

**BRIEF BIBLIOGRAPHICAL GUIDE IN  
MEDIEVAL AND POST-CLASSICAL ISLAMIC PHILOSOPHY AND THEOLOGY  
(2018-2019)**

**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 provided me with a copy or scan of their publications or of tables of contents of collective works. They are true scholars and true friends. I also wish to thank very much colleagues, who patiently checked the draft of this installment and provided supplementary information. Their invaluable help was a true work of mercy.

**Collective Works or Collections of Articles**

*Ambassadors, Artists, Theologians: Byzantine Relations with the Near East from the Ninth to the Thirteenth Centuries*, ed. by Zachary Chitwood & Johannes Pahlitzsch (Byzanz zwischen Orient und Okzident 12). Mainz: Verlag des Römisch-Germanischen Zentralmuseums, 2019, 254 pp., ISBN 9783795434366.

*Brill's Companion to the Reception of Galen*, ed. by Petros Bouras-Vallianatos & Barbara Zipser (Brill's Companions to Classical Reception 17). Leiden: Brill, 2019, xxvi-683 pp., ISBN 9789004302211 & e-bk 9789004394353.

**Crone**, Patricia, *From Kavad to al-Ghazali* (Variorum). New York: Routledge, 2018, viii-356 pp., paper ISBN 9781138375659 [reprint of 2005].

*Dante et l'averroïsme*, ed. by Alain de Libera, Jean-Baptiste Brenet & Irène Rosier-Catach (Docet omina 5). Paris: Les Belles Lettres & Collège de France, 2019, 472 pp., ISBN 9782251449678.

*1001 Distorsions: How (Not) to Narrate History of Science, Medicine, and Technology in Non-Western Cultures*, ed. by Sonja Brentjes, Taner Edis, Lutz Richter-Bernburg (Bibliotheca Academica, Reihe Orientalistik, 25). Würzburg: Ergon Verlag, 2016, 278 pp., ISBN 9783956501692.

*Early Modern Trends in Islamic Theology: 'Abd al-Ghanî al-Nâbulusî and His Network of Scholarship (Studies and Texts)*, ed. by Lejla Demiri & Samuela Pagani (Sapientia Islamica 1). Tübingen: Mohr Siebeck, 2019, xi-469 pp., ISBN 9783161566684.

*Empires of the Near East and India: Source Studies of the Safavid, Ottoman and Mughal Literate Communities*, ed. by Hani Khafipour. New York: Columbia University Press, 2019, 672 pp., ISBN 9780231174367; pbk 9780231174374; e-bk 9780231547840.

*Heirs of the Apostles: Studies on Arabic Christianity in Honor of Sidney H. Griffith*, ed. by David Bertaina, Sandra Toenis Keating, Mark N. Swanson & Alexander Treiger (Arabic Christianity Texts and Studies 1). Leiden: Brill, 2018, xviii-527 pp., ISBN 9789004367586.

***Islamische Philosophie: Band 3: Die Blütezeit der Falsafa***, ed. by Murad Wilfried Hofmann & Muhammed Sameer Murtaza. Hamburg: Tradition, 2019, 264 pp., ISBN 9783748244332.

***Legitimation of Political Power in Medieval Thought. Acts of the XIX Annual Colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale, Alcalá, 18-20 September 2013***, ed. by C. López Alcalde, J. Puig Montada & P. Roche Arnas (Rencontres de Philosophie Médiévale RPM 17). Turnhout: Brepols, 2018, xii-456 pp., ISBN 9782503580180; e-bk 9782503580197.

***Light upon Light: Essays in Islamic Thought and History in Honor of Gerhard Bowering***, ed. by Jamal J. Elias & Bilal Orfali (Islamic History and Civilization 164). Leiden: Brill, 2019, xxviii-459 pp., ISBN 9789004409941; e-bk 9789004410121.

***Noétique et théorie de la connaissance dans la philosophie arabe du IXe au XIIIe siècle. Des Traductions gréco-arabes aux disciples d'Avicenne***, ed. by Meryem Sebti & Daniel De Smet (Études musulmanes 52). Paris: Vrin, 2019, 410 pp., ISBN 9782711628544.

***No Tapping around Philology. A Festschrift in Honor of Wheeler McIntosh Thackston Jr.'s 70<sup>th</sup> Birthday***, ed. by Alireza Korangy & Daniel J. Sheffield. Wiesbaden: Harrassowitz Verlag, 2014, xxvi-449 pp., ISBN 9783447102155.

***The Orthodox Church in the Arab World 700-1700: An Anthology of Sources***, ed. by Samuel Noble & Alexander Treiger (The Orthodox Christian Series). DeKalb, IL: Northern Illinois University Press, 2014, x-375 pp., ISBN 9780875807010.

***La philosophie arabe à l'étude. Sens, limites et défis d'une discipline moderne. Studying Arabic Philosophy: Meaning, Limits and Challenges of a Modern Discipline***, ed. by Jean-Baptiste Brenet & Olga L. Lizzini (Sic et non). Paris: Vrin, 2019, 784 pp., ISBN 9782711628551.

***La philosophie en syriaque***, ed. by Emiliano Schmidt Fiori & Henri Hugonnard-Roche (Études Syriaques 16). Paris: Geuthner, 2019, 456 pp., ISBN 9782705340421.

***Philosophy and Jurisprudence in the Islamic World***, ed. by Peter Adamson (Philosophy in the Islamic World Context 1). Berlin: De Gruyter, 2019, xii-316 pp., ISBN 9783110551976; e-bk 9783110552386.

***Philosophy in Qajar Iran***, ed. by Reza Pourjavady (Handbook of Oriental Studies; Handbuch der Orientalistik, I: The Near and Middle East 127). Leiden: Brill, 2019, x-391 pp., ISBN 9789004385610; e-bk 9789004387843.

***Philosophy of Mind in the Early and High Middle Ages***, ed. by Margaret Cameron (vol. 2 of *The History of Philosophy of Mind*, ed. by R. Copenhaver & Ch. Shields). London: Routledge, 2019, 304 pp., ISBN 9781138243934 & e-bk 9780429508196.

***The Pilgrimage of Philosophy. A Festschrift for Charles E. Butterworth***, ed. by René M. Paddags, Waseem El-Rayes & Gregory A. McBrayer. South Bend, IN: St. Augustine's Press, 2019, ii-357 pp., ISBN 9781587316579.

*The Place to Go: Context of Learning in Baghdâd, 750-1000 C.E.*, ed. by Jens Scheiner & Damien Janos. Princeton, N.J.: The Darwin Press, 2014, xx-655 pp., ISBN 9780878502127.

*Rationalität in der islamischen Theologie*: vol. 1: *Die klassische Periode*, ed. by Maha El Kaisy-Friemuth, Reza Hajatpour & Mohammed Abdel Rahem. Leiden: Brill, 2019, xvii-492 pp., ISBN 9783110496710; e-bk 9783110588576.

*Reading Proclus and the Book of Causes, vol. 1: Western Scholarly Networks and Debates*, ed. by Dragos Calma. Leiden: Brill, 2019, x-495 pp., ISBN 9789004345102; e-bk 9789004395114.

*Re-defining a Space of Encounter, Islam and Mediterranean: Identity, Alterity and Interactions. Proceedings of the 28<sup>th</sup> Congress of the Union Européenne des Arabisants, Palermo 2016*, ed. by A. Pellitteri, M.G. Sciortino, D. Sicari & N. Elsakaan (Orientalia Lovaniensia Analecta, 283). Louvain: Peeters, 2019, x-470 pp., ISBN 9789042936409.

*Scienza e opinione nella città perfetta. Letture del pensiero etico-politico di al-Fârâbî*, ed. by Elisa Codi (philosophica). Pisa: ETS, 2019, 154 pp., ISBN 978884675575.

**Shiloah**, Amnon, *Music and its Virtues in Islamic and Judaic Writings* (Variorum). New York: Routledge, 2019, xii-332 pp., paper ISBN 9781138375123 [reprint of 2007].

*Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3-1503/4)*: vol. I: *Essays*, ed. by Gülru Necipoglu, Cemal Kafadar & Cornell H. Fleischer (Oriental Collection of the Library of the Hungarian Academy of Sciences). Leiden: Brill, 2019, xiv-1080 pp., ISBN 9789004402485 & e-bk 9789004402508.

**Walker**, Paul E., *Fatimid History and Ismaili Doctrine* (Variorum). New York: Routledge, 2019, xii-338 pp., paper ISBN 9781138375253 [original 2008].

**Watt**, John W., *The Aristotelian Tradition in Syriac* (Variorum). New York: Routledge, 2019, x-293 pp., ISBN 9781138334663; e-bk 9780429445231 [the various papers were updated].

## Section I. Falsafa

### Bibliographies and Chronicles

**Druart**, Thérèse-Anne, “Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2017-2018).” This installment and previous ones, 1998-2016, can be consulted at: <https://philosophy.catholic.edu/faculty-and-research/publications/dr.-druarts-bibliographic-guide.html>.

### Special Issues of Journals

*Intellectual History of the Islamicate World* focuses volume 7, n. 1 (2019) on The Reception of Avicenna’s Theory of Providence in Post-Avicennism. It offers an introduction by Meryem Sebti & Daniel De Smet and papers by Olga Lizzini, Jonathan Dubé, Ayman Shihadeh, Daniel De Smet, and S.J. Badakhchani.

*Ishraq*, vol. 9 (2019), ed. by Janis Esots, dedicates its main section to Avicenna and Avicennism. It includes articles by A. Ahmadi, F. Benevich, W. Hodges, J. Janssens, L. Kiankhah & R. Akbariab & M.S. Mehr, O.L. Lizzini, T. Mayer, S.M.M. Damad & S.Q. Naraqi, S.H. Rizvi, M. Saydi & S.M. Mousavi, M. Sebti, A.H. Khosrowpanah & H.M. Shahraki, and Y.E. Fedorova.

*Medieval Encounters* dedicates volume 24, nn. 5-6 (Dec. 2018), to Interfaith Dialogue and Disputation in the Medieval Mediterranean. It is edited by Brian A. Catlos & Alex J. Novikoff and includes papers by Younus Y. Mirza, Mònica Colominas Aparicio & Manuela Caballos.

*The Muslim World* dedicates the fourth issue of its volume 109 (2019) to “Philosophical Perspectives on Religious Exegesis in Judaism, Christianity, and Islam.” Luis Xavier López-Farjeat edited it and it includes articles by L.E. Goodman, J.P. Monferrer-Sala, N.G. Awad, Th.-A. Druart, L.X. López-Farjeat, F. Ben Ahmed, Y.M. Michot, St. Ogden, T. Kleven, and Fr.J. Romero Carrasquillo.

*Noesis*, the journal published by Centre de Recherches en Hitoire des Idées, Université Nice Sophia Antipolis, dedicates its volume 32 (Autumn 2018) [in fact 2019] to *Avicenne. Ibn Sînâ (980-1037). L'être et l'essence*, ed. by Hervé Pasqua. Articles by Gh. Finianos, O.L. Lizzini, H. Pasqua, J. Janssens, J. Ellul, K. Pachniak & N. El-Bizri. In appendices this volume also contains French translations of some chapters of Avicenna's *Metaphysics of the Shifâ'* and some questions or articles from some texts of St. Thomas d'Aquin.

*Philosophy East & West*, volume 69, issue 3 (2019) dedicates a section to Ibn Khaldûn. Articles by R. Chennoufi, J. Kleidosty, C. Scheopner, M.A. Kayapinar, M. Saiden, and L.E. Goodman.

### **Resurrected Journal**

*Journal of Islamic Philosophy* published its 10<sup>th</sup> volume in 2016. Aaron Spevack is now editing it and the 11<sup>th</sup> volume was published in 2019.

### **Online Arabic and Latin Glossary**

Freely accessible at <http://www.arabic-latin-glossary.philosophie.uni-wuerzburg.de/> and ed. by Dag Nikolaus Hasse.

### **Greek, Persian, and Syriac Sources**

*The Arabic Version of Aristotle's Historia animalium, Bk. I-X of Kitâb al-Hayawân*, ed. by L.S. Filius (Aristoteles Semitico-Latinus). Leiden: Brill, 2018, xv-539 pp., ISBN 9789004315952.

*Aristotle, De animalibus. Michael Scot's Arabic-latin Translation, vol. 1a: Books I-III: History of Animals*, critical ed. with intro., notes & indices by Aafke M.I. van Oppenraay (Aristoteles Semitico-Latinus 5.1.a). Leiden: Brill, 2019, pp.???, ISBN 9789004411265; e-bk 9789004411333.

**Arnzen**, Rüdiger, **Arzhanov**, Yury, **Bamballi**, Nicolás, **Čéplö**, Slavomir & **Kessel**, Grigory, „The Quest for ‚Falsehood‘, or a Survey of Tools for the Study of Greek-Syriac-Arabic Translations,“ *Studia graeco-arabica*, 9 (2019): 263-80.

**Arzhanov**, Yury, „Plato in Syriac Literature,“ *Le Muséon*, 132.1-2 (2019): 1-36.

-----, „Progymnasmata syriaques: la philosophie moralde de forme gnomique et son usage dans l’enseignement de la rhétorique,“ in *La philosophie en syriaque*, pp. 139-62.

-----, „Syriac Philosophy: Select Bibliography,“ in *La philosophie en syriaque*, pp. 417-47.

**Aydin**, Sami, „The Remnant of a Question and Answers Commentary on Aristotle’s *Categories* in Syriac (Vat. Syr. 586),“ *Studia graeco-arabica*, 9 (2019): 69-106.

**Benevich**, Fedor, „The Priority of Natures against the Identity of Indiscernibles: Alexander of Aphrodisias, Yahyâ b. ‚Adî, and Avicenna on Genus as Matter,“ *Journal of the History of Philosophy*, 57.2 (2019): 205-33.

**Berti**, V., „Notes sur la fonction et la circulation de la logique dans l’Église de l’Orient après l’islam,“ in *La philosophie en syriaque*, pp. 249-65.

**Bhayro**, Siam, „The Reception of Galen in the Syriac Tradition,“ in *Brill’s Companion to the Reception of Galen*, pp. 163-78.

**Brague**, Rémi, „Nota sulla traduzione araba della politica di Aristotele. Una volta per tutte: non c’è stata,“ in *Scienza e opinione nella città perfetta*, pp. 31-41 [Italian transl. of a French 1993 article].

**Calma**, Dragos, „Reading Proclus and the *Book of Causes*: Notes on the Western Scholarly Networks and Debates,“ in *Reading Proclus*, I, pp. 1-13.

**Casari**, Mario, „Alessandro in area islamica: problemi e prospettive di ricerca,“ *Rivista degli Studi Orientali*, 91.1-4 (2018): 73-99.

**Cerami**, Cristina, „Le commun avant le propre. Le rôle des *Seconds Analytiques* I 4-5 dans l’organisation du corpus de philosophie naturelle d’après Averroès,“ in *La philosophie arabe à l’étude*, pp. 327-44.

**Chase**, Michael, „Damascius and al-Nazzâm on the Atomic Leap,“ *Mnemosyne*, 72.4 (2019): 585-620.

**Chiaradonna**, Riccardo, „‘Existence’ in Greek Neoplatonism: Critique of a Historiographical Model Applied to Early Arabic Philosophy,“ in *La philosophie arabe à l’étude*, pp. 299-313.

**Cooper**, Glen M., „Hunayn Ibn Ishâq and the Creation of an Arabic Galen,“ in *Brill’s Companion to the Reception of Galen*, pp. 179-95.

**D’Ancona**, Cristina, „Philoponus, or, Yahyâ al-nahwî. An Overview,“ *Studia graeco-arabica*, 9 (2019): 203-42.

-----, „Le Plotin arabe et les origines de la ‚noétique‘,“ in *Noétique et théorie de la connaissance*, pp. 13-43.

**D’Ancona**, Cristina, **Endress**, Gerhardd, & **Bozzi**, Andrea, „Greek into Arabic. Philosophical Concepts and Linguistic Bridges,“ *Medieval Worlds*, 8 (2018): 155-61.

**Das**, Aileen & **Koetschet**, Pauline, „Para-Plutarchan Traditions in the Medieval Islamicate World,“ in *Brill’s Companion to the Reception of Plutarch*, ed. by Sophia Xenophontos & Katerina Oikonomopoulou (Brill’s Companions to Classical Reception 20) (Leiden: Brill, 2019), pp. 373-86.

**De Smet**, Daniel, „Le navire du salut (safinat al-najat), un motif stoïco-platonicien sous des traits islamiques: al-Kindi et les Frères de la Pureté,“ *Acta Orientalia Belgica*, 32 (2019): 191-202.

**de Vault d’Arcy**, Guillaume, „Ahmad b. al-Tayyib al-Sarakhsî, réviseur de l’*Introduction arithmétique* de Nicomaque de Gérase et rédacteur des *Rasâ’il Ikhwân al-Safâ’*,“ *Arabic Sciences and Philosophy*, 29.2 (2019): 261-83.

**Di Vincenzo**, Silvia, „Avicenna’s Legacy to the Thirteenth-Century Latin Reception of Porphyry. The Case of Albert the Great’s *Super Porphyrium de V Universalibus*,“ *Documenti e Studi*, 30 (2019): 1-56.

**Garofalo**, Ivan, „Galen’s Legacy in Alexandrian Texts Written in Greek, Latin and Arabic,“ in *Brill’s Companion to the Reception of Galen*, pp. 62-85.

**Hansberger**, Rotraud, „The Arabic *Parva naturalia*,“ in *Noétique et théorie de la connaissance*, pp. 45-75.

**Hugonnard-Roche**, Henri, „Le corpus logique en syriaque, entre Alexandrie et Bagdad,“ in *La philosophie en syriaque*, pp. 231-35.

-----, „L’école de Qenneshre et la tradition philosophique en syriaque, entre Alexandrie et Bagdad,“ in *La philosophie en syriaque*, pp. 237-48.

**Hullmeine**, Paul, „Al-Bîrûnî’s Use of Philoponus for Arguing Against the Eternity of the World,“ *Studia graeco-arabica*, 9 (2019): 183-202.

**Kessel**, G., „The Syriac Commentary Tradition: An Update,“ in *La philosophie en syriaque*, pp. 389-416.

**King**, D., „The Study of Logic in Syriac Culture,“ in *La philosophie en syriaque*, pp. 163-208.

**Lánczky**, István, „God’s Knowledge of Particulars: Avicenna and the Greek Philosophical Tradition,“ in *Re-defining*, pp. 439-54.

**Larcer**, Pierre, „Mais que vient donc faire Yahyâ al-Nahwî ici? Sur une citation du *Lisân al-‘Arab* d’Ibn Manzûr,“ in *Re-defining*, pp. 269-82.

**López-Farjeat**, Luis Xavier & **Ganem Gutiérrez**, José Alfonso, „Aristotle’s *Categories* in the Islamic Milieu Through the Syriac Tradition,“ *The Muslim World*, 109.4 (2019): 546-60.

**Martini Bonadeo**, Cecilia, “Qualche osservazione sulla tradizione araba di *Metafisica Iota 2*,” in *La dottrina dell’analogia dell’essere nella Metafisica di Aristotele e i suoi sviluppi nel pensiero tardo-antico e medievale*, Padua: Il Poligrafo, 2019, pp. 173-96.

-----, “La tradition du livre *Alpha Elatton* de la *Métaphysique* d’Aristote chez les maîtres chrétiens du cercle Aristotélicien de Bagdad au Xe siècle: Abu Bishr Matta ibn Yunus et Yahya ibn ‘Adi,” in *La philosophie en syriaque*, ed. by Emiliano Schmidt Fiori & Henri Hugonnard-Roche (Études Syriaques 16) (Paris: Geuthner, 2019), pp. 287-328.

**Moseley**, Geoffrey, „New Witnesses to Plat. Smp. 191e2 and Leg. 7, 819d2-3.“ *Museum Helveticum*, 76.1 (2019): 52-57.

-----, „Found in Translation: An Arabic *Phaedo* Fragment (107d6-108c1) in Ruhâwî’s *Adab al-tabîb* and the Late Antique Transmission of Plato,” *Mnemosyne*, 71.6 (2018): 976-92.

-----, „Ἀρδαίος or Ἀριδαίος at Pl. R. 615c4-5 and 615e6? New Light from the Arabic Tradition of Galen’s *Synopsis*,” *Mnemosyne*, 71.2 (2018): 322-30.

-----, „Pl. Leg. 631c6-7: Textual Gleanings from an Arabic Fragment,” *Mnemosyne*, 71.1 (2018): 173-76.

-----, „Paul of Aegina, Pragmateia 6.88 and the Evidence of Avicenna’s *Qânûn*,” *Rheinisches Museum für Philologie*, 159 (2016): 439-42.

**Nicosia**, M., „La rhétorique d’Aristote dans les milieux syriaques et arabes: histoire d’un épisode de transmission intellectuelle dans l’Antiquité tardive,” in *La philosophie en syriaque*, pp. 267-86.

**O’Meara**, Dominic, „Alexandrian Aristotelianism vs. Athenian Neoplatonism: Critique of a Historiographical Model Applied to Early Arabic Philosophy,” in *La philosophie arabe à l’étude*, pp. 315-26.

**Perkams**, Matthias, „The Date and Place of Andronicus’ Edition of Aristotle’s Works According to a Neglected Arabic Source,” *Archiv für Geschichte der Philosophie*, 101.3 (2019): 445-68 [al-Fârâbî].

-----, „The Syro-Persian Reinvention of Aristotelianism: Paul the Persian’s *Treatise on the Scopes of Aristotle’s Works* between Sergius of Rêsh’aynâ, Alexandria and Baghdad,” *Studia graeco-arabica*, 9 (2019): 129-46.

-----, „Sergius of Resh’aina: le renouveau syro-occidental de l’aristotélisme et sa transmission syro-orientale,” in *La philosophie en syriaque*, pp. 209-30.

**Rassi**, S., „From Greco-Syrian to Syro-Arabic Thought: The Philosophical Writings of Dionysius bar Salibi and Jacob bar Shakko,” in *La philosophie en syriaque*, pp. 329-79.

