

1670 IVANOV, Sergey. It's raining calves: history and sources of a spurious citation from Avicenna in Albert the Great's *Meteorology*. *Mediterranea*, 5 (2020) pp. 1-49. *ibn sine*
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MADDE YAYIMLANDIKTAN
IBRAHİM ÖZÜM

01 Eylül 2022

GUTAS, Dimitri. Avicenna and after: the development of paraphilosophy. A history of science approach. *Islamic philosophy from the 12th to the 14th century*. Ed. Abdelkader Al Ghouz. Göttingen: V&R Unipress, 2018, (Mamluk Studies, 20), pp. 19-72. Contends that "once we stop using the (for us) fuzzy word 'philosophy' we can acquire a better tool with which to gauge what Avicenna as well as his predecessors and successors were doing." "For thinkers from late antiquity onward ..., philosophy was something quite concrete: it meant all the rational sciences, so basically what we broadly term science nowadays."

ibn Sina
090637

01 Eylül 2022

3300 HODGES, Wilfrid. Proofs as cognitive or computational: Ibn Sīnā's innovations. *Philosophy & Technology*, 31 (2018) pp. 131-153. On the advances made by Avicenna away from a purely cognitive view of proofs and towards a more computational view, and the kinds of consideration that led him to these advances.

ibn Sina
090637

3482 CABALLERO-NAVAS, Carmen. Del árabe al hebreo. El nacimiento de la ginecología hebrea medieval y el *Canon de la medicina* de Ibn Sīnā. *Sefarad*, 79 i (2019) pp. 89-122. "The aim of this essay is to show that the *Zikhron ha-holayim ha-hovim be-klei ha-herayon ...* – a short Hebrew treatise on the conditions of male and female sexual organs, written in Castile at the turn of the 12th century – is an epitome of funūn 20 and 21 of Book III from Ibn Sīnā's *Canon of Medicine*, drawn directly from Arabic some decades prior to the first known Hebrew translation." Abstract(s): English.

0.7 Eylül 2022

3095 LIZZINI, Olga Lucia. Matter and nature: on the foundations of Avicenna's theory of providence: an overview. *Intellectual History of the Islamicate World*, 7 i (2019) pp. 7-34.

2940 NUSSEIBEH, Sari. *Avicenna's Al-Shifā'*: oriental philosophy. London & New York: Routledge, 2018. 388 pp.

MADDE YAYIMLANDIKTAN
SONRA GELEN DÜKÜM

2889 O'REILLY, Francisco. La causa *essendi* como verdadera causa metafísica en el *Avicenna Latinus*. *Patristica et Mediaevalia*, 32 (2011) pp. 87-98. Abstract(s): English.

Ibn Sina
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2975 ARIF, Syamsuddin. Divine emanation as cosmic origin: Ibn Sinâ and his critics. *Tsaqafah*, 8 ii (2012) pp. 331-346. Abstract(s): Indonesian.

Ibn Sina
090637

2998 BUCAN, Daniel. Avicenna i problem bitka Kako je viden u islamu i arapskom jeziku. *Filozofska Istraživanja*, 32 i (2012) pp. 49-61. Translated title: Avicenna und das Problem des Seins. Einwirkungen des Islam und der arabischen Sprache Abstract(s): German.

Ibn Sina
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜM: 1

01 Eylül 2022

Ibn Sina
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2954 *Noétique et théorie de la connaissance dans la philosophie arabe du ix^e au xii^e siècle: des traductions gréco-arabes aux disciples d'Avicenne /* Sous la direction de Meryem Sebti et Daniel De Smet. Paris: Vrin, 2019. 410 pp. L'ouvrage, dédié à la mémoire de Marc Geoffroy, "révèle la grande diversité des courants doctrinaux [relatifs à la noétique] en terre d'Islam et ... permet d'entrevoir l'évolution des doctrines et de la terminologie." Les études doctrinales sont suivies par un choix de textes et un lexique.

SOLEYMANI CHAHARFARSAKHI, Masoumeh.
Avicenna and Ficino on divine prophets. *Accademia: Revue de la Société Marsile Ficini*, 14 (2012)
pp. 23-43.

