

# **BRIEF BIBLIOGRAPHICAL GUIDE IN MEDIEVAL ISLAMIC PHILOSOPHY AND THEOLOGY (2006-2007)**

**Thérèse-Anne Druart**

(The Catholic University of America)

I cannot thank enough all the scholars who kindly sent me information and in particular those who sent me a copy of their publications or photocopied table of contents. I wish to express my deep gratitude to my Research Assistant Christopher Helmink, who is a whiz at locating unusual books.

## **Section I. Falsafa**

### **Collective Works or Collections of Articles**

***Los Almohades: Problemas y perspectivas***, 2 vol., ed. by Patrice Cressier, Maribel Fierro & Luis Molina (Estudios Árabes e Islámicos: Monografías, 11). Madrid: Consejo Superior de Investigaciones Científicas, 2005, lii-1230 pp., [vol. II, pp. 425-1230], ISBN set 84-00-08393-8 [vol. II, 84-00-08395-4].

***Arabic Theology, Arabic Philosophy. From the Many to the One: Essays in Celebration of Richard M. Frank***, ed. by James E. Montgomery (Orientalia Lovaniensia Analecta, 152). Leuven: Peeters, 2006, vi-463 pp., ISBN 90-429-1778-4.

***Aristoteles Chemicus: Il IV Libro dei “Meteorologica” nella tradizione antica e medievale***, ed. by Cristina Viano (International Aristotle Studies, 1). Sankt Augustin: Academia Verlag, 2002, 206 pp., ISBN 3-89665-174-5.

***Averroes and the Aristotelian Heritage***, ed. by Carmela Baffioni (Università degli Studi di Napoli “L’Orientale”). Naples: Guida, 2004, 247 pp., ISBN 88-7188-862-6.

***Averroes et les averroïsmes juif et latin. Actes du Colloque International (Paris, 16-18 juin 2005)***, ed. by J.-B. Brenet (Fédération Internationale des Instituts d’Études Médiévales, Textes et Études du Moyen Âge 40). Turnhout: Brepols, 2007, 367 pp., ISBN 978-2-503-52742-0.

**Busca do Conhecimento: Ensaios de filosofia medieval no Islã**, ed. by Rosalie Helena de Souza Pereira (Philosophica). São Paulo: Paulus, 2007, 288 pp., ISBN 978-85-349-2680-5.

**Classical Arabic Philosophy: An Anthology of Sources**, transl. with intro. and notes by Jon McGinnis & David C. Reisman. Indianapolis/Cambridge: Hackett, 2007, xxxii-427 pp., ISBN 978-0-87220-871-1.

**Classical Arabic Philosophy: Sources and Reception**, ed. by Peter Adamson (Warburg Institute Colloquia, 11). London & Turin: The Warburg Institute & Nino Aragno Editore, 2007, x-212 pp., ISBN 978-0-85481-140-3.

**Écriture et réécriture des textes philosophiques médiévaux. Volume d'hommage offert à Colette Sirat**, ed. by J. Hamesse & O. Weijers (Fédération Internationale des Instituts d'Études Médiévales, Textes et Études du Moyen Âge, 34). Turnhout: Brepols, 2006, xxvi-499 pp., ISBN 2-503-52424-9.

**Enlightening Revolutions: Essays in Honor of Ralph Lerner**, ed. by Svetozar Minkov with Stéphane Douard. Lanham: Lexington Books, 2006, xii-399 pp., ISBN 978-0-7391-0944-1.

**Frank**, Richard M., *Early Islamic Theology: The Mu'tazilites and al-Ash'arî, Texts and Studies on the Development and History of Kalâm*, Vol. II, ed. by Dimitri Gutas (Variorum). Aldershot: Ashgate, 2007, xii-384 pp., ISBN 978-0-86078-978-9.

