

party and the Twelvers. Calling for a moderate appreciation of 'Alī, the fourth caliph (d. 661), he sticks to the standard position of the *ahl al-ḥadīth* on the matter. Rather than criticizing Shī'ī Twelvers, Ibn Qutaybah seems to be more alarmed about anti-'Alī sentiment among the traditionalists.

Ibn Qutaybah's most well-known intellectual achievement by far is his *Adab al-kātib*, a philological compendium written for 'Abbāsīd scribes. He claims to have been motivated by the philological shortcomings of philosophers, littérateurs, and scribes. He depicts them as superficial, badly informed, and theoretical. Further, Ibn Qutaybah blames philosophers for objecting to Islamic traditions. His reprimand of the philosophers and scribes could be seen as part of the conflicts among the elite. It also reflects the transition of the 'Abbāsīds towards Sunnīzation. Principally, for Ibn Qutaybah, a good scribe should improve his philological knowledge, speech, and handwriting. In addition, he is required to master the Arabic names of animals, professions, tools, and plants. To be able to speak and write correctly, Ibn Qutaybah advises mastering orthography, grammar, and morphology. Ibn Qutaybah's *Adab al-kātib* is a philological encyclopedia that hides a social criticism of the rival secular intellectual elite in Baghdad. In sum, Ibn Qutaybah uses philology as an instrument of social and political criticism. Put in their sectarian and religious contexts of the 'Abbāsīd ninth century, his philological works make him an outstanding philologist and ideologue of the *ahl al-ḥadīth*.

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ABDESSAMAD BELHAJ

İBN RUSHD, ABŪ AL-WALĪD MUḤAMMAD AḤMAD. Abū al-Walīd Muḥammad ibn Aḥmad Ibn Rushd (1126–1198 CE) was often regarded as the outstanding Aristotelian in the Islamic world. Known as Averroës in Latin, he came to revolutionize philosophy in medieval Europe where Christian and Jewish theologians and philosophers benefited from his insights, which helped create and shape the movement that led to the European Renaissance. He was a polymath who mastered Aristotelian and Islamic philosophy, theology, Mālikī law and jurisprudence, logic, psychology, politics, Arabic music theory, and the sciences of medicine, astronomy, geography, mathematics, physics, and celestial mechanics, and worked as a physician, lawyer, and theologian. Ibn Rushd became a significant political and legal figure in his native Córdoba (in modern-day Spain) during the period of Islamic rule under the Almohad regime, something that made his life difficult at times when political conditions changed. He was sometimes exiled, and indeed ended his life in Marrakesh, Morocco, though precisely why he was banished is unknown.

His main influence is undoubtedly his contribution to the understanding of Aristotle, whose works were introduced to him by Ibn Tufayl (1105–1185), a renowned Andalusian physician/philosopher. Ibn Rushd wrote a variety of commentaries, explaining and clarifying a difficult

THE WORLD OF ISLAM

Studies in honour of

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EDITED BY

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AND

R. BAYLY WINDER

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi Kasım KÜFREVİ Bölümü	
Dem. No.	150-152
Tas. No.	237-03 W02.1

LONDON
MACMILLAN & CO LTD
NEW YORK · ST MARTIN'S PRESS

1960

11 Temmuz 2024

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Ibn Rüşd (090606)

IBN-RUSHD'S DEFENCE OF PHILOSOPHY¹

BY

GEORGE F. HOURANI

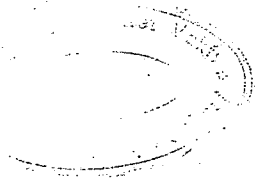
IBN-RUSHD'S *Kitāb Faṣl al-Maqāl* has long been known and studied in Western countries as the most profound defence of philosophy in Islamic literature. The main aim of the present article is to bring out the essence of ibn-Rushd's thought in this treatise, by outlining his argument in accordance with what seems to me its inner logic, without being bound by the order of his text. I shall add some explanations and criticisms at appropriate places.

I. THE BACKGROUND OF *FASL AL-MAQĀL*

When philosophers arose in the world of medieval Islam, they were bound to be looked on with suspicion and hostility by the Moslem theologians and the large public whom they influenced. In the early centuries of Islam great questions about the nature of God, the world, and man had been dealt with exclusively by the original '*ulamā*', the traditional scholars of Islam; and their science had been based exclusively on the study of the Koran and the Traditions. In time these '*ulamā*' had been more or less divided into two specialized classes, the lawyers (*al-fuqahā*), who dealt with matters of practice, and the theologians (*al-mutakallimūn*), who dealt with matters of doctrine. But the methods of both classes were the same: interpretation of scripture through careful study of the Arabic language, with due regard for the opinions of previous scholars. Now the philosophers who began to write and teach in the ninth century A.D. used a different method of answering questions

¹ This article is a revised version of a public lecture delivered at the School of Oriental Studies, American University at Cairo, in March, 1957, while I was holding a Ford Foundation fellowship. The Foundation is not responsible for its contents.

Garand
1.5.10.2024 39



Edited by MICHAEL E. MARMURA
University of Toronto

*Islamic Theology
and Philosophy:
Studies in Honor of
George F. Hourani*

State University of New York Press

Türkiye Diyanet Vekfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	27184
Tasnif No:	181.2 15L.T

Albany
1984

11 Temmuz 2024

MADDE YAYIMLANDIKTAN
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İbn Rüşd (090606)

CHAPTER 14

*Eternity and Origination: Averroes'
Discourse on the Manner of the World's
Existence*

BARRY S. KOGAN

I

On various occasions during his career, Averroes addressed the question of whether the world has existed eternally through time, or whether it was created along with time itself at some point in the remote but measurable past, or whether indeed it would be better described as being in same sense both eternal *vis à vis* (pre-eternal) and also temporally originated. This question had, of course, a long and controversial history in medieval Islam. It arose in part from divergent interpretations of the *Qur'an's* own statements about God's creative acts and in part from differing evaluations about the compatibility of various philosophical cosmologies with the teaching of the *Qur'an* and the *hadith*. By the latter half of the twelfth century, when Averroes began to discuss these questions, two opposing views about God and the nature of his creation had already emerged and violently clashed, leaving significant repercussions in their wake.

The *Mutakallimun* or speculative theologians of Islam, particularly those of the Ash'arite school, had argued for and elaborated the doctrine of creation *ex nihilo*. They maintained that God voluntarily created the world, including time, out of nothing at a point in the past finitely distant from the present and that He subsequently recreates the component parts of the world in the same or in new configurations with each succeeding moment. For these theologians

203-235