Ibn Sina
030637

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

2038 HARVEY, Elon. Avicenna's influence on Maimonides' "Epistle on astrology". *Arabic Sciences and Philosophy*, 29 ii (2019) pp. 171-183. Shows that Maimonides significantly relied on Avicenna's "Refutation of astrology" (*al-Išāra ilā fasād 'ilm al-hikām al-nujūm*) when composing his own refutation, the "Epistle on astrology" (*'al Gezērat ha-kōkavīm*). Maimonides consulted a copy of Avicenna's *Refutation*, partially using its structure as a model for his *Epistle*, and adapting some of its arguments.

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ibn al-qayyim
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MADDE YAYIMLANDIKTAN
KİTAPHA GELEN DOKÜMANIN

01 Eylül 2022

MAHROUZADEH, Tayebeh. The soul's
self-knowledge: the views of Ibn Sinā and Ibn Hāzim.
Journal of Shi'a Islamic Studies, 10 ii (2017)
pp. 183-205.

Ibn Sina
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Ibn Hāzim
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Extra 2022

İbn Sina
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Aristo
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3159 SAATI, Alireza. The concept of being; where there is no pertinence between Avicenna and Aristotle's live dog better than dead king. *Philosophy Study*. 5 ii (2015) pp. 86-92. "Aristotle's equivalence between the question of 'what substance is' rendered to the question of 'what being is' in addition to spelling out the implications of this observation done by Avicenna - basing on his own metaphysics - constitutes the body of my paper."

MADDE YAYIMLANDIKTAN
SONRA GELEN DUKÜMLÜK

01 Eylül 2022

ЕФРЕМОВА, Н. В. Об авиценновской реформе «Метафизики» Аристотеля: базисные ориентиры. *Orientalistica*, 2 iii (2019) pp. 615-633. Translated title: On Avicennian reform of Aristotle's Metaphysics: basic attitudes

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ЕФРЕМОВА, Н. В. Об авиценновской реформе «Метафизики» Аристотеля: что такое метафизика? *Orientalistica*, 2 iv (2019) pp. 927-953. Translated title: On Avicennian reform of Aristotle's Metaphysics: what is metaphysics?

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN
01 Eylül 2022

İbn Sina
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Molla Sadra
131533

1561 RIZVI, Sajjad H. An Avicennian engagement with
and appropriation of Mullā Ṣadrā Ṣirāzī (d.
1045/1636): the case of Mahdī Narāqī (d. 1209/1795).
Oriens, 48 i-ii (2020) pp. 219-249.

01 Eylül 2022

WADDE YAYIMLANDIKTAN
SONRA GELİNDİR.

KILIÇ, M. Fatih. The emergence of the distinction
between complete and incomplete causes from
Avicenna to al-Abhari. *Nazariyat*, 4 i (2017)
pp. 63-85.

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Elhafi Esri
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

2505 KALBARCZYK, Nora. In the footsteps of Ibn Sīnā?
The uṣūlī debate on the *argumentum e contrario*.
Philosophy and jurisprudence in the Islamic world.
Ed. Peter Adamson. Berlin: De Gruyter, 2019,
(*Philosophy in the Islamic World in Context*, 1),
pp. 53-66.

(090637) *Ibn Sina*

(200155) *Uṣul-i Fihrih*

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 MAY 2022

Ibn Sina 1477
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JANOS, Damien. *Avicenna on the ontology of pure quiddity*. Berlin: De Gruyter, 2020 (Scientia Graeco-Arabica, 26). 762 pp. Delves into Avicenna's theory of quiddity or essence.

D 1 EVRİL 2022

HAZİRAN YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

IBN SĪNĀ / AVICENNA. *Logica (Logique du Šifā)*.

Texte latin, édition critique de la traduction médiévale par F. Hudry, introduction doctrinale par A. de Libera. Paris: Vrin, 2018 (Sic et Non).

272 pp. "La *Logica Avicennae* est la traduction latine médiévale de la première partie (*al-Madkhal*) du *Kitāb al-Šifā* qui traite de la logique et s'ouvre, selon l'usage, par un commentaire de l'*Isagoge* de Porphyre (234-305). Elle a été traduite d'arabe en latin par Abraham ibn Daud dit Avendauth (m. 1180)."

