the soul's being composed in such a way that only one part of it persists, from which it would then follow that the soul as a whole can cease to

* My thanks to Peter Adamson and Amirhossein Zadyousefi for helpful discussion about the content of this paper.

1 In what follows, I will be using the following editions: Avicenna, *al-Ishārāt wa'l-Tanbihāt*, ed. Mojtabā Zāre ī, (Qom: 1387). From here on out, I refer to this work as *Ishārāt*, followed by *namaṭ*, chapter, and page numbers; Fakhr al-Dīn Rāzī, *Sharḥ al-Ishārāt*, ed. Najafzāde (Tehrān: 1375, vol. 2-3). From here on out, I refer to this work as *Sharḥ al-Ishārāt*, followed by *namaṭ*, chapter, and page number. Naṣīr al-Dīn Tūsī, *Sharḥ al-Ishārāt*, ed. Hasanzāde Amoli (Qom: 1391, vol. 2-3). From here on out, I refer to this work as *Ḥall Mushkilāt*, followed by *namaṭ*, chapter, and page numbers. All translations are mine.

273-306

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Yahya M. Michot

Ibn Taymiyya's Commentary on Avicenna's *Ishārāt*, *namaṭ* X*

Introduction

In the two last parts (*namaṭ*) of his famous *Ishārāt* – *The Stations of the Knowers* (*maqāmāt al-ʿarīfīn*) and *The Secrets of the Signs* (*asrār al-āyāt*) –, Avicenna approaches prophethood and the prophetic miracles through the lens of the spiritual journey of ecstasies, from asceticism to gnosis, and their psychic capacities. This philosophical reading of mysticism can legitimately be seen as one more manifestation of the widespread effort to normalize Sufism that followed the execution of al-Ḥallāj in 309/922 and gave birth to the great classical doctrinal treatises on the subject, from the *Kitāb al-lumaʿ fi l-taṣawwuf* of Abū Naṣr al-Sarrāj (d. 378/988) to the *Ihyāʾ ʿulūm al-dīn* of al-Ghazālī (d. 505/1111). Another type of religious literature with regard to which it is worth situating the last parts of the *Ishārāt* consists of several relatively contemporaneous works concerning prophethood and its signs, i. e., most often, miracles: *Kitāb al-bayān ʿan al-farq bayn al-muʿjizāt wa l-karamāt wa l-ḥiyal wa l-kihāna wa l-ṣihr wa l-nāranjāt* – *The Book Showing the Difference between Miracles, Prodigies, Trickery, Divination, Magic, and Illusionism* of Abū Bakr al-Bāqillānī (d. 403/1013), *Tathbīt dalāʾil al-nubuwwa* – *The Establishment of the Proofs of Prophethood* of Qāḍī ʿAbd al-Jabbār al-Hamadhānī (d. 415/1025), *Dalāʾil al-nubuwwa* – *The Proofs of Prophethood* of Abū Nuʿaym al-Iṣfahānī (d. 430/1038), *Aʿlām al-nubuwwa* – *The Tokens of Prophethood* of ʿAlī al-Māwardī (d. 450/1058), *Dalāʾil al-nubuwwa wa maʿrifat aḥwāl ṣāhib al-sharʿa* – *The Proofs of Prophethood and the Knowledge of the States of the Author of the Law* of Abū Bakr al-Bayhaqī (d. 458/1066)...¹ Avicenna's explanation of the prophetic miracles by the mere powers, or forces, of human souls effectively meant two things: (a) the Prophets are not so different from other humans; (b) every human can, with the adequate training, hope to

* I am greatly indebted to Jamil Qureshi for editing the English of the present article.

¹ See A. B. AL-BĀQILLĀNĪ, *Bayān*; ʿA. al-J. AL-HAMADHĀNĪ, *Tathbīt*; A. N. AL-IṢFAHĀNĪ, *Dalāʾil*; ʿA. AL-MĀWARDĪ, *Aʿlām*; A. B. AL-BAYHAQĪ, *Dalāʾil*.

