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Titolo	Al-Hasan ibn Musa al-Nawbahti : commentary on Aristotle De generatione et corruptione // edition, translation and commentary by Marwan Rashed
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Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Frontmatter -- Preface -- Contents -- Introduction to the Critical Edition -- Sigla -- Summary of the Book On Generation and Destruction -- Introduction of the Work -- Section 1: On Generation, Destruction and the Categories -- Section 2: On Generation, Non-Being and Matter -- Section 3: On Matter, Form and Generation and Destruction -- Section 4: On Generation, Substance and Accidents -- Section 5: On the Different Kinds of Change and Change According to Place -- Section 6: On Growth -- Section 7: On Nutrition -- Section 8: On Contact -- Section 9: On Action and Passion -- Section 10: On Mixing -- Section 11: On the Elements -- Section 12: On the Reciprocal Change of the Elements -- Section 13: Formation of Homoeomers -- Section 14: Generation and Destruction and the Celestial Bodies -- The author of the treatise: al-asan ibn Ms al-Nawbat -- Al-asan ibn Ms al-Nawbat as a philosopher -- Bibliography -- Index of Arabic

Sommario/riassunto

This book contains a new edition and English translation of the oldest commentary on Aristotle written in Arabic and preserved to this day, together with an extensive commentary. It is a compendium on the treatise *De generatione et corruptione*, written by the Imamite theologian and heresiographer Hasan b. Ms al-Nawbakht (fl. ca. 900). To this day, apart from the title of more than forty works and numerous fragments-taken mainly from his magnum opus, the *Book of the Doctrines and Religions* (*Kitb al-r' wa-al-diynt*)-only a single treatise of his, the *Book of Shī'ī Sects* (*Kitâb firaq al-shî'a*), was known to us. The text sheds new light in several ways: firstly, on the the Arabic philosophical tradition, since it was composed during the obscure period between al-Kind and al-Frb (roughly, the 2nd half of the 9th c.); secondly, on the Greek tradition, since the author makes extensive use of Alexander's lost commentary on *De generatione*; thirdly, on the formative period of sh'ism, since it helps us to reconstruct how the author borrowed from the Aristotelian tradition the tools necessary to build up a new anthropology compatible with the doctrine of the Occultation which he inaugurated at the time.

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