

# Selected Bibliography on Ancient Islamic Logic and Ontology

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

See also:

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- Georges C. Anawati. "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.
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"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 *'ala 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."
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"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."
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"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

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"This paper deals with the meaning of "wujud" and "mahiyah" 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."
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"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."
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"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."
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"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."

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 "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."
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 "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."
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