

**BIBLIOGRAPHY OF MEDIEVAL ISLAMIC PHILOSOPHY**  
**D. BLACK, CPAMP PROSEMINAR: APRIL 6, 2009**

**Reference works covering Islamic philosophy**

- A Companion to Philosophy in the Middle Ages*. Ed. J. Gracia and T. Noone. Malden, Mass.: Blackwell, 2003.  
(Includes entries on major Islamic figures known to the West.)
- The Dictionary of Literary Biography*, Vol. 115: *Medieval Philosophers*. Ed. Jeremiah Hackett. Detroit and London: Brucoli, Clark, Layman, 1992. (Includes many of the major figures among medieval Islamic philosophers.)
- Encyclopedia of the History of Arabic Science*. Ed R. Rashed and R. Morelon. London and New York: Routledge, 1996.
- Encyclopaedia Iranica*. Ed. Ehsan Yarshater. New York: Routledge and Kegan Paul; Bibliotheca Persica Press, 1982–. (Excellent articles on Avicenna and Farabi; best overview of the latter’s biography.)
- The Encyclopaedia of Islam*.<sup>1</sup> 5 vols. Leipzig and Leiden, 1913–38.
- The Encyclopaedia of Islam*.<sup>2</sup> Leiden, 1954–.
- Encyclopedia of Religion*. Ed. M. Eliade. New York: Macmillan, 1987. (Good articles on both philosophers and *mutakallimūn*.)
- The Encyclopedia of Philosophy*. Ed. Paul Edwards. New York: Macmillan, 1967. (Contains some articles on Islamic philosophy.)
- The Routledge Encyclopedia of Philosophy*. Ed. Edward Craig. 10 vols. London and New York: Routledge, 1998. (Has a full complement of articles on Islamic philosophy, both by figures and by areas of philosophy. Somewhat uneven.)
- The Stanford Online Encyclopedia of Philosophy*. First round of articles on Arabic-Islamic Philosophy is now online.

**Indices and Bibliographies**

- By far the best bibliographies are those of Druart and Marmura, now being regularly updated online by Druart. In researching any topic in the field, the best course of action is probably to begin with Butterworth and the Druart-Marmura articles and then check out Druart’s updates for more recent material.
- Anawati, G. C. “Bibliographie de la philosophie médiévale en terre d’Islam pour les années 1959–69.” *Bulletin de philosophie médiévale* 10–12 (1968–70): 316–69.
- . “Bilan des études sur la philosophie médiévale en terre d’Islam 1982–1987.” *Bulletin de philosophie médiévale* 29 (1987): 24–47.
- Butterworth, Charles E. “The Study of Arabic Philosophy Today.” In Thérèse-Anne Druart, ed., *Arabic Philosophy and the West: Continuity and Interaction*. Washington, D.C., 1988. Pages 55–140. [An earlier version of this bibliography is found in the *Middle East Studies Association Bulletin* 17 (1983): 8–24, 161–77.]
- Daiber, Hans. *Bibliography of Philosophical Thought in Islam*. 3 vols. Leiden: Brill, 1999; Supplemental vol. 3 2006.
- Druart, Th.-A. and M.E. Marmura. “Medieval Islamic Philosophy and Theology, Bibliographical Guide.” *Bulletin de philosophie médiévale* 35 (1993): 180–219 (covers 1989–92); 37 (1995): 193–232 (covers 1992–94); 39 (1997): 175–202 (compiled by Druart; covers 1994–96). This ongoing bibliography has now moved to the journal *MIDEO* (see next entry).
- Druart, Th.-A. “Medieval Islamic Philosophy and Theology, Bibliographical Guide (1996–98).” *Mélanges d’Institut Dominicain du Caire* 24 (2000): 381–414. (Updates from 1998– can be found online at <http://philosophy.cua.edu/Faculty/tad>: see specific links under “Internet Resources”).
- Janssens, J. L. *An Annotated Bibliography on Ibn Sīnā*. Leuven: Leuven Univ. Press, 1991.
- . *An Annotated Bibliography on Ibn Sīnā. First Supplement (1990–94)*. Louvain-la-Neuve: Fédération Internationale des Instituts d’Études Médiévales, 1999.
- Pearson, J.D. ed. *Index Islamicus, 1906–55*. Cambridge and London, 1958; Suppl. vols. 1–15, 1983; *The Quarterly Index Islamicus*, London, 1977–.
- Répertoire bibliographique de la philosophie/International Philosophical Bibliography*. Louvain, 1949–. Includes section on “Pensée arabo-musulmane et pensée juive.”
- Revue Thomiste*. Bibliographic section on Islamic philosophy: “Bulletin de philosophie arabe et islamique.”
- Rescher, Nicholas. *Al-Farabi: An Annotated Bibliography*. Pittsburgh, 1962.
- . *Al-Kindi: An Annotated Bibliography*. Pittsburgh, 1967.