**Intellect et Imagination dans la Philosophie Médiévale, Intellect and Imagination in Medieval Philosophy, Intelecto e Imaginação na Filosofia Medieval**. Actes du XIe Congrès International de Philosophie Médiévale de la Société Internationale pour l'Étude de la Philosophie Médiévale (S.I.E.P.M.) Porto, du 26 au 31 août 2002, ed. by Maria Cândida Pacheco & José F. Meirinhos, 3 vol. (Société Internationale pour l'Étude de la Philosophie Médiévale. Rencontres de Philosophie Médiévale, 11,1). Turnhout: Brepols, 2006, vol. I: xliv-701 pp.; vol. II: viii-703-1290 pp.; vol. III: viii-1291-2008 pp., ISBN 2-503-51818-4 (3 vol. set).

**O Islã clássico: Itinerários de uma cultura**, ed. by Rosalie Helena de Souza Pereira. São Paulo: Perspectiva, 2007, 850??pp., ISBN 978-85-273-0778-9.

***Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm***, ed. by Anna-Teresa Tymieniecka. New York: Springer, 2006, xviii-295 pp., ISBN 1-4020-4114-4.

**Jolivet**, Jean, *Perspectives médiévales et arabes* (Études de philosophie médiévale, 89). Paris: Vrin, 2006, 318 pp., ISBN 2-7116-1768-8.

***The Libraries of the Neoplatonists. Proceedings of the Meeting of the European Science Foundation Network “Late Antiquity and Arabic Thought. Patterns in the Constitution of European Culture” held in Strasbourg, March 12-14, 2004***, ed. by Cristina D’Ancona (Philosophia Antiqua, 107). Leiden/Boston: Brill, 2007, xxxvi-531 pp., ISBN 978-90-04-15641-8.

***Logik und Theologie: Das Organon im arabischen und im lateinischen Mittelalter***, ed. by Dominik Perler & Ulrich Rudolph (Studien und Texte zur Geistesgeschichte des Mittelalters, LXXXIV). Leiden/Boston: Brill, 2005, vi-511 pp., ISBN 90-04-11118-2.

***Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World***, ed. by Gerhard Endress (Islamic Philosophy and Science, Texts and Studies, LXI). Leiden/Boston: Brill, 2006, xvi-232 pp., ISBN 90-04-14697-0.

**Rashed**, Marwan, *L’Héritage aristotélicien. Textes inédits de l’Antiquité* (Anagôgê). Paris: Les Belles Lettres, 2007, xiv-601 pp., ISBN 978-2-251-18105-9.

***Reason and Inspiration in Islam: Theology, Philosophy and Mysticism in Muslim Thought. Essays in Honour of Hermann Landolt***, ed. by Todd Lawson. London/New York: I.B. Tauris, 2005, xvi-558 pp., ISBN 1-85043-470-0.

***Studies on Ibn Khaldûn***, ed. by Massimo Campanini. Milan: Polimetrica, 2005, 199 pp., ISBN 88-7699-017-8.

***Wissen über Grenzen. Arabisches Wissen und lateinischen Mittelalter***, ed. by Andreas Speer & Lydia Wegener (Miscellanea Mediaevalia, 33). Berlin: Walter de Gruyter, 2006, xxiv-838 pp., ISBN 13-978-3-11-018998-8 or 10-3-11-018998-4.

## Special Issue of Journal

*Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006) 1/2 has a special section on “Sectatores Averrois: noétique et cosmologie,” pp. 132-344 with intro. by Ruedi Imbach, p. 132.

## Bibliographies and Chronicles

**Daiber**, Hans, *Bibliography of Islamic Philosophy. Supplement* (HdO, 1, 89). Leiden/Boston: Brill, 2007, xii-426 pp., ISBN 13-978-90-04-155558 or 10-90-04-15555-4.