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 EYL 2022

1475 IBN SİNÄ / AVICENNA. *Al-Madkhal: Avicenna
on the Isagoge of Porphyry.* Translated and
introduced by Allan Bäck. Munich: Philosophia,
2019. 157 pp.

İbn Sina
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01 Eylül 2022

HADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

HULLMEINE, Paul. Al-Bīrūnī and Avicenna on the
existence of void and the plurality of worlds. *Oriens*,
47 i-ii (2019) pp. 114-144.

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MADDE YAYIMLANDIKTAN
NIRA GELEN DOKÜMAN

01 Eyl. 2022

Farabi
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Ibn Sina
030637
Ibn Rusd
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3056 HODGES, Wilfrid. Remarks on al-Fārābī's missing modal logic and its effect on Ibn Sīnā. *Eshare: An Iranian Journal of Philosophy*, 1 iii (2019), pp. 39-73. Reconstructs the missing section of al-Fārābī's *Long Commentary on the Prior Analytics* containing the treatment of modal logic based on quotations in the works of Ibn Sīnā, Ibn Rushd and Maimonides. Argues that al-Fārābī's treatment of the *dictum de omni* had a decisive effect on the development and presentation of Ibn Sīnā's modal logic. Also presents additional evidence that the *Harmonisation of the opinions of Plato and Aristotle* was not written by al-Fārābī.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN
01 Eylül 2022

HODGES, Wilfrid. Two early Arabic applications of model-theoretic consequence. *Logica Universalis*, 12 i-ii (2018) pp. 37-54. Traces two logical ideas - one usually credited to Venn, Leibniz, and Euler, the other to Tarski - back to Abū 'l-Barakāt al-Baghādāī: 1) The idea of using diagrams to prove that certain logical premises do (not) have certain logical consequences; 2) the idea that in formal logic, P logically entails Q if and only if every model of P is a model of Q. Abū 'l-Barakāt's work follows on from related but inchoate research of Ibn Sīnā, while the notion of model-theoretical consequence can be traced back through Paul the Persian (sixth century) and in some form back to Aristotle.

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Aristo

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Ebu'l-Barakāt
al-Baghadadi

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

HAAN, Daniel D. de. A mereological construal of
the primary notions: *being* and *thing* in Avicenna and
Aquinas. *American Catholic Philosophical
Quarterly*, 88 ii (2014) pp. 335-360.

İbn Sina
530637
Aquinas Thom.
Gen 5250

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

1516 GRANOT, Roni & SHAIR, Nabil. The origin and power of music according to the 11th-century Islamic philosopher Ibn Sīnā. *Journal of the Royal Asiatic Society*, 29 iv (2019) pp. 585-598.

Ibn Sina
030637

ADDE YAYIMLANDIKTAN
KİTAP BELEK ÇIKIŞI

01 Eylül 2022

Ibn Sina
090637

1519 GUTAS, Dimitri. Avicenna's *al-hikma al-muta'aliya*. Initial Begriffsgeschichte. *Studia Graeco-Arabica*, 10 (2020) pp. 245-259. "Avicenna uses the phrase *al-hikma al-muta'aliya* once only, in the *Iṣārāt* ... It has been variously interpreted, both in the Islamic tradition and in modern scholarship. In this paper I analyze its meaning in context and trace its reception among the early commentators, following the suggestion of Rüdiger Arnzen that a *Begriffsgeschichte* is required for its proper understanding." Abstract(s): English.

MADDE YAYIMLANDIKTAN
15.06.2022

01 Eylül 2022

9145
Sirafi
18.11.29
Ibn Sina
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GIOLFO, Manuela E. B. & HODGES, Wilfrid.
Conditionality: syntax and meaning in al-Sirāfi and
Ibn Sīnā. *The foundations of Arabic linguistics IV. The evolution of theory*. Ed. Manuela E. B. Giolfo
and Kees Versteegh. Leiden: Brill, 2019, (Studies in
Semitic Languages and Linguistics, 97),
pp. 157-181.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

Farabi 3027
Tobacco
Ibn Sina
080637

FALLAHI, Asadollah. Fārābī and Avicenna on
contraposition. *History and Philosophy of Logic*, 40
i (2019) pp. 22-41.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 EYL 2022

3023 DUBÉ, Jonathan. Hayy ibn Yaqzān's parable of the two generous men in Avicenna's *Decree and determination* (*R. fī l-qadā' wa-l-qadar*). *Intellectual History of the Islamicate World*, 7 i (2019) pp. 35-60.

