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Selon les philosophes de l'islam classique, on entre, avec Aristote, dans un âge d'achèvement des sciences, un âge où celles-ci auraient atteint un statut *démonstratif*. Al-Fārābī (m. 950), Avicenne (m. 1037), Avempace (m. 1139), Averroès (m. 1198) partagent tous la même vision de la genèse et du développement des savoirs, laquelle consiste à projeter sur cette évolution le schéma des types d'arguments, développé dans l'*Organon* systématisé des commentateurs. Dans ce schéma, les arguments démonstratifs occupent le sommet de l'échelle, suivis, selon un ordre épistémique décroissant, par les arguments dialectiques, puis sophistiques et enfin rhétoriques. Cette projection, qui inverse l'ordre épistémique, s'accompagne d'une vision totalisante: chaque stade, caractérisé par l'usage de tel type d'arguments, n'est pas marqué seulement comme un stade de l'évolution de la logique, entendue comme une discipline spéciale. Dans cette reconstruction historique telle qu'opérée par ces philosophes, le type d'arguments dont on use à un moment donné n'est pas une simple enveloppe extérieure dans laquelle viendraient se couler des contenus identiques; il fonctionne comme l'outil d'investigation dont disposent les hommes à ce stade de leur histoire, outil qui définit ainsi le type de vérités auquel ils ont accès. Les outils logiques dont on dispose formeraient pour ainsi dire l'horizon qui borne l'activité théorique et pratique des hommes. Je tâcherai d'abord d'établir que tous ces philosophes cités partagent cette vision; j'en explorerai ensuite brièvement quelques conséquences. Deux de ces conséquences ont un caractère historique: l'une est la manière dont cette grille de lecture de l'histoire du savoir a pu jouer un rôle de filtrage à l'égard de la tradition grecque, déterminant ainsi ce qui de celle-ci pouvait passer à l'aire nouvelle, ou plutôt la forme de viabilité qu'il pouvait y recevoir; l'autre est la manière dont cette grille a permis de circonscrire la validité et les limites des nouvelles disciplines "particulières" ou "positives" nées à l'ombre de la nouvelle religion révélée, en particulier de la discipline du *kalām* ou théologie spéculative. Je traiterai séparément de ces deux effets. Les deux autres conséquences que j'envisagerai sont de nature plus "épistémologique": l'une concerne la manière dont doit maintenant s'exposer une discipline "scientifique"; l'autre, qui lui est étroitement liée, concerne le rôle de la dialectique sous son aspect d'investigation des principes des disciplines scientifiques.

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العلامة الشهير الفيلسوف الحسين بن عبد الله بن سينا، أبو علي البلخي ثم البخاري صاحب التصانيف في الطب والفلسفة والمنطق^(١). من أشهر الحكماء والأطباء

(١) لمزيد من المعلومات المفصلة عن حياته انظر المصادر التالية المتعلقة بترجمته وكذلك مقدمة بحثي: تفسير سورة الإخلاص للشيخ الرئيس أبي علي الحسين بن سينا، تحقيق ودراسة، مجلة الشريعة والدراسات الإسلامية، ص ٢٥-٣٢، وانظر: سير أعلام النبلاء، ٥٣٢/١٧. ولمزيد من المعلومات انظر: شذرات الذهب في أخبار من ذهب، ٣/٢٣٤-٢٣٧؛ والأعلام، ٢/٤٤١؛ ودائرة المعارف، للبيستاني، ١/٥٣٥-٥٣٩؛ وموجز دائرة المعارف الإسلامية، ١/١٩٦-٢٠٨؛ ومؤلفات ابن سينا، للقنوتاي، ص ١٥، حاشية رقم: ١؛ والفلسفة الطبيعية عند ابن سينا، ص ٣١-٣٧، وخصوصاً حاشية رقم ١، ص ٣١.

A.M. Goichon, art. "Ibn Sina", in *Encyclopaedia of Islam*, new ed., ed. B. Lewis, J. Schacht and others, Vol.111, (Leiden, 1986), pp.941-947.. See also George Hourani, "Avicenna, essay on the Secret of Destiny", in *Classics of Philosophy*, ed. Louis P. Pojman, (Oxford: Oxford University Press, 1998), pp. 429-431 and W. Montgomery Watt, *Islamic Philosophy and Theology an Extended Survey*, Edinburgh: the University Press, 19950, 2nd. ed., pp. 69-74.

