


**Birkhäuser**

1st  
edition

1st ed. 2019, X, 373 p. 371  
illus., 1 illus. in color.

**Printed book**

Softcover

**Printed book**

Softcover

ISBN 978-3-030-27465-8

£ 59,99 | CHF 82,50 | 69,99 € |

76,99 € (A) | 74,89 € (D)

Available

**Discount group**

Standard (0)

**Product category**

Monograph

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Studies in Universal Logic

**Mathematics : Structures and Proofs**

Chatti, Saloua

# Arabic Logic from al-Fārābī to Averroes

**A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics**

- Enhances readers understanding by clarifying the theories and arguments of the three early Arabic logicians and situating them within the evolution of logic as a discipline
- Explores Arabic logic through a global lens, helping readers to understand its relationship to the logical traditions of other areas of the world
- Relies on the original versions of the Arabic texts, ensuring accuracy of the author's analysis

This monograph explores the logical systems of early logicians in the Arabic tradition from a theoretical perspective, providing a complete panorama of early Arabic logic and centering it within an expansive historical context. By thoroughly examining the writings of the first Arabic logicians, al-Fārābī, Avicenna and Averroes, the author analyzes their respective theories, discusses their relationship to the syllogistics of Aristotle and his followers, and measures their influence on later logical systems. Beginning with an introduction to the writings of the most prominent Arabic logicians, the author scrutinizes these works to determine their categorical logic, as well as their modal and hypothetical logics. Where most other studies written on this subject focus on the Arabic logicians' epistemology, metaphysics, and theology, this volume takes a unique approach by focusing on the actual technical aspects and features of their logics. The author then moves on to examine the original texts as closely as possible and employs the symbolism of modern propositional, predicate, and modal logics, rendering the arguments of each logician clearly and precisely while clarifying the theories themselves in order to determine the differences between the Arabic logicians' systems and those of Aristotle. By providing a detailed examination of theories that are still not very well-known in Western countries, the author is able to assess the improvements that can be found in the Arabic writings, and to situate Arabic logic within the breadth of the history of logic.

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ISBN 978-3-030-27465-8 / BIC: PBCD / SPRINGER NATURE: SCM24010

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