

Theory and History of Ontology

by Raul Corazzon | e-mail: rc@ontology.co

Selected Bibliography on Ancient Islamic Logic and Ontology

BIBLIOGRAPHICAL GUIDES

A comprehensive bibliography of secondary literature on Islamic philosophy up to the year 2005 can be found in:

1. Hans Daiber. *Bibliography of Islamic philosophy*. Leiden: Brill 1999. (Two volumes).
2. ———. *Bibliography of Islamic philosophy. Supplement*. Leiden: Brill 2007.

See also:

1. Georges C. Anawati. "Bibliographie de la philosophie médiévale en terre d'Islam pour les années 1959-1969" in: *Bulletin de Philosophie Médiévale*, 10-12, 1968-70, pp. 343-344.
2. ———. "Bibliographie Islamo-arabe. Livres et articles sur l'Islam et l'arabisme parus, en langues occidentales, durant la période 1960-1966" in: *Mélanges de l'Institut dominicain des études orientales (MIDEO)*, 9, 1967, pp. 143-213.
3. Thérèse-Anne Druart and Michael L. Marmura. "Medieval Islamic philosophy and theology: Bibliographical Guide," in:
4. *Bulletin de Philosophie Médiévale* (32) 1990 (1986-1989) pp. 106-135;
5. *Bulletin de Philosophie Médiévale* (35) 1993 (1989-1992) pp. 181-219;
6. *Bulletin de Philosophie Médiévale* (37) 1995 (1992-1994) pp. 193-232;
7. *Bulletin de Philosophie Médiévale* (39) 1997 (1994-1996) pp. 175-202;
8. *Mélanges de l'Institut dominicain des études orientales (MIDEO)* (24) 2000 (1996-1998) pp. 381-414.
9. Thérèse-Anne Druart. *Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (1998-2011)*: available on-line

BIBLIOGRAPHY

1. Adamson, Peter, and Taylor, Richard C., eds. 2005. *The Cambridge Companion to Arabic Philosophy*. Cambridge: Cambridge University Press.

Contents: Notes on contributors: IX; Note on the text XIII; Chronology of major philosophers in the Arabic tradition XV;

1. Introduction by Peter Adamson and Richard C. Taylor 1; 2. Greek into Arabic: Neoplatonism in translation by Cristina D'Ancona 10; 3. Al-Kindi and the reception of Greek philosophy by Peter

- Adamson 32; Al-Farabi and the philosophical curriculum by David C. Reisman 52; 5. The Isma'ilis by Paul E. Walker 72; 6. Avicenna and the Avicennian tradition 92; 7. Al-Ghazali by Michael E. Marmura 137; 8. Philosophy in Andalusia: Ibn Bajja and Ibn Tufayl by Josef Puig Montada 155; 9. Averroes: religious dialectic and Aristotelian philosophical thought by Richard C. Taylor; 10. Suhrawardi and Illuminationism 201; 11. Mysticism and philosophy: Ibn 'Arabi and Mulla Sadra by Sajjad H. Rizvi 224; 12. Logic by Tony Street 247; 13. Ethical and political philosophy 266; 14. Natural philosophy by Marwan Rashed 287; 15. Psychology: soul and intellect 308; 16. Metaphysics by Thérèse-Anne Druart 327; 17. Islamic philosophy and Jewish philosophy by Steven Harvey 349; 18. Arabic into Latin: the reception of Arabic philosophy into Western Europe by Charles Burnett 370; 19. Recent trends in Arabic and Persian philosophy by Hossein Ziai 405; Select bibliography and further readings 426; Index 442-448.
2. Afnan, Soheil M. 1964. *Philosophical Terminology in Arabic and Persian*. Leiden: E. J. Brill.
 3. Anawati, Georges C. 1958. "Philosophie Médiévale En Terre D'islam." *Mélanges de l'Institut Dominicain des Études Orientales (MIDEO)* no. 5:175-236.
 4. ———. 1967. "Philosophie Arabe Ou Philosophie Musulmane? Plan Pour Une Bibliographie De Philosophie Médiévale En Terre D'islam." In *Mélanges Offerts a M.-D. Chenu, Maître En Théologie*, edited by Duval, André, 51-71. Paris: Vrin.