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Avicenna's Theodicy and al-Rāzī's Anti-Theodicy

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Abstract

Avicenna's Neoplatonic account of divine providence and theodicy was hugely influential on later philosophical and religious thought in the Islamic world. However, it was severely criticised by one of his earlier commentators, the theologian-philosopher Faḥr al-Dīn al-Rāzī (d. 606/1210). While Avicenna champions an optimistic theodicean thesis of a plenitude of good to support the theory of providence integrated into his cosmogony, his commentator counters by arguing for a plenitude of evil and an overall pessimist anti-theodicy. Rejecting Avicenna's ontological-cum-cosmological account of evil, al-Rāzī argues that a theodicy must be strictly subject-centred and is ultimately a futile exercise. This article includes a study and translation of the relevant section in his commentary on Avicenna's *al-Iṣārāt wa-l-tanbīhāt* (*Pointers and Reminders*).

Keywords

Faḥr al-Dīn al-Rāzī – Avicenna (Ibn Sīnā) – *Ṣarḥ al-Iṣārāt wa-l-tanbīhāt* (*Commentary on the Pointers and Reminders*) – Neoplatonism – theodicy – anti-theodicy – providence – problem of evil – pessimism – pain

Despite the appeal that the Neoplatonic account of divine providence and theodicy propounded by Avicenna exercised in later philosophical and religious thought, one of his earlier commentators was singularly unimpressed.¹ In his commentary on Avicenna's *al-Iṣārāt wa-l-tanbīhāt* (*Pointers and Remind-*

¹ This theory of providence, of course, dominated the later philosophical tradition of Neoplatonised Aristotelianism. Beyond this tradition, it had a profound impact most notably on the theology of Avicenna's critic al-Ġazālī (d. 505/1111) (Ormsby, *Theodicy in Islamic Thought*; Frank, *Creation and the Cosmic System*). However, most sixth/twelfth-century theologians

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Matter and Nature

On the Foundations of Avicenna's Theory of Providence: an Overview

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Abstract

The fundamental principle—ruling both Avicenna's metaphysics and his ethics—that the action of superior causes cannot be explained in virtue of the existence of inferior effects—seems to deny any possibility of a consistent idea of providence in Avicenna's system. Despite this fact, Avicenna recurs to the term (*ināya; tadbīr*) as well as to the idea of providence in various contexts in his *oeuvre*. More precisely, providence is equated to the flow of being that originates and explains the world; and this not only in respect to the fundamental, existential, positive and “good” properties that belong to it—the world itself is good, the flow is the principle of good and the First Principle is the cause of the world in so far as the order of good is concerned—but also as regards the marginal, negative, non-existential and “bad” properties that can affect its individuals and that are necessarily consequents of the good itself: evil is something the First Principle “wants”, although in an accidental way, and it is therefore implicit in and contained by divine causality. In this paper I shall outline the fundamental structure that explains the existence of individuals in the sublunary world. I do not claim to be exhaustive (some questions require further investigation); my aim is to provide an overview of the topic, with a main question in mind: on what principles does Avicenna base his idea of providence?

Keywords

Avicenna (Ibn Sīnā) – providence – philosophy of nature – physics – Aristotle – Neoplatonism – hylemorphism – emanation

The fundamental principle—ruling both Avicenna's metaphysics and his ethics—that the action of superior causes cannot be explained in virtue of the

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Between Medicine and Natural Philosophy
Avicenna on Properties (*khawāṣṣ*) and Qualities (*kayfiyyāt*)

Emma Gannagé

In the introduction to his *Kitāb Khawāṣṣ al-ashyā'*, the physician Abū Bakr al-Rāzī noted that, though we cannot always understand nature, it would be dangerous to deny the existence of phenomena we do not understand because then we run the risk of losing their benefits.¹ With this recommendation he acknowledged two things: first the limit of our knowledge; second the pre-eminence of practice, and in this case of experience, in the exercise of medicine – that is repeatedly observing the beneficial effect of a natural phenomenon without being able to determine its cause. The remark draws the contours of a medical and pharmacological epistemology as much as it bears upon the, still debatable, relationship between theory and practice in medieval Arabic medicine. It concerns in the first place the *khawāṣṣ* (pl. of *khāṣṣiyya* or *khāṣṣa*), or the specific properties of minerals, plants and animals, that have been described as “the unaccountable, esoteric forces in animate and inanimate Nature”.² The important word here is “unaccountable” which stresses “renouncing a rational explanation of phenomena”.³ In short, a specific property or *khāṣṣa* would be the observable physical manifestation of a specific power proper to a mineral, an animal or a plant, whose cause remains unknown, as is evident, for example, in the mysterious forces of attraction the magnet exercises on iron only. The science of properties (*‘ilm al-khawāṣṣ*) deals thus with the relationship between all natural things through sympathy and antipathy – and with the use of such properties or powers in different fields, ranging from magic to pharmacology and medicine, passing by alchemy.⁴

A huge literature on the *khawāṣṣ* flourished during the Arabic Middle Ages. It has often been confined to the domain of the occult. It is undeniable that there is a Greco-Roman tradition of the *phusikai dunameis* (natural powers) which is re-

41-66.

