This first supplement to my An Annotated Bibliography on Ibn Sīnā (1979-1989), published in 1991, informs the reader about all new studies on Ibn Sīnā (Avicenna) published in the period 1990-1994, and also offers corrigenda and addenda to the former bibliography. Also in the supplement, attention is paid to Western, and to non-Western publications. Moreover, it has been tried to be even more exhaustive by including publications, which have not Ibn Sīnā (Avicenna) in the title, but which nevertheless are offering important and innovative information about his life or thought.

First, an overview is given of the new editions and/or translations of Ibn Sīnā’s works, which are once more identified according to the classic bibliographies of G.C. Anawati and M. Mehdavi. Hereafter, separate chapters are dedicated to studies of a biographical and a bibliographical nature. No less than ten chapters are devoted to materials dealing with Ibn Sīnā’s philosophical thought (e.g., logic, psychology, metaphysics, religious thought, sources, influences both in the East and the West). Finally, materials dealing with Ibn Sīnā’s scientific and medical contributions, are treated with in two separate chapters. It has to be noted that almost all publications are annotated with a summary of their most original points and a short critical evaluation. An index, which includes the names of all authors, ancient, medieval and contemporary, has been added.

In sum, this work aims at providing a clear, concise and comprehensive work-instrument for all future Avicenna research. It is not only of great interest for all scholars working in Arabic-Islamic philosophy, science and medicine, but also for historians of philosophy and mediaevalists.

Cover: portrait of Avicenna (I. Diyab)
AN ANNOTATED BIBLIOGRAPHY ON
IBN SĪNĀ

FIRST SUPPLEMENT (1990 - 1994)

Jules L. JANSSENS

LOUVAIN-LA-NEUVE
1999
AVERTISSEMENT

L’accent ' équivaut à la lettre ayn arabe.
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PREFACE

In dedicating this work to the late Simone Van Riet, I wish to pay a posthumous homage to a scholar, who not only was the skillful editor of the *Avicenna Latinus*, but who also introduced me into the field of medieval Arabic philosophy. She was always supportive of my ongoing research, and often gave me useful advice. She was not merely a scholar, but also a great human being. Therefore, I shall always regard it as a honour and privilege to have known her. During the period I was preparing this Bibliographical Supplement, not only S. Van Riet, but also Reverend Father G. C. Anawati, a renowned scholar and a good friend passed away.


S. al-Mahasni provided me with detailed lists regarding the Arabic publications. B. Karfića, J. Michot and D. Desmet offered help with the Turkish items, while K. Malfiet was so kind to have a look at the transliteration of the Russian titles. They all deserve my most sincere thanks.

I was honoured and pleased to have been given the opportunity to work in several foreign libraries. In addition to the libraries, I already mentioned in the Preface of my Bibliography, I wish to name: Cambridge University Library (Cambridge), Warburg Institute (London) and Wellcome Institute (London). I hereby sincerely thank these institutions, and their staff-members, who always assisted me kindly. But also all other institutions, and their staff-members, both abroad and in my own country deserve my sincerest expression of gratitude. Also this time, I cannot but stress in a particular way the tremendous efforts made by the staff of the Central Library of the Catholic University of Louvain (K. U. Leuven).

Without the moral and material support of the Institute of Philosophy (Hoger Instituut voor Wijsbegeerte), and especially the Centre De Wulf-Mansion of the Catholic University of Louvain (K. U. Leuven), this work had never been possible. I, therefore, express my sincere thanks to
C. Steel, President of the Institute, and W. Vanhamel, Director of the Centre.
A special feeling of gratitude goes to J. Hamesse, who kindly included the present volume in the Series “Textes et études du moyen âge” of the “Fédération Internationale des Instituts d’Études Médiévales”.
My deep appreciation goes to Mrs. I. Lombaerts and Mr. P.W. Wolford, who once more revised the English annotations.
All the above have contributed to the present project, and have made it possible. But errors of detail are, of course, my own responsibility.

Jules Janssens, Dr.

INTRODUCTION

In 1991, when I published An Annotated Bibliography on Ibn Sīnā (1970 - 1989) (cf. below, nr. 176), I had twenty years of current research to cover. Notwithstanding the presence of errors of detail (see below, the list of corrigenda), I am confident, in view of the published critical reviews, to have provided the scholarly community with a valuable guidebook. In view of Ibn Sīnā’s importance, both as a philosopher and a physician, in both the East and the West, it is not surprising that each year a large number of publications appear in many languages. It is, therefore, not unusual that some publications are discovered years after they have been published, since they are not mentioned in any current bibliography. Thus I found quite a few addenda to the Bibliography. Rather than giving them in a separate list, I thought it useful to integrate them in the list of publications of the period I am now trying to cover, i.e. the years 1990 - 1994. Having assembled all these materials, I found it worthwhile to present them to the scientific community, in the hope that the present publication, notwithstanding its limited character, will keep alive the interest in one of the most brilliant minds that humankind has ever known. If in the present volume there are fewer Turkish and Russian references than one might expect on basis of my former Bibliography, this has nothing to do with indifference on my part, but with the fact that I had much more difficulties in finding these publications in current Western bibliographies. I cannot but hope to fill this probable lacuna in a future publication.

The basic presentation of the present Supplement is the same as that of the Bibliography. However, I feel obliged to stress once again that unpublished Ph.D. theses have not been included in the present project, since I believe that no serious annotation can be given of a text, which the author for some unknown reason has not published.

However, I have innovated in one important aspect. In the present project, I have not only included publications, which mention Ibn Sīnā in their title, but also publications with no direct reference to the name of Ibn Sīnā in their title. During my own research on Ibn Sīnā, I regularly came across papers, or contributions, the title of which only vaguely suggested that aspects of Ibn Sīnā’s thought were examined. In several cases they revealed to offer very essential, and, sometimes even very innovative ideas. Thus, I tried to find them as much as humanly possible. I doubt that I can claim even a very relative comprehensiveness
in this respect (to read every publication, which might have a reference to Ibn Sīnā, would require a more than full-time job), but I, at least, hope to have covered some of the most significant publications of this type.

As to the basic organization of the work, it remains the same, but it has been somewhat simplified. In fact, it is itself almost impossible to do full justice to the specific medieval character of Ibn Sīnā’s thought, and, at the same time, to offer workable subdivisions. Especially in the medical field, one finds publications using a (too?) contemporary terminology, which make it extremely difficult, if not impossible to arrange them in a “medieval” context.

In order to facilitate the consultation of the work, I have this time introduced a continuous numbering, so that the reader easily can identify each publication. As to the names of authors, I have included this time a complete list of the names of contemporary authors (also when mentioned in the annotation), as well as a list of ancient authors. I believe that they will allow the reader to deal with some problems of sources, or influences in a more systematic way.

When reviewing the present Supplement, the reader will undoubtedly be impressed by the huge number of reprints. Of course, when one deals with very rare, or valuable studies, one cannot but welcome reprints. However as a bibliographer, I get the impression, that in several, and perhaps in most cases commercial more than scholarly reasons are at their basis. There is no fundamental harm in this as long as it is clear that it is a reprint. However, this is sometimes far from obvious, and, in a few cases, I even came across some cases of pure plagiarism, and I have not hesitated to indicate them. Since they have nothing to do with genuine scholarly activity, I think one cannot but condemn them in the most severe terms.

However, I am confident that the reader will also discover many valuable contributions. But even in these fields, where substantial progress seems to have been made, as e.g., in logic, one still finds important lacunae, such as e.g. the almost complete absence of any serious study on the dialectics, or the sophistics. Still more dramatic seems the situation as far as Ibn Sīnā’s scientific contributions are concerned, although one also there finds important stimuli for further research. But, above all, there is still a great need for really critical editions and/or translations. However, the present Supplement shows that the research on Ibn Sīnā progresses, thanks to the efforts of scholars all over the world. To all of them, I offer this instrument of research as a modest contribution. Once more, I would like to ask them to inform me about, or, eventually, to send me their new publications. I thank them in advance.
LIST OF CORRIGENDA TO AN ANNOTATED BIBLIOGRAPHY (1970 - 1989)

Note: I have excluded from this list obvious errors, which cause no serious problems for the identification of the concerned publication.

Names of authors:

'Arāqsūsī, M. instead of Araqsāsī, M.
Cunbur, M. instead of Cumbur, M
Hoijat, Reza instead of Reza, H.
Iskandar, A. instead of Iskander, A. (p. 27)
Jahāngīrī, M. instead of Yahāngīrī
Khan, M. S. instead of Khan, M. (on request of author)
Pārmakṣezoḡlu, I. instead of Pārmakṣezoḡlu, I.
Segadeev, A. instead of Segadeev, A.
Tayib, M. instead of Tayib, M.
'Uthmān, H. instead of Uthmān, H.

Other errors:

p. 52: Tanci: 231 - 301
p. 73: Haravi: Aharjví... 1986, 79 - 119
P. 74: Majnūds M. 217
p. 224: (on top of the page): Mattā, who was the master....
p. 234: Yahānpāgīrī: On the basis of Cheikho's edition, he paraphrases Ibn Sīnā's (supposed?) answers to Kirmānī (An. 2; M. 6)
p. 252: Hugonnard-Roche: Book of Demonstration, II, 7
p. 281: Lindberg: The Intromission...