Reprinted in: Georges C. Anawati - *Études de philosophie musulmane* - Paris, Vrin, 1974 pp. 69-89.
 5. Badawi, Abdurrahman. 1968. *La Transmission De La Philosophie Grecque Au Monde Arabe*. Paris: Vrin.

Second revised and augmented edition 1987.
 6. ———. 1972. *Histoire De La Philosophie En Islam*. Paris: Vrin.

Two volumes: Vol. I: Les philosophes théologiques, Vol. II: Les philosophes purs
 7. Bauloye, Laurence. 1996. "La Traduction Arabe De La *Métaphysique* Et L'établissement Du Text Grec." In *Aristotelica Secunda. Mélanges Offerts À Christian Rutten*, edited by Motte, André and Denooz, Joseph, 281-289. Liège: Université de Liège. Faculté de Philosophie et Lettres. Centre d'études aristotéliennes.
 8. Bertolacci, Amos. 2005. "On the Arabic Translations of Aristotle's *Metaphysics*." *Arabic Sciences and Philosophy* no. 15:241-275.

"The starting-point and, at the same time, the foundation of recent scholarship on the Arabic translations of Aristotle's *Metaphysics* are Maurice Bouyges' excellent critical edition of the work in which the extant translations of the *Metaphysics* are preserved - *i.e.* Averroes' *Tafsir* (the so-called "Long Commentary") of the *Metaphysics* - and his comprehensive account of the Arabic translations and translators of the *Metaphysics* in the introductory volume. Relying on the texts made available by Bouyges and the impressive amount of philological information conveyed in his edition, subsequent scholars have been able to select and focus on more specific topics, providing, for example, a closer inspection of the Arabic translations of the single books of the *Metaphysics* (books A, a, and Lambda in particular), or a detailed comparison of some of these translations with the original text of the *Metaphysics*. A new trend of research in recent times has been the study of these versions as part of the wider context of the Graeco-Arabic translation movement."
 9. Black, Deborah L. 1990. *Logic and Aristotle's Rhetoric and Poetics in Medieval Arabic Philosophy*. Leiden: Brill.
 10. Booth, Edward. 1983. *Aristotelian Aporetic Ontology in Islamic and Christian Thinkers*. Cambridge: Cambridge University Press.
 11. Burnett, Charles. 2004. "Arabic into Latin. The Reception of Arabic Philosophy into Western Europe." In

