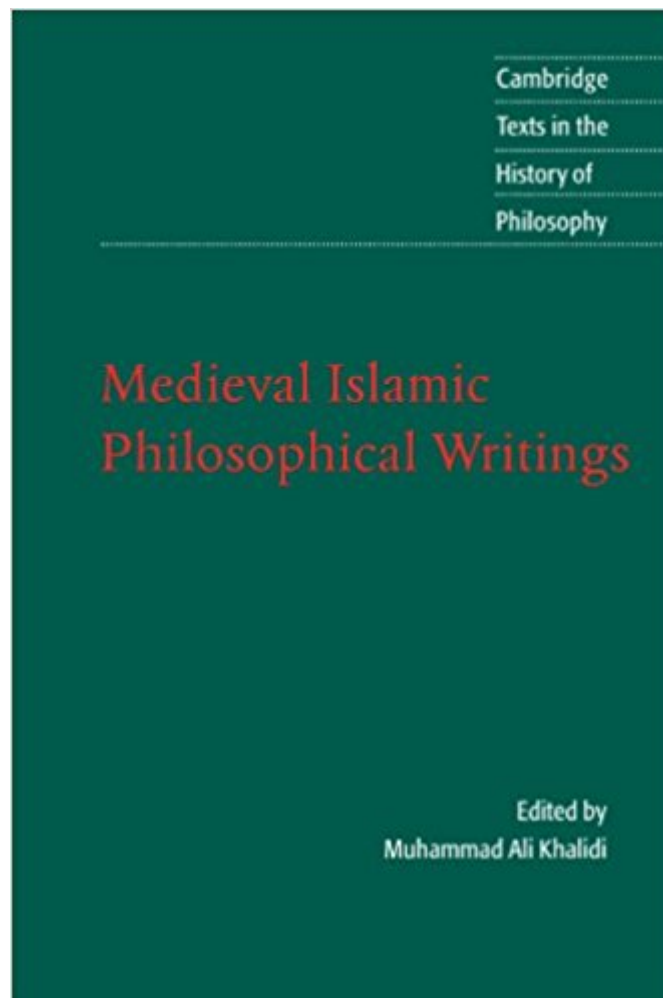




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# Medieval Islamic Philosophical Writings (Cambridge Texts In The History Of Philosophy)



## Synopsis

Although strongly influenced by Greek thought, Islamic philosophers also developed an original philosophical culture of their own which flourished from the ninth through the fourteenth century. This volume offers new translations of philosophical writings by Farabi, Ibn Sina (Avicenna), Ghazali, Ibn Tufayl, and Ibn Rushd (Averroes). A historical and philosophical introduction sets the writings in context and traces their preoccupations and their achievements.

## Book Information

Series: Cambridge Texts in the History of Philosophy

Paperback: 240 pages

Publisher: Cambridge University Press (January 31, 2005)

Language: English

ISBN-10: 0521529638

ISBN-13: 978-0521529631

Product Dimensions: 6 x 0.7 x 9 inches

Shipping Weight: 9.9 ounces (View shipping rates and policies)

Average Customer Review: 5.0 out of 5 stars 1 customer review

Best Sellers Rank: #194,945 in Books (See Top 100 in Books) #68 in [Books > Politics & Social Sciences > Philosophy > Medieval Thought](#) #91 in [Books > Textbooks > Humanities > Religious Studies > Islam](#) #160 in [Books > Religion & Spirituality > Islam > History](#)

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"the juxtapositions offered by this selection of texts amply display the vitality of Islamic philosophy in its most creative age, which effectively catalyzed the vitality of western medieval dialectical exchanges." Notre Dame Philosophical Reviews David B. Burrell, University of Notre Dame"...His decision to focus on the texts which connect this area of study with contemporary philosophical interests will be highly welcomed by any scholar familiar with more recent trends in the textual and historical study of Arabic philosophy. The linguistic quality of the translations is excellent, which is the more remarkable as it lies in the nature of the metaphysical and epistemological texts that Khalidi has chosen for this anthology to be at a highly technical level...This very fine collection of translations of carefully selected important texts may be highly recommended as a textbook."  
-Heidrun Eichner, University of Halle: Journal of the American Oriental Society

Philosophy in the Islamic world emerged in the ninth century and continued to flourish into the

fourteenth century. It was strongly influenced by Greek thought, but Islamic philosophers also developed an original philosophical culture of their own, which had a considerable impact on the subsequent course of Western philosophy. This volume offers new translations of philosophical writings by Farabi, Ibn Sina (Avicenna), Ghazali, Ibn Tufayl, and Ibn Rushd (Averroes). A historical and philosophical introduction sets the writings in context and traces their preoccupations and their achievement.

the course of philosophy as I experienced it yeas ago was very lopsided when it came to non-Christian/non- nonGreek thinkers. This was especially stupid in the case of neglecting Islamic writers, as they were he source which salvaged Aristotle. This fills in that gaping hole, a little.

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