

Logic of Concept and the Divisions of Propositions in *Zubdat al-Asrār* by Athīr al-Dīn al-Abharī

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Abstract

Based on available evidence, the medium-length book *Zubdat al-Asrār* by Athīr al-Dīn al-Abharī, encompassing logic, natural philosophy, and metaphysics, represents his first philosophical compendium. References made by Abharī in his shorter treatise, *Hidāyat al-Hikmah*, directing the reader to *Zubdat al-Asrār* for further elaboration, clearly indicate that this book was composed even prior to that treatise. In this article, by examining the initial sections of the logic in *Zubdat al-Asrār*, I highlight some of the notable points and innovations of this work. Abharī, in these sections, defines the “restrictive compound” (*al-murakkab al-taqyīdī*) in contrast to the “declarative compound” (*al-murakkab al-khabarī*) for the first time in the history of logic in the Islamic world, and through the repeated application of these two concepts in his later works, he solidifies their place in Islamic logic and philosophy. In this book, he emphasizes the “mental proposition” (*al-qadīyyah al-dhihnīyyah*), yet in his subsequent works, he sometimes places the “genuine proposition” (*al-qadīyyah al-ḥaqīqīyyah*) and at other times the “external proposition” (*al-qadīyyah al-khārijīyyah*) in a superior position. Regarding modal propositions, he introduces the “intermediate absolute” (*al-muṭlaqah al-mutawassiṭah*) and the

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“intermediate possible” (*al-mumkinah al-mutawassiṭah*) for the first time in the history of logic. He demonstrates that the simple conversion (*al-‘aks al-mustawī*) of necessary and permanent propositions equals the intermediate absolute, not the general absolute (*al-mutlaqah al-‘āmmah*) or the general possible (*al-mumkinah al-‘āmmah*) as predecessors like Ibn Sīnā (Avicenna) and Fakhr al-Dīn al-Rāzī had supposed.

Keywords: Zubdat al-Asrār; Hidāyat al-Ḥikmah; Ibn Sīnā; Fakhr al-Dīn al-Rāzī; Zayn al-Dīn al-Kashshī.

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