- The Cambridge Companion to Arabic Philosophy*, edited by Peter, Adamson and Taylor, Richard C., 370-404. Cambridge: Cambridge University Press.
12. Celluprica, Vincenza, and D'Ancona Costa, Cristina, eds. 2004. *Aristotele E I Suoi Esegeti Neoplatonici: Logica E Ontologia Nelle Interpretazioni Greche E Arabe*. Napoli: Bibliopolis.
- Atti del convegno internazionale, Roma, 19-20 ottobre 2001
13. Cruz Hernández, Miguel. 1996. *Historia Del Pensamiento En El Mundo Islámico*. Madrid: Alianza Editorial.
- Vol. I: Desde los orígenes hasta el siglo XII en Oriente; Vol. II: El pensamiento de al-Ándalus (siglos IX-XIV); Vol. III: El pensamiento islámico desde Ibn Jaldun hasta nuestros días.
14. Daiber, Hans. 1990. "Die Autonomie Der Philosophie Im Islam." *Acta Philosophica Fennica* no. 48:228-249.
- "The paper gives a survey of the concepts of philosophy hold by Islamic philosophers (Kindi, Abu Bakr Ar-Razi, Abu Hatim Ar-Razi, Farabi, Ibn Sina, Al-Gazzali, Ibn Bagga, Ibn Tufail, Ibn Rushd, Ibn Khaldun). The dominant concept of philosophy as an epistemological instrument and as a way to the knowledge of God started from Koranic-Islamic assumptions like the idea of a transcendent God, the emphasis of the search after knowledge and first rational methods arguing and thinking about God and world as developed by the Mutazilites of the 8th/9th century. For Kindi who followed Aristotelian and Neoplatonic ideas, philosophy is knowledge of the divine cause and does not contradict religion and its revelation. Abu Bakr Ar-Razi took over Kindi's conception of the autonomy of philosophy and even denied the necessity of revelation; all people are able to philosophy."
15. ———. 1999. "What Is the Meaning of and to What End Do We Study the History of Islamic Philosophy?" In *Bibliography of Islamic Philosophy*, XII-XXXII. Leiden: Brill.
16. D'Ancona, Cristina, ed. 2005. *Storia Della Filosofia Nell'islam Medievale*. Torino: Einaudi.
- Two volumes
17. D'Ancona Costa, Cristina. 1996. *La Casa Della Sapienza. La Trasmissione Della Metafisica Greca E La Formazione Della Filosofia Araba*. Milano: Guerini e Associati.
18. ———. 2004. "Greek into Arabic: Neoplatonism in Translation." In *The Cambridge Companion to Arabic Philosophy*, 10-31. Cambridge: Cambridge University Press.
19. Davidson, Herbert A. 1987. *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*. New York: Oxford University Press.
20. Druart, Thérèse-Anne, ed. 1988. *Arabic Philosophy and the West. Continuity and Interaction*. Washington: Georgetown University Press.
- Contents: Acknowledgments V; Preface VII-IX; Majid Fakhry: The Arabs and the encounter with philosophy 1; Fadlou Shehadi: Commentary: The continuity in Greek-Islamic philosophy 19; Thérèse-Anne Druart: The soul and body problem: Avicenna and Descartes 27; Thomas P. McTighe: Commentary: Further remarks on Avicenna and Descartes 51; Charles E. Butterworth: The study of Arabic philosophy today (until 1983) 55; Appendix (1983-1987) 117; George N. Atiyeh: Commentary: Another aspect of Arabic philosophy 141; Contributors 155; Index 157.
21. ———. 2005. "Metaphysics." In *The Cambridge Companion to Arabic Philosophy*, edited by Peter, Adamson and Taylor, Richard C., 327-348. Cambridge: Cambridge University Press.
22. Elamrani-Jamal, Abdelali. 1983. *Logique Aristotélicienne Et Grammaire Arabe (Étude Et Documents)*.

Paris: Librairie philosophique J. Vrin.

23. El-Rouayheb, Khaled. 2010. *Relational Syllogisms and the History of Arabic Logic, 900-1900*. Leiden: Brill.
24. Endress, Gerhard. 1991. "La Concordance Entre Platon Et Aristote, L'aristote Arabe Et L'émancipation De La Philosophie En Islam Médiéval." In *Historia Philosophiae Medii Aevi. Studien Zur Geschichte Der Philosophie Des Mittelalters. Festschrift Für Kurt Flasch Zu Seinem 60. Geburtstag. (Vol. I)*, edited by Mojsisch, Burkhard and Pluta, Olaf, 237-257. Amsterdam, Philadelphia: B. R. Grüner.
25. ———. 1997. "L'aristote Arabe. Réception, Autorité Et Transformation Du Premier Maître." *Medioevo* no. 23:1-42.
26. Fakhry, Majid. 1984. "The Subject-Matter of Metaphysics." In *Islamic Theology and Philosophy*, edited by Marmura, Michael E., 137-147. Albany: State University of New York Press.
27. ———. 1994. *Philosophy, Dogma and the Impact of Greek Thought in Islam*. Aldershot: Ashgate.
28. Feldman, Seymour. 1964. "Rescher on Arabic Logic." *Journal of Philosophy* no. 61:724-733.

"After considerable discussion and criticism of Nicholas Rescher's two works on Arabic logic (largely on al-Farabi) Feldman notes that these are nevertheless valuable in that works on the history of logic, before Rescher, omitted any significant reference to the logical activities of the Arabic writing logicians."
29. Frank, Richard M. 1978. *Beings and Their Attributes: The Teaching of the Basrian School of the Mu 'Tazila in the Classical Period*. Albany: State University of New York Press.
30. ———. 1980. "M. Al-Ma'dum Wal-Mawjud, the Non-Existent, the Existent and the Possible, in the Teaching of Abu Hashim and His Followers." *Mélanges de l'Institut Dominicain des Études Orientales (MIDEO)* no. 14:185-210.
31. ———. 1999. "The Ash'arite Ontology: I. Primary Entities." *Arabic Sciences and Philosophy* no. 9:163-231.
32. ———. 2000. "The Non-Existent and the Possible in Classical Ash'arite Teaching." *Mélanges de l'Institut Dominicain des Études Orientales (MIDEO)* no. 24:1-37.
33. Gabbay, Dov, and Woods, John, eds. 2004. *Greek, Indian, and Arabic Logic*. Amsterdam: Elsevier North Holland.

