

**BRIEF BIBLIOGRAPHICAL GUIDE IN
MEDIEVAL AND POST-CLASSICAL ISLAMIC PHILOSOPHY AND THEOLOGY
(2019-2020)**

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 and scholarship.

Collective Works or Collections of Articles

Ansari, Hassan & Schmidtke, Sabine, *Studies in Medieval Islamic Intellectual Traditions*. Atlanta, GA: Lockwood Press, 2017, 495 pp., ISBN 9781937040918; e-bk 9781937040925 [updates of items previously published].

Avicenna – ein Universalgelehrter. Eine Gegenwärtige Analyse des Prinzen der Philosophen Ibn Sīnā, ed. by Merdan Günes (Veröffentlichungen des Instituts für Islamische Theologie der Universität Osnabrück 008). Osnabrück: Vandenhoeck & Ruprecht, 2020, 169 pp., ISBN 9783847111047.

La conoscenza scientifica nell'Alto Medioevo (Spoleto, 25 aprile – 1 maggio 2019) 2 vol. (Settimane di Studio della Fondazione, Centro Italiano di Studi sull'Alto Medioevo 67). Spoleto: Fondazione Centro Italiano di Studi sull'Alto Medioevo, 2020, 1196 pp., ISBN 9788868092832.

Contre Galien. Critiques d'une autorité médicale de l'Antiquité à l'âge moderne, ed. by Antoine Pietrobelli (Sciences techniques 21). Paris: Honoré Champion, 2020, 302 pp., ISBN 9782745353269.

La dottrina dell'analogia dell'essere nella "Metafisica" di Aristotele e i suoi sviluppi nel pensiero tardo-antico e medievale, ed. by Rita Salis (Subsidia Mediaevalia Patavina 14). Padua: Il Poligrafo, 2019, 320 pp., ISBN 9788893871044.

Encyclopedia of Medieval Philosophy: Philosophy Between 500 and 1500, ed. by Henrik Lagerlund, 2 vol., 2nd ed. Cham: Springer, 2020, xxx-2086 pp., ISBN 9789402416633, accessible on the internet at <https://link.springer.com/referencework/10.1007%2F978-94-024-1665-7>. It contains many entries on Syriac and Arabic philosophy listed in alphabetical order: 'Abd al-Latīf al-Baghdādī by Cecilia Martini Bonadeo; Abū Bakr al-Bāqillānī by Jan Thiele; Abū Bakr al-Rāzī (Rhazes) by Antonella Straface; Abū Bishr Mattā ibn Yūnus by Cecilia Martini Bonadeo; Abū Hāshim al-Jubbā'ī by Jan Thiele; Abū l-'Abbas Lawkarī by Mohammad Javad Esmaeili; Abū l-Barakāt al-Baghdādī by Roxanne D. Marcotte; Abū l-Faraj ibn al-'Ibrī (Barhebraeus) by Samuel Noble; Abū Sulayman al-Sijistānī by Emily J. Cottrell; Afdal al-Dīn al-Kāshānī by Mathieu Terrier; Alexander of Aphrodisias and Arabic Aristotelianism by Charles

Genequand; Alexandrian Tradition into Arabic: Medicine by Hans Hinrich Biesterfeldt; Alexandrian Tradition into Arabic: Philosophy by Philippe Vallat; ‘Allam al-Hillī by Mathieu Terrier; al-‘Amirī by Elvira Wakelnig; Āmulī by Mathieu Terrier; Arabic Philosophical Texts, Jewish Translations of, by Mauro Zonta; Arabic Texts: Natural Philosophy, Latin Translations of, by Charles Burnett; Arabic Texts: Philosophy, Latin translations of, by Anna Akasoy; Aristotelianism in the Greek, Latin, Syriac, Arabic, and Hebrew Traditions by John Marenbon; Aristotle, Arabic by Marc Geoffroy; Aristotle, Arabic, Physics by Carmela Baffioni; Aristotle, Arabic, Poetics by Carmela Baffioni; Athīr al-Dīn al-Abharī by Mathieu Terrier; Bahmanyār ibn Marzubān by Jules Janssens; al-Balkhī by Hans Hinrich Biesterfeldt; al-Batalyūsī by Marc Geoffroy; al-Bīrūnī by Gotthard Strohmaier; Bursī al-Hāfiz by Mathieu Terrier; al-Dawānī by Mathieu Terrier; Dirār ibn ‘Amr by David Benett; Dominicus Gundissalinus by Alexander Fidora; Doxographies, Graeco-Arabic by Gotthard Strohmaier; Ethics, Arabic by Rafael Ramón Guerrero; al-Fārābī by Philippe Vallat; al-Fārābī, Latin Translations of, by Mauro Zonta; Galen, Arabic by Ivan Garofalo; al-Ghazālī by Taneli Kukkonen; al-Ghazālī, *Maqāsid al-Falāsifa*, Latin Translation of, by Jules Janssens; Ibn al-Malāhimī by Frank Griffel; Ibn al-Tayyib by Cleophea Ferrari; Ibn Bājja (Avempace) by Marc Geoffroy; Ibn Farīghūn by Hans Hinrich Biesterfeldt; Ibn Hazm by Rafael Ramón Guerrero; Ibn Hindū by Cecilia Martini Bonadeo; Ibn Kammūna by Cecilia Martini Bonadeo; Ibn Khaldūn by Abdesselam Cheddadi; Ibn Masarra by Rafael Ramón Guerrero; Ibn Rushd (Averroes) by Taneli Kukkonen; Ibn Rushd (Averroes), Latin Translation of, by Marc Geoffroy; Ibn Sab‘in by Patrizia Spallino; Ibn Sīnā (Avicenna) by Nadja Germann; Ibn Sīnā (Avicenna), Latin Translations of, by Jules Janssens; Ibn al-Samh by Cecilia Martini Bonadeo; Ibn Suwār by Cecilia Martini Bonadeo; Ibn Tufayl (Abubacer) by Dominique Mallet; Ibn Tumlūs by Anna Akasoy; Ibn Zur‘a by Cecilia Martini Bonadeo; Ikhwān al-Safā’ by Carmela Baffioni; Ismā‘īlī Philosophical Tradition by Daniel De Smet; al-Juwaynī by Jan Thiele; Kalām by Frank Griffel; Khafīrī by Mathieu Terrier; Khosazāda by Veysel Kaya; al-Kindī by Peter Adamson; al-Kindī, Latin Translations of, by Charles Burnett; Logic in the Arabic and Islamic World by Khaled El-Rouayheb; Logic, Arabic, in the Latin Middle Ages by Henrik Lagerlund; Mathematics and Philosophy in the Arab World by Antonella Straface; Miskawayh by Elvira Wakelnig; Medicine in the Arab World by Hans Hinrich Biesterfeldt; Mu‘ammar ibn ‘Abbād by David Bennett; al-Mubashir ibn Fātik by Emily J. Cottrell; Mullā Shams al-Dīn al-Fanārī by Veysel Kaya; Natural Philosophy, Arabic, by Josep Puig Montada; Philoponus, Arabic by Elias Giannakis; Philosophy, Arabic by Rafael Ramón Guerrero; Plato, Arabic by Rüdiger Arnzen; Plotinus, Arabic by Cristina D’Ancona; Political Philosophy, Arabic by Charles E. Butterworth; Porphyry, Arabic by Cristina D’Ancona; Presocratics in the Arab World by Carmela Baffioni; Proclus, Arabic by Elvira Wakelnig; Qusta ibn Lūqā by Cecilia Martini Bonadeo; Qutb al-Dīn al-Shirāzī by Cecilia Martini Bonadeo; al-Rāzī, Fakhr al-Dīn by Frank Griffel; al-Sharakhsī by Peter Adamson; Sergius of Resh‘aynā by Emiliano Fiori; al-Shahrastānī by Emily J. Cottrell; al-Shahrazūrī by Emily J. Cottrell; al-Suhrawardī by Cécile Bonmariage; al-Tawhīdī by Emily J. Cottrell; Thābit ibn Qurra by David C. Reisman; Themistius, Arabic by Elisa Coda; Theology versus Philosophy in the Arab World by Taneli Kukkonen; Theophrastus, Arabic by Carmela Baffioni; Translations from Greek into Arabic by Cristina D’Ancona; Translations from Greek into Syriac by Emiliano Fiori; al-Tūsī by Ivana Panzeca; Yahyā ibn ‘Adī by Cecilia Martini Bonadeo.

Exegetical Crossroads: Understanding Scripture in Judaism, Christianity and Islam in the Pre-Modern Orient, ed. by Georges Tamer, Regina Grundmann, Assaad Elias Kattan & Karl

Pinggéra (Judaism, Christianity, and Islam – Tension, Transmission, Transformation 8). Berlin: De Gruyter, 2017, viii-399 pp., ISBN 9783110561142; pbk 9783110561449; e-bk 9783110562934/pdf 9783110564341.

The 1st International Prof. Dr. Fuat Sezgin Symposium on History of Science in Islam Proceedings Book, ed. by Fahameddin Basar, Mustafa Kaçar, M. Cüneyt Kaya & A. Zisan Furat. Istanbul: Istanbul University Press, 2020, xl-535 pp., ISBN 9786050707526; paper 9786050707519; e-bk 9786050707502 [many papers are in Turkish].

Gersonides' Afterlife: Studies on the Reception of Levi ben Gerson's Philosophical, Halakhic and Scientific Oeuvre in the 14th through 20th Centuries, ed. by Ofer Elior, Gad Freudenthal & David Wirmer with Reimund Leicht (Officina Philosophica Hebraica 2). Leiden: Brill, 2020, xviii-673 pp., ISBN 9789004425279; e-bk 9789004425286.

Griechische Philosophie und Wissenschaft bei den Ostsyryern. Greek Philosophy and Science in East Syrian Culture. Zum Gedenken an Mār Addai Scher (1867-1915), ed. by Matthias Perkams & Alexander M. Schilling (Transmissions 3). Berlin: De Gruyter, 2020, ix-214 pp., ISBN 9783110668292.

Intellectual Interactions in the Islamic World: The Ismaili Thread, ed. by Orkhan Mir-Kasimov. London: I.B. Tauris and The Institute of Ismaili Studies, 2019, xiv-514 pp., ISBN 9781838604851.

Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change, ed. by Sebastian Günther, 2 vol. Leiden: Brill, 2020, vol. I, xxxvi-564 pp. & vol. II, x-565-1138 pp., ISBN 9789004413207 & e-bk 9789004413214.

La letteratura arabo-cristiana e le scienze nel periodo abbaside (750-1250 d.C.). Atti del 2do convegno di studi arabo-cristiani Roma 9-10 marzo 2007, ed. by Davide Righi, 2a edizione (Patrimonio Culturale Arabo Cristiano 11). Bologna: CreateSpace, 2016, 297 pp., ISBN 9781534769410.

The Origin and Nature of Language and Logic: Perspectives in Medieval Islamic, Jewish, and Christian Thought. Acts of the XXth International Colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale, Freiburg im Brigsau, 20-22 August 2014, ed. by Nadja Germann & Steven Harvey (SIEPM-Rencontres de Philosophie Médiévale 20). Turnhout: Brepols, 2020, xiv-422 pp., ISBN 9782503588926.

Philosophical Theology in Islam: Later Ash'arism East and West, ed. by Ayman Shihadeh & Jan Thiele (Islamic Intellectual History 5). Leiden: Brill, 2020, x-440 pp., ISBN 9789004426603; e-bk 9789004426610.

La philosophie en syriaque, ed. by Emiliano Fiori & Henri Hugonnard-Roche (Études syriaques 16). Paris: Geuthner, 2019, 450 pp., ISBN 9782705340421.

Philosophy and Language in the Islamic World, ed. by Nadja Germann & Mostafa Najafi (Philosophy in the Islamic World in Context 2). Berlin: De Gruyter, 2020, xiv-343 pp., ISBN 9783110552171; e-bk 9783110552409.

Prophecy and Prophets in the Middle Ages, ed. by Alessandro Palazzo & Anna Rodolfi (Mircrologus Library 103). Firenze: SISMEL, 2020, xiv-298 pp. ISBN 9788892900417.

Ptolemy's Science of the Stars in the Middle Ages, ed. by David Juste, Benno van Dalen, Dag Nikolaus Hasse & Charles Burnett (Ptolemaeus Arabus et Latinus-Tools and Studies 1). Turnhout: Brepols, 2020, 473 pp., ISBN 9782503586397; e-bk 9782503589473.

Reading Proclus and the Book of Causes, vol. 2: Translations and Acculturations, ed. by Dragos Calma (Studies in Platonism, Neoplatonism, and the Platonic Tradition 26). Leiden: Brill, 2020, viii-492 pp., ISBN 9789004345119; e-bk 9789004440685.

Studies in the Formation of Medieval Hebrew Philosophical Terminology, ed. by Reimund Leicht & Giuseppe Veltri (Studies in Jewish History and Culture 57; Officina Philosophica Hebraica 1). Leiden: Brill, 2020, pp.???, ISBN 9789004412989; e-bk 9789004412996.

Section I. Falsafa

Bibliographies and Chronicles

Arzhanov, Yuri, "Syriac Philosophy: Select Bibliography," in *La philosophie en syriaque*, pp. 417-47.

Druart, Thérèse-Anne, "Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2018-2019)." This installment and previous ones, 1998-2018, can be consulted at: <https://philosophy.catholic.edu/faculty-and-research/publications/dr.-druarts-bibliographic-guide.html>.

Special Issues of Journals

Medioevo, vol. 43 (2018), edited by Giovanni Catapano & Cecilia Martini, is dedicated to "Porphyry's *Isagoge* and Its Medieval Reception." It includes articles by H. Hugonnard-Roche and S. Di Vincenzo.

Mélanges de l'Université Saint-Joseph, vol. 68 (2019-2020) includes a section on *Light of the Medieval Orient at the Roots of European Renaissance* with articles by G. Saliba, R. Veit, L. Lamrani, A. Benmakhlouf, G. Martin, and J. Janssens.

Micrologus, 28 (2020), is dedicated to "The Diffusion of the Islamic Sciences in the Western World." It includes articles by Ch. Burnett, J. Chandelier, Y.T. Elkholy, A. Fidora Rivera, D. Jacquart, and M. Maróth.

Nazariyat, vol. 5, issue 2, is focused on Qutb al-Dīn al-Rāzī al-Tahtānī, who died in 1364. It includes papers by Ö. Türker, W.M. Amin, D.D. Klinger, Y. Dasedemir, M.A. Rapoport, M. T. Boyalik and N. Okuyucu.

Oriens, vol. 48, issue 1-2 (2020), ed. by Jari Kaukua, is dedicated to Studies in Post-Classical Islamic Philosophy. It includes papers by A. Shihadeh, J. Kaukua, B. Ibrahim, W.M. Amin, Y. Dasedemir, C. Bonmariage & S.H. Rizvi.

Philological Encounters, vol. 5, issue 1, is a special issue on *Early Modern “New Sciences”*: *Inquiries into Ibn Khaldun and Giambattista Vico*, ed. by Islam Dayeh & Markus Messling. It includes papers by L. Capezzone & M. Messling.

Studia graeco-arabica, volume 10 (2020) edited by Yury Arzhanov, is dedicated to Rüdiger Arnzen for his 60th birthday: articles by E. Coda, H. Hugonnard-Roche, G. Moseley, M. Ullmann, G. Endress & P.S. Hasper, C. D’Ancona, C. Förstel & M. Rashed, E. Wakelnig, C. Baffioni, Cl. Ferrari, D. Gutas, H.H. Biesterfeldt, C. Martini Bonadeo, and H. Daiber.

Studi Magrebini dedicates its volume 17, 1-2 (2019) to al-Ghazālī. It includes papers by M. Campanini, L. Carpentieri, P. Carusi, M. Di Donato, E. Francesca, C. la Martire, I. Peta and B. Scarcia Amoretti.