Rosemann, Philipp W. "Averroes: A Catalogue of Editions and Scholarly Writings from 1821 Onwards." *Bulletin de philosophie médiévale* 30 (1988): 153–223.

### **Lexicons**

Most of these lexicons presuppose knowledge of Arabic. Goichon's two works also provide helpful information for more general readers. The *Vocabulaire* series is also useful for non-specialists. By far the best and most useful lexicons, however, are those compiled by Van Riet in the *Avicenna Latinus* series [see below under "Transmission"]—whether you're interested in the original Arabic or the medieval Latin versions.

Afnan, Soheil M. *A Philosophical Lexicon in Arabic and Persian*. Beirut, 1969.

Alon, Ilai. *Al-Fārābī's Philosophical Lexicon*. Cambridge: E.J.W. Gibb Memorial Trust, 2002.

Benmakhlouf, Ali. *Le vocabulaire de Averroès*. Paris: Ellipses, 2007.

Endress, G. and D. Gutas, eds. *A Greek and Arabic Lexicon*. Leiden: Brill, 1992–. (Last volume published in 2006, vol. 8, to the root BDL.)

Goichon, A. M. *Lexique de la langue philosophique d'Ibn Sīnā*. Paris: Desclée de Brouwer, 1938.

———. *Vocabulaire comparé d'Aristote et d'Ibn Sīnā*. Paris: Desclée de Brouwer, 1939.

Jabré, F. et al. *Encyclopedia of Arabic Terminology of Logic*. Beirut, 1996.

Janssens, Jules. "Avicenne." In *Le vocabulaire des philosophes. Suppléments I*, vol. V, ed. Jean-Pierre Zarader. Paris: Ellipses, 2006, pp. 14-64.

### **Periodicals that regularly publish articles on Arabic Philosophy**

*Arabic Sciences and Philosophy*. 1991–. [Includes articles on Arabic philosophy, Greek sources, and also Latin versions and influence].

*Bulletin de philosophie médiévale*

*Documenti e studi sulla tradizione filosofica medievale*

*The Islamic Quarterly*

*Journal of the American Oriental Society*

*Mélanges d'Institut Dominicain d'Études Orientales (=MIDEO)*

*Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften*

### **General Histories and Collections of Essays**

Adamson, P. (ed.) *Classical Arabic Philosophy: Sources and Reception*. London: Warburg Institute, 2007.

**Adamson, P. and Richard Taylor, eds. *The Cambridge Companion to Arabic Philosophy*. Cambridge, 2005.**

Butterworth, C. E., ed. *The Political Aspects of Islamic Philosophy. Essays in Honor of Muhsin S. Mahdi*. Cambridge, MA: Harvard University Press, 1992.

Corbin, H. *A History of Islamic Philosophy*. Trans. Liadain and Philip Sherrard. London and New York: Kegan Paul, 1993.

Cruz Hernandez, M. *Historia del pensamiento en el mundo islámico*. 2 vols. Madrid, 1981.

Druart, Th.-A., ed. *Arabic Philosophy and the West: Continuity and Interaction*. Washington, D.C.: Center for Contemporary Arab Studies, Georgetown University, 1988.

**Fakhry, Majid. *A History of Islamic Philosophy*. 2d ed. New York and London: Columbia University Press, 1983. (Still the most comprehensive, traditional historical overview of the field.)**

———. *A Short Introduction to Islamic Philosophy, Theology, and Mysticism* Oxford: One World, 1997. (An abridged version of the longer history; useful as a secondary source for undergrads.)

Hourani, G. F., ed. *Essays on Islamic Philosophy and Science*. Albany: SUNY Press, 1975.