**Druart**, Thérèse-Anne, “Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2004-2006),” at <https://philosophy.catholic.edu/faculty-and-research/faculty-profiles/druart-therese-anne/Publications/brief-bibliographical-guide-04-06.pdf>

**Urvoy**, Dominique, “Bulletin de philosophie arabe et islamique,” *Revue Thomiste*, 106 (2006): 619-30.

## Greek, Persian, and Syriac Sources

**Aristotelian Rhetoric in Syriac: Barhebraeus, Butyrum Sapientiae, Book of Rhetoric**, ed. and transl. by John W. Watt with Daniel Isaac, Julian Faultless, & Ayman Shihadeh (Aristoteles Semitico-Latinus, 18). Leiden/Boston: Brill, 2005, x-484 pp., ISBN 90-04-14517-6.

**Bauden**, Frédéric & **Gheretti**, Antonella, “L’art de servir son monarque: le *Kitâb wasâyâ Aflâtûn al-hakîm fî khidmat al-mulûk*. Édition critique et traduction précédées d’une introduction,” *Arabica*, 54,3 (2007): 295-316.

**Bos**, Gerrit & **Garofalo**, Ivan, “A Pseudo-Galenic Treatise on Regimen: The Hebrew and Latin Translations from Hunayn Ibn Ishâq’s Arabic Version,” *Aleph*, 7 (2007): 43-95.

**Brock**, Sebastian P., “A Syriac Intermediary for the Arabic *Theology of Aristotle*? In Search of a Chimera,” in *The Libraries*, pp. 293-306.

**Bucur**, Cristina & **Bucur**, Bogdan G., “*The Place of Splendor and Light: Observations on the Paraphrasing of ENN 4.8.1 in the Theology of Aristotle*,” *Le Muséon*, 119 (2006): 271-92.

**Carusi**, Paola, “*Meteorologica* IV e alchimia islamica. Qualità e elementi a confronto,” in *Aristoteles Chemicus*, pp. 81-97.

**Chase**, Michael, “Did Porphyry Write a Commentary on Aristotle’s *Posterior Analytics*? Albertus Magnus, al-Fârâbî, and Porphyry on *per se* Predication,” in *Classical Arabic Philosophy: Sources*, pp. 21-38.

**Cottrell**, Emily, “L’*Anonyme d’Oxford* (Bodleian Or. Marsh 539): bibliothèque ou commentaire?,” in *The Libraries*, pp. 415-441.

**D’Ancona**, Cristina, “The Arabic Version of *Enn.* IV 7 [2] and its Greek Model,” in *Arabic Theology, Arabic Philosophy*, pp. 127-55.

**De Smet**, Daniel, “Les Bibliothèques ismaéliennes et la question du néoplatonisme ismaélien,” in *The Libraries*, pp. 481-92.

**Ferrari**, Cleophea, “Die Kategorie der Relation in der griechischen und arabischen Aristoteles-Kommentierung,” in *The Libraries*, pp. 471-79.

**Gannagé**, Emma, “Sur les *Catégories* d’Aristote. Un fragment inédit en version arabe,” *Mélanges de l’Université Saint-Joseph*, 58 (2005): 81-105.

**Gutas**, Dimitri, “The Text of the Arabic Plotinus. Prolegomena to a Critical Edition,” in *The Libraries*, pp. 371-84.

-----, “The Greek and Persian Background of Early Arabic Encylopedism,” in *Organizing Knowledge*, pp. 91-101.

**Hasnawi**, Ahmad, “Boèce, Averroès et Abû al-Barakât al-Baghdâdî, témoins des écrits de Thémistius sur les *Topiques* d’Aristote,” *Arabic Sciences and Philosophy*, 12 (2007): 203-65.

**Hasse**, Dag Nikolaus, “Spontaneous Generation and the Ontology of Forms in Greek, Arabic, and Medieval Latin Sources,” in *Classical Arabic Philosophy: Sources*, pp. 150-75.