Handbook of the History of Logic, Vol. I.
See the chapters: *Arabic logic* by Tony Street (pp. 523-596) and *The translation of Arabic works on logic into Latin in the Middle Ages and Renaissance* by Charles Burnett (pp. 597-605).
34. Grunebaum, Gustav Edmund von, ed. 1970. *Logic in Classical Islamic Culture*. Wiesbaden: O. Harrassowitz.

Giorgio Levi Della Vida Biennial Conference Proceedings.
35. Gutas, Dimitri. 1993. "Aspects of Literary Form and Genre in Arabic Logical Works." In *Glosses and Commentaries on Aristotelian Logical Texts. The Syriac, Arabic and Medieval Latin Traditions*, edited by Burnett, Charles, 29-76. London: The Warburg Institute.
36. ———. 1998. *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd-4th/8th-10th Centuries)*. New York: Routledge.

Translated in Italian by Cristina D'Ancona Costa as: *Pensiero greco e cultura araba* - Torino, Einaudi, 2002.

37. ———. 2000. *Greek Philosophers in the Arabic Tradition*. Aldershot: Ashgate, Variorum Reprints.

Reprint of the following essays:

Foreword; Acknowledgements;

Presocratics and Minor Schools.

1. Pre-Plotinian philosophy in Arabic (Other than Platonism and Aristotelianism): a review of the sources; 2. Sayings by Diogenes preserved in Arabic; 3. Adrastus of Aphrodisias, (Pseudo-) Cebes, Democritus 'Gnomicus', and Diogenes the Cynic in Arabic sources.

Plato.

4. Plato's Symposium in the Arabic tradition; 5. Galen's Synopsis of Plato's Laws and Farabi's Talhis. Aristotle and the early Peripatos.

6. The spurious and the authentic in the Arabic Lives of Aristotle; 7. The life, works, and sayings of Theophrastus in the Arabic tradition; 8. Eudemus in the Arabic tradition.

Late Antiquity and the interface between Greek and Arabic.

9. Paul the Persian on the classification of the parts of Aristotle's philosophy: a milestone between Alexandria and Baghdad; 10. The starting point of philosophical studies in Alexandrian and Arabic Aristotelianism; 11. Philoponus and Avicenna on the separability of the Intellect: a case of orthodox Christian-Muslim agreement; 12. The malady of love.

Index

38. ———. 2002. "The Study of Arabic Philosophy in the Twentieth Century. An Essay on the Historiography of Arabic Philosophy." *British Journal of Middle Eastern Studies* no. 29:5-25.
39. Gyekie, Kwame. 1971. "The Terms *Prima Intentio* and *Secunda Intentio* in Arabic Logic." *Speculum* no. 46:32-48.
- "The more passages one examines in the translations from Arabic to Latin and from Arabic to English and other modern languages, the more mistakes one comes across in the translation of the Arabic expression *ala al-qasd al-awwal* (or, '*ala al-qasd al-thani*'). The mistakes stem from the failure to distinguish between two senses of the expression, one an adverb, and the other a famous philosophic concept. Failing to distinguish between the two senses, the translators translated the phrase literally, often with unsatisfactory results. In this paper, I shall indicate a Greek word which was rendered by the Arabic '*la al-qasd al-awwal*'. I shall refer to some English translations from the Arabic and show how wrong they are. I shall suggest that in Arabic philosophy itself al-Farabi, rather than Avicenna, may have been the origin of the philosophic concepts of "first and second intentions." I shall point out that although these concepts may have been introduced into Latin scholasticism by Raymond Lull, he could not have derived them from the Logic of al-Ghazali, as has been alleged."
40. ———. 1972. "The Term *Istithna* in Arabic Logic." *Journal of the American Oriental Society* no. 27:88-92.
41. ———. 1979. *Arabic Logic. Ibn Al-Tayyib's Commentary on Porphyry's Eisagoge*. Albany: State University of New York Press.
42. Hallaq, Wael B. 1993. *Ibn Taymiyya against the Greek Logicians*. Oxford: Clarendon Press.
43. Hasnawi, Ahmad. 2001. "Topic and Analysis: The Arabic Tradition." In *Whose Aristotle? Whose Aristotelianism?*, edited by Sharples, Robert W., 28-62. Aldershot: Ashgate.
44. Hourani, George Fadlo, ed. 1975. *Essays on Islamic Philosophy and Science*. Albany: State University of New York Press.
45. Hugonnard-Roche, Henri. 1994. "La Formation Du Vocabulaire De La Logique En Arabe." In *La Formation Du Vocabulaire Scientifique Et Intellectuel Dans Le Monde Arabe*, edited by Jacquart, Danielle, 22-38. Turnhout: Brepols.