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

Acevedo, Juan, *Alphanumeric Cosmology from Greek into Arabic: The Idea of Stoicheia Through the Medieval Mediterranean*. Tübingen: Mohr Siebeck, 2020, xxvi-325 pp., ISBN 9783161592454; e-bk 9783161592461.

Adamson, Peter, “Plotinus Arabus and Proclus Arabus in *The Harmony of the Two Philosophers* Ascribed to al-Fārābī,” in *Reading Proclus*, 2, pp. 182-97.

Akkanat, Hasan, “The Huge Problem Inherited from Alexander to Avicenna: Priority and Posteriority of the Universals,” *Journal of Islamic Research*, 31.2 (2020): 298-314 [in Turkish].

Altuner, Ilyas, “On the Common Universal Things and That They Are Not Beings by Themselves,” *Entelekyia*, 4.2 (2020): 113-18 [comments and gives English translation of the several Arabic translations of Alexander’s comment on *DA*, 402b8].

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

Becker, Adam H., „Mār Addai Scher and the Recovery of East Syrian Scholastic Culture,“ in *Griechische Philosophie...bei den Ostsyrern*, pp. 13-28.

Berti, Vittorio, „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.

Boéthos de Sidon – Exégète d’Aristote et philosophe, ed. & transl. by Riccardo Chiaradonna & Marwan Rashed (Commentaria in Aristotelem Graeca et Byzantina – Series Academica 1). Berlin: De Gruyter, 2020, x-524 pp., ISBN 9783110699845 [includes fragments in Arabic].

Brentjes, Sonja, „Who Translated Euclid’s *Elements* into Arabic?,“ in *Translation and Transmission. Collections of Articles*, ed. by Jaakko Hämeen-Anttila & Ilkka Lindstedt (IHAMNE 3) (Münster: Ugarit Verlag, 2019), pp. 21-54.

- Calma**, Dragos, “Notes on the Translations and Acculturations,” in *Reading Proclus*, **2**, pp. 1-16.
- Camplani**, Alberto, „Les discours de la philosophie dans les milieux chrétiens syriaques (IIe-IVe s.): formes de l’argumentation et fondements intellectuels,“ in *La philosophie en syriaque*, pp. 11-63.
- Casulleras**, Josep, „The Astrological Computations Attributed to Ptolemy and Hermes in Medieval Arabic Sources,“ in *Ptolemy’s Science*, pp. 201-24.
- Chase**, Michael, „Porphyry and *The Theology of Aristotle*,“ in *Reading Proclus*, **2**, pp. 157-81.
- Coda**, Elisa, „Themistius on Intellect. Theophrastus and Plotinus as Sources of *In De Anima III*, 5,“ *Studia graeco-arabica*, 10 (2020): 1-20.
- Corrigan**, Kevin, “The Partial Eclipse of Plotinus in the Middle Ages and his Recovery in the Renaissance,” *Patristica et Mediaevalia*, 40.2 (2019): 25-43.
- Daiber**, Hans, “Aristotle’s Meteorology in 18th Century Egypt: Damanhūrī (1100/1689 or 1690 - 1192/1778), ‘Ayn al-hayāt fī ‘ilm istinbāt al-miyāh,“ *Studia Graeco-arabica*, 10 (2020): 293-308.
- D’Ancona**, Cristina, “The Neoplatonic *Epistle on the Divine Science*: The Text, Three Translations and an Index,” *Studia Graeco-arabica*, 10 (2020): 111-96.
- Das**, Aileen R., *Galen and the Arabic Reception of Plato’s Timaeus*. Cambridge: Cambridge University Press, 2020, xiv-243 pp., ISBN 9781108499484.
- Endress**, Gerhard & **Hasper**, Pieter Sjoerd, “The Arabic Tradition of Aristotle’s *Sophistici Elenchi*,“ *Studia graeco-arabica*, 10 (2020): 59-110.
- Farina**, Margherita, „Le traitement des noms composés par les grammairiens syriaques,“ *Semitica et Classica*, 12 (2019): 209-23.
- Fiori**, Emiliano, „Dionysius the Aeropagite and the East Syrian Mystics: The Phantom of a Greek Heritage,“ in *Griechische Philosophie...bei den Ostsyrern*, pp. 77-98.
- Grupe**, Dirk, “Thābit ibn Qurra’s Version of the *Almagest* and Its Reception in Arabic Astronomical Commentaries,” in *Ptolemy’s Science*, pp. 139-58.
- , “Manuscript Jaipur 20 and the Arabic Translation of Ptolemy’s *Almagest* by Thābit ibn Qurra,” in *The 1st International...Sezgin Symposium*, pp. 139-50.
- Guidotti**, Giulia, „The *Leyenda de Alejandro*: an Islamic and Andalusī Version of the *Alexander Romance*, *Studi Magrebini*, 18.1 (2020): 48-84.
- Heimgartner**, Martin, „Griechisches Wissen und Philosophie beim ostsyrischen Patriarchen Timotheos (780-823),“ in *Griechische Philosophie...bei den Ostsyrern*, pp. 99-118.
- Hugonnard-Roche**, Henri, „Le corpus logique en syriaque au VIe siècle: logique et ontologie,“ in *La philosophie en syriaque*, pp. 231-35.

-----, „La logique comme instrument de la connaissance scientifique dans la culture syriaque et arabe du Haut Moyen Âge en Orient,“ in *La conoscenza scientifica nell'Alto Medioevo*, pp. 865-72.

-----, „La tradition gréco-syriaque et syro-arabe du corpus logique aristotélicien, entre Alexandrie et Bagdad (VIe-XIIe siècle). Un bilan,“ *Studia Graeco-arabica*, 10 (2020): 22-37.

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

-----, „Sur la réception syriaque et arabe de l'*Isagoge* de Porphyre (corpus, réseaux d'énoncés, doctrine,“ *Medioevo*, 43 (2018): 73-122.

Ighbariah, Ahmad, „Ibn al-Muqaffa's *Isagoge*: An Edition of the Arabic Text with an English Translation,“ *Journal of Abbasid Studies*, 7.1 (2020): 57-97 [edition of the translation from the Greek].

Izdebska, Anna, „*Tetractys*: A Pythagorean *terminus technicus* in the Process of Translation from Greek into Arabic,“ *Intellectual History of the Islamicate World*, 9.1-2 (2021): 140-68.

Jurasz, Izabela, „Plotinus Syriacus? La doctrine néoplatonicienne de l'âme dans le dialogue *Érostrophos*,“ *Le Muséon*, 132.3-4 (2019): 329-98 [includes a French translation; on *Timaeus* 35a].

-----, „Bardesane, un philosophe syriaque,“ in *La philosophie en syriaque*, pp. 65-127.

Kavvadas, Nestor, „The Greek Jargon of Logic and East Syrian Intra-elite Conflicts in the Early Islamic Empire,“ in *Eastern Christianity and Late Antique Philosophy*, ed. by Eva Anagnostou-Laoutides & Ken Parry (Texts and Studies in Eastern Christianity 18) (Leiden: Brill, 2020), pp. 297-310.

-----, „Verdächtiges Prestige: Die griechische Bildung, der Jargon der Logik und die Konflikte der ostsyrischen Eliten,“ in *Griechische Philosophie...bei den Ostsyrern*, pp. 119-34.

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

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

Langermann, Y. Tzvi, „Revamping Ptolemy's Proof for the Sphericity of the Heavens: Three Arabic Commentaries on *Almagest* 1.3,“ in *Ptolemy's Science*, pp. 159-80.

Lin, Lijuan, „A Winged Word on Marriage: Socrates and the Gnomological Tradition,“ *Oriens*, 48.3-4 (2020): 251-81.

Maravelia, Alicia, „Egyptian, Alexandrian and Arabic Medicine: Trans-Cultural Pathways of Disseminating Healing Knowledge,“ in *The 1st International...Sezgin Symposium*, pp. 271-312.

Martini Bonadeo, Cecilia, „Qualche osservazione sulla tradizione araba di *Metafisica Iota 2*,“ in *La dottrina dell’analogia dellessere*, pp. 173-96.

Masroori, Cyrus, „Rumi’s Plato: between reason and rapture,“ *Philosophy East & West*, 70.4 (2020): 999-1021.

McGinnis, Jon, „A Place for Thought Experiments: John Philoponus and Avicenna and the Use of Thought Experiments in Determining a Scientific Account of Place,“ in *Avicenna – ein Universalgelehrter*, pp. 85-96.

Meyrav, Yoav, „Arabic-into-Hebrew Translation Strategies and Procedures in the Hebrew Manuscript Tradition of Themistius’s Paraphrase of Aristotle’s *Metaphysics XII*,“ in *Studies in the Formation of Medieval Hebrew Philosophical Terminology*, pp. 166-98.

Moseley, Geoffrey, „On a Pair of Greek Quotations in the Arabic Version of Aristotle’s *Rhetoric*,“ *Studia graeco-arabica*, 10 (2020): 45-48.

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

Owens, Jonathan, „The *Voie Diffuse* and Reconstruction: The *De Audibilibus* and Sībawayhi’s Account of Voicing,“ in *Philosophy and Language*, pp. 21-48 [*De Audibilibus* is a pseudo-Aristotelian text].

Panegyres, Konstantine, „The Number of Students in the Platonic Academy: a Near Eastern View,“ *Mnemosyne*, 73.5 (2020): 821-25 [based on Mar Barhadbshabba ‚Arbaya’s (VIth C.) Syriac *The Cause of the Foundation of the Schools*].

Perkams, Mathias, „Sergius de Resha’aynā: le renouveau syro-occidental de l’aristotélisme et sa transmission syro-orientale,“ in *La philosophie en syriaque*, pp. 209-30.

-----, „Einleitung: Eine christliche Wissenstradition zwischen Griechen, Persern un Muslimen. Zur Bedeutung, Überlieferung und Erforschung des ostsyrischen Schriftums ein Jahrhundert nach Addai Scher,“ in *Griechische Philosophie...bei den Ostsyern*, pp. 1-12.

-----, „Ostsyrische Philosophie. Die Rezeption und Ausarbeitung griechischen Denkens in der Schule von Nisibis bis Barhabshabbā,“ in *Griechische Philosophie...bei den Ostsyern*, pp. 49-76.

Plotino, *L’immortalità dell’anima, IV 7 [2] e Plotiniana Arabica (Pseudo-Teologia di Aristotele, capitoli I-III-IX)* (Scienze dell’antichità, filologico letterarie e storico artistiche greco, arabo, latino. Le vie del sapere). Pisa: Pisa University Press, 2018, 704 pp., ISBN 9788867418657 [includes ed., transl. & commentary by Cristina D’Ancona of the Arabic version].

Possekkel, Ute, „‘Go and Set Up for Yourselves Beautiful Laws...’. The School of Nisibis and Institutional Autonomy in Late Antique Education,“ in *Griechische Philosophie...bei den Ostsyern*, pp. 29-48.

Rashed, Marwan, „La syllogistique,“ in *Boéthos de Sidon – Exégète d’Aristote et philosophe*, ed. by R. Chiaradonna & M. Rashed (Berlin: De Gruyter, 2020), pp. 255-336 [based on Themistius’ *En réponse à Maxime et Boéthos sur la réduction de la deuxième et troisième figure à la première* of which only the Arabic transl. by al-Dimashqī has survived].

Rassi, Salam, „From Greco-Syrian to Syro-Arabic Thought: The Philosophical Writings of Dionysius bar Shalībī and Jacob bar Shakkō,“ in *La philosophie en syriaque*, pp. 329-79.

Rigolio, Alberto, „La ‚philosophie populaire‘ syriaque: un mode de vie?,“ in *La philosophie en syriaque*, pp. 129-38.

Schaub, Sandra, “The Arabic Philosophy of Ibn Sina as an Example of Metaphysics in the Mirror of Ancient Greek Philosophy and Christian Scholasticism,” in *Avicenna – ein Universalgelehrter*, pp. 127-40.

Schmitt, Jens Ole, „Some Remarks on East Syrian Influences Found in Barhebraeus’s Works,“ in *Griechische Philosophie...bei den Ostsyrern*, pp. 157-208.

Thomann, Johannes, „The Oldest Translation of the *Almagest* Made for al-Ma’mūn by al-Hasan ibn Quraysh: A Text Fragment in Ibn al-Salāh’s Critique on al-Fārābī’s Commentary,“ in *Ptolemy’s Science*, pp. 117-38.

Treiger, Alexander, „From Dionysius to al-Ghazālī: Patristic Influences on Arabic Neoplatonism,“ *Intellectual History of the Islamic World*, 9.1-2 (2021): 115-39.

Ullmann, Manfred, „Die arabischen Fragmente der Bücher II bis IV der Kyraniden,“ *Studia graeco-arabica*, 10 (2020): 49-58.

Wakelnig, Elvira, “Pyrrho and Sextus Refuting Philosophy and the Value of Definition: On the Arabic Reception of the Late Antique Prolegomena to Philosophy,” in *Eastern Christianity and Late Antique Philosophy*, ed. by Eva Anagnostou-Laoutides & Ken Parry (Texts and Studies in Eastern Christianity 18) (Leiden: Brill, 2020), pp. 311-33.

-----, „Late Antique Philosophical Terminology in Early *Kalām*: The Polysemous Greek Term *atomon* and Its Arabic Equivalent *juz’ lā yatajazza’*,“ *Journal of Abbasid Studies*, 6.2 (2019): 150-84.

Wilde, Clare, “‘They Wish to Extinguish the Light of God with Their Mouths’ (Qur’ān 9:32). A Qur’ānic Critique of Late Antique Scholasticism?,“ in *Sharing and Hiding Religious Knowledge in Early Judaism, Christianity and Islam*, ed. by Mladen Popovic, Lautaro Roig Lanzillotta, & Clare Wilde (Judaism, Christianity, and Islam – Tension, Transmission, Transformation 10) (Berlin: De Gruyter, 2018), pp. 171-85.

Latin, Syriac, Byzantine, Renaissance, and Modern Translations and Influences

Andruss, Jessica, “Wisdom and the Pedagogy of Parables in Abraham Ibn Hasday’s *The Prince and the Ascetic*,“ in *Knowledge and Education*, vol. I, pp. 539-65.

Anzulewicz, Henryk, “*De intellectu et intelligibili* des Albertus Magnus: Eine Relektüre der Schrift in Licht ihrer peripatetischen Quellen,” in *Przeglad Tomistyczny*, 25 (2019): 71-104.

Arroche, Victoria, “The *Liber de causis* and the *potentia sive virtus intellective* Formula in Dante’s Political Philosophy,” in *Reading Proclus*, 2, pp. 376-90.

Beccarisi, Alessandra, “Proclus and the *Liber de causis* in Meister Eckhart’s Works,” in *Reading Proclus*, 2, pp. 340-75.

Belo, Catarina, “Averroes’ Rationalism and the European Enlightenment,” *Falsafa*, 3 (2020): 13-31.

Benmakhlouf, Ali, “Vérité et validité d’Averroès à l’aristotélisme renaissant,” *Mélanges de l’Université Saint-Joseph*, 68 (2020): 83-92.

Bermon, Pascale, “Les mots arabes du *Liber de causis* dans le commentaire de Thomas d’Aquin,” in *Reading Proclus*, 2, pp. 317-39 [*achili, alachili, yliathim*].

Bertolacci, Amos, « Reading Aristotle with Avicenna. On the Reception of the *Philosophia prima* in the *Summa Halensis*, » in *The Summa Halensis : Sources and Context*, ed. by L. Schumacher (Berlin : De Gruyter, 2020), pp. 135-54.

Burnett, Charles, « ‘Arabica veritas’ : Europeans’ Search for ‘Truth’ in Arabic Scientific and Philosophical Literature in the Middle Ages, » *Micrologus*, 28 (2020) : 69-86.