¹ See M. Ullmann, *Die Natur - und Geheimwissenschaften im Islam*, Leiden: Brill, 1972, 407, quoted by H. Paavilainen, *Medieval Pharmacotherapy, Continuity and Change. Case Studies from Ibn Sina and Some of his Late Medieval Commentators*, Leiden: Brill, 2009, 56. Ullmann provides the title listed by the bio-bibliographers, particularly Ibn al-Nadim's *Fihrist* and Ibn Abi Uṣaybi'a (ref. *ad loc.*). Compare with Kraus (below n. 6) and C. Brockelmann, *Geschichte der arabischen Litteratur*, Leiden: Brill, 1937, Suppl. 1, 420: both refer to the same book as *K. al-Khawāṣṣ*.

² According to the definition provided by M. Ullmann, “*Khāṣṣa*”, in: *Encyclopaedia of Islam*, 2nd ed. vol. 4, Leiden: Brill, 1978, 1097-98.

³ Ullmann, “*Khāṣṣa*”, 1097.

⁴ See P. Kraus, *Jābir b. Ḥayyān, Contribution à l'histoire des idées scientifiques dans l'Islam. Jābir et la science grecque, réed.*, Paris: Belles-Lettres, 1986, chap. II, “La science des propriétés”, 61-95.

THE LOGIC OF AVICENNA
BETWEEN *AL-QIYĀS* AND *MANṬIḤ AL-MAŠRIQIYYĪN*

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Abstract. Avicenna's logic is presented in many treatises, of which the most important is *Al-Qiyās* (*Prior analytics*), which is included in his encyclopaedic book *Al-Šifā'*. But the treatise entitled *ManṭiḤ al-mašriqiyyīn* is said to express Avicenna's own logic by some commentators. One can thus ask: is this treatise in conflict with *Al-Qiyās* and the other logical writings? In this paper, we will answer this question by comparing Avicenna's analyses of the absolute – *i. e.* non modal – propositions. We will show that there is no radical difference between both treatises in this respect, since most conditions added to the absolute propositions in *Al-Qiyās* can be found in *ManṭiḤ al-mašriqiyyīn*. These conditions are: (1) "as long as S exists", (2) "as long as it is S", (3) "as long as it is P", (4) "at some times", (5) "at one determined time", (6) "sometimes but not permanently". In *ManṭiḤ al-mašriqiyyīn*, the *darūrīya* contains (1), the *lāzima* contains (2), the *muntašira* contains (4), the *mafrūda* contains (5), the *wujūdiyya* contains (6), but (3) is abandoned. The *waqtiyya* was evoked in *Al-Qiyās*, although not classified. So the temporal analysis initiated in *Al-Qiyās* is pursued and developed in *ManṭiḤ al-mašriqiyyīn*, even if in the latter it is sometimes confused.

Résumé. La logique d'Avicenne est présentée dans plusieurs traités, dont le plus important est *Al-Qiyās* (*Premiers analytiques*), qui est inclus dans son livre encyclopédique *Al-Šifā'*. Mais le traité intitulé *ManṭiḤ al-mašriqiyyīn* est celui qui, selon certains commentateurs, exprime la véritable logique d'Avicenne. On peut donc poser la question suivante : ce traité est-il en conflit avec *Al-Qiyās* et les autres écrits d'Avicenne ? Dans cet article, nous répondrons à cette question en comparant les analyses d'Avicenne des propositions absolues, *i. e.* non modales. Nous montrerons qu'il n'y a pas de différence radicale entre les deux traités sur ce sujet puisque la plupart des conditions ajoutées aux propositions absolues dans *Al-Qiyās* peuvent être trouvées dans *ManṭiḤ al-mašriqiyyīn*. Ces conditions sont les suivantes : (1) "tant que S existe", (2) "tant qu'il est S", (3) "tant qu'il est P", (4) "parfois", (5) "à un moment déterminé", (6) "parfois mais pas en permanence". Dans *ManṭiḤ al-mašriqiyyīn*, la *darūrīya* contient (1), la *lāzima* contient (2), la *muntašira* contient (4), la *mafrūda* contient (5), la *wujūdiyya* contient (6), mais (3) est abandonnée. La *waqtiyya* était évoquée dans *Al-Qiyās* mais sans être classifiée. L'analyse temporelle initiée dans *Al-Qiyās* est donc poursuivie et développée dans *ManṭiḤ al-mašriqiyyīn*, même si dans ce dernier elle est parfois confuse.



