

Mohammad-Javid A. Larijani,
“Mathematical Logic in Iran: A Perspective”,
in Ali Enayat, Iraj Kalantari, & Mojtabi Moniri (editors),
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REVIEW

IRVING H. ANELLIS

“Mathematical Logic in Iran: A Perspective” is a very brief survey of the recent history and status of logic in Iran. The author succinctly notes (p. xiii) that what he terms “philosophical”—as opposed to mathematical—logic dates back to the middle ages, and he mentions in particular al-Farabi (Abu-Nasr Muhammad al-Farabi; 870-950 A.D.) and Ibn Sina (Abu Ai al Husein ibn Abdallah Ibn Sina; Latinized as Avicenna; 973-1037 A.D.)¹. By “philosophical logic”, we must include the formal Aristotelian logic that dominated academic and intellectual circles in many places until well into the twentieth century.

Having mentioned the names of al-Farabi and Ibn Sina, Larijani jumps to 1955, to note (p. xiii) that “the first monograph in mathematical logic published in Iran” was Gholam-Hassein Mosaheb’s “rigorous text” *Introduction to Formal Logic* [Madkhalé Monteghé Soorat]². Next is a—presumably only partial—list (pp. xiii-xiv) of logicians from the 1970s into the 1990s who were educated abroad, among them such well-known logicians as Iraj Kalantari, whose doctoral advisor was Anil Nerode at Cornell, and Ali Enayat, who studied with set theorist Kenneth Kunen at Wisconsin. When they returned to Iran, they helped to educate the next generation, enumerated (p. xiv)—presumably only partially—of Iranian logicians, beginning at the Sharif University of Technology and then at the Institute for Studies in Theoretical Physics

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¹For Al-Farabi, see, e.g. [Al-Farabi 1963; 1988]; for English translations; for expositions, see, e.g. [Abed 1991] and [Lameer 1994]. For Ibn Sina, see, e.g. [Ibn Sina 1971]; for an exposition, see, e.g. [Maróth 1989].

²See [Zadeh 1957].