

Arab Philosophy Of History

Most scholarship has attributed Sudanese independence in 1956 to British dominance of the Condominium, historical animosity toward Egypt, or the emergence of Sudanese nationalism. Dividing the Nile counters that Egyptian entrepreneurs failed to develop a united economy or shared economic interests, guaranteeing Egypt's 'loss' of the Sudan. It argues that British dominance of the Condominium may have stymied initial Egyptian efforts, but that after the First World War Egypt became increasingly interested in and capable of economic ventures in the Sudan. However, early Egyptian financial assistance and the seemingly successful resolution of Nile waters disputes actually divided the regions, while later concerted efforts to promote commerce and acquire Sudanese lands failed dismally. Egyptian nationalists simply missed opportunities of aligning their economic future with that of their Sudanese brethren, resulting in a divided Nile valley. Dividing the Nile will appeal to historians, social scientists, and international relations theorists, among those interested in Nile valley developments, but its focused economic analysis will also contribute to broader scholarship on nationalism and nationalist theory.

Transcendence and History is an analysis of what philosopher Eric Voegelin

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described as “the decisive problem of philosophy”: the dilemma of the discovery of transcendent meaning and the impact of this discovery on human self-understanding. The world’s major religious and wisdom traditions are built upon the recognition of transcendent meaning, and our own cultural and linguistic heritage has long since absorbed the postcosmological division of reality into the two dimensions of “transcendence” and “immanence.” But the last three centuries in the West have seen a growing resistance to the idea of transcendent meaning; contemporary and “postmodern” interpretations of the human situation—both popular and intellectual—indicate a widespread eclipse of confidence in the truth of transcendence. In *Transcendence and History*, Glenn Hughes contributes to the understanding of transcendent meaning and the problems associated with it, assisting in the philosophical recovery of the legitimacy of the notion of transcendence. Depending primarily on the treatments of transcendence found in the writings of twentieth-century philosophers Eric Voegelin and Bernard Lonergan, Hughes explores the historical discovery of transcendent meaning and then examines what it indicates about the structure of history. Hughes’s main focus, however, is on clarifying the problem of transcendence in relation to historical existence. Addressing both layreaders and scholars, Hughes applies the insights and analyses of Voegelin and Lonergan to

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considerable advantage. Transcendence and History will be of particular value to those who have grappled with the notion of transcendence in the study of philosophy, comparative religion, political theory, history, philosophical anthropology, and art or poetry. By examining transcendent meaning as the key factor in the search for ultimate meaning from ancient societies to the present, the book demonstrates how “the decisive problem of philosophy” both illuminates and presents a vital challenge to contemporary intellectual discourse. An integrative approach to Jewish and Muslim philosophy in al-Andalus Al-Andalus, the Iberian territory ruled by Islam from the eighth to the fifteenth centuries, was home to a flourishing philosophical culture among Muslims and the Jews who lived in their midst. Andalusians spoke proudly of the region's excellence, and indeed it engendered celebrated thinkers such as Maimonides and Averroes. Sarah Stroumsa offers an integrative new approach to Jewish and Muslim philosophy in al-Andalus, where the cultural commonality of the Islamic world allowed scholars from diverse religious backgrounds to engage in the same philosophical pursuits. Stroumsa traces the development of philosophy in Muslim Iberia from its introduction to the region to the diverse forms it took over time, from Aristotelianism and Neoplatonism to rational theology and mystical philosophy. She sheds light on the way the politics of the day, including

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the struggles with the Christians to the north of the peninsula and the F??imids in North Africa, influenced philosophy in al-Andalus yet affected its development among the two religious communities in different ways. While acknowledging the dissimilar social status of Muslims and members of the religious minorities, Andalus and Sefarad highlights the common ground that united philosophers, providing new perspective on the development of philosophy in Islamic Spain. "The Arab contribution is fundamental to the history of science, mathematics and technology, but until now no single publication has offered an up-to-date synthesis of knowledge in this area. In three fully-illustrated volumes the Encyclopedia of the History of Arab Science documents the history and philosophy of Arab science from the earliest times to the present day. Thirty-one chapters, written by an international team of specialists, cover astronomy, mathematics, music, engineering, nautical science, scientific institutions and many other areas. The Encyclopedia is divided into three volumes: 1. Astronomy--Theoretical and applied 2. Mathematics and the Physical Sciences 3. Technology, Alchemy, and the Life Sciences. Extensively illustrated with figures, tables, and plates, each chapter is written by an internationally respected expert, guaranteeing accuracy and quality. Each volume contains an extensive bibliography of sources and suggestions for further reading, and the set is fully

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indexed. This set will interest mathematicians, engineers and scientists, as well as students of history, the history of science, and Middle Eastern studies."--Publisher's information.