-----, « Imagined and Real Libraries in the Case of Medieval Latin Translators from Greek and Arabic, » in *Die Bibliothek - The Library - La Bibliothèque : Denkräume und Wissensordnungen [The Library : Space of Thought and Knowledge Systems]*, ed. by Andreas Speer & Lars Reuke (Miscellanea Mediaevalia 41) (Berlin: De Gruyter, 2020), pp. 735-45.

Calma, Dragos, “Metaphysics as a Way of Life: Heymericus de Campo on Universals and the “Inner Man”,” *Vivarium*, 58.4 (2020): 305-34.

Campanini, Saverio, “*Receptum est in recipiente per modum recipientis*: Traces of the *Liber de causis* in Early Kabbalah,” in *Reading Proclus*, 2, pp. 455-79.

Chandelier, Joël, « The Diffusion and Influence of Arabic Medicine in Late Medieval Europe : An Overview, » *Micrologus*, 28 (2020) : 211-26.

Coda, Elisa, “The First Reception of Avicenna’s Introduction to Logic in Latin: Some Remarks on the Critical Edition of the Latin Translation (Mid-12th Century),” *The International Journal of the Platonic Tradition*, 14.1 (2020): 49-58 [on Avicenne, *Logica (Logique du Shifā’)*, Latin text, critical ed. of the Medieval transl. by Françoise Hudry, intro. by A. de Libera (Sic et Non) (Paris: Vrin, 2018)].

Corrigan, Kevin, “The Partial Eclipse of Plotinus in the Middle Ages and his Recovery in the Renaissance,” *Patristica et Mediaevalia*, 40.2 (2019): 25-43.

Delhove, Arnaud, “De ce qui fut créé le sixième jour...Discours sur l’homme dans le *Candélabre des Sanctuaires* de Bar Hebraeus (II, 3, 6),” *Almagest*, 11.1 (2020): 120-36.

Elior, Ofer, “Gersonides’ Philosophy in Fifteenth-Century Byzantium: Shabbetai ben Malkiel ha-Kohen’s Defense of Averroes’s Theory of Material Intellect,” in *Gersonides’ Afterlife*, pp. 227-63.

Elkholy, Yomma T., “Ibn al-Haytham in Europe During Late Middle Ages and Renaissance,” *Micrologus*, 28 (2020): 283-98.

Fidora Riera, Alexander, “The Arabic Influence on the Classification of Philosophy in the Latin West: The Case of the Introductions to Philosophy,” *Micrologus*, 28 (2020): 191-210.

Förstel, Christian & **Rashed**, Marwan, “Du nouveau sur les manuscrits pourprés: Les codex byzantins de Hunayn ibn Ishāq à l’époque du conflit des images,” *Studia graeco-arabica*, 10 (2020): 197-216.

Harvey, Steven, “Notes on Maimonides’ Formulations of Principle K’.” *Iyyun: The Jerusalem Philosophical Quarterly*, 68 (2020): 233-44 [in Hebrew].

Harvey, Steven & **Fontaine**, Resianne, “The Supercommentaries of Gersonides and His Students on Averroes’s Epitomes of the *Physics* and *Meteorology*, in *Gersonides’ Afterlife*, pp. 47-78.

Hasse, Dag Nikolaus, “Three Double Translations from Arabic into Latin by Gerard of Cremona and Dominicus Gundisalvi,” in *Reading Proclus*, 2, pp. 247-74 [i.e., al-Kindi’s *De intellectu*, al-Farabi’s *De scientiis* & Isaac Israeli’s *On Definitions and Descriptions*].

-----, “Influence of Arabic and Islamic Philosophy on the Latin West,” *Stanford Encyclopedia of Philosophy*, rev., 2020: <https://plato.stanford.edu/entries/arabic-islamic-influence/>.

Ivanov, Sergey, “It’s Raining Calves: History and Sources of a Spurious Citation from Avicenna in Albert the Great’s *Meteorology*,” *Mediterranea*. 5 (2020): 1-49.

Jacquart, Danielle, “The Survival of the Medieval Translations of Arabic Scientific and Philosophical Texts in Incunabula and Sixteenth-Century Printings,” *Micrologus*, 28 (2020): 299-314.

-----, “Avicenne et Averroès contre Galien: Quelques lectures universitaires de leurs critiques (XIVe-XVe S.),” in *Contre Galien*, pp. 199-214.

Janssens, Jules, “La position de Zabarella vis-à-vis d’Averroès dans son Commentaire sur le *De anima*,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 105-34.

Lamrani, Lila, “Enjeux philosophiques de la traduction à la Renaissance: Alpagò traducteur d’Avicenne,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 69-82.

Leicht, Reimund, “Judah Ibn Tibbon: The Cultural and Intellectual Profile of the “Father of the Hebrew Translation Movement”,” in *Studies in the Formation of Medieval Hebrew Philosophical Terminology*, pp. 104-30.

Leube, Georg, “Ramon Martí: How to Imitate the Qur’ân,” in *Translation and Transmission. Collections of Articles*, ed. by Jaakko Hämeen-Anttila & Ilkka Lindstedt (IHAMNE 3) (Münster: Ugarit Verlag, 2019), pp. 181-94.

Licata, Giovanni, “Problemi della tradizione a stampa del *De substantia orbis* di Averroè,” *Annali della Scuola Normale Superiore di Pisa. Classe di Lettere e Filosofia*, s. V, a. 11.2 (2019): 559-80.

-----, „The term *mitpalsef* in Jewish Philosophy and Its Particular Use in Jewish Averroism,” in *Studies in the Formation of Medieval Hebrew Philosophical Terminology*, pp. 151-65.

Malgieri, Maria Evelina, “L’essere e la volontà creatrice. La quarta proposizione del *De causis* nel commento dello Pseudo-Adamo di Bocfeld,” *Quaestio*, 19 (2019): 341-62.

Manekin, Charles H., “‘Composition, Not Commentary’: Gersonides’ Commentary on the *Isagoge* of Porphyry and Its Afterlife,” in *Gersonides’ Afterlife*, pp. 3-46.

Martin, Craig, “Pietro Pomponazzi, Averroes, and the Accusation of Imposture,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 93-104.

Martini Bonadeo, Cecilia, “The *Distinctio sermonis super librum auditus naturalis* Attributed to Abū Nasr al-Fārābī in Gerard of Cremona’s Latin Translation,” *Studia Graeco-arabica*, 10 (2020): 271-92 [includes new ed.].

Mayer, Johannes Gottfried (†) & **Niedenthal**, Tobias, „Medicinal Plants in the Second Book of Ibn Sina’s *Qānūn*: The Reception in German Vernacular (in the Late Middle Ages and Early Modern Times),“ in *Avicenna – ein Universalgelehrter*, pp. 75-84.

Melvin-Koushki, Matthew, “*Tahqīq* vs. *Taqīd* in the Renaissance of Western Early Modernity,” *Philological Encounters*, 3 (2018): 193-249 [in fact a review essay of Hasse, Dag Nikolaus, *Success and Suppression: Arabic Sciences and Philosophy in the Renaissance* (Cambridge, MA: Harvard University Press, 2016)].

Meyrav, Yoav, “Arabic-into-Hebrew Translation Strategies and Procedures in the Hebrew Manuscript Tradition of Themistius’s Paraphrase of Aristotle’s *Metaphysics* XII,” in *Studies in the Formation of Medieval Hebrew Philosophical Terminology*, pp. 166-98.

Mulieri, Alessandro, “The Political Thinker as a Civil Physician: Some Thoughts on Marsilius of Padua and Machiavelli beyond Leo Strauss’ al-Fārābī,” *Early Science & Medicine*, 25.1 (2020): 22-45.

Ocampo, Fernanda, “La doctrina general de los trascendentales en Dietrich von Freiberg, y su filiación aristotélico-averroísta,” *Anales del seminario de historia de la filosofía*, 36.3 (2019): 659-81 [Avicenna & Averroes].

Öksüzoglu, Antonia, “Spirit, Light and Moral Illnesses in Ibn Sīnā’s *Kitāb al-Adwīya l-Qalbīya* and its 13th Century Reception,” in *Avicenna – ein Universalgelehrter*, pp. 97-114.

Polloni, Nicola, *The Twelfth-Century Renewal of Latin Metaphysics: Gundissalinus's Ontology of Matter and Form* (Durham Medieval and Renaissance Monographs and Essays 6). Turnhout: Brepols, 2020, xiii-318 pp., ISBN 9780888448651.

Porro, P., "Si può mangiare involontariamente? *Contingentia ad utrumlibet e contingentia e paucioribus* in Avicenna, Averroè e Alberto Magno," in *La volontarietà dell'azione tra Antichità e Medioevo*, ed. by Fulvia De Luise & Irene Zavattero (Trento: Dipartimento di Lettere e Filosofia, 2019), pp. 395-422.

Ravitsky, Aviram, "Maimonides' Linguistic Thought and Its Greek, Islamic, and Jewish Background," in *The Origin and Nature of Language and Logic*, pp. 45-62.

Roberts, Alexandre M., *Reason and Revelation in Byzantine Antioch: The Christian Translation Program of Abdallah ibn al-Fadl* (The Joan Palevsky Imprint in Classical Literature; The Berkeley Series in Postclassical Islamic Scholarship 3). Oakland, CA: University of California Press, 2020, xvi-357 pp., ISBN 9780520343498; e-bk 9780520974821 [ibn Fadl's marginalia are replete with Arabic philosophy, part II, pp. 121-297 focuses on this].

Rothschild, Jean-Pierre, "Hillel de Vérone, traducteur et annotateur du *Livre des causes* en hébreu, en Italie à la fin du XIIIe siècle," in *Reading Proclus*, 2, pp. 407-54.

Saliba, George, "Knowledge of Arabic at Padua and its Reflection in Vesalius' Works," *Mélanges de l'Université Saint-Joseph*, 68 (2019-20): 21-58.

Schaub, Sandra, "The Arabic Philosophy of Ibn Sina as an Example of Metaphysics in the Mirror of Ancient Greek Philosophy and Christian Scholasticism," in *Avicenna – ein Universalgelehrter*, pp. 127-40.

Schumacher, Lydia, "The *De anima* Tradition in Early Franciscan Thought: A Case Study in Avicenna's Reception," in *The Summa Halensis: Sources and Context*, ed. by L. Schumacher (Berlin: De Gruyter, 2020), pp. 155-70.

Sela, Shlomo, **Steel**, Carlos, **Nothhaft**, C. Philipp E., **Juste**, David & **Burnett**, Charles, "A Newly Discovered Treatise by Abraham Ibn Ezra and Two Treatises Attributed to al-Kindī in a Latin Translation by Henry Bate," *Mediterranea*, 5 (2020): 193-305.

Signori, Marco, "*Unus de intelligentibus postremis loquentibus*. Noteworthy Aspects of the Reception of al-Ghazali in Albert the Great," *Documenti e Studi*, 31 (2020): 151-202.

La Summa Alexandrinorum. Abrégé arabo-latin de l'Éthique à Nicomaque d'Aristote, critical ed., French transl. & intro. by Frédérique Woerther (Islamic Philosophy, Theology and Science 113). Leiden: Brill, 2020, xii-447 pp., ISBN 9789004435629; e-bk 9789004436602.

Takahashi, Hidemi, "Barhebraeus comme philosophe: 'la philosophie de Barhebraeus' ou 'les oeuvres philosophiques de Barhebraeus'?", in *La philosophie en syriaque*, pp. 381-88.

Thomas Aquinas, *Expositio super Librum de causis. Kommentar zum Buch von den Ursachen*, Latin-German, transl., intro. & notes by Georg Heller (Herders Bibliothek der Philosophie des Mittelalters, Serie 3, 39). Freiburg: Herder, 2017, 280 pp., ISBN 9783451376016.

Veit, Raphaela, “Le *Canon* d’Avicenne et son importance dans l’oeuvre d’Andrea Alpago,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 59-68.

Woerther, Frédérique, “L’usage des fragments arabes (Le Caire. *Taymūr Pāshā 290 akhlāq*) dans l’édition arabo-latine de la *Summa Alexandrinorum*,” *Oriens*, 48.3-4 (2020): 282-319.

Zonta, Mauro, “Yemeni Ismailism in Jewish Philosophy, 6th/12th to 11th/17th Centuries: A General Historical Sketch,” in *Intellectual Interactions in the Islamic World*, pp. 483-92.

General Studies

Alper, Ömer Mahir, “Avicenna among the Ottomans: Attitudes toward Avicenna in the Ottoman Philosophy,” in *Avicenna – ein Universalgelehrter*, pp. 45-56.

Amin, Wahid M., “‘From the One, Only One Proceeds’: The Post-classical Reception of a Key Principle of Avicenna’s Metaphysics,” *Oriens*, 48.1-2 (2020): 123-55.

Ansari, Mohammad Sadegh, « Learning and Patronizing the Science of Music among the Elite of Medieval Baghdad, » *Journal of Abbasid Studies*, 6.2 (2019) : 123-49.

Ansari, Hassan, **Madelung** Wilferd & **Schmidtke**, Sabine, « Yūsuf al-Basīr’s Rebuttal of Abū Hussayn al-Basrī in a Yemeni Zaydī Manuscript of the Seventh/Thirteenth Century, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 81-114 [2015 original].

Ansari, Hassan & **Schmidtke**, Sabine, « Bibliographical Practices in Islamic Societies, with an Analysis of MS Berlin, Staatsbibliothek zu Berlin, Hs. Or. 13525, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 263-398 [2016 original].

Arjomand, Saïd Amir, « Review Essay : Persianate Political Thought and Islam, » *Journal of Persianate Studies*, 12.1 (2019) : 167-74.

Biesterfeldt, Hinrich & **Kaya**, M. Cüneyt, « An Aristotelian Classification of the Sciences – by Avicenna?, » *Zeitschrift f Geschichte der arabisch-islamischen Wissenschaften*, 22 (2020): 1-22.

Benevich, Fedor, « Individuation and Identity in Islamic Philosophy after Avicenna : Bahmanyār and Suhrawardī, » *British Journal for the History of Philosophy*, 28.1 (2020) : 4-28.

Biesterfeldt, Hans Hinrich, « Eine arabische Klassifikation der Wissenschaften aus dem 4./5. Jahrhundert H., » *Studia Graeco-arabica*, 10 (2020) : 261-70 [Avicenna, al-Masīhī].

Boccaccini, Enrico, « A Ruler’s Curriculum : Transcultural Comparisons of *Mirrors for Princes*, » in *Knowledge and Education*, vol. II, pp. 684-712.

Bou Akl, Ziad, « Dieu comme locuteur : le *bayān* et son report dans les *usūl al-fiqh*, » in *The Origin and Nature of Language and Logic*, pp. 149-72.

Brentjes, Sonja, « Teaching Mathematical and Astronomical Knowledge in Classical and Post-Classical Islamicate Societies, » in *Knowledge and Education*, vol. II, pp. 610-36.

Carusi, P., « Il colore dei sogni e delle passioni, » *Medicina nei secoli*, 32.2 (2020) : 609-34.

Casulleras, Josep, „The Astrological Computations Attributed to Ptolemy and Hermes in Medieval Arabic Sources,“ in *Ptolemy’s Science*, pp. 201-24.

Corrigan, Kevin, “The Partial Eclipse of Plotinus in the Middle Ages and his Recovery in the Renaissance,“ *Patristica et Mediaevalia*, 40.2 (2019): 25-43.

Cortese, Delia, “Beyond Space and Time: The Itinerant Life of Books in the Fatimid Market Place,“ in *Intellectual Interactions in the Islamic World*, pp. 407-26.

Daiber, Hans, “Aristotle’s Meteorology in 18th Century Egypt: Damanhūrī (1100/1689 or 1690 - 1192/1778), ‘*Ayn al-hayāt fī ‘ilm istinbāt al-miyāh*,“ *Studia graeco-arabica*, 10 (2020): 293-308.