Hayy b. Yaqzān
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İbn Sina
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MADE YAYIMLANDIKTAN
RA GELEN DOKÜMAN

01 Eylül 2022

Ibn Sina 1503
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DAŞDEMİR, Yusuf. The influence of the Avicennan theory of science on philosophical Sufism: the concept of the divine science in Qūnawī and Fanārī. *Oriens*, 48 i-ii (2020) pp. 156-187.

01 Eylül 2022

MADDE YAYIMLANDIKTAN
SONRA SELEN DOKÜMAN

3010 DADIKHUDA, Davlat. "Not so ridiculous":
Avicenna on the existence of nature (*tabī'a*) contra
Aristotle and the Ash'arites. *Oxford Studies in
Medieval Philosophy*, 7 (2019) pp. 1-43. Discusses
a distinctive argument that Avicenna offers for the
existence of nature (*tabī'ah*) as a causal power
(*quwwah*) in bodies (*ajsām*).

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 EYL. 2022

Ibn Sina
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Razi, Abu Bekr
170195
Tuzi Hasirud Din
191098

3011 DADIKHUDA, Davlat. Not that simple: Avicenna, Rāzī, and Tūsī on the incorruptibility of the human soul at *Ishārāt* VII.6. *Islamic philosophy from the 12th to the 14th century*. Ed. Abdelkader Al Ghouz. Göttingen: V&R Unipress, 2018, (Mamluk Studies, 20), pp. 279-306.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

BLACK, Deborah L. Constructing Averroes
epistemology. *Interpreting Averroes: critical
essays*. Ed. Peter Adamson and Matteo Di Giovanni.
Cambridge: Cambridge University Press, 2019,
pp. 96-115. With a focus on Averroes' rejection of
the Avicennian theory of intuition (*hads*) and intuitive
knowledge.

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ADDE YAYIMLANDIKTAN
ARA GELEN DOKÜMAN

01 Oc. 2022

BLACK, Deborah L. *Cognoscere per impressionem:*
Aquinas and the Avicennian account of knowing
separate substances. *American Catholic*
Philosophical Quarterly, 88 ii (2014) pp. 213-236.

ibn Sina
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Aquinas Thomas
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

Gazali
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ibn Sina
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765 BIRGÜL, Mehmet. On the "psychological dialectic" of al-Ghazālī regarding philosophers, or did Ibn Sīnā drink wine? *Ilahiyat Studies: a Journal on Islamic and Religious Studies*, 10 i (2019) pp. 47-97.

MADDE YAYINLANDIKTAN
SONRA GÖRÜLÜMÜZ

01 EYL 2022

Ibn Sina
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el-Kanun fi
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1692 BIN MUHAMMAD YUSOFF, Muhammad Fawwaz & AB RAZAK, Nur Izah. Medieval theoretical principles of medicine in Ibn Sīnā's *al-Qānūn fi al-tibb* and al-Dhahabī's *al-Tibb al-nabawī*. *Askār: Jurnal Akidah dan Pemikiran Islam. Journal of Aqidah and Islamic Thought*, 22 ii (2020) pp. 119-154. Abstract(s): Malay.

MADDE YAYIMLANDIKTAN
SUNDA SELLIN CO. ST

01 ERIU 2022

Ibn Sina
090637

1621 BIESTERFELDT, Hans Hinrich. Eine arabische Klassifikation der Wissenschaften aus dem 4./5. Jahrhundert H. *Studia Graeco-Arabica*, 10 (2020) pp. 261-270. "The library of the Academy of the Sciences in Lisbon houses an Arabic manuscript containing a collection of philosophical and medical texts (V. 293), beginning with a number of treatises by, or ascribed to, Avicenna. This article examines their first one, called *Risāla fī Gamī' aqṣām 'ulūm al-awā'il wa-mā llaqī yaṣtamīl 'alayhi kull qism minhā wa-fī ayy al-kaṭub tūğad ...*". Abstract(s): English.