46. ———. 1997. "La Traduction Arabe Des *Premiers Analytiques* D'Aristote." In *Perspectives Arabes Et Médiévales Sur La Tradition Scientifique Et Philosophique Grecque*, edited by Hasnawi, Ahmad, Elamrani-Jamal, Abdelali and Aouad, Maroun, 395-407. Leuven: Peeters.
- Actes du colloque de la SIHSPAI (Société internationale d'histoire des sciences et de la philosophie arabes et islamiques) Paris, 31 mars - 3 avril 1993.
47. Inati, Shams. 1996. "Logic." In *History of Islamic Philosophy*, edited by Nasr, Seyyed Hossein and Leaman, Oliver, 802-823. New York: Routledge.
48. Inglis, John, ed. 2002. *Medieval Philosophy and the Classical Tradition: In Islam, Judaism and Christianity*. Richmond: Curzon.
49. Jadaane, Fehmi. 1968. *L'influence Du Stoïcisme Sue La Pensée Musulmane*. Beyrouth: Librairie Orientale.
- Chapitre III. *La logique* pp. 99-135
50. Jolivet, Jean. 2000. "Le Commentaire Philosophique Arabe." In *Le Commentaire Entre Tradition Et Innovation*, 397-410. Paris: Vrin.
- Actes du Colloque International de l'Institut des Traditions Textuelles (Paris et Villejuif, 22-25 septembre 1999)
51. Kennedy-Day, Kiki. 2003. *Books of Definition in Islamic Philosophy. The Limits of Words*. New York: Routledge Curzon.
52. Leaman, Oliver. 1999. *A Brief Introduction to Islamic Philosophy*. Malden: Blackwell.
53. ———. 2000. "Islamic Philosophy and the Attack on Logic." *Topoi* no. 19:17-24.
54. Madkour, Ibrahim. 1934. *L'organon D'Aristote Dans Le Monde Arabe, Ses Traductions, Son Étude Et Ses Applications. Analyse Puisée Principalement À Un Commentaire Inédit D'ibn Sina*. Paris: Vrin.
- Preface by Simon van den Bergh.
Second edition 1969.
55. ———. 1963. "La Métaphysique En Terre D'islam." *Mélanges de l'Institut Dominicain des Études Orientales (MIDEO)* no. 7:21-34.
56. Margoliouth, David Samuel. 1905. "The Discussion between Abu Bishr Matta and Abu Sa'id Al-Sirafi on the Merits of Logic and Grammar." *Journal of the Royal Asiatic Society*:79-129.
57. Marmura, Michael E., ed. 1984. *Islamic Theology and Philosophy. Studies in Honor of George F. Hourani*. Albany: State University of New York Press.
58. ———. 1990. "The Fortuna of the "Posterior Analytics" in the Arabic Middle Ages." *Acta Philosophica Fennica* no. 48:85-103.
- "The entry of the "Posterior Analytics" (translated to Arabic early in the 10th century) into medieval Islam marked a turning point in the development of Arabic philosophy. Its precepts became part of the texture of Arabic philosophical discourse as the world came to be perceived through the medium of logical connections, expressed in the language of middle terms. Al-Farabi (d. 950), developed his essentially Platonic political philosophy within the framework of Aristotle's demonstrative ideal. It had immense influence on Avicenna (d. 1037), who expanded on its precepts. But it was also influenced by its new Islamic cultural environment. Avicenna included among the

premises of demonstration, statements of individual historical events known through innumerable corroborative reports, deemed certain by the Islamic theologians; and the theologian Ghazali (d. 1111), sought to render its canons operative within his non-Aristotelian (occasionalist) world view."