Dallal, Ahmad S., *Islam Without Europe : Tradition of Reform in Eighteenth-Century Islamic Thought*. Chapel Hill : The University of North Carolina Press, 2018, 421 pp., ISBN 9781469640341, paperback 9781469641409, e-bk 9781469640358.

D’Ancona, Cristina, « From Antiquity to the Middle Ages. Philosophy, Truth, and Demonstration, » in *Trust. A Philosophical Approach*, ed. by Adriano Fabris (Studies in Applied Philosophy, Epistemology and Rational Ethics) (Berlin : Springer, 2020), pp. 19-34.

Das, Aileen R., *Galen and the Arabic Reception of Plato’s Timaeus*. Cambridge: Cambridge University Press, 2020, xiv-243 pp., ISBN 9781108499484.

Dasdemir, Yusuf, « The Influence of the Avicennan Theory of Science on Philosophical Sufism : The Concept of the Divine Science in Qūnawī and Fanārī, » *Oriens*, 48.1-2 (2020) : 156-87.

Diagne, Souleymane Bachir, *Philosophieren im Islam*, transl. by Richard Steurer-Boulard (Passagen Thema). Vienna : Passagen Verlag, 2020, 184 pp, ISBN 9783709204276.

Di Vincenzo, Silvia, « Porphyry’s *Eisagoge* between Baghdad and Hamadan : Yahyā ibn ‘Adī and Avicenna on Individuality, » *Medioevo*, 43 (2018) : 123-50.

Dobie, Robert J., *Thinking Through Revelation : Islamic, Jewish, and Christian Philosophy in the Middle Ages*. Washington, DC : The Catholic University of America Press, 2019, 336 pp., ISBN 9780813231334 & e-bk 9780813231464.

Dupont, Anne-Laure, « Ahmad S. Dallal, *Islam Without Europe : Traditions of Reform in Eighteenth-Century Islamic Thought*, » *Arabic Sciences and Philosophy*, 30.2 (2020) : 265-78 [Essay Review].

El-Bizri, Nader, « Relativism in the Islamic Traditions, » in *The Routledge Handbook of Philosophy of Relativism*, ed. by Martin Kusch (London : Routledge, 2020), pp. 20-28.

El-Rouayheb, Khaled, « The Liar Paradox in Fifteenth-Century Shiraz : The Exchange between Sadr al-Dīn al-Dashtakī and Jalāl al-Dīn al-Dawānī, » *British Journal for the History of Philosophy*, 28.2 (2020) : 251-75.

Ferrari, Cleophea, « Warum ist Lachen ansteckend ? Ein ideengeschichtlicher Blick aus das arabisches Mittelalter, » *Studia graeco-arabica*, 10 (2020) : 241-44.

Günther, Sebastian, « Islamic Education, Its Culture, Content and Methods : An Introduction, » in *Knowledge and Education*, vol. I, pp. 1-42.

Guidotti, Giulia, „The *Leyenda de Alejandro*: an Islamic and Andalusí Version of the *Alexander Romance*, *Studi Magrebini*, 18.1 (2020): 48-84.

Harvey, Steven, „Persecution and the Art of Fighting: Concealed Writing and Other Stratagems in Medieval Islamic Philosophy,“ transl. by Dong Xiuyuan, *Nous: Journal of Greco-Roman Philosophy*, 1 (2020): 301-15 [in Chinese].

Hugonnard-Roche, Henri, „Sur la réception syriaque et arabe de l’*Isagoge* de Porphyre (corpus, réseaux d’énoncés, doctrine,“ *Medioevo*, 43 (2018): 73-122.

Iskenderoglu, Muammer, „The Discovery of Western Philosophy by Late Ottoman Intellectuals,“ *Journal of Oriental and African Studies*, 29 (2020): 275-85.

Jambet, Christian, „L’omnipotence divine et la liberté humaine selon les philosophes de l’Iran safavide,“ *Annuaire EPHE des Sciences Religieuses*, 127 (2018-2019): 525-34.

Janssens, Jules, „The Significance of Avicenna’s Additional Remarks to the *Dānesh-Nāmeḥ* in his *Ta’līqāt*, with special Attention to the Sections on Divine Knowledge and Will,“ in *Avicenna – ein Universalgelehrter*, pp. 57-74.

-----, « Philosophical Commentaries, » in *The Oxford Handbook of Qur’anic Studies*, ed. by Mustafa Shah & Muhammad Abdel Haleem (Oxford : Oxford University Press, 2020), pp. 780-93.

Kadi, Wadad, „The Humanities through Islamic Eyes: The Beginnings,“ in *Knowledge and Education*, vol. I, pp. 43-60.

Kalayci, Mehmet, “Dissociation of Theology from Philosophy in the Late Ottoman Period,“ in *Knowledge and Education*, pp. 984-1000.

Kaukua, Jari, “Post-Classical Islamic Philosophy – A Contradiction in Terms?,“ *Nazariyat*, 6.2 (2020): 1-22.

Kavvadas, Nestor, „The Greek Jargon of Logic and East Syrian Intra-elite Conflicts in the Early Islamic Empire,“ in *Eastern Christianity and Late Antique Philosophy*, ed. by Eva Anagnostou-Laoutides & Ken Parry (Texts and Studies in Eastern Christianity 18) (Leiden: Brill, 2020), pp. 297-310.

Kaya, M. Cüneyt, “On the Knowledge of the Celestial Bodies: *al-Ishārāt wa at-Tanbīhāt* X,9 and Its Reception in the Commentary Tradition,“ in *Avicenna – ein Universalgelehrter*, pp. 161- ???

-----, „‘Sadaqa the Copyist’: A Hanbalite Scribe of MS Süleymaniye Library, Ragip Pasha 1463,“ *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 301-16.

Keys to the Sciences (Maqālīd al- ‘ulūm): A Gift for the Muzaffarid Shāh Shujā’ on the Definitions of Technical Terms, ed. by Gholamreza Dadkhah & Reza Pourjavady (Islamic

Philosophy, Theology and Science. Texts and Studies 112). Leiden: Brill, 2020, viii-248 pp., ISBN 9789004423350 & e-bk 9789004423367.

Khismatulin, Alexey A., „Islamic Education Reflected in the Forms of Medieval Scholarly Literature: *Jam‘*, *Tā‘līf*, and *Tasnīf* in Classical Islam,“ in *Knowledge and Education*, vol. I, pp. 475-87.

Langermann, Y. Tzvi, „Revamping Ptolemy’s Proof for the Sphericity of the Heavens: Three Arabic Commentaries on *Almagest*1.3,“ in *Ptolemy’s Science*, pp. 159-80.

Larcher, Pierre, „‘Et Allah apprit à Adam tous les noms...’ (Cor., 2, 31): L’Origine du langage dans la pensée islamique,“ in *The Origin and Nature of Language and Logic*, pp. 3-27 (Ibn Fāris & Ibn Jinnī).

Lin, Lijuan, „A Winged Word on Marriage: Socrates and the Gnomological Tradition,“ *Oriens*, 48.3-4 (2020): 251-81.

Maalouf, Shiren, “La connaissance musicale des ‘Anciens’,” *Journal Asiatique*, 307.2 (2019): 249-54.

Maravelia, Alicia, „Egyptian, Alexandrian and Arabic Medicine: Trans-Cultural Pathways of Disseminating Healing Knowledge,“ in *The 1st International...Sezgin Symposium*, pp. 271-312.

Maróth, Miklós, “Teaching Greek and Arabic Sciences in Islam,“ *Micrologus*, 28 (2020): 3-14.

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: Abū Bishr Mattā ibn Yūnus et Yahyā ibn ‘Adī,“ in *La philosophie en syriaque*, pp. 287-328.

Mayer, Johannes Gottfried (†) & **Niedenthal**, Tobias, „Medicinal Plants in the Second Book of Ibn Sina’s *Qānūn*: The Reception in German Vernacular (in the Late Middle Ages and Early Modern Times),“ in *Avicenna – ein Universalgelehrter*, pp. 75-84.

Miller, Larry Benjamin, *Islamic Disputation Theory: The Uses & Rules of Argument in Medieval Islam* (Logic, Argumentation & Reasoning). New York/London: Springer, 2020, xviii-143 pp., ISBN 9783030450113 & e-bk 9783030450113.

Moazzen, Maryam, “Shi‘ī Higher Learning in the Pre-Safavid Period: Scholars, Educational Ideals, Practices, and Curricula,“ in *Knowledge and Education*, vol. II, pp. 818-48.

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

Platti, Emilio Giuseppe, „De Graf à Griffith. L’oeuvre classique des arabes chrétiens,“ *MIDEO*, 35 (2020): 301-22.

Rassi, Salam, „From Greco-Syrian to Syro-Arabic Thought: The Philosophical Writings of Dionysius Bar Shalībī and Jacob Bar Shakko,“ in *La philosophie en syriaque*, pp. 329-79.

Richter-Bernburg, Lutz, « Variants of Galenism : Ibn Hindū and Ibn Ridwān on the Study of Medicine, » in *Knowledge and Education*, vol. II, pp. 581-609.

Samir, Samir Khalil, « La rivoluzione culturale introdotta a Bagdad dai Cristiani. » in *La Letteratura arabo-cristiana*, pp. 31-51.

Sheyhatovitch, Beata, “The Notion of *Wad’* in *Sharh al-Kāfiya* by Radī al-Dīn al-Astarābādhī,” in *The Origin and Nature of Language and Logic*, pp. 63-96.

Spevak, Aaron, “Continuing Conversations: Late Sunni Kalām-Theology’s Ongoing Engagement with Philosophy,” in *Philosophical Theology in Islam*, pp. 231-53 [al-Sanūsī].

Street, Tony, “The Reception of *Pointers* 1.6 in Thirteenth-Century Logic: On the Expression’s Signification of Meaning,” in *Philosophy and Language*, pp. 101-28.

Thomann, Johannes, “From Serial Access to Random Access: Tables of Contents, Chapter Headings and Hierarchical Text Structures in Fourth/Tenth-century Scientific Books,” *Journal of Abbasid Studies*, 7.2 (2020): 207-28.

Vasalou, Sophia, *Virtues of Greatness in the Arabic Tradition*. Oxford: Oxford University Press, 2019, 192 pp., ISBN 9780198842828.

Villuendas Sabaté, Blanca, “Interpreting Islamic Dream Books of the Cairo Genizah,” *Intellectual History of the Islamicate World*, 8.2-3 (2020): 306-42.

Wakelnig, Elvira, “Pyrrho and Sextus Refuting Philosophy and the Value of Definition: On the Arabic Reception of the Late Antique Prolegomena to Philosophy,” in *Eastern Christianity and Late Antique Philosophy*, ed. by Eva Anagnostou-Laoutides & Ken Parry (Texts and Studies in Eastern Christianity 18) (Leiden: Brill, 2020), pp. 311-33.

Wilde, Clare, “‘They Wish to Extinguish the Light of God with Their Mouths’ (Qur’ān 9:32). A Qur’ānic Critique of Late Antique Scholasticism?,” in *Sharing and Hiding Religious Knowledge in Early Judaism, Christianity and Islam*, ed. by Mladen Popovic, Lautaro Roig Lanzillotta, & Clare Wilde (Judaism, Christianity, and Islam – Tension, Transmission, Transformation 10) (Berlin: De Gruyter, 2018), pp. 171-85.

Young, Walter Edward, *The Dialectical Forge: Juridical Disputation and the Evolution of Islamic Law* (Logic, Argumentation and Reasoning). London: Springer: 2017, 643 pp., ISBN 9783319200; pap. 96833197980509; e-bk 9783319255224.

Yunis Ali, Mohamed Mohamed, “Reclassification of Linguistic Meaning: An Integrated Approach,” in *Philosophy and Language*, pp. 275-304.

Zaman, Muhammad Qasim, “Political Power, Religious Authority, and the Caliphate in Eighteenth Century Indian Islamic Thought,” *Journal of the Royal Asiatic Society*, 30.2 (2020): 313-40 [Shah Wali Allah of Dehli, d. 1762].

Zamboni, F. O., “Is Existence One or Manifold? Avicenna’s Early Interpreters on the Modulation of Existence (*tashkik al-wujud*),” *Documenti e Studi*, 31 (2020): 121-49.

‘Abd al-Latīf al-Baghdādī

Martini Bonadeo, Cecilia, „Qualche osservazione sulla tradizione araba di *Metafisica Iota 2*,“ in *La dottrina dell’analogia dell’essere*, pp. 173-96.

Abū al-Barakāt al-Baghdādī

Benevich, Fedor, “Perceiving Things in Themselves: Abū al-Barakāt al-Baghdādī’s Critique of Representationalism,” *Arabic Sciences and Philosophy*, 30.2 (2020): 229-64.

Shehata, Mariam, “Abū al-Barakāt al-Baghdādī on Divine Foreknowledge and Human Free Will,” *Nazariyat*, 6.2 (2020): ???

Abū Bishr Mattā

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: Abū Bishr Mattā ibn Yūnus et Yahyā ibn ‘Adī,” in *La philosophie en syriaque*, pp. 287-328.

Abū Qurrah

Awad, Najib George, « *Min al-‘aql wa-laysa min al-kutūb* : Scriptural Evidence, Rational Verification and Theodore Abū Qurra’s Apologetic Epistemology, » in *Exegetical Crossroads*, pp. 95-118.

Nasry, Wafik, “The Place of Reason in an Early Arab-Christian-Muslim Dialogue,” in *La letteratura arabo-cristiana*, pp. 161-70 [dialogue between Abū Qurrah and the Caliph al-Ma’mūn].

Pizzo, Paola, “La Geografia religiosa a Edessa al tempo di Teodoro Abū Qurrah. Notizie dal “Trattato sull’esistenza del creatore e sulla vera religione”,” in *La Letteratura arabo-cristiana*, pp. 147-60

Seppälä, Serafim, “Torah in the Christian-Islamic Polemics of Theodore Abū Qurrah and ‘Abd al-Jabbār,” in *The Challenge of the Mosaic Torah in Judaism, Christianity, and Islam* (Studies on the Children of Abraham 7) (Brill: Leiden, 2020), pp. 228-54.

al-‘Āmirī

Wakelnig, Elvira, “Les Chapitres sur les thèmes métaphysiques d’al-‘Āmirī et l’anonyme *Kitāb al-haraka*: deux interpretations du *liber de causis* en arabe,” in *Reading Proclus*, 2, pp. 198-210.

al-Attas

Daiber, Hans, “The Malaysian Scholar Syed Muhammad Naquib al-Attas (b. 1931) on Islamic Education: An Evaluation in View of Classical Islamic Education,” in *Knowledge and Education*, vol. II, pp. 1001-14.

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.

Belo, Catarina, "Averroes' Rationalism and the European Enlightenment," *Falsafa*, 3 (2020): 13-31.

Ben Ahmed, Fouad, "Ibn Tumlūs on Dialectical Reasoning: The Extent of His Reliance on al-Fārābī and Averroes," in *The Origin and Nature of Language and Logic*, pp. 245-76 [includes some excerpts in Arabic and English].

Benmakhlouf, Ali, "Vérité et validité d'Averroès à l'aristotélisme renaissant," *Mélanges de l'Université Saint-Joseph*, 68 (2020): 83-92.

Brenet, Jean-Baptiste, "Relation as Key to God's Knowledge of Particulars in the *Tahāfut al-tahāfut* and the *Damīma*: A Cross-talk between Averroes, al-Ghazālī and Avicenna," *Arabic Sciences and Philosophy*, 20.1 (2020): 1-26.

-----, "Avec D. Guenoun. Hypothèse sur les Arabes (et l'Europe)," in *Hypothèses sur la politique, le théâtre, l'Europe et la philosophie*, ed. by E. Eigenmann, M. Escola and M. Rueff. Geneva: MétisPresses, 2020, pp. 199-213.

