



From Athens to Andalusia: The Enduring Legacy of Plato, Aristotle, and the Islamic Philosophers

Usman Ghani

American University of Sharjah

ABSTRACT: This article explores the foundational contributions of key philosophers—Plato, Aristotle, Al-Fārābi, Ibn Sīna, and Ibn Rushd—to the history of philosophical thought. It investigates their major ideas across metaphysics, ethics, epistemology, and political philosophy, emphasizing their relevance across cultures and time periods. The study also highlights the enduring influence of their work on both Islamic and Western intellectual traditions, showing how reason and revelation were negotiated in the pursuit of truth.¹

Keywords: Philosophy, Metaphysics, Epistemology, Islamic Philosophy, Plato, Aristotle, Al-Fārābi, Ibn Sīna, Ibn Rushd, Reason, Revelation

Received: 10-01-2025

Revised: 07-02-2025

Accepted: 05-03-2025

Introduction

The intellectual heritage of humanity has been profoundly shaped by a select group of thinkers whose inquiries into reality, knowledge, and ethics set the stage for centuries of philosophical development. This paper examines the foundational contributions of five major philosophers—Plato, Aristotle, Al-Fārābi, Ibn Sīna, and Ibn Rushd—whose works span classical Greek antiquity to the Islamic Golden Age. Each of these thinkers provided lasting insights into core philosophical disciplines, including metaphysics, ethics, epistemology, and political thought.

While rooted in distinct cultural and historical contexts, these philosophers

¹ This paper represents the opinions of the author(s) and does not mean to represent the position or opinions of the American University of Sharjah.

collectively shaped the trajectory of rational inquiry and the role of metaphysics in understanding human existence. From Plato's ideal Forms to Ibn Rushd's robust defense of reason and Aristotelianism, these figures helped define the relationship between reason and revelation. Their legacies continue to inform contemporary debates in philosophy, theology, and science. This article explores their major contributions and the enduring significance of their thought.

Plato (427-347 BCE): Architect of Philosophical Idealism and Epistemic Inquiry

Plato, a seminal figure in the history of Western philosophy, was not only a student of Socrates but also the teacher of Aristotle, thus forming an intellectual lineage that shaped much of ancient, medieval, and even modern thought. His writings, primarily composed as dialogues, explore a diverse range of philosophical topics such as metaphysics, ethics, epistemology, politics, education, and aesthetics. Through these dialogues—especially *The Republic*, *Phaedo*, *Symposium*, and *Timaeus*—Plato introduces and refines a worldview that seeks to uncover immutable truths behind the mutable world of appearances.

Theory of Forms: Ontology of the Transcendent

At the heart of Plato's philosophy is the **Theory of Forms** (or Ideas), a metaphysical doctrine asserting the existence of abstract, eternal, and unchanging entities that ground the reality of the empirical world. According to Plato, physical objects are mere imitations or participations in these higher Forms—such as Justice, Beauty, or Equality—which exist independently of the sensory world (Copleston, 1993). For example, all beautiful things partake in the Form of Beauty, which itself is not subject to change or decay. This distinction between the world of becoming (the material world) and the world of being (the intelligible realm) forms the basis of Platonic dualism.

Plato articulates this distinction most vividly in the **Allegory of the Cave** (*Republic*, Book VII), wherein prisoners mistake shadows for reality until one escapes and comes to perceive the true world of Forms illuminated by the

Form of the Good—the highest and most fundamental reality (Reeve, 2009). This theory had profound implications for metaphysics and epistemology, suggesting that knowledge (epistēmē) must be of what is eternal and unchanging, while opinion (doxa) pertains to the fluctuating empirical world.

Epistemology: Rational Intuition and Recollection

Plato's epistemology complements his metaphysics by suggesting that knowledge is innate and can be recollected through rational inquiry. In dialogues like *Meno*, Plato posits that the soul pre-exists the body and possesses knowledge of the Forms prior to embodiment. Learning, then, is a process of recollecting what the soul already knows (Scott, 2006). This view promotes a rationalist orientation to knowledge, emphasizing the superiority of reason over sense perception.