ABBREVIATIONS

Actes du Colloque: cf. nr. 199.
Acts/ buiten: cf. nr. 205.
Arberry: cf. nr. 91.
Enc. Ir. = Encyclopaedia Iranica
Enc. Isl. = Encyclopaedia of Islam (2.ed.)
Enc. Philos. Univ. = Encyclopédie philosophique universelle. Publié sous la direction d'A. JACOB.
Historia philosophiae medii aevi = B. MOJSISCH und O. PLUTA (Hrsg.), Historia philosophiae medii aevi. Studien zur Geschichte der


Vol. I: ed. M. ASZTALOS, J. E. MURDOCH and I. NIINILUOTO (Acta Philosophica Fennica, 48);
Vol. II: ed. S. KNUUTTILA, R. TYÖRINOA and St. EBBESSEN (Publ. of Luther Agricola Soc., Ser. B 19);
all published at Helsinki, 1990.

(MAH): Information given to me by al-Maḥāsni, and which I was unable to verify.

Nader: cf. nr. 1.


Tis', Cairo: cf. nr. 92.
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<td>Dantovskie cteniya (Moscow)</td>
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<td>Darshana Int. = Darshana International (Moradabad)</td>
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<td>Deutsche Tierärztliche Wochenschrift (Hannover)</td>
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<td>Deutsches Dante Jahrbuch (Köln)</td>
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<td>Dialogue (Waterloo, Ont.)</td>
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<td>Al-dirāsāt al-islāmiyyah. Arabic Journal of the Islamic Research Institute (Islamabad)</td>
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<td>Dirāsāt = Dirāsāt (Humanities) (Ammān)</td>
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<td>Documenti e studi sulla tradizione filosofica medievale. Rivista della Società Internazionale per lo Studio del Medioevo Latino (Spoleto)</td>
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<td>Early Music History (Cambridge)</td>
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<td>Erdem = Erdem. Atatürk Kültür Merkezi Dergisi (Ankara)</td>
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<tr>
<td>Ethnographisch-Archäologische Zeitschrift (Berlin)</td>
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<td>Ŭt. philos. = Les Études Philosophiques (Paris)</td>
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<td>Études Orientales (Dirāsāt sharqiyya) (Paris)</td>
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<td>Farhang-ē Irān Zamīn (Tehran)</td>
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<td>Al-Fayṣal (Riad)</td>
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<td>Al-Fikr al-ʻarabī (Beirut)</td>
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<td>Freib. Z. Philos. Theol. = Freiburger Zeitschrift für Philosophie und Theologie (Freiburg/Sw.)</td>
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<td>Gazeta Medico de Mexico (Mexico)</td>
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<td>Gesellschaftswissenschaften (Moscow)</td>
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<td>Gigi. San. = Gigiena i sanitarija (Moscow)</td>
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<td>Giornale di Metafisica (Genova)</td>
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<td>Groniek = Groniek. Historisch Tydschrift (Groningen)</td>
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<td>Hamdard Isl. = Hamdard Islamicus (Karachi)</td>
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<td>Hamdard Med. = Hamdard Medicus (Karachi)</td>
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<td>Hawliyyat Kulīyyat Dār al-ʻulūm (Cairo)</td>
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<td>ʻIlm al-nafs (Cairo)</td>
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<td>Int. Philos. Q. = International Philosophical Quarterly (Brons, New York)</td>
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<td>Iqbal Rev. = Iqbal Review (Lahore)</td>
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<td>Iranshenasi (Rockville, M.D.)</td>
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<td>Islam and the Modern Age (New Delhi)</td>
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<td>Islami Araştırmalar. Journal of Islamic Research (İstanbul)</td>
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<td>Isl. Cult. = Islamic Culture (Hayderabad)</td>
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<td>Isl. Q. = Islamic Quarterly (London)</td>
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<td>Isl. Stud. = Islamic Studies (Islamabad)</td>
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<td>Islamochristiana (Roma)</td>
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<td>Isr. J. Med. Sci. = Israel Journal of Medical Sciences (Jerusalem)</td>
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<td>Janus (Turnhout)</td>
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<td>JAOS = Journal of the American Oriental Society (New Haven)</td>
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<td>J. As. = Journal Asiaticque (Paris)</td>
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<td>Jerusalem Studies in Hebrew Literature (Jerusalem)</td>
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<td>JHAS = Journal for the History of Arabic Science (Aleppo)</td>
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LIST OF JOURNALS

(Orig. French title: Revue Tunisienne des Études Philosophiques)
(Tunis)
Al-Majalla al-`arabiyya lil-`ulam al-insaniyya (Kuwait)
Majallat al-majmu` al-`ilmii al-`ir`aqi (Baghdad)
Majallat Kulliyat al-adab wa l-`ulam al-insaniyya (Rabat. Univ. Moh. V)
Majallat mu`had al-makhzumit al-`arabiyya (Kuwait)
Al-Manhal (Damascus)
Al-Ma`rifat (Damascus)
Al-Mawqif (Beirut)
Mediaevalia (Porto)
The Medical Journal of Australia (Sydney)
(Tehran)
Med. Trad. = Medicina Tradicional (Mexico)
Medicina nei Secoli = Medicina nei Secoli Arte e Scienza (Roma)
Medioevo (Padova)
Die medizinische Welt (Stuttgart)
Micrologus. Rivista della Societá Internazionale per lo Studio del Medio
Evo Latino (Turnhout, Belgium)
MIDEO = Mélanges de l'Institut Dominicain d'Études Orientales du
Caire (Cairo)
The Modern Schoolman (St. Louis)
Al-Mutamid (Granada)


Oriens. Journal of the International Society for Oriental Research
(Leiden)
Orient. Literaturz. = Orientalische Literaturzeitung (Berlin)
(Oxford)

Pak. J. Psychol. = Pakistan Journal of Psychology (Karachi)
Parole de l'Orient. Revue semestrielle des études syriaques et arabes
chrétiennes ( Kaslik, Lebanon)

Patristica et Mediaevalia (Buenos Aires)
Philos. Res. Arch. = Philosophical Research Archives (Bowling Green, Ohio)
Proc. PMR Conf. = Proceedings of the Patristic, Medieval and
Renaissance Conference (Villanova)
Prospects (Paris, Unesco)
Przegląd Orient. = Przegląd Orientalistyczny (Warszawa)
Qadaya wa Shahadat (Damascus)
Qadaya al-`aʃr (Jemen)

RAAD = Revue de l'Académie Arabe de Damas (Damascus)
R.E.I. = Revue des Études Islamiques (Paris)
Rev. de Filos. = Revista de Filosofía (Madrid)
Rev. Latinoam. Filos. = Revista Latinoamericano de Filosofía
(Buenos Aires)
Théologiques (Paris. Le Saulchoir)
Historia de la Medicina (Caracas)
Revue du Caire (Cairo)
Riv. Stor. Filos. = Rivista di Storia della Filosofia (Milano)
Al-Ru`ya (Beirut)

Speculum (Cambridge, Mass.; Boston)
Science (New Delhi, Hamdard Univ.)
Stud. Med. = Studia Medievalia (Spoleto)
Studia Mediewistyczne (Warszawa)
Sudhoffs Archiv. Zeitschrift für Wissenschaft-geschichte (Wiesbaden)

Al-thaqāfa al-jadida (Jemen)
Al-thaqāfa al-nafsyya (Beirut)
Tijdschr. Filos. = Tijdschrift voor Filosofie (Leuven)
Traditio (Brons, New York)
Türk Tıp Tarıhi Arkivi (Istanbul)

La vie médicale (Paris)
Vivarium (Leiden)
Vopr. Filos. = Voprosy Filosofii (Moscow)
ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft
(Leipzig, Wiesbaden, Zürich)
ZGAIW = Zeitschrift für Geschichte der arabisch-islamische
Wissenschaften (Frankfurt am Main).

CHAPTER I
WORKS, EDITIONS and TRANSLATIONS

A. MAJOR PHILOSOPHICAL WORKS

I. COLLECTIVE WORKS

1. NADER, Al-nafs al-bashariyya 'inda Ibn Sinâ (Bibl., 3) has been

   Dushanbe, Irfon, 1985, 447 pp. (Tadj.)
   This publication constitutes the third volume of a planned series of a complete
   Tadjik-translation of the works of Ibn Sinâ. Thus far, I have not found any
   indication regarding the existence of other published volumes in this series (foreseen:
   10 volumes).

II. SHIFÂ' A

Note

The Tehran- reprint of the complete Cairo-edition in 10 volumes seems
   to have been reprinted at Beirut, ca. 1992, but I was unable to find a
   copy of it.

