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#### Cover

Mašhad, Kitābhāna-i Āsitān-i Quds-i Raḍawī 300, f. 1v  
Paris, Bibliothèque Nationale de France, grec 1853, f. 186v

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D. Gutas, *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna's Philosophical Works. Second, Revised and Enlarged Edition, Including an Inventory of Avicenna's Authentic Works*, Brill, Leiden - Boston 2014 (Islamic Philosophy, Theology and Sciences. Texts and Studies, 89), xvii-617 pp.

This revised and enlarged version of *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna's Philosophical Works* (1988), this book is devoted to the memory of the late lamented David C. Reisman.

In the Preface (pp. xi-xiii) we are told that while the scope, argument, and tone are the same as the original, there are some changes. First of all, the research of the last twenty-five years has been incorporated, mostly in the footnotes, but where necessary it is accounted for in the main text. Dimitri Gutas adds a final chapter on Avicenna's philosophical project, which derives not only from the first edition, but also from his studies for decades on Avicenna. Most of all, the volume is enlarged with a long and very useful Appendix, where Gutas presents an *Inventory of Avicenna's Authentic Works* updating the work of Y. Mahdavi, *Fehrest-e noşbahā-ye moşannafāt-e Ebn-e Sīnā*, Dānešgāh-e Tehrān, Tehran 1954, and adding information on the newly discovered manuscripts as well as on the most important editions and translations.

After the Introduction, which is the same as that of 1988, and a revised Layout of the work (pp. lxi-xxxii), in Part One (Chapter 1, pp. 3-75) Gutas presents the revised English translation of Avicenna's texts and of his disciple's testimonies on what is to be learned in philosophy and how it is to be learned, his evolving attitude towards the Aristotelian tradition, his place in this tradition and, more in general, in the history of philosophy in Islam. In Chapter 2 (pp. 77-165) Gutas gives an updated inventory with relative chronology of Avicenna's major philosophical works: pp. 119-44 are devoted to *The Easterners (al-Māšriqiyyūn)*. For this text he unfortunately has not been able to take into account the critical edition and French translation of Avicenna's commentary on *Book Lambda* of Aristotle's *Metaphysics* edited by M. Geoffroy, J. Janssens, M. Sebtī (see the review above, pp. 395-8), a further confirmation – if any is needed – of how much the research on the philosophy of Avicenna is in progress and of how much this volume was important in the study of Avicenna and his heritage.

In Part Two Gutas faces Avicenna's reception of the Aristotelian tradition (Chapter 3, pp. 169-225) and his own conception of the history of philosophy (Chapter 4, pp. 227-48) and its praxis (Chapter 5, pp. 249-66). The analysis moves from the epistemological problem of how knowledge can be acquired (pp. 179-201). According to Avicenna, true knowledge must correspond to the structure of reality, which is syllogistic. For this reason, to acknowledge the truth of a categorical statement means to verify it, something that is possible only by taking such statement as the conclusion of a syllogism, then constructing the relevant syllogism. In every syllogism there are three terms: two present in the two premisses and a middle term, which establishes the connection of the two. In Arabic philosophical language, *ḥads* stands for the human talent to hit upon the middle term. The rendering of this Avicennian epistemological concept, *ḥads*, has changed: in the edition Gutas translated it as "intuition" and intended it in its narrow sense, as the ability to guess correctly the middle term of a syllogism. However this translation, reminiscent as it is of the Farabian interpretation of "intuition" as "sensing without the use of rational processes", is judged now to be misleading. The translation of *ḥads* as "intuition" creates a misunderstanding of this concept "as something mystical or extra rational, which is exactly the opposite of what was intended by Avicenna" (p. xiii). For this reason Gutas prefers to translate it as "guessing correctly".

At the end of Part Three (chapters 6-8, pp. 237-358) devoted to Avicenna's integration of the Aristotelian tradition in contents and methods, Gutas presents a "Coda", *Avicenna's Philosophical Project* (pp. 359-86) whose abridged version was published in P. Adamson, *Interpreting Avicenna: Critical Essays* (Cambridge U.P., Cambridge 2013, pp. 28-47). Gutas presents here a magisterial synthesis of Avicenna's position in the context of the Graeco-Arabic translation movement and the decentralization of political power and culture from the middle of the 10<sup>th</sup> century onwards. Other topics are the availability to him of the Graeco-Arabic philosophical literature and the Alexandrian curriculum of studies according to which he approached those materials, as well as his project to update the Aristotelian tradition and to present philosophy as a scientific system explaining all reality. Gutas deals also with "religion and other manifestations of the contact between humans and the transcendent, all parts of reality in his time" (p. 366) such as prophecy, miracles, eschatological beliefs, veridical dreams, prognostication of the future, telekinesis. Then, he surveys Avicenna's concern on the verifiability of knowledge in terms of the human faculty attaining it, namely soul, and of the cognitive method, namely

logic. Finally, he describes Avicenna's effort in the communication and transmission of the acquired, verified knowledge.