Chandelier, Joël, "L'oeuvre médicale d'Averroès contre Galien," in *Contre Galien*, pp. 115-40.

Ehrig-Eggert, Carl, "Eine Fictive Beobachtung eines Merkurdurchgangs durch Averroes – Vorgeschichte und Folgen," *Zeitschrift f Geschichte der arabisch-islamischen Wissenschaften*, 22 (2020): 67-90.

Elior, Ofer, "Gersonides' Philosophy in Fifteenth-Century Byzantium: Shabbetai ben Malkiel ha-Kohen's Defense of Averroes's Theory of Material Intellect," in *Gersonides' Afterlife*, pp. 227-63.

Endress, Gerhard, "The Truth Does Not Contradict the Truth – Or Does It? The Aporias of Cosmology, or Averroes in Doubt," *Zeitschrift f Geschichte der arabisch-islamischen Wissenschaften*, 22 (2020): 23-66.

Geoffroy, Marc, "Sources et origines de la théorie de l'intellect d'Averroès (II)," *Mélanges de l'Université Saint-Joseph*, 68 (2019-2020): 135-232.

Günther, Sebastian, "'Only Learning That Distances You from Sins Today Saves You from Hellfire Tomorrow': Boundaries and Horizons of Education in al-Ghazālī and Ibn Rushd," in *Knowledge and Education*, vol. I, pp. 260-97.

Harvey, Steven & **Fontaine**, Resianne, "The Supercommentaries of Gersonides and His Students on Averroes's Epitomes of the *Physics* and *Meteorology*, in *Gersonides' Afterlife*, pp. 47-78.

Hoki, Yu, “Ibn Rushd’s Criticism of the Theory of the Inherence of the Specific Property (*khāssa*) in Medicine,” *Bulletin of the Society for Near Eastern Studies in Japan*, 57.1 (2014): 33-48.

Jacquart, Danielle, “Avicenne et Averroès contre Galien: Quelques lectures universitaires de leurs critiques (XIVe-XVe S.),” in *Contre Galien*, pp. 199-214.

Janssens, Jules, “La position de Zabarella vis-à-vis d’Averroès dans son Commentaire sur le *De anima*,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 105-34.

Licata, Giovanni, “Problemi della tradizione a stampa del *De substantia orbis* di Averroè,” *Annali della Scuola Normale Superiore di Pisa. Classe di Lettere e Filosofia*, s. V, a. 11.2 (2019): 559-80.

Manekin, Charles H., “‘Composition, Not Commentary’: Gersonides’ Commentary on the *Isagoge* of Porphyry and Its Afterlife,” in *Gersonides’ Afterlife*, pp. 3-46.

Martin, Craig, “Pietro Pomponazzi, Averroes, and the Accusation of Imposture,” *Mélanges de l’Université Saint-Joseph*, 68 (2020): 93-104.

Porro, P., “Si può mangiare involontariamente? *Contingentia ad utrumlibet e contingentia e paucioribus* in Avicenna, Averroè e Alberto Magno,” in *La volontarietà dell’azione tra Antichità e Medioevo*, ed. by Fulvia De Luise & Irene Zavattero (Trento: Dipartimento di Lettere e Filosofia, 2019), pp. 395-422.

Tezci, Musab, “Die Notwendigkeit der Kausalität. Vergleich zweier Diskurse,” *Falsafa*, 3 (2020): 104-44 [comparison Hume vs Kant and Averroes vs. al-Ghazali].

Avicenna (and pseudo-)

Akkanat, Hasan, “The Huge Problem Inherited from Alexander to Avicenna: Priority and Posteriority of the Universals,” *Journal of Islamic Research*, 31.2 (2020): 298-314 [in Turkish].

Alper, Ömer Mahir, “Avicenna among the Ottomans: Attitudes toward Avicenna in the Ottoman Philosophy,” in *Avicenna – ein Universalgelehrter*, pp. 45-56.

Amin, Wahid M., “‘From the One, Only One Proceeds’: The Post-classical Reception of a Key Principle of Avicenna’s Metaphysics,” *Oriens*, 48.1-2 (2020): 123-55.

-----, “Qutb al-Din al-Razi and the Problem of Universals: A Fourteenth-Century Critique of Avicenna’s Theory of Natural Universals,” *Nazariyat*, 5.2 (2019): 25-58.

Azadpur, Mohammad, *Analytic Philosophy and Avicenna: Knowing the Unknown* (Routledge Studies in Islamic Philosophy). New York & London: Routledge, 2020, 120 pp., ISBN 978036743229 & e-bk 9781003003069.

Baga, Mehmet Sami, “What Was It that Didn’t Turn the World? The Idea of the Stationary Earth, Ibn Sinā, and the Proofs that Followed,” in *The 1st International...Sezgin Symposium*, pp. 131-38.

Benevich, Fedor, « Individuation and Identity in Islamic Philosophy after Avicenna : Bahmanyār and Suhrawardī, » *British Journal for the History of Philosophy*, 28.1 (2020) : 4-28.

-----, « Representational Beings : Suhrawardī (d. 1191) and Avicenna’s Mental Existence, » *Recherches de Théologie et Philosophie Médiévales*, 87.2 (2020) : 289-317.

-----, “The Necessary Existent (*wājib al-wujūd*): From Avicenna to Fakhr al-Dīn al-Rāzī,” in *Philosophical Theology in Islam*, pp. 123-55 [al-Ghazālī, ‘Umar Khayyām, Rukn al-Dīn al-Malāhimī, ‘Umar ibn Sahlān al-Sāwī, Abū al-Barakāt al-Baghdādī, al-Balkhī, al-Mas‘ūdī].

Bertolacci, Amos, « Reading Aristotle with Avicenna. On the Reception of the *Philosophia prima* in the *Summa Halensis*, » in *The Summa Halensis : Sources and Context*, ed. by L. Schumacher (Berlin : De Gruyter, 2020), pp. 135-54.

-----, « The Metaphysical Proof of Prophecy in Avicenna, » in *Prophecy and Prophets*, pp. 39-75.

Biesterfeldt, Hans Hinrich, « Eine arabische Klassifikation der Wissenschaften aus dem 4./5. Jahrhundert H., » *Studia Graeco-arabica*, 10 (2020) : 261-70.

Biesterfeldt, Hinrich & **Kaya**, M. Cüneyt, « An Aristotelian Classification of the Sciences – by Avicenna?, » *Zeitschrift f Geschichte der arabisch-islamischen Wissenschaften*, 22 (2020): 1-22.

Bilgili, Hanife, “Is Ibn Sina’s Theory of Time Compatible with McTaggart’s B-Series?,” in *Kader*, 17.2 (2019): 530-44.

Brenet, Jean-Baptiste, “Relation as Key to God’s Knowledge of Particulars in the *Tahāfut al-tahāfut* and the *Damīma*: A Cross-talk between Averroes, al-Ghazālī and Avicenna,” *Arabic Sciences and Philosophy*, 20.1 (2020): 1-26.

Çelebi, First, “The Problem of Evil from a Comparative Perspective: Origen and Avicenna’s Understanding of Theodicy,” *Journal of Islamic Research*, 31.1 (2020): 128-42 [in Turkish].

Chatti, Saloua, “Logical Consequence in Avicenna’s Theory,” *Logica Universalis*, 13 (2019): 101-33.

Coda, Elisa, “The First Reception of Avicenna’s Introduction to Logic in Latin: Some Remarks on the Critical Edition of the Latin Translation (Mid-12th Century),” *The International Journal of the Platonic Tradition*, 14.1 (2020): 49-58 [on Avicenne, *Logica (Logique du Shifā’)*, Latin text, critical ed. of the Medieval transl. by Françoise Hudry, intro. by A. de Libera (Sic et Non) (Paris: Vrin, 2018)].

Dadikhuda, Davlat, “Rule of the One: Avicenna, Bahmanyār, and Rāzī on the Argument from the *Mubāhathāt*,” *Nazariyat*, 6.2 (2020): ???

Das, Aileen R., *Galen and the Arabic Reception of Plato’s Timaeus*. Cambridge: Cambridge University Press, 2020, xiv-243 pp., ISBN 9781108499484.

de Callatay, Godefroid, “Dividing Science by Ten,” *Studia Islamica*, 115.1 (2020): 1-32.

De Haan, Daniel D., *Necessary Existence and the Doctrine of Being in Avicenna's Metaphysics of the Healing* (Investigating Medieval Philosophy 15). Leiden: Brill, 2020, xvi-426 pp., ISBN 9789004430372 & e-bk 9789004434523.

Di Vincenzo, Silvia, « Porphyry's *Eisagoge* between Baghdad and Hamadan : Yahyā ibn 'Adī and Avicenna on Individuality, » *Medioevo*, 43 (2018) : 123-50.

Granot, Roni & **Shair**, Nabil, « The Origin and Power of Music According to the 11th-Century Islamic Philosopher Ibn Sīnā, » *Journal of the Royal Asiatic Society*, 29.4 (2019) : 585-98.

Günes, Merdan, « Avicenna : Ein muslimischer Universalgelehrter, » in *Avicenna – ein Universalgelehrter*, pp. 11-44.

Gutas, Dimitri, « The Myth of a Kantian Avicenna, » *Philosophy East & West*, 70.3 (2020): 833-40 [a reply to Zarepour's « Avicenna's Notion of *Fitriyāt*, » see below].

-----, « Avicenna's *al-Hikma al-muta'āliya* : Initial Begriffsgeschichte, » *Studia Graeco-arabica*, 10 (2020) : 245-58 with an appendix by **Kaya**, M. Cüneyt, pp. 259-60.

Hassan, Laura, *Ash'arism Encounters Avicennism: Sayf al-Dīn al-Amidī on Creation* (Islamic History and Thought 19). Piscataway: Gorgias Press, 2020, 329 pp., ISBN 9781463207199.

Hodges, Wilfrid, « Remarks on al-Fārābī's missing modal logic and its effect on Ibn Sīnā, » *Eshare : An Iranian Journal of Philosophy*, 1.3 (2019) : 39-73.

Ivanov, Sergey, "It's Raining Calves: History and Sources of a Spurious Citation from Avicenna in Albert the Great's *Meteorology*," *Mediterranea*, 5 (2020): 1-49.

Keskinbora, Kadircan H., "Transferring the Observations of Ibn Sina's Contributions to Ophthalmology through the Works of Prof. Dr. Fuat Sezgin to the World of Science," in *The 1st International...Sezgin Symposium*, pp. 45-56.

Jacquart, Danielle, "Avicenne et Averroès contre Galien: Quelques lectures universitaires de leurs critiques (XIVe-XVe S.)," in *Contre Galien*, pp. 199-214.

Janos, Damien, *Avicenna on the Ontology of Pure Quiddity* (Scientia graeco-arabica 26). Berlin: De Gruyter, 2020, xii-762 pp., ISBN 9783110635980; e-bk 9783110651218/pdf 9783110652086.

Kaukua, Jari, "Avicenna's Outsourced Rationalism," *Journal of the History of Philosophy*, 58.2 (2020): 215-40.

-----, "The Flying and the Masked Man, One More Time: Comments on Peter Adamson and Fedor Benevich, "The Thought Experimental Method: Avicenna's Flying Man Argument," *Journal of the American Philosophical Association*, 6.3 (2020): 285-96 [replies to paper published in 4.2 (2018): 147-64].

-----, "Avicenna on Negative Judgment," *Topoi*, 39:3 (2020): 657-666.

Kaya, M. Cüneyt, “On the Knowledge of the Celestial Bodies: *al-Ishārāt wa at-Tanbīhāt* X,9 and Its Reception in the Commentary Tradition,” in *Avicenna – ein Universalgelehrter*, pp. 161- ???

Key, Alexander, “Notes around Ambiguity: Ibn Sīnā’s Logic, ‘Abd al-Qāhir al-Jurjānī’s Poetics, Rāghib’s Two-Meanings-at-One-Time, and the Figures of *Ibhām*, *Istikhdām*, and *Tawriya*,” in *Philosophy and Language*, pp. 77-100.

Komurcuoglu, Seyma, “The Idea and Origin of Becoming like God in Avicenna,” *Anales del Seminario de Historia de la Filosofía*, 37.3 (2020): 369-80.

Lamrani, Lila, “Enjeux philosophiques de la traduction à la Renaissance: Alpago traducteur d’Avicenne,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 69-82.

Lasica, Vladimir, “Avicenna’s Proof for God’s Existence: The Proof from Ontological Considerations,” *Revista Española de filosofía medieval*, 26.2 (2019): 25-47.

Lizzini. Olga L., « Le théologico-politique à la lumière de la philosophie : prophète, khalīfa et espèce humaine selon Avicenne, » in *Le théologico-politique au Moyen Âge*, ed. by Dominique Poirel (Publications de l’Institut d’Études Médiévales de l’Institut Catholique de Paris). Paris : Vrin, 2020, pp. 71-86.

-----, « Ibn Sina’s Metaphysics, » *Stanford Encyclopedia of Philosophy*, rev., 2020 : <https://plato.stanford.edu/entries/ibn-sina-metaphysics/>.

-----, « Critica dell’emanazione e creazione dal nulla in Yahyā Ibn ‘Adī, » in *La letteratura arabo-cristiana*, pp. 203-20.

López-Farjeat, Luis Xavier, “The ‘Language’ of Non-Human Animals in al-Fārābī and Avicenna,” in *The Origin and Nature of Language and Logic*, pp. 173-191.

McGinnis, Jon, “Ibn Sina’s Natural Philosophy,” *Stanford Encyclopedia of Philosophy*, rev., 2020: <https://plato.stanford.edu/entries/ibn-sina-natural/>.

-----, „A Place for Thought Experiments: John Philoponus and Avicenna and the Use of Thought Experiments in Determining a Scientific Account of Place,“ in *Avicenna – ein Universalgelehrter*, pp. 85-96.

Mikkelson, Jane, “Flights of Imagination: Avicenna’s Phoenix (‘Anqā) and Bedil’s Figuration for the Lyric Self.” *Journal of South Asian Intellectual History*, 2.1 (2020): 28-72.

Noble, Michael-Sabastian, *Philosophizing the Occult: Avicennan Psychology and ‘The Hidden Secret’ of Fakhr al-Dīn al-Rāzī* (Studies in the History and Culture of the Middle East 35). Berlin: De Gruyter, 2020, 309 pp., ISBN 9783110644579; e-bk 9783110644616/pdf 9783110648096.

Öksüzoglu, Antonia, “Spirit, Light and Moral Illnesses in Ibn Sīnā’s *Kitāb al-Adwīya l-Qalbīya* and its 13th Century Reception,” in *Avicenna – ein Universalgelehrter*, pp. 97-114.