Translations

A. Prologue

3. CRUZ-HERNANDEZ, M., El Problema de la “auténtica” filosofía de
   Avicena y su idea del “destino del hombre”, in: Rev. de Filos., 5 (92),
   235 - 256, p. 237, offers a Spanish translation of a paragraph of the
   prologue.
   A very valuable translation.
B. Logic


Very valuable, although open to minor improvements.

5. BURNETT, CH., European Knowledge of Arabic Texts Referring to Music: Some New Material, in: *Early Music History*, 12 (93), 1 - 17, 15 - 17 includes not only an English translation by FR. ZIMMERMANN of a passage of *K. al-burhān*, II, 7 but also the medieval Latin translation as it is presented in Gundissalinus’ *De divisione philosophiae* (A. reproduces the text of Baur’s edition, but with one emendation).

The English translation is very valuable. Regarding Gundissalinus’ translations, A. gives very pertinent remarks.


Although the translation is good, it is clearly inferior to Dāhīyat’s, published in his Avicenna’s *Commentary on the Poetics of Aristotle*. Leiden, 1974 (Bibl.,6).


The translation is annotated in a substantial way, and is, as far as I could discover the first translation into a Western language of this part of the *Rhetorika*. Although A. shows great familiarity with Ibn Sīnā’s logical thought, she sometimes seems to lack basic knowledge of other aspects of Ibn Sīnā’s thought. This becomes evident in (minor) mistakes in the translation.

Valuable, although open to further improvement.

C. Physics


A valuable translation.


The translation reprinted here is followed by a basic analysis of Mutahhari (based on his lectures) (p. 169 - 194 and 205 - 259) (Pers).


From A.’s restatement, one obtains a good basic idea of the main contents of this part of Ibn Sīnā’s work. A. stresses the original character of Ibn Sīnā’s approach. Useful as introduction.


Very valuable since this translation is more precise than Dhanani’s (see above, 8).

Study

A. first stresses the many differences which Ibn Sinā’s text shows when being compared to Aristotle’s. Further A. observes that although Ibn Sinā avoids the dialectical discussions of the Stagirite, he clearly wants to offer a scientific exposé according to the rules of the Analytica Posteriora. Finally, A. points to the fact that Ibn Sinā took over Philoponus’ theory of the impetus, although with substantial modifications. A very valuable basic presentation.

D. Psychology


Valuable translations, although one may wonder why A. has not published a complete translation of V, 5 (only a few sentences were omitted).


The translation is based on the critical edition of the Avicenna Latinus, but does not always take into account the critical notes by S. Van Riet. Moreover, A. seems to ignore the Prague, 1956 French translation by J. Bakot.

To be used with caution.

E. Metaphysics


As always with A., very valuable translations, but the translation of I, c. 5 may be open to discussion.


In the first part of his paper, A. explains in some detail the basic contents of the text. A. sometimes paraphrases rather than explains. A.’s interpretation strongly leans on Geicke’s Lexique, which is not always used in a qualified way. The translation itself (69 - 82) is good, but is open to serious improvement. One may wonder whether A. was not in some occasions relying too much on the Latin medieval translation, even if he obviously takes into account the original Arabic text.


Studies


Both volumes are based on A.’s lectures from the seventies. They concern b. IV, c. 3; b. V - VII (vol. 1) and b. VIII (vol. 2). Although clearly not intended for publication (sometimes one has to deal with student notes), these volumes show A.’s great familiarity with Ibn Sinā’s thought, and give a good image of the Iranian interpretation of the Shifā‘.

Valuable, although introductory.


A. offers a very brief, and rather superficial comment on b. I, c. 1 - 2 of the Metaphysics. Once more one has to deal with notes based on A.’s lectures, which in this case were written in the sixties.
AVICENNA LATINUS


The technical aspects of the edition are presented in a detailed and critical way in the introduction. Once more, the edition itself is a model of scholarly editing. One regrets the fact that this was the last volume edited by this outstanding scholar. For the doctrinal introduction by VerbEEK, see infra, 527.


The first part of this volume reprints the complete catalogue of the Avicenna Latinus, as it was published by M.-T. D'Alverny in the AHDLMA between 1961 and 1972 (a list of corrections by d'Alverny herself is added pp. 421 - 423). In the second part one finds about 35 additional manuscripts, the listing of which was started by d'Alverny, and on which S. Van Riet did further research. Unfortunately, she could not complete this work. Jodoigne edited the materials as left by d'Alverny and Van Riet. Out of respect for both great scholars, he did not adapt their notes. This is a pity, since the information given is sometimes poor, but, on the other hand, one should be happy that these materials are still extant.

A very important companion to the Avicenna Latinus.


25. ID., Avicenne, son traducteur Andrea Alpago, et l’histoire des religions, in: Congrès des Orientalistes, XXIII (1954), 362 - 363 has been reprinted in: ibid., tr. XII.

26. ID., La tradition manuscrite de l’Avicenne latin, in: Mélanges Taha Hussein. Cairo, 1962, 67 - 78 has been reprinted in: ibid., tr. VI.

27. ID., Les traductions d’Avicenne (Moyen Âge et Renaissance), in: Problemi attuali di Scienza e di Cultura, Q. 40 (Avicenna nella storia della cultura mediaevale). Rome, 1957, 73 - 87 has been reprinted in: ibid., tr. V.


30. ID., L’explicite du “De Animalibus” d’Avicenne traduit par Michel Scot, in: Bibliothèque de l’école des Chartes, 115 (57) has been reprinted in: ibid., tr. IX.

31. ID., Notes sur les traductions médiévales d’Avicenne, in: AHDLMA, 19 (52), 337 - 358, has been reprinted in: ibid., tr. IV.


As a typical example of a “double” translation—from the original (Arabic), through an intermediary (the vulgar Roman) to a new scientific language (Latin)—A. refers to the translation of the preface of Ibn Sinâ’s De Anima. Hereby the mediator, i.e., Avendauth, seems to be given more importance than the translator, in casu Gundissalinus, A. states that this kind of translation is characterized by its literality,
it being a translation "de verbo ad verbum", although in a qualified way. Furthermore, A. points to the fact that both the mediating person and the translator possessed an extensive cultural background. At the end of the paper, A. also refers to the 15th. cent. Italian translator N. Massa, who was translating into Latin a version of Ibn Sīnā's biography, based on a Venetian intermediary text elaborated by a certain M. Padella.

Very valuable.


A. briefly presents the major facts regarding medieval Latin translations of Ibn Sīnā's works. She affirms that Ibn Sīnā's De Anima probably first circulated under Aristotle's name, and that M. Scott's translation of the De Animalibus must be dated to the Italian period of his career.

A. very valuable basic outline.


By pointing to literal citations, or to doctrinal resemblances, A. shows that one finds in Albert the Great's logical writings strong indications that he knew the Categories, the De Interpretationibus and the Book of Demonstration of the Shift'. For A., it is therefore probable that a Latin translation of these books did exist. As to the other logical books of the Shift', the existence of a medieval Latin translation cannot a priori be excluded, but A. has looked in vain for indications in that direction. Regarding the Analytica Priora, A. points to a direct use by Albert of the Logica Algorasii.

Very valuable, although one may wonder whether (some of) the doctrinal resemblances are not due to Albert's knowledge of al-Ghazzālī's Maqāsīdī. (Cf. moreover infra, 462)


The major part of this contribution consists of a brief, but valuable presentation of the actual tools of research one has at one's disposal for the editing and the text-study of the Avicenna Latinus.

III. OTHER MAJOR PHILOSOPHICAL WORKS

1. Ḥāwāl al-nafs (AN. 77; M. 121)


A valuable translation. A. takes into account the parallel-text of the Najat.

2. Dānesh-Nāmah (AN. 11, 13; M. 72)


This English translation improves on Zabeh's, 1971 - translation (Bibl., 16), but still remains inferior to Achen's French , 1986 translation (Bibl., 15), which A. seems to ignore. A. may not be familiar with the specific English terminology, which is common for this kind of text, e.g., instead of "rational soul", he reads: "soul which has the power of speech".

Good, but to be used with caution.


The translation has to be used with some reservations, since it is based on the English translation of Morewedge, and not on the Persian original.
Study


A. offers a very summary outline of the work. At most introductory.

3. Al-Inšā (AN. 6; M. 35)

41. Large fragments of Ibn Sinā’s *Commentary on Book Lambda*, as well as a short fragment of his *Commentary on the Theologia Aristotelis* have been included almost literally by al-Shahrastānī in his *exposé* on Aristotle, especially the section dealing with metaphysical questions. J. JOLIVET offers a French translation of Shahrastānī’s wording, but many times indicating in the notes the wording of Ibn Sinā. See: SHAHRASTANI, *Livre des Religions et des Sectes*, II. Trad. avec Introd. et Notes par J. JOLIVET et G. MONNOT. s.l., Peeters/Unesco, 1993, 285 - 304.

Very valuable.

Note


A very fine translation.

4. Ishārāt wa-Tanbihāt (AN. 3; M. 27)

Edition (Comments)

43. The Comments of N. D. al-Ṭūsī and F. D. al-Rāzī, edited at Cairo, 1225 h., have been reprinted at Qom, M. al-Mar’ashi, 1406 h., 1985, 2 vol. in 1, 243 + 145 pp. (BIBL., 19 - CORR.)