MADDE YAYIMLANDIKTAN
SUNMUSELİN DOKÜMANI

01 Eylül 2022

BENEVICH, Fedor. The priority of natures against
the identity of indiscernibles: Alexander of
Aphrodisias, Yahyā b. 'Adī, and Avicenna on genus
as matter. *Journal of the History of Philosophy*, 57
ii (2019) pp. 205-234.

Yahyā b. Adī
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MADDE YAKINLANMIŞ
SONRA GELEN DOKÜMAN

01 EYL 2022

1493 BENEVICH, Fedor. The necessary existent (*wājib al-wujūd*): from Avicenna to Fakhr al-Dīn al-Rāzī. *Philosophical theology in Islam: later Ash'arism East and West*. Ed. Ayman Shihadeh and Jan Thiele. Leiden: Brill, 2020, (*Islamicate Intellectual History*, 5), pp. 123-155.

Ibn Sina

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Fahreddin al-Razi

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

1492 BENEVICH, Fedor. Perceiving things in themselves: Abū l-Barakāt al-Baġdādī's critique of representationalism. *Arabic Sciences and Philosophy*, 30 ii (2020) pp. 229-264. Arguing against the traditional Aristotelian-Avicennian epistemological dualism, which distinguishes between the sense-perception of material particulars and the conception of immaterial universals, Abū l-Barakāt al-Baġdādī (d. 1164/65) holds that all epistemic acts have the unified structure of direct relation between one and the same perceiver (immaterial soul) and the objects themselves. "This new approach may have also determined the epistemological theories of two of the most important post-Avicennian Islamic philosophers: Fahr al-Dīn al-Rāzī (d. 1210) and Šihāb al-Dīn al-Suhrawardī (d. 1191)." Abstract(s): English & French.

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INSTITUT FÜR
ARABISCH UND ISLAMISCHES
STUDIUM
UNIVERSITÄT WÜRZBURG
CONRA GEBEN DOKUM

01 Ent. 2022

1488

AMIN, Wahid M. "From the One, only one proceeds": the post-classical reception of a key principle of Avicenna's metaphysics. *Oriens*, 48 i-ii (2020) pp. 123-155.

Ibn Sina
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1489

ARIF, Syamsuddin. Neither created nor destructible: Ibn Sinā on the eternity of the universe. *Al-Shajarah*, 25 i (2020) pp. 85-106.

01. EYID. 2022

MADDE YAYIMI ANDIKTAN
SUNNATUL HUKUM

1470 AZADPUR, Mohammad. *Analytic philosophy and Avicenna: knowing the unknown*. London & New York: Routledge, 2020. 120 pp.

Ibn Sina
090637

1471 BLOCH, Ernst. *Avicenna and the Aristotelian left*. Tr. Goldman, Loren & Thompson, Peter. New York: Columbia University Press, 2019. 109 pp.

1472 EYDI, Akbar. *Душата во делото на Ибн Сина / Ахбар Ејди*. [Превод Хамза Халимовиќ]. Tetovo: Фондација за Наука и Култура Гноса, 2019. 129 pp. Macedonian transl. of *Učenje o duši u djelu Ibn Sina* (Sarajevo 2010), being a Bosnian transl. by Amar Imamović of the Persian original. Translated title: The soul in the work of Ibn Sina

01 EYU 2022

1473 HAAN, Daniel D. de. *Necessary existence and the doctrine of being in Avicenna's Metaphysics of the Healing*. Leiden: Brill, 2020 (Investigating Medieval Philosophy, 15). 426 pp.

MAR 5

MADDE YAYIMLANDIKTAN SONRA GELEN
DOKÜMAN

1634

ZAREPOUR, Mohammad Saleh. Avicenna against
mathematical Platonism. *Oriens*, 47 iii-iv (2019)
pp. 197-243.

ibn Sina
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1635

ZAREPOUR, Mohammad Saleh. Avicenna on
mathematical infinity. *Archiv für Geschichte der
Philosophie*, 102 iii (2020) pp. 445-468.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

ibn Sina
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3207 ZAKARIA, Idris. Ibn Sina on the benefits of worship to the masses. *Afkar: Jurnal Akidah dan Pemikiran Islam. Journal of 'Aqidah and Islamic Thought*, 15 (2014) pp. 115-134. Abstract(s): Malay.