- Özaykal**, Kayhan A., “Deconstruction of Ibn Sīnā’s Essence-Existence Distinction and the Essence of the Necessary Existent,” *Darulfunun ilahiyat*, 29.1 (2018): 25-48.
- Ogden**, Stephen R., “Avicenna’s Emanated Abstraction,” *Philosophers’ Imprint*, 20 (2020). N.10: 1-26.
- Porro**, P., “Si può mangiare involontariamente? *Contingentia ad utrumlibet e contingentia e paucioribus* in Avicenna, Averroè e Alberto Magno,” in *La volontarietà dell’azione tra Antichità e Medioevo*, ed. by Fulvia De Luise & Irene Zavattero (Trento: Dipartimento di Lettere e Filosofia, 2019), pp. 395-422.
- Quintern**, Detlev, “Ibn Sīnā’s Philosophy of Healing: A Short Note in the Context of a New Enlightenment,” in *Avicenna – ein Universalgelehrter*, pp. 115-26.
- Rizvi**, Sajjad H., “An Avicennian Engagement with an Appropriation of Mullā Sadrā Shīrāzī (d. 1045/1636): The Case of Mahdī Narāqī (d. 1209/1795),” *Oriens*, 48.1-2 (2020): 219-49.
- Saliba**, George, “Knowledge of Arabic at Padua and its Reflection in Vesalius’ Works,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-20): 21-58.
- Schaub**, Sandra, “The Arabic Philosophy of Ibn Sina as an Example of Metaphysics in the Mirror of Ancient Greek Philosophy and Christian Scholasticism,” in *Avicenna – ein Universalgelehrter*, pp. 127-40.
- Sebti**, Meryem, “Le commentaire à la sūrate *al-A’lā* attribué à Avicenne: Une épître de Fakhr al-Dīn al-Rāzī,” in *Philosophical Theology in Islam*, pp. 71-94.
- , “La prophétie chez Avicenne: perspectives psychologique, éthique et politique,” *Annuaire EPHE des Sciences Religieuses*, 127 (2018-2019): 317-24.
- Shihadeh**, Ayman, “Mereology in *Kalām*: A New Reading of the Proof from Accidents for Creation,” *Oriens*, 48.1-2 (2020): 5-39.
- Street**, Tony, “The Reception of *Pointers* 1.6 in Thirteenth-Century Logic: On the Expression’s Signification of Meaning,” in *Philosophy and Language*, pp. 101-28.
- Tiryaki**, M. Zahit, “The Flightless Man: Self-Awareness in Fakhr al-Din al-Razi,” *Nazariyat*, 6.1 (2020): 1-38.
- Türker**, Ömer, “Die Beziehung zwischen Seele, Kraft und Wirkungsmacht: Eine Untersuchung über ein Äquivalent der Seelentheorie in der Tradition des *kalam*,” in *Avicenna – ein Universalgelehrter*, pp. 141-60.
- Veit**, Raphaela, “Le *Canon* d’Avicenne et son importance dans l’oeuvre d’Andrea Alpago,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 59-68.
- , “Compiling *al-Qanūn fī’l-tibb*, Book II: Ibn Sīnā’s Description of Simple Drugs,” in *The 1st International...Sezgin Symposium*, pp. 351-58.

Zamboni, F. O., “Is Existence One or Manifold? Avicenna’s Early Interpreters on the Modulation of Existence (*tashkik al-wujud*),” *Documenti e Studi*, 31 (2020): 121-49.

Zarepour, Mohammad Saleh. “Avicenna on Mathematical Infinity,” *Archiv für Geschichte der Philosophie*, 102.3 (2020): 379-425.

-----, “Avicenna’s Notion of *Fitrīyāt*: A Comment on Dimitri Gutas’ Interpretation,” *Philosophy East & West*, 70.3 (2020): 819-33 [comment on « The Empiricism of Avicenna, » *Oriens*, 40.2 (2012): 391-436].

-----, « Non-Innate A Priori Knowledge in Avicenna, » *Philosophy East & West*, 70.3 (2020): 841-48 [another comment on Gutas’ « The Empiricism of Avicenna » and a reply to Gutas’ reply to his « Avicenna’s Notion of *Fitrīyāt*, see above].

al-Baghdādī, ‘Abd al-Latīf

Martini Bonadeo, Cecilia, « al-Baghdadi, » *Stanford Encyclopedia of Philosophy*, rev., 2019 : <https://plato.stanford.edu/entries/al-baghdadi/>.

Bahmanyār

Benevich, Fedor, « Individuation and Identity in Islamic Philosophy after Avicenna : Bahmanyār and Suhrawardī, » *British Journal for the History of Philosophy*, 28.1 (2020) : 4-28.

Dadikhuda, Davlat, “Rule of the One: Avicenna, Bahmanyār, and Rāzī on the Argument from the *Mubāhathāt*,” *Nazariyat*, 6.2 (2020): ???

al-Balkhī

Özkan Rashed, Zahide, “The Psychosomatic Medicine of Abū Zaid al-Balkhī,” in *The 1st International... Sezgin Symposium*, pp. 337-50.

al-Bīrūnī

Stowasser, Barbara, “War and Travel, Patrons and the Mail: The Education of Abū l-Rayhān al-Bīrūnī (d. 440/1048),” in *Knowledge and Education*, vol. II, pp. 567-80.

Yavuz, Mustafa, “Lichens in al-Biruni’s *Kitab al-Saydanah fi al-Tibb*,” *Early Science & Medicine*, 25.2 (2020): 152-72.

Butrus al-Tūlāwī

Morel, Teymour, “Deux copies de la *Logique* du philosophe maronite Butrus al-Tūlāwī nouvellement identifiées,” *Mélanges de l’Université Saint-Joseph*, 68 (2019-2020): 317-18.

Dashtakī

El-Rouayheb, Khaled, « The Liar Paradox in Fifteenth-Century Shiraz : The Exchange between Sadr al-Dīn al-Dashtakī and Jalāl al-Dīn al-Dawānī, » *British Journal for the History of Philosophy*, 28.2 (2020) : 251-75.

Dawānī

El-Rouayheb, Khaled, « The Liar Paradox in Fifteenth-Century Shiraz : The Exchange between Sadr al-Dīn al-Dashtakī and Jalāl al-Dīn al-Dawānī, » *British Journal for the History of Philosophy*, 28.2 (2020) : 251-75.

Rezakhany, Hassan John, “Jalāl ad-Dīn ad-Dawānī’s Solution to the Liar Paradox and Its Reception in Qādī Mubārak and Mullā Mubīn,” *Journal of South Asian Intellectual History*, 1.2 (2019): 183-220.

al-Fanārī

Dasdemir, Yusuf, « The Influence of the Avicennan Theory of Science on Philosophical Sufism : The Concept of the Divine Science in Qūnawī and Fanārī, » *Oriens*, 48.1-2 (2020) : 156-87.

al-Fārābī

Al-Fārābī, *Syllogism: An Abridgement of Aristotle’s Prior Analytics*, transl., intro. & notes by Saloua Chatti & Wilfrid Hodges (Ancient Commentators on Aristotle). London: Bloomsbury Press, 2020, 224 pp., ISBN 9781350126992.

Adamson, Peter, “Plotinus Arabus and Proclus Arabus in *The Harmony of the Two Philosophers* Ascribed to al-Fārābī,” in *Reading Proclus*, 2, pp. 182-97.

Bakar, Osman, *Al-Farabi: Life, Works and Significance*, 2nd ed. with a new preface. Manuet, NY: Islamic Book Trust, 2018, 144 pp., ISBN 9789670526539.

Ben Ahmed, Fouad, “Ibn Tumlūs on Dialectical Reasoning: The Extent of His Reliance on al-Fārābī and Averroes,” in *The Origin and Nature of Language and Logic*, pp. 245-76 [includes some excerpts in Arabic and English].

Chatti, Saloua, “The Semantics and Pragmatics of the Conditional in al-Fārābī’s and Avicenna’s Theories,” *Studia Humana*, 6.1 (2017): 5-17.

D’Ancona, Cristina, “The Neoplatonic *Epistle on the Divine Science*: The Text, Three Translations and an Index,” *Studia Graeco-arabica*, 10 (2020): 111-96.

Druart, Thérèse-Anne, “What Does Music Have to Do with Language, Logic, and Rulership? Al-Fārābī’s Answer,” in *The Origin and Nature of Language and Logic*, pp. 193-210.

-----, “al-Farabi,” *Stanford Encyclopedia of Philosophy*, rev., 2020:
<https://plato.stanford.edu/entries/al-farabi/>.

Forcada, Miquel, “Bronze and Gold: Al-Fārābī on Medicine,” *Oriens*, 48.3-4 (2020): 367-415.

Germann, Nadja, “How Do We Learn? Al-Fārābī’s Epistemology of Teaching,” in *Knowledge and Education*, vol. I, pp. 147-85.

Ghossein, Mohamad, “Alfarabi and Ibn Khaldun: On Tyranny and Domination,” *Philosophy East & West*, 70.4 (2020): 932-56.

Hasse, Dag Nikolaus, “Three Double Translations from Arabic into Latin by Gerard of Cremona and Dominicus Gundisalvi,” in *Reading Proclus*, 2, pp. 247-74 [i.e., al-Kindi’s *De intellectu*, al-Farabi’s *De scientiis* & Isaac Israeli’s *On Definitions and Descriptions*].

Hodges, Wilfrid, « Remarks on al-Fārābī’s missing modal logic and its effect on Ibn Sīnā, » *Eshare : An Iranian Journal of Philosophy*, 1.3 (2019) : 39-73.

Hugonnard-Roche, Henri, „La tradition gréco-syriaque et syro-arabe du corpus logique aristotélicien, entre Alexandrie et Bagdad (VIe-XIIe siècle). Un bilan,“ *Studia Graeco-arabica*, 10 (2020): 22-37.

López-Farjeat, Luis Xavier, “The ‘Language’ of Non-Human Animals in al-Fārābī and Avicenna,” in *The Origin and Nature of Language and Logic*, pp. 173-191.

-----, “al-Farabi’s Psychology and Epistemology,” *Stanford Encyclopedia of Philosophy*, rev., 2020: <https://plato.stanford.edu/entries/al-farabi-psych/>.

Malinova, Mariana, “Al-Fārābī and His Concept of Epistemological Hierarchy,” *Knowledge and Education*, vol. I, pp. 186-99.

Martini Bonadeo, Cecilia, “La rivelazione, la profezia, il profeta e la sua facoltà immaginativa nelle opera di Abū Nasr al-Fārābī,” in *Prophecy and Prophets*, pp. 5-38.

-----, “The *Distinctio sermonis super librum auditus naturalis* Attributed to Abū Nasr al-Fārābī in Gerard of Cremona’s Latin Translation,” *Studia Graeco-arabica*, 10 (2020): 271-92 [includes new ed.].

Mulieri, Alessandro, “The Political Thinker as a Civil Physician: Some Thoughts on Marsilius of Padua and Machiavelli beyond Leo Strauss’ al-Fārābī,” *Early Science & Medicine*, 25.1 (2020): 22-45.

Rashed, Marwan, “Abū Hāshim al-Jubbā’ī, algèbre et inférence,” *Arabic Sciences and Philosophy*, 30.2 (2020): 191-228 [includes an appendix on al-Fārābī’s reading of Abū Hāshim’s theory of inference].

-----, “Al-Fārābī et le parachèvement de l’*Éthique à Nicomaque*,” in *Êthikê Theôria. Studi sull’Etica Nicomachea in onore dei Carlo Natali*, ed. by Francesca Masi, Stefano Maso & Cristina Viano (Studi di storia della filosofia antica) (Rome: Edizioni di Storia e Letteratura, 2019), pp. 301-35 [based on *The Attainment of Happiness*].

Sandybayev, Zh. S. & **Abzhalov**, S.U., “The Concept of a Ruler in the Philosophy of al-Farabi,” *Journal of Philosophy, Culture and Political Science*, 72.2 (2020): 16-23.

Stella, Federico, “Religion as Law: Meaning and Context of Law in al-Fārābī’s Philosophy,” *Rivista degli Studi Orientali*, 92.1-2 (2019): 57-71.

Thomann, Johannes, “The Oldest Translation of the *Almagest* Made for al-Ma’mūn by al-Hasan ibn Quraysh: A Text Fragment in Ibn al-Salāh’s Critique on al-Fārābī’s Commentary,” in *Ptolemy’s Science*, pp. 117-38.

Vallat, Philippe, “Le théologico-politique comme retour dans la Caverne: Farabi, Platon et le salut de l’homme,” in *Le théologico-politique au Moyen Âge*, ed. by Dominique Poirel (Publications de l’Institut d’Études Médiévales de l’Institut Catholique de Paris). Paris : Vrin, 2020, pp. 45-70.

-----, « Notes préliminaires à la traduction du *Contre Galien* de Farabi, » in *Contre Galien*, pp. 99-114.

-----, “Le Livre de l’Un et de l’Unité de Farabi: l’invention persane de la doctrine des transcendants,” in *Commenter au Moyen Âge*, ed. by Pascale Bermon & Isabelle Moulin (Publications de l’Institut d’Études médiévales de l’Institut Catholique de Paris) (Paris: Vrin, 2019): 211-41.

Hubaysh

Yaguchi, Naohide, “A Study on Hunayn ibn Ishaq’s Questions on Medicine,” *Bulletin of the Society for Near Eastern Studies in Japan*, 58.2 (2016): 211-23 [argues the sixth chapter is not by Hunayn but rather by Hubaysh, his nephew].

Hunayn Ibn Ishāq

Budelli, Rosanna, “L’epistola di Hunayn ibn Ishāq e la critica alle fonti arabe della medicina,” in *La Letteratura arabo-cristiana*, pp. 185-202.

Connelly, Coleman, “Hunayn ibn Ishāq’s Conception of His Reading Public according to a Previously Unpublished Letter,” *Arabic Sciences and Philosophy*, 30.2 (2020): 159-89 [ed., transl. and analysis of the Arabic translation by his nephew as the Syriac original is lost].

Das, Aileen R., *Galen and the Arabic Reception of Plato’s Timaeus*. Cambridge: Cambridge University Press, 2020, xiv-243 pp., ISBN 9781108499484.

Förstel, Christian & Rashed, Marwan, “Du nouveau sur les manuscrits pourprés: Les codex byzantins de Hunayn ibn Ishāq à l’époque du conflit des images,” *Studia graeco-arabica*, 10 (2020): 197-216.

Pirinç, Ahmet, “On the Dialectics of Philosophical Thought with Gnomology Tradition in Early Islamic Thought: Example of *Nawādir al-Falasifa*,” *Journal of Islamic Research*, 31.2 (2020): 280-97 [in Turkish?].

Sarrió Cucarella, Diego R., “‘On How to Discern the Truth of Religion’, by Hunayn b. Ishāq. The Impersonal Recension,” *Islamochristiana*, 45 (2019): 155-63.

Yaguchi, Naohide, “A Study on Hunayn ibn Ishaq’s Questions on Medicine,” *Bulletin of the Society for Near Eastern Studies in Japan*, 58.2 (2016): 211-23 [argues the sixth chapter is not by Hunayn but rather by Hubaysh, his nephew].

Ibn Abī Sādiq

Hauter, Ashwaq Sam, “Madness, Pain, & *Ikhtilāt al-‘aql*: Conceptualizing Ibn Abī Sādiq’s Medico-Philosophical Psychology,” *Early Science and Medicine*, 25.5 (2020): 453-79.

Ibn Abī Uṣaybi‘ah

A Literary History of Medicine – The ‘Uyūn al-anbā’ fī al-aṭibbā’ of Ibn Abī Uṣaybi‘ah Online, ed. by Emilie Savage-Smith, Simon Swain & Geert Jan van Gelder, with Ignacio Sánchez, N. Peter Joose, Alasdair Watson, Bruce Inksetter & Frank Hilloowala, 5 vol. (Handbook of Oriental Studies. Section 1 The Near and Middle East 134). Leiden: Brill, 2020, open access; also in hardback ISBN 9789004410312.

Ibn ‘Adī, Yahyā

Yahyā Ibn ‘Adī, *L’affinamento dei caratteri (Kitāb tahdhīb al-akhlāq). Un Trattato di etica del X secolo*, ed. by Samir Khalil Samir, intro., transl., and notes by Ida Zilio-Grandi, indices by Ida Zilio-Grandi & Davide Righi (Patrimonio Culturale Arabo Cristiano 18). Bologna: PCAC, 2019, 326 pp., ISBN 9781985163577.

Yahyā Ibn ‘Adī (893-974 d.C.), *Trattato sull’unità (Maqālah fī l-tawhīd). L’uno, il molteplice e l’unità di Dio*, Arabic text ed. by Samir Khalil Samir, intro., Italian transl. & notes by Olga Lucia Lizzini, foreword by Gerhard Endress (Patrimonio Culturale Arabo Cristiano 21). Bologna: Edizioni del Gruppo di Ricerca Arabo-Cristiana, 2020, viii-416 pp., ISBN 9791280091000.