Translations


A. seems to ignore Goichon, 1951-translation (into French). Hirs is sometimes better than the latter, but on several occasions the opposite is true.


These English translations differ largely from Goichon’s, whose French translation is well known by A., since he cites it on p. 16 regarding the commentary on the Light Verse. Although in some respects the present translation is clearly superior to the latter, it is still open to serious objections.

Interesting, but one wonders whether the translations are not too much influenced by A.’s own philosophical project?

46. MARMURA, M. E., Fakhr al-Din al-Rāzī’s Critique of an Avicennan *Tanbih*, in: *Historia philosophiae mediae aevi*, II, 627 - 641, 638 - 641 offers an English translation of N. III, 1 and the comment on it by F.D. al-Rāzī.

Very valuable translations.


A serious improvement of Goichon’s translation.

Studies

A summary, but philosophically significant presentation of the major outline of the Ishārāt.
Valuable.


These lessons are based on lectures given by A. in the early sixties. The explanation is of a rather basic kind. Most of the time text-fragments are given both in the Arabic original and in a Persian translation.

5. Mashriqiyyūn (AN. 12; M. 63)

Edition

50. Manṭiq al-Mashriqiyyūn. Cairo, 1910 has been reprinted at Qom, M. Ayāt Allāh al-'Uzāmī al-Mar'ashi, '1405 h.

Translations


Valuable.


A very valuable translation.

6. Mubāḥathāt (AN. 19; M. 105).


In the introduction to his edition (p. 5 - 32), A. rightly observes that one has to distinguish between different “parts” or “versions” of the Mubāḥathāt. Accordingly, A. presents the texts of what he calls Mubāḥathāt 1 - 6 (as well as an app.). Although A. has made use of several manuscripts, one can hardly speak of a fully critical edition (e.g. the apparatus of the variant readings is rather poor). Nevertheless, this edition constitutes an improvement with respect to Badawi’s Cairo, 1947-edition (Bibl., 21).

Valuable, although open to further improvement.

Note: see also infra, 98.

7. Najāt (AN. 23, 202; M. 118)

Editions


This edition is totally uncritical. It is unclear on which basis it was made. Furthermore, the text of the Najāt has been divided into two parts, instead of the usual three, the division being introduced after the first chapter of the psychological part. The only contribution of this edition is its explicit citing of the Qur'ānic verses and the hadith used in the text. Of almost no value.


56. Nader, 53 - 112 (partial Arabic text) (Bibl., 23)
Translations


Valuable, but exclusively based on the Cairo, 1938-edition.


A very valuable translation. A. takes also into account the almost identical text of *Shi`a*, *Ilahiyyat*, b. IX, c. 6.


Very valuable, although exclusively based on the Cairo, 1938-edition.


This Persian translation of the metaphysical part is good, but not really critical. A. takes sometimes (unwarranted?) liberties with the text. Furthermore, it is astonishing that A. does not take into account Dānest Pāzūh’s edition (Bibli., 22 - 23). In the notes, which are of a rather limited kind, one finds references to both older and recent Iranian scholars, who were dealing with Ibn Sīnā’s thought.

Good, but open to serious improvement.

Note


This translation elucidates in a significant way Ibn Sīnā’s text, and constitutes a good preparation for the critical translation of the latter.

Studies


The paper is printed in the handwriting of the A., who indicates parallel passages between the works mentioned in the title.


Once more, this study is based on notes from A.’s lectures. A few chapters of the metaphysical part are discussed.

Introductory, but valuable.
B. MAJOR MEDICAL WORKS

1. Al-Qānūn fi 'l-Tibb (AN. 140; M. 98)

Editions

Two more volumes of the critical edition of the Qānūn, undertaken under the direction of A. HAMEED by the Institute of the History of Medicine and Medical Research of New Delhi (Bibl., 26 - 27), came to my knowledge, i.e.:


I cannot but confirm that this edition is new and important, but not a completely critical. More volumes may have been published, but I was unable to find them.


It has to be noted that no mention is made that this is a second impression of the reprint.


After a rather classical bio-bibliographical outline in chapter one, the rest of the book consists of large extracts of the Qānūn, which can easily be identified, but it is a pity that A. does not give any precise references. Moreover, it is not clear which edition he used (obviously not the Bīlāq, 1877- edition!). One wonders whether A. is not paraphrasing?

Of very limited value.

Translations

English

The team under the direction of A. HAMEED has started with a new English translation of the Qānūn. The very first volume has appeared:


Undoubtedly, this translation improves in several respects on Cameron Gruner's 1930 and Shah's 1966 -translations. Some of the terminology used is rather surprising, and one gets the impression that justice is not always done to the typical medieval character of the text. The more "philosophical" parts of this book were not always fully understood by the translator(s). Meritorious, open to further improvement.


A. presents Ibn Sīnā's medical theory in a "modernized" form to a large Western public. Many passages of his work are directly traceable in Ibn Sīnā's Qānūn, but I wonder whether he used a later summary of it? If used carefully, this work may offer a good introduction to several chapters of the Qānūn.

CHAPTER I

Valuable translations, although open to some further improvement (especially regarding some technical terms, which have not always been translated in an uniform way).


A valuable translation.


Authors present an English translation of a small section on contraception present in Qānūn, b. III, F. XXI, M. 2.


Persian

76. The Persian translation of the Qānūn by 'A. SHARAF-KANDI (HAZHAR) (BIBL., 31) has been completed with the parution of three more volumes, concerning b. III, 3; IV and V. All volumes have been published at Tehran, Sorush, 1'1367 H.S., 1'1370 H.S., resp. 458, 597 and 546 pp.

This translation should be used with some caution, insofar as it shows a clear tendency to use too modern conceptions.

Turkish

77. UZEL, I., Sections on Dental Care of Ibn Sinā’s Qānūn (in Turkish Translation), in: Ankara Tip Bilt., 1983, Suppl. I, 69 - 78 offers a Turkish translation of some sections of the Qānūn.
the different editions of Alpago’s revised translation of the Qānūn, as provided by the latter’s nephew Paolo. Very valuable.


In the introduction (pp. 7 - 49), A. deals with the different 16th cent. editions of the Qānūn of Venice. A. also presents in a rather conventional way the merits of the Qānūn, and points to its numerous editions in Arabic, Latin and Hebrew. Further, A. pays some attention to Gerard’s first translation. But, above all, A. presents an essential outline of the life and the work of Alpago, stressing the latter’s stay in the Levant, and that he was well acquainted with the common life of that time.

As to the proper edition of Alpago’s Interpretatio, it is based on the Venice, 1544 printed edition. A valuable Italian translation is offered. However, one must regret that A. does not always identify the references to the Qānūn in a very precise way, and some of its Arabic identifications presented in the translation are open to serious questioning.

Valuable, but open to further improvement.

83. WICKERSHEIMER, E., Une liste, dressée au 15. siècle, des commentateurs du 1er livre du Canon d’Avicenne et du Livre des Aphorismes d’Hippocrate, in: Janus, 34 (30), 33 - 37 has been reprinted in: Beiträge, 4, 6, pp. 274 - 278.

Hebraic Tradition


2. Al-adviya al-qalbiyya (AN. 111; M. 14)


In the first part of the paper, A. deals with the historical presence in India of Ibn Sinā’s medical works, with special focus on the Tract on Cardiac Drugs, offering valuable bibliographical data. He finally deals in detail with the 18th.-c. Indian physician Ahmadullah Khan and his works, among which one finds a Persian translation of Ibn Sinā’s Tract. In the supplement, a critical edition of this Persian translation is given. Very valuable.

Study

87. GRUNER, O. C., The Interpretation of Avicenna, in: Annals of Medical History, 3 (21), 354 - 358 has been reprinted in: Beiträge, 4, 5, pp. 21 - 25 (The paper deals with the De viribus cordis).

3. Urūjā fi ‘l-tibb (AN. 114; M. 15)


This translation into Dutch is clearly based on the French, 1956 translation of JAHIER and NOUREDDINE. Unfortunately, instead of improving this translation, A. adds serious mistakes. He shows no familiarity whatsoever with Ibn Sinā’s thought, nor with its medieval context.

Of no value.

89. Parts of the French translation by JAHIER and NOUREDDINE (see above, 88) have been reprinted in: SI. AMMAR, Ibn Sīna. Avicenne. La vie et l’oeuvre. Tunis, L’Or du Temps, 1992, passim (not all reproductions are explicitly indicated).