———. *Reason and Tradition in Islamic Ethics*. Cambridge: Cambridge University Press, 1985.

Kraemer, J. *Philosophy in the Renaissance of Islam*. Leiden: Brill, 1986.

Lawson, Todd (ed.) *Reason and Inspiration in Islam: Theology, Philosophy and Mysticism in Muslim Thought. Essays in Honour of Hermann Landolt*. London: I.B. Tauris, 2005.

Leaman, Oliver. *A Brief Introduction to Islamic Philosophy*. Cambridge: Polity Press; Malden, Mass.: Blackwell, 1999.

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Marmura, M.E., ed. *Islamic Theology and Philosophy: Studies in Honor of George F. Hourani*. Albany: SUNY

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- . *Probing in Islamic Philosophy: Studies in the Philosophies of Ibn Sina, al-Ghazali and Other Major Muslim Thinkers*. Binghamton: Global Academic Publishing, 2006.
- McGrade, A. S. ed. *The Cambridge Companion to Medieval Philosophy*. Cambridge, 2003.
- Montgomery, James (ed.) *Arabic Theology, Arabic Philosophy. From the Many to the One: Essays in Celebration of Richard M. Frank*. Leuven: Peeters, 2006.
- Morewedge, Parviz. *Islamic Philosophy and Mysticism*. Delmar, NY: Caravan Books, 1981.
- . *Islamic Philosophical Theology*. Albany: SUNY Press, 1979.
- . *Neoplatonism and Islamic Thought*. Albany, 1992.
- Nasr, S. H. *Islamic Philosophy from its Origin to the Present: Philosophy in the Land of Prophecy*. Albany: SUNY Press, 2006.
- Rahman, S., T. Street, and H. Tahiri, eds. *The Unity of Science in the Arabic Tradition*. Springer, 2008.
- Shariff, M.M. *A History of Muslim Philosophy*. 2 vols. Wiesbaden: Harrassowitz, 1963–66.
- Watt, M. W. *Islamic Philosophy and Theology*. Edinburgh: Edinburgh University Press, 1962.
- Wolfson, H.A. *Studies in the History of Philosophy and Religion*. Ed. I. Twersky and G. H. Williams. 2 vols. Cambridge, MA: Harvard University Press, 1973–77.

### **Reflections on the field:**

- Butterworth, Charles E. “The Study of Arabic Philosophy Today.” In Thérèse-Anne Druart, ed., *Arabic Philosophy and the West: Continuity and Interaction*. Washington, D.C., 1988. Pages 55–140. [From a Straussian perspective; not very sympathetic with analytic approaches.]
- Endress, G. “The Defense of Reason: The Plea for Philosophy in the Religious Community.” *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* 6 (1990): 1–49.
- Gutas, D. “The Study of Arabic Philosophy in the Twentieth Century: An Essay on the Historiography of Arabic Philosophy.” *British Journal of Middle Eastern Studies* 29 (2002): 5–25.

### **Internet Resources:**

- Aquinas and the Arabs (Richard Taylor, Marquette):  
[http://web.mac.com/mistertea/Aquinas\\_%26\\_the\\_Arabs/Aquinas\\_%26\\_the\\_Arabs.html](http://web.mac.com/mistertea/Aquinas_%26_the_Arabs/Aquinas_%26_the_Arabs.html)
- Averroes Database (University of Cologne, Thomas Institut): [http://www.thomasinstitut.uni-koeln.de/averroes\\_db/](http://www.thomasinstitut.uni-koeln.de/averroes_db/)  
 [excellent resource with great bibliography, info. on texts, translations, and manuscripts relating to the original Arabic as well as Latin and Hebrew translations.]
- Islam and Science*: <http://www.cis-ca.org/journal/>. [An odd online journal, which describes its mission as follows: *Islam and Science* explores, from Islamic perspectives, philosophical and religious implications of data that originate in the physical, biological and social sciences.”]
- Islamic Philosophy Online: [www.muslimphilosophy.com](http://www.muslimphilosophy.com). [A very uneven website run by enthusiasts not specialists. Lots of fun things, like portrait galleries of the major philosophy, and lots of uploaded PDF versions of books, texts, and articles on which the copyright has presumably expired. Most of the featured articles on the main page are very uneven and not to be trusted. For bibliography you’re better off to consult Druart.]
- SIHSPAI (International Society for the History of Arabic and Islamic Science and Philosophy—the acronym follows the French) homepage: <http://www.sihspai.umd.edu/society.html>. Scholarly society that publishes *Arabic Sciences and Philosophy*.
- Druart Bibliographies to date at <http://philosophy.cua.edu/Faculty/tad::>  
[A Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology 2007 - 2008](#)  
[A Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology 2006 - 2008](#)  
[A Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology 2004 - 2006](#)  
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[A Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology 1998 - 2002](#)