Adamson, Peter, “Yahyā ibn ‘Adī against al-Kindī on the Trinity,” *Journal of Eastern Christian Studies*, 72.3-4 (2020): 241-71.

Baffioni, Carmela, “Le cosiddette “mawjūdāt” in Yahyā Ibn ‘Adī,” in *La letteratura arabo-cristiana*, pp. 221-44.

Di Vincenzo, Silvia, « Porphyry’s *Eisagoge* between Baghdad and Hamadan : Yahyā ibn ‘Adī and Avicenna on Individuality, » *Medioevo*, 43 (2018) : 123-50.

Lizzini. Olga, « Critica dell’emanazione e creazione dal nulla in Yahyā Ibn ‘Adī, » in *La letteratura arabo-cristiana*, pp. 203-20 [Avicenna].

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: Abū Bishr Mattā ibn Yūnus et Yahyā ibn ‘Adī,” in *La philosophie en syriaque*, pp. 287-328.

Zilio-Grandi, Ida, « Il ‘Kitāb tahdhīb al-akhlāq » di Yahyā Ibn ‘Adī (365/974) : riflessioni sul tema dell’etica nel periodo Abbaside, » in *La letteratura arabo-cristiana*, pp. 245-54.

Ibn Bājjah (Avempace)

Ibn Bajjah, Commentary on Aristotle’s *Physics*, critical ed. by Jamal Rachak & Mohammad Abouhafs. Marrakesh : Dar Afaq, 2020, 352 pp., ISBN 9789954618790 [in Arabic, based on Oxford & Berlin Mss.].

Groff, Peter S., « Cultivating Weeds : The Place of Solitude in the Political Philosophies of Ibn Bājja and Nietzsche, » *Philosophy East & West*, 70.3 (2020) : 699-739.

Rachak, Jamal, « La présence du *Liber de causis* dans l'œuvre d'Ibn Bājja et pseudo-Ibn Bājja : Un philosophe péripatéticien du XIe-XIIe siècle de l'Occident islamique, » in *Reading Proclus*, 2, pp. 233-44.

Rachak, Jamal & **Akhdouche**, E., « Logic as a Tool in Ibn Bajja's Philosophy, in *Rivages*, n.4 (2020) : 159-88 [in Arabic].

Ibn al-Haytham

Elkholy, Yomma T., "Ibn al-Haytham in Europe During Late Middle Ages and Renaissance," *Micrologus*, 28 (2020): 283-98.

Raynaud, Dominique, « On the Latin Source of the Italian Version of Alhacen's *De aspectibus* (Vat.Lat. 4595), » *Arabic Sciences and Philosophy*, 20.1 (2020) : 139-53.

Roshdi, Rashed & **Penchère**, Erwan, « Ibn al-Haytham et le mouvement d'enroulement, » *Arabic Sciences and Philosophy*, 20.1 (2020) : 27-137.

Ibn Hindū

Richter-Bernburg, Lutz, « Variants of Galenism : Ibn Hindū and Ibn Ridwān on the Study of Medicine, » in *Knowledge and Education*, vol. II, pp. 581-609.

Ibn al-Jawzī

Ghersetti, Antonella, « L'intelligenza degli animali nel *Kitāb al-Adkiyā'* di Ibn al-Jawzī, » *Quaderni di Studi Arabi*, 14 (2019) : 47-66.

Ibn Jinnī

Germann, Nadja & **Rivera Calero**, Noel A., « The Causes of Grammar : Ibn Jinnī on the Nature of Language, » in *Philosophy and Language*, pp. 49-76.

Ibn Kammūna

Pourjavady, Reza, « Ibn Kammūna's Knowledge of, and Attitude toward, the Qur'ān, » in *Exegetical Crossroads*, pp. 329-38.

Ibn Khaldūn

Capezzone, Leonardo, « The City and the Law. Aspects of Ibn Khaldūn's Critique of the Philosophers, » *Philological Encounters*, 5.1 (2020) : 4-24.

Di Branco, Marco, *Ibn Khaldūn tra Alessandro e Cesare. La Grecia e Roma nel Libro degli esempi* (Subsidia Mediaevalia Patavina 15) : Padua : Il Poligrafo : 2020, 228 pp., ISBN 9788893870931.

Ghossein, Mohamad, “Alfarabi and Ibn Khaldun: On Tyranny and Domination,” *Philosophy East & West*, 70.4 (2020): 932-56.

Lelli, Giovanna, *Knowledge and Beauty in Classical Islam : An Aesthetic Reading of the Muqaddima by Ibn Khaldūn* (Routledge Studies in Islamic Philosophy). London & New York : Routledge, 2020, 186 pp., ISBN 9780367898984.

Messling, Markus, « A Bedouin Principle of Freedom for the *Risorgimento d'Italia* : Michele Amari Integrates Ibn Khaldūn with Vico's *Filologia*, » *Philological Encounters*, 5.1 (2020) : 76-96.

Mufti, Malik, « Is Ibn Khaldūn « Obsessed » with the Supernatural ? » *Journal of the American Oriental Society*, 138.3 (2019) : 681-85.

Rizkiah, Siti Kholifatul & **Chachi**, Abdelkader, « The Relevance of Ibn Khaldun's Economic Thought in the Contemporary World, » *Turkish Journal of Islamic Economics*, 7.2 (2020) : 71-92.

Thiele, Jan, “Ash‘arism in the Hafsid Era,” in *Philosophical Theology in Islam*, pp. 298-336.

Ibn al-Muqaffa

Ighbariah, Ahmad, „Ibn al-Muqaffa's *Isagoge*: An Edition of the Arabic Text with an English Translation,“ *Journal of Abbasid Studies*, 7.1 (2020): 57-97 [edition of the translation from the Greek].

Ibn Mubārakshāh

El-Rouayheb, Khaled, “Two Fourteenth-Century Islamic Philosophers: Ibn Mubārakshāh and Mullāzāde al-Kharziyānī,” *Oriens*, 48.3-4 (2020): 345-66.

Ibn al-Munajjim

Ibn al-Munajjim & Qustā Ibn Lūqā, *Una corrispondenza islamo-cristiana sull'origine dell'Islam*, intro., transl. & notes by Ida Zilio-Grandi, Arabic text by Samir Khalil Samir, 2nd rev. ed. (Patrimonio Culturale Arabo Cristiano 8). Bologna: PCAC, 2016, 310 pp., ISBN 9781540332868.

Ibn Ridwān

Richter-Bernburg, Lutz, « Variants of Galenism : Ibn Hindū and Ibn Ridwān on the Study of Medicine, » in *Knowledge and Education*, vol. II, pp. 581-609.

Ibn al-Tayyib

Monferrer Sala, Juan Pedro, « The Lyre of Exegesis : Ibn al-Tayyib's Analytical Patterns of the Account of the Destruction of Sodom, » in *Exegetical Crossroads*, pp. 119-44.

Ibn Tufayl

Brenet, Jean-Baptiste, *Robinson de Guadix. Une adaptation de l'épître d'Ibn Tufayl*, Vivant fils d'Éveillé, foreword by Kamel Daoud. Paris : Lagrasse, Verdier, 2020, 128 pp., ISBN 9782378560485.

Ibn Tumlūs

Ben Ahmed, Fouad, "Ibn Tumlūs on Dialectical Reasoning: The Extent of His Reliance on al-Fārābī and Averroes," in *The Origin and Nature of Language and Logic*, pp. 245-76 [includes some excerpts in Arabic and English].

Ibn Turka al-Isfahānī

Nakanishi, Yuki, "Between Critique and Reception of Philosophical Traditions: Sā'in al-Dīn ibn Turka al-Isfahānī's (d. 1432) Theory of Science and Existence According to the *Tamhīd al-Qawā'id*," *Oriente*, 60.1 (2017) [in Japanese].

Ibn Zafar

Basile, Giovanni, "Padre Luca, Abba Luca? Una nota all'Introduzione di Michele Amari all'opera *Sulwān al-Mutā* di Ibn Zafar al-Siqilli," *Rivista di Filosofia Neo-Scolastica*, 112.1 (2020): 6 pages.

Ikhwān as-Safā'

Ikhwān as-Safā', **Epistles of the Brethren of Purity**, *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. Oxford: Oxford University Press with the Institute of Ismaili Studies, 2018, 326 pp., ISBN 9780198816928.

Ikhwān as-Safā', **Epistles of the Brethren of Purity**, *The Call to God: An Arabic Critical Edition and English Translation of EPISTLE 48*, ed. & transl. by Abbas Hamdani & Abdallah Soufan, foreword by Nader El-Bizri. Oxford: Oxford University Press with the Institute of Ismaili Studies, 2019, 480 pp., ISBN 9780198838982.

Ikhwān as-Safā', **Epistles of the Brethren of Purity**, *On God and the World: An Arabic Critical Edition and Annotated English Translation of EPISTLES 49-51*, ed. & transl. by Carmela Baffioni, Wilferd Madelung, Cyril Uy & Nuha Alshaar, foreword by Nader El-Bizri. Oxford: Oxford University Press with the Institute of Ismaili Studies, 2019, 600 pp., ISBN 9780198823339.

Almutawa, Shatha, "Education Through Narrative in *Rasā'il Ikhwān al-Safā'*," in *Knowledge and Education*, vol. I, pp. 389-403.

Baffioni, Carmela, "L'astrologia politica islamica: il caso degli Ikhwān al-Safā'," *Quaestio*, 19 (2019): 33-49.

-----, "Onto-cosmology and Hierohistory in the Manuscript Tradition of the *Rasa'il Ikhwan al-Safa'*, in *Intellectual Interactions in the Islamic World*, pp.193-218.

-----, “Il sogno fonte del vero nell’enciclopedia degli Ikhwān al-Safā’,” in *Viaggio e ansia del ritorno nell’islam e nella letteratura araba*, ed. by A. Pellitteri e L. Denooz (Roma: Aracne, Canterano, 2019), pp. 17-25.

de Vault d’Arcy, Guillaume, “La 17e nuit d’at-Tawhīdī. Réfutation d’une hérésie menaçante, les *Épîtres des Frères en Pureté*,” *Revue des mondes musulmans et de la méditerranée*, 146.2 (2019), no pagination.

Esots, Janis, “Nature according to Hamid al-Din al-Kirmanī (d. after 411/1020-21) and Mulla Sadra (d. 1050/1640): Ismaili Influence on a Twelver Thinker or Dependence on Common Sources,” in *Intellectual Interactions in the Islamic World*, pp.???

Kacimi, Mourad, “Los Ijwān al-safā’ contra el estado abasí. Acción política en relación con los diversos estados de su época,” *Al-Qantara*, 40.2 (2019): 355-84.

Saif, Liana, “A Study of the Ikhwān al-Safā’s Epistle on Magic, the Longer Version (52b),” in *Islamicate Occult Sciences in Theory and Practice* (Handbook of Oriental Studies, Section 1 The Near and Middle East 140) (Leiden: Brill, 2020), pp. 162-206.

Iqbal

Aronowitz, Sara, “Iqbal’s Fractured Vision: History as a Science and the Moral Weight of the Past,” *Philosophy East & West*, 70.4 (2020): 881-905.

Jābir ibn Aflah

Beliver, José, “The Arabic Versions of Jābir ibn Aflah’s *al-Kitāb fī l-Hay’a*,” in *Ptolemy’s Science*, pp. 181-200.

Jābir ibn Hayyān

Capezzone, Leonardo, “The Solitude of the Orphan: Jābir b. Hayyān and the Shiite Heterodox Milieu of the Third/ninth-fourth/tenth Centuries,” *Bulletin of the School of Oriental and African Studies*, 83.1 (2020): 51-73.

Wakelnig, Elvira, “Jābir ibn Hayyān über die Autorenschaft der Präambel zu Euklids *Elementen*. Zur Definition und Finalität im *Buch der Untersuchung (Kitāb al-Bahth)*,” *Studia graeco-arabica*, 10 (2020): 217-26.

al-Jāhiz

Blankinship, Kevin, “Giggers, Greeners, Peyserts, and Palliards: Rendering Slang in *al-Bukhalā’* of al-Jāhiz,” *Journal of the American Oriental Society*, 140.1 (2020): 17-36.

Jaouhari, Mustafa, “L’unicum d’al-Bursān wa l-‘urjān d’al-Jāhiz: Essai de datation d’un manuscrit andalou,” *Al-Qantara*, 41.1 (2020): 149-81.

Natij, Salah, “La conception Jahizienne de l’adab d’après son épître *Sinā ‘āt al-quwwād*,” *Journal of Arabic & Islamic Studies*, 16 (2016): 163-79.

Schmitt, Jens Ole, “A Library of al-Jāhiz,” in *Die Bibliothek - The Library - La Bibliothèque: Denkräume und Wissensordnungen [The Library: Space of Thought and Knowledge Systems]*, ed. by Andreas Speer & Lars Reuke (Miscellanea Mediaevalia 41) (Berlin: De Gruyter, 2020), pp. 411-30.

al-Jurjānī

Key, Alexander, “Notes around Ambiguity: Ibn Sīnā’s Logic, ‘Abd al-Qāhir al-Jurjānī’s Poetics, Rāghib’s Two-Meanings-at-One-Time, and the Figures of *Ibhām*, *Istikhdām*, and *Tawriya*,” in *Philosophy and Language*, pp. 77-100.

al-Kindī

Adamson, Peter, “al-Kindī,” *Stanford Encyclopedia of Philosophy*, rev. 2020: <https://plato.stanford.edu/entries/al-kindī/>.

Hasse, Dag Nikolaus, “Three Double Translations from Arabic into Latin by Gerard of Cremona and Dominicus Gundisalvi,” in *Reading Proclus*, 2, pp. 247-74 [i.e., al-Kindī’s *De intellectu*, al-Farabi’s *De scientiis* & Isaac Israeli’s *On Definitions and Descriptions*].

Inoue, Takatomo, “Al-Kindī’s Attack on Alchemy and His Perfume Making,” *Orient*, 52 (2017): 72-92.

Sela, Shlomo, **Steel**, Carlos, **Nothhaft**, C. Philipp E., **Juste**, David & **Burnett**, Charles, “A Newly Discovered Treatise by Abraham Ibn Ezra and Two Treatises Attributed to al-Kindī in a Latin Translation by Henry Bate,” *Mediterranea*, 5 (2020): 193-305.

al-Kirmānī

De Cillis, Maria, *Salvation and Destiny in Islam: The Shi’i Ismaili Perspective of Hamid al-Din al-Kirmani*. London: I.B. Tauris, 2018, 288 pp., ISBN 9781788314930 [includes an English translation of ch. 8 of *Kitab al-Riyad*].

Esots, Janis, “Nature according to Hamid al-Din al-Kirmani (d. after 411/1020-21) and Mulla Sadra (d. 1050/1640): Ismaili Influence on a Twelver Thinker or Dependence on Common Sources,” in *Intellectual Interactions in the Islamic World*, pp. 247-72.

Villuendas Sabaté, Blanca, “Interpreting Islamic Dream Books of the Cairo Genizah,” *Intellectual History of the Islamic World*, 8.2-3 (2020): 306-42.

Liber de causis

Adamson, Peter, “Plotinus Arabus and Proclus Arabus in *The Harmony of the Two Philosophers* Ascribed to al-Fārābī,” in *Reading Proclus*, 2, pp. 182-97.

Arroche, Victoria, “The *Liber de causis* and the *potentia sive virtus intellective* Formula in Dante’s Political Philosophy,” in *Reading Proclus*, 2, pp. 376-90.

Beccarisi, Alessandra, “Proclus and the *Liber de causis* in Meister Eckhart’s Works,” in *Reading Proclus*, **2**, pp. 340-75.