90. YALTAYA, Chi., Un poème médical d’Avicenne, in: Türk Tib Tarihi Arkivi (Istanbul), 1 (35), 142 - 144 has been reprinted in: Beiträge, 4, 8, 62 - 64 (concerns a brief outline of the Poem).
C. MINOR WORKS

a. Collective Works

91. ARBERRY, A., Avicenna on Theology. London, 1951 (Bibl., 39)
   has once more been reprinted by Westport, Conn., Hyperion Press in

92. IBN SīNĀ, Tīsʿ rāsīlī fī ʾl-hikma wa ʾl-tabīʿyyāt. Cairo, 1326 h.
   has been reprinted at Cairo, Dār al-ʿArab, 1989 (Abbr. Tīsʿ, Cairo).

b. Autobiography/Biography Complex

Edition

93. ʿĀSHĪ, H., Ibn Sīnā. Al-rajul wa ʾl-athar (Ibn Sīnā. The Man and the

In addition to the Leipzig, 1903 printed edition of al-Qīfī’s version of the
Autobiography / Biography Complex, A. uses two Istanbul manuscripts, as well as
one microfilm of a British manuscript. However, A. seems to ignore the existence of
the recent editions by Gohlman and Johla (Bibl., 123).

A good edition, but offering no real progress when compared to e.g. Gohlman’s.

Translations

94. LEWIS, B. (Ed. and Transl.), Islam from the Prophet Muhammad to
   the Capture of Constantinople. vol. II. Religion and Society. New York,
   Hagerstown, San Francisco, London, Harper and Row, 1974, 177 -
   181 offers an English translation of the autobiographical part according to
   the version of al-Qīfī.

A valuable translation, although explanatory notes are missing.


96. The French translation by M. ACHENA and H. Masse, Avicenne,
   Le livre de science. Paris, 1955, I, 6 - 11 (Bibl., 42) has also been
   Tunis, L’Or du Temps, 1992, 16 - 22.

97. MAJEWSKA, B., La description de la vie d’Avicenne, in: Przegląd
   Oriental, nr. 4 (116), (80), 347 - 356 (Pol) offers a Polish translation of
   the complex, which is based on the Persian translation of Ş.
   GAWHARĪ, Ḥujjat al-ḥaqq Abū ’Ali Sīnā. Tehran, 1952, 31978 (Bibl.,
   89), 542 - 561.

Note: The same author also translates into Polish the passages regarding Ibn Sīnā in
the Chahār Maqālī of AL-NIZĀMĪ AL-ʿARĪḍ, see ibid., 325 - 333 (Pol).

c. General Works

1. Ajwihat ʾan sittā ʾashrata masāʾil (Answers to 16 Questions) (AN. 1;
   M. 105)

Note: this work is identical with Mubāḥathār 4 (cf. supra, 53).

98. MUTAHHARI, M., Philosophical Questions of Abū Rūḥān (Bīrūnī) in
   Exchange with Bū ʿAli, in: Barrasiha dar bāra-e Abū Rūḥān Bīrūnī,
   Tehran, 1973 (Bibl., 44) has been reprinted in: M. MUTAHHARI,

2. R. fi aṣṣām al-ʿulūm al-ʿaqliyya (Tr. On the Division of the
   Intellectual Sciences) (AN. 4, M. 32)

99. Tīsʿ, Cairo, 104 - 118.

3. K. al-Hudūd (Book of Definitions) (AN. 9; M. 37)

100. AʿASAM (AL.-), A., Al-mustalah al-falsāfī ʿinda al-ʿArab. Baghdād,
    1985; Cairo, 21989 (Bibl., 46) seems to have been reprinted at Tunis,
    1991 (N.C.).

101. ID., Rasāʾīl mantiqiyya fi ʾl-hudūd wa ʾl-rusūm lil-falākifat al-
    Fr. title: Les épîtres logiques en dénînions et des descriptions des
    termes (sic!) chez les philosophes arabes). Beirut, Dār al-Manāhīl, 1413
h., 1993, 111 - 151, offers the very same edition of Ibn Sinā’s *Book of definitions* as the previous work.

Since the title of the work has changed, one normally expects an improved edition of all the treatises presented, including Ibn Sinā’s. Unfortunately, this is not the case. This practice seems to have more to do with commerce than with scholarly activity.

102. *Tis’,* Cairo, 74 - 102.

4. *Uyūn al-hikma* (*Sources of Wisdom*) (AN. 15; M. 93)

103. *Tis’,* Cairo, 16 - 38 (Natural Part).

d. Logical Works

1. *Urjūza fi l-mantiq* (*Poem on Logic*) (AN. 25, 33; M. 22)

104. The Cairo, 1910-ed. has been reprinted, together with *Mantiq al-Mashriqiyyin*, at: Qom, M. al-Mar’ashi, 1405 h.


Very valuable.


Highly illuminating regarding the specific nature of the poem.

2. *Ta’āqūb al-mawdū‘ al-jadali* (*Investigation on the Dialectical Topos*) (AN. 26; M. 48)


3. *Al-masā‘il al-gharbiyya* (*Occidental Questions*) (AN. 39; M. 8)

108. M. DANESH PAZHUH’s edition of this text, in: *ibid.*, 80 - 105 has of course also been reprinted in the same volume as 1.

e. Linguistics

1. *Al-Nirūziyya* (*The New Year Treatise*) (AN. 49; M. 127)


The edition is based on five manuscripts (all present in Cairo) and the printed Constantinople, 1298-ed.

Without being fully critical, this edition greatly improves on the older ones.

110. *Tis’,* Cairo, 134 - 141.

f. Poetry

1. *Ashʿār al-shaykh* (*Poems of the Shaykh*) (AN. 50; M. 29)

111. The Cairo, 1910-edition of a collection of Arabic poems by (or ascribed to) Ibn Sinā has once more been reprinted together with *Mantiq al-Mashriqiyyin* at Qom, M. al-Mar’ashi, 1405 h.


g. Physics

1. Al-ajrām al-`ulwiyya (The Celestial Bodies) (AN. 53; M. 53)

114. Tisʿ, Cairo, 39 - 59.


Very valuable, although open to (minor) improvement.

2. Ajwihat masāʾil saʿala ʾanfāb Abū Rihān (Answers to Questions Asked by Abū Rihān) (AN. 54; M. 5)


Valuable translations.


Very valuable translations. One may hope that A. will provide a complete translation of the text in the future.


The extracts, present in 119, are almost all reproduced here, but in a different order. Moreover, A. provides some supplementary comments, and summarizes a few other fragments.

A valuable supplement to A.’s previous publication.

h. Psychology

1. Al-Qasīda al-`aṣīniyya (Poem on the Soul) (AN. 93; M. 99)

121. Arberry, 77 - 78.


Although being a “reproduction” of A.’s translation, already published in Al-Motamid, 18 (49), 6 - 8 (reprinted with commentary in Bolletín de la Universidad de Granada, 9 (52), separate vol., 18 pp.), it is still a valuable translation.

2. Maʿārij al-qads fi madārij maʿrif al-nafs (Stairs of Sanctity in the Degrees of Knowledge of the Soul) (AN. 97; M. 222).


In the first part of the paper, I identify the presence of Avicennian fragments, taken from such diverse works as the Maqāla fi `I-nafs, the Ahwāl al-nafs, the De Anima of the Shiʾa, the Commentary on the Theologia Aristotelis, the Ishārat and the Mubālahātīt. As to the latter, I show in an appendix that one is dealing with three “groups” of fragments, one taken from Mubālahātīt 4 (6-Answers to 16 Questions), and two derived from Mubālahātīt 6. In the second part of the paper, I demonstrate the presence of Ghazalian fragments, corresponding to parts of the B. 21, 23, 25 and 36 of the Iḥyāʾ, and further passages taken from four other works, i.e., Mīzān, Maqāsid, Maṣṣāṣ and Al-maṣṣāṣ al-saghib. In the last part, I deal with those
fragments for which I was unable to trace either an Avicennian or a Ghazalian counterpart. However, a basic analysis of their contents inclines me to conclude that they seem to fit better into a Ghazalian than an Avicennian context, and that therefore the young Ghazzālī might be the author of this work. Even if this later conclusion is mistaken, my paper still shows that this text is surely not by Ibn Sinā.

3. *R. fi ma‘rifat al-nafs al-nātiqa wa-alwālihā* (Tr. On the Knowledge of the Rational Soul, and its States) (AN. 103; M. 238)

124. *Nader*, 19 - 38 (Bibl., 55)


Very valuable. A., contrary to Michot, believes that the treatise may have been written by Ibn Sinā himself.

i. Medicine

1. *Al-sakunjabin* (Oxymel) (AN. 132; M. 81)


2. *Manāfi‘ al-a’dā (Utility of Members)* (AN. 148; M. 229)


A. offers a brief outline of the treatise, and deals in detail with its conception of the brain and *medulla spinalis*. Acc. to A., most of Ibn Sinā’s ideas, although not all, are still valid today. Introductory, but, above all, there is no serious examination by A. regarding the (in)authenticity of the treatise.


This treatise is not by Ibn Sinā, see Mahdavi, p. 268 and M. ACHENA, art. Avicenna. Persian Works, in: *Enc. Ir.*, 99 - 104 (Bibl., 16 - 17), p. 103 - 104, sub (6).


4. *R. al-alwāḥiyya* (Tr. in the Shape of Tables) (not in AN., nor M.)


A. just copies the Tunis, 1975 edition of M. SWSI (Bibl., 58), by changing a few words in the introduction, while leaving out the English and French counterparts of the Arabic drug-names in the systematic list. A case of pure plagiarism!