**Rigolio**, Alberto, „Plutarch in the Syriac Tradition: A Preliminary Overview,” in *Brill’s Companion to the Reception of Plutarch*, ed. by Sophia Xenophontos & Katerina

Oikonomopoulou (Brill's Companions to Classical Reception 20) (Leiden: Brill, 2019), pp. 361-72.

**Sorabji**, Richard, „The Cross-cultural Spread of Greek Philosophy (and Indian Moral Tales) to 6th Century Persian and Syriac,“ *Studia graeco-arabica*, 9 (2019): 147-66.

**Swanson**, Mark, „The Church and the Mosque in Wisdom's Shade: on the Story of „Alexander and the Hermit Prince,“ in *Heirs of the Apostles*, pp. 284-309 [*Ādâb al-falâsifa*].

*Syriac Sayings of Greek Philosophers: A Study in Syriac Gnomologia*, intro., ed. and transl. by Yury Arzhanov (Corpus Scriptorum Christianorum Orientalium, 669). Louvain: Peeters, 2019, xlv-362 pp., ISBN 9789042937253.

[**Themistius**], *Themistius' Paraphrase of Aristotle's Metaphysics 12: A Critical Hebrew-Arabic Edition of the Surviving Textual Evidence with Intro., Preliminary Studies, and a Commentary*, by Yoav Meyrav. Leiden: Brill, 2019, xviii-650 pp., ISBN 9789004400436, e-bk 9789004400443.

**Trego**, Kristell, *L'impuissance du possible. Émergence et développement du possible, d'Aristote à l'aube des temps modernes* (Études de Philosophie médiévale 108). Paris: Vrin, 2019, 360 pp., ISBN 9782711628452 [ch. IV & V cover philosophy in Islamic lands].

**Treiger**, Alexander, „Greek into Arabic in Byzantine Antioch: ‚Abdallâh ibn al-Fadl's ‚Book of the Garden‘ (Kitâb ar-Rawda),“ in *Ambassadors, Artists, Theologians*, pp. 227-38.

**Twetten**, David, “Whose Prime Mover is More (un)Aristotelian, Broadie's, Berti's or Averroes?,” in *La philosophie arabe à l'étude*, pp. 345-390.

\_\_\_\_\_, „Aristotelian Cosmology and Causality in Classical Arabic Philosophy and Its Greek Background,“ in *Ideas in Motion in Baghdad and Beyond: Philosophical and Theological Exchanges*, ed. by Damien Janos (Leiden: Brill, 2015), pp. 312-433.

**Wakelnig**, Elvira, “La division des catégories chez al-Sarakhsî. Un fragment méconnu et ses rapports avec la tradition alexandrine, al-Kindî et Ibn al-Tayyib,” *Les Études philosophiques*, n.3 (2018): 377-92.

**Watt**, John W., “From Alexandria to Baghdad. Max Meyerhof Revisited,” in *The Aristotelian Tradition in Syriac*, pp. 9-23 [German original 2011].

-----, “The Syriac Aristotle between Alexandria and Baghdad,” in *The Aristotelian Tradition in Syriac*, pp. 47-71 [original 2013].

-----, “From Sergius to Mattâ. Aristotle and Pseudo-Dionysius in Syriac Tradition,” in *The Aristotelian Tradition in Syriac*, pp. 25-45 [original 2011].

-----, “Sergius of Reshaina on the Prolegomena to Aristotle's Logic. The *Commentary on the Categories*, Chapter Two,” in *The Aristotelian Tradition in Syriac*, pp. 73-100 [original 2014].

-----, “The Prolegomena to Aristotelian Philosophy of George, Bishop of the Arabs,” in *The Aristotelian Tradition in Syriac*, pp. 101-21 [original 2015].

-----, “Greek Thought and Syriac Controversies,” in *The Aristotelian Tradition in Syriac*, pp. 163-86.

-----, “Julian’s Letter to Themistius – and Themistius’ Response?,” in *The Aristotelian Tradition in Syriac*, pp. 187-99 [original 2012].

-----, “Themistius and Julian. Their Association in Syriac and Arabic Tradition,” in *The Aristotelian Tradition in Syriac*, pp. 201-15 [original 2013].

-----, “Literary and Philosophical Rhetoric in Syriac,” in *The Aristotelian Tradition in Syriac*, pp. 217-30 [original 2009].

-----, “Greek Philosophy and Syriac Culture in Abbasid Iraq,” in *The Aristotelian Tradition in Syriac*, pp. 231-47 [original 2009].

-----, “Aristotle’s *Rhetoric* and Political Thought in the Christian Orient and in al-Fârâbî, Avicenna and Averroes,” in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2011].

**Zakeri**, Mohsen, “Muhammad b. Khalaf b. al-Marzbân (d. 309/921) and His Role in Translations from the Middle Persian,” in *The Place to Go*, pp. 343-61.

### **Latin, Hebrew, Syriac, Byzantine, Renaissance, and Modern Translations and Influences**

**Amerini**, Fabrizio, “Averroes and Aquinas on the Primary Substantiality of Form,” in *The Aristotelian Tradition: Aristotle’s Works on Logic and Metaphysics and Their Reception in the Middle Ages*, ed. by Börje Bydén & Christina Thomsen Thörnqvist (Papers in Mediaeval Studies 28) (Toronto: Pontifical Institute of Mediaeval Studies, 2017), pp. 49-80.

**Aristotle**, *De animalibus. Michael Scot’s Arabic-Latin Translation, vol. 1a: Books I-III: History of Animals*, critical ed. with intro., notes & indices by Aafke M.I. van Oppenraay (Aristoteles Semitico-Latinus 5.1.a). Leiden: Brill, 2019, pp.???, ISBN 9789004411265; e-bk 9789004411333.

**Astesiano**, Alessia, “The Latin Translation of the III Treatise of Avicenna’s *Physics* in the *Shifâ’*. Notes on Its Circulation in the Latin World, with Particular Regard to Albert the Great,” *Documenti e Studi*, 30 (2019): 443-70.

**Beccarisi**, Alessandra, “Zwischen Averroes, Avicenna, Avicbron. Meister Eckhart und die Noetik im Islam und Judentum,” *Meister Eckhart Jahrbuch*, 10 (2016): 223-40.

**Bertolacci**, Amos, “Albert the Great’s Disclaimers in the Aristotelian Paraphrases: A Reconsideration,” *Documenti e Studi*, 30 (2019): 295-338.

-----, „Migrazione in Occidente: sul retroterra e la diffusione europea delle traduzioni latine di Avicenna,” in *Proceedings of Le migrazioni nell’alto Medioevo, LXVI Settimana di studio, CISAM, Spoleto, 5-11 Aprile 2018*. (Spoleto: Fondazione Centro Italiano di Studi sull’Alto Medioevo, 2019), pp. 585-607.

**Bianchi**, Luca, „‘Acte pur’: Dante, l’averroïsme et les substances séparées,” in *Dante et l’averroïsme*, pp. 307-30.

**Brenet**, Jean-Baptiste, “Averroism and the Metaphysics of Intellect,” in *Philosophy of Mind in the Late Middle Ages and Renaissance*, ed. by Stephan Schmid, vol. 3 (London-New York: Routledge, 2019), pp. 83-100.

-----, “Descartes l’arabe. Averroès jusque dans la querelle d’Utrecht,” in *La philosophie arabe à l’étude*, pp. 491-518.

-----, “Métaphysique et politique “en intention seconde”: Jean de Jandun héritier d’Averroès et d’Alexandre d’Aphrodise,” *Archives d’histoire doctrinale et littéraire du Moyen Âge*,” 85 (2018): 109-27.

-----, “L’averroïsme aujourd’hui,” in *Dante et l’averroïsme*, pp. 47-78.

-----, “Multitude et bene esse chez Averroès et Dante. Retour sur la Monarchie I,3,” in *Dante et l’averroïsme*, pp. 357-84.

**Burrell**, David, “The Unity of Reason and Revelation: How faith can lead to Understanding,” in *The Pilgrimage of Philosophy*, pp. 240-56 [al-Ghazâlî, Mulla Sadrâ].

**Busic**, Jason, “Between Latin Theology and Arabic *Kalâm*: Samson’s *Apologeticus contra perfidos* (864 CE) and Hafs b. Albar al-Qûti’s Extant Works (fl. Late Ninth/Early Tenth Centuries), *Medieval Encounters*, 25.5-6 (2019): 553-80.

**Byron**, Mark, “The Aristotelian Crescent: Medieval Arabic Philosophy in the Poetics of Ezra Pound,” in *The Medieval Presence in the Modernist Aesthetic. Unattended Moments*, ed. by Simone Celine Marshall & Carole M. Cusack (Studies in Religion and the Arts 11) (Leiden: Brill, 2017), pp. 78-98.

**Caballero Navas**, Carmen, “Del árabe al hebreo. El nacimiento de la ginecología hebrea medieval y el *Canon de la medicina* de Ibn Sînâ,” *Al-Qantara*, 79.1 (2019): 89-122.

**Caiazzo**, Irène, “La première reception du *Liber de causis* en Occident (XIIe-XIIIe siècles),” in *Reading Proclus*, pp. 46-69.

**Calma**, Dragos, “*Sine secundaria*: Thomas d’Aquin, Siger de Brabant et les débats sur l’occasionalisme,” in *Reading Proclus*, I, pp. 268-300.

**Campanini**, Massimo, “Heidegger in the Islamicate World: New Paths for Islamic Thinking,” *Rivista de Filosofia Neo-Scholastica*, 111.3 (2019): 735-40.

**Carpentieri**, Nicola, **Fidora**, Alexander & **Lampurlánés**, Isaac, “Avicena y Gerardo de Cremona sobre la frenitis: Una comparación entre al *Qanûn fî t-Tibb* y su traducción latina,” *Al-Qantara*, 39.2 (2018): 267-91.

**Carusi**, Paola, “Natura, nature, *Mizâj*, transmutazione alchemica e filosofia aristotelica,” in *Rappresentazioni della natura nel Medioevo*, ed. by Giovanni Catapano & Onorato Grassi (Micrologus 94) (Florence: SISMEL, 2019), pp. 59-82.

**Chandelier, J.**, „Les florilèges latins du *Canon* d’Avicenne,“ *Micrologus*, 27 (2019): 167-90.

**Counet, Jean-Michel**, „Duns Scot et le *Liber de causis*,“ in *Reading Proclus*, I, pp. 251-67.

**D’Ancona, Cristina**, „Medieval Neoplatonism: Remarks on hitherto Unknown Works on the *Liber de causis* and the *Elementatio theologica*, Critical Notice,“ *The International Journal of the Platonic Tradition*, 13 (2019): 69-85 [review article of *Neoplatonism in the Middle Ages*, I: *New Commentaries on Liber de causis (ca. 1250-1350)* & II: *New Commentaries on Liber de causis and Elementatio theologica (ca. 1350-1500)*, ed. by Dragos Calma (Studia Aristarum 42.1-42.2). Turnhout: Brepols, 2016].

-----, „*Et ita in Deum non devenimus nisi arguendo*. Argumentazioni sul primo principio nella *falsafa*, nel *kalâm* e in Tommaso d’Aquino,“ *Islamochristiana*, 44 (2018): 191-214.

**de Lee, Benjamin**, „Niketas Byzantios, Islam, and the Aristotelian Shift in Ninth-Century Byzantium,“ in *Ambassadors, Artists, Theologians*, pp. 217-26.

**Di Vincenzo, Silvia**, „Avicenna’s Legacy to the Thirteenth-Century Latin Reception of Porphyry. The Case of Albert the Great’s *Super Porphyrium de V Universalibus*,“ *Documenti e Studi*, 30 (2019): 1-56.

**Ellul, Joseph**, „La prophétie naturelle et la prophétie scripturaire. Ibn Sina – Musa Ibn Maymun (Maïmonides) – Thomas d’Aquin,“ *Noesis*, 32 (2018): 139-72.

-----, „Engaging with Islamic Thought: The Paradigm of Thomas Aquinas,“ *Przegląd Tomistyczny*, 24 (2018): 373-93.

**Falzone, Paolo**, „L’averroïsme du “premier ami” de Dante? Relecture critique d’une vulgate historiographique,“ in *Dante et l’averroïsme*, pp. 235-68 [the friend is Guido Cavalcanti].

**Fioravanti, Gianfranco**, „Dante et l’historiographie de l’averroïsme,“ in *Dante et l’averroïsme*, pp. 403-17.

**Fiorentini, Luca**, „Portraits d’Averroès et de ses (prétendus) adeptes dans les anciens commentaires sur la *Comédie*,“ in *Dante et l’averroïsme*, pp. 195-234.

**Gatti, Roberto**, „*Rabinum istum, virum alias doctissimum*. Spinoza alle prese con il paradigma della tradizione aristotelico-averroistica del pensiero ebraico medievale (Maimonide e Gersonide). A partire da alcune ricerche recenti,“ *Rivista di storia della filosofia*, 73.1 (2018): 29-55.

**Gebauer, Ortwin**, *The Relation between Reason and Revelation according to Averroes and Thomas Aquinas*, transl. by Simon Chapli. Sankt Ottilien: EOS Verlag Sankt Ottilien, 2018, 152 pp., ISBN 9783830679677.

**Girdner, Scott Michael**, „Giovanni Pico della Mirandola, Johanan Alemanno, and *The Book of Love* by al-Ghazâlî,“ *Philosophy East and West*, 68.3 (2018): 683-701.

**Goodman, Lenn E.**, „Light on Light,“ *The Muslim World*, 109.4 (2019): 477-97.

**Griffel**, Frank, “Maimonides as a Student of Islamic Religious Thought. Revisiting Shlomo Pines’s “Translator’s Introduction” and Its Comments on al-Ghazâlî,” in *Maimonides’ Guide of the Perplexed in Translation: A History from the Thirteenth Century to the Twentieth*, ed. by Josef Stern, James T. Robinson, and Yonatan Shemesh (Chicago/London: The University of Chicago Press, 2019), pp. 403-27.

**Halper**, Yehuda, “Are there Second Intentions in *De interpretatione* 16a3-8? The Hebrew Aristotelian Commentary Tradition in the 13<sup>th</sup>-15<sup>th</sup> Centuries,” *Studia graeco-arabica*, 9 (2019): 243-62.

**Harvey**, Elon, „Avicenna’s influence on Maimonides’ „Epistle on astrology“,“ *Arabic Sciences and Philosophy*, 29.2 (2019): 171-83.

**Hissette**, Roland, “Les leçons doubles d’une traduction arabo-latine de Guillaume de Luna. Le commentaire moyen d’Averroès sur l’*Isagoge*,” in *La philosophie arabe à l’étude*, pp. 471-89.

**Janssens**, Jules, „Les commentaires d’Andrea Alpago au *Compendium de anima d’Avicenne*,“ *Noesis*, 32 (2018): 113-37.

**Kelly**, Gary M., „Interpreting the Interpreter: Awe and Exceptionalism in the Averroes of Étienne Gilson,“ in *The Pilgrimage of Philosophy*, pp. 257-72.

**Kleven**, Terrence J., „Averroes and Maimonides on Equivocal Terms in the Qur’ân and the Torah,“ *The Muslim World*, 109.4 (2019): 615-26.

**König-Pralong**, Catherine, „La philosophie arabe dans la médiévisique des XVIIIe-XIXe siècles,“ in *La philosophie arabe à l’étude*, pp. 47-64.

**Krause**, Katja & **Anzulewicz**, Henryk, „From Content to Method: the *Liber de causis* in Albert the Great,“ in *Reading Proclus*, I, pp. 180-208.

**Kruk**, Remke, “An XVIIIth Century Dutch Relative of *Hayy ibn Yaqzân*: Robinson of Walcheren,” in *La philosophie arabe à l’étude*, pp. 518-42.

**Lafleur**, Claude & **Carrier**, Joanne, “Logique et (triple) *logos* dans la *Divisio scientiarum* d’Arnoul de Provence: la lettre, le sens et le contexte d’une citation de l’al-Fârâbî latin,” *Laval théologique et philosophique*, 73.3 (2017): 415-36.

**Langermann**, Y. Tzvi, “Al-Ghazâlî’s Purported ‘Influence’ on Maimonides: A Dissenting Voice in Trending Scholarship,” in *Interpreting Maimonides: Critical Essays*, ed. by Charles Manekin & D. Davies (Cambridge: Cambridge University Press, 2018), pp. 26-45.

**Lenzi**, Massimiliano, „Entre Averroès et l’Aristote latin: Thomas d’Aquin interprète de *Physique* II, 2, 194b9-15,“ in *La philosophie arabe à l’étude*, pp. 443-69.

**Long**, Brian, “Arabic-Latin Translations: Transmission and Transformation,” in *Brill’s Companion to the Reception of Galen*, pp. 343-58.

**Malgieri**, Maria Evelina, “Citing the *Book of Causes*, IV: Henry of Ghent and His (?) *Questions on the Metaphysics*,” in *Reading Proclus*, I, pp. 209-50.

**Martínez Barrera**, Jorge, “El papel del averroísmo latino y la emancipación de la filosofía en el siglo XIII,” *Philosophia* (Mendoza), 75.1 (2015): 47-60.

**Miethke**, J., “Aristotelismus und Averroismus in der politischen Theorie bei Marsilius von Padua und Wilhelm von Ockham,” *Revista Portuguesa de Filosofia*, 75.3 (2019): 1739-62.

**Minnema**, Anthony, “Cave hic-Marginal Warnings in Latin Translations of Arabic Philosophy: A Case Study of Algazel,” *Manuscripta*, 61.1 (2017): 72-104.

**Miolo**, Laure, „Le *Liber de causis* et l’*Elementatio theologica* dans deux bibliothèques anglaises: Merton College (Oxford) et Peterhouse (Cambridge),“ in *Reading Proclus*, I, pp. 120-50..

**Ocampo**, Fernanda, „La doctrina general de los trascendentales en Dietrich von Freiberg, y su filiación aristotélico-averroista,“ *Anales del Seminario de Historia de la Filosofía*, 36.3 (2019): 659-81.

**Ogden**, Stephen, “Ibn Rushd and Aquinas on God’s Causal Omniscience,” *The Muslim World*, 109.4 (2019): 595-614.

**Pasqua**, Hervé, „La réception d’Avicenne dans l’oeuvre de saint Thomas d’Aquin,“ *Noesis*, 32 (2018): 189-220.

**Polloni**, Nicola, „Gundissalinus on the Angelic Creation of the Human Soul: A Peculiar Example of Philosophical Appropriation,“ *Oriens*, 47.3-4 (2019): 313-47.

-----, „The Toledan Translation Movement and Gundissalinus: Some Remarks on His Activity and Presence in Castile,“ in *A Companion to Medieval Toledo. Reconsidering the Canons* (Leiden: Brill, 2018), pp. 263-80.

-----, „Nature, Souls, and Numbers. Remarks on a Medieval Gloss on Gundissalinus’s *De processione mundi*,“ in *Causality and Resemblance: Medieval Approaches to the Explanation of Nature*, ed. by Maria-Jesús Soto-Bruna (Europaea Memoria, Reihe I: Studien, 127) (Hildesheim: Olms, 2018), pp. 75-87.

**Porro**, Pasquale, „Dante anti-averroiste?,“ in *Dante et l’averroïsme*, pp. 117-39.

**Pottenger**, John R., “Averroes and Medieval Rationalism: Towards Religious Pluralism of the Modern Era,” in *The Pilgrimage of Philosophy*, pp. 222-39.

**Retucci**, Fiorella, „*Liber de causis* in Thomas of York,“ in *Reading Proclus*, I, pp. 70-119.

**Richardson**, Kara, „Soul and Agent Intellect in Avicenna and Aquinas,“ in *Philosophy of Mind in the Early and High Middle Ages*, pp. 178-96.

**Robert**, Aurélien, „Un averroïsme médical? Cavalcanti et Dante face à la passion amoureuse,“ in *Dante et l’averroïsme*, pp. 269-305.

**Romero Carrasquillo**, Francisco J., “Philosophy and the Metaphorical Interpretation of Religious Texts in Averroes, Maimonides, and Aquinas,” *The Muslim World*, 109.4 (2019): 627-47.

**Rothschild**, J.-P., “Le *Livre des causes* du latin à l’hébreu: textes, problèmes, réception,” in *Latin into Hebrew: Texts and Studies*, vol. 2: *Texts in Contexts*, ed. by A. Fidora, J. Harvey Hames & Y. Schwartz (Leiden: Brill, 2013), pp. 47-84.

-----, “Les traductions hébraïques du *Livre des causes* latin, édition synoptique,” in *Latin into Hebrew: Texts and Studies*, vol. 2: *Texts in Contexts*, ed. by A. Fidora, J. Harvey Hames & Y. Schwartz (Leiden: Brill, 2013), pp. 289-367.

**Scheopner**, Cynthia, “The (Re-)Introduction of Ibn Khaldûn to Spain: A Journey Passing through Ortega y Gasset’s Work,” *Philosophy East & West*, 69.3 (2019): 684-97.

*The Secret of Secrets : The East Slavic Version*, intro., ed., English transl. and notes by W.F. Ryan & Moshe Taube (Warburg Institute Studies and Texts) (London : The Warburg Institute, 2019), pp. ???, ISBN 9781908590732 [includes interpolations, among them a physiognomy by Razes].

**Shiloah**, Amnon, “”Ên-kol’—commentaire hébraïque de Shem Tov ibn Shaprût sur le canon d’Avicenne,” in his *Music and its Virtues*, IX, pp. 267-87 [original 1974].

**Signori**, Marco, “’Ut limpidius hoc clarescat’. A Survey of al-Ghazâlî’s Quotations in Albert the Great’s Works,” *Documenti e Studi*, 30 (2019): 471-624.

**Székely**, Iulia, „The *Liber de causis* in Some Central European Quodlibets,” in *Reading Proclus*, I, pp. 301-23.

**Takahashi**, Adam, „Albert the Great as a Reader of Averroes: A Study of His Notion of the Celestial Soul in *De caelo et mundo* and *Metaphysica*,” *Documenti e Studi*, 30 (2019): 625-54.