Ethics and the Ideal State: Justice as Harmony

Plato's ethics and political philosophy are intertwined in his vision of the just society, as described in *The Republic*. He argues that the just person mirrors the just state, with reason ruling over spirit and appetite. Likewise, a just society consists of three classes—rulers, auxiliaries, and producers—each performing their natural role. Justice is achieved when each part of the soul and society functions in harmony without overstepping its bounds (Annas, 1999).

The concept of the philosopher-king—a ruler who has ascended to knowledge of the Good and rules with wisdom—embodies Plato's conviction that only those with true knowledge should govern. Though idealistic, this vision remains influential in discussions of political ethics, leadership, and civic education.

Legacy and Contemporary Reassessment

Plato's philosophical framework has deeply influenced Christian, Islamic, and modern Western philosophy. Thinkers like Augustine adapted his metaphysical dualism to Christian theology, while Islamic philosophers such as Al-Fārābi and Ibn Sīna integrated Platonic ideas into their metaphysical systems. However, modern critiques often challenge the epistemological elitism and political

authoritarianism implicit in Plato's work (Popper, 1945; Silverman, 2021). Despite these critiques, Plato's enduring relevance lies in his dialectical method, moral inquiry, and commitment to philosophical idealism. His belief in a rationally ordered cosmos and the soul's capacity for truth-seeking continues to inspire both philosophical and theological traditions today.

Aristotle (384-322 BCE): Systematizer of Knowledge and Pioneer of Empirical Philosophy

Aristotle, a towering figure in ancient philosophy, was a student of Plato and tutor to Alexander the Great. Unlike his teacher, Aristotle placed greater emphasis on empirical observation, logic, and categorization, laying the foundations for numerous disciplines including logic, biology, ethics, metaphysics, political theory, and rhetoric. His prolific writings—ranging from the *Metaphysics* and *Nicomachean Ethics* to *Politics* and *Posterior Analytics*—demonstrate a remarkably comprehensive and systematic approach to knowledge that has shaped the trajectory of Western philosophy and science for over two millennia.

Metaphysics: Substance, Form, and Causality

Central to Aristotle's metaphysics is the concept of substance (*ousia*) as the fundamental reality. Contrary to Plato's separation of Forms and particulars, Aristotle maintains that form and matter are inseparable; every physical object is a composite of matter (*hylē*) and form (*morphē*), realized in a particular substance (Ackrill, 1981). This theory, often called hylomorphism, provides a more immanent and naturalistic account of being, in contrast to Plato's transcendental ontology.

In his doctrine of the four causes—material, formal, efficient, and final—Aristotle presents a comprehensive framework for explaining change and existence. The final cause (*telos*) is particularly significant, as it introduces the idea of teleology, the notion that everything in nature has a purpose or end. This concept deeply influenced subsequent theological interpretations in both Islamic and Christian traditions, particularly in the works of Aquinas and Ibn Sīna.

Aristotle also posits the existence of an Unmoved Mover, a perfect, eternal, and necessary being who moves all things as a final cause rather than as an efficient one. This concept would later serve as a foundational principle in both Islamic and Scholastic metaphysics (Lear, 1988).

Logic and Scientific Method: The Organon

Aristotle is credited with founding formal logic, particularly the syllogism, which became the dominant method of deductive reasoning for centuries. His six logical treatises, collectively known as the *Organon*, systematize rules for valid inference and serve as the blueprint for scientific investigation (Smith, 2020). While modern logic has evolved significantly, Aristotelian logic remained the cornerstone of philosophical education well into the modern era.

His emphasis on empirical observation and systematic classification—especially in biology—marks a crucial turning point in the development of science. Aristotle's inductive approach to the natural world, though limited by the observational tools of his time, anticipated many aspects of the modern scientific method.

Ethics and the Doctrine of the Mean

In his *Nicomachean Ethics*, Aristotle develops a virtue-based ethical framework grounded in human nature and practical reason. He argues that the highest good (eudaimonia)—often translated as "flourishing" or "well-being"—is achieved through the cultivation of virtue (aretē), which lies in the mean between excess and deficiency. For example, courage is the mean between recklessness and cowardice.