5. *Al-istibṣār fi īlāj amrād al-abṣār (Rational Reflection on Remediating Diseases of Sight)* (not in AN., nor M.)


This text was discovered by A. in two manuscripts of the Zāharīyya-Library of Damascus, i.e., nos. 9710 and 8926, of which a basic description is given. A. also gives the sources in which this text is mentioned among the writings of Ibn Sinā. It is worthwhile to note that they generally belong to a rather late date (such does of course not imply that the text is necessarily not by Ibn Sinā, but at least does require a serious examination regarding its authenticity). A. finally gives the table of contents of the text in a detailed way.

It should be mentioned that a few folios of one of the ms. (probably the nr. 9710) are photomechanically reproduced (as well as some folios in another handwriting, which concern the autobiography/biography complex).
A very valuable paper, but one will have to await the edition of the complete text in order to be able to judge its authenticity.

j. Mathematics - Music - Astronomy

1. Al-ṭālāt al-naṣdiriyā (Astronomical Instruments) (AN. 164; M. 1)

131. SEZGIN, F., The Issue of the Discovery of the Astronomical Instrument, called Cross-staff, in: ZGAJW, 2 (85), 7 - 73, 47 - 73 offers a photomechanical reproduction of Ibn Sinā’s text, as present in the manuscript Leiden, Or. 184, f. 49 - 62.

k. Metaphysics - Theodicy

1. Sīr al-qādar (Secret of Destiny) (AN. 181; M. 4 H)


2. R. al-ʿarshiyya (Tr. of the Throne) (AN. 183, 197; M. 61)

133. Arberry, 25 - 37

3. Al-qāḍī ‘wa l-qādar (Divine Decree and Prodestination) (AN. 193; M. 100)


Based on Meheen’s, 1899 -edition. A. offers a French translation of the treatise (p. 181 - 192). In the second part of the paper (p. 193 - 204), A. elaborates a rather general, and sometimes even paraphrastic commentary. According to A., Ibn Sinā uses the dialectical method in its Platonic-Aristotelian form. As to the contents of the treatise, A. insists on the necessity of a humble attitude in man, but one may wonder whether Ibn Sinā himself considered the topic of humility to have a real importance?

The translation is good, although undoubtedly open to improvement. The commentary is of an introductory kind.

4. R. al-aḍḥawīyya fi ‘l-maʿād (Tr. On Return) (AN. 200; M. 30)


Very valuable.


l. Qur’ānic Exegesis

1. Tafsīr sūrat al-ʾāl (Exegesis of the sūra of the Most High) (AN. 209; M. 50 jīn)

137. ʿABDUL ḤAQ, M., Ibn Sinā’s Interpretation of the Qurān, in: Isl. Q., 32 (88), 46 - 56.

A. offers a slightly annotated English translation of this commentary of Ibn Sinā on s. 87. The translation is based on the Tehran, 1954 - edition by ‘Ali Aggar Hikmat, but does not take into account ‘A’u’s more recent edition (Bibl., 64). It is good, but undoubtedly open to improvement. The small comments, added by A. to the different parts of the text, show a clear tendency to overemphasize the Islamic impact on Ibn Sinā’s thought. It has also to be mentioned that A. dates the present commentary as belonging to Ibn Sinā’s mature period.

Useful, but to be used in a qualified way.

m. Mystics

1. Ḥayy ibn Yaqẓān (AN. 219; M. 65)

138. CRUZ HERNANDEZ, M., El problema de la “auténtica” filosofía de Avicena y su idea del “destino del hombre”, in: Rev. de Filos., 5 (92), 235 - 256, 244 - 245, offers a Spanish translation of the beginning and the final part.

A very valuable translation.

2. Da‘f al-hamm ‘inda waqū ‘al-mawt (Delivrance of Death-fear) (AN. 224; M. 168)


It has to be noted that A. is aware that this text is by Miskawayh, and not by Ibn Sinā.

A valuable translation.

2. Māhiyyat al-salāt (The Quiddity of Prayer) (AN. 227; M. 85)

141. Arberry, 50 - 63

3. Al-Tayr (The Bird) (AN. 229; M. 88)


Generally speaking, this translation proves to be inferior to the English translation of P. Heath (see below, 144). Meritorious.

143. CRUZ HERNANDEZ, M., El problema de la “auténtica” filosofía de Avicena y su idea del “destino del hombre”, in: Rev. de Filos., 5 (92), 235 - 256, 243 - 247 offers a Spanish translation of the beginning and the final part.

A valuable translation, although in view of Heath’s (see below, 144) open to further improvement.


A offers a critical translation into English of the tale, based on Mehren’s edition, but author also takes into account some variant reading of Cheikho’s edition. (p. 164 - 168). Hereafter, A. concentrates on a proper explanation of the tale. According to A., one may distinguish three major parts, although there exists an obvious lack of cohesion among them, and even inside each of them. The herald of the prologue is identified by A. as the Agent Intellect, while the messenger mentioned at the end represents according to him (following Mehren’s interpretation) Death. For A. it is certain that Ibn Sinā formulates in this “allegory” nothing other than the classical Neoplatonic myth of the descent of the soul. Ibn Sinā however postulates his formulation in enigmatic terms since he is expecting that the myth will become reality. A. concludes that the tale includes a paradox: an initial call for a companion in order to realize spiritual perfection, on the one hand; the awareness that no perfect companionship is possible, on the other hand. Hence, for Ibn Sinā salvation can only individually be realized.

A very stimulating paper, although A.’s interpretation seems to be open to serious objections, and is anyway in need of a more substantial foundation.

4. R. fi Ṭiṣhq (Tr. On Love) (AN. 230; M. 90)


A highly interpretative translation (e.g., Ḥay‘ allāhi is rendered by: “qui vient du mal (! mystical!”). In the notes, one finds serious mistakes (e.g., the five bodies are identified by A. as: matter, form, accidents, genus and species!). Of almost no value.

5. Al-`ahd (The Pact) (AN. 232, 82; M. 92)

Note: With Mahdavi (p. 182 - 183), one has to distinguish between two versions.

Version 1:

146. Tis’, Cairo, 142 - 151 (at least a part of this edition seems to belong to the Ethics).
It has to be observed that the Tehran, 1313 h.-edition (repr. in: SHAMS AL-DIN, 'A., Al-madhhab al-turabawi’ inda Ibn Sinâ min khitât falsafatîhi al-‘anâlîyya, Beirut, 1988, 419 - 420 (Bibl., 69), and also in: AL-YASIN, J., Faylasîf ‘ulûm. Dirasat taḥliyya li-ḥayat Ibn Sinâ wa ikhlaṣ ’l-falsaf, Beirut, 1981 (Bibl., 113), 305 - 307) starts with the very first sentence of The Pact in the version of Tis’, Cairo, and continues with the last part of the latter’s edition of the Ethics.

Version 2:

Note:

This version may belong to the Muhâdhth (see D. GUTAS, Notes and Texts from Cairo Manuscripts, II: Texts from Avicenna’s Library in a Copy by ‘Abd-al-Razzâq aṣ-Ṣâghrâbî, in: Manuscripts of the Middle East, 2 (87), 8 - 17 (Bibl., 79), p. 12).


148. Tis’, 111 - 114 (Bibl. 69) is in fact based on Badawi’s edition, and in addition one manuscript (The reference is to the edition of Tis’ rasâ’il... by H. ‘ÂSLI, Beirut, 1986 (Bibl., 40 - The annotation I offer there has to be somewhat modified regarding The Pact and Ethics, since for these two treatises the basis for A’s edition is not the Cairo, 1908- edition, but respectively Badawi, 1947 and Tehran, 1313 h. (supplemented with 1 ms. in the former case, and with 2 mss. in the latter) (CORR.).

6. Al-firdaws fi mâhiyyat al-insân (Paradise with Respect to the Human Nature) (AN. 233, 95; M. 192)

149. Tis’, Cairo, 60 - 70 (only the text of AN. 95)

7. Salâmân wa-Absâl (Salman and Absal) (AN. 235; M. 204)

150. Tis’, Cairo, 158 - 180 (offers the text of the Arabic translation, ascribed to Ḥunayn ibn Iṣâqî)


It has to be noted that A. is convinced that Ibn Sinâ has written a tale under the given title, but see Joosse’s paper below.

A valuable translation.


A. convincingly shows that there is no reason to accept that Ibn Sinâ has ever written a tale under this heading. A. indicates in Corbin’s analysis of the tale some weak points, as well as some weaknesses in both Pines’ and Hawí’s interpretations. By a detailed analysis of the text, he is inclined to look for the origin of this in Arabic Hermetic circles, maybe the Neoplatonising Harranians. A. also points to similarities between the tale and the ideas of the Ikhwân al-Ṣâfî.

A very fine study.

n. Ethics - Politics - Prophecy

1. Ithbât al-nabuwat (Proof of Prophecies) (AN. 245; M. 3)

153. Tis’, Cairo, 120 - 132


2. Al-Akhlaq (Ethics) (AN. 249; M. 13)

Note: see supra, Mystics, Al-‘Ahd, version 1.