**Takahashi**, H., „Barhebraeus comme philosophe: ,la philosophie de Barhebraeus‘ ou ,les oeuvres philosophiques de Barhebraeus‘?,” in *La philosophie en syriaque*, pp. 381-88.

**Taylor**, Richard C., “Maimonides and Aquinas on Divine Attributes: The Importance of Avicenna,” in *The Guide of the Perplexed in Translation: A History of the Translations of Maimonides’ Guide and Their Impact, from the Thirteenth Century to the Twentieth* (Chicago: Chicago University Press, 2019), pp. 333-63.

**Vella**, Andrea, „John of Jandun on Philosophy, Religion, Pleasure and Truth: Two Interpretations of Averroes’ *Introduction to the Commentary on Physics* 3,” in *Reason and Non-reason from Ancient Philosophy to Neurosciences. Old Parameters, New Perspectives*, ed. by R. Loredana Cardullo & Francesco Coniglione (Sankt Augustin: Academia Verlag, 2017), pp. 127-34.

**Watt**, John W., „Graeco-Syriac Tradition and Arabic Philosophy in Bar Hebraeus,” in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2010].

**Weijers**, Olga, “Les gloses sur le *Liber de causis* dans les manuscrits parisiens,” in *Reading Proclus*, I, pp. 151-79.

**Yardley**, Brett, “Biblical Inspiration & Islamic Instrumental Causality: Thomas Aquinas on Prophecy and the Two Authors of Sacred Scriptures,” *The Muslim World*, 109.3 (2019): 431-49 [Liber de causis, Averroes & Avicenna].

**Zonta**, Mauro, “Studying Jewish Averroism: Historical Materials, Meaning and Limits and a Future Challenge,” in *La philosophie arabe à l'étude*, pp. 251-70.

### General Studies

**Adamson**, Peter, « Health in Arabic Ethical Works, » in *Health : A History*, ed. by Peter Adamson (Oxford : Oxford University Press, 2019), pp. 103-35.

-----, « Without any Gaps : Podcasting the History of Philosophy, » in *1001 Distorsions*, pp. 241-48.

**Adoriso**, Chiara, « Some Remarks on Leo Struass’s Philosophical-Political Reading of Medieval and Jewish Philosophers, » in *La philosophie arabe à l'étude*, pp. 65-78.

**Ahmed**, Asad Q., „Philosophy and Legal Theory: The *Musallam al-thubût* of al-Bihârî and Its Commentary by ‚Abd al-‚Alî,“ in *Empires of the Near East and India*, pp. ???

-----, „The Logic of God’s Knowledge,“ in *Tradition and Reception in Arabic Literature: Essays Dedicated to Andras Hamori*, ed. by Margaret Larkin & Jocelyn Sharlet (Mizân-Studien und Texte zur Literatur des Orients 28). Wiesbaden: Harrassowitz, 2019, pp. 153-60.

**Akhtar**, Ali Humayun, *Philosophers, Sufis, and Caliphs. Politics and Authority from Cordoba to Cairo and Baghdad*. Cambridge: Cambridge University Press, 2017, xii-276 pp., ISBN 9781107182011.

**al-Rahim**, Ahmed H., *The Creation of Philosophical Tradition: Biography and the Reception of Avicenna’s Philosophy from the Eleventh to the Fourteenth Century A.D.* (Diskurse der Arabistik 21). Wiesbaden: Harrassowitz, 2018, xviii-218 pp., ISBN 9783447103336.

**Altuner**, Ilyas, « The Image of Woman in the Islamic Philosophical Tradition, » *Entelekyia Logico-Metaphysical Review*, 2.2 (2018) : 113-22.

**Arnzen**, Rüdiger, « Philosophy in the Islamic World and the Debates on the Aims and Methods of Philosophical Historiography. Some Remarks on the State of the Art, » in *La philosophie arabe à l'étude*, pp. 79-97.

**Arnzen**, Rüdiger, **Arzhanov**, Yury, **Bamballi**, Nicolás, **Čéplö**, Slavomir & **Kessel**, Grigory, „The Quest for ‚Falsehood‘, or a Survey of Tools for the Study of Greek-Syriac-Arabic Translations,“ *Studia garaeco-arabica*, 9 (2019): 263-80.

**Atçil**, Abdurrahman, „Graeco-Islamic Philosophy and Islamic Jurisprudence in the Ottoman Empire (1300-1600): Aristotle’s Theory of Sciences in Works on *Usûl al-Fiqh*,“ *The Journal of Ottoman Studies*, 41 (2013): 33-54.

**Awad**, Najib Goerge, “*Creatio ex Philosophia: Kalâm* as Cultural Evolution and Identity-Formation Means in the Early Abbasid Era,” *The Muslim World*, 109.4 (2019): 510-34.

**Ayatollahy**, Hamidreza, *Comparative Philosophy: Islamic and Western*. City???: Lambert Academic Publishing, 2018, 120 pp., ISBN 9786138388302.

**Badakhchani**, S.J., « From Avicenna to Nasîr al-Dîn al-Tûsî and Nizârî Ismailism, » *Intellectual History of the Islamicate World*, 7.1 (2019) : 108-21.

**Ben Ahmed**, Fouad, « Ibn Rushd in the Hanbalî Tradition. Ibn Taymiyya and Ibn Qayyim al-Jawziyya and the Continuity of Philosophy in Muslim Contexts, » *The Muslim World*, 109.4 (2019) : 561-81.

**Bertolacci**, Amos, “Albert the Great’s Disclaimers in the Aristotelian Paraphrases: A Reconsideration,” *Documenti e Studi*, 30 (2019): 295-338.

-----, “La metafisica arabo-islamica,” in *Storia della metafisica*, ed. by Enrico Berti (Rome: Carocci Editore, 2019), pp. 93-133.

**Booth**, Anthony Robert, *Analytic Islamic Philosophy* (Palgrave Philosophy of Today). London: palgrave/mcmillan, 2019, xv-222 pp., ISBN 9781137541567; e-bk 9781137541574.

**Bornstein**, Pablo, « An Orientalist Contribution to « Catholic Science » : The Historiography of Andalusî Mysticism and Philosophy in Julián Ribera and Miguel Asín, » *Religions*, 10 (2019), 17 pp.

**Carusi**, Paola, “Natura, nature. *Mizâj*, transmutazione alchemica e filosofia aristotelica,” in *Rappresentazioni della natura nel Medioevo*, ed. by Giovanni Catapano & Onorato Grassi (Micrologus 94) (Florence: SISMEL, 2019), pp. 59-82.

**Chatti**, Saloua, *Arabic Logic from al-Fârâbî to Averroes: A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics* (Studies in Universal Logic). Basel: Birkhäuser, 2019, 371 pp., ISBN 9783030274665.

**Chiaradonna**, Riccardo, „‘Existence’ in Greek Neoplatonism: Critique of a Historiographical Model Applied to Early Arabic Philosophy,” in *La philosophie arabe à l’étude*, pp. 299-313.

**Citot**, Vincent, “Naissance et formation de la philosophie en Islam andalou,” *Revue de Théologie et Philosophie*, 148.2 (2016): 571-79.

**Coda**, Elisa, “Il compito del filosofo nella città. *Repubblica e Leggi nel medioevo arabo*,” in *Scienza e opinione nella città perfetta*, pp. 43-75.

**D’Ancona**, Cristina, „Le Plotin arabe et les origines de la ,noétique‘,” in *Noétique et théorie de la connaissance*, pp. 13-43.

-----, „*Et ita in Deum non devenimus nisi arguendo*. Argumentazioni sul primo principio nella *falsafa*, nel *kalâm* e in Tommaso d’Aquino,” *Islamochristiana*, 44 (2018): 191-214.

**Das**, Aileen & **Koetschet**, Pauline, „Para-Plutarchan Traditions in the Medieval Islamicate World,” in *Brill’s Companion to the Reception of Plutarch*, ed. by Sophia Xenophontos & Katerina Oikonomopoulou (Brill’s Companions to Classical Reception 20) (Leiden: Brill, 2019), pp. 373-86.

*Dizionario di arabo per filosofi*, ed. by Massimo Campanini & Corrado la Mertire (orso blu 123). Brescia : Scholé, 2019, 367 pp., ISBN 9788828400318.

**Ebadi**, Ahmad & **Qaramaleki**, Ahad Famarz, « Singular Proposition (*Al-qadīyah al-Shakhsīyah*) in Logic of the Islamic Period, » *The Islamic Quarterly*, 62.2 (2018) : 229-46.

**El-Rouayheb**, Khaled, *The Development of Arabic Logic (1200-1800)* (Medieval and Early Modern Philosophy 2). Basel-Berlin : Schwabe, 2019, 335 pp., ISBN 9783796539091.

-----, « Books on Logic (*mantiq*) and Dialectics (*jadal*), » in *Treasures of Knowledge*, pp. 891-906.

**Erlwein**, Hannah C., *Arguments for God's Existence in Classical Islamic Thought : A Reappraisal of the Discourse*. Berlin : De Gruyter, 2019, x-250 pp., ISBN 9783110617641 [al-Bâqillânî, Fakhr al-Dîn al-Râzî, Ibn Sînâ & Ibn Rushd].

**Forcada**, Miquel, „The Reception of Galen after Avicenna (Eleventh-Twelfth Centuries),“ in *Brill's Companion to the Reception of Galen*, pp. 227-43.

**Garofalo**, Ivan, „Galen's Legacy in Alexandrian Texts Written in Greek, Latin and Arabic,“ in *Brill's Companion to the Reception of Galen*, pp. 62-85.

**Germann**, Nadja, „...but draw not nigh this tree: Evil in Early Islamic Thought,“ in *Evil: A History*, ed. by Andrew P. Chignell (Oxford Philosophical Concepts). Oxford: Oxford University Press, 2019, pp. 198-224.

**Giolfo**, Manuela E.B. & **Hodges**, Wilfrid, „Conditionality: Syntax and Meaning in al-Sîrâfî and Ibn Sînâ,“ in *The Foundations of Arabic Linguistics IV*, ed. by Manuela E.B. Giolfo & Kees Versteegh (Studies in Semitic Languages and Linguistics 97) (Leiden: Brill, 2019), pp. 157-81.

**Gutas**, Dimitri, „Rethinking the Historiography of Arabic Philosophy. An Essay on the Historiography of Arabic Philosophy,“ in *La philosophie arabe à l'étude*, pp. 11-36.

-----, „On the Historiography of Arabic Philosophy. Postscript 2017,“ in *La philosophie arabe à l'étude*, pp. 37-45.

-----, „Philosophical Manuscripts Stamped with Bayezid II's Seal in the Topkapi Palace Museum Library,“ in *Treasures of Knowledge*, pp. 907-34.

**Hansberger**, Rotraud, „The Arabic *Parva naturalia*,“ in *Noétique et théorie de la connaissance*, pp. 45-75.

**Harvey**, Steven, „Leo Strauss's Developing Interest in Alfarabi and Its Reverberation in the Study of Medieval Islamic Philosophy,“ in *The Pilgrimage of Philosophy*, pp. 60-83.

**Janos**, Damien, „The Role of Developmentalism in the Study of Arabic Philosophy: An Overview and Some Methodological Insights,“ in *La philosophie arabe à l'étude*, pp. 113-78.

-----, „Al-Ma'mûn's Patronage of Astrology: Some Biographical and Institutional Considerations,“ in *The Place to Go*, pp. 389-454.

**Kalbarczyk, Alexander**, *Predication and Ontology: Studies and Texts on Avicennian and Post-Avicennian Readings of Aristotle's Categories* (Scientia Graeco-Arabica 22). Berlin: De Gruyter, 2019, xi-344 pp., ISBN 9783110584738 [includes translations of texts by Avicenna, al-Hillî, al-Lawkarî].

**Kalbarczyk, Nora**, "In the Footsteps of Ibn Sînâ? The Usûlî Debate on the *Argumentum e Contrario*," in *Philosophy and Jurisprudence*, pp. 53-66.

**Kia, Mana**, „*Adab* as Ethics of Literay Form and Social Conduct: Reading the *Gulistân* in Late Mughal India," in *No Tapping around Philology*, pp. 281-308.

**Key, Alexander**, *Language between God and the Poets: Ma'nâ in the Eleventh Century* (Berkeley Series in Postclassical Islamic Scholarship 2). Oakland, CA: University of California Press, 2018, xvi-280 pp., ISBN 9780520298019 [deals with al-Râghib, Ibn Fûrak, Ibn Sînâ & al-Jurjânî].

**König-Pralong, Catherine**, „La philosophie arabe dans la médiévisique des XVIIIe-XIXe siècles," in *La philosophie arabe à l'étude*, pp. 47-64.

**Kügelgen von, Anke**, „Philosophy in the Modern Middle East. An Interview by Peter Adamson to Anke von Kügelgen," in *La philosophie arabe à l'étude*, pp. 99-111.

**Kukkonen, Taneli**, „Dividing Being: Before and After Avicenna," in *Categories of Being*, ed. by Leila Haaparanta & Heikki Koskinen (Oxford: Oxford University Press, 2012), pp. 36-61.

**Lizzini, Olga L.**, „Comment définir la philosophie dans un contexte? Autour des mots: „arabe“, „islamique“, „philosophie“, in *La philosophie arabe à l'étude*, pp. 271-95.

**López-Farjeat, Luis Xavier & Ganem Gutiérrez, José Alfonso**, „Aristotle's *Categories* in the Islamic Milieu Through the Syriac Tradition," *The Muslim World*, 109.4 (2019): 546-60.

**March, Andrew F.**, „Falsafa and Law," in *The Oxford Handbook of Islamic Law*, ed. by Anver M. Emon & Rumea Ahmed (Oxford: Oxford University Press, 2018), pp. 149-75 [al-Fârâbî, Ibn Sînâ, Ibn Bajja, Ibn Tufayl & Ibn Rushd].

**Marín, Manuela**, „Reinventing the History of al-Andalus: Scholarship, the Media, and a Touch of Islamophobia," in *1001 Distorsions*, pp. 75-96.

**Martini Bonadeo, Cecilia**, „Qualche osservazione sulla tradizione araba di *Metafisica Iota 2*," in *La dottrina dell'analogia dell'essere nella Metafisica di Aristotele e i suoi sviluppi nel pensiero tardo-antico e medievale*, Padua: Il Poligrafo, 2019, pp. 173-96.

----- "God's *Qudra* (Power) and Natural Causality: Between Falsafa and Islamic Occasionalism," in *Occasionalism from Metaphysics to Science*, ed. by Matteo Favaretti Camposampietro, Mariangela Priarolo & Emanuela Scribano (The Age of Descartes/Descartes et son temps 2) (Turnhout: Brepols, 2018), pp. 21-40.

**McGinnis, Jon**, „Islamic Ethics," in *The Cambridge Companion to Medieval Ethics*, ed. by Thomas Williams (Cambridge: Cambridge University Press, 2019), pp. 77-100.

- Monferrer-Sala**, Juan Pedro, “The Harp of Translators. An Ancient Jewish Tradition Running Through al-Andalus in Arabic Nestorian Dress,” *The Muslim World*, 109.4 (2019): 498-509.
- Morrison**, Robert G., “Cosmology and Cosmic Order in Islamic Astronomy,” *Early Science and Medicine*, 24.4 (2019): 340-66.
- Moser**, Kata, *Akademische Philosophie in der arabischen Welt: Inhalte, Institutionen, Periodika*. Berlin: Klaus Schwarz Verlag, 2018, 337 pp., ISBN 9783879974818.
- O’Meara**, Dominic, „Alexandrian Aristotelianism vs. Athenian Neoplatonism: Critique of a Historiographical Model Applied to Early Arabic Philosophy,“ in *La philosophie arabe à l’étude*, pp. 315-26.
- Pessin**, Sarah, „Soul, Will, and Choice in Islamic and Jewish Contexts,“ in *Philosophy of Mind in the Early and High Middle Ages*, pp. 103-33.
- Rahal**, Georgio, *Le Corps dans la Falsafa. La notion du corps dans la philosophie d’expression arabe*, forward by Marie-Thérèse Urvoy. Toulouse : Les Presses Universitaires. Institut Catholique de Toulouse, 2018, 279 pp., ISBN 9791094360958.
- Richter-Bernburg**, Lutz, « Potemkin in Baghdad : The Abbasid « House of Wisdom » as Constructed by *1001 Inventions*, » in *1001 Distorsions*, pp. 121-33.
- Rizvi**, Sajjad, « The Changing Faces of Avicennism in the Safavid Period and the Sadrian Challenge, » *Ishraq*, 9 (2019) : 190-218.
- , « The Many Faces of Philosophy in the Safavid Age, » in *Empires of the Near East and India*, pp. ???
- Rudolph**, Ulrich, « Philosophie, théologie et mystique au IXe/XVe siècle. Le témoignage de ‘Abd al-Rahmân al-Jâmî (m. 898/1492), » in *La philosophie arabe à l’étude*, pp. 393-408.
- , « Islamische Positionen zum Thema « Krieg ». Ein historischer Überblick, » *Allgemeine Zeitschrift für Philosophie*, 43.2 (2018) : 133-60.
- Schmidtke**, Sabine, « Intellectual History of the Islamicate World beyond Denominational Borders : Challenges and Perspectives for a Comprehensive Approach, » *Jewish History*, 32.2-4 (2019) : 199-220.
- Seidel**, Roman, « The Reception of European Philosophy in Qajar Iran,» in *Philosophy in Qajar Iran*, pp. 313-71.
- Shiloah**, Amnon, “L’approche humaniste et métaphorique dans les premiers écrits arabes sur la musique,» in his *Music and its Virtues*, VII, pp. 446-56 [original 1997].
- , “La musique entre le divin et le terrestre,» in his *Music and its Virtues*, VIII, pp. 3-14 [original 1983].
- , “Jewish and Muslim traditions of music therapy,» in his *Music and its Virtues*, X, pp. 69-83 [original 2000].

**Smirnov**, Andrey V., “Is a process-based logic possible?,” *Ishraq*, 9 (2019): 287-97 [reflections on Qiyâs as understood in philosophy and in fiqh].

**Stelzer**, Steffen, “Following Authority: Philosophers in the eyes of the Mystics,” in *La philosophie arabe à l'étude*, pp. 409-19.

**Stroumsa**, Sarah, *Andalus and Sefarad: On Philosophy and Its History in Islamic Spain*. Princeton, NJ: Princeton University Press, 2019, 248 pp., ISBN 9780691176437.

-----, “Comparison as Multifocal Approach: The Case of Arabic Philosophical Thought,” in *Comparative Studies in the Humanities*, ed. by Guy Stroumsa (Jerusalem: The Israel Academy of Sciences and Humanities, 2018), pp. 133-52.

**Taç**, Afife Seyma, “How to Define Definition: An Analysis on the Dispute about the Relation between the Definiens and the Definiendum in the Post-Avicennan Arabic Logic,” *Entelekyia Logico-Metaphysical Review*, 3.1 (2019): 5-19.

**Tajer**, Leyla H. & **Zekrgoo**, Amir, “Wisdom (Himâh) as Perceived by Iranian Muslim Scholars: Reflections on Ibn Sina, Ghazali, and Suhrawardi,” *Journal of Islamic and Middle Eastern Multidisciplinary Studies: Mathal*, 6.1 (2019): 1-10.

**Terrier**, Mathieu, “Histoire de l’histoire de la sagesse en islam,” *Annuaire de l’École pratique des hautes études (EPHE), Section des sciences religieuses*, 126 (2017-2018): 365-74 [al-Sijistânî, Ibn Fâtîk, Sa’id al-Andalusî & al-Shahrastânî].

**Thomann**, Johannes, “From Lyrics by al-Fazârî to Lecture by al-Fârâbî: Teaching Astronomy in Baghdâd (750-1000 C.E.),” in *The Place to Go*, pp. 503-25.

**Toivanen**, Juhana, “Perceptual Experience: Assembling a Medieval Picture,” in *Philosophy of Mind in the Early and High Middle Ages*, pp. 134-56.

**Trego**, Kristell, *L’impuissance du possible. Émergence et développement du possible, d’Aristote à l’aube des temps modernes* (Études de Philosophie médiévale 108). Paris: Vrin, 2019, 360 pp., ISBN 9782711628452 [ch. IV: „*Al-maqdûr, al-jâ’iz, al-mumkin*: Le possible et la puissance de Dieu.“ [Baghdadi School], pp. 125-79 & V: „*Bi-l-quwwa* ou *al-mumkin*: l’être en puissance et la philosophie du possible,“ pp. 181-215 [Averroes, al-Fârâbî & Avicenna] cover philosophy in Islamic lands].

-----, „Aristote à Bagdad. Catégories et métaphysique,“ *Les Études Philosophiques*, n.3 (2018): 393-414.

**Twetten**, David, „Aristotelian Cosmology and Causality in Classical Arabic Philosophy and Its Greek Background,“ in *Ideas in Motion in Baghdad and Beyond: Philosophical and Theological Exchanges*, ed. by Damien Janos (Leiden: Brill, 2015), pp. 512-433.

**Walker**, Paul E., „Fatimid institutions of learning,“ in his *Fatimid History and Ismaili Doctrine*, I, pp. 1-41 [original 1997].

-----, “The doctrine of metempsychosis in Islam,” in his *Fatimid History and Ismaili Doctrine*, XIII, pp. 1-23 [original 1991].

**Wannenmacher**, Julie Eva, « Von koranischer Überlieferung und zeitgemässen Perspektiven : Tiere und Tierethik im Islam II, » *Freiburger Zeitschrift für Philosophie und Théologie*, 65 (2018) : 132-53.

**Watt**, John W., “From Alexandria to Baghdad. Max Meyerhof Revisited,” in *The Aristotelian Tradition in Syriac*, pp. 9-23 [German original 2011].

-----, “The Syriac Aristotle between Alexandria and Baghdad,” in *The Aristotelian Tradition in Syriac*, pp. 47-71 [original 2013].

-----, „Graeco-Syriac Tradition and Arabic Philosophy in Bar Hebraeus,“ in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2010].

-----, “Aristotle’s *Rhetoric* and Political Thought in the Christian Orient and in al-Fârâbî, Avicenna and Averroes,” in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2011].

