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However, in later antiquity, following the work of Aristotelian Commentators, Aristotle's logic became dominant, and Aristotelian logic was what was transmitted to the Arabic and the Latin medieval traditions, while the works of Chrysippus have not survived.

Aristotle's Logic (Stanford

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Main Aristotelian Logic and the Arabic
Language in Alfarabi. Aristotelian Logic
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Shukri Abed. Year: 1990. Publisher: State
University of New York Press. Language:
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0791403971. ISBN 13: 9780791403976.
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logical works of Aristotle. From numerous short treatises the author develops a systematic and comprehensive topical survey of Alfarabi's logical writings.

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the Arabic tradition of Aristotle,...The
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into Aristotle's late Greek and medieval
Arabic tradition.' Nicholas Maróth,
Journal Islamic Studies, 1992.

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Logic and Aristotle's
&i&t;Rhetoric&/i&t; and &t
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But Alfarabi's main contribution to the Aristotelian project was a series of commentaries on the books of the Organon—many of them sadly lost—which represent the finest achievement in the study of Aristotelian

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logic in Arabic. His work in this area aims at the Lesser Harmony, the “project of forging a single, consistent doctrine out of the sometimes incongruent theories found in Aristotle's many treatises;” and this marks him out as clinging to a major hermeneutical commitment of ...

Arabic and Islamic Philosophy of

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References and further reading
Abed, S. (1991) *Aristotelian Logic and the Arabic Language in Alfarabi*, Albany, NY: State University of New York Press. (A study on al-Farabi's use of Aristotle's works.)
Burrell, D.B. (1986) 'Essence and Existence: Avicenna and Greek Philosophy', *Mélanges de l'Institut*

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dominicain d'études orientales du Caire
17: 53-66.

Aristotelianism in Islamic philosophy

Aristotelian logic. The first original
Arabic writings on logic were produced
by al-Kindi (Alkindus) (805–873), who
produced a summary on earlier logic up

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to his time.

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Logic in Islamic philosophy - Wikipedia

Background. In the Early Middle Ages, some Muslim scholars had translated Aristotle's ancient-Greek writings into the Arabic language. They had also written commentaries about those

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writings. The preservation of ancient Greek ideas was a major contribution of Islamic civilization.. In the 4th century, the Roman grammarian Marius Victorinus translated two of Aristotle's books, about logic, into ...

Recovery of Aristotle - Wikipedia

Aristotelian logic Edit. Most early Muslim

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logicians during the 8th and 9th

centuries produced commentaries on

Aristotelian logic. The first original

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Islamic logic | Islam Wiki | Fandom

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In the 9th century the Arab al-Kindī was the first notable scholar to use the Arabic language in a general introduction of mainly Aristotelian philosophy. In the following century the Turkish Muslim al-Fārābī produced a more specialized study in which he commented upon and expounded the books of logic and attempted to

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establish the ...

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and Jewish ...**

To do so, I want to give a brief overview
of the transmission of Aristotle's
rhetorical works from the Hellenistic
period up to the 13th century, showing
how the texts were copied, adapted, and

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retheorized by Greco-Roman, Syriac,
Arabic, and medieval Latin cultures.

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the Arabic Language in Alfarabi (SUNY
Series in Hindu Studies).SUNY Press,
1991.

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Aristotelianism (/ , ær ɪ s t ə ' t i : l i ə n ɪ
z ə m / ARR-i-stə-TEE-lee-ə-niz-əm) is a
tradition of philosophy that takes its

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defining inspiration from the work of Aristotle. This school of thought, in the modern sense of philosophy, covers existence, ethics, mind and related subjects. In Aristotle's time, philosophy included natural philosophy, which preceded the advent of modern ...

Aristotelianism - Wikipedia

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We examine how Aristotle's work on logic came to dominate both medieval and Arabic work on the subject. An important contributor to this development was Boethius (477-524 A.D) who translated ...

A brief History of Logic: Medieval and Arabic Logic | Math Foundations

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[RG # 156] The Reception and Impact of
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Organizers: Charles Manekin (University
of Maryland), Yehuda Halper (Bar-Ilan
University) The purpose of the research
group is to investigate: the reception,
followed by the naturalization, of

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