

One of the most wide-spread claims combining epistemology and metaphysics in post-Avicennian Islamic philosophy was that every object of thought is real. Initially it was endorsed due to a theory of knowledge which states that knowledge is a connection between the knower and the object known. Afterwards it was accepted due to the rule that in a proposition Fx if F is something positive (*tubūti/wuġūdī*) x has to be positive and real too. Hence, insofar as one can conceptually distinguish between two items, they have to be real. In my paper I will present significant consequences of this theory: acceptance and neglecting of the idea that concepts have to exist in the mind, conceivability of paraconsistent ideas, their reality or reducibility to some real objects. In the end I will address the decisive issue of the conceivability of absolute non-existence itself.