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Nota di contenuto	Intro -- Preface and Acknowledgements -- A Note on Translation, Transliteration, Dates, and References -- Contents -- 1: Islam and Reason -- Introduction -- Islam: The Beginning -- Tawhid and Reason -- Sunna and Hadith -- The Caliphate -- The Mutazilites -- The Hanbalites and Asharites -- Concluding Remarks -- References -- Secondary Sources -- 2: The Greek Legacy -- Introduction -- Plato's Heavens First Epistemology -- The Argument from the Meno -- Objections to the Argument from the Meno -- Socrates Asks Loaded Questions -- The Slave Boy Episode Is Just a Story -- Imperfect Knowledge -- Heavens First Epistemology in the Phaedo -- Plotinus -- The One -- Emanation -- Aristotle and Experience First Epistemology -- Aristotle's Third Man Argument -- Essences -- Function and Matter -- Understanding, Knowledge, and the Four Causes -- Aristotle's De Anima and the Active Intellect -- Concluding Remarks -- References -- Secondary Sources -- 3: Al-Kindi and the Rise of Falsafa -- Introduction -- Al-Kindi: A Short Biography -- Al-Kindi's Evidentialism -- Questions for al-Kindi's Evidentialism -- The Immortality of the Soul and the Role of the Active Intellect in Knowledge -- The Active ("First") Intellect -- The Oneness of God and the Eternity of the World --

Concluding Remarks -- References -- Secondary Sources -- 4: Al-Farabi and Islamic Moderate Evidentialism -- Introduction -- Al-Farabi: A Very Short Biography -- Philosophy Versus Prophecy -- Grammar Versus Logic -- Islamic Moderate Evidentialism -- The Conditions of Certainty -- The Plato-Aristotle Fusion -- Emanation and the Active Intellect -- Concluding Remarks -- References -- Secondary Sources -- 5: Avicenna and the Modality of the World -- Introduction -- Avicenna: A Very Short Biography -- Essence and Existence -- Avicenna on the Active Intellect and Prophecy -- "Re-intuition". Active Intellect Qua Giver of Forms -- Self-Consciousness and the Flying Man Argument -- On the Identity Between Object and Subject in Perception and Intellection -- Concluding Remarks -- References -- Secondary Sources -- 6: Anti-evidentialism and Al-Ghazali's Attack on Falsafa -- Introduction -- Al-Ghazali: A Very Brief Biography -- The Three Sources and Moderate Anti-Evidentialism -- Sufi Mysticism -- The One -- The Heart -- The Curtain and the Mirror -- The Circle and the Return -- The Fatwa -- The Pre-eternity of the World -- God's Knowledge of Particulars and the Resurrection of Bodies -- Al-Ghazali Against Moderate Evidentialism -- Concluding Remarks -- References -- Secondary Sources -- 7: The Philosophers Strike Back: Averroes and Islamic Philosophy After al-Ghazali -- Introduction -- Averroes: A Very Brief Biography -- The Modality and Pre-eternity of the World Revisited -- The Resurrection of the Flesh and God's Knowledge of Particulars Revisited -- Averroes' Decisive Defence of Islamic Moderate Evidentialism -- Averroism and the Rise of Islamic Modernism and Neo-Islamic Moderate Evidentialism -- Concluding Remarks -- References -- Secondary Sources -- 8: Islamic Philosophy and Politics -- Introduction -- The Prophet Law-Maker, Allegory and Rhetoric -- Ideology, Propaganda, Colonialism -- Doxastic Normativity, Human Perfection, and the Utopian City-State -- The Imperfect Cities, Democracy and Liberalism -- Extremist Belief -- Concluding Remarks -- References -- Secondary Sources -- Appendix 1: Raphael's The School of Athens (Source: Alamy.com) -- References -- Greek Works Cited -- Aristotle -- Plato -- Plotinus -- Porphyry -- Alexander de Aphrodisias -- Arabic Works Cited (Not in Translation) -- Al-Farabi -- Al-Ghazali -- Arabic Works Cited in English Translation -- Al-Kindi -- Al-Farabi -- Avicenna -- Averroes -- Al-Ghazali. Ibn Taymiyya -- Ibn Tufayl -- Suhrawardi -- Other Primary Sources -- Descartes -- Brentano -- Clifford -- Hume -- James -- Kierkegaard -- Moore -- Nietzsche -- Pascal -- Russell -- Wittgenstein -- Secondary Sources -- Index.

Sommario/riassunto

This book is an introduction to Islamic Philosophy, beginning with its Medieval inception, right through to its more contemporary incarnations. Using the language and conceptual apparatus of contemporary Anglo-American 'Analytic' philosophy, this book represents a novel and creative attempt to rejuvenate Islamic Philosophy for a modern audience. It adopts a 'rational reconstructive' approach to the history of philosophy by affording maximum hermeneutical priority to the strongest possible interpretation of a philosopher's arguments while also paying attention to the historical context in which they worked. The central canonical figures of Medieval Islamic Philosophy – al-Kindi, al-Farabi, Avicenna, al-Ghazali, Averroes – are presented chronologically along with an introduction to the central themes of Islamic theology and the Greek philosophical tradition they inherited. The book then briefly introduces what the author collectively refers to as the 'Pre-Modern' figures including Suhrawardi, Mulla Sadra, and Ibn Taymiyyah, and presents all of these thinkers, along with their Medieval predecessors, as forerunners to the