هناك مصادر عديدة مفصلة في ترجمة ابن سينا ألقت الضوء على حياته وأسفاره وكتبه، وشيوخه، وتلامذته. ومن أهم هذه المصادر:

١- ترجمة تلميذه أبي عبيد عبد الواحد الجوزجاني التي أخذها مباشرة عن ابن سينا وأكملها بما يعرفه من أحوال شيخه منذ أن لقيه وحتى وفاته. وتعد هذه الترجمة مصدراً لكل من ترجم لابن سينا.

٢- تاريخ حكماء الإسلام لظهير الدين أبي الحسن علي بن زيد البيهقي (ت ٥٦٥هـ/١١٦٩م).

٣- أخبار العلماء بأخبار الحكماء، لأبي الحسين علي بن يوسف القفطي (ت ٦٤٦هـ/١٢٤٨م).

٤- عيون الأنباء في طبقات الأطباء، لموفق الدين أحمد بن القاسم بن خليفة بن يونس السعدي الشهير بابن أبي أصيبعة (ت ٦٦٨هـ/١٢٦٩م).

ونجد ترجمته في كتب التاريخ والتراجم العامة مثل: وفيات الأعيان لابن خلكان، والوفاي بالوفيات لابن أبيك الصفدي، ومرآة الجنان لليافعي، والبداية والنهاية لابن كثير، ولا يكاد يخلو كتاب من كتب التراجم العامة أو الفلسفة أو الطب أو غيرها من ذكر ابن سينا، إلا أن ابن الجوزي أغفل في كتابه (المنتظم) ترجمته، وتأثر بذلك ابن الأثير فلم يذكره في (الكامل) إلا باختصار شديد مع الذم. وهناك مصادر لترجمته بالتركية وبالفارسية مثل ترجمة أحمد بن عمر بن علي المعروف بالنظامي العروضي السمرقندي في مصنفه المشهور: (جهاز مقالة). أما الكتابات الحديثة فكثيرة جداً وبلغات مختلفة، فقد نشرت له ترجمة في دمشق باللغتين العربية والفرنسية عام ١٩٨٢م =

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تفسير سورة الأَعْلَى

لابن سينا

مع دراسة منهجه في التفسير الفلسفي

دراسة وتحقيق: عبد الله الخطيب

كلية الشريعة والدراسات الإسلامية
جامعة قطر

ملخص

يعدُّ (تفسير سورة الأَعْلَى) تفسيرًا فلسفيًا، انعكس فيه فكرُ ابن سينا الفلسفيِّ من خلال دراسته لأُمور ثلاثة، هي: الألوهية، والثبوت، والمعاد. أمَّا في الألوهية فقد أثبت ابن سينا الألوهية وخلق الله العليم الحكيم للكون، بدليل العناية والاختراع، واستخدم دليل الجواز للردِّ على الطبيعيين الذين ينكرون خلق الله للكون وينسبونه للطبيعة. وأمَّا في الثبوت فهو يؤكد جوهر النبي وطبيعته بأنها لا بدَّ أن تكون كاملة القوي في الأمور العلمية والعملية، ليلبغ درجة الحكمة.

ركز ابن سينا على موقف المدعوين من الثبوت؛ بين مؤمن ومُنكر، ليؤكد مذهبه الداعي للتركيز على التدليل على صحَّة الثبوت بطريقة تأثيرها من خلال نصِّ الوحي، بدلًا من التركيز على المعجزات. وأمَّا في أمور المعاد فهو يؤكد مذهبه الداعي لحصول الحشر والنعيم والعذاب الروحاني بدلًا عن الحشر والنعيم والعذاب الحسي.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN.