59. ———. 2004. *Probing in Islamic Philosophy*. Binghamton: Global Academic Publishing.
60. Morewedge, Parviz. 1970. "Contemporary Scholarship on Near Eastern Philosophy." *Philosophical Forum* no. 2:122-140.
- "This article is a critical study of a widespread tendency in contemporary scholarship on Near Eastern philosophy to assume tacitly (1) that Near Eastern philosophy is basically Greek philosophy as modified by the Muslim religious tradition, and (2) that philosophizing terminated altogether in the Near East after Ibn Rushd (Averroes). salient features of the philosophy of Ibn Sina (Avicenna) point on the one hand to the presence of many significant themes in Near Eastern philosophy which stand in direct conflict with the commonly held dogmata of the Islamic religion and on the other hand to a departure in Ibn Sina's views from those of representative Greek philosophers such as Aristotle and Plotinus."
61. ———. 1982. "Greek Sources of Some Islamic Philosophies of Being and Existence." In *Philosophies of Existence*, edited by Morewedge, Parviz, 285-336. New York: Fordham University Press.
- Reprinted in: Parviz Morewedge - *Essays in Islamic philosophy, theology, and mysticism* - Oneonta, : Oneonta Philosophy Studies, 1995, pp. 57.138
62. ———, ed. 1992. *Neoplatonism and Islamic Thought*. New York: State University of New York Press.
63. Nasr, Seyyed Hossein. 1989. "Existence ('Wujud') and Quiddity ('Mahiyyah') in Islamic Philosophy." *International Philosophical Quarterly* no. 29:409-428.
- "This paper deals with the meaning of "wujud" and "mahiyyah" in various schools of Islamic thought. It begins by turning attention to the significance of this subject for Islamic philosophy as well as theology and even certain schools of sufism. It traces the history of the subject from Al-Farabi and Ibn Sina to Suhrawardi, Fakhr al-din Al-Razi and later Islamic philosophers such as Mir Damad and Mulla Sadra. The essay then deals with the basic distinctions made by Ibn Sina between necessity, contingency and impossibility which forms the basis of the ontology of Islamic philosophers."
64. ———. 1993. *An Introduction to Islamic Cosmological Doctrines*. Albany: State University of New York Press.
65. ———. 2006. *Islamic Philosophy from Its Origin to the Present*. Albany: State University of New York Press.
66. Nasr, Seyyed Hossein, and Aminrazavi, Mehdi, eds. 1999. *An Anthology of Philosophy in Persia*. New York: Oxford University Press.
- Volume I.
67. Nasr, Seyyed Hossein, and Leaman, Oliver, eds. 1996. *History of Islamic Philosophy*. London: Routledge.
68. Perler, Dominik, and Rudolph, Ulrich, eds. 2005. *Logik Und Theologie. Das Organon Im Arabischen Und Im Lateinischen Mittelalter*. Leiden: Brill.
- Proceedings of a Conference held October 3-5, 2002 in the Kartause Ittingen
69. Peters, Francis E. 1968. *Aristotle and the Arabs. The Aristotelian Tradition in Islam*. New York: State of New York University Press.

"The purpose of this book is to provide a reliable introduction to the history of the influence of Aristotelianism on Islamic intellectual life. After the ancient stage of Aristotelianism, the medieval transmission stage exhibits two separate movements: the passage of Aristotle into Western christianity and the absorption of Aristotelianism by the Oriental world of Islam."

70. ———. 1968. *Aristoteles Arabus. The Oriental Translations and Commentaries on the Aristotelian Corpus*. New York: State of New York University Press.

"This monograph is an attempt to say all that can be presently said about the fortunes of the individual Aristotelian texts and their exegetical outriders from circa a. D. 1250 when the last of Ibn Rushd's commentaries on Aristotle arrived at the university of Paris and this particular chapter in the Aristotelian tradition came to an end."

