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Nota di contenuto	Note on the Transliteration of Arabic and Persian; Introduction; Chapter One. The Pseudo-Avicennan Corpus, I: Methodological Considerations (David C. Reisman (University of Illinois, Chicago)); Chapter Two. Ibn Sina on Chance in the Physics of as-sifa' (Catarina Belo (University of Oxford)); Chapter Three. On the Moment of Substantial Change: A Vexed Question in the History of Ideas (Jon McGinnis (University of Missouri, St. Louis)) Chapter Four. Intellect, Soul and Body in Ibn Sina: Systematic Synthesis and Development of the Aristotelian, Neoplatonic and Galenic Theories (Robert E. Hall (Queen's University, Belfast)) Chapter Five. Non-Discursive Thought in Avicenna's Commentary on the Theology of Aristotle (Peter Adamson (King's College, London)); Chapter Six. The Conception of the Angle in the Works of Ibn Sina and as-sirazi (Irina Luther (Russian Academy of Sciences)); Chapter Seven. Avicenna's Argument for the Existence of God: Was He Really Influenced by the Mutakallimun? (Omer Mahir Alper (Istanbul University)) Chapter Eight. Reconsidering Avicenna's Position on God's Knowledge

of Particulars (Rahim Acar (Marmara University))Chapter Eleven. The Three Properties of Prophethood in Certain Works of Avicenna and al-gazali (M. Afifi al-Akiti (University of Oxford)); Bibliography; Index

Sommario/riassunto

This volume provides twelve essays on various aspects of Avicenna's philosophical and scientific contributions, approaching these topics from philological, historical and philosophical methodologies. The work is conceptually divided into four sections: (1) methodology, (2) natural philosophy and the exact sciences, (3) theology and metaphysics and (4) Avicenna's heritage. The First section provides considerations for distinguishing genuine from pseudo Avicennan works. The second section deals with topics encountered in Avicenna's physics, psychology, mathematics and medical theories. The third section treats issues ranging from the theological sources for Avicenna's proof for the existence of God and God's knowledge of particulars to the place of puzzles in Avicenna's Metaphysics as well as the relation of form and matter in Avicenna's thought. The final section considers Avicenna's historical influence on later thinkers such as al-Ghazali as well as his subsequent influence in Persia.