**Hugonnard-Roche**, Henri, “Le Corpus philosophique syriaque aux VIe-VIIe siècles,” in *The Libraries*, pp. 279-91.

-----, “Le vocabulaire philosophique de l’être en syriaque d’après des texts de Sergius de Resh’aina et Jacques d’Edesse,” in *Arabic Theology, Arabic Philosophy*, pp. 101-25.

**Jolivet**, Jean, “Étapes dans l’histoire de l’intellect agent,” in his *Perspectives médiévaies*, pp. 163-74 [reprint, 1997].

**Pereira**, Rosalie Helena de Souza, “*Bayt al-Hikma* e a transmissão da filosofia grega para o mundo islâmico,” in *Busca do Conhecimento*, pp. 17-62.

**Rashed**, Marwan, “Priorité du ΓΕΝΟΣ ou de l’ΕΙΔΟΣ entre Andronicos et Alexandre. Vestiges arabes ou grecs inédits,” in his *L’héritage aristotélicien*, pp. 29-83 [includes édition, reprint 2004].

-----, “La classification des lignes simples selon Proclus et sa transmission au monde islamique,” in his *L’héritage aristotélicien*, pp. 303-25 [reprint 2002].

-----, “Les *marginalia* d’Aréthas, Ibn al-Tayyib et les dernières gloses alexandrines de l’*Organon*,” pp. 327-43 [reprint 2004].

**Rashed**, Roshdi, “Greek into Arabic: Transmission and Translation,” in *Arabic Theology, Arabic Philosophy*, pp. 157-96.

**Rizvi**, Sajjad, “(Neo)Platonism Revived in the Light of the Imams: Qâdî Sa’îd Qummî (d. AH 1107/AD 1696) and his Reception of the *Theologia Aristotelis*,” in *Classical Arabic Philosophy: Sources*, pp. 176-207.

**Sebti**, Meryem, “Une copie inconnue d’une paraphrase anonyme conservée en arabe du *De anima* d’Aristote: le MS Ayasofia 4156,” in *The Libraries*, pp. 399-414.

**Ter Reegen**, Jan G. J., “A Inteligência no *Liber de Causis*,” in *Intellect et Imagination*, vol. II, pp. 1063-70.

-----, “A Metafísica da Teología do Pseudo-Aristóteles,” *Anales del Seminario de Historia de la Filosofía*, 23 (2006): 59-74.

-----, “A libertade na teologia do pseudo-Aristóteles,” in *Anais do i encontro nacional de estudos neoplatônicos. Ontologia e liberdade* (Aracaju-SE: CEAV-Editora UFS, 2006): 45-56.

**Theophrastus of Eresus**, *Sources for his Life, Writings, Thought and Influence. Commentary*, vol. 2: *Logic*, ed. by Pamela Huby with for the Arabic Material Dimitri Gutas (Philosophia Antiqua: A Series of Studies in Ancient Philosophy, CIII). Leiden/Boston: Brill, 2007, xvi-208 pp., ISBN 90-04-15298-9.

**Travaglia**, Pinella, “I *Meteorologica* IV nella tradizione ermetica araba: il *Kitâb sîr al-halîqa*,” in *Aristoteles Chemicus*, pp. 99-112.

### **Latin, Hebrew, and Byzantine Translations and Influences**

**Bláhová**, Marie, “Spuren des arabischen Wissens im mittelalterlichen Böhmen,” in *Wissen über Grenzen*, pp. 133-42.

**Brenet**, Jean-Baptiste, “Vision béatifique et séparation de l’intellect au début du XIV<sup>e</sup> siècle. Pour Averroès ou contre Thomas d’Aquin,” *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006): 310-42.

-----, “Les sources et le sens de l’anti-averroïsme de Thomas de Strasbourg,” *Revue des Sciences philosophiques et théologiques*, 90 (2006): 641-63.

**Burnett**, Charles, “Humanism and Orientalism in the Translations from Arabic into Latin in the Middle Ages,” in *Wissen über Grenzen*, pp. 22-31.