الكلمات الدالة

[ابن سينا - التفسير الفلسفي - الألوهية - المعاد - الثبوت - سورة الأَعْلَى]

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the alternation of triadic syllogisms is in the play, being in force the mutual permutation of the middle terms, both on a conceptual and an ontological level. For Hegel, the entire reality can be ideally explained through recurrent patterns of interchained and systematic syllogisms because, from his perspective, syllogistic interrelation and its respective mutual permutation of middle terms constitutes the logical framework of reality.

These, by and large, are the contents of this book. The editors' gratitude goes to all the authors who have synergically contributed to tell a great part of the history of the "aftermath of the syllogism," made by its retakes and vicissitudes, its critical dismissals and innovatory reworks, its posthumous restorations and also its openness to future reconsiderations. The collection has shown unexpected lines of continuity, leaving the impression that a large part of the evolution of the shapes that syllogism has assumed (or has not assumed) throughout the centuries still waits to be retravelled, and a lot still remains to be told. Nonetheless, this present collection provides an excellent and many-sided approach to this peculiar matter, that certainly can declare itself a safe basis for future and omnicomprehensive studies. Thus, with the conviction that the fortune of syllogism as a fundamental logical structure of human reasoning will last in the philosophical time to come in new forms and in unthought aspects, we present this book for the benefit of the benevolent reader.

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SONRA GELEN DOKÜMAN

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The Aftermath of Syllogism: Aristotelian Logical Argument from Avicenna to Hegel, edit. Marco Sgarbi; Matteo Cosci, London: Bloomsbury Academic, 2018, s. 11-34 isomdan-286283

2

Existence and Modality in Avicenna's Syllogistic

Allan Bäck
Kuztown University

Islamic philosophers like Avicenna inherited the logical theory of Aristotle along with the rest of his corpus. They commented on the texts and developed the theory. In particular, Avicenna wrote a comparatively original, enormous "commentary" on the *Prior Analytics*. He paid especial attention to the truth conditions for the categorical proposition and to the modal syllogistic. As we shall see, these developments have ties to his own metaphysics.

Avicenna did not receive the syllogistic of the Greeks in a passive way. To be sure, in his youth he did so when he wrote literal commentaries on most of Aristotle's works.¹ These were apparently lost. However, much later, in Hamadān around 1016, Avicenna's students asked for him to replace them:

The hope of ever obtaining his lost works having dimmed, we asked him to write them and he said, "I have neither the time nor the inclination to occupy myself with close textual analysis and commentary. But if you would be content with whatever I have readily in mind [which I have thought] on my own, then I could write for you a comprehensive work arranged in the order which will occur to me."²

Here, in his mature work, Avicenna states clearly that he shall not be explicating Aristotle's thought. Rather, he shall be giving his own thoughts and theories on the topics and positions brought up by Aristotle.

So he considers his commentary to consist in reading the text and making comments on what he thinks the truth to be. Accordingly, Avicenna set out to comment upon a great portion of Aristotle's works, including the whole of the logic, much of the works on the natural sciences, and the *Metaphysics*. He completed this massive undertaking in but a few years, from 1016–27, if we are to believe the historical testimony—although it is likely that he used some earlier

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Aristotle's influence throughout the history of philosophical thought has been immense and in recent years the study of Aristotelian philosophy has enjoyed a revival. However, Aristotelianism remains an incredibly polysemous concept, encapsulating many, often conflicting, definitions. *Bloomsbury Studies in the Aristotelian Tradition* responds to this need to define Aristotelianism and give rise to a clear characterization.

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Mantık-Metafizik İrtibatına Bir Örnek: İbn Sînâ ve Fahreddin Râzî'de Mahiyetin Bir Parçası Olarak Cins ve Fasil*

Sacide Ataş**

D4045



YAYIMLANDIKTAN
GELEN DOKÜMAN

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Öz: İslami ilimler içerisinde mantık bir alet ilmi olmanın ötesinde, onu bir alet olarak kullanan âlimin metafizik ve ontolojik kabullerini yansıtan bir disiplindir. Mantığı bir alet ilmi olarak kullanan âlimlerin kabullerini en iyi yansıtan konulardan biri madde-suret ve cins-fasil arasındaki paralelliktir. Cins ve fasil, İbn Sînâcı madde-suret teorisinin epistemolojideki yansımasıdır. Bu makalede madde-suretçi bir ontolojiyi kabul eden İbn Sînâ'nın cins-fasil ve madde-suret arasındaki ilişkiyi nasıl tesis ettiği ve bunun tam karşısında yer alarak atomcu bir ontolojiyi kabul eden Fahreddin Râzî'nin cins ve fasil, madde-suret teorisini kabul etmeksizin nasıl açıkladığı incelenmiştir.