### **Anthologies including translations of Arabic Philosophy:**

- Hyman, Arthur, and James J. Walsh, eds., *Philosophy in the Middle Ages: The Christian, Islamic, and Jewish Traditions*, 2d ed. Indianapolis: Hackett, 1973. [Still the best general anthology of medieval philosophy to include translations from Arabic and Hebrew, many of them originally done for this volume.]

- Khalidi, Muhammad Ali, trans. *Medieval Islamic Philosophical Writings*. Cambridge: Cambridge University Press, 2005. [A bit uneven; duplicates many things already available elsewhere. Most useful is the translation of the middle portion of Farabi's *Book of Letters*.]
- Lerner, Ralph, and Muhsin Mahdi, eds. *Medieval Political Philosophy: A Sourcebook*. Ithaca, NY: Cornell University Press, 1963.** [Like Hyman and Walsh, this volume contains much of interest in Arabic and Jewish philosophy that is not available elsewhere.]
- McGinnis, Jon, and David Reisman. *Classical Arabic Philosophy: An Anthology of Sources*. Indianapolis: Hackett, 2007.** [A very welcome addition to the field, the first comprehensive anthology of its kind by two excellent linguistics. Central works by all the major and many lesser-known figures; much of it is probably too difficult for undergrad teaching, however.]
- Nasr, Seyyed Hossein, and Mehdi Aminrazawi, eds. *An Anthology of Philosophy in Persia*. Vols. 1–2. Oxford University Press, 1999; 2001.
- Wippel, John F. and Allan Wolter, eds. *Medieval Philosophy*. New York, 1969. [Contains a handful of text in Arabic philosophy; now superseded by Hyman and Walsh but one of the first collections to include Arabic philosophers—this is the text through which I was first exposed to Arabic philosophy.]
- Transmission and Translation: Greek Sources; Influence on Jewish and Christian Philosophy***
- Adamson, Peter, *The Arabic Plotinus: A Philosophical Study of the 'Theology of Aristotle'*. London: Duckworth, 2002. [Excellent study; highlights the ways in which the Arabic versions differ from the Greek originals, in particular moving Plotinus closer to Aristotle.]
- Adamson, P. and H. Baltussen, M. W. F. Stone, eds. *Philosophy, Science, and Exegesis in Greek, Arabic, and Latin Commentaries*. London, 2004.
- Akasoy, Anna, A. Fidora, D. M. Dunlops (eds.) *The Arabic Version of the Nicomachean Ethics*. Leiden: Brill, 2005.
- Akasoy, Anna; Raven, Wim (eds.) *Islamic Thought in the Middle Ages. Studies in Text, Transmission and Translation: in Honour of Hans Daiber*. Leiden: Brill, 2008.
- Alverny, Marie Therese d'. *Avicenne en Occident: recueil d'articles*, Paris: Vrin, 1993.
- . *La transmission des textes philosophiques et scientifiques au Moyen Age*, ed. Charles Burnett. Brookfield, Vt.: Variorum, 1994.
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- Aouad, M. and A. Hasnawi, eds. *Perspectives arabes et médiévales sur la tradition scientifique et philosophique grecque*. Paris: Peeters, 1997.
- Badawi, A. R. *La transmission de la philosophie grèque au monde arabe*, 2d ed. Paris: Vrin, 1987. [One of the classic works on transmission.]
- Bertolacci, Amos. "On the Arabic Translations of Aristotle's *Metaphysics*." *Arabic Sciences and Philosophy* 15 (2005): 277-327.
- Burnett, Charles. *Glosses and Commentaries on Aristotelian Logical Texts: The Syriac, Arabic, and Medieval Latin Traditions*. London: Warburg Institute, 1993.
- . "**Arabic into Latin: The Reception of Arabic Philosophy into Western Europe.**" In *Cambridge Companion to Arabic Philosophy*, pp. 370-404. [Contains an excellent chart of all the major philosophical and scientific works translated from Arabic into Latin—indispensable.]
- Butterworth, Charles E., and Blake Andree, eds. *The Introduction of Arabic Philosophy into Europe*. Studien und Texte zur Geistesgeschichte des Mittelalters, Bd. 39. Leiden: E.J. Brill, 1994.
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- Daiber, Hans. *Aetius Arabus*. Wiesbaden : Steiner, 1980.
- D'Ancona Costa, Cristina. *La case della sapienza: La trasmissione della metafisica greca e la formazione della filosofia araba*. Naples, 1996.
- . *Recherches sur le "Liber de causis."* Paris, 1995.
- . *Storia della filosofia nell'Islam medievale*. Vol. 1. Turin: Einaudi, 2005.
- De Smet, Daniel. *Empedocles Arabus: Une lecture néoplatonicienne tardive*. Brussels: Koninklijke Academie voor Wetenschappen. Letteren en Schone Kunsten, 1998.
- Gätje, Helmut. *Studien zur Überlieferung der aristotelischen Psychologie im Islam*. Heidelberg: C. Winter, 1971.
- Elamrani-Jamal, A. *Logique aristotélicienne et grammaire arabe*. Paris, 1983.