71. ———. 1979. "The Origins of Islamic Platonism: The School Tradition." In *Islamic Philosophical Theology*, edited by Morewedge, Parviz, 14-45. Albany: State University of New York Press.

72. Rahman, Shahid, Street, Tony, and Tahiri, Hassan, eds. 2008. *The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology and Their Interactions*. Dordrecht: Springer.

73. Ramón Guerrero, Rafael. 2001. "El Lenguaje Del Ser: De Ibn Sina a Mulla Sadra." *Convivium* no. 14:113-127.

74. Raybaud, Natahlie. 2003. "La Philosophie Arabe: Une Philosophie Du Commentaire?" *Philosophie* no. 77:85-110.

75. Rescher, Nicholas. 1962. "Some Arabic Technical Terms of Syllogistic Logic and Their Greek Originals." *Journal of the American Oriental Society* no. 82:202-204.

76. ———. 1963. "Al-Kindi's Sketch of Aristotle's Organon." *New Scholasticism* no. 37:44-58.

77. ———. 1964. *The Development of Arabic Logic*. Pittsburgh: University of Pittsburgh Press.

"The book begins with a chapter on the "first century" of Arabic logic which is understood to be a period of transmission, translation and assimilation of mainly Alexandrian Aristotelianism. The author relates how toward the end of the development of Arabic logic the initial relationship which logic bore to medicine, mathematics and astronomy was replaced by a new kinship with the Islamic "sciences" of theology, law, philology and rhetoric."

78. ———. 1964. *Studies in the History of Arabic Logic*. Pittsburgh: University of Pittsburgh Press.

"In the ten essays brought together in this volume, the author discusses different aspects and problems related to the intellectual history of Islam and centered around logical and philosophical issues. The guiding line is that Arabic logic is entirely Western and has nothing to do with "oriental philosophy." Six of the essays have appeared in different journals. The first essay, written especially for this volume, gives a brief account of the history of Arabic logic. The other essays deal with particular texts and problems related to the writings of such thinkers as al-Farabi, al-Kindi, Avicenna, Abu 'l-Salt of Denia, Averroes. The book contains extensive bibliographical references, documentary and critical notes."

79. ———. 1967. *Temporal Modalities in Arabic Logic*. Dordrecht: D. Reidel.

80. ———. 1968. *Studies in Arabic Philosophy*. Pittsburgh: University of Pittsburgh Press.

81. ———. 2006. *Studies in the History of Logic*. Frankfurt: Ontos Verlag.

Table of Contents: Preface; 1. On Aristotle's Apodeictic Syllogisms 1; 2. Al-Kindi's Sketch of Aristotle's *Organon* 15; 3. A Ninth-Century Arabic Logician on: Is Existence A Predicate? 29; 4. Avicenna on the Logic of "Conditional" Propositions 33; 5. Avicenna on the Logic of Questions 47; 6. The Arabic Theory