**Wirmer**, David, « Arabic Philosophy and The Art of Reading, 1. Political Philosophy, » in *La philosophie arabe à l’étude*, pp. 179-250 [includes a partial ed. and English transl. of Ibn Bajjah’s *Treatise on the Desiderative Faculty*, pp. 245-50].

**Yardley**, Brett, “Biblical Inspiration & Islamic Instrumental Causality: Thomas Aquinas on Prophecy and the Two Authors of Sacred Scriptures,” *The Muslim World*, 109.3 (2019): 431-49 [Liber de causis, Averroes & Avicenna].

**Yilmaz**, Hüseyin, “Books on Ethics and Politics: The Art of Governig the Self and Others at the Ottoman Court,” in *Treasures of Knowledge*, pp. 509-26.

**Young**, Walter Edward, “Concomitance and Causation: Arguing *Dawarân* in the Proto-*Âdâb al-bahth*,” in *Philosophy and Jurisprudence*, pp. 205-82.

**Zadeh**, Travis, “Commanding Demons and Jinn: The Sorcerer in Early Islamic Thought,” in *No Tapping around Philology*, pp. 131-60.

**Zaid**, Tigani M.A. & **Zein**, Ibrahim M., “Stages of Development in Arabic Philosophical Nomenclature: Emergence, Progression & Stability,” *Intellectual Discourse*, 24.2 (2016): 217-43.

### **Abû al-Barakât al-Baghdâdî**

**Benevich**, Fedor, „A Rebellion against Avicenna? Suhrawardi and Abû l-Barakât on „Platonic Forms“ and „Lords of Species“,“ *Ishraq*, 9 (2019): 23-53.

**Marcotte**, Roxanne D., “La noétique d’Abû al-Barakât al-Baghdâdî,” in *Noétique et théorie de la connaissance*, pp. 361-91.

### **Abû Bishr Mattâ**

**Martini Bonadeo**, Cecilia, “La tradition du livre *Alpha Elatton* de la *Métaphysique* d’Aristote chez les maîtres chrétiens du cercle Aristotélicien de Bagdad au Xe siècle: Abu Bishr Matta ibn Yunus et Yahya ibn ‘Adi,” in *La philosophie en syriaque*, ed. by Emiliano Schmidt Fiori & Henri Hugonnard-Roche (Études syriaques 16) (Paris: Geuthner, 2019), pp. 287-328.

#### **Abû Ma’shar**

**Burnett**, Charles, “Agency and Effect in the Astrology of Abû Ma’shar of Balkh (Albumasar),” *Oriens*, 47.3-4 (2019): 348-64.

#### **al-Ahsâi (Shaykh Ahmad)**

**Hamid**, Idris Samawi, « Shaykh Ahmad al-Ahsâi, » in *Philosophy in Qajar Iran*, pp. 66-124.

#### **al-‘Âmirî**

**Wakelnig**, Elvira, “Abû l-Hasan al-‘Âmirî.” in *Noétique et théorie de la connaissance*, pp. 243-65.

#### **Amîr Khusraw**

**Stoneman**, Richard, “Plato’s Advice to Alexander: Amir Khusraw’s *Mirror of Alexander* (1299),” in *Concepts of Ideal Rulership from Antiquity to the Renaissance*, ed. by Geert Rosham & Stefan Schorn (Lectio) (Turnhout: Brepols, 2018), pp. 417-44.

#### **Averroes**

**There is an Averroes-Database** that can be consulted at <http://dare.uni-koeln.de/?q=node/32> for Averroes’ works; <http://dare.uni-koeln.de/?q=node/34> for Manuscripts and early printed materials of Averroes’ works & <http://dare.uni-koeln.de/?q=node/129> for bibliography of secondary literature.

**Averroè**, *L’incoerenza dell’incoerenza dei filosofi*, transl. by Massimo Campanini (Classici del pensiero). Novara: UTET, 2015, 550 pp., ISBN 9788851134655.

**Averroes**, *The Decisive Treatise: The Connection Between Islamic Religious Law and Philosophy*, transl & intro. by Massimo Campanini (Gorgias Islamic Studies 7). Piscataway, NJ: Gorgias Press, 2017, vii-125 pp., ISBN 9781463206383.

**Ahmadi**, Ahmad, “Ibn Sînâ and Ibn Rushd on Essence and Existence: A Critical Analysis,” *Ishraq*, 9 (2019): 13-22.

**Amerini**, Fabrizio, “Averroes and Aquinas on the Primary Substantiality of Form,” in *The Aristotelian Tradition: Aristotle’s Works on Logic and Metaphysics and Their Reception in the Middle Ages*, ed. by Börje Bydén & Christina Thomsen Thörnqvist (Papers in Mediaeval Studies 28) (Toronto: Pontifical Institute of Mediaeval Studies, 2017), pp. 49-80.

**Beccarisi**, Alessandra, “Zwischen Averroes, Avicenna, Avicbron. Meister Eckhart und die Noetik im Islam und Judentum,” *Meister Eckhart Jahrbuch*, 10 (2016): 223-40.

**Ben Ahmed**, Fouad, « Ibn Rushd in the Hanbalî Tradition. Ibn Taymiyya and Ibn Qayyim al-Jawziyya and the Continuity of Philosophy in Muslim Contexts, » *The Muslim World*, 109.4 (2019) : 561-81.

**Bou Akl**, Ziad, “Volonté humaine, volonté divine: le choix d’indifférence dans les deux *Tahâfut*,” in *La philosophie arabe à l’étude*, pp. 421-39.

-----, “Splitting the Process and the Result: Philosophy from a Legal Perspective in Averroes’ *Decisive Treatise*, pp. 129-44.

**Brenet**, Jean-Baptiste, “Descartes l’arabe. Averroès jusque dans la querelle d’Utrecht,” in *La philosophie arabe à l’étude*, pp. 491-518.

-----, “Métaphysique et politique “en intention seconde”: Jean de Jandun héritier d’Averroès et d’Alexandre d’Aphrodise,” *Archives d’histoire doctrinale et littéraire du Moyen Âge*,” 85 (2018): 109-27.

-----, “Multitude et bene esse ches Averroès et Dante. Retour sur la Monarchie I,3,” in *Dante et l’averroïsme*, pp. 357-84.

-----, “L’image, puis rien,” in *Sujet Libre. Pour Alain de Libera* (Paris: Vrin, 2019), pp. 73-78.

**Brenet**, Jean-Baptiste & **Agamben**, Giorgio, *Intellect d’amour* (Philosophie). Lagrasse: Verdier, 2019, 64 pp., ISBN 9782864329978.

**Cerami**, Cristina, „Le commun avant le propre. Le rôle des *Seconds Analytiques* I 4-5 dans l’organisation du corpus de philosophie naturelle d’après Averroès,” in *La philosophie arabe à l’étude*, pp. 327-44.

**Chandelier**, Joël, “Médecine et philosophie selon Averroès,” in *Médecins et philosophes. Une histoire*, ed. by Claire Grignon et David Lefebvre (Paris: CNRS, 2019), pp. 171-94.

**Chatti**, Saloua, *Arabic Logic from al-Fârâbî to Averroes: A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics* (Studies in Universal Logic). Basel: Birkhäuser, 2019, 371 pp., ISBN 9783030274665.

**Di Giovanni**, Matteo, “How Islamic is Averroes’s Philosophy?,” in *La philosophie arabe à l’étude*, pp. 691-703.

**Di Pasquale**, “On Averroes’s Use of Logical Methods in Defense of Philosophy,” in *The Pilgrimage of Philosophy*, pp. 175-205.

**Fiorentini**, Luca, “Portraits d’Averroès et de ses (prétendus) adeptes dans les anciens commentaires sur la *Comédie*,” in *Dante et l’averroïsme*, pp. 195-234.

**Gebauer**, Ortwin, *The Relation between Reason and Revelation according to Averroes and Thomas Aquinas*, transl. by Simon Chapli. Sankt Ottilien: EOS Verlag Sankt Ottilien, 2018. 152 pp., ISBN 9783830679677.

**Halper**, Yehuda, “Averroes’ Rewrite of Aristotle’s *Metaphysics* Δ: Establishing the Plain Meaning of the Text in the *Middle Commentary*,” *Recherches de Théologie et Philosophie Médiévales*, 86.2 (2019): 259-81.

**Hissette**, Roland, “Les leçons doubles d’une traduction arabo-latine de Guillaume de Luna. Le commentaire moyen d’Averroès sur l’*Isagoge*,” in *La philosophie arabe à l’étude*, pp. 471-89.

**Ibn Abî Usaybi’ah**, *A Literary History of Medicine—The ‘Uyûn al-anbâ’ fî al-atibbâ’ of Ibn Abî Usaybi’ah*, ed. by Emilie Savage-Smith, Simon Swain & Geert Jan van Gelder, 5 vol. Vol. I, Essays; Vol. II, 1-2, Arabic ed.; Vol. III, 1-2, Annotated English transl., Appendices and Indices (Handbook of Oriental Studies, Section 1 The Near and Middle East, 134). ISBN 9789004410312.

**Islam**, Jaan S., “The Contention between Secular and Revealed Law: Analyzing Ibn Rushd’s Solution to the Problem of the “Virtuous Society”, *Journal of Islamic and Muslim Studies*, 4.1 (2019): 43-65.

**Kelly**, Gary M., „Interpreting the Interpreter: Awe and Exceptionalism in the Averroes of Étienne Gilson,” in *The Pilgrimage of Philosophy*, pp. 257-72.

**Kleven**, Terrence J., „Averroes and Maimonides on Equivocal Terms in the Qur’ân and the Torah,” *The Muslim World*, 109.4 (2019): 615-26.

**Ksikes**, Driss, *Au détroit d’Averroès* (Ouvertures). Paris: Fayard, 2019, 219 pp., ISBN 9782213712369 [not a scholarly book].

**Lenzi**, Massimiliano, „Entre Averroès et l’Aristote latin: Thomas d’Aquin interprète de *Physique* II, 2, 194b9-15,” in *La philosophie arabe à l’étude*, pp. 443-69.

**Maróth**, Miklós, „Legitimate and Illegitimate Violence in Arabic Political Philosophy: al-Fârâbî, Ibn Rushd and Ibn Khaldûn,” in *Violence in Islamic Thought from the Mongols to European Imperialism*, ed. by Robert Gleave & István T. Kristó-Nagy (Edinburgh: Edinburgh University Press, 2018), pp. 149-64.

**Martínez Lorca**, Andrés, *Hacia un nuevo Averroes. Naturalismo y crítica en el pensador andalusí que revolucionó Europa*. Madrid: UNED, 2017, 204 pp., ISBN 9788436273489.

**Murano**, Giovanna, “Il manoscritto della *Destructio destructionum* di Averroè appartenuto a Giovanni Pico della Mirandola (Napoli, Biblioteca Nazionale, VIII E 31),” *Bulletin de Philosophie médiévale*, 60 (2018): 67-80 [the Mss. includes many notes by Pico].

**Ogden**, Stephen, “Ibn Rushd and Aquinas on God’s Causal Omniscience,” *The Muslim World*, 109.4 (2019): 595-614.

**Pottenger**, John R., “Averroes and Medieval Rationalism: Towards Religious Pluralism of the Modern Era,” in *The Pilgrimage of Philosophy*, pp. 222-39.

**Romero Carrasquillo**, Francisco J., “Philosophy and the Metaphorical Interpretation of Religious Texts in Averroes, Maimonides, and Aquinas,” *The Muslim World*, 109.4 (2019): 627-47.

**Sidiropoulou**, Chryssi, “Qur’anic Interpretation and the Problem of Literalism: Ibn Rushd and the Enlightenment Project in the Islamic World,” *Religions*, 6.3 (2015): 1082-1106.

**Takahashi**, Adam, „Albert the Great as a Reader of Averroes: A Study of His Notion of the Celestial Soul in *De caelo et mundo* and *Metaphysica*,” *Documenti e Studi*, 30 (2019): 625-54.

**Twetten**, David, “Whose Prime Mover is More (un)Aristotelian, Broadie’s, Berti’s or Averroes’?” in *La philosophie arabe à l’étude*, pp. 345-390.

**Vella**, Andrea, “John of Jandun on Philosophy, Religion, Pleasure, and Truth. Two Interpretations of Averroes’ Introduction to the Commentary on *Physics* 3,” in *Reason and No-reason from Ancient Philosophy to Neurosciences*, ed. by R. Loredana Cardullo & Francesco Coniglione (Sankt Augustin: Academia Verlag, 2017), pp. 127-34.

**Watt**, John W., “Aristotle’s *Rhetoric* and Political Thought in the Christian Orient and in al-Fârâbî, Avicenna and Averroes,” in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2011].

**Woerther**, Frédérique, “Les fragments arabes du Commentaire moyen d’Averroès à l’*Éthique à Nicomaque*,” *Oriens*, 47.3-4 (2019): 244-312.

-----, “Averroes’s Middle Commentary on Aristotle’s *Nicomachean Ethics*,” in *Phantasia in Aristotle’s Ethics: Reception in the Arabic, Greek, Hebrew and Latin Traditions*, ed. by Jakob Leth Fink (London: Bloomsbury Academic, 2019), pp. 37-64.

#### **Avicenna (and pseudo-)**

**Avicenna (Ibn Sînâ)**, *The Metaphysics of the Shifâ’*. Facsimile Edition of the MS Malek Library (Tehran) 1085, Dated 509H/1115, with intro. in English and Persian by Amos Bertolacci & Gholamreza Dadkhah. Costa Mesa, CA: Mazda Publishers, 2019, xvi-416 pp., ISBN 9781568593128.

**Avicenna**, *Grundlagen der Metaphysik. Eine Auswahl aus den Büchern I-V der Metaphysik. Arabisch – Lateinisch – Deutsch*, transl., intro. & notes by Jens Ole Schmitt (Herders Bibliothek der Philosophie des Mittelalter 32) Freiburg: Herder, 2016, 460 pp., ISBN 9783451340451.

[**Avicenna**], *French translation of the Latin version of the Metaphysics of the Shifâ’* (III, 3; and VIII, 4 & 5) by Hervé Pasqua, *Noesis*, 32 (2018): 243-58 [based on the Medieval Latin translation].

[**pseudo-Avicenna**], “Édition de la *Risâla fî-l-kalâm ‘alâ al-nafs al-nâtiqa*,” ed. by Meryem Sebti, in *La philosophie arabe à l’étude*, pp. 635-43.

**Abolghassemi**, Mohamadreza, “Avicenna on Beauty,” *Aisthesis*, 11.1 (2018): 45-54.

**Adouhane**, Yamina, “Distinction modale, distinction causale chez Avicenne: une “étude croisée des concepts de “possible” et “nécessaire”, de “cause” et de “sans cause”,” in *La philosophie arabe à l'étude*, pp. 645-74.

**Ahmadi**, Ahmad, “Ibn Sînâ and Ibn Rushd on Essence and Existence: A Critical Analysis,” *Ishraq*, 9 (2019): 13-22.

**al-Rahim**, Ahmed H., *The Creation of Philosophical Tradition: Biography and the Reception of Avicenna's Philosophy from the Eleventh to the Fourteenth Century A.D.* (Diskurse der Arabistik 21). Wiesbaden: Harrassowitz, 2018, xviii-218 pp., ISBN 9783447103336.

**Astesiano**, Alessia, “The Latin Translation of the III Treatise of Avicenna's *Physics* in the *Shifâ'*. Notes on Its Circulation in the Latin World, with Particular Regard to Albert the Great,” *Documenti e Studi*, 30 (2019): 443-70.

**Badakhchani**, S.J., « From Avicenna to Nasîr al-Dîn al-Tûsî and Nizârî Ismailism, » *Intellectual History of the Islamicate World*, 7.1 (2019) : 108-21.

**Beccarisi**, Alessandra, “Zwischen Averroes, Avicenna, Avicbron. Meister Eckhart und die Noetik im Islam und Judentum,” *Meister Eckhart Jahrbuch*, 10 (2016): 223-40.

**Benevich**, Fedor, „The Priority of Natures against the Identity of Indiscernibles: Alexander of Aphrodisias, Yahyâ b. Adî, and Avicenna on Genus as Matter,” *Journal of the History of Philosophy*, 57.2 (2019): 205-33.

-----, „God's Knowledge of Particulars: Avicenna, *Kalâm*, and the Post-Avicennian Synthesis,” *Recherches de Théologie et Philosophie Médiévales*, 86.1 (2019): 1-47.

-----, „A Rebellion against Avicenna? Suhrawardi and Abû l-Barakât on „Platonic Forms“ and „Lords of Species“,” *Ishraq*, 9 (2019): 23-53,

**Bertolacci**, Amos, „Metaphysics, Elemental Transformation, Medicine. A Specimen of Avicenna's System of Thought in Ms. Escorial 621,” *Oriens*, 47.3-4 (2019): 398-417.

-----, „Migrazione in Occidente: sul retroterra e la diffusione europea delle traduzioni latine di Avicenna,” in *Proceedings of Le migrazioni nell'alto Medioevo, LXVI Settimana di studio, CISAM, Spoleto, 5-11 Aprile 2018*. (Spoleto: Fondazione Centro Italiano di Studi sull'Alto Medioevo, 2019), pp. 585-607.

**Birgül**, Mehmet, „On the „Psychological Dialectic“ of al-Ghazâlî regarding Philosophers, or Did Ibn Sînâ Drink Wine?,” *Ilahiyat Studies*, 10.1 (2019): 47-97.

**Byrne**, Celia, „The Role of Essentially Ordered Causal Series in Avicenna's Proof for the Necessary Existent in the Metaphysics of the Salvation,” *History of Philosophy Quarterly*, 36.2, 121-38.

**Caballero Navas**, Carmen, “Del árabe al hebreo. El nacimiento de la ginecología hebrea medieval y el *Canon de la medicina* de Ibn Sînâ,” *Sefarad*, 79.1 (2019): 89-122.

**Carpentieri, Nicola, Fidora, Alexander & Lampurlánes, Isaac**, “Avicena y Gerardo de Cremona sobre la frenitis: Una comparación entre al *Qanûn fî t-Tibb* y su traducción latina,” *Al-Qantara*, 39.2 (2018): 267-91.

**Chandelier, J.**, „Les florilèges latins du *Canon* d’Avicenne,” *Micrologus*, 27 (2019): 167-90.

**Chatti, Saloua**, „The Logic of Avicenna between *al-Qiyâs* and *Mantiq al-mashriqiyyîn*,” *Arabic Sciences and Philosophy*, 29.1 (2019): 87-107.

-----, *Arabic Logic from al-Fârâbî to Averroes: A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics* (Studies in Universal Logic). Basel: Birkhäuser, 2019, 371 pp., ISBN 9783030274665.

**Dadikhuda, Daviat**, „‘Not So Ridiculous’: Avicenna on the Existence of Nature (*tabi’a*) contra Aristotle and the Ash’arites,” *Oxford Studies in Medieval Philosophy*, 7 (2019): 1-43.

**Damad, Seyyed Mostafa Mohaghegh & Naraqî, Someya Qasemi**, „The Meaning of Prophethood according to Ibn Sînâ,” *Ishraq*, 9 (2019): 181-89 [in Russian].

**De Smet, Daniel**, “La providence divine (*al-‘inâya l-ilâhiyya*) comme instrument de la rédemption universelle (*halâs*) dans l’ismaélisme fatimide et tayyibite,” *Intellectual History of the Islamicate World*, 7.1 (2019): 85-107.

**Di Vincenzo, Silvia**, “Avicenna’s Legacy to the Thirteenth-Century Latin Reception of Porphyry. The Case of Albert the Great’s *Super Porphyrium de V Universalibus*,” *Documenti e Studi*, 30 (2019): 1-56.

**Dubé, Jonathan**, „Hayy ibn Yaqzân’s Parabole of the Two Generous Men in Avicenna’s *Decree and Determination* (R. *Fî l-Qadâ‘ wa-l-qadar*),” *Intellectual History of the Islamicate World*, 7.1 (2019): 35-60.

**El-Bizri, Nader**, „La question de l’être d’Avicenne à Heidegger,” *Noesis*, 32 (2018): 221-40.

**Ellul, Joseph**, “La prophétie naturelle et la prophétie scripturaire. Ibn Sina – Musa Ibn Maymun (Maïmonides) – Thomas d’Aquin,” *Noesis*, 32 (2018): 139-72.

**Erlwein, Hannah C.**, “Ibn Sînâ’s Moral Ontology and Theory of Law,” in *Philosophy and Jurisprudence*, pp. 29-52.

**Fallahi, Asadollah**, “Fârâbî and Avicenna on Contraposition,” *History and Philosophy of Logic*, 40.1 (2019): 22-41.

**Fedorova, Yuliya E.**, “Ibn Sînâ and ‘Attar on the Ways of Knowing God,” *Ishraq*, 9 (2019): 331-48.

**Figueroa Lackington, Benjamin Antonio**, “Mística y filosofía en Avicena,” *Anales del Seminario de Historia de la Filosofía*, 36.2 (2019): 335-53.

**Finianos, Ghassan**, „Une métaphysique de l’existant. Existant et existence chez Avicenne,” *Noesis*, 32 (2018): 23-35.

**Giolfo**, Manuela E.B. & **Hodges**, Wilfrid, „Conditionality: Syntax and Meaning in al-Sîrâfî and Ibn Sînâ,“ in *The Foundations of Arabic Linguistics IV*, ed. by Manuela E.B. Giolfo & Kees Versteegh (Studies in Semitic Languages and Linguistics 97) (Leiden: Brill, 2019), pp. 157-81.

**Günes**, Merdan, „Avicenna (Ibn Sînâ) und seine philosophisches Erbe,“ in *Islamische Philosophie*, Bd. 3, pp. 165-244.

**Halil**, Üçer Halil, „Why Does Magnet Attract? A new Look to Avicenna’s Physics with Reference to the Issue of Special Properties (*khawâss*),“ *Dîvân*, 46.1 (2019): 1-63.

**Harvey**, Elon, „Avicenna’s influence on Maimonides’ „Epistle on astrology“,“ *Arabic Sciences and Philosophy*, 29.2 (2019): 171-83.