This volume introduces the major classical Arabic philosophers through substantial selections from the key works (many of which appear in translation for the first time here) in each of the fields -- including logic, philosophy of science, natural philosophy, metaphysics, ethics, and politics -- to which they made significant contributions. An extensive Introduction situating the works within their historical, cultural, and philosophical contexts offers support to students approaching the subject for the first time, as well as to instructors with little or no formal training in Arabic thought. A glossary, select bibliography, and index are also included.

Hegel's philosophy has been of fundamental importance for the development of contemporary thought and for the very representation of Western modernity. This book investigates Hegel's influence in the Arab world, generally considered "other" and far from the West, focusing specifically on Syria, Lebanon, and Egypt. Lorella Ventura discusses the reception of Hegelian thought and outlines a conceptual grid to help interpret the historical, cultural, and political events that have affected the Arab region in the last two centuries, and shed light on some aspects of its complex relationship with the western world.

This book, first published in 1957, is the study of 14th-century Arab historian Ibn Khaldun, who

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founded a special science to consider history and culture, based on the philosophy of Plato and Aristotle and their Muslim followers. In no other field has the revolt of modern Western thought against traditional philosophy been so far-reaching in its consequences as in the field of history. Ibn Khaldun realized that history is more immediately related to action than political philosophy because it studies the actual state of man and society. He found that the ancients had not made history the object of an independent science, and thought it was important to fill this gap. A factual acquaintance with the conclusions of Ibn Khaldun's reflections on history is not the same as the full comprehension of their theoretical significance. When these fundamental questions are answered, it becomes possible to pose the specific question of the relation of Ibn Khaldun's philosophy of history, or his new science of culture, to other practical sciences and, particularly, to the art of history. After an exposition of the major trends of Islamic historiography, part of this book attempts to answer this question through the analysis of the method and intention of the sections of the 'History' where Ibn Khaldun himself examines the works of major Muslim historians, shows the necessity of the new science of culture, and distinguishes it from other practical sciences.

Extracts rearranged under topical headings.

First published in 1993. Routledge is an imprint of Taylor & Francis, an informa company.

Dag Nikolaus Hasse shows how ideological and scientific motives led to the decline of Arabic traditions in European culture. The Renaissance was a turning point: on the one hand, Arabic scientific traditions reached their peak of influence in Europe; on the other, during this period the West began to forget, or suppress, its debt to Arabic culture.

An Arab Philosophy of History Selections from the Prolegomena of Ibn Khaldun of Tunis

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(1332-1406) Darwin Press Incorporated

The Cambridge Companion to Renaissance Philosophy, published in 2007, provides an introduction to a complex period of change in the subject matter and practice of philosophy. The philosophy of the fourteenth through sixteenth centuries is often seen as transitional between the scholastic philosophy of the Middle Ages and modern philosophy, but the essays collected here, by a distinguished international team of contributors, call these assumptions into question, emphasizing both the continuity with scholastic philosophy and the role of Renaissance philosophy in the emergence of modernity. They explore the ways in which the science, religion and politics of the period reflect and are reflected in its philosophical life, and they emphasize the dynamism and pluralism of a period which saw both new perspectives and enduring contributions to the history of philosophy. This will be an invaluable guide for students of philosophy, intellectual historians, and all who are interested in Renaissance thought. While the transmission of Greek philosophy and science via the Muslim world to western Europe in the Middle Ages has been closely scrutinized, the fate of the Arabic philosophical and scientific legacy in later centuries has received less attention, a fault this volume aims to correct. The authors in this collection discuss in particular the radical ideas associated with Averroism that are attributed to the Aristotle commentator Ibn Rushd (1126-1198) and challenge key doctrines of the Abrahamic religions. This volume examines what happened to Averroes's philosophy during the sixteenth, seventeenth and eighteenth centuries. Did early modern thinkers really no longer pay any attention to the Commentator? Were there undercurrents of Averroism after the sixteenth century? How did Western authors in this period contextualise Averroes and Arabic philosophy within their own cultural heritage? How different

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was the Averroes they created as a philosopher in a European tradition from Ibn Rushd, the theologian, jurist and philosopher of the Islamic tradition?

The Cambridge History of Philosophy in Late Antiquity comprises over forty specially commissioned essays by experts on the philosophy of the period 200–800 CE. Designed as a successor to The Cambridge History of Later Greek and Early Medieval Philosophy (edited by A. H. Armstrong), it takes into account some forty years of scholarship since the publication of that volume. The contributors examine philosophy as it entered literature, science and religion, and offer new and extensive assessments of philosophers who until recently have been mostly ignored. The volume also includes a complete digest of all philosophical works known to have been written during this period. It will be an invaluable resource for all those interested in this rich and still emerging field.

The first comprehensive survey of Islamic philosophy from the seventh century to the present, this classic discusses Islamic thought and its effect on the cultural aspects of Muslim life. Fakhry shows how Islamic philosophy has followed from the earliest times a distinctive line of development, which gives it the unity and continuity that are the marks of the great intellectual movements of history.