This doctrine of the mean is not a formulaic rule but a context-sensitive guide that requires moral judgment and habituation. For Aristotle, ethics is not merely theoretical but practical; it aims to form virtuous citizens capable of living good lives within a polis or political community (Kraut, 2018).

Political Philosophy: The Polis as a Natural Entity

In *Politics*, Aristotle advances the idea that humans are by nature political animals (zoon politikon). He sees the polis not as an artificial construct but

as the culmination of natural social organization, emerging from families and villages to enable the full realization of human potential. Justice, for Aristotle, is realized through participation in a political community where citizens contribute to the common good and are governed by laws promoting virtue and reason.

Unlike Plato's utopianism, Aristotle's political thought is empirical and comparative, grounded in the observation of actual constitutions. His typology of governments—monarchy, aristocracy, polity, and their corrupt counterparts—remains relevant in discussions of political systems and constitutional design.

Legacy and Contemporary Relevance

Aristotle's thought was transmitted into the Islamic world through translations and commentaries, especially by figures like Al-Fārābi and Ibn Rushd, who hailed him as the "First Teacher." In the Latin West, his works became central to medieval Scholasticism, particularly through the interpretations of Thomas Aquinas. Modern critiques often challenge Aristotle's essentialism and teleological assumptions, yet his influence on virtue ethics, logic, natural science, and political theory remains profound and enduring (Nussbaum, 1994; Shields, 2014).

Al-Fārābi (c. 872-950 CE): The Second Teacher and Synthesizer of Greek and Islamic Thought

Al-Fārābi, known in the Latin tradition as Alfarabius, occupies a central position in the development of Islamic philosophy (*falsafa*). Often referred to by later scholars as the "Second Teacher" (*al-mu'allim al-thānī*) after Aristotle, Al-Fārābi was instrumental in transmitting, interpreting, and integrating Greek philosophical doctrines—especially those of Plato and Aristotle—into the intellectual landscape of the Islamic world. His work provided the scaffolding for later Islamic philosophers such as Ibn Sīna and Ibn Rushd, and deeply influenced the trajectory of metaphysics, logic, political theory, and epistemology within Islamic civilization and beyond.

Metaphysics and Cosmology: Emanation and the First Cause

Al-Fārābī's metaphysical system draws heavily on Neoplatonic and Aristotelian traditions, particularly in his conception of emanation as the process through which all levels of existence derive from the First Cause—a necessary and eternal being that corresponds to Aristotle's Unmoved Mover and Plato's Form of the Good (Druart, 2002). In his *al-Siyāsa al-Madaniyya* (The Political Regime) and *Kitāb al-Milla* (The Book of Religion), Al-Fārābī outlines a hierarchical cosmology in which the First Cause emanates successive intellects, culminating in the Active Intellect, which governs the sublunary world and is the source of human intellectual illumination.

For Al-Fārābī, metaphysics is not merely an abstract investigation of being, but also a means to comprehend the unity and intelligibility of the cosmos. His system bridges the gap between Aristotelian substance metaphysics and Neoplatonic cosmological hierarchy, reinterpreting Greek concepts through a monotheistic lens.

Epistemology and Logic: From Demonstration to Certainty

Al-Fārābī was a pioneering logician who significantly expanded upon Aristotelian logic, writing comprehensive commentaries and original treatises that established logic (*manṭiq*) as the proper instrument (*organon*) of philosophical inquiry. In his *Kitāb al-'Ibāra* and *Kitāb al-Qiyās*, he categorizes types of syllogisms and introduces distinctions between demonstrative, dialectical, rhetorical, and poetic reasoning, adapting Aristotle's logical typologies into Arabic.

He emphasized that true knowledge must be based on demonstrative reasoning (*burhān*), which produces certainty (*yaqīn*), and he drew a sharp line between philosophy as a demonstrative science and theology (*kalām*) as a dialectical one. This distinction anticipated later tensions between philosophical and religious epistemologies in Islamic thought (Black, 2011).

Al-Fārābī's account of the intellect (*'aql*) also introduced a structured model of cognition, including the potential intellect, actual intellect, and acquired intellect, which became foundational for later Islamic philosophers, particularly Ibn Sīna's psychology.