MADDE YAYIMI ANDIKTAN
ONRA CELENDIKTAN

01 Eylül 2022

ibn Sina
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1579 ZAREPOUR, Mohammad Saleh. Avicenna's notion of *fitrîyât*: a comment on Dimitri Gutas' interpretation. *Philosophy East & West*, 70 iii (2020) pp. 819-833. With reference to Gutas' article *The empiricism of Avicenna*, published in *Oriens*, 40 ii (2012), pp. 391-436. Response by Gutas and rejoinder by Zarepour in pp. 833-848.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 EYL 2022

ÜÇER, İbrahim Halil. Aristotle's *dunamis* transformed: on Avicenna's conception of natural *isti'dād* and *tahayyu'*. *Nazariyat*, 2 iii (2015) pp. 37-76. Focuses on "the Avicennan transformation of the Aristotelian theory of potentiality (*dinamis*) in respect to substantial generation."

Aristo
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eylül 2022

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Caylım
Aristo
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STROHMAIER, Gotthard. Avicenna between Galen and Aristotle. *Brill's companion to the reception of Galen*. Ed. Petros Bouras-Vallianatos and Barbara Zipser. Leiden: Brill, 2019, pp. 215-226.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Eki. 2022

SHIHADAH, Ayman. Avicenna's theodicy and al-Rāzī's anti-theodicy. *Intellectual History of the Islamicate World*, 7 i (2019) pp. 61-84.

Flajri İhsan Bekir
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MADDE YAYIMLANDIKTAN
SONRA DOKÜMAN

01 Eylül 2022

3161 SAEMI, Amir. The morally difficult notion of heaven: a critique of the faith-based ethics of Avicenna and Aquinas. *American Catholic Philosophical Quarterly*, 92 iii (2018) pp. 429-444. Argues "that Avicenna's and Aquinas's faith-based virtue ethics are crucially different from Aristotle's virtue ethics, in that their ethics hinges on the theological notion of heaven, which is constitutively independent of the ethical life of the agent."

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Aquinas Th.
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MADDE YAYIMLANDIKTAN
SONRA GELEN JUKRUBUN

01 Eylül 2022

RASHED, Roshdi. Ibn al-Haytham, Ibn Sīnā,
al-Ṭūsī : égalité ou congruence. *Arabic Sciences and
Philosophy*, 29 ii (2019). pp. 157-170. About the
concept of equality and the concept of congruence
of geometric magnitudes.

Ibn al-Haytham
090882
Ibn Sina
030897
Tusi Nasiruddin
171096

ANDIKTAN
GELEN DOKÜMAN

01 Eylül 2022

ikhwan al-safa

031357

Kindi

111105

Calun

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Farabi

060050

Ibn Sina

090637

1557

PUIG MONTADA, Josep. La filosofía islámica y la aceptación de las otras religiones. *Revista del Instituto Egipcio de Estudios Islámicos en Madrid*, 47 (2019) pp. 21-42. Examines the attitudes to this issue adopted by Muslim thinkers of the medieval period, namely al-Kindi, al-Jahiz, al-Farabi, the Ikhwan al-Safa, Ibn Sina & Ibn Rushd. Abstract(s): English.

HADDE YAYINLANDIKI

01 EYL 2022

981 NOBLE, Michael-Sebastian. *Philosophising the occult: Avicennan psychology and 'The Hidden Secret' of Fakhr al-Dīn al-Rāzī*. Berlin: De Gruyter, 2020 (Studies in the History and Culture of the Middle East, 35). 360 pp. Detailed study of Fakhr al-Dīn al-Rāzī's *al-Sirr al-maktūm fī mukhāṣṣat al-nujūm* and its theory of astral magic, "which synthesized the naturalistic account of prophethood constructed by Avicenna (d. 1037), with the perfect nature doctrine as conceived by Abū 'l-Barakāt al-Baghdādī (d. 1165)."