Philosophy written in Arabic and in the Islamic world represents one of the great traditions of Western philosophy. Inspired by Greek philosophical works and the indigenous ideas of Islamic theology, Arabic philosophers from the ninth century onwards put forward ideas of great philosophical and historical importance. This collection of essays, by some of the leading scholars in Arabic philosophy, provides an

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introduction to the field by way of chapters devoted to individual thinkers (such as al-Farabi, Avicenna and Averroes) or groups, especially during the 'classical' period from the ninth to the twelfth centuries. It also includes chapters on areas of philosophical inquiry across the tradition, such as ethics and metaphysics. Finally, it includes chapters on later Islamic thought, and on the connections between Arabic philosophy and Greek, Jewish, and Latin philosophy. The volume also includes a useful bibliography and a chronology of the most important Arabic thinkers.

The distinguished Moroccan philosopher Mohammed Abed al-Jabri, in this summary of his own work, examines the status of Arab thought in the late twentieth century. Al-Jabri rejects what he calls the current polarization of Arab thought between an imported modernism that disregards Arab tradition and a fundamentalism that would reconstruct the present in the image of an idealized past. Both past and present intellectual currents are examined. Al-Jabri first questions the current philosophical positions of the liberals, the Marxists, and the fundamentalists. Then he turns to history, exploring Arab philosophy in the tenth and twelfth centuries, a time of political and ideological struggle. In the writings of Ibn Hazm and Averroës, he identifies the beginnings of Arab rationalism, a rationalism he traces through the innovative fourteenth-century work of Ibn Khaldun. Al-Jabri offers both Western readers and his own compatriots a radical new approach to Arab thought, one that finds in the past the roots of an open, critical rationalism which he sees as emerging in the Arab world today.

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This book, first published in 1957, is the study of 14th-century Arab historian Ibn Khaldun, who founded a special science to consider history and culture, based on the philosophy of Plato and Aristotle and their Muslim followers. In no other field has the revolt of modern Western thought against traditional philosophy been so far-reaching in its consequences as in the field of history. Ibn Khaldun realized that history is more immediately related to action than political philosophy because it studies the actual state of man and society. He found that the ancients had not made history the object of an independent science, and thought it was important to fill this gap. A factual acquaintance with the conclusions of Ibn Khaldun's reflections on history is not the same as the full comprehension of their theoretical significance. When these fundamental questions are answered, it becomes possible to pose the specific question of the relation of Ibn Khaldun's philosophy of history, or his new science of culture, to other practical sciences and, particularly, to the art of history. After an exposition of the major trends of Islamic historiography, part of this book attempts to answer this question through the analysis of the method and intention of the sections of the 'History' where Ibn Khaldun himself examines the works of major Muslim historians, shows the necessity of the new science of culture, and distinguishes it from other practical sciences.

A comprehensive reference work covering all figures of the earliest period of philosophy in the Islamic world. Both major and minor thinkers are covered, with details of

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biography and doctrine as well as detailed lists and summaries of each author's works." A comprehensive overview of the Islamic philosophical tradition. *Islamic Philosophy from Its Origin to the Present* offers a comprehensive overview of Islamic philosophy from the ninth century to the present day. As Seyyed Hossein Nasr attests, within this tradition, philosophizing is done in a world in which prophecy is the central reality of life—a reality related not only to the realms of action and ethics but also to the realm of knowledge. Comparisons with Jewish and Christian philosophies highlight the relation between reason and revelation, that is, philosophy and religion. Nasr presents Islamic philosophy in relation to the Islamic tradition as a whole, but always treats this philosophy as philosophy, not simply as intellectual history. In addition to chapters dealing with the general historical development of Islamic philosophy, several chapters are devoted to later and mostly unknown philosophers. The work also pays particular attention to the Persian tradition. Nasr stresses that the Islamic tradition is a living tradition with significance for the contemporary Islamic world and its relationship with the West. In providing this seminal introduction to a tradition little-understood in the West, Nasr also shows readers that Islamic philosophy has much to offer the contemporary world as a whole. Seyyed Hossein Nasr is University Professor of Islamic Studies at The George Washington University. He is the author and editor of many books, including *Islam: Religion, History, and Civilization*. The *Prolegomena* of Ibn Khaldun are in many ways the most remarkable

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manifestation of Islamic philosophical thought. Not only did Ibn Khaldun sum up the accumulated knowledge and leading doctrines of his civilisation, but in many fields he broke new ground and anticipated the findings of Western social scientists of the last two centuries. The passages have been grouped to illustrate Ibn Khaldun's views on: Historical Method; Geography; Economics; Public Finance; Population; Society and State; Religion and Politics; Knowledge and Society; The Theory of Being; The Theory of Knowledge. This translation is intended for students of thought, rather than specialised Arabic scholars, and for those interested in the intellectual background of the Arab world. First published in 1950 and reprinted several times, this revision contains a new chapter and a thoroughly revised and updated bibliography.

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