**Hodges**, Wilfrid, „A Biological Metaphor for Logical Consequence,“ *Ishraq*, 9 (2019): 54-79 [on the word *natîja* transferred from „animals having offspring“].

-----, „Remarks on al-Fârâbî’s missing modal logic and its effect on Ibn Sînâ,“ *Eshare: An Iranian Journal of Philosophy*, 1.3 (2019): 39-73.

**Hullmeine**, Paul, „Al-Bîrûnî and Avicenna on the Existence of Void and the Plurality of Worlds,“ *Oriens*, 47.1-2 (2019): 114-44.

-----, „Al-Bîrûnî’s Use of Philoponus for Arguing Against the Eternity of the World,“ *Studia graeco-arabica*, 9 (2019): 183-202.

**Janssens**, Jules, „Signification des études avicenniennes (philosophiques, scientifiques et médicales) pour la pensée contemporaine (occidentale et orientale),“ in *La philosophie arabe à l’étude*, pp. 675-90.

-----, „Al-Ghazâlî’s Use of Avicennian Texts in His *Maqâsid al-falâsifa*,“ *Ishraq*, 9 (2019): 80-121 [texts other than *Daneshname*].

-----, „Les commentaires d’Andrea Alpago au *Compendium de anima d’Avicenne*,“ *Noesis*, 32 (2018): 113-37.

**Kalbarczyk**, Alexander, *Predication and Ontology: Studies and Texts on Avicennian and Post-Avicennian Readings of Aristotle’s Categories* (Scientia Graeco-Arabica 22). Berlin: De Gruyter, 2019, xi-344 pp., ISBN 9783110584738 [includes a transl. of *Shifâ’*, *Categories*, I, 1, 3 & 4, II, 2 & 5, and III, 1-3, *at-Ta’lîqât*, nn. 919-24, and *al-Mukhtasar al-awat fî l-mantiq*, *al-Maqûlât*, ch. 2-3, 4, & 5].

**Kalbarczyk**, Nora, "In the Footsteps of Ibn Sînâ? The Usûlî Debate on the *Argumentum e Contrario*,“ in *Philosophy and Jurisprudence*, pp. 53-66.

**Karimullah**, Kamran I., „The Emergence of Verification (*tahqîq*) in Islamic Medicine: The Exegetical Legacy of Fakhr al-Dîn al-Râzî’s (d. 1210) Commentary on Avicenna’s (d. 1037) *Canon of Medicine*,“ *Oriens*, 47.1-2 (2019): 1-113.

**Key**, Alexander, *Language between God and the Poets: Ma'nâ in the Eleventh Century* (Berkeley Series in Postclassical Islamic Scholarship 2). Oakland, CA: University of California Press, 2018, xvi-280 pp., ISBN 9780520298019.

**Khosrowpanah**, Abd al-Hosein & **Shahraki**, Hesamaldin Momemi, „Philosophical Methodology of Ibn Sînâ: An Attempt at Analysis,“ *Ishraq*, 9 (2019): 257-66 [in Russian].

**Kiankhah**, Leila, **Akbarian**, Reza & **Mehr**, Mohammad Saeedi, „The Definition and Subject of Metaphysics according to Ibn Sina, in the Aspect of the Influence of Farabi's Treatise „*On the Goals of [Aristotle's] Metaphysics*“ on Him,“ *Ishraq*, 9 (2019): 122-31 [in Russian].

**Lánczky**, István, „God's Knowledge of Particulars: Avicenna and the Greek Philosophical Tradition,“ in *Re-defining*, pp. 439-54.

**Lizzini**, Olga L., „On the Foundations of Avicenna's Theory of Providence: an Overview,“ *Intellectual History of the Islamicate World*, 7.1 (2019): 7-34.

-----, „Avicenna's Conception of the Soul: Remarks on Its Epistemological Status and Its Metaphysical Foundation,“ *Ishraq*, 9 (2019): 132-50 [English transl. with updated bibliographical references of „L'âme chez Avicenne,“ *Documenti e Studi*, 21 (2010): 223-42].

-----, „Penser l'être (l'existant, l'existence) dans la *falsafa*: autour de *mawjûd/wujûd* chez Ibn Sînâ (Avicenne),“ *Noesis*, 32 (2018): 37-75.

**Mahrouzadeh**, Tayebah, „The Soul's Self-Knowledge: The Views of Ibn Sînâ and Ibn Hazm,“ *Journal of Shi'a Islamic Studies*, 10.2 (Spring 2017): 183-205.

**Mayer**, Toby, „Refutation and Conceptual Analysis in the Metaphysics of the *Ishârât* (Namat 4 and 5),“ *Ishraq*, 9 (2019): 151-80.

**McGinnis**, Jon, „A Continuation of Atomism: Shahrastânî on the Atom and Continuity,“ *Journal of the History of Philosophy*, 57.4 (2019): 595-619.

**Mirza**, Mahan, „Believing is Seeing: The Universe in the Eyes of al-Bîrûnî and Ibn Sînâ,“ in *Light upon Light*, pp. 366-82.

**Moseley**, Geoffrey, „Paul of Aegina, Pragmateia 6.88 and the Evidence of Avicenna's *Qânûn*,“ *Rheinisches Museum für Philologie*, 159 (2016): 439-42.

**Murtaza**, Muhammad Sameer, „Ibn Sina—Der Fürst der Gelehrten,“ in *Islamische Philosophie*, Bd. 3, pp. 131-63.

**O'Reilly**, Francisco, „Causality, Flux, and Procession. An Unexpected Encounter Among Proclus and Avicenna,“ in *Causality and Resemblance: Medieval Approaches to the Explanation of Nature*, ed. by Maria-Jesús Soto-Bruna (Europaea Memoria, Reihe I: Studien, 127) (Hildesheim: Olms, 2018), pp. 43-55.

**Özturan**, Hümeýra, „The Practical Philosophy of Al-Fârâbî and Avicenna: A Comparison,“ *Nazariyat*, 5.1 (2019): 1-35.

**Pachniak**, Katarzyna, „Ibn Sînâ face à Al-Ghazâlî (1058-1111). La défense philosophique de la théologie musulmane,” *Noesis*, 32 (2018): 173-87.

**Pasqua**, Hervé, „L’essence sans l’être selon Avicenne,” *Noesis*, 32 (2018): 77-111.

-----, „La réception d’Avicenne dans l’oeuvre de saint Thomas d’Aquin,” *Noesis*, 32 (2018): 189-220.

**Polloni**, Nicola, „Gundissalinus on the Angelic Creation of the Human Soul: A Peculiar Example of Philosophical Appropriation,” *Oriens*, 47.3-4 (2019): 313-47.

**Rashed**, Roshdi, „Ibn al-Haytham, Ibn Sînâ, al-Tûsî: Égalité ou congruence.” *Arabic Sciences and Philosophy*, 29.2 (2019): 157-70.

**Rapoport**, Michael A., „Sufi Vocabulary, but Avicennan Philosophy: The Sufî Terminology in Chapters VIII-X of Ibn Sînâ’s *al-Ishârât wa-l-tanbîhât*,” *Oriens*, 47.1-2 (2019): 145-96.

**Richardson**, Kara, „Soul and Agent Intellect in Avicenna and Aquinas,” in *Philosophy of Mind in the Early and High Middle Ages*, pp. 178-96.

**Rizvi**, Sajjad, « The Changing Faces of Avicennism in the Safavid Period and the Sadrian Challenge, » *Ishraq*, 9 (2019) : 190-218.

**Saydi**, Mahmoud & **Mousavi**, Seyed Mohammad, « A Critical Analysis of Ibn Sînâ’s Views on Contiguous and Discontiguous Imagination, » *Ishraq*, 9 (2019) : 219-32.

**Sebti**, Meryem, „La question des pseudépigraphes dans le corpus avicennien: la *Risâla fî-l-kalâm ,alâ al-nafs al-nâtîqa*,” in *La philosophie arabe à l’étude*,” pp. 613-33.

-----, „Causalité secondaire et providence divine chez Avicenne,” *Ishraq*, 9 (2019): 233-56.

-----, „Avicenne,” in *Noétique et théorie de la connaissance*, pp. 267-309.

**Shihadeh**, Ayman, „Avicenna’s Theodicy and al-Râzî Anti-Theodicy,” *Intellectual History of the Islamicate World*, 7.1 (2019): 61-84.

**Shiloah**, Amnon, “”Ên-kol’—commentaire hébraïque de Shem Tov ibn Shaprût sur le canon d’Avicenne,” in his *Music and its Virtues*, IX, pp. 267-87 [original 1974].

**Strohmaier**, Gotthard, „Avicenna between Galen and Aristotle,” in *Brill’s Companion to the Reception of Galen*, pp. 215-26.

**Tajer**, Leyla H. & **Zekrgoo**, Amir, “Wisdom (Hikmah) as Perceived by Iranian Muslim Scholars: Reflections on Ibn Sina, Ghazali, and Suhrawardi,” *Journal of Islamic and Middle Eastern Multidisciplinary Studies: Mathal*, 6.1 (2019): 1-10.

**Taylor**, Richard C., “Maimonides and Aquinas on Divine Attributes: The Importance of Avicenna,” in *The Guide of the Perplexed in Translation: A History of the Translations of Maimonides’ Guide and Their Impact, from the Thirteenth Century to the Twentieth* (Chicago: Chicago University Press, 2019), pp. 333-63.

-----, "Avicenna and the issue of the Intellectual Abstraction of Intelligibles," in *Philosophy of Mind in the Early and High Middle Ages*, pp. 56-82.

**Watt**, John W., "Aristotle's *Rhetoric* and Political Thought in the Christian Orient and in al-Fârâbî, Avicenna and Averroes," in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2011].

**Zarepour**, Muhammad Saleh, "Avicenna against Mathematical Platonism," *Oriens*, 47.3-4 (2019) 197-243.

**Zolghadr**, Behnam, "Avicenna on the Law of Non-contradiction," *History & Philosophy of Logic*, 40.2 (2019): 105-15.

### **al-Baghdâdî ('Abd al-Latîf)**

**al-Baghdâdî**, *Al-'Amâl al-falsafiyya al-kâmila*, part I, intro., ed. and notes by Nazîra Fadwâsh, Yunus Aj'ûn & Fu'âd Ben Ahmad. Rabat-Beirut-Algiers: Dâr al-Amân, Difâf, Manshûrat al-Ikhtilâf, 2018, ??? pp., ISBN 9786140216259.

**Ben Ahmad**, Fou'âd, "Challenging Ibn Sînâ and the Avicennism. 'Abd al-Latîf al-Baghdâdî and the Reform of Philosophy in the 13<sup>th</sup> Century," *Hesperis-Tamuda*, 54.1 (2019): 129-64.

### **Bahmanyar**

**Sebti**, Meryem, "Bahmanyar," in *Noétique et théorie de la connaissance*, pp. 339-59.

### **al-Bîrûnî**

**Hullmeine**, Paul, "Al-Bîrûnî on the Existence of Void and the Plurality of Worlds," *Oriens*, 47.1-nd Avicenn2 (2019): 114-44.

-----, "Al-Bîrûnî's Use of Philoponus for Arguing Against the Eternity of the World," *Studia graeco-arabica*, 9 (2019): 183-202.

**Mirza**, Mahan, "Believing is Seeing: The Universe in the Eyes of al-Bîrûnî and Ibn Sînâ," in *Light upon Light*, pp. 366-82.

**Pintimalli**, Andrea, "L'espressione apoteasi suona male alle orecchie dei musulmani". Al-Bîrûnî tra *falsafa* e comparazione religiosa," *Studi graeco-arabica*, 9 (2019): 165-82.

**Polat**, Ecevit, "Das Zeitalter Al-Bîrûnîs," in *Islamische Philosophie, Bd. 3*, pp. 107-29.

**Samsó**, Julio, "Al-Bîrûnî in al-Andalus," in his *Astronomy and Astrology in al-Andalus and the Maghrib* (Variorum) (New York: Routledge, 2019), VI, pp. 583-612 [original 1996, reprint 2007].

### **Dashtakî**

**El-Rouayheb**, Khaled, "Dashtakî (d. 1498) and Dawânî (d. 1502) on the Analysis of Existential Propositions," *Oriens*, 47.3-4 (2019): 365-88.

## Dawânî

**Bdaiwi**, Ahab, „Philosophica Ottomanica: Jalal al-Din Davani on Establishing the Existence of the Necessary Being,“ in *Empires of the Near East and India*, pp.???

**El-Rouayheb**, Khaled, „Dashtakî (d. 1498) and Dawânî (d. 1502) on the Analysis of Existential Propositions,“ *Oriens*, 47.3-4 (2019): 365-88.

## al-Fârâbî

*Alfarabi's Book of Dialectic (Kitâb al-Jadal): On the Starting Point of Islamic Philosophy*, English translation, studies, glossaries and index by David DiPasquale. Cambridge: Cambridge University Press, 2019, xxiv-338 pp., ISBN 9781108417532 [the English translation is based on Dominique Mallet's 1992 unpublished ed., which according to DiPasquale is superior to those of al-'Ajam & Danesh-Pajouh].

**Akhmetova**, Elmira, “Al-Farabi and Said Nursi on the Civilising Mission of the Prophets,” *Intellectual Discourse*, 25, special issue (2017): 453-75.

**Altini**, Carlo, “Leo Strauss, al-Fârâbî e la scrittura reticente,” in *Scienza e opinione nella città perfetta*, pp. 97-122.

**Arfa**, Mokdad Mensia, “Philosophie, politique et légitimation chez al-Fârâbî,” in *Legitimation of Political Power*, pp. 1-18.

**Bouhafa**, Ferial, “Ethics and *Fiqh* in al-Fârâbî's Philosophy,” in *Philosophy and Jurisprudence*, pp. 11-28.

**Butterworth**. Charles E., “Alfarabi and the King in Truth: Some Practical Considerations,” in *Legitimation of Political Power*, pp. 75-84.

**Chatti**, Saloua, *Arabic Logic from al-Fârâbî to Averroes: A Study of the Early Arabic Categorical, Modal, and Hypothetical Syllogistics* (Studies in Universal Logic). Basel: Birkhäuser, 2019, 371 pp., ISBN 9783030274665.

**Colmo**, Christopher, “God's Perfection and Negative Theology in Alfarabi,” in *The Pilgrimage of Philosophy*, pp. 97-113.

**Esots**, Janis, “Al-Fârâbî on *Milla*,” *Latvijas Universitātes Raksti Orientālistika*, (2015): 44-56.

**Fallahi**, Asadollah, “Fârâbî and Avicenna on Contraposition,” *History and Philosophy of Logic*, 40.1 (2019): 22-41.

**Galston**, Miriam, “The Origin of Primary Principles: The Role of Nature and Experience,” in *The Pilgrimage of Philosophy*, pp. 114-35.

**Harvey**, Steven, “Leo Strauss's Developing Interest in Alfarabi and Its Reverberation in the Study of Medieval Islamic Philosophy,” in *The Pilgrimage of Philosophy*, pp. 60-83.

**Hodges**, Wilfrid, „Remarks on al-Fârâbî’s missing modal logic and its effect on Ibn Sînâ,“ *Eshare: An Iranian Journal of Philosophy*, 1.3 (2019): 39-73.

**Hodges**, Wilfrid with **Druart**, Thérèse-Anne, “Al-Fârâbî’s Philosophy of Logic and Language,” *Stanford Encyclopedia of Philosophy*, 2019: <http://plato.stanford.edu/entries/al-farabi-logic/>.

**Jorgenson**, Chad, “Image and Imitation in al-Fârâbî’s Political Philosophy,” in *Scienza e opinione nella città perfetta*, pp. 77-96.

**Kiankhah**, Leila, **Akbarian**, Reza & **Mehr**, Mohammad Saeedi, „The Definition and Subject of Metaphysics according to Ibn Sina, in the Aspect of the Influence of Farabi’s Treatise „*On the Goals of [Aristotle’s] Metaphysics*“ on Him,“ *Ishraq*, 9 (2019): 122-31 [in Russian].

**Kleven**, Terence J., “Alfarabi’s Account of Poetry as a Logical Art in *A Treatise on the Canons of the Art of Poetry*,” in *The Pilgrimage of Philosophy*, pp. 136-52.

**Lafleur**, Claude & **Carrier**, Joanne, “Logique et (triple) *logos* dans la *Divisio scientiarum* d’Arnoul de Provence: la lettre, le sens et le contexte d’une citation de l’al-Fârâbî latin,” *Laval théologique et philosophique*, 73.3 (2017): 415-36.

**L’Arrivee**, Robert, “Echoes of the Caliphate in Al-Farabi’s reconceptualization of Plato’s Decline of the Regimes,” *History of Political Thought*, 40.2 (2019): 175-95.

**Maftûnî**, Nâdiyâ, „The Trajectory of Thought through Khwârizmî, Ibn al-Haitham, Fârâbî, and Suhrawardî,“ *Journal of Contemporary Islamic Studies*, 2.1 (2019): 1-19.

**Maróth**, Miklós, „Legitimate and Illegitimate Violence in Arabic Political Philosophy: al-Fârâbî, Ibn Rushd and Ibn Khaldûn,“ in *Violence in Islamic Thought from the Mongols to European Imperialism*, ed. by Robert Gleave & István T. Kristó-Nagy (Edinburgh: Edinburgh University Press, 2018), pp. 149-64.

**Menon**, Marco, „Il ‚fondatore della filosofia‘. Leo Strauss e il problema di al-Fârâbî,“ in *Scienza e opinione nella città perfetta*, pp. 123-47.

**Özturan**, Hümeýra, „The Practical Philosophy of Al-Fârâbî and Avicenna: A Comparison,“ *Nazariyat*, 5.1 (2019): 1-35.

**Parens**. Joshua, „Vipers, Weeds, and Disorder in the Whole,“ in *The Pilgrimage of Philosophy*, pp. 84-96.

**Perkams**, Matthias, „The Date and Place of Andronicus’ Edition of Aristotle’s Works According to a Neglected Arabic Source,“ *Archiv für Geschichte der Philosophie*, 101.3 (2019): 445-68 [al-Fârâbî].

**Rashed**, Marwan, „Al-Fârâbî et le parachèvement de l’*Éthique à Nicomaque*,“ in *Êthikê Theôria. Studi sull’ Etica Nicomachea in onore di Carlo Natali*, ed. by Francesca Masi, Stefano Maso & Cristina Viano (Studi di Storia della Filosofia antica 8) (Rome: Edizioni di storia e letteratura, 2019), pp. 301-38 [includes a French translation of the first part of *The Attainment of Happiness*, carefully compared with passages in the *NE*].

**Sacks**, Jeffrey, „Philologesis in Adûnîs, al-Ma'arrî and al-Fârâbî,“ *Journal of Arabic Literature*, 49.3 (2018): 204-42.

**Steiris**, Georgios, **Nurysheva** G. Zh. & **Konayeva**, G.M., „Al-Farabi and the Interdependence of Religion and Politics,“ *Journal of Philosophy, Culture and Political Science*, 69.3 (2019): 117-26.

**Strobino**, Riccardo, „Varieties of Demonstration in Alfarabi,“ *History & Philosophy of Logic*, 40.1 (2019): 22-41.

**Suleimenov**, P. & **Nurgaliev**, K., „Socio-Political Views of Abu Nasr al-Farabi,“ *Journal of Philosophy, Culture and Political Science*, 68.2 (2019): 75-81.

**Sultonzoda**, S., „Al-Farabi in the Studies of French Philosophers,“ *Journal of Philosophy, Culture and Political Science*, 69.3 (2019): 31-40.

**Thomann**, Johannes, „From Lyrics by al-Fazârî to Lecture by al-Fârâbî: Teaching Astronomy in Baghdâd (750-1000 C.E.),“ in *The Place to Go*, pp. 503-25.

**Trego**, Kristell, „Aristote à Bagdad. Catégories et métaphysique,“ *Les Études Philosophiques*, n.3 (2018): 393-414.

**Vallat**, Philippe, „L'ésotérisme de Fârâbî expliqué par lui-même: nature et fonctions,“ in *La philosophie arabe à l'étude*, pp. 545-611.

-----, „L'intellect selon Fârâbî. La transformation du connaître en être,“ in *Noétique et théorie de la connaissance*, pp. 193-242.

**Watt**, John W., „Aristotle's *Rhetoric* and Political Thought in the Christian Orient and in al-Fârâbî, Avicenna and Averroes,“ in *The Aristotelian Tradition in Syriac*, pp. 249-59 [original 2011].

**Welnak**, Shawn, „Alfarabi: The Cave Revisited,“ in *The Pilgrimage of Philosophy*, pp. 153-74.

**Yediboeva**, A. & **Amirkulova**, ZH., „The Philosophy of Education of al-Farabi and the Present,“ *Journal of Philosophy, Culture and Political Science*, 68.2 (2019): 44-54.

### **Hunayn Ibn Ishâq**

**Cooper**, Glen M., „Hunayn Ibn Ishâq and the Creation of an Arabic Galen,“ in *Brill's Companion to the Reception of Galen*, pp. 179-95.

**Sarrió Cucarella**, Diego R., „‘On How to Discern the Truth of Religion’, by Hunayn b. Ishâq. The Impersonal Recension,“ *Islamochristiana*, 44 (2018): 163-71.

**Watt**, John W., „Why Did Hunayn, the Master Translator into Arabic, Make Translations into Syriac? On the Purpose of the Syriac Translations of Hunayn and his Circle,“ in *The Aristotelian Tradition in Syriac*, pp. 123-40 [original 2014].

-----, “Why Did Hunayn, the Master Translator into Arabic, Make Translations into Syriac? On the Purpose of the Syriac Translations of Hunyan and his Circle,” in *The Place to Go*. pp. 363-88.

-----, “The Syriac Translations of Hunayn ibn Ishâq and their Precursors,” in *The Aristotelian Tradition in Syriac*, pp. 141-61 [original 2014].

### **Ibn Abî Usaybi’ah**

**Alessi**, Robert, „The Reception of Galen in Ibn Abî Usaybi’ah.“ in *Brill’s Companion to the Reception of Galen*, pp. 279-303.