WHERE DOES AVICENNA DEMONSTRATE THE EXISTENCE OF GOD?

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Abstract. This study examines a number of different answers to the question: where does Avicenna demonstrate the existence of God within the *Metaphysics of the Healing*? Many interpreters have contended that there is an argument for God's existence in *Metaphysics of the Healing* I.6–7. In this study I show that such views are incorrect and that the only argument for God's existence in the *Metaphysics of the Healing* is found in VIII.1–3. My own interpretation relies upon a careful consideration of the scientific order and first principles of the *Metaphysics of the Healing*, paying attention to Avicenna's own explicit statements concerning the goals and intentions of different books and chapters, and a close analysis of the structure of the different arguments found in the relevant texts of the *Metaphysics of the Healing*. I conclude that Avicenna's explicit goal in I.6–7 is to establish the properties that belong to necessary existence and possible existence, which consists, not in a demonstration of God's existence, but in a dialectical treatment of the first principles of metaphysics.

Résumé. Cette étude examine une série de réponses à la question de savoir où Avicenne démontre l'existence de Dieu dans la *Métaphysique* du *Shifā'*. Bien des interprètes ont prétendu que la *Métaphysique* du *Shifā'* I,6–7 offre un argument en faveur de l'existence de Dieu; je montre ici que cette vue est erronée et que l'unique argument en faveur de l'existence de Dieu dans cet ouvrage se lit en *Métaphysique* du *Shifā'* VIII,1–3. Mon interprétation se fonde sur une analyse attentive de l'ordre scientifique et des premiers principes de la *Métaphysique* du *Shifā'* (une analyse qui tient compte des affirmations explicites de l'auteur concernant l'objectif et le contenu des différents livres et chapitres de l'ouvrage), ainsi que sur un examen détaillé de la structure des divers arguments qu'on trouve dans les textes concernés. J'en conclus que l'objectif explicite d'Avicenne en I,6–7 est d'établir les propriétés appartenant à l'existence nécessaire et l'existence possible – un procédé qui revient non pas à démontrer l'existence de Dieu, mais à traiter les principes premiers de la métaphysique dialectiquement.

My aim in this study is to establish where Avicenna (Ibn Sīnā, 980–1037) presents a formal demonstration for the existence of God within the *Metaphysics of the Healing* (*al-Shifā'*, *al-Ilāhiyyāt*).¹ I shall argue

¹ Avicenna, *The Metaphysics of The Healing: A Parallel English-Arabic Text*, ed. and trans. Michael E. Marmura (Provo, Utah, 2005) (henceforth: *Ilāhiyyāt*). Avicenna, *Al-Shifā': Al-Ilāhiyyāt*, 2 vols., ed. George Anawati, Mohammad Y. Moussa, Solayman Dunya, Sa'īd



AVICENNA ON ANIMAL SELF-AWARENESS, COGNITION AND IDENTITY

İbn Sina
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Abstract. The purpose of this paper is to present a comprehensive and systematic study of Avicenna's account of animal self-awareness and cognition. In the first part, I explain how, for Avicenna, in contrast to human self-awareness, animal self-awareness is taken to be indirect, mixed-up (*makhlūt*), and an intermittent awareness. In his view, animal self-awareness is provided by the faculty of estimation (*wahm*); hence, in the second part, I explore the cognitive role of the faculty of estimation in animals, and how that relates to self-awareness. The faculty of estimation, according to Avicenna, serves to distinguish one's body and its parts from external objects, and plays a role in connecting the self to its perceptual activities. It follows that animal self-awareness, unlike human self-awareness, is essentially connected to the body. In the third part of the paper, I show that, while Avicenna denies animals awareness of their self-awareness, he explicitly affirms that animals can grasp their individual identity, but, unlike humans, do so incidentally, as part of their perceptual awareness.