- Georr, K. *Les Catégories d'Aristotele dans leurs versions syro-arabes*. Beirut, 1948.
- Goodman, Lenn. *Jewish and Islamic Philosophy: Crosspollinations in the Classical Age*. New Brunswick, NJ: Rutgers University Press, 1999.
- Gutas, D. *Greek Thought, Arab Culture*. London and New York: Routledge, 1998.** [The most comprehensive account of the translation movement, putting it into its historical, political, and cultural context and dispelling some long-held myths.]
- Harvey, Steven. "Arabic into Hebrew: The Hebrew Translation Movement and the Influence of Averroes Upon Medieval Jewish Thought." In: D. Frank and O. Leaman, eds. *Cambridge Companion to Medieval Jewish Philosophy*. Cambridge, 2003, 258-280
- Hasse, Dag. *Avicenna's De anima in the Latin West*. London, 2000.
- Ibn al-Nadīm. *The Fihrist. A Tenth-Century Survey of Muslim Culture*. Ed. B. Dodge. 2 vols. New York and London, 1970.** [Translation of the main primary text detailing the translation movement.]
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- Kraye, Jill; W. Ryan, C. B. Schmitt, eds. *Pseudo-Aristotle in the Middle Ages: The "Theology" and Other Texts*. London, 1986.
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- . *Aristotle's Physics and its Reception in the Arabic World. With an Edition of the Unpublished Parts of Ibn Bajja's Commentary on the Physics*. Leiden: Brill, 1994.
- Lewis, G. (trans.) *Plotiniana Arabica ad codicum fidem anglie vertit*. [Facing page English translation of the Arabic Plotinus, included in vol. 2 of P. Henry and H.-R. Schwyzer, eds., *Plotini Opera*. 3 vols. Brussels, 1951, 1959, 1973. Note that the *editio minor*, published by Oxford in 1964-82, omits the English version of the Arabic].
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- Perler, D. and U. Rudolph (eds.) *Logik und Theologie. Das Organon im arabischen und im lateinischen Mittelalter*. Leiden: Brill, 2005.
- Peters, F. E. *Aristoteles Arabus*. Leiden: Brill 1968.** [Contains translated excerpts from the *Fihrist* for each Aristotelian work, with analysis of references to commentators and information on Arabic commentaries. Remains a very useful resource, though some entries have become dated through the edition of new texts.]
- . *Aristotle and the Arabs*. New York: New York University Press; London: London University Press, 1968.
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- Rosenthal, Franz. *The Classical Heritage in Islam*. New York and London: Routledge, 1975.
- Russell, G. A. (ed.) *The 'Arabick' Interest of the Natural Philosophers in Seventeenth-Century England*. Leiden: Brill, 1994.
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- Steinschneider, M. *Die arabischen übersetzung aus dem Griechischen*. Graz, 1960.
- Stern, S. M., et al. eds. *Islamic Philosophy and the Classical Tradition*. Columbia, SC: University of South Carolina Press, 1972.
- Walzer, Richard. *Greek into Arabic*. Oxford, 1962.
- Wilson, Catherine. "Modern Western Philosophy." In Nasr and Leaman, *History of Islamic Philosophy*, vol. 1, pp. 1012-1029. [One of the few overviews of evidence for knowledge of Islamic philosophy in early modern philosophy.]