### **Ibn ‘Adî, Yahyâ**

**Benevich**, Fedor, „The Priority of Natures against the Identity of Indiscernibles: Alexander of Aphrodisias, Yahyâ b. ,Adî, and Avicenna on Genus as Matter,“ *Journal of the History of Philosophy*, 57.2 (2019): 205-33.

**Maróth**, Miklos, „Yahyâ ibn ,Adî and the *adab al-munâzara*,“ in *Re-defining*, pp. 455-60.

**Martini Bonadeo**, Cecilia, “La tradition du livre *Alpha Elatton* de la *Métaphysique* d’Aristote chez les maîtres chrétiens du cercle Aristotélicien de Bagdad au Xe siècle: Abu Bishr Matta ibn Yunus et Yahya ibn ‘Adî,” in *La philosophie en syriaque*, ed. by Emiliano Schmidt Fiori & Henri Hugonnard-Roche (Études syriaques 16) (Paris: Geuthner, 2019), pp. 287-328.

**Trego**, Kristell, „Aristote à Bagdad. Catégories et métaphysique,“ *Les Études Philosophiques*, n.3 (2018): 393-414.

### **Ibn Bâjjah (Avempace)**

**Brenet**, Jean-Baptiste & **Agamben**, Giorgio, *Intellect d’amour* (Philosophie). Lagrasse: Verdier, 2019, 64 pp., ISBN 9782864329978.

**Hansberger**, Rotraud, « Die Macht der Potenzen. Eine Neuinterpretation der Naturphilosophie Ibn Bâjjas, » *Deutsche Zeitschrift für Philosophie*, 66.1 (2018) : 127-33 [Review article of Wirmer’s *Vom Denken der Natur zur Natur des Denken. Ibn Baggas Theorie der Potenz als Grundlegung der Psychologie*. Berlin : De Gruyter, 2014].

**Wirmer**, David, « Arabic Philosophy and The Art of Reading, 1. Political Philosophy, » in *La philosophie arabe à l’étude*, pp. 179-250 [includes a partial ed. and English transl. of Ibn Bajjah’s *Treatise on the Desiderative Faculty*, pp. 245-50].

### **Ibn al-Haytham**

**Elkholy**, Yomna T., « Ibn al-Haytham, from Place to Space : A Comparative Approach, » *Philosophy East & West*, 69.3 (2019) : 759-78.

**Ishaq**, Usep Mohamad & **Wan Daud**, Wan Mohd Nor, « Ibn al-Haytham’s Classification of Knowledge, » *Al-Jâmiyah : Journal of Islamic Studies*, 55.1 (2017) : 189-210.

**Maftûnî**, Nâdiyâ, „The Trajectory of Thought through Khwârizmî, Ibn al-Haitham, Fârâbî, and Suhrawardî,“ *Journal of Contemporary Islamic Studies*, 2.1 (2019): 1-19.

**Murtaza**, Muhammad Sameer, « Ibn Al-Haithams Epistemologie, » in *Islamische Philosophie*, B. 3, pp. 245-46.

**Rashed**, Roshdi, „Ibn al-Haytham, Ibn Sînâ, al-Tûsî: Égalité ou congruence.“ *Arabic Sciences and Philosophy*, 29.2 (2019): 157-70.

### **Ibn Kammuna**

**Sa'id Ibn Mansur Ibn Kammuna al-Baghdadi**, *Subtle Insights Concerning Knowledge and Practice*, transl., intro and commentary by Y. Tzvi Langermann (World Thought in Translation). New Haven: Yale University Press, 2019, 216 pp., ISBN 9780300203691.

### **Ibn Khaldûn**

**Albarrán**, Javier, « Holy War in Ibn Khaldûn : A Transcultural Concept?, » *Journal of Medieval Worlds*, 1.1 (2019) : 55-78.

**Albertini**, Tamara, « Ibn Khaldûn : A Philosopher for Times of Crisis, » *Philosophy East & West*, 69.3 (2019) : 651-56.

**Bagatin**, Maurizio, « La variation linguistique selon Ibn Khaldun, » *Romano-Arabica*, 19 (2019) : 211-26.

**Chennoufi**, Ridha, « Political Power, the Maghreb Space, and the « Arab Spring » : A Reading through Ibn Khaldûn's Looking Glass, » *Philosophy East & West*, 69.3 (2019) : 657-65.

**Farooq**, Mohammad Omar, « Ibn Khaldûn's Defense of Mu'âwiya : The Dynamics of 'Asabiyya, Mulk and the Counter-Revolution According to the *Muqaddima*, » *Journal of Islamic and Muslim Studies*, 4,1 (2019) : 87-106.

**Goodman**, Lenn E., « Ibn Khaldûn and the Immanence of Judgment, » *Philosophy East & West*, 69.3 (2019): 737-58.

**Hashizume**, Retsu, « Textual Criticism of thre Manuscripts of Ibn Khaldûn's Autobiography, » in *In the Author's Hand: Holograph and Authorial Manuscripts in the Islamic Handwritten Tradition*, ed. by Frédéric Bauden & Élise Franssen (Islamic History and Civilization, 171) (Leiden : Brill, 2019), pp. 300-22.

**Kayapinar**, M. Akif, « Ibn Khaldûn's Notion of 'Umrân : An Alternative Unit of Analysis for Contemporary Politics?, » *Philosophy East & West*, 69.3 (2019) : 698-720.

**Kleidosty**, Jeremy, « Beyond the Fourth Generation : Constituting a Muslim State in the Thought of Ibn Khaldûn and Khayr al-Dîn al-Tûnîsî, » *Philosophy East & West*, 69.3 (2019) : 666-83.

**Lelli**, Giovanna, «The Meaning of 'Beauty' (*Jamâl*) in the *Muqaddima* of Ibn Khaldûn, » in *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras IX. Proceedings of the 23<sup>rd</sup> and 24<sup>th</sup>*

*International Colloquium Organized at the University of Leuven in May 2015 & 2016*, ed. by K. D'Hulster, G. Schallenberg & J. Van Steenberghe (Orientalia Lovaniensia Analecta 278) (Leuven: Peeters, 2019), pp. 275-85.

**Maróth**, Miklós, „Legitimate and Illegitimate Violence in Arabic Political Philosophy: al-Fârâbî, Ibn Rushd and Ibn Khaldûn,“ in *Violence in Islamic Thought from the Mongols to European Imperialism*, ed. by Robert Gleave & István T. Kristó-Nagy (Edinburgh: Edinburgh University Press, 2018), pp. 149-64.

**Morrissey**, Fitzroy & **Nettler**, Ronald L., „Ibn Khaldûn on Sufism: A Story of Truth vs. Falsehood in Three Parts,“ *Maghreb Review*, 44.4 (2019): 403-30.

**Saiden**, Mehdi, “The Refutation of Astrology in Ibn Khaldûn’s *Muqaddima*: A Study of His Multileveled Reasoning Capability,“ *Philosophy East & West*, 69.3 (2019): 721-36.

**Scheopner**, Cynthia, “The (Re-)Introduction of Ibn Khaldûn to Spain: A Journey Passing through Ortega y Gasset’s Work,“ *Philosophy East & West*, 69.3 (2019): 684-97.

**Verza**, A., “From a New Vision of History to an Early Sociology of Power and Civilization in Ibn Khaldun’s Masterpiece,“ *History of Political Thought*, 40.1 (2019): 49-68.

#### **Ibn al-Nafîs**

**Brömer**, Rainer, « Only What Goes Around Comes Around : A Case Study on Revisionist Priority Disputes-Circulation of the Blood, » in *1001 Distorsions*, pp. 201-14.

**Fancy**, Nahyan, « Galen and Ibn al-Nafîs, » in *Brill’s Companion to the Reception of Galen*, pp. 263-78.

#### **Ibn al-Tayyib**

**Wakelnig**, Elvira, “La division des catégories chez al-Sarakhsî. Un fragment méconnu et ses rapports avec la tradition alexandrine, al-Kindî et Ibn al-Tayyib,“ *Les Études philosophiques*, n.3 (2018): 377-92.

#### **Ibn Tufayl**

**Abû Bakr Ibn Tufail**, *Der Philosoph als Autodidakt, Hayy ibn Yaqzan. Ein philosophischer Insel-Roman*, transl. by Patric O. Schaerer (Philosophische Bibliothek 558). Hamburg: Meiner, 2019, 152 pp., ISBN 9783787320615.

**Doetinchem De Rande**, Raissa A. von, “An Exceptional Sage and the Need for the Messenger: The Politics of *fitra*, in a 12<sup>th</sup>-Century Tale,“ *Arabic Sciences and Philosophy*, 29.2 (2019): 207-26.

**Kruk**, Remke, “An XVIIIth Century Dutch Relative of *Hayy ibn Yaqzân*: Robinson of Walcheren,“ in *La philosophie arabe à l’étude*, pp. 518-42.

#### **Ibn Tumlûs**

**Ibn Tumlûs (Alhagiag Bin Thalmus d. 620/1223)**, *Compendium on Logic* al-Mukhtasa fî al-mantiq, intro. & critical ed. by Fouad Ben Ahmed (Islamic Philosophy, Theology and Science. Texts and Studies 110). Leiden: Brill, 2019, viii-546 pp., ISBN 9789004400801; e-bk 9789004400900.

**Ben Ahmed**, Fouad, “Ibn Tumlûs’ Logic and Medicine. An Overview of the Current State of Scholarship,” in *La philosophie arabe à l’étude*, pp. 705-22.

### **Ibn Turka**

**Melvin-Koushki**, Matthew, “Imperial Talismanic Love: Ibn Turka’s Debate of Feast and Fight (1426) as Philosophical Romance and Lettrist Mirror for Timurid Princes,” *Der Islam*, 96.1 (2019): 42-86.

-----, “Of Islamic Grammatology: Ibn Turka’s Lettrist Metaphysics of Light,” *Al-‘Usûr al-Wustâ*, 24 (2016): 42-113.

### **Ibn Zur’a**

**Masrî**, Pierre & **Abbas**, Nadine, “La relation entre la philosophie et la religion. Traité écrit par Abû ‘Alî ‘Isâ Ibn Ishâq Ibn Zur’a, à certains de ses frères, dans lequel il démontre l’innocence de ceux qui s’adonnent à la logique et à la philosophie, de l’accusation de corruption de la religion,” *al-Machriq*, 92.2 (2018): 365-99 [includes edition].

### **Ikhwân as-Safâ’**

**Ikhwân as-Safâ’**, *The Call to God, An Arabic Critical Edition and English Translation of EPISTLE 48*, ed. & transl. by Abbas Hamdani & Abdallah Soufan (Epistles of the Brethern of Purity). Oxford: Oxford University Press with the Institute of Ismaili Studies, 2019, 480 pp., ISBN 9780198838982.

-----, *On God and the World, An Arabic Critical Edition and English Translation of EPISTLES 49-51*, ed. & transl. by Wilferd Madelung, Cyril Uy, Carmela Baffioni & Nuha Alshaar (Epistles of the Brethern of Purity). Oxford: Oxford University Press with the Institute of Ismaili Studies, 2019, 600 pp., ISBN 9780198823339.

-----, *On Composition and the Arts, An Arabic Critical Edition and English Translation of Epistles 6-8*, ed. & transl. by Nader El-Bizri & Godefroid de Callatay (Epistles of the Brethern of Purity). Oxford: Oxford University with the Institute of Ismaili Studies, 2018, 326 pp., ISBN 9780198816928.

**Baffioni**, Carmela, “Ismaili Onto-Cosmological Doctrines in the Manuscript Tradition of the Ikhwân al-Safâ’,” *Shii Studies Review*, 3.1-2 (2019): 37-62.

-----, “The Three Kinds of Ritual in Ep. 50 of the *Ikhwân al-Safâ’*,” in *Re-defining*, pp. 405-14.

**De Smet**, Daniel, „Le navire du salut (safînat al-najât), un motif stoïco-platonicien sous des traits islamiques: al-Kindi et les Frères de la Pureté,” *Acta Orientalia Belgica*, 32 (2019): 191-202.

-----, „Les Ikhwân al-safâ' (Frères de la Pureté),“ in *Noétique et théorie de la connaissance*, pp. 159-89.

**de Vault D'Arcy**, Guillaume, “The *Epistles of the Brethern of Purity* Edited by the Institute of Ismaili Studies: When the Re-Edition of a Text Can Be Its Destruction,” *MIDEO*, 34 (2019): 254-330.

-----, “Ahmad b. al-Tayyib al-Sarakhsî, réviseur de l'*Introduction arithmétique* de Nicomaque de Gérase et rédacteur des *Rasâ'il Ikhwân al-Safâ'*,” *Arabic Sciences and Philosophy*, 29.2 (2019): 261-83.

-----, “Al-Sharakhsî versus al-Kasharî: plus qu'une dispute religieuse, un événement philosophique. Réédition, traduction et commentaire du *Majlis dhikr ʿIlîyâ* à la lumière des *Rasâ'il* des Ikhwân al-Safâ',” *Bulletin d'Études orientales*, 66 (2017): 275-321.

**Murtaza**, Muhammad Sameer, “Die Lauteren Brüder und ihre Philosophie der Menschlichkeit,” in *Islamische Philosophie, Bd. 3*, pp. 11-40.

**Quintern**, Detlev, “Spiritueler Universalismus—Ikhwân as-safâ' und Neue Aufklärung,” in *Islamische Philosophie, Bd. 3*, pp. 77-106.

**Saif**, Liana, “Ikhwân al-Safâ's Religious Reform and Magic: Beyond the Isma'ili Hypothesis,” *Journal of Islamic Studies*, 30.1 (2019): 34-68.

**Yousefi**, Hamid Reza & **Mousavi**, Sedigheh Khansari, “Ikhwan as-Safa und die frühe Einteilung der Wissenschaften: Eine werkimmanente Beschreibung,” in *Islamische Philosophie, Bd. 3*, pp. 41-75.

### **Jâbir ibn Hayyân**

**Travaglia**, Pinella, “Temi Alchemici e motivi religiosi nel *Kitâb al-rahma* di Jâbir ibn Hayyân,” *Studi Filosofici* (Naples), 39 (2016): 9-29.

### **al-Jâhiz**

**Platt**, Andrew & **Gibson**, Nathan P., “Inquiring of “Beelzebub”: Timothy and al-Jâhiz on Christians in the ‘Abbasid Legal System,” in *Heirs of the Apostles*, pp. 256-83.

**Pökel**, Hans-Peter, “‘Earnest and Jest (*al-jidd wa-l-hazl*)’ as an Educational Concept? Some Considerations on Selected Works of al-Jâhiz (d. 255/869),” in *The Place to Go*, pp. 103-45.

### **Jilwa (Mîrzâ Abû l-Hasan)**

**Barkhah**, Encieh, “Mîrzâ Abû l-Hasan Jilwa,” in *Philosophy in Qajar Iran*, pp. 283-312.

### **Kemâlpâshâzâde**

**Alper**, Ömer Mahir & **Apaydin**, Yasin, „*Tajwîd al-Tajrîd* as Kemâlpâshâzâde's Critique and Reconstruction of *Tajrîd*: Study and Critical edition,“ *Nazariyat*, 5.1 (2019): 83-134 [al-Tûsî].

## Khayyam, Umar

**Aminrazavi**, Mehdi, „Omar Khayyâm on Theodicy: Irreconcilability of the Transcendental and the Immanent,” *Journal of Islamic Philosophy*, 11 (2019): 33-44.

**Murtaza**, Muhammad Sameer, „Umar Khayyam—Der Existenzialist,” in *Islamische Philosophie*, B. 3,“ pp. 247-63.

## al-Kindî

**Adamson**, Peter, “al-Kindî,” in *Noétique et théorie de la connaissance*, pp. 79-95.

**Burnett**, Charles, “Agency and Effect in the Astrology of Abû Ma’shar of Balkh (Albumasar),” *Oriens*, 47.3-4 (2019): 348-64.

**De Smet**, Daniel, „Le navire du salut (safinat al-najat), un motif stoïco-platonicien sous des traits islamiques: al-Kindî et les Frères de la Pureté,” *Acta Orientalia Belgica*, 32 (2019): 191-202.

**de Vault d’Arcy**, Guillaume, “Ahmad b. al-Tayyib al-Sarakhsî, réviseur de l’*Introduction arithmétique* de Nicomaque de Gérase et rédacteur des *Rasâ’il Ikhwân al-Safâ’*,” *Arabic Sciences and Philosophy*, 29.2 (2019): 261-83.

**Druart**, Thérèse-Anne, “Al-Kindî’s Qur’ânic Exegeses,” *The Muslim World*, 109.4 (2019): 535-45.

**Moseley**, Geoffrey, „New Witnesses to Plat. Smp. 191e2 and Leg. 7, 819d2-3.” *Museum Helveticum*, 76.1 (2019): 52-57.

**Wakelnig**, Elvira, “La division des catégories chez al-Sarakhsî. Un fragment méconnu et ses rapports avec la tradition alexandrine, al-Kindî et Ibn al-Tayyib,” *Les Études philosophiques*, n.3 (2018): 377-92.

## al-Kirmânî

**De Smet**, Daniel, “La noétique ismaélienne: Abû Ya’qûb al-Sijistânî et Hamîd al-Dîn al-Kirmânî,” in *Noétique et théorie de la connaissance*, pp. 115-58.

## al-Lawkarî

**Marcotte**, Roxanne D., “La noétique d’Abû al-‘Abbâs al-Lawkarî,” in *Noétique et théorie de la connaissance*, pp. 311-37.

## *Liber de causis*

**Caiazzo**, Irène, “La première réception du *Liber de causis* en Occident (XIIe-XIIIe siècles),” in *Reading Proclus*, I, pp. 46-69.

**Calma**, Dragos, „Reading Proclus and the *Book of Causes*: Notes on the Western Scholarly Networks and Debates,” in *Reading Proclus*, I, pp. 1-13.

-----, “*Sine secundaria: Thomas d’Aquin, Siger de Brabant et les débats sur l’occasionalisme*,” in *Reading Proclus*, I, pp. 268-300.

**Counet**, Jean-Michel, „Duns Scot et le *Liber de causis*,” in *Reading Proclus*, I, pp. 251-67.

**D’Ancona**, Cristina, „Medieval Neoplatonism: Remarks on hitherto Unknown Works on the *Liber de causis* and the *Elementatio theologica*, Critical Notice,” *The International Journal of the Platonic Tradition*, 13 (2019): 69-85 [review of *Neoplatonism in the Middle Ages, I: New Commentaries on Liber de causis (ca. 1250-1350) & II: New Commentaries on Liber de causis and Elementatio theologica (ca. 1350-1500)*, ed. by Dragos Calma (Studia Aristarum 42.1-42.2). Turnhout: Brepols, 2016].

**Krause**, Katja & **Anzulewicz**, Henryk, „From Content to Method: the *Liber de causis* in Albert the Great,” in *Reading Proclus*, I, pp. 180-208.

**Malgieri**, Maria Evelina, “Citing the *Book of Causes*, IV: Henry of Ghent and His (?) *Questions on the Metaphysics*,” in *Reading Proclus*, I, pp. 209-50.

**Miolo**, Laure, „Le *Liber de causis* et l’*Elementatio theologica* dans deux bibliothèques anglaises: Merton College (Oxford) et Peterhouse (Cambridge),” in *Reading Proclus*, I, pp. 120-50.

**Poirel**, Dominique, „Tradition exégétique: âges, styles et formes d’une réception par le commentaire,” in *Reading Proclus*, I, pp. 17-45.

**Porro**, P., “The University of Paris in the Thirteenth Century: Proclus and the *Liber de Causis*,” in *Interpreting Proclus. From Antiquity to the Renaissance*, ed. by Stephen Gersh (Cambridge: Cambridge University Press, 2014), pp. 264-98.

**Raschiotti**, Matteo, “Meister Eckhart Lettor do “*Liber de causis*,”” *Kriterion*, 60.143 (2019): 377-401.

**Retucci**, Fiorella, „*Liber de causis* in Thomas of York,” in *Reading Proclus*, I, pp. 70-119.

**Székely**, Iulia, „The *Liber de causis* in Some Central European Quodlibets,” in *Reading Proclus*, I, pp. 301-23.

**Weijers**, Olga, “Les gloses sur le *Liber de causis* dans les manuscrits parisiens,” in *Reading Proclus*, I, pp. 151-79.

### **Miskawayh**

**Mikawayh & al-Tawhidi**, *The Philosopher Responds: An Intellectual Correspondence from the Tenth Century*, transl. by Sophia Vasalou & James E. Montgomery, 2 vol. (Library of Arabic Literature 19 & 24). New York: New York University Press, 2019, vol. 1: 336 pp., ISBN 9781479871483 & vol. 2: 372 pp., ISBN 9781479834600.

**El Jamouhi**, Yassir, “Die Rezeption der Untersterblichkeitslehre des Aristoteles in Miskawaih’s *Tahdîb al-akhlâq*,” in *Re-defining*, pp. 427-38.

### **Mullâ Sadrâ**

**Asghari**, Seyed Amirhossein, “Ontology and Cosmology of the ‘*aql* in Sadrâ’s Commentary on *Usûl al-Kâfi*,” *Journal of Shi’a Islamic Studies*, 10.2 (spring 2017): 157-82.

**Rizvi**, Sajjad, « The Changing Faces of Avicennism in the Safavid Period and the Sadrian Challenge, » *Ishraq*, 9 (2019) : 190-218.

### **Narâqî (Mullâ Mahdî)**

**Pourjavady**, Reza, “Mullâ Mahdî Narâqî,” in *Philosophy in Qajar Iran*, pp. 36-65.

### **Nâsir Khusraw**

**Bloom**, Jonathan, „Nâsir Khusraw’s Description of Jerusalem,“ in *No Tapping around Philology*, pp. 395-406.

**Hooshangi**, Saied, „Abû Mo’in Nâser Kosrow Qobâdiyânî, su crítica al poder establecido y su defensa de la justicia social,“ in *Legitimation of Political Power*, pp. 191-206.