Political Philosophy: Virtue, Prophecy, and the Ideal State

Al-Fārābī's political philosophy is articulated most clearly in his *al-Madīna al-*

Fāḍila (The Virtuous City), a deliberate philosophical counterpart to Plato's *Republic*. He envisions the ideal society as one ruled by a philosopher-prophet who possesses both intellectual virtue and divine inspiration. In this synthesis of Platonic and Islamic elements, the leader must not only possess rational insight into metaphysical truths but also the imaginative faculty necessary to convey these truths to the public in accessible, often symbolic, forms—hence his defense of prophecy as a necessary means of governance (Walzer, 1985). Al-Fārābī distinguishes between different types of regimes—virtuous, ignorant, errant, and wicked—based on their proximity to truth and justice. He emphasizes the importance of communal harmony, virtuous leadership, and intellectual education as the pillars of a flourishing political order.

Religion and Philosophy: Unity through Symbolism

Al-Fārābī attempted to reconcile religion and philosophy by arguing that religious doctrines are symbolic representations of philosophical truths. While philosophy seeks the truth through demonstrative reasoning, religion conveys the same truths through metaphors and images suited for the general public (Butterworth, 2001). This theory of double truth allowed Al-Fārābī to propose a harmonization of revelation and reason, laying the groundwork for the later philosophical theology of Ibn Sīna and Ibn Rushd.

Legacy and Historical Significance

Al-Fārābī's legacy lies not only in his ability to synthesize Greek philosophy with Islamic theology, but also in his establishment of a distinctly Islamic philosophical method that was rigorous, systematic, and metaphysically ambitious. His reinterpretation of Plato and Aristotle shaped the course of Islamic Neoplatonism, while his political philosophy influenced later Muslim thinkers like Ibn Bājja and Ibn Rushd, as well as Latin Scholastics.

In contemporary scholarship, Al-Fārābī is increasingly recognized for his nuanced understanding of the relationship between religion, ethics, and rationality, offering a model for engaging philosophical pluralism within religious frameworks.

Ibn Sīna (980-1037 CE): The Master of Synthesis in Islamic Philosophy and Medicine

Abū ‘Alī al-Ḥusayn ibn ‘Abd Allāh ibn Sīnā, known in the Latin West as Avicenna, stands as one of the most influential thinkers in the history of philosophy and science. Revered as al-Shaykh al-Ra’īs (“the Master and Head”) in the Islamic tradition, Ibn Sīna was a polymath whose writings encompassed philosophy, medicine, astronomy, logic, psychology, and metaphysics. His major works, particularly *al-Shifā’* (The Book of Healing) and *al-Najāt* (The Book of Salvation), integrate Aristotelian and Neoplatonic ideas within a rigorously Islamic metaphysical framework, becoming foundational texts for both the Islamic world and European Scholasticism.

Metaphysics: Being, Necessity, and the First Cause

Ibn Sīna’s metaphysical system revolves around a distinction between essence (māhiyya) and existence (wujūd)—a distinction not fully articulated by Aristotle. According to Ibn Sīna, essence does not necessarily entail existence; a thing may be conceivable without being actual. Only in the Necessary Existent (wājib al-wujūd)—which is pure actuality and self-sufficient—are essence and existence identical. This Necessary Existent, identified with God, is the metaphysical ground of all being and causes all contingent beings through emanation (Nasr, 2006; McGinnis, 2010).

This doctrine provided a sophisticated ontological model that resolved issues of causality, creation, and contingency. It deeply influenced medieval Christian thinkers such as Thomas Aquinas, who adopted and adapted Ibn Sīna’s conception of the Necessary Being.

Emanation and Cosmology

While following Aristotle’s metaphysics in many respects, Ibn Sīna integrated Neoplatonic emanationism to account for the multiplicity of the world while preserving divine simplicity. From the First Being emanates a series of intellects, culminating in the Active Intellect, which governs the sublunary realm and facilitates human cognition. This model preserves both the unity of God and the intelligibility of the cosmos, reconciling metaphysical hierarchy with

monotheism (Adamson, 2013).