- of Temporal Modal Syllogistic 55; 7. Choice Without Preference: The Problem of "Buridan's Ass" 91; 8. Leibniz's Interpretation of his Logical Calculi 141; 9. Russell and Modal Logic 159; 10. Default Reasoning 173; Index of Names 185-190.
82. Roccaro, Giuseppe. 2008. "Ontologia, Metafisica E Pensiero Islamico. Note Introduttive." *Giornale di Metafisica* no. 30:57-74.
- "Although the noun "ontology" did not appear in the Islamic tradition, the problem of the relationship between metaphysics and being qua being as subject-matter is discussed according to the epistemological canons given by Avicenna and in the Islamic philosophy.
This paper offers an introductory examination of the relationship between ontology and metaphysics in the Islamic thought and takes into account exemplarily the Avicennian and Averroistic interpretations, according to the classical outline of opposition drawn by Duns Scotus.
The terms of the problem are not fixed by the position of Duns Scotus, rather by the Islamic horizon, and not according to the various many perspectives of the Islamic metaphysics, but according to the rational radicalism of the *falsafa* (philosophy) based on the authority of the Greek *ilahiyyun* (wise men), as Socrates, Plato, Aristotle and Plotinus."
83. Rosenthal, Franz. 1994. *The Classical Heritage in Islam*. New York: Routledge.
- Translated from the German by Emile and Jenny Marmorstein.
Original edition: *Das Fortleben der Antike im Islam* - Zürich, Artemis, 1965.
84. Sabra, Abdelhamid I. 2006. "Kalam Atomism as an Alternative Philosophy to Hellenizing *Falsafa*." In *Arabic Theology, Arabic Philosophy. From the Many to the One: Essays in Celebration of Richard M. Frank*, edited by Montgomery, James E., 199-272. Leuven: Peeters.
85. Shehadi, Fadlou. 1975. "Arabic and the Concept of Being." In *Essays on Islamic Philosophy and Science*, edited by Hourani, George Fadlo, 147-157. New York: State of New York University Press.
86. ———. 1982. *Metaphysics in Islamic Philosophy*. New York: Caravan Books.
87. Stern, S.M., Hourani, George Fadlo, and Brown, V., eds. 1972. *Islamic Philosophy and the Classical Tradition*. Oxford: Bruno Cassirer.
- Essays presented by his friends and pupils to Richard Walzer on his seventieth birthday.
88. Street, Tony. 2000. "Towards a History of Syllogistic after Avicenna: Notes on Rescher's Studies on Arabic Modal Logic." *Journal of Islamic Studies* no. 11:209-228.
- "This article examines the works of Rescher on Arabic syllogistic, particularly his 1974 paper, 'The Theory of Modal Syllogistic in Medieval Arabic Philosophy'. The article focuses in particular on the technical terms used by the logicians Rescher studies, and suggests some alternative translations. It also argues that the historical conclusions Rescher reaches need to be significantly qualified."
89. ———. 2005. "Logic." In *The Cambridge Companion to Arabic Philosophy*, edited by Peter, Adamson and Taylor, Richard C., 247-265. Cambridge: Cambridge University Press.
90. ———. 2008. "Rescher on Arabic Logic." In *Rescher Studies: A Collection of Essays on the Philosophical Work of Nicholas Rescher*, edited by Almeder, Robert, 309-324. Frankfurt: Ontos Verlag.
91. Taha, Abderrahmane. 1979. *Langage Et Philosophie. Essai Sur Le Structure Linguistiques De L'ontologie*. Rabat: Imprimerie de Fédala.
- With the traduction of the discussion reported by Abu Hayyan at-Tawhidi within the logician Matta Ibn Yunus and the grammarian Abu Sa'id as-Strafi and two other texts.
92. Thillet, Pierre. 1994. "La Formation Du Vocabulaire Philosophique Arabe." In *La Formation Du*

Vocabulaire Scientifique Et Intellectuel Dans Le Monde Arabe, edited by Jacquart, Danielle, 39-54.
Turnhout: Brepols.

93. Troupeau, Gérard. 1994. "La Terminologie Grammaticale." In *La Formation Du Vocabulaire Scientifique Et Intellectuel Dans Le Monde Arabe*, edited by Jacquart, Danielle, 11-21. Turnhout: Brepols.
94. Versteegh, Cornelis H.M. 1977. *Greek Elements in Arabic Linguistic Thinking*. Leiden: Brill.
95. Versteegh, Kees. 2000. "Grammar and Logic in the Arabic Grammatical Tradition." In *History of the Language Sciences. An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*, edited by Auroux, Sylvain, Koerner, E.F.K., Niederehe, Hans-Josef and Versteegh, Kees, 300-306. Berlin: Walter de Gruyter.

Vol. 1

96. Walbridge, John. 2000. "Logic in the Islamic Intellectual Tradition: The Recent Centuries." *Islamic Studies* no. 39:55-75.
97. ———. 2011. *God and Logic in Islam. The Caliphate of Reason*. Cambridge: Cambridge University Press.
98. Wolfson, Harry Austryn. 1973. "The Terms *Tasawwur* and *Tasdiq* in Arabic Philosophy and Their Greek, Latin and Hebrew Equivalents." In *Studies in the History and Philosophy of Religion. (Vol. I)*, edited by Twersky, Isadore and Williams, George H., 478-492. Cambridge: Harvard University Press.

RELATED PAGES

[On the website "Theory and History of Ontology"](#)

[Ancient Islamic \(Arabic and Persian\) Logic and Ontology](#)