Résumé. L'objectif de cet article est de produire une étude complète et systématique de la doctrine avicennienne de la conscience de soi et de la connaissance chez les animaux. Dans la première partie, j'explique comment, selon Avicenne, la conscience de soi chez l'animal, contrairement à la conscience de soi chez l'homme, est considérée comme indirecte, mélangée (*makhlūt*) et intermittente – la conscience animale étant, dans sa vision, issue de la faculté estimative (*wahm*). Aussi la seconde partie porte-t-elle sur la fonction cognitive de la faculté estimative chez les animaux et sur la manière dont cette fonction se rapporte à la conscience de soi. Pour Avicenne, la faculté estimative sert à distinguer notre corps et ses parties des objets extérieurs, et a pour rôle de connecter le soi à ses activités perceptives. Il s'ensuit que la conscience de soi chez l'animal, contrairement à la conscience de soi chez l'homme, est essentiellement connectée au corps. Dans la troisième partie de l'article, je montre qu'Avicenne, tout en refusant aux animaux la conscience de leur conscience de soi, affirme expressément qu'ils sont capables de percevoir leur identité individuelle mais que, contrairement aux êtres humains, ils le font de façon accidentelle, cette conscience étant une partie de leur conscience perceptive.

Avicenna holds that humans have essential, direct, and continuous self-awareness. He also holds that humans and non-human animals (henceforth, just "animals") have many of the same internal faculties and perceptual capacities. This naturally leads him to investigate two questions: do animals also have self-awareness? If so, how does it

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EXISTENTIAL IMPORT IN AVICENNA'S MODAL LOGIC

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Abstract. In this paper, I raise the following problem: what propositions have an import in Avicenna's modal logic? Which ones do not? Starting from the assumption that the singular and quantified propositions have an import if they require the existence of their subject's referent(s) to be true, I first discuss the import of the absolute propositions then I analyze the import of the modal propositions by considering Avicenna's definitions and the relations between these propositions. This leads to the following results: Avicenna's general opinion is that the affirmatives, be they assertoric or modal, have an import while the negatives do not. The possible affirmative propositions are given an import both in the externalist and the internalist post-Avicennan readings, provided that the subject is not impossible. However, the theory is not always clear, for the propositions containing 'sometimes not' are given an import, together with the negative necessities containing 'as long as it is P', despite their negative character; the necessary affirmative propositions containing 'as long as it is P' are given an import, although they do not require it. In addition, Avicenna's analysis of the special assertorics **E** and **O** (containing the *internal* conditions 'at some times but not always') and their contradictories is erroneous, which does not help determine their import. But when correctly analyzed, these special **E** and **O** do not have an import, while their contradictories – **I** and **A** special assertorics respectively – have an import.

Résumé. Dans cet article, je pose le problème suivant: quelles propositions ont un import dans la logique modale d'Avicenne? Lesquelles n'en ont pas? Partant de l'assumption que les propositions singulières et quantifiées ont un import si elles requièrent l'existence de leur sujet pour être vraies, j'analyse d'abord l'import des propositions absolues, ensuite celui des propositions modales en tenant compte des définitions d'Avicenne et des relations entre ces propositions. Cette analyse conduit aux résultats suivants: Avicenne défend l'opinion générale selon laquelle les affirmatives, qu'elles soient modales ou assertoriques, ont un import alors que les négatives n'en ont pas. Il attribue un import aux propositions possibles affirmatives aussi bien dans l'interprétation externaliste que dans l'interprétation internaliste des logiciens post-Avicenniens, pourvu que le sujet ne soit pas impossible. Toutefois, la théorie n'est pas toujours claire, car Avicenne attribue un import aux propositions contenant 'parfois non' et aux nécessaires négatives contenant 'tant qu'il est P' malgré leur caractère négatif; les propositions nécessaires affirmatives contenant 'tant qu'il est P' sont considérées comme ayant un import alors qu'elles ne l'exigent pas. De plus, l'analyse qu'il donne des assertoriques spéciales **E** et **O** (contenant les conditions *internes* 'parfois mais pas toujours') et de leurs contradictoires est erronée, ce qui

THE RECEPTION OF AVICENNA'S THEORY OF MOTION IN THE TWELFTH CENTURY

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Abstract. This article explores the reception of Avicenna's theories of motion in the sixth/twelfth century. Avicenna had devised innovative ways of understanding motion in response to various challenges and conditions that the preceding philosophical tradition and his own internal critique had posed. Motion for him was either the state of being between two *termini* or the traversal of an interval, where the former of these was the extramentally real type and the latter a product of the imagination. In the sixth/twelfth century, the implicit critique of some leading scholars led to the adoption of the thesis in some circles that motion by traversal is extramentally real. This position was accepted as viable both by those who endorsed the atomic and the continuous theory of bodies.