Psychology and the Soul: The Flying Man Argument

Ibn Sīna's contributions to philosophical psychology are pioneering. He famously presents the "Flying Man" thought experiment in *al-Shifā'* to demonstrate the soul's self-awareness and immateriality. Imagine a person suddenly created, suspended in air, with no sensory contact—he would still be aware of his own existence, implying the soul's identity is independent of the body (Black, 2008). This argument not only supports the soul's immateriality but also its substantiality—a central issue in Islamic and Christian anthropology. Moreover, Ibn Sīna distinguishes between the vegetative, animal, and rational faculties of the soul, locating human uniqueness in the rational soul's ability to grasp universals and engage in abstract thought. His nuanced psychology influenced both Islamic theologians and Latin Scholastics, especially in discussions of intellect, personhood, and the afterlife.

Epistemology: From Sensation to Intellection

Ibn Sīna develops a comprehensive epistemological model that begins with sense perception and culminates in intellection through abstraction. The human soul, in conjunction with the Active Intellect, abstracts universal concepts from experiences. While influenced by Aristotelian empiricism, Ibn Sīna extends it by positing divine illumination as the source of certain knowledge. The highest form of knowing, intuition (*ḥads*), is available to prophets and perfected intellects, thus linking epistemology with prophecy.

Medicine and Science: The Canon of Healing

Beyond philosophy, Ibn Sīna's *al-Qānūn fī al-Ṭibb* (The Canon of Medicine) became the authoritative medical text in both the Islamic world and medieval Europe. It remained a standard in European universities well into the 17th century. His methodical classification of diseases, emphasis on empirical observation, and incorporation of Greek, Persian, and Indian knowledge mark him as a pioneer of systematic medical science (Gutas, 2001).

Theology and Philosophy: Integration and Influence

Ibn Sīna's metaphysical and epistemological theories had a profound effect on Islamic theology (kalām), even as he was criticized by later theologians like al-Ghazālī for subordinating revelation to reason. Nevertheless, he remains a central figure in Islamic intellectual history for his attempt to harmonize reason and faith, and his influence extended far beyond the Muslim world. In the West, his works were studied by Scholastics such as Albertus Magnus, Aquinas, and Duns Scotus, contributing to the transmission of Aristotelianism into Christian Europe.

Legacy and Contemporary Reassessment

In recent scholarship, Ibn Sīna has been reevaluated not merely as a transmitter of Greek philosophy, but as a creative philosopher who restructured classical metaphysics within a new framework. His ideas on existence, causality, intellect, and soul remain significant in debates on metaphysical realism, consciousness studies, and interfaith philosophical discourse.

Ibn Rushd (1126-1198 CE): The Commentator and Defender of Rationalism

Abū al-Walīd Muḥammad ibn Aḥmad ibn Rushd, known in the Latin West as Averroes, stands as a monumental figure in the history of Islamic and Western philosophy. His profound engagement with Aristotelianism earned him the title "The Commentator" in Latin Europe, where his interpretations of Aristotle shaped the course of medieval Scholasticism. In the Islamic tradition, Ibn Rushd is celebrated for his defense of philosophy against theological critiques and his insistence on the coherence of reason and revelation. His thought bridges the cultural and intellectual worlds of al-Andalus, the Islamic East, and Christian Europe.

Aristotelianism Revived: The Great Commentaries

Ibn Rushd's most enduring philosophical contribution lies in his commentaries on nearly all of Aristotle's works, which he produced in three forms: short (jāmi'), middle (talkhīṣ), and long (tafsīr). These texts not only preserved

Aristotle's logic, metaphysics, ethics, and natural philosophy but also clarified ambiguities and countered Neoplatonic distortions introduced by earlier commentators like Plotinus and Proclus (Davidson, 1992). By reasserting pure Aristotelian doctrine, Ibn Rushd revitalized Aristotelian thought within both Islamic and Christian traditions.

His insistence on the autonomy of philosophy from theology marked a turning point. Unlike Al-Fārābī and Ibn Sīna, who blended Neoplatonic cosmology with Aristotelian metaphysics, Ibn Rushd sought to purify Aristotle's system of extraneous metaphysical elements. This project positioned him as a rationalist par excellence, committed to logic and demonstrative reasoning as the highest forms of inquiry.

