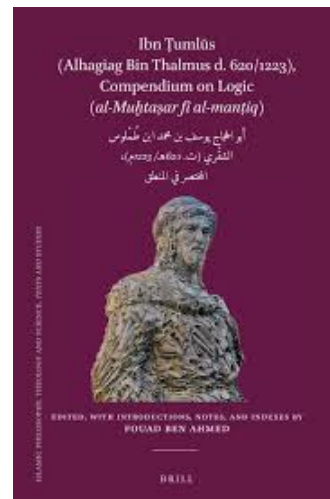


Book Reviews

Fouad Ben Ahmed, ed. *Ibn Ṭumlūs (Alhagiag Bin Thalmus d. 620/1223), Compendium on Logic (al-Muḥtaṣar fī al-Mantiq)*. Brill: Leiden, 2019. Pp. 525. E-book. ISBN: 978-90-04-40090-0.

What happened to Ibn Rushd's (d. 595/1198) legacy? Who are his disciples? What did they write, and where are their treatises? Is not there a school of Ibn Rushd in the Islamic world similar to the one known as the Latin Averroism? These are some of the questions that Fouad Ben Ahmed, professor of Islamic studies at Dar el-Hadith el-Hassania Institute for Higher Islamic Studies in Rabat, Morocco, attempts to answer through editing, commenting on, and introducing a text of logic, for the first time as an entire text, that was written by one of Ibn Rushd's direct students, Abū 'l-Ḥajjāj Yūsuf b. Muḥammad b. Ṭumlūs (d. 620/1223). The book is entitled *Ibn Ṭumlūs (Alhagiag Bin Thalmus d. 620/1223), Compendium on Logic (al-Muḥtaṣar fī al-Mantiq)*.



To recognize the significance of this work, it should be contextualized within the framework of post-classical Islamic intellectual history and the reception of Ibn Rushd in the Islamic world. Ernest Renan's *Averroès et l'averroïsme*, published in 1852, was one of the earliest scholarly works to discuss aspects of the history of Islamic philosophical thought and its impact on the European Renaissance. Despite the important contribution the book made to Islamic studies in Western languages, it had significant negative effects on these studies as well, which lingered for more than a century. Two main points in Renan's work that are directly related to Ben Ahmed's book are 1) that Islamic philosophy after Ibn Rushd "Averroes" could be dismissed, and 2) that Ibn Rushd had a long line of Christian and Jewish students in

Europe for more than four centuries, while being completely ignored by the people of his own religion. Renan's claims contributed to the reluctance of Western scholars to study the period following Ibn Rushd's death, which was described as a period of decline or stagnation. Due to this narrative of decline, this period, which is known in studies of Islamic intellectual history as the post-classical Islamic period, received insufficient academic attention and was described as a period in which nothing original was produced that deserved to be studied.

In spite of the increasing number of Western academic studies that now seek to explore post-classical Islamic intellectual history, Ibn Rushd's legacy remains understudied. Thus, Ben Ahmed's edition of an entire work of logic written by one of Ibn Rushd's students, contributes to the scholarly efforts to rectify the prejudices introduced into the field by Ernest Renan and others, in part through attempting to answer some questions related to those prejudices connected to Ibn Rushd and his legacy in the Islamic world, including those mentioned above. This edition of Ibn Ṭumlūs's *Compendium on Logic* is a significant contribution to several different fields within Islamic studies, including the development of Arabic logic, the history of post-classical Islamic thought, as well as the heritage of Ibn Rushd, in addition to being an essential text for further information about Ibn Ṭumlūs and his thought.

Little information is available about Ibn Ṭumlūs's intellectual life, education, and influence. In spite of this lack, impressively, Ben Ahmed has collected all the fragments in historical sources, in addition to what Ibn Ṭumlūs mentioned in his own works, and even the notes on the manuscripts that contain his works, to present a more complete picture of his life, intellectual formation, and influence. This information allows Ben Ahmed to argue that Ibn Ṭumlūs had access to "a rich and wide-ranging library" that contained the main texts in most of the rational sciences, including books on philosophy, logic, and medicine. This argument can be confirmed through the edited text itself, in which Ibn Ṭumlūs used a wide range of the traditional texts in logic and philosophy, in addition to texts of jurisprudence and Arabic sciences.