**Korneeva**, Tatyana, “The Soul in the Philosophy of Nasir-i-Khusraw,” *Ishraq*, ( (2019): 349-65 [in Russian].

### **Nûrî (Mullâ ,Alî)**

**Rizvi**, Sajjad, „Mullâ ,Alî Nurî,“ in *Philosophy in Qajar Iran*, pp. 125-78.

### **Nursi, Said**

**Koca**, Ozgur, “The Idea of Causal Disproportionality in Said Nursi,” *Journal of Islamic Philosophy*, 11 (2019): 5-32.

### **Qumsha’î (Âqâ Muhammad Ridâ)**

**Esfashani**, Hamed Naji, “Âqâ Muhammad Ridâ Qumsha’î,” in *Philosophy in Qajar Iran*, pp. 259-82.

### **Qustâ ibn Lûqâ**

**Giommoni**, Biancamaria, “Nota sulle fonti della *Risâla fî l-farq bayna l-rûh wa-l-nafs* (*Epistola sulla differenza tra lo penuma e l’anima*) di Qustâ ibn Lûqâ,” *Studia graeco-arabica*, 9 (2019): 55-68.

### **Ramzi, Murad**

**Ramzi**, Murad, “Russian translation of the introduction to *Talfîq al-Akhabâr wa talqîh al-âthâr...*,” with notes by Ilshat R. Nasirov, *Ishraq*, 9 (2019): 375-412

### **al-Râzî, Abû Bakr**

**Abû Bakr al-Râzî**, *Doutes sur Galien*, intro., ed. & transl. by Pauline Koetschet (Studia Graeco-Arabica 25). Berlin: De Gruyter, 2019, cxxxviii-347 pp., ISBN 9783110626919.

**Adamson**, Peter, “Abû Bakr al-Râzî,” in *Noétique et théorie de la connaissance*, pp. 97-112.

**Koetschet**, Pauline, “From Commentary to Polemic: The Reception of Galen by Abû Bakr al-Râzî,” in *Brill’s Companion to the Reception of Galen*, pp. 196-214.

-----, “Abû Bakr al-Râzî contre Galien, ou comment s’élever du niveau des médecins à celui des philosophes,” in *Médecins et philosophes. Une histoire*, ed. by Claire Grignon et David Lefebvre (Paris: CNRS, 2019), pp. 147-69.

*The Secret of Secrets : The East Slavic Version*, intro., ed., English transl. and notes by W.F. Ryan & Moshe Taube (Warburg Institute Studies and Texts) (London : The Warburg Institute, 2019), pp. ???, ISBN 9781908590732 [includes interpolations, among them a physiognomy by Razes].

### **Rohi, Abolfazl**

**Rohi**, Abolfazl, « Introduction to Logic : Selected Chapters, Russian Translation by Janis Esots, » *Ishraq*, 9 (2019) : 267-86.

### **Sabzawârî (Mullâ Hâdî)**

**Fana**, Fatemeh, “Mullâ Hâdî Sabzawârî,” in *Philosophy in Qajar Iran*, pp. 179-230.

### **al-Sarakhsî**

**de Vault d’Arcy**, Guillaume, “Ahmad b. al-Tayyib al-Sarakhsî, réviseur de l’*Introduction arithmétique* de Nicomaque de Gérase et rédacteur des *Rasâ’il Ikhwân al-Safâ’*,” *Arabic Sciences and Philosophy*, 29.2 (2019): 261-83.

**Wakelnig**, Elvira, “La division des catégories chez al-Sarakhsî. Un fragment méconnu et ses rapports avec la tradition alexandrine, al-Kindî et Ibn al-Tayyib,” *Les Études philosophiques*, n.3 (2018): 377-92.

### **al-Sijistânî**

**De Smet**, Daniel, “La noétique ismaélienne: Abû Ya’qûb al-Sijistânî et Hamîd al-Dîn al-Kirmânî,” in *Noétique et théorie de la connaissance*, pp. 115-58.

**Straface**, Antonella, “The Calling of the Roots of Truth: the Prayer in al-Sijistânî’s Ismaili View,” in *Re-defining*, pp. 37-48.

### **al-Sîrâfî**

**Giolfo**, Manuela E.B. & **Hodges**, Wilfrid, „Conditionality: Syntax and Meaning in al-Sîrâfî and Ibn Sînâ,” in *The Foundations of Arabic Linguistics IV*, ed. by Manuela E.B. Giolfo & Kees Versteegh (Studies in Semitic Languages and Linguistics 97) (Leiden: Brill, 2019), pp. 157-81.

### **al-Suhrawardî**

**Benevich**, Fedor, „God’s Knowledge of Particulars: Avicenna, *Kalâm*, and the Post-Avicennian Synthesis,” *Recherches de Théologie et Philosophie Médiévales*, 86.1 (2019): 1-47.

-----, „A Rebellion against Avicenna? Suhrawardi and Abû l-Barakât on „Platonic Forms“ and „Lords of Species“;“ *Ishraq*, 9 (2019): 23-53.

**Domingues Da Silva**, Mateus, „La métaphysique des lumières de Suhrawardî et la question de la connaissance divine,” *MIDEO*, 34 (2019): 147-97.

**Maftûnî**, Nâdiyâ, „The Trajectory of Thought through Khwârizmî, Ibn al-Haitham, Fârâbî, and Suhrawardî,” *Journal of Contemporary Islamic Studies*, 2.1 (2019): 1-19.

**Tajer**, Leyla H. & **Zekrgoo**, Amir, “Wisdom (Hikmah) as Perceived by Iranian Muslim Scholars: Reflections on Ibn Sina, Ghazali, and Suhrawardi,” *Journal of Islamic and Middle Eastern Multidisciplinary Studies: Mathal*, 6.1 (2019): 1-10.

### **al-Suyûtî**

**Ghersetti**, Antonella, „Late authorship and Innovation: The case of al-Suyûtî (d. 911-1505),“ *Jerusalem Studies in Arabic and Islam*, 45 (2018): 211-38.

### **al-Tawhîdî**

**Mikawayh & al-Tawhîdî**, *The Philosopher Responds: An Intellectual Correspondence from the Tenth Century*, transl. by Sophia Vasalou & James E. Montgomery, 2 vol. (Library of Arabic Literature 19 & 24). New York: New York University Press, 2019, vol. 1: 336 pp., ISBN 9781479871483 & vol. 2: 372 pp., ISBN 9781479834600.

### **Theodore Abû Qurra**

**Lamoreaux**, John C., “Theodore Abû Qurra,” in *The Orthodox Church in the Arab World*, pp. 60-89 [includes English translation of *Theologus Autodidactus*].

**Treiger**, Alexander, “New Works by Theodore Abû Qurra Preserved under the Name of Thaddeus of Edessa,” *Journal of Eastern Christian Studies*, 68.1-2 (2016): 1-51.

### **Theology of Aristotle**

**Giommoni**, Biancamaria, “Nota sulle fonti della *Risâla fî l-farq bayna l-rûh wa-l-nafs* (*Epistola sulla differenza tra lo penuma e l’anima*) di Qustâ ibn Lûqâ,” *Studia graeco-arabica*, 9 (2019): 55-68.

**Regnier**, Daniel, “Imagination in the *Theology of Aristotle*,” *Journal of the History of Philosophy*, 57.2 (2019): 181-204.

### **Tihirânî (Âqâ ‘Alî Muddaris Tihirânî)**

**Kadivar**, Mohsen, “Âqâ ‘Alî Muddaris Tihirânî,” in *Philosophy in Qajar Iran*, pp. 231-58.

### **al-Tûsî, Nasîr al-Dîn**

*Il Calamo dell'esistenza. La corrispondenza epistolare tra Sadr al-Dîn al-Qûnawî e Nasîr al-Dîn al-Tûsî*, Arabic transl. by Patrizia Spallino & Persian transl. by Ivana Panzeca (Textes et études 92). Barcelona-Rome: FIDEM, 2019, 424 pp., ISBN 9782503584119.

**Alper**, Ömer Mahir & **Apaydin**, Yasin, „*Tajwîd al-Tajrîd* as Kemâlpâshâzâde's Critique and Reconstruction of *Tajrîd*: Study and Critical edition,“ *Nazariyat*, 5.1 (2019): 83-134.

**Badakhchani**, S.J., « From Avicenna to Nasîr al-Dîn al-Tûsî and Nizârî Ismailism, » *Intellectual History of the Islamicate World*, 7.1 (2019) : 108-21.

**Benevich**, Fedor, „God's Knowledge of Particulars: Avicenna, *Kalâm*, and the Post-Avicennian Synthesis,“ *Recherches de Théologie et Philosophie Médiévales*, 86.1 (2019): 1-47.

**Hatem**, Jad, „Mal et ontologie chez Tusi,“ *Ishraq*, 9 (2019): 366-74.

**Rashed**, Roshdi, „Ibn al-Haytham, Ibn Sînâ, al-Tûsî: Égalité ou congruence.“ *Arabic Sciences and Philosophy*, 29.2 (2019): 157-70.

### Modern and Current Scholars

[**Druart**, Thérèse-Anne], **Druart**, Thérèse-Anne, “From Plato to al-Fârâbî.” *Journal of World Philosophies*, 4.1 (2019): 156-60.

[**Gilson**, Étienne], **Kelly**, Gary M., „Interpreting the Interpreter: Awe and Exceptionalism in the Averroes of Étienne Gilson,“ in *The Pilgrimage of Philosophy*, pp. 257-72.

[**Lomba Fuentes**, Joaquín], **Ramón Guerrero**, Rafael, “Joaquín Lomba Fuentes (1932-2018),” *Revista Española de Filosofía Medieval*, 25 (2018): 13-16.

[**Rudolph**, Ulrich], “Im Gespräch mit Ulrich Rudolph,“ *Falsafa*, 1 (2017): 203-10.

[**Strauss**, Leo], **Harvey**, Steven, “Leo Strauss's Developing Interest in Alfarabi and Its Reverberation in the Study of Medieval Islamic Philosophy,“ in *The Pilgrimage of Philosophy*, pp. 60-83.

[**Stroumsa**, Sarah], **Schmidtke**, Sabine, “Questioning... Sarah Stroumsa,“ *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter*, 21.1 (2018): 183-203.

[**Ullmann**, Manfred], **Wild**, Stefan, “Manfred Ullmann: Ein Leben für die arabische Sprache,“ *Bibliotheca Orientalis*, 75.5-6 (2018): 509-15.

## Section II. Kalâm

### General Studies

**Ahmed**, Rumea, “Islamic Law and Theology,“ in *The Oxford Handbook of Islamic Law*, ed. by Anver M. Emon & Rumea Ahmed (Oxford: Oxford University Press, 2088), pp. 105-32.

**Amir-Moezzi**, Mohammad, “La Gnose aux débuts de l’islam, Nouvelles recherches sur les Shi’ites “extrémistes”,” *Annuaire de l’école pratique des hautes études (EPHE), Section des sciences religieuses*, 126 (2017-2018): 355-59.

**Atçil**, Abdurrahman, “The kalam (Rational Theology) Section in the Palace Library Inventory,” in *Treasures of Knowledge*, pp. 367-88.

**Awad**, Najib George, “*Creatio ex Philosophia: Kalâm* as Cultural Evolution and Identity-Formation Means in the Early Abbasid Era,” *The Muslim World*, 109.4 (2019): 510-34.

**Baffioni**, Carmela & **Scotti**, Monica, “An Unknown Ismâ’îlî Interpretation of Quran 3:7,” in *The Pilgrimage of Philosophy*, pp. 206-221 [includes ed. of the text].

**Bulgen**, Mehmet, “The Power of Language in the Classical Period of Kalâm,” *Nazariyat*, 5.1 (2019): 37-82.

**Busic**, Jason, “Between Latin Theology and Arabic *Kalâm*: Samson’s *Apologeticus contra perfidos* (864 CE) and Hafis b. Albar al-Qûtî’s Extant Works (fl. Late Ninth/Early Tenth Centuries), *Medieval Encounters*, 25.5-6 (2019): 553-80.

**Colominas Aparicio**, Mònica, “Predestination and Free Will in Mudejar Polemics: The *Kitâb al-Mujâdala ma’ a-l-Yahûd wa-l-Nasârâ* [The book called *The Disputation with the Jews and the Christians*] and its Historical and Intellectual Background,” *Medieval Encounters*, 24.4-6 (2018): 561-80.

**Crone**, Patricia, “A Statement by the Najdiyya Khârijites on the dispensability of the Imamate,” in her *From Kavâd to al-Ghazali*, IX, pp. 55-76 [original 1998].

-----, “The Khârijites and the caliphal title,” in her *From Kavâd to al-Ghazali*, XI, pp. 85-91 [original 2000].

**Decker**, Doris, “Theologische Reflexionen von Frauen im Frühislam,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 35-66.

**De Smet**, Daniel, “La providence divine (*al-‘inâya l-ilâhiyya*) comme instrument de la rédemption universelle (*halâs*) dans l’ismaélisme fatimide et tayyibite,” *Intellectual History of the Islamic World*, 7.1 (2019): 85-107.

**Duque**, Felix, “Hegel, la “edad heroica” y el Islam,” *Pensamiento*, 74, n. 280 (2018): 387-409.

**Elshahed**, Elsayed, “Die Blütezeit der Mu’tazila und ihre Rezeption bei Spät-mu’taziliten,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 169-87.

**Farahat**, Omar, *The Foundations of Norms in Islamic Jurisprudence and Theology*. Cambridge: Cambridge University Press, 2019, x-247 pp., ISBN 9781108476768 [al-‘Ash’arî and the Mu’tazilites].

**Francesca**, Ersilia, “Loi et théologie dans l’ibâdisme,” *Annuaire de l’école pratique des hautes études (EPHE), Section des sciences religieuses*, 126 (2017-2018): 379-88.

**García-Arenal**, Mercedes & **Wiegers**, Gerard, “Interreligious Encounters in Polemics between Christians, Jews, and Muslims in Iberia and Beyond,” *Medieval Encounters*, 24.1-3 (2018): 1-13.

**Ghaemmaghami**, Omid, *Encounters with the Hidden Imam in Early and Pre-Modern Twelver Shî’î Islam* (Islamic History and Civilization 167). Leiden: Brill, 2020, pp.???, ISBN 9789004340480; e-bk 9789004413153.

**Gleave**, Robert, “Value Ontology and the Assumption of Non-Assessment in Postclassical Shî’î Legal Theory,” in *Philosophy and Jurisprudence*, pp. 169-94.

**Griffel**, Frank, “Maimonides as a Student of Islamic Religious Thought. Revisiting Shlomo Pines’s “Translator’s Introduction” and Its Comments on al-Ghazâlî,” in *Maimonides’ Guide of the Perplexed in Translation: A History from the Thirteenth Century to the Twentieth*, ed. by Josef Stern, James T. Robinson, and Yonatan Shemesh (Chicago/London: The University of Chicago Press, 2019), pp. 403-27.

**Griffith**, Sidney, “Islam and Orthodox Theology in Arabic: The “Melkite” Tradition from the Ninth to the Thirteenth Centuries,” in *Ambassadors, Artists, Theologians*, pp. 239-50.

**Hamdan**, Omar, “Die Anfänge qadaritischer und mu’tazilitischer Theologie,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 3-34.

**Hajatpour**, Reza, “Mu’tazila und die Zwölfer-Schia,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 283-90.

**Holtzman**, Livnat & **Ovadia**, Miriam, “On Divine Aboveness (*al-Fawqiyya*): The Development of Rationalized Hadîth-Based Argumentations in Islamic Theology: Judaism, Christianity and Islam,” in *Rationalization in Religions*, ed. by Yohanan Friedmann & Christoph Marksches (Berlin: De Gruyter, 2018), pp. 224-69.

**Lory**, Pierre, “Thèmes eschatologiques dans les textes mystiques sunnites anciens,” *Annuaire de l’école pratique des hautes études (EPHE), Section des sciences religieuses*, 126 (2017-2018): 389-96.

**Martini Bonadeo**, Cecilia, “God’s *Qudra* (Power) and Natural Causality: Between Falsafa and Islamic Occasionalism,” in *Occasionalism from Metaphysics to Science*, ed. by Matteo Favaretti Camposampietro, Mariangela Priarolo & Emanuela Scribano (The Age of Descartes/Descartes et son temps 2) (Turnhout: Brepols, 2018), pp. 21-40.

**McGinnis**, Jon, “Islamic Ethics,” in *The Cambridge Companion to Medieval Ethics*, ed. by Thomas Williams (Cambridge: Cambridge University Press, 2019), pp. 77-100.

**Mohammad Kazem Asharî**, Mirza & **Mohammad Emami**, Amir, “*Tajarrî* as Religious Luck,” in *Philosophy and Jurisprudence*, pp. 195-204.

**Platt**, Andrew & **Gibson**, Nathan P., “Inquiring of “Beelzebub”: Timothy and al-Jâhiz on Christians in the ‘Abbasid Legal System,” in *Heirs of the Apostles*, pp. 256-83.

**Qortas**, Mourad, “Mu’tazilitische Koranexegese,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 242-64.

**Ragab**, Muhammed, “An der Schnittstelle zwischen Sprache und Theologie: *Majâz* in der mutalazitischen Kalâm-Lehre,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 265-82.

**Spevack**, Aaron, “The Qur’an and God’s Speech According to the Later Ash’arî-Mâturîdî Verifiers,” *Journal of Islamic Philosophy*, 11 (2019): 45-95.

**Straface**, Antonella, “Esegesi spirituale e simbologia numerica: tecniche di decifrazione in contesti ismailiti,” *Studi Magrebini*, 16 (2018): 185-208.

**Stroumsa**, Sarah, “Early Muslim and Jewish *Kalâm*: The Enterprise of Reasoned Discourse,” in *Rationalization in Religions*, ed. by Yohanan Friedmann & Christoph Marksches (Berlin: De Gruyter, 2018), pp. 202-23.

**Suermann**, Harald, “A Fragment of a Christian-Muslim Disputation “in the style of Abû Râ’ita and ‘Îsâ Ibn Zur’a” (Gotha ar. 2882, fols. 16r-24v): A Reassessment,” in *Heirs of the Apostles*, pp. 415-25.

**Swanson**, Mark, „The Church and the Mosque in Wisdom’s Shade: on the Story of „Alexander and the Hermit Prince“,“ in *Heirs of the Apostles*, pp. 284-309 [Âdâb al-falâsifa].

**Talia**, Shawqi, „Muslim Views of the Cross as a Symbol of the Christian Faith,“ in *Heirs of the Apostles*, pp. 194-213.

**Thiele**, Jan, „Facing the Mahdî’s True Belief: Abû ,Amr al-Salâlijî’s Ash’arite Creed and the Almohads’ Claim to Religious Authority,“ *Al-, Usûr al-Wustâ*, 26 (2018): 96-112.

**Thomas**, David, „The Doctrine of the Trinity in Early Islam: Misperceptions and Misrepresentations,“ in *Heirs of the Apostles*, pp. 214-27.

-----, „Making Sense of the Bible in Early *kalâm*,“ *Journal of Eastern Christian Studies*, 70.1-2 (2018): 85-103.

**Treiger**, Alexander, „Paul of Antioch’s *Responses to a Muslim Sheikh*,“ in *Heirs of the Apostles*, pp. 333-46.

**Walker**, Paul E., „In praise of al-Hâkim’: Greek elements in Ismaili writings on the Imamate,“ in his *Fatimid History and Ismaili Doctrine*, IX, pp. 367-92 [original 2004].

-----, “Eternal cosmos and the womb of history: time in early Ismaili thought,” in his *Fatimid History and Ismaili Doctrine*, XII, pp. 355-66 [original 1978].

**Xiuyuan**, Dong, “The Presence of Buddhist Thought in Kalâm Literature,” *Philosophy East and West*, 68.3 (2018): 944-73.

**Younès**, Michel, “Le Coran, âme de la “théologie islamique”? Enjeux d’une approche comparative entre christianisme et islam,” *Islamochristiana*, 44 (2018): 147-61.

**Zahedi**, Mohammad Lambertini, “Medieval Christian and Islamic Mysticism and the Problem of a “Mystical Ethics,”” in *The Cambridge Companion to Medieval Ethics*, ed. by Thomas Williams (Cambridge: Cambridge University press), pp. 280-305.

#### ‘Abd al-Jabbâr

**Connelly**, Coleman, “The Pagan Origin of Christmas According to ‘Abd al-Jabbâr’s *Tathbît*,” *Der Islam*, 96.1 (2019): 10-41.

**El Kaisy-Friemuth**, Maha, “The Human and the Prophet in ‘Abd al-Jabbâr’s Theology,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 226-41.

#### Abû Râ’ita al-Takrîfî

**Keating**, Sandra Toenis, “The Rationality of Christian Doctrine: Abû Râ’ita al-Takrîfî’s Philosophical Response to Islam,” in *Heirs of the Apostles*, pp. 157-78.

#### Abû Shakûr al-Sâlmî

**Brodersen**, Angelika, “Sunnistische Identitätssuche im Transoxanien in des 5./11. Jahrhunderts: Abû Shakûr as-Sâlmî und seine *Tamhîd fî bayân attawhîd*,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 324-50.

#### Abû Tammân

**Walker**, Paul E., “Abû Tammân and his *Kitâb al-Shajara*: a new Ismaili treatise from the tenth-century Khurasan,” in his *Fatimid History and Ismaili Doctrine*, X, pp. 1-21 [original 1994].

#### al-‘Allâma al-Hillî

**Kalbarczyk**, Alexander, *Predication and Ontology: Studies and Texts on Avicennian and Post-Avicennian Readings of Aristotle’s Categories* (Scientia Graeco-Arabica 22). Berlin: De Gruyter, 2019, xi-344 pp., ISBN 9783110584738 [includes transl. of al-‘Allâma al-Hillî’s Appendix to Ibn Sînâ’s *Shifâ’*, *Categories*, I, 1, pp. 48-51].

#### al-Âmidî

**Hassan**, Laura, “Sayf al-Dîn al-Âmidî on the Indivisible Part,” *SOAS Journal of Postgraduate Research*, 6 (2014): 77-98.

#### ,Ammar al-Basrî

,**Ammar al-Basrî**, *Das Buch des Beweises*, transl. by Maróth Miklós. Piliscsaba: The Avicenna Institute of Middle Eastern Studies, 2015, 171 pp., ISBN 9786155343063.