Anahtar kelimeler: Cins, fasil, madde, suret, mantık, ontoloji, metafizik.

Abstract: In the Islamic studies beyond being a tool science, logic is also a specific discipline that reflects the metaphysical and ontological assumptions of the scholars who used it as a tool. One of the features that best reflects the perceptions of the scholars who use logic as a tool science is the parallelism between the matter-form (*mâdda-sûra*) and the genus-differentia (*jins-faşl*). The genus-differentia are the reflections of the Avicennian matter-form theory in epistemology. In this article, I examined how Ibn Sînâ accepting the matter-form ontology, approached to the relationship between the genus-differentia and the matter-form. Moreover, I analyzed, how Fakhr al-dîn al-Râzî, applying an atomic ontology, explained the genus differentia as on the contrary of the matter-form theory.

Keywords: Genus, differentia, matter, form, logic, ontology, metaphysics.

* Elinizdeki makale İSAM AYP akademik yazım atölyesi kapsamında hazırlanmıştır. Makalenin yazım süreci boyunca bana yol gösterip hatalarımı düzelteren kıymetli hocam Doç. Dr. Berat Açı'l'a sonsuz şükranlarımı sunarım. Ayrıca önemli tavsiyeleri ile makaleye son halini vermemi sağlayan değerli hocam Doç. Dr. Eşref Altaş'a teşekkürü bir borç bilirim. Son olarak yazım sürecinde gerek kaynaklara irşat ederek gerekse bu kaynaklara ulaşmamı sağlayarak bana yardımcı olan sevgili arkadaşım Selman Sucu'ya teşekkür ederim.

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AN ARISTOTELIAN CLASSIFICATION OF THE SCIENCES –
BY AVICENNA?

HINRICH BIESTERFELDT* AND M. CÜNEYT KAYA**

The library of the Academia das Ciências de Lisboa houses an Arabic collective manuscript that contains a *Risāla fī Ġamī' aqsām 'ulūm al-awā'il wa-mā llađī yaštamil 'alayhi kull qism minhā wa-fī ayy al-kutub tūğad*, which is ascribed to Avicenna.¹ This sketch of the system and curriculum of the Aristotelian sciences, from *Logic to Metaphysics*, is a significant witness to the impact that the Greek commentators on Aristotle's works had on Arabic and Latin scholarship. Hans Daiber has pointed out that the *Ġamī'* is close to the outline and kind of bibliographical documentation of both Abū Sahl al-Masīhī's (died 401/1010 or later) *Aṣnāf al-'ulūm al-ḥikmiyya* and Avicenna's early *Aqsām al-'ulūm al-'aqliyya*, but not identical with either.² In a forthcoming article, Hinrich Biesterfeldt argues that the *Ġamī'* might represent a systematically and chronologically intermediate version between Abū Sahl's *Aṣnāf* and Avicenna's *Aqsām*.³ Thus, it is obvious that the *Ġamī'* does not stand in empty space. The authors of this article are currently working on both the sources and its echoes of this

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¹ Cf. Adel Sidarus, "Un recueil de traités philosophiques et médicaux à Lisbonne", *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften* 6 (1990), 179-189, p. 186. Sidarus dates the manuscript (p. 180) at 764-5/1363-4, but see our edition whose *explicit* places our manuscript at 615/1218.

² "Microfilms and offprints from Arabic manuscripts in manuscript libraries, including some Persian and Syriac texts and two Latin manuscripts", which are in Daiber's possession, to be published as *Daiber Collection III* and *Daiber Collection IV* in his *From the Greeks to the Arabs and Beyond* as volumes V and VI in Leiden: Brill.

³ *Studia Graeco-Arabica* 10.

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