**Calma**, Dragos, “Le corps des images. Siger de Brabant entre le *Liber de causis* et Averroès,” *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006): 188-235.

**Chase**, Michael, “Did Porphyry Write a Commentary on Aristotle’s *Posterior Analytics*? Albertus Magnus, al-Fârâbî, and Porphyry on *per se* Predication,” in *Classical Arabic Philosophy: Sources*, pp. 21-38.

**Coccia**, Emanuele, “*Intellectus sive intelligentia*. Alberto Magno, Averroè e la noetica degli arabi,” *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006): 133-87.

**Costa**, Iacopo, “Nota sulla seconda *Quaestio Moralis* di Sigeri di Brabante,” *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006): 236-50.

**Donato**, Antonio, “Aquinas’ Theory of Happiness and its Greek, Byzantine, Latin and Arabic Sources,” *Al-Masâq*, 18 (2006): 161-89.

**Fidora**, Alexander, “Dominicus Gundissalinus und die arabische Wissenschaftstheorie,” in *Wissen über Grenzen*, pp. 467-82.

**Fijalkowski**, Adam, “The Arabic Authors in the Works of Vicent of Beauvais,” in *Wissen über Grenzen*, pp. 483-95.

**Fletcher**, Madeleine, “Almohadism: An Islamic Context for the Work of Saint Thomas Aquinas,” in *Los Almohades*, II, pp. 1163-1226.

**Giletti**, Ann, “Aristotle in Medieval Spain: Writers of the Christian Kingdoms Confronting the Eternity of the World,” *Journal of the Warburg and Courtauld Institutes*, 67 (2004): 23-47.

**Guldenops**, Guy, “Arabic Sciences in the Mirror of Henry Bate’s Philosophical Encyclopedia,” in *Wissen über Grenzen*, pp. 521-41.

-----, “Beyond Averroism and Thomism: Henry Bate on the Potential and the Agent Intellects,” *Archives d’Histoire doctrinale et littéraire du Moyen Âge*, 69 (2002): 115-52.

**Gutas**, Dimitri, “What was there in Arabic for the Latins to Receive? Remarks on the Modalities of the Twelfth-Century Translation Movement in Spain,” in *Wissen über Grenzen*, pp. 3-21.

**Hasse**, Dag Nikolaus, “Spontaneous Generation and the Ontology of Forms in Greek, Arabic, and Medieval Latin Sources,” in *Classical Arabic Philosophy: Sources*, pp. 150-75.

-----, “*Averroica secta*: Notes on the Formation of Averroist Movements in Fourteenth-Century Bologna and Renaissance Italy,” in *Averroes et les averroïsmes*, pp. 307-32.

-----, “The Social Conditions of the Arabic-(Hebrew-)Latin Translation Movements in Medieval Spain and in the Renaissance,” in *Wissen über Grenzen*, pp. 68-86.

-----, “Aufstieg und Niedergang des Averroismus in der Renaissance: Niccolò Tignosi, Agostino Nifo, Francesco Vimercato,” in “*Herbst des Mitellalters*? *Fragen zur Bewertung des 14. und 15. Jahrhunderts*, ed. by Jan A. Aertsen & Martin Pikavé (Miscellanea Mediaevalia, 31) (Berlin: Walter de Gruyter, 2004), pp. 447-73.

**Hlavá?ek**, Ivan, “Der Widerhall der arabischen Kultur im mittelalterlichen Bibliotheksgut Böhmens (bis zur hussitischen Revolution),” in *Wissen über Grenzen*, pp. 143-62.

**Hofmeister Pich**, Roberto, “Untersuchungen zu Scotus’ Rezeption der wissenschaftlichen Methodologie Alhazens (Ibn al-Haitâms),” in *Wissen über Grenzen*, pp. 496-520.

**Knebel**, Sven K., “*Volo magis stare cum Avicenna*. Der Zufall zwischen Averroisten und Avicennisten,” in *Wissen über Grenzen*, pp. 662-76.

