

BEFORE AND AFTER AVICENNA

ISLAMIC PHILOSOPHY THEOLOGY AND SCIENCE

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BEFORE AND AFTER AVICENNA

*Proceedings of the First Conference of the
Avicenna Study Group*

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وَلَعَلَّ هَذِهِ الْحُلُولَ الَّتِي نُخَمِّنُهَا تَكُونُ مَنَابِعَ لِعُيُونٍ تَتَفَجَّرُ نَحْوَ مَطَابِعِ
كَثِيرَةٍ وَشَبَّهَ عَظِيمَةً. فَإِنَّ لَمْ يُغْنِ ذَلِكَ، رَفَضْنَا هَذَا الْمَأْخَذَ مِنَ الْبَيَانِ،
وَأَنْتَقَلْنَا عَنْهُ إِلَى غَيْرِهِ. فَلَيْتَأَمَّلَهَا مُشَارِكُونَا فِي هَذِهِ الْمَبَاحِثِ، مُعَوِّلِينَ
عَلَى هِدَايَةِ الْحَقِّ الْأَوَّلِ، فَإِنَّهُ مَعَ كُلِّ مُجْتَهِدٍ وَنُورِهِ سَاطِعٌ عَلَى كُلِّ قَلْبٍ.

Perhaps these solutions that we suggest will be the sources for springs that will gush forth over many problems and great uncertainties. If that is insufficient, we will abandon this source of explanation and move on to another. Let our colleagues consider carefully these subjects of investigation, relying upon the guidance of the True and First One, for He is with every diligent searcher, and His light shines on every heart.

– Ibn Sīnā, *al-Mubāḥaṭāt* (ed. Bīdārfār, Qum 1992), 139.9–12.

CONTENTS

Introduction	ix
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BEFORE AVICENNA

1. Avicenna's Treatment of Aristotelian Modals A Study based on Conversion Rules and the <i>Barbara</i> Problematic	3
ASAD Q. AHMED	
2. Some Texts of Aristotle's <i>Metaphysics</i> in the <i>Ilāhīyāt</i> of Avicenna's <i>Kitāb aš-Šifā'</i>	25
AMOS BERTOLACCI	
3. Towards a History of Avicenna's Distinction between Immanent and Transcendent Causes	49
ROBERT WISNOVSKY	
4. Intellect versus Active Intellect: Plotinus and Avicenna	69
RAHIM ACAR	

THE AGE OF AVICENNA

5. Stealing Avicenna's Books: A Study of the Historical Sources for the Life and Times of Avicenna	91
DAVID C. REISMAN	
6. Rocks in the Heavens?! The Encounter between 'Abd al-Ġabbār and Ibn Sīnā	127
ALNOOR DHANANI	
7. Medical Theory and Scientific Method in the Age of Avicenna	145
DIMITRI GUTAS	
8. Bodies, Souls and Resurrection in Avicenna's <i>ar-Risāla al-Aḥawīya fī amr al-mā'ād</i>	163
TARIQ JAFFER	

AFTER AVICENNA

9. Bahmanyār ibn Marzubān: A Faithful Disciple of Ibn Sina?	177
JULES JANSSENS	
10. Faḥr ad-Dīn ar-Rāzī's Critique of Ibn Sīnā's Argument for the Unity of God in the <i>Iṣārāt</i> , and Naṣīr ad-Dīn aṭ-Ṭūsī's Defence	199
TOBY MAYER	
11. The Twelver-Šī'ī Reception of Avicenna in the Mongol Period	219
AHMED H. AL-RAHIM	
12. Process Metaphysics in Islam? Avicenna and Mullā Ṣadrā on Intensification in Being	233
SAJJAD RIZVI	
13. The Reception of Ibn Sīnā in Syriac: The Case of Gregory Barhebraeus	249
HIDEMI TAKAHASHI	
Note on the Contributors	283
Index of Names and Places	287
Index of Avicenna's Works	297
Index of Arabic Words	299