Metaphysics and the Eternity of the World

One of Ibn Rushd's most controversial doctrines was his defense of the eternity of the world. In his *Tahāfut al-Tahāfut* (The Incoherence of the Incoherence), written in response to al-Ghazālī's *Tahāfut al-Falāsifa*, Ibn Rushd argues that the universe is eternal in the sense that it exists by the eternal will of God and that creation should be understood as eternal emanation, not temporal origination. While this view was seen as heterodox by many Muslim theologians, it underscored Ibn Rushd's commitment to philosophical coherence and his rejection of theological voluntarism (Hyman, 1973).

Epistemology and the Unity of the Intellect

Ibn Rushd also developed a highly debated theory of the unity of the intellect, particularly the material intellect, which he considered to be a single, universal substance shared by all humans. This view, influenced by Aristotle's *De Anima*, implied that individual souls do not retain personal immortality, sparking fierce debates in both Islamic and Christian philosophical circles. While controversial, his theory highlighted the collective and impersonal nature of intellectual knowledge, positioning him at odds with Ibn Sīna's model of individual intellectual development (Campanini, 2007).

Philosophy and Religion: A Necessary Harmony

Ibn Rushd's most accessible and influential work, *Faṣl al-Maqāl fīmā bayna al-*

ḥikma wa al-sharī'a min al-ittiṣāl (The Decisive Treatise on the Harmony of Religion and Philosophy), provides a philosophical defense of the compatibility between Islamic law (sharī'a) and rational philosophy (ḥikma). He argues that the Qur'an itself encourages rational reflection, and that demonstrative reasoning is a legitimate means of understanding divine truths. In this work, he classifies people into three groups based on their cognitive abilities: philosophers, who grasp truth demonstratively; theologians, who use dialectical reasoning; and the masses, who benefit from rhetorical and symbolic representation (Hourani, 1976).

This tripartite epistemological model allowed Ibn Rushd to preserve the authority of revelation while asserting the autonomy of reason. He thus paved the way for an intellectual culture in which reasoned inquiry could coexist with religious commitment.

Political Philosophy: Justice and the Role of the Philosopher

Though less extensive than his metaphysical and epistemological writings, Ibn Rushd's political philosophy echoes his Aristotelian commitments. In his commentary on Plato's *Republic*, he defends the idea of a virtuous polity governed by philosophers, though he acknowledges the difficulty of actualizing such a state in the Islamic context of his time. His views represent a realist yet idealistic stance, grounded in the belief that reason must guide political life for justice to prevail.

Legacy: The Last Voice of Andalusian Rationalism

In the Islamic world, Ibn Rushd's influence waned due to the dominance of Ash'arite theology and the increasing suspicion of philosophy. However, his works were translated into Latin and Hebrew, profoundly shaping European Scholasticism. Thomas Aquinas, Siger of Brabant, and others grappled with his doctrines, particularly on the eternity of the world and the intellect. The Latin Averroists of the 13th century championed his rationalism, sometimes to the discomfort of the Church.

In modern times, Ibn Rushd has been celebrated as a symbol of rational inquiry, interfaith dialogue, and philosophical freedom. His emphasis on the

compatibility of reason and faith resonates with contemporary discussions on religion, science, and secularism in pluralistic societies.

Conclusion

The philosophical contributions of Plato, Aristotle, Al-Fārābī, Ibn Sīna, and Ibn Rushd represent a continuous and transformative engagement with the fundamental questions of human existence. These thinkers not only built upon the intellectual traditions that preceded them but also forged new pathways for philosophical exploration. Their insights into metaphysics, ethics, epistemology, and the harmony between reason and faith continue to inspire contemporary discourse.

Their enduring legacy serves as a testament to the universality and adaptability of philosophical reasoning. Whether in the context of ancient Athens, the courts of Baghdad, or the universities of medieval Europe, these philosophers elevated human inquiry to new heights. By revisiting their ideas today, we reaffirm the importance of dialogue between traditions and the central role of reason in navigating the complexities of the human condition.