Several works have been attributed to Ibn Ṭumlūs; unfortunately, only three of them are still existent in different forms. Ben Ahmed mentions these works, including whether they were edited or unedited, with a description of their editions or manuscripts. The first work by Ibn Ṭumlūs that has survived, in manuscript form, is a commentary on Avicenna's Poem on Medicine; eight manuscripts of this work are mentioned in Ben Ahmed's introduction, with short comments. The two other works by Ibn Ṭumlūs that are still existent are in the discipline of

logic. One is *De Mistione Propositionis de Inesse et Necessariae*, which survives only in a Latin translation from the Hebrew. The other is *al-Mukhtaṣar fī 'l-Mantiq* (Compendium on logic) which is, so far as we know, his only available work on logic in Arabic, which has survived in a unicum manuscript reserved in Real Biblioteca del Monasterio de San Lorenzo de El Escorial, árabe 649, 1v-172r. To edit and introduce this last text as Ben Ahmad has done here is thus very important, as it is the most complete and longest text of Ibn Ṭumlūs's works that has reached us, and because it compensates for part of the lack of information related to Ibn Ṭumlūs's life and his thought, not to mention its importance for the history of Islamic thought after the classical period, especially with regard to the legacy of Ibn Rushd.

Ben Ahmed's edition of *Compendium on Logic* contains an academic edition of texts of logic by Ibn Ṭumlūs with two introductions, one in English and the other in Arabic. The English introduction contains 1) Ibn Ṭumlūs's life, education, and influence, 2) Ibn Ṭumlūs's writings, 3) the text and its previous editions, and 4) a bibliography. Before the Arabic introduction, there is a preface in Arabic that discusses the history of studying Ibn Ṭumlūs's works of logic. The Arabic introduction focuses on Ibn Ṭumlūs's text itself and discusses the previous editions of parts of the work, ending with some comments on the current edition in addition to detailing the symbols and abbreviations, sources, and bibliography that Ben Ahmed used in the edition. Together, these introductions represent around eighty pages, while the edition of Ibn Ṭumlūs's work occupies around 300 pages. At the end, the reader is provided with a bibliography that Ben Ahmed used in preparing this edition, and comprehensive indexes of the Qur'ānic verses, Prophetic traditions, poetry verses, names, books and treatises, groups, places, sects, religions, languages, crafts, and finally the index of terms.

While Ibn Ṭumlūs's book on logic is not explicitly titled, Ben Ahmed offers his suggestion for the title as *Compendium on Logic (al-Muḥtaṣar fī al-Mantiq)* with justification for choosing this title based firstly on the content of the text and secondly on a contextualization of the text within the tradition of two influential philosophers, al-Fārābī and Ibn Rushd, who used the word "*al-mukhtaṣar*" in titles of two of their works. Different parts of this book have previously been edited and published under different titles; the previously edited sections amount to approximately thirty-five to forty per cent of the total work. Before the edition of any of these chapters, Asín Palacios translated a part of the foreword into French for the first time in 1908, and later argued, based on his study of the introduction and his partial edition of Ibn Ṭumlūs's

work on logic, that Ibn Rushd's influence in Ibn Ṭumlūs's work was weak and that Ibn Ṭumlūs preferred the works of al-Ghazālī (d. 505/1111) and al-Fārābī (d. 339/950–1). Without having a complete edited text, and without complete study of even the text in manuscript form, some scholars have repeated Palacios' opinion, and thus Ibn Ṭumlūs's contribution to logic has been negatively received and generally described as unoriginal and containing no new contribution. According to Ben Ahmed, nothing in all the studies that underestimate Ibn Ṭumlūs's work refers to any actual study of his *Compendium on Logic* beyond its introduction.

Ibn Rushd's influence on his direct student, Ibn Ṭumlūs seems to be an essential argument in refuting the two other prejudices mentioned above, i.e., the end of Islamic intellectual activities in the post-classical period and that there was no legacy of Ibn Rushd in the Islamic world. Ben Ahmed neither denies nor underestimates al-Fārābī's and al-Ghazālī's influence on Ibn Ṭumlūs's work on logic, but he argues that Ibn Ṭumlūs's writing offers clear testimony of Ibn Rushd's influence, and that Ibn Rushd's works were used more than any other works. In order to demonstrate Ibn Rushd's influence on Ṭumlūs's work on logic and to support his argument for the continuation of Ibn Rushd's thought and legacy through his direct disciples, Ben Ahmed identifies all the passages that Ibn Ṭumlūs seems to quote from Ibn Rushd by using both bold type within the text itself and complete bibliographical documentation of their sources in the works of Ibn Rushd. With this clear identification of the ideas and expressions that Ibn Ṭumlūs cited directly from Ibn Rushd, there is no longer any doubt about Ibn Rushd's clear and significant influence on Ibn Ṭumlūs's work on logic.