**Kuksewicz**, Zdislaw, “La Découverte d’une école averroïste inconnue: Erfurt,” in *Averroes et les averroismes*, pp. 299-306.

**Lejbowicz**, Max, “Between Autochtonous Tradition and Concealed Acculturation,” in *Wissen über Grenzen*, pp. 32-46.

**Markowski**, Mieczys?aw, “Der averroistisch geprägte Aristotelismus als *via communis*,” in *Wissen über Grenzen*, pp. 655-61.

**Marrone**, Steven, “From Gundisalvus to Bonaventure: Intellect and Intelligences in the Late Twelfth and Early Thirteenth Centuries,” in *Intellect et Imagination*, vol. II, pp. 1071-81.

**Menocal**, Maria Rosa, “The Castilian Context of the Arabic Translation Movement: Imagining the Toledo of the Translators,” in *Wissen über Grenzen*, pp. 119-25.

**Müller**, Jörn, “Der Einfluss der arabischen Intellektspeculation auf die Ethik des Albertus Magnus,” in *Wissen über Grenzen*, pp. 545-68.

**Perger von**, Mischa, “Stufen von Univokation und Äquivokation. Walter Burley als Shiedsrichter in einer arabischen Debatte,” in *Wissen über Grenzen*, pp. 626-40.

**Piron**, Sylvain, “Olivi et les averroïstes,” *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006): 251-309.

**Puig**, Josep, “The Polemic against Islam in Medieval Catalan Culture,” in *Wissen über Grenzen*, pp. 238-58.

**Ramón Guerrero**, Rafael, “La razón latina y las traducciones árabes,” in *Wissen über Grenzen*, pp. 106-18.

**Rashed**, Marwan, “Der Averroismus des Lauro Quirini,” in *Wissen über Grenzen*, pp. 700-14 .

-----, “De Cordoue à Byzance. Sur une protothéorie inédite de la *Physique d’Aristote*,” in his *L’héritage aristotélicien*, pp. 457-504 [reprint 1996].

-----, “L’averroïsme de Lauro Quirini,” in his *L’héritage aristotélicien*, pp. 567-81 [reprint 2005].

**Ricklin**, Thomas, “*Arabes contigit imitari*. Beobachtungen zum kulturellen Selbstverständnis der iberischen Übersetzer der ersten Hälfte des 12. Jahrhunderts,” in *Wissen über Grenzen*, pp. 47-67.

**Robinson**, Maureen, “The Heritage of Medieval Errors in the Latin Manuscripts of Johannes Hispalensis (John of Seville),” *Al-Qantara*, 28 (2007): 41-71.

**Roling**, Bernd, “Glaube, Imagination und leibliche Auferstehung: Pietro Pomponazzi zwischen Avicenna, Averroes und jüdischen Averroismus,” in *Wissen über Grenzen*, pp. 677-99.

**Rudolph**, Ulrich, “Kann Philosophie zum Dialog der Religionen beitragen? Anmerkungen zur Koranexegese des Nikolaus von Kues,” in *Wissen über Grenzen*, pp. 179-93.

**Speer**, Andrea, “Wissen über Grenzen. Arabisches Wissen und lateinisches Mittelalter,” in *Wissen über Grenzen*, pp. xiii-xxiii.

**Strohmaier**, Gotthard, “Die geistigen und gesellschaftlichen Bedingungen der lateinischen Rezeption arabischen Wissens,” in *Wissen über Grenzen*, pp. 126-32.

**Veit**, Raphaela, “Der Arzt Andrea Alpago und sein medizinisches Umfeld im mamlukischen Syrien,” in *Wissen über Grenzen*, pp. 305-16.

**Zonta**, Mauro, “The Jewish Mediation in the Transmission of Arabo-Islamic Science and Philosophy to the Latin Middle Ages. Historical Overview and Perspectives of Research,” in *Wissen über Grenzen*, pp. 89-105.