154. Tis’, Cairo, 152 - 156.

3. Al-siyása (Politics) (AN. 253; M. 82)

An uncritical edition, giving no variant readings whatsoever.


A. offers a complete translation into Dutch. Moreover, A. provides many notes, in which she points to parallel passages in other works of Ibn Sinā, but, above all, to Bryson as one of the sources of the present treatise. A. does not really put into question the authenticity of the attribution to Ibn Sinā, but, at the same time, indicates elements which sound rather un-Avicennian. A. made use for her translation of the Leyden, Or. 1020 manuscript. From a marginal note, she deduces that the manuscript has to be dated from 408 h., or even earlier (Having made a rapid examination of the note on the manuscript itself, I seriously doubt this early dating).

A valuable translation, although in some particular cases open to improvement.

o. Personal Letters


By offering variant readings in the notes, A. slightly improves on Badawi's edition.

2. *Letter to the Wezir Abū Sa'd al-Hamadhānī* (provisory title by J. MICHOT: *Demande de médiation*) (not in AN., nor M.)


In Bursa, A. has discovered an important old manuscript, which is a compendium of writings of Ibn Sinā (see infra, 182). Among them one finds a “Request for mediation”. A valuable French translation of its introduction (139 - 142) is offered by A. (who kindly provided me with a photomechanical reprint of the manuscript, as well as a provisory complete French translation. Brussels, 1993). Moreover, A. points to the fact that the data of this letter fits well with a passage one only finds in Bāhlili’s biography of Ibn Sinā. Further, he posits strong arguments in favour of a rather early datation, and for the identification of Ibn Sinā’s opponent in the tract, i.e., Abū ‘l-Qāsim al-Kirmānī with Abū ‘l-Qāsim al-Kāthīb, mentioned by al-Tawḥīdī in his *Istārī*. Finally, A. points to similarities between the present text and that of *Mubāhāthāt*. 3. But in an *Appendix*, he admits that the latter is undoubtedly of a somewhat later period, although not as late as Bīdār Far has suggested in his edition (see supra, 53) (the “Eminent Shaykh” of Mub. 3 is identified by A. as Bahmanvd, who eventually might be the “brother of the Sayyida”).

A very valuable study, offering interesting suggestions in a qualified way.

p. Varia

1. *Mīrāj Nāmeh* (The Book of Ascent) (AN. 275; M. 227)


The translation itself is very valuable, but one wonders whether this treatise is really Ibn Sinā’s? In appendix B (p. 201 - 207), A. formulates some arguments in favour of its attribution to Ibn Sinā, but either they are of a (too?) general nature, or they are open to serious objections. In Appendix C (p. 208 - 210), A. offers a list of 37 ms., in which the treatise is present, and in Appendix D (p. 211 - 213), he gives the text of the story of Muhammad’s ascent to Heaven, as presented in the treatise, but without the attendant commentary.

For A.’s broader understanding of the use of allegory in Ibn Sinā, see infra, 361-62.

2. Majmūʿ al-thalāthīn tilsāmān (Compendium of the Thirty Talismans) (not in AN., nor M.)


In view of the nature of the treatise, its attribution to Ibn Sinā is doubtful.
CHAPTER II

BIBLIOGRAPHY


159-160: A. gives a serious survey of the actual editions and (Western) studies regarding Ibn Sinâ’s different works on, or related to rhetoric, and on his Commentary on the Theologia Aristotelis. Major problems, or differences in interpretation are briefly presented.

A fine bibliographical outline for the further study of these works.


A. enumerates 283 works of Ibn Sinâ, indicating their number in Anawati, Mohdavi and Safâ (but not in Ergin), as well as their presence, or absence in ancient lists in manuscripts. Rather limited information is given about contemporary editions. In the final part, A. surveys some contemporary studies on Ibn Sinâ in Arabic, Persian, or some major Western languages, but the information given is not always complete, nor correct.

Good, but open to serious improvement.


One item concerns Alpago’s famous translation of minor philosophical treatises. The other ones deal with manuscripts, or old printed editions of Latin translations of, or commentaries on (parts of) the Qānûn. Of each item a brief, but significant description is given.

Valuable.

166. ID., Arabic Manuscripts of Ibn Sinā’s Works in the Collection of the Lenigrad Section of the USSR-Academy of Sciences, in: ibid., 82 - 95 (Ru).


A. presents a list of Turkish publications on Ibn Sinā which appeared between 1980 and 1984. As far as I can judge, very complete and valuable.


A. surveys all the important publications on the Avicenna Latinus, and the reception of Ibn Sinā in the Latin Middle Ages. He also indicates some obvious lacunae, and thus opens perspectives for further research. Very valuable.


A. offers a brief, but valuable survey of Ibn Sinā’s correspondences, mentioning also a correspondence with al-’Amiri, preserved in the ms. Ragip Pasu 1461.


Very valuable bibliographical lists, covering at least the most important Western publications.


A. briefly, but accurately presents the major contributions to the study of Ibn Sinā of the last decade (almost up to the year of publication of his contribution). Very valuable basic information.


175. FROLOVA, O. B., see: 186.


178. ISAACS, H. D., with the assistance of C. F. BAKER, Medical and Para-medical Manuscripts in the Cambridge Genizah Collections
A. surveys the contemporary editions of Ibn Sīnā’s works and treatises, both authentic and spurious (A. clearly distinguishes between them). In the final part A. indicates which texts of Ibn Sīnā are according to his information still waiting for publication. Good, but A. ignores many recent, and even less recent editions.


A. offers a list of studies on Ibn Sīnā by Turkish scholars, mainly dating from the thirties and the fifties, although a few more recent publications are also mentioned. Of rather limited value.


Acc. to A.’s own words, a provisory description of this important manuscript (to be dated 1267 - 1277) is given. Of the 33 treatises one actually finds in the manuscript, three are double versions. A. points to the fact that the actual manuscript is probably incomplete, since in its introduction mention is made of 45 tracts. As to Ibn Sīnā’s texts, they are always identified by A. according to the numbering of the three important bibliographies of Ibn Sīnā’s works (Anawati, Mahdavi and Ergin). The manuscript includes fragments of the K. al-īṣāf, as well as two until now unknown treatises (for one of them, see supra, 158).

A most important discovery. One may hope that A. will provide a fuller description in the future.


In this collection, one finds a large variety of works by Ibn Sīnā (consult Index, p. 227 - 228). Very useful information.
185. PINAULT, D., An Investigation of Arabic and Persian Manuscripts in
Selected Indian Libraries, in: Hamdar Isl., 132 (90), 71 - 82,
passim.

A. mentions a few manuscript-items regarding Ibn Sinā, existing in smaller Indian
libraries.
A. offers a valuable supplement to H. DAIBER, New Manuscript Findings from
Indian Libraries, in: Manuscripts of the Middle East, 1 (86), 26 - 48 (Bibl., 84)

186. SIDARUS, A., Un recueil de traités philosophiques et médicaux à
Lisbonne, in: ZGAIW, 6 (90), 179 - 189, 196 - 187.

In the Academy of Sciences of Lisbon is extant a codex, consisting of two small
volumes, i.e., the manuscripts V (ormetho) 292 and 293. In this codex, especially in
V 293, one finds a large number of treatises of Ibn Sinā, or at least ascribed to Ibn
Sinā. A. offers a basic enumeration of them (identifying the texts according to
Ananai’s Bibliography), and indicates that one of them seems to constitute an
unknown treatise of Ibn Sinā. A. also mentions that the table of contents of the
manuscript shows that more Avicennian texts were present in the original
compilation.
A useful piece of information, although one regrets that no detailed description of
each item is given.

187. TAGIRDZHANOVA, A. T. and FROLOVA, O. B., Manuscripts of Ibn
Sinā’s Works in the Leningrad University Library, in: Pis’mennye
pamiatniki i problemy istorii kul’tury narodov vostoka XV godichnaya
sesija LO IV AN SSSR, Moscow, 1981, 78 - 82 (Ru).

188. VAJDA, G., Un commentaire inconnu (?) sur le Kitāb al-išārāt wa-

In the Ambrosiana Library, A. found in the ms.L (=et) 118, besides F.D. al-Rāz’i’s
Lubāb al-išārāt and a letter by al-Suhrawardi, an anonymous (partial) commentary
on the Ishārāt. A. indicates that the manuscript is old, i.e., dates from the 13th-
century.
An important discovery, worthy of further investigation.

189. WAKEFIELD, C., Arabic Manuscripts in the Bodleian Library, in:
G. A. RUSSELL (Ed), The ‘Arabick’ Interest of the Natural Philosophers


A. mentions among the Laud and Huntington collections of the Bodleian Library the
presence of manuscripts offering medical texts of Ibn Sinā. Unfortunately, no detailed
description of the mss. is given.

Introductory.