This emphasis on Ibn Rushd's clear influence on logic, according to Ben Ahmed, does not negate the impact of al-Fārābī and al-Ghazālī. This impact is clear both through the citations of Ibn Ṭumlūs from both scholars, which are carefully documented in the footnotes, and through the list of sources used by Ibn Ṭumlūs in this work, which confirms the great impact of all these three scholars. This heavily reliance on the works of logic of these three scholars does not diminish the importance and originality of Ibn Ṭumlūs's contribution. Ben Ahmed, in fact, claims that Ibn Ṭumlūs in *Compendium on Logic* presents Aristotle's *Organon* in its most complete form as it developed in Arabic-Islamic world. Ibn Ṭumlūs's *al-Mukhtaṣr*, indeed, covers all the parts of the *Organon*, including the Book of Rhetoric and the Book of Poetics. However, Ben Ahmed only briefly refers to different aspects of Ibn Ṭumlūs's actual contribution to the study of logic in the Islamic world through short

comments on these books; these references occupy around twelve pages of this introduction and are insufficient to argue for the originality of the work or to demonstrate its novelty. Ibn Ṭumlūs's personal contribution to the field of logic is a matter that still needs further research by specialists in the development of logic in the Islamic world, and Ibn Ṭumlūs's efforts in logic need to be contextualized within a broader framework that deals with the reception of Aristotelian logic in the Islamic world and its development over the centuries.

The lack of comprehensive analysis of the text does not reduce the importance and value of Ben Ahmed's contribution, as his reliable editing can be expected to open the door for scholars and specialists in logic to examine this work more closely, and to evaluate and place it within its intellectual and historical context. This edition can be considered the best that can be done with a text in unicum manuscript. In addition to what can be expected in a scholarly edition, i.e., adjusting terms and names, and documenting sources and citations, Ben Ahmed's editorial efforts exceed the aim of recreating the text that Ibn Ṭumlūs wrote, instead recreating a copy as close as possible to the unique manuscript that contains Ibn Ṭumlūs's text. To this end, the editor mentions every single symbol or note in the folios of the El Escorial, árabe 649, 1v-172r, many of which may have been added by later scribes or owners of the manuscript, and are important for an understanding of the reception and the history of the text. Since the text is preserved in a unicum copy, to compensate for the lack of manuscripts Ben Ahmed compares his reading of the text with those of previous scholars who published parts of the text, collating the different editions to leave the readers with different alternatives, albeit with clear preference for his own reading in the text and other scholars' readings in the footnotes.

In spite of the great contribution of the edition to different fields of study, the transliteration consistency needs more revision. Following are some examples, all are taken from one page, p. 26: ḥā' is written on line five, twice, as (h) in the words "mahḍūratun" and "mahṣūratun," while on line 13, it is written (ḥ) in the two words "ḥubb" and "ḥasab." Dhāl is written three times as (d), in line 12 twice, and once in line 15, and also is written as (dh) in line 15. In line 8, the 'ayn is written in two different ways in (*fatarġi'u mawādi*). However, since the edited text is in Arabic, and only one of the two introductions is in English, the transliterated words are limited to the names of Arabic scholars and book titles, which were generally consistent.

Ernest Renan's claim that there was no lineage of Ibn Rushd's school in Muslim world and among Muslims is still repeated now, as Ben Ahmed

shows in his literature review. This work is significant in refuting this long-established prejudice, and no doubt opens the door for more studies, but it is not sufficient to allow us to talk about an “Ibn Rushd school” in the Islamic world yet. Ben Ahmed, nevertheless, describes his work as part of larger project that aims to trace intellectual life after Ibn Rushd through tracing scholars and texts that can be considered continuations of Ibn Rushd’s thought, which makes us anticipate his upcoming contributions, or the contributions this work may stimulate.

Ben Ahmed, as mentioned above, attempts to rehabilitate Ibn Ṭumlūs’ reputation as a logician. He has certainly been able to restore the position of Ibn Ṭumlūs in the history of the Arabic logic after Ibn Rushd, and to clarify his relations to previous scholars (mainly al-Fārābī, al-Ghazālī, and Ibn Rushd), and in his introductions he further demonstrates that Ibn Rushd’s legacy continued as part of Islamic intellectual history after the sixth/twelfth century, especially in the Maghrib and Andalusia. Moreover, through editing this text, Ben Ahmed has been able to achieve the goals of highlighting, if not necessarily proving, the originality of Ibn Ṭumlūs and his valuable contribution to the history of logic and Islamic thought in general, after its classical period, and to prove that Ibn Rushd’s legacy continued after him through his students. More importantly, this edition helps to confirm that the negative perception of Islamic thought in the post-classical period was not based on published or studied texts, but rather was due to some long-standing prejudices that dominated Islamic studies for most of the twentieth century.

There is no doubt that this work constitutes a valuable contribution to different fields of study, including the history of Islamic thought after the classical period, the heritage of Ibn Rushd, the study of the development of logic in the Islamic world, and an important addition to the study of Ibn Ṭumlūs and his thought. This work will be a valuable source for scholars specializing in these fields, especially professors and graduate students. Ibn Ṭumlūs’s text deals with works of Aristotelian logic in their entirety in the Islamic world, and uses technical Arabic language that requires specialist readers with a high degree of mastery of Arabic.

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