**Thematic Studies**

- [Most studies in Arabic philosophy remain focused on specific figures rather than on thematic topics/areas of philosophy. Brill publishes a series in the field, originally entitled *Islamic Philosophy and Theology*, then renamed *Islamic Philosophy, Theology, and Science*, 1984-]
- Belo, Catarina. *Chance and Determinism in Avicenna and Averroes*. Leiden-Boston: Brill, 2007.
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- . *Knowing the Unknowable God: Ibn-Sina, Maimonides, Aquinas*. Notre Dame: University of Notre Dame Press, 1986.
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- . *Proofs for Eternity, Creation, and the Existence of God in Medieval Islamic and Jewish Philosophy*. Oxford: Oxford Univ. Press, 1987. [Two excellent overviews of central topics in Islamic philosophy.]
- Elamrani-Jamal, A. *Logique aristotélicienne et grammaire arabe (Étude et documents)*. Paris: Vrin, 1983.
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- Madkour, I. *L'Organon d'Aristote dans le monde Arabe*. 2d. ed. Paris: Vrin, 1969.
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**INDIVIDUAL AUTHORS**

[Note: The translations below do not include selections that are contained in the anthologies listed above.]

**AL-KINDI****Translations:**

- "Al-Kindī's Epistle on the Concentric Structure of the Universe." Trans. N. Rescher and H. Khatchadourian. *Isis* 56 (1965): 190–95.
- "Al-Kindī's Epistle on the Finitude of the Universe." Trans. N. Rescher and H. Khatchadourian. *Isis* 56 (1965): 426–33.
- "Al-Kindī's Epistle on What Cannot be Infinite and of What Infinity may be Attributed." Trans. F. A. Shamsi. *Islamic Studies* 14 (1975): 123–44.
- Al-Kindī's Metaphysics*. Trans. Alfred Ivry. Albany: State University of New York Press, 1974.
- "Al-Kindī's *On Definitions and Descriptions of Things*." Trans. F. Klein-Franke. *Le Muséon* 95 (1982): 191–216.
- "Al-Kindī's Treatise on the Intellect." Trans. Richard J. McCarthy. *Islamic Studies* 3 (1964): 119–49.
- De radiis*. Ed. M.-T. d'Alverny and F. Hudry. *AHDLMA* 61 (1974): 139–260.
- "Die philosophischen Abhandlungen des al-Kindī." Ed. A. Nagy. *Beiträge zur Geschichte der Philosophie des Mittelalters* 2.5 (1897). [Latin versions of Kindī's texts.]
- L'intellect selon Kindī*. Trans. J. Jolivet. Leiden: Brill, 1971.
- Le moyen de chasser les tristesses et autres textes éthiques*. Trans. S. Mestiri and G. Dye. Paris: Fayard, 2004.
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**Studies:**

- Adamson, Peter. *Al-Kindī*. Oxford: Oxford University Press, 2007.
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- . “Two Early Arabic Doxographies on the Soul: Al-Kindī and the *Theology of Aristotle*.” *Modern Schoolman* 77 (2000): 105–125 (Includes translation of *Discourse on the Soul*).
- D’Ancona Costa, C. “Aristotelian and Neoplatonic Elements in Kindī’s Doctrine of Knowledge.” *ACPQ* 73 (1999): 9–36.
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### AL-FĀRĀBĪ