190. ZILLURRAHMAN, S., Qānūn-i ibn Sinā aur ūs-ke Sharmin wa
mutarjemin (the Qānūn of Ibn Sinā with respect to its Commentators and
Translators), Aligarh, 1986 (Urdu).

(83), 105 - 110 (Urdu)

Note:

S. Al-Maḥṣūn communicated to me that the M. al-Manbal, 52, nr. 488
(91), 124 and the M. Akhbbār al-turāth al-‘arabi, 5, nos. 49 - 51 (90)
offer references to the presence of manuscripts of Ibn Sinā’s works in
particular libraries.
CHAPTER III

BIOGRAPHY

A. offers a rather conventional outline of Ibn Sīnā's life. However, A. poses some pertinent questions regarding the reliability and the purpose of the autobiography/biography complex. Introductory, but as such, valuable.


A. presents the well-known major classical accounts in the Arabic tradition of Ibn Sīnā's life. A. summarizes the most important indications one may deduce from the different sources. He also offers a brief explanation of some personal and geographical names, but only in a superficial way. Introductory.

This is a rather romanticized account of Ibn Sīnā's life, insisting especially on the Persian origin of Ibn Sīnā. The original text seems to have been first published in the form of episodes in the journal Dānestanīhā, between the years 1980 and 1982. Of rather limited value.

CHAPTER III


198. ZAVADOVSKY, YU. N., Al-Fārābī, the “Second Teacher”, and Ibn Sinā, also Called the “Second Fārābī”, in: B. G. GAFOV (Ed), Al-Fārābī. Nauchnoe tvorchestvo. Sbornik Statej. Moscow, 1975, 100 - 111 (Ru).

CHAPTER IV

COLLECTIVE WORKS (AND ADDENDA 1980-MILLENNARY)

HUNGARY

199. Acta Antiqua Academiae Scientiarum Hungaricae, 29 (81), 1 - 80 (Bibl., 9) seems also to have been edited in a separate volume, edited by B. KÖPECZI and J. HARMATTA, at Budapest, 1984 (Abbr. Actes du Colloque).


POLAND

201. The journal Przegląd Orientalistyczny, nr. 4 (116), (80) contains several contributions on Ibn Sinā.

SYRIA

202. The journal Al-Kahhāl, 2 (82), 121 - 209 offers a special Ibn Sinā-issue.

TURKEY


204. A second volume of the annual meetings at the Faculty of Medicine of the University of Ankara seems to have been published, under the title; Ibn Sinā Haftas (Ankara, 87 - 88). Ankara, 1988 (N.C.)
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205. A major volume of the Ankara, 1985 - Symposium on Ibn Turk, al-Khwārizmi, al-Fārābī, al-Bīrūnī and Ibn Sinā has been published, both in a Turkish and in an English version:


U.S.S.R. (formal)


G. Strouhalker kindly informed me that this volume contains a wide variety of small contributions, which, generally speaking, are of very limited value.


CHAPTER V

GENERAL STUDIES (PHILOSOPHY)

A. MONOGRAPHS


Note: The title given is that of the title-page. On the cover of the book, the title given is Mašfūl al-khayr...

A. analyses the problem of good and evil in Ibn Sinā's thought in its various aspects, i.e. metaphysical, physical and moral. Most of the time the reader encounters familiar themes, exposed in a rather classical way. Among the more significant statements of A., I may cite:

-although God's action is without purpose, and not based on choice, it is for Ibn Sinā willed

-Ibn Sinā's qualification of God as Unmoved Mover is not identical with Aristotle's notion of it

-in his "Oriental" works, Ibn Sinā adopts a (Neo-)Platonic view mixed with Islamic ideas

-God's providence concerns only the survival of the species

-Ibn Sinā uses his causal terminology sometimes in a loose way, although not always

-the late Peripateticists are criticized by Ibn Sinā for introducing additional conditions regarding the acceptance of "chance" as a cause

-Ibn Sinā's theory that evil is a necessary action of nature, but in an accidental way has its basis in the ḥikmat al-Ṣafi

-Ibn Sinā clearly opposes the mu'ṭadda rejection of qadār

-moral evil arises when a human individual does not submit himself to the divine qadār

Furthermore, A. often refers to (possible) sources of Ibn Sinā’s doctrine, but only occasionally in a detailed way.
A valuable introduction to the various aspects of this fundamental problem, but in several respects in serious need of further elaboration.


A deals briefly with the various aspects of Ibn Sina’s thought, while paying more specific attention to the latter’s medical thought. One detects in A. a clear tendency to overemphasize Ibn Sina’s innovations.

At most, introductory.


Having offered a serious bio-bibliographical outline, A. concentrates on Ibn Sina’s metaphysics. In this part, he formulates some innovative ideas. His characterisation of Ibn Sina’s metaphysics as a synthesis between “a metaphysics of Being as eternally given” and “a creationist metaphysics of radically contingent Being” deserves special mention. However, A. is fully aware that Ibn Sina did not completely succeed in this synthesis. In the third part of his work, A. gives a solid, although somewhat classical exposition of Ibn Sina’s theories of knowledge and the soul, while paying special attention to the latter’s immortality. In the fourth and last part, A. concentrates on logical questions, i.e., propositional logic, rhetorics and poetics, but only in a rather superficial way (A. seems to ignore the majority of publications which have been published in this field since 1980).

Very valuable as far as the metaphysical part is concerned. As to the other parts, valuable, but introductory.


The book is in fact no more than a compilation of copied extracts from older Arabic works, especially Al-DAMIRI’s ‘Ajlīb al-makhbūq (passages in which Ibn Sina is named), supplemented with chapters, copied verbatim from ‘A. TĀMĪR, Ibn Sinâ fi mutû‘ah’ ikhwān al-Ṣafī’. Beirut, 1983 (Bibl., 233), esp. the last part (from p. 171 on). No systematic indication of this later copying is indicated in the work.

A case of plagiarism!

216. HĀSHĪM (AL-), ‘A, sec: 221.


The work is almost a reprint of Y. QUMAYR’s Ibn Sinâ. Beirut, 1982 (or of its earlier 1955-56 edition) (Bibl., 111). Even the choice of texts is clearly inspired by Qumayr’s work. The few references to the latter work, in no way suggest such a high dependence.

A case of plagiarism!


According to A., Ibn Sina makes a synthesis between the “Oriental” thought of the old Persia and the “Occidental”, i.e., Peripatetic thought which prevailed in the Baghdad of his days. A. insists that Ibn Sina innovated the philosophical theory of human knowledge where he put a special stress on intuition (naṣb) and mystical knowledge (irfan). A. moreover ascribes to Ibn Sina a profound experimental spirit, although he admits that Ibn Sina carried out his medical research on a primarily
philosophical basis. Finally, A. detects in Ibn Sinā an attachment to reality. For A., Ibn Sinā’s logic is concrete, narrative and inductive.

In his introduction, F. Jabre insists on the purely intellectual character of Ibn Sinā’s mysticism, and on the very fact that the notion of power (qudrā) more than that of Being occupies a central place in Arabic, and especially in Ibn Sinā’s thought.

A valuable, and in some respects stimulating study, notwithstanding that A.’s basic interpretation is subject to serious questioning.


A. offers a brief survey of the major philosophical ideas of Ibn Sinā. At the end, a selection of texts-fragments in Spanish translation is added.

A valuable work of introductory reading material for students.


Note: As far as I know the Russian name of the author is SAGADEEV, but the Arabic has an ayn.

Having the complete text at my disposal, I can now affirm that A., on the basis of various primary and secondary (also Western) sources presents a rather valuable, although somewhat introductory survey of several aspects of Ibn Sinā’s thought (division of the sciences, logic, physics, psychology and metaphysics), and also offers a rather valuable biographical outline. Now and then, one finds citations of Marx or Lenin, but not in an exaggerated way. A. interprets Ibn Sinā’s so-called “Orientalistic” philosophy in a pantheistic way, and identifies the hayyāl with God’s word.

A valuable introduction, although a somewhat too pronounced materialistic interpretation of some of Ibn Sinā’s ideas.


A rather classical outline of the different aspects of Ibn Sinā’s thought. The secondary literature which is used is outdated. At the end of the book one finds some text-fragments of the Qānūn and of the ‘Uyun al-ḥikmaw.

At most, introductory.

B. ENCYCLOPAEDICAL ARTICLES AND CONTRIBUTIONS IN HISTORIES OF ARABIC PHILOSOPHY


A. refers to various aspects of Ibn Sinā’s thought; such as e.g., his theories of the soul and the intellect, the division of the sciences, God, etc. A. cites large fragments from different works of Ibn Sinā, without often referring to the edition he is citing. His own remarks are brief and conventional.

Introductory, at most.


A rather classical exposé of the different aspects of Ibn Sinā’s thought. Acc. to A., Ibn Sinā is highly dependent upon al-Fārābī. In the “Flying Man”-argument, A. detects nothing new, except for a reflection on Socrates’ thought. A. characterizes Ibn Sinā’s theory of creation as a combination of the eternalist thesis of the philosophers with the creationistic vision of the theologians.

Valuable as introduction. However, some of A.’s statements are subject of serious objection.