References

- [1] Ackrill, J. L. (1981). *Aristotle the Philosopher*. Oxford University Press.
- [2] Adamson, P. (2013). *Avicenna*. Oxford University Press.
- [3] Adamson, P. (2016). *Philosophy in the Islamic world: A history of philosophy without any gaps* (Vol. 3). Oxford University Press.
- [4] Annas, J. (1999). *Plato: A Very Short Introduction*. Oxford University Press.
- [5] Averroes (Ibn Rushd). (2001). *The decisive treatise, determining the nature of the connection between religion and philosophy* (C. Butterworth, Trans.). Brigham Young University Press.
- [6] Black, D. L. (2008). *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*. Brill.
- [7] Black, D. L. (2011). *Logic and Aristotle's Rhetoric and Poetics in Medieval Arabic Philosophy*. Brill.
- [8] Butterworth, C. E. (2001). *The Political Aspects of Islamic Philosophy*:

- Essays in Honor of Muhsin S. Mahdi.* Harvard University Press.
- [9] Campanini, M. (2007). *Ibn Rushd (Averroes): His Life, Works and Influence.* The Islamic Texts Society.
- [10] Copleston, F. (1993). *A History of Philosophy: Greece and Rome.* Image Books.
- [11] Davidson, H. A. (1987). *Alfarabi, Avicenna, and Averroes on intellect: Their cosmologies, theories of the active intellect, and theories of human intellect.* Oxford University Press.
- [12] Davidson, H. A. (1992). *Alfarabi, Avicenna, and Averroes on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect.* Oxford University Press.
- [13] Druart, T. A. (2002). Al-Farabi. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2002 Edition).
- [14] Fakhry, M. (2002). *A history of Islamic philosophy* (3rd ed.). Columbia University Press.
- [15] Gutas, D. (2001). *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works.* Brill.
- [16] Hourani, G. F. (1976). *Averroes on the Harmony of Religion and Philosophy.* E. J. Brill.
- [17] Hyman, A. (1973). Averroes' Theory of the Intellect and the Guide of the Perplexed. In A. Hyman & J. Walsh (Eds.), *Philosophy in the Middle Ages* (pp. 307-314). Hackett Publishing.
- [18] Ibn Sīnā (Avicenna). (2005). *The metaphysics of The Healing* (M. E. Marmura, Trans.). Brigham Young University Press.
- [19] Kenny, A. (2012). *A new history of Western philosophy.* Oxford University Press.
- [20] Kraut, R. (2018). *Aristotle's Ethics.* In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2018 Edition).
- [21] Lear, J. (1988). *Aristotle: The Desire to Understand.* Cambridge University Press.
- [22] Lloyd, G. E. R. (2006). *The revolutions of wisdom: Studies in the claims and practice of ancient Greek science.* University of California Press.
- [23] McGinnis, J. (2010). *Avicenna.* Oxford University Press.

- [24] Nasr, S. H. (2006). *Science and Civilization in Islam*. Harvard University Press.
- [25] Nussbaum, M. C. (1994). *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton University Press.
- [26] Nussbaum, M. C. (2001). *The fragility of goodness: Luck and ethics in Greek tragedy and philosophy* (Rev. ed.). Cambridge University Press.
- [27] Plato. (1992). *The Republic* (G. M. A. Grube, Trans.; C. D. C. Reeve, Ed.). Hackett Publishing.
- [28] Popper, K. (1945). *The Open Society and Its Enemies: Volume I - The Spell of Plato*. Routledge.
- [29] Rashed, R. (2009). *Al-Farabi: Founder of Islamic Neoplatonism*. Routledge.
- [30] Reeve, C. D. C. (2009). *Philosopher-Kings: The Argument of Plato's Republic*. Hackett Publishing.
- [31] Scott, D. (2006). *Plato's Meno*. Cambridge University Press.
- [32] Shields, C. (2014). *Aristotle*. Routledge.
- [33] Silverman, A. (2021). *Plato's Middle Period Metaphysics and Epistemology*. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition).
- [34] Smith, R. (2020). *Aristotle's Logic*. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition).
- [35] Taylor, C. C. W. (1998). *Routledge philosophy guidebook to Aristotle's Nicomachean Ethics*. Routledge.
- [36] Walzer, R. (1985). *Al-Farabi on the Perfect State: Abu Nasr Al-Farabi's Mabadi Ara Ahl al-Madina al-Fadila*. Oxford University Press.