#### Translations:

- Al-Fārābī. “Alfarabi Against Philoponus.” Trans. M. Mahdi. *Journal of Near Eastern Studies* 26 (1967): 253–60.
- Alfarabi on the Perfect State*. Trans. Richard Walzer. Oxford: Clarendon, 1985.
- Al-Farabi’s Commentary and Short Treatise on Aristotle’s De interpretatione*. Trans. F. W. Zimmermann. Oxford: Oxford University Press, 1981.
- “Al-Fārābī’s *Esagoge*.” Ed. and Trans. D. M. Dunlop *Islamic Quarterly* 3 (1956): 117–138.
- “Al-Fārābī’s Introductory *Risālah* on Logic.” Ed and Trans. D. M. Dunlop. *Islamic Quarterly* 3 (1957): 224–235.
- “Al-Fārābī’s Introductory Sections on Logic.” Ed and Trans. D. M. Dunlop. *Islamic Quarterly* 2 (1955): 264–282.
- “Al-Fārābī’s *Long Commentary* on Aristotle’s *Categoriae* in Hebrew and Arabic. A Critical Edition and English Translation of the Newly-found Extant Fragments.” Ed. and trans. Mauro Zonta. In *Studies in Arabic and Islamic Culture II*, ed. Binyamin Abrahamov. Ramat-Gan: Bar-Ilan University Press, 2006, 185–254.
- “Al-Fārābī’s Paraphrase of the Categories of Aristotle.” Ed and Trans. D. M. Dunlop. *Islamic Quarterly* 4 (1958): 168–197; 5 (1959): 21–54.
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### **Suggested Texts For Teaching Islamic Philosophy to Undergraduates:**

- The following texts are all self-contained and less technical than many texts in Islamic philosophy, and could easily be incorporated into general introductions to philosophy or surveys of the ancient and medieval traditions:
- Averroes, *Decisive Treatise* (Hourani edition is very clear and reprinted everywhere.) This is probably the most widely-read text in Islamic philosophy; it contains Averroes's defense of the rights of the philosophers under Islamic law and a general response to Ghazali's charges of infidelity. Good for studying the relations between philosophy and religion.
- Avicenna. *Essay on the Secret of Destiny*. Trans. G. F. Hourani. In idem, *Reason and Tradition in Islamic Ethics*, pp. 229-231. Short epistle on the problem of destiny and fate.
- Ibn Sīnā and Mysticism*. Inati's translation of the last three chapters of *Ishārāt wa-Tanbīhāt (Directives and Remarks)*, where Avicenna appropriates some Sufi terminology. The "eighth class, pages 69–80, focuses on ethical themes and eschatology, and is generally more accessible than most of Avicenna's writings.
- Brethren of Purity, *The Case of the Animals versus Man*. Translation of the central section of the *Epistles* of the *Brethren* containing a debate between humans and animals; raises issues relating to "animal rights" and the environment of obvious popular appeal.
- Al-Farabi, *Directing Attention to the Way to Happiness*. In McGinnis-Reisman, *Classical Arabic Phil.*, pp. 104-120.
- Al-Kindī, *The Art of Dispelling Sorrows*. In McGinnis-Reisman, *Classical Arabic Phil.*, pp. 23-35. Both these works give basic summaries of ethical teachings and are primarily hortatory in character. Kindī's work in particular has the tone of a popular ethics manual and is very accessible and untechnical.
- Al-Ghazali, *Deliverance from Error* (in any version, widely reprinted). Al-Ghazali's autobiography, detailing his career as a prominent Ash'arite theologian, his study and critique of philosophy, his breakdown and subsequent conversion to Sufism, is very appealing. Its prefatory sections describe a methodic doubt and quest for certitude that is highly evocative of Descartes's *Meditations*.
- Ibn Ṭufayl. *Hayy Ibn Yaqzān*. A philosophical "novel" that details the life and intellectual development of a boy abandoned at birth on a deserted island, along with his subsequent introduction to civilization and return to solitude. Quite amusing and bizarre at times; translated into Latin by Pococke in the 17<sup>th</sup> century, possibly influential on Locke (see Russell above); also translated into English at the beginning of the 18<sup>th</sup> century, possibly influencing Defoe's *Robinson Crusoe*.
- Al-Miskawayh. *The Refinement of Character*. Trans. Constantine K. Zurayk. Beirut: American University, 1968.
- Al-Rāzī, *The Philosopher's Way of Life*. In McGinnis-Reisman, *Classical Arabic Phil.*, pp. 36-44. These works, like those of Farabi and Kindī, represent semi-popular ethical treatises. Rāzī's is of special interest because of its discussion of the ethical treatment of animals (based on upholding Platonic transmigration) and its discussion of hedonism.
- The old standby is, of course, the 17<sup>th</sup> Discussion of Ghazali's *Incoherence of the Philosophers* and Averroes's response in the *Incoherence of the "Incoherence,"* (which reproduces all of Ghazali's text). This contains Ghazali's proto-Humean critique of causality and Averroes's attempt at a rebuttal.