## General Studies

**Arkoun**, Mohammed, *La pensée arabe* (Que sais-je?), 6<sup>th</sup> ed. Paris: Presses Universitaires de France, 2005, 127 pp., ISBN 2-13-053359-0.

**The Biographical Encyclopaedia of Islamic Philosophy**, ed. by Oliver Leaman, 2 vol. London/N.Y.: thoeemes, 2006, vol. I, xlii-342 pp., & vol. II, 343 pp., ISBN 1-8437-1148-6 [to be used with caution].

**Brague**, Rémi, *Au Moyen du Moyen Âge. Philosophies médiévales en chrétienté, judaïsme et islam.* Chatou: Les Éditions de la Transparence, 2006, 317 pp., ISBN 2-35051-017-4.

-----, “Wie islamisch ist die islamische Philosophie?,” in *Wissen über Grenzen*, pp. 165-78.

**Butterworth**, Charles, “Philosophy of Law in Medieval Judaism and Islam,” in *A Treatise of Legal Philosophy and General Jurisprudence*, vol. VI: *A History of the Philosophy of Law from the Ancient Greeks to the Scholastics*, ed. by Fred J. Miller, Jr., & Carrie-Ann Biondi (Dordrecht: Springer, 2007): 219-50.

-----, “On Natural Right and Other Un-written Guides to Political Well-Being,” in *Political Economy of the Good Society*, 15,2 (2006): 53-55.

**Campanini**, Massimo, “O Pensamento Político Islâmico Medieval,” in *O Islã*, pp. 247-86.

-----, “A dialética utopia—antiutopia no pensamento político islâmico medieval,” in *Busca do Conhecimento*, pp. 125-44.

**D’Ancona**, Cristina, “The Topic of the ‘Harmony Between Plato and Aristotle’: Some Examples in Early Arabic Philosophy,” in *Wissen über Grenzen*, pp. 379-405.

**El-Bizri**, Nader, “The Microcosm/Macrocosm Analogy: A Tentative Encounter Between Graeco-Arabic Philosophy and Phenomenology, in *Islamic Philosophy and Occidental Phenomenology*, pp. 3-23.

**Endress**, Gerhard, “The Cycle of Knowledge: Intellectual Traditions and Encyclopaedias of the Rational Sciences in Arabic Islamic Hellenism,” in *Organizing Knowledge*, pp. 103-33.

**Forcada**, Miquel, “Síntesis y contexto de las ciencias de los antiguos en época almohade,” in *Los Almohades*, II, pp. 1091-1135.

**Goodman**, Lenn E., *Islamic Humanism*. Oxford: Oxford University Press, 2003, xiv-273 pp., ISBN 0-19-513580-6.

**Groff**, Peter S. with Oliver Leaman, *Islamic Philosophy A-Z*. Edinburgh: Edinburgh University Press, 2007, xviii-237 pp., ISBN 978-0-7486-2216-0 (hardback); 2089-0 (paper).

**Harvey**, Steven, “The Place of the *De anima* in the Orderly Study of Philosophy,” in *Intellect et Imagination*, vol. I, pp. 677-88.

**Hasse**, Dag Nikolaus, “Spontaneous Generation and the Ontology of Forms in Greek, Arabic, and Medieval Latin Sources,” in *Classical Arabic Philosophy: Sources*, pp. 150-75 [Avicenna & Averroes].

**Jolivet**, Jean, “Classification des sciences arabes et médiévales,” in his *Perspectives médiévales*, pp. 175-94 [reprint 1999].

-----, “L’idée de la sagesse et sa fonction dans la philosophie des IVe et Ve siècles (H.),” in his *Perspectives médiévales*, pp. 237-63 [reprint 1991].

**Khamenei**, Sayyid Mohammed, “‘Man’s Creativity/Vicerency’ in Islamic Philosophy and Mysticism,” in *Islamic Philosophy and Occidental Phenomenology*, pp. 149-60.