Résumé. Cet article se penche sur la réception des théories avicenniennes du mouvement au VI^e/XII^e siècle. Avicenne a conçu des façons innovantes de comprendre le mouvement, répondant à la fois aux défis et conditions établis par la tradition philosophique antérieure et à ceux qui naissent de sa critique interne. Le mouvement est pour lui soit le mode d'être entre deux termes, soit le passage ou l'intervalle, le premier étant le type de mouvement extra-mentalement réel, tandis que le second est un produit de l'imagination. Au VI^e/XII^e siècle, la critique implicite conduite par certains savants prééminents aboutit, dans certains cercles, à l'adoption de la thèse selon laquelle le mouvement-passage est extra-mentalement réel. Cette position était jugée viable aussi bien par les tenants de l'atomisme que par ceux de la théorie de la continuité des corps.

INTRODUCTION¹

In an erudite study published in 2001, Ahmad Hasnawi provided an outline of the theory of motion² developed in the *Shifā'* of Avicenna (d. 1037 CE). Here he also supplied the historical data from the Greek

¹ I would like to thank Ahmad Hasnawi, Peter Adamson, Jon McGinnis, and the anonymous reviewer for helpful and thought-provoking comments on this paper. The errors that remain are mine.

² Throughout this article, by motion I mean change in the category of place, quality, and quantity (*i.e.*, *kinēsis*), though most of the examples the sources consider are limited to change in the category of place.



GUNDISSALINUS ON NECESSARY BEING: TEXTUAL AND DOCTRINAL ALTERATIONS IN THE EXPOSITION OF AVICENNA'S *METAPHYSICA*

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Abstract. This article examines the textual alteration strategy carried out by Dominicus Gundissalinus in his original works. One of the most striking examples of this approach can be detected in the large quotation of Ibn Sīnā's *Metaphysica* I, 6–7 in Gundissalinus' cosmological treatise *De processione mundi*, in which the Spanish philosopher variously modifies the text he translated a few years before. After a short presentation of Gundissalinus' double role as translator and philosopher, the study moves on to the analysis of Ibn Sīnā's doctrine of necessary and possible being, and the five demonstrations of the unrelated uniqueness of necessary being offered by Ibn Sīnā. These arguments are directly quoted by Gundissalinus: nevertheless, the author modifies the text in many passages, here examined through the analysis of some representative excerpts. The results of this enquiry suggest that Gundissalinus is following an effective alteration strategy, envisaging at least two main purposes: the clarification of Ibn Sīnā's line of reasoning, and the doctrinal assimilation of *Metaphysica*'s theories in his original philosophical system. In appendix to this article the whole text of the two versions of *Metaphysica* I, 6–7 is presented.

Résumé. Cet article envisage la stratégie d'altération textuelle réalisée par Dominique Gundisalvi dans ses œuvres originales. Un des exemples les plus significatifs de cette stratégie peut être reconnu dans la longue citation de *Metaphysica* I, 6–7 d'Ibn Sīnā dans le traité cosmologique de Gundisalvi, le *De processione mundi*, où le philosophe espagnol modifie différemment le texte qu'il a traduit quelques années auparavant. Après une brève présentation du double rôle de Gundisalvi comme traducteur et philosophe, on analyse la doctrine de l'être nécessaire et de l'être possible d'Ibn Sīnā, et les cinq démonstrations de l'unicité sans relation de l'être nécessaire offertes par Ibn Sīnā. Ces arguments sont cités directement par Gundisalvi: l'auteur cependant modifie le texte en plusieurs passages qui sont examinés à travers l'analyse des cas les plus exemplaires. Les résultats de cette enquête nous suggèrent que Gundisalvi suit une véritable stratégie d'altération, ayant en vue deux finalités principales: la clarification de la ligne de raisonnement d'Ibn Sīnā et l'assimilation de ses théories dans le système doctrinal de Gundisalvi. En appendice à cet article on présente en entier le texte des deux variantes de *Metaphysica* I, 6–7.

Dominicus Gundissalinus (c. 1115 – post 1190) is the author of over twenty translations from Arabic into Latin, which are of considerable