Fakhraddin er-Razi

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Ebu'l-Barakat
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MADDE YAYIMLANDIKTAN
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2954 *Noétique et théorie de la connaissance dans la philosophie arabe du ix^e au xii^e siècle: des traductions gréco-arabes aux disciples d'Avicenne /* Sous la direction de Meryem Sebti et Daniel De Smet. Paris: Vrin, 2019. 410 pp. L'ouvrage, dédié à la mémoire de Marc Geoffroy, "révèle la grande diversité des courants doctrinaux [relatifs à la noétique] en terre d'Islam et ... permet d'entrevoir l'évolution des doctrines et de la terminologie." Les études doctrinales sont suivies par un choix de textes et un lexique.

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SONRA GELEN DOKÜMAN

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Texte latin, édition critique de la traduction médiévale par F. Hudry, introduction doctrinale par A. de Libera. Paris: Vrin, 2018 (Sic et Non).

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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01 Eyl. 2022

Farabi
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3056 HODGES, Wilfrid. Remarks on al-Fārābī's missing modal logic and its effect on Ibn Sīnā. *Eshare: An Iranian Journal of Philosophy*, 1 iii (2019), pp. 39-73. Reconstructs the missing section of al-Fārābī's *Long Commentary on the Prior Analytics* containing the treatment of modal logic based on quotations in the works of Ibn Sīnā, Ibn Rushd and Maimonides. Argues that al-Fārābī's treatment of the *dictum de omni* had a decisive effect on the development and presentation of Ibn Sīnā's modal logic. Also presents additional evidence that the *Harmonisation of the opinions of Plato and Aristotle* was not written by al-Fārābī.

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Ebu'l-Barakāt
al-Baghadadi

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1519 GUTAS, Dimitri. Avicenna's *al-hikma al-muta'aliya*. Initial Begriffsgeschichte. *Studia Graeco-Arabica*, 10 (2020) pp. 245-259. "Avicenna uses the phrase *al-hikma al-muta'aliya* once only, in the *Iṣārāt* ... It has been variously interpreted, both in the Islamic tradition and in modern scholarship. In this paper I analyze its meaning in context and trace its reception among the early commentators, following the suggestion of Rüdiger Arnzen that a *Begriffsgeschichte* is required for its proper understanding." Abstract(s): English.

MADDE YAYIMLANDIKTAN
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Avicenna on the existence of nature (*tabī'a*) contra
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existence of nature (*tabī'ah*) as a causal power
(*quwwah*) in bodies (*ajsām*).

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Razi, Abu Bekr

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knowledge.

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separate substances. *American Catholic*
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Gazali
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765 BIRGÜL, Mehmet. On the "psychological dialectic" of al-Ghazālī regarding philosophers, or did Ibn Sīnā drink wine? *Ilahiyat Studies: a Journal on Islamic and Religious Studies*, 10 i (2019) pp. 47-97.

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1692 BIN MUHAMMAD YUSOFF, Muhammad Fawwaz & AB RAZAK, Nur Izah. Medieval theoretical principles of medicine in Ibn Sīnā's *al-Qānūn fi al-tibb* and al-Dhahabī's *al-Tibb al-nabawī*. *Askār: Jurnal Akidah dan Pemikiran Islam. Journal of Aqidah and Islamic Thought*, 22 ii (2020) pp. 119-154. Abstract(s): Malay.

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1621 BIESTERFELDT, Hans Hinrich. Eine arabische Klassifikation der Wissenschaften aus dem 4./5. Jahrhundert H. *Studia Graeco-Arabica*, 10 (2020) pp. 261-270. "The library of the Academy of the Sciences in Lisbon houses an Arabic manuscript containing a collection of philosophical and medical texts (V. 293), beginning with a number of treatises by, or ascribed to, Avicenna. This article examines their first one, called *Risāla fi 'Ganī' aqṣām 'ulūm al-awā'il wa-mā llaqī yaṣtamīl 'alayhi kull qism minhā wa-fi ayy al-kaṭub tūğad ...*". Abstract(s): English.

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Fakhraddin er-Razi

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