



certain key texts may help us to offer tentative answers to those questions. The present paper tries to argue that some “special introductions,” i. e. , those passages that the author asks the reader to pay “attention” or indicates as “preface” or “introduction” in the main texts. The present paper aims at investigating certain device of *The Guide of the Perplexed* and the intention of the author behind it, by illustrating two such “special introductions” in *Guide* I 73 and II 2.

On the Influence of Midrash to Maimonides’ Allegorical Interpretation

XIA Xindong

The word “Midrash” has two meanings. One is the specific strategy which employs derash, geometria and some other Judaic ways to interpret the Torah and Talmud; another is a corpus of literature bearing the name of Midrash(im) which records the various interpretations of the sacred texts by the Talmudic sages. Midrash, with its double meanings, has great influence upon Maimonides’ allegorical interpretation of the sacred texts. On one hand, some words or verses taken from the Midrashic texts are allegorically interpreted by Maimonides; on the other hand, the allegorical interpretation is his creative application of Midrashic strategy.

Maimonides on Dialectical Arguments

DONG Xiuyuan

Dialectical arguments are one kind of arguments Aristotle discussed in *Topica*, as apposed to demonstrative arguments. The dialecticians deal with some controversial topic, inferring from plausible premises while keeping an eye on the conflicting views. Maimonides learned dialectical arguments from the Arabic Aristotelian philosophers, in particular al-Farabi, and employed