The volume ends with a very useful appendix on the *Inventory of Avicenna's Authentic Works* which, as Gutas states in the Acknowledgments (p. xvi), benefits from D. Reisman's collected unpublished notes, entitled *Avicenniana*. These notes are the work of a project that unfortunately Reisman could not accomplish, namely the revision of Mahdavi's and Anawati's bibliographies with additional information on manuscripts, mostly from Iran, and a discussion of each title. The appendix is divided into three parts. First Gutas presents the synopsis of the four ancient lists of Avicenna's works (pp. 389-410). In the second part there is a new inventory: to each Avicennian work is attributed an inventory letter (to identify the category) and number; Gutas discusses the title, indicates the position of the work in the ancient lists, indicates the reference bibliography, the manuscripts, the editions and translations. Part three of the appendix is devoted to a table of Avicenna's authentic works. After the table there are two indexes: one of all the alternative titles of Avicenna's works which are known in Arabic and Persian, and one of all the titles of Avicenna's works in English. Both the indexes number the entries according to Gutas' serial number of the works in the new inventory, to facilitate identification. A table of correspondences of the serial numbers of Avicenna's works in Mahdavi's with those in Anawati's and Gutas' bibliographies follows.

Provided with an updated and selected bibliography, with an exhaustive indexes of subjects (lacking in the 1988 edition), as well as with indexes of the authors cited, names, places, lemmata, Koranic passages, manuscripts, Greek words, Arabic words, and technical terms, this volume is a very detailed introduction and orientation to Avicenna: a foundational tool for research on his philosophy which will contribute to further studies.

CMB

*Ad notitiam ignoti. L'Organon dans la translatio studiorum à l'époque d'Albert le Grand*, édité par Julie Brumberg-Chaumont, Brepols, Turnhout 2013 (Studia Artistarum, Études sur la Faculté des Arts dans les universités médiévales 37), 582 pp.

Der umfangreiche Band mit insgesamt 16 Beiträgen namhafter Forscherinnen und Forscher ist eine aus dem ANR-Projekt "L'Organon dans la translatio studiorum à l'époque d'Albert le Grand" (2006-2009) hervorgegangene Frucht. Die Leiterin des Projekts und Herausgeberin des Bandes folgt in ihrer Einführung (pp. 7-35) in Teilen selbst der antiken Kommentartradition, indem sie den *skopos*, das Ziel des Bandes, formuliert: eine Darstellung der Ursache der Aufteilung der Logik in ihre internen Disziplinen zum einen und zum anderen eine Darlegung der Ordnung der Texte, welche die Basis der Logik bilden. Zusätzlich darf der diachrone Aspekt ebenso wenig vernachlässigt werden wie die Tatsache, dass die Rezeption der aristotelischen Logik in mehreren, voneinander auch linguistisch stark differenzierenden Sprachen stattfand. So kommt eine Untersuchung dieses Forschungsgegenstandes nicht aus ohne die Berücksichtigung der Antike, Spätantike und des Mittelalters. Gleichzeitig umspannt der Band auch die Sprachgebiete des Griechischen, Syrischen, Hebräischen, Lateinischen und Arabischen. Der Band kann in gewisser Weise selbst in der Fortsetzung der antiken Kommentartradition gesehen werden: Andronikos von Rhodos und seine Nachfolger suchten ebenfalls nach der inhaltlichen und formalen Systematisierung der logischen Schriften.

Die Form der aristotelischen logischen Schriften vor ihrer Konstituierung zum *Organon* oder zur Logik durch Andronikos von Rhodos untersucht Michel Crubellier in seinem Beitrag "L'unité de l'Organon" (pp. 37-62). Darin tritt deutlich zum Vorschein, wie gross der Einfluss der stoischen Philosophie gewesen sein muss, für welche die Logik ein Teil der Philosophie ist. Die Konstituierung des *Organons* in der griechischen Tradition wird von Jean-Baptiste Gourinat in weitgefächerter Perspektive beschrieben: "La postérité de la classification aristotélicienne des syllogismes" (pp. 63-114). Es geht dabei um die Frage, welche Werke im *Organon* zusammengefasst werden, besonders ob *Rhetorik* und *Poetik* zu diesem Corpus gezählt werden können oder nicht. Der Autor berücksichtigt dabei besonders die stoische Logik. Die grosse Version des *Organons*, *Rhetorik* und *Poetik* umfassend, welche in der arabischen Tradition soviel Gewicht bekam, hatte seine Spuren, wie Gourinat zeigt, auch schon bei Martianus Capella hinterlassen. Die Frage nach der auch inhaltlich charakterisierbaren Einteilung des *Organons* wird