#### al-Ash‘arî

**Farahat**, Omar, *The Foundations of Norms in Islamic Jurisprudence and Theology*. Cambridge: Cambridge University Press, 2019, x-247 pp., ISBN 9781108476768 [al-‘Ash‘arî and the Mu‘tazilites].

### **al-Balkhî, Abû al-Qâsim al-Kab'î**

**Ouf**, Hossam, “Mu'taziliten und Hadith. Zur Konzeption einer traditional-rationalen Hadith-Kritik anhand des Werkes “*Qabûl al-akhbâr wa-ma'rifat ar-rijâl*” von Abû l-Qâsim al-Ka'bî al-Balkhî,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 204-25.

### **Dâwûd al-Muqammas**

**Awad**, Najib George, “Dâwûd ibn Marwân al-Muqammas on the Trinity: A Moment in Abbasid Jewish-Christian *Kalâm*,” *Studia graeco-arabica*, 9 (2019): 107-28.

### **al-Ghazâlî, Abû Hâmid**

**al-Ghazâlî**, *Alchimie du bonheur*, transl. by Salam Amir, intro. and corrections by Abdeljalil Abou Hafs. Paris: Bachari, 2017, 139 pp., ISBN 9782913678804.

**Akkanat**, Hasan, “The Relationship between God’s Knowledge and Will in the al-Ghazâlian Theology: A Critical Approach,” *Enetelekya Logico-Metaphysical Review*, 2.2 (2018): 99-112.

**Bou Akl**, Ziad, “Volonté humaine, volonté divine: le choix d’indifférence dans les deux *Tahâfut*,” in *La philosophie arabe à l’étude*, pp. 421-39.

**Birgül**, Mehmet, „On the „Psychological Dialectic“ of al-Ghazâlî regarding Philosophers, or Did Ibn Sînâ Drink Wine?,” *Ilahiyat Studies*, 10.1 (2019): 47-97.

**Burrell**, David, “Rationality of Faith for al-Ghazâlî,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 445-62.

**Campanini**, Massimo, *Al-Ghazali and the Divine* (Routledge Studies in Islamic Philosophy). London: Routledge, 2018, 154 pp., ISBN 9781351008945.

**Crone**, Patricia, “Did al-Ghazâlî write a mirror for princes?,” in her *From Kavad to al-Ghazâlî*, XII, pp. 167-92 [original 1987; claims the second part is not by al-Ghazâlî].

**Demiri**, Lejla, “Death as an Existential Quality (*Amr wujûdî*): ‘Abd al-Ghanî al-Nâbulusî’s Commentary on Abû Hâmid al-Ghazzâlî’s Poetry: *Al-Kawkab al-mutalâlî sharh qasîdat al-Ghazzâlî*,” in *Early Modern Trends in Islamic Theology*, pp. 363-422.

**Girdner**, Scott Michael, “Giovanni Pico della Mirandola, Johanan Alemanno, and *The Book of Love* by al-Ghazâlî,” *Philosophy East and West*, 68.3 (2018): 683-701.

**Griffel**, Frank, “Maimonides as a Student of Islamic Religious Thought. Revisiting Shlomo Pines’s “Translator’s Introduction” and Its Comments on al-Ghazâlî,” in *Maimonides’ Guide of the Perplexed in Translation: A History from the Thirteenth Century to the Twentieth*, ed. by Josef Stern, James T. Robinson, and Yonatan Shemesh (Chicago/London: The University of Chicago Press, 2019), pp. 403-27.

**Guerrero**, R., “Al-Ghazâlî y la teoría ismailí del poder,” *Revista Portuguesa de Filosofia*, 75.3 (2019): 1521-38.

- Janssens**, Jules, „Al-Ghazâlî’s Use of Avicennian Texts in His *Maqâsid al-falâsifa*,” *Ishraq*, 9 (2019): 80-121 [texts other than *Daneshname*].
- Klein**, Yarin, “Music, Rapture and Pragmatics: Ghazâlî on *samâ’* and *wajd*,” in *No Tapping around Philology*, pp. 215-42.
- Langermann**, Y. Tzvi, “Al-Ghazâlî’s Purported ‘Influence’ on Maimonides: A Dissenting Voice in Trending Scholarship,” in *Interpreting Maimonides: Critical Essays*, ed. by Charles Manekin & D. Davies (Cambridge: Cambridge University Press, 2018), pp. 26-45.
- Lumbard**, Joseph, “Abû Hâmid al-Ghazâlî and the Art of Knowing,” in *Light upon Light*, pp. 401-19.
- Martini Bonadeo**, Cecilia, “God’s *Qudra* (Power) and Natural Causality: Between Falsafa and Islamic Occasionalism,” in *Occasionalism from Metaphysics to Science*, ed. by Matteo Favaretti Camposampietro, Mariangela Priarolo & Emanuela Scribano (The Age of Descartes/Descartes et son temps 2) (Turnhout: Brepols, 2018), pp. 21-40.
- Mazhar**, Shumaila & **Akbar**, Sabeen, “Unveiling the Ghazalian Doctrine of A Contextual Analysis,” *The Islamic Culture* (Karachi), 41(2019): 113-24.
- Minnema**, Anthony, “Cave hic-Marginal Warnings in Latin Translations of Arabic Philosophy: A Case Study of Algazel,” *Manuscripta*, 61.1 (2017): 72-104.
- Opwis**, Felicitas, “Syllogistic Logic in Islamic Legal Theory: al-Ghazâlî’s Arguments for the Certainty of Legal Analogy (*Qiyâs*),” in *Philosophy and Jurisprudence*, pp. 93-112.
- Pachniak**, Katarzyna, „Ibn Sînâ face à Al-Ghazâlî (1058-1111). La défense philosophique de la théologie musulmane,” *Noesis*, 32 (2018): 173-87.
- Pisani**, Emmanuel, „Les stratégies des missionnaires bâtonites dans le *Mustazhirî d’al-Ghazâlî*,” *Islamochristiana*, 44 (2018): 173-89.
- , „Herméneutique biblique et christologie de l’*Excellente réfutation de la divinité du Christ* du Pseudo al-Ghazâlî,” *Revue théologique de Louvain*, 45.3 (2014): 389-408.
- Rudolph**, Ulrich, „Al-Ghazâlî on Philosophy and Jurisprudence,” in *Philosophy and Jurisprudence*, pp. 67-92.
- Signori**, Marco, “‘Ut limpidius hoc clarescat’. A Survey of al-Ghazâlî’s Quotations in Albert the Great’s Works,” *Documenti e Studi*, 30 (2019): 471-624.
- Tajer**, Leyla H. & **Zekrgoo**, Amir, “Wisdom (Hikmah) as Perceived by Iranian Muslim Scholars: Reflections on Ibn Sina, Ghazali, and Suhrawardi,” *Journal of Islamic and Middle Eastern Multidisciplinary Studies: Mathal*, 6.1 (2019): 1-10.
- Treiger**, Alexander, „Al-Ghazâlî’s Philosophical Soteriology,” in *Light upon Light*, pp. 383-400.
- Zarkasiy**, Hamid Fahmy, „Epistemological Implication of al-Ghazâlî’s Account of Causality,” *Intellectual Discourse*, 26.1 (2018): 51-73.

### **al-Ghazâlî, Ahmad**

**Lumbard**, Joseph E.B., *Ahmad al-Ghazâlî, Remembrance and the Metaphysics of Love* (SUNY Series in Islam). Albany, N.Y.: SUNY Press, 2016, x-259 pp., ISBN 9781438459653 & e-bk 9781438459660.

### **Ibn al-Fadl al-Antakî**

**Noble**, Samuel, „Abdallah ibn al-Fadl al-Antaki,“ in *The Orthodox Church in the Arab World*, pp. 171-87 [ includes English translation of *An Essay Containing Ideas Useful for the Soul...Extracted from the Sayings of the Holy Fathers and Select Philosophers and A Refutation of Astrology*].

### **Ibn Fûrak**

**Key**, Alexander, *Language between God and the Poets: Ma'nâ in the Eleventh Century* (Berkeley Series in Postclassical Islamic Scholarship 2). Oakland, CA: University of California Press, 2018, xvi-280 pp., ISBN 9780520298019.

### **Ibn Hazm**

**Fierro**, Maribel, „Why Ibn Hazm Became a Zâhirî: Charisma, Law and the Court,“ *Hamsa. Journal of Judaic and Islamic Studies*, 4 (2017-March 2018): 1-21.

**Ighbaria**, Ahmad, „The Use of Logic in Kalâm Discussions: Ibn Hazm as an Example,“ in *Rationalität in der islamischen Theologie*, vol. I, pp. 132-66.

**Lameer**, Joep, „Deontic Modalities in Ibn Hazm,“ in *Philosophy and Jurisprudence*, pp. 113-28.

**Ramón Gerrero**, Rafael, „Ibn Hazm de Cordoba y el valor de las ciencias,“ *Revista Española de Filosofía Medieval*, 25 (2018): 55-66.

### **Ibn al-Qayyim**

**Ben Ahmed**, Fouad, « Ibn Rushd in the Hanbalî Tradition. Ibn Taymiyya and Ibn Qayyim al-Jawziyya and the Continuity of Philosophy in Muslim Contexts, » *The Muslim World*, 109.4 (2019) : 561-81.

**Mirza**, Younous Y., „The Disciples as Companions: Ibn Taymiyya’s and Ibn al-Qayyim’s Evaluation of the Transmission of the Bible,“ *Medieval Encounters*, 24.5-6 (2018): 530-60.

### **Ibn Qutayba**

**Mazuz**, Haggai, „Jerusalem vs. Mecca in Ibn Qutayba’s *Kitâb al-‘Alâm al-Nubuwwa*,“ *Journal of the Royal Asiatic Society*, 29.2 (2019): 195-99.

### **Ibn Taymiyyah**

**Bazzano**, Elliot, „Ibn Taymiyya, Radical Polymath,“ *Religion Compass*, 9.4 (2015): 100-139.

**Ben Ahmed**, Fouad, « Ibn Rushd in the Hanbalî Tradition. Ibn Taymiyya and Ibn Qayyim al-Jawziyya and the Continuity of Philosophy in Muslim Contexts, » *The Muslim World*, 109.4 (2019) : 561-81.

**Candiard**, Adrien, “‘*Da’if al-hadîth khair min al-ra’y*’: Force et faiblesse du *hadîth* dans la pensée théologique d’Ibn Taymiyya (m. 728/1328),” *MIDEO*, 34 (2019): 81-98.

**Hoover**, Jon, “Foundations of Ibn Taymiyya’s Religious Utilitarianism,” in *Philosophy and Jurisprudence*, pp. 145-68.

-----, *Ibn Taymiyya (Makers of the Muslim World)*. London: Oneworld, 2019, 176 pp., ISBN 9781786076892.

**Michot**, Yahya M., “Philosophical Exegesis in Context. Some Views by Ibn Taymiyya,” *The Muslim World*, 109.4 (2019): 582-94;

**Mirza**, Younous Y., „The Disciples as Companions: Ibn Taymiyya’s and Ibn al-Qayyim’s Evaluation of the Transmission of the Bible,” *Medieval Encounters*, 24.5-6 (2018): 530-60.

**Suleiman**, Farid, *Ibn Taymiyya und die Attribute Gottes* (Welten des Islams – Worlds of Islam – Mondes de l’islam 11). Berlin: De Gruyter, 2019, ix-388 pp., ISBN 9783110623222.

**Talmon-Heller**, Daniella, „Historiography in the Service of the *Muftî*: Ibn Taymiyya on the Origins and Fallacies of *Ziyârât*,” *Islamic Law and Society*, 26.3 (2019): 227-51.

#### **al-Kasharî**

**de Vault D’Arcy**, Guillaume, “Al-Sharakhsî versus al-Kasharî: plus qu’une dispute religieuse, un événement philosophique. Réédition, traduction et commentaire du *Majlis dhikr Îliyâ* à la lumière des *Rasâ’il* des Ikhwân al-Safâ’,” *Bulletin d’Études orientales*, 66 (2017): 275-321.

#### **al-Mâturîdî**

**Kam**, Hureyre, “Die duale Epistemologie al-Mâturîdîs,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 293-323.

#### **Mu’ayyadzâda ‘Abdal-Rahmân Efendi**

**Demir**, Osman & **Arikan**, Mehmet, “Touching the Point: Mu’ayyadzâda ‘Abdal-Rahmân Efendi’s Treatise on *Juz’ Alladhî Lâ Yatajazza’*: An Analysis, Critical Edition and Translation,” *Nazariyat*, 5.1 (2019): 135-94.

#### **al-Nâbulusî**

**Akkach**, Samer, “Islamic Science and Cosmology in the Post-Copernican Period: Reflections on ‘Abd al-Ghanî al-Nâbulusî’s Views,” in *Early Modern Trends in Islamic Theology*, pp. 277-98.

**Aladdin**, Bakri, “‘Abd al-Ghanî al-Nâbulusî, the Doctrine of the Unity of Being and the Beginning of the Arab Renaissance,” in *Early Modern Trends in Islamic Theology*, pp. 31-48.

**Allen**, Jonathan Parkes, “Reading Mehmed Birgivi with ‘Abd al-Ghanî al-Nâbulusî: Contested Interpretation of Birgivi’s *al-Tarîqa al-muhammadiyya* in the 17<sup>th</sup>-18<sup>th</sup>-Century Ottoman Empire,” in *Early Modern Trends in Islamic Theology*, pp.153-70.

**Copt**, Atallah S., “The Legacy of Ibrâhîm al-Kûrânî and Its Influence on the Writings of ‘Abd al-Ghanî al-Nâbulusî,” in *Early Modern Trends in Islamic Theology*, pp. 97-106.

**Demiri**, Lejla, “Death as an Existential Quality (*Amr wujûdî*): ‘Abd al-Ghanî al-Nâbulusî’s Commentary on Abû Hâmid al-Ghazzâlî’s Poetry: *Al-Kawkab al-mutalâlî sharh qasîdat al-Ghazzâlî*,” in *Early Modern Trends in Islamic Theology*, pp. 363-422.

**Demiri**, Lejla & **Pagani**, Samuela, “Introduction: ‘Abd al-Ghanî al-Nâbulusî and the Intellectual and Religious History of the 17<sup>th</sup>-18<sup>th</sup>-Century World of Islam,” in *Early Modern Trends in Islamic Theology*, pp. 1-30.

**Ince**, Serkan, “What Makes Us Human? ‘Abd al-Ghanî al-Nâbulusî’s Reflections on Human Nature: *Badhl al-ihsân fî tahqîq ma’nâ l-insân*,” in *Early Modern Trends in Islamic Theology*, pp. 299-316 [with text edition].

**Ivanyi**, Katharina, “‘Abd al-Ghanî al-Nâbulusî’s Commentary on Birgivi Mehmed Efendi’s *al-Tarîqa al-muhammadiyya*: Early Modern Ottoman Debates on *Bid’a fî l-’âda*,” in *Early Modern Trends in Islamic Theology*, pp. 137-52.

**Qureshi**, Jawad Anwar, “Some of ‘Abd al-Ghanî al-Nâbulusî’s *Kalâm* Writings,” in *Early Modern Trends in Islamic Theology*, pp. 59-72.

**Shafir**, Nir, “The Art of Forgetfulness: ‘Abd al-Ghanî al-Nâbulusî on Memory and Morality,” in *Early Modern Trends in Islamic Theology*, pp. 263-76.

**Steyer**, Steven, “The Relationship between *Kalâm* and Akbarian Theology in the Thought of ‘Abd al-Ghanî al-Nâbulusî,” in *Early Modern Trends in Islamic Theology*, pp. 73-96.

**Tamari**, Steve, “Confounding Dichotomies: Elite and Popular, Spiritual and Secular, Pious and Joyous in the Travel Writing of ‘Abd al-Ghanî al-Nâbulusî,” in *Early Modern Trends in Islamic Theology*, pp. 225-36.

### **al-Nazzâm**

**Chase**, Michael, „Damascius and al-Nazzâm on the Atomic Leap,” *Mnemosyne*, 72.4 (2019): 585-620.

### **Paul of Antioch**

**Griffith**, Sidney, “Paul of Antioch,” in *The Orthodox Church in the Arab World*, pp. 216-35 [includes English translation of *Letter to a Muslim Friend*].

### **al-Qâsim ibn Ibrahim**

**Abushuair**, Mahmoud, “Al-Qasim b. Ibrahim ar-Rassî und die mu’tazilistische Theologie,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 188-203.

### al-Qirqisânî

**Ramadan**, Ibrahim Mohamed, “La influencia islámica en las exegesis de al-Qirqisânî: El uso de la analogía lógica en la interpretación religiosa,” *Miscelánea de estudios árabes y hebraicos. Sección Árabe-Islám*, 68 (2019): 175-96.

### al-Qûnawî

*Il Calamo dell’esistenza. La corrispondenza epistolare tra Sadr al-Dîn al-Qûnawî e Nasîr al-Dîn al-Tûsî*, Arabic transl. by Patrizia Spallino & Persian transl. by Ivana Panzeca (Textes et études 92). Barcelona-Rome: FIDEM, 2019, 424 pp., ISBN 9782503584119.

### al-Râzî, Abû Hâtîm

**Berthold**, Cornelius, *Die Häresiografie im Kitâb az-Zîna des Abû Hâtîm ar-Râzî*, Textanalyse, ed. & German transl. (Arabische Studien 16). Wiesbaden: Harrassowitz, 2019, xii-228 pp., ISBN 9783447111669; e-bk 9783447198349.

### al-Râzî, Fakhr al-Dîn

**Ben Hammed**, Nora Jacobsen, “As drops in their sea: Angelology through ontology in Fakhr al-Dîn al-Râzî’s *Al-Mutâlib al-‘âliya*,” in *Arabic Sciences and Philosophy*, 29.2 (2019): 185-206.

**Erlwein**, Hannah C., “Fakhr al-Dîn al-Râzî on the Question ‘Why Worship God?’,” *Journal of Qur’anic Studies*, 21.2 (2019): 39-67.

**Hoover**, Jon, “Reason and the Proof Value of Revelation in Fakhr al-Dîn al-Râzî’s late *kalâm* works *Ta’sîs al-taqdîs*, *Ma’alîm usûl al-dîn*, and *al-Arba’in fî usûl al-dîn*,” in *Rationalität in der islamischen Theologie*, vol. I, pp. 373-90.

**Jaffer**, Tariq, “Fakhr al-Dîn al-Râzî’s Taxonomy of Extraordinary Acts,” in *Light upon Light*, pp. 347-65.

**Karimullah**, Kamran I., „The Emergence of Verification (*tahqîq*) in Islamic Medicine: The Exegetical Legacy of Fakhr al-Dîn al-Râzî’s (d. 1210) Commentary on Avicenna’s (d. 1037) *Canon of Medicine*, *Oriens*, 47.1-2 (2019): 1-113.

**Lagarde**, Michel, “Le problème de la traduction du Coran chez Fakhr al-Dîn al-Râzî (m. 606/1209),” *Islamochristiana*, 44 (2018): 117-22.

**Oulddali**, Ahmed, *Raison et révélation en Islam: Les voies de la connaissance dans le commentaire coranique de Fakhr al-Dîn al-Râzî (m. 606/1210)* (Islamic History and Civilization 156). Leiden: Brill, 2019, xvii-362 pp., ISBN 9789004400481 & e-bk 9789004400498.

**Shihadeh**, Ayman, „Avicenna’s Theodicy and al-Râzî Anti-Theodicy,” *Intellectual History of the Islamicate World*, 7.1 (2019): 61-84.

**Sreinfels**, Amina, „Knowledge on Display: Fakhr al-Dîn al-Râzî’s Universal Compendium,” in *Light upon Light*, pp. 335-46.

### **al-Samarqandî**

**Miller**, Larry, „Shams al-Dîn al-Samarqandî and the Origins of *Âdâb al-bakhth*, in *Tradition and Reception in Arabic Literature: Essays Dedicated to Andras Hamori*, ed. by Margaret Larkin & Jocelyn Sharlet (Mîzân-Studien und Texte zur Literatur des Orients 28). Wiesbaden: Harrassowitz, 2019, pp. 129-52.

### **al-Shâfi'î**

**Tamer**, Georges, „Philosophical Reflections in the Poetry of al-Shâfi'î,“ in *Philosophy and Jurisprudence*, pp. 1-10.

### **al-Shahrastânî**

**McGinnis**, Jon, „A Continuation of Atomism: Shahrastânî on the Atom and Continuity,“ *Journal of the History of Philosophy*, 57.4 (2019): 595-619.

### **al-Sharakhsî**

**de Vault D'Arcy**, Guillaume, „Al-Sharakhsî versus al-Kasharî: plus qu'une dispute religieuse, un événement philosophique. Réédition, traduction et commentaire du *Majlis dhikr Îliyâ* à la lumière des *Rasâ'il* des Ikhwân al-Safâ',“ *Bulletin d'Études orientales*, 66 (2017): 275-321.

### **Sîdî Ridwân**

**Caballos**, Manuela, „Theology from the Margins: Sîdî Ridwân al-Januwî and his Community of Outsiders,“ *Medieval Encounters*, 24.5-6 (2018): 581-612.

### **al-Taftâzânî**

**Würtz**, Thomas, „Der frühe Sa'd ad-Dîn at-Taftâzânî als mâturîditischer Autor,“ in *Rationalität in der islamischen Theologie*, vol. I, pp. 351-72.

### **al-Wâsitî**

**Post**, Arjan, „A Taymiyyan Sufi's Refutation of the Akbarian School: 'Imâd al-Dîn al-Wâsitî's (d. 711-1311) *Lawâmi' al-istirshâd*,“ in *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras IX. Proceedings of the 23<sup>rd</sup> and 24<sup>th</sup> International Colloquium Organized at the University of Leuven in May 2015 & 2016*, ed. by K. D'Hulster, G. Schallenbergh & J. Van Steenbergen (Orientalia Lovaniensia Analecta 278) (Leuven: Peeters, 2019), pp. 309-25.

**Yahyâ ibn 'Adî**, see **Falsafa, Ibn 'Adî**