*Chronology of Medieval Islamic Philosophy and Theology*<sup>1</sup>

		<b>Notes</b>
632 AD	Death of Muḥammad	
642	Fall of Alexandria to the Arabs	
748	Death of Wāṣil Ibn ‘Aṭā,	founder of the Mu‘tazilism, first major school of Islamic speculative theology ( <i>kalām</i> )
813–833	Caliphate of al-Ma’mūn,	founder of the <i>Bayt al-ḥikmah</i> (House of Wisdom), library, centre of translation activity
825	Death of Bishr ibn al-Mu‘tamir,	founder of the Baghdadī Mu‘tazilite school
841/9	Death of Abū al-Hudhayl,	founder of the Basrian Mu‘tazilite school
834	Death of Mu‘ammar	Basrian Mu‘tazilite
835/45	Death of al-Nazzam	Basrian Mu‘tazilite
c. 801–866	Abū Yūsuf Ya‘qūb AL-KINDĪ	first Islamic philosopher
873	Death of Ḥunayn Ibn Ishāq,	Syriac Christian translator
910	Death of Ishāq Ibn Ḥunayn	Syriac Christian translator
	Death of Ibn al-Rawāndī (ca. 910)	
ca. 912	Death of Qusṭā Ibn Lūqā (Costa ben Luca)	translator and author of <i>The Difference between Spirit and Soul</i>
c.864–925/932	Abū Bakr AL-RĀZĪ	Persian Platonist philosopher, influenced by <i>Timaeus</i>
935	Death of Abū al-Ḥasan AL-ASH‘ARĪ	founder of Ash‘arite <i>kalām</i> , the other major school of Islamic theology
870–950	Abū Naṣr al-FĀRĀBĪ	first of the major Aristotelian philosophers
ca. 932-1030	Ibn Miskawayh	Eclectic philosopher focused mostly on ethical issues
10 <sup>th</sup> -11 <sup>th</sup> c.	Brethren of Purity	A rather mysterious and secret group of thinkers who wrote a series of 52 <i>Epistles</i> combining Qur’anic, Platonic and Pythagorean themes
992	d. Al-‘Āmirī	Persian philosopher and follower of Kindī
1013	Death of Al-Bāqillānī	Ash‘arite theologian
1025	Death of ‘Abd al-Jabbār	Mu‘tazilite theologian; author of encyclopedic <i>Al-Mughnī</i> , major source of information on Mu‘tazilite doctrines
980–1037	Abū ‘Alī Ḥusayn IBN SĪNĀ (AVICENNA)	
1085	Death of Al-Juwaynī	Ash‘arite theologian; teacher of Ghazali
1058–1111	Abū Ḥāmid AL-GHAZĀLĪ,	Ash‘arite theologian, critic of philosophy, later converts to Sufism
1138	Death of Abū Bakr Ibn al-Sā’igh IBN BĀJJĀH (AVEMPACE)	First major Andalusian philosopher
1185	Death of Abū Bakr IBN ṬUFAYL	Andalusian philosopher and patron of Averroes
1126–1198	Abū al-Walīd IBN RUSHD (AVERROES)	
1154–1191	Shihāb al-Dīn al-Suhrawardī	founder of “Illuminationist” ( <i>ishrāqī</i> ) philosophy, a combination of Avicennian and mystical thought
1236; 1248	Fall of Cordoba; Fall of Seville	
1274	Death of Naṣīr al-Dīn al-Ṭūṣī	commentator on Avicenna
1262–1328	Ibn Taymīyah	critic of philosophy, author of <i>Refutation of the Logicians</i>
1332–1406	‘Abd al-Raḥmān IBN KHALDŪN	author of <i>Al-Muqaddimah</i> , a work on phil. of history
1492	Fall of Granada.	End of Islamic rule in Spain

<sup>1</sup> An exhaustive list is found in pp. xv-xviii of the *Cambridge Comp. to Arabic Philosophy*.