Bermon, Pascale, “Les mots arabes du *Liber de causis* dans le commentaire de Thomas d’Aquin,” in *Reading Proclus*, **2**, pp. 317-39 [*achili, alachili, yliathim*].

Calma, Dragos, “Notes on the Translations and Acculturations,” in *Reading Proclus*, **2**, pp. 1-16.

-----, “Metaphysics as a Way of Life: Heymericus de Campo on Universals and the “Inner Man”,” *Vivarium*, 58.4 (2020): 305-34.

Campanini, Saverio, “*Receptum est in recipiente per modum recipientis*: Traces of the *Liber de causis* in Early Kabbalah,” in *Reading Proclus*, **2**, pp. 455-79.

Janssens, Jules, “Doubles traductions et omissions: une approche critique en vue d’une édition de la traduction latine du *Liber de causis*,” in *Reading Proclus*, **2**, pp. 275-316 [important also for a new edition of the Arabic].

Malgieri, Maria Evelina, “L’essere e la volontà creatrice. La quarta proposizione del *De causis* nel commento dello Pseudo-Adamo di Bocfeld,” *Quaestio*, 19 (2019): 341-62.

Mandolino, Giovanni, “Una citazione del *Liber de causis* in uno scritto cristiano arabo del XIII secolo,” *Medioevo*, 43 (2018): 255-57.

Rachak, Jamal, « La présence du *Liber de causis* dans l’œuvre d’Ibn Bājjā et pseudo-Ibn Bājjā : Un philosophe péripatéticien du XIe-XIIe siècle de l’Occident islamique, » in *Reading Proclus*, **2**, pp. 233-44.

Rothschild, Jean-Pierre, “Hillel de Vérone, traducteur et annotateur du *Livre des causes* en hébreu, en Italie à la fin du XIIIe siècle,” in *Reading Proclus*, **2**, pp. 407-54.

Taylor, Richard C., “Contextualizing the *Kalām fī mahd al-khair/Liber de causis*,” in *Reading Proclus*, **2**, pp. 211-32.

Thomas Aquinas, *Expositio super Librum de causis. Kommentar zum Buch von den Ursachen*, Latin-German, transl., intro. & notes by Georg Heller (Herders Bibliothek der Philosophie des Mittelalters, Serie 3, 39). Freiburg: Herder, 2017, 280 pp., ISBN 9783451376016.

Wakelnig, Elvira, “Les Chapitres sur les thèmes métaphysiques d’al-‘Āmirī et l’anonyme *Kitāb al-haraka*: deux interprétations du *liber de causis* en arabe,” in *Reading Proclus*, **2**, pp. 198-210.

al-Masīhī

Biesterfeldt, Hans Hinrich, « Eine arabische Klassifikation der Wissenschaften aus dem 4./5. Jahrhundert H., » *Studia Graeco-arabica*, 10 (2020) : 261-70.

Mīr Dāmād

Melvin-Koushki, Matthew, “World as (Arabic) Text: Mīr Dāmād and the Neopythagoreanization of Philosophy in Safavid Iran,” *Studia Islamica*, 114.3 (2020): 378-431.

Miskawayh

Alavi, Hamid Reza, "Ethical Views of Ibn Miskawayh and Aquinas," *Journal of Islamic Research*, 31.2 (2020): 416-23.

El Jamouhi, Yassir, "Educational Discourse in Classical Islam: A Case Study of Miskawayh's (d. 421/1030) *Tahdhīb al-akhlāq*," in *Knowledge and Education*, vol. I, 200-22.

Radez, John Peter, *Ibn Miskawayh, the Soul, and the Pursuit of Happiness: The Truly Happy Sage*. Idaho Fall, ID: Lexington Books, 2019, 162 pp., ISBN 9781793615688; e-bk 9781793615695.

Mubārakshāh

El-Rouayheb, Khaled, "'Mubārakshāh the Logician': An Elusive Teacher in Mamluk Cairo," *Intellectual History of the Islamic World*, 9.1-2 (2021): 115-39.

Mullā Sadrā

Bonmariage, Cécile, "Sadrā's Use of Fakhr al-Dīn al-Rāzī's *al-Mabāhith al-mashriqiyya* in the *Asfār*," *Oriens*, 48.1-2 (2020): 188-218.

Esots, Janis, "Nature according to Hamid al-Din al-Kirmanī (d. after 411/1020-21) and Mulla Sadra (d. 1050/1640): Ismaili Influence on a Twelver Thinker or Dependence on Common Sources," in *Intellectual Interactions in the Islamic World*, pp. 247-72.

Ibrahim, Bilal, "Causing an Essence. Notes on the Concept of *Ja' l al-Māhiyya*, from Fakhr al-Dīn al-Rāzī to Mullā Sadrā," in *Philosophical Theology in Islam*, pp. 156-94 [al-Ijī, al-Taftāzānī, al-Jurjānī, al-Kalanbawī, al-Dawānī].

Parildar, Sümeyye, *Intentionality in Mulla Sadra* (Studies in the History of Philosophy of Mind). London: Springer, 2020, xiii-175 pp., ISBN 9783030398835 & e-bk 9783030398842.

Rizvi, Sajjad H., "An Avicennian Engagement with an Appropriation of Mullā Sadrā Shīrāzī (d. 1045/1636): The Case of Mahdī Narāqī (d. 1209/1795)," *Oriens*, 48.1-2 (2020): 219-49.

-----, "Mulla Sadra," *Stanford Encyclopedia of Philosophy*, rev. 2019:
<https://plato.stanford.edu/entries/mulla-sadra/>.

Toroghi, Amir Rastin & **Shahrudi**, Seyyed Mortaza Hosseini, "Mullā Sadrā's Political Legacy: Sadrā's Theory of Justice and the Religio-Political Authority in Post-Revolutionary Iran," *Ilahiyat Studies*, 11.2 (2020): 253-94.

Toussi, Seyyed Khalil, *The Political Philosophy of Mullā Sadrā* (Routledge Studies in Islamic Philosophy). London & New York: Routledge, 2020, 246 pp., ISBN 9781138807341; e-bk 9781315751160.

Mullāzāde

El-Rouayheb, Khaled, “Two Fourteenth-Century Islamic Philosophers: Ibn Mubārakshāh and Mullāzāde al-Kharziyānī,” *Oriens*, 48.3-4 (2020): 345-66.

Narāqī

Rizvi, Sajjad H., “An Avicennian Engagement with an Appropriation of Mullā Sadrā Shīrāzī (d. 1045/1636): The Case of Mahdī Narāqī (d. 1209/1795),” *Oriens*, 48.1-2 (2020): 219-49.

al-Qūnawī

Dasdemir, Yusuf, « The Influence of the Avicennan Theory of Science on Philosophical Sufism : The Concept of the Divine Science in Qūnawī and Fanārī, » *Oriens*, 48.1-2 (2020) : 156-87.

Qustā Ibn Lūqā

Ibn al-Munajjim & Qustā Ibn Lūqā, *Una corrispondenza islamo-cristiana sull'origine dell'Islam*, intro., transl. & notes by Ida Zilio-Grandi, Arabic text by Samir Khalil Samir, 2nd rev. ed. (Patrimonio Culturale Arabo Cristiano 8). Bologna: PCAC, 2016, 310 pp., ISBN 9781540332868.

Radī al-Dīn al-Astarābādī

Larcher, Pierre, “Le *fā' al-sababiyya* vu par Radī l-Dīn al-Astarābādī: logique et pragmatique,” *Arabica*, 67.5-6 (2020): 593-610.

Rāghib

Key, Alexander, “Notes around Ambiguity: Ibn Sīnā’s Logic, ‘Abd al-Qāhir al-Jurjānī’s Poetics, Rāghib’s Two-Meanings-at-One-Time, and the Figures of *Ibhām*, *Istikhdām*, and *Tawriya*,” in *Philosophy and Language*, pp. 77-100.

al-Rāzī, Abū Bakr

Baffioni, Carmela, “Hippocratic Quotations in *Kitāb al-Hāwī fī l-Tibb*, IX: “On the Diseases of the Womb”,” *Studia graeco-arabica*, 10 (2020): 227-40.

-----, “*Kitāb al-hāwī fī l-tibb*, Parte IX, *Sulle malattie dell’utero e del feto*,” in *La conoscenza scientifica nell’Alto Medioevo*, pp. 837-64.

-----, „*Kitāb al-hāwī fī l-tibb*, Book IX „On the Diseases of the Womb“. The Works Mentioned and their Ascriptions,“ in *The 1st International...Sezgin Symposium*, pp. 313-26.

Carpentieri, Loredana, “Confronto tra tesi embriologiche: Abū Hāmid al-Ghazālī e Abū Bakr al-Rāzī,” *Studi Magrebini*, 17.1-2 (2019): 17-31.

Cortés Cortés, Manuel Enrique “Al-Razi: entre la Medicina, la Alquimia y la Filosofía,” in *Temas y Problemas de Filosofía Medieval: Miscelánea*, ed. by Celina A. Lértora Mendoza & Susana B. Violante (Buenos Aires: Red Latinoamericana de Filosofía Medieval, 2019), pp. 31-39.

Das, Aileen R., *Galen and the Arabic Reception of Plato's Timaeus*. Cambridge: Cambridge University Press, 2020, xiv-243 pp., ISBN 9781108499484.

Koetschet, Pauline, "Ouvrir une brèche: les *Doutes sur Galien* et leur solution," in *Contre Galien*, pp. 77-98.

al-Rāzī, Qutb al-Dīn

Üçer, Ibrahim Halil, "Nature and Representation: Qutb al-Din al-Razi on the Onto-Epistemic Status of Mental Exemplars," *Nazariyat*, 6.2 (2020): ???

al-Shīrāzī

Rahman, Shahid, **Iqbal**, Muhammad & **Soufi**, Youcef, *Inferences by Parallel Reasoning in Islamic Jurisprudence: al-Shīrāzī's Insights into the Dialectical Constitution of Meaning and Knowledge* (Logic, Argumentation & Reasoning). London: Springer, 2019, xxi-268 pp., ISBN 9783030223816; e-bk 9783030223823.

al-Suhrawardī

Altuner, Ilyas, "Suhrawardī, the Philosopher and the Reason behind his Death," *Entelekyā*, 4.1 (2020): 15-28.

Benevich, Fedor, « Individuation and Identity in Islamic Philosophy after Avicenna : Bahmanyār and Suhrawardī, » *British Journal for the History of Philosophy*, 28.1 (2020) : 4-28.

-----, « Representational Beings : Suhrawardī (d. 1191) and Avicenna's Mental Existence, » *Recherches de Théologie et Philosophie Médiévales*, 87.2 (2020) : 289-317.

Kaukua, Jari, « *I'tibārī* Concepts in Suhrawardī : The Case of Substance, » *Oriens*, 48.1-2 (2020) : 40-66.

Rustom, Mohammed, « Storytelling as Philosophical Pedagogy : The Case of Suhrawardī, » in *Knowledge and Education*, pp. 404-17.

Summa Alexandrinorum

La Summa Alexandrinorum. Abrégé arabo-latin de l'Éthique à Nicomaque d'Aristote, critical ed., French transl. & intro. by Frédérique Woerther (Islamic Philosophy, Theology and Science 113). Leiden: Brill, 2020, xii-447 pp., ISBN 9789004435629; e-bk 9789004436602.

Woerther, Frédérique, "L'usage des fragments arabes (Le Caire, *Taymūr Pāshā 290 akhlāq*) dans l'édition arabo-latine de la *Summa Alexandrinorum*," *Oriens*, 48.3-4 (2020): 282-319.

al-Suyūṭī

Burge, Stephen, *Angels in Islam: Jalāl al-Dīn al-Suyūṭī's al-Haba'ik fī akhbar al-mala'ik*. New York & London : Routledge, 2019, 340 pp., ISBN 9780415672924 ; paper 9780367866518 ; e-bk 9780203144978 [includes a translation of the text].

al-Tawhīdī

Abram, Sara, “La muqābasa 82 di Abū Hayyān al-Tawhīdī,” in *La dottrina dell’analogia dell’essere*, pp. ???

Al-Shaar, Nuha, *Ethics in Islam: Friendship in the Political Thought of al-Tawhīdī and his Contemporaries* (Culture and Civilization in the Middle East). New York & London: Routledge. 2019, 252 pp., ISBN 9780415858519; paper 9780367868222; e-bk 9781315739144.

de Vault d’Arcy, Guillaume, “La 17e nuit d’at-Tawhīdī. Réfutation d’une hérésie menaçante, les *Épîtres des Frères en Pureté*,” *Revue des mondes musulmans et de la méditerranée*, 146.2 (2019), no pagination.

Kenanah, Faisal, “La conception de l’âme chez Abū Hayyān al-Tawhīdī. L’exemple du *Kitāb al-imtā’ wa’l-mu’ānasa*,” *Journal of Arabic and Islamic Studies*, 19 (2019): 35-56.

Thābit ibn Qurra

Grupe, Dirk, “Thābit ibn Qurra’s Version of the *Almagest* and Its Reception in Arabic Astronomical Commentaries,” in *Ptolemy’s Science*, pp. 139-58.

-----, “Manuscript Jaipur 20 and the Arabic Translation of Ptolemy’s *Almagest* by Thābit ibn Qurra,” in *The 1st International...Sezgin Symposium*, pp. 139-50.

Theology of Aristotle

Adamson, Peter, “Plotinus Arabus and Proclus Arabus in *The Harmony of the Two Philosophers* Ascribed to al-Fārābī,” in *Reading Proclus*, 2, pp. 182-97.

Chase, Michael, „Porphyry and *The Theology of Aristotle*,” in *Reading Proclus*, 2, pp. 157-81.

al-Tūsī, Nasīr al-Dīn

Gutas, Dimitri, « Avicenna’s *al-Hikma al-muta’āliya* : Initial Begriffsgeschichte, » *Studia Graeco-arabica*, 10 (2020) : 245-58 with an appendix by **Kaya**, M. Cüneyt, pp. 259-60.

Lameer, Joep, „A New Look at Tūsī’s *Awsāf al-ashrāf*: The Preamble of MS Leiden Or. 683/1,” *Journal of Islamic Manuscripts*, 11.1 (2020): 1-27.

Mayer, Toby, „‘The Places where the Wrestler is Thrown Down’ (*Masari’ al-musari’*) and the Question of Tusi’s Rejection of his Prior Nizari Identity,” in *Intellectual Interactions in the Islamic World*, pp. 67-108.

al-Yānyawī

Morel, Teymour, „As‘ad al-Yānyawī et la tradition philosophique arabo-islamique: une étude sur le manuscrit Manisa Yazma Eser Kütüphanesi 5842,” in *South-Eastern Europe and the Eastern Mediterranean. Proceedings of the Session held at the 12th International Congress of South-East European Studies (Bucharest, 2-6 September 2019)*, ed. by Ioana Feodorov

(Académie Roumaine, Institut d'Études Sud-Est Européennes). Braila: Editura Istros A Muzeului Brailei „Carol I“, 2020), pp. 137-56.

Modern and Current Scholars

[**Arnzen, Rüdiger**], **Bertolacci**, Amos, “A Diamond and its Light,” *Studia Graeco-arabica*, 10 (2020): i-viii.

[**al-Azmeh, Aziz**], **Khalilzand**, Mansooreh & **Moser**, Kata, “Conversation with Aziz al-Azmeh,” *Falsafa*, 3 (2020): 145-62.

[**Leaman, Oliver**], **al-Daghistani**, Raid, “Conversation with Oliver Leaman,” *Falsafa*, 3 (2020): 163-76.

[**Rahman, Fazlur**], **Akbar**, Ali, “Fazlur Rahman’s Influence on Contemporary Islamic Thought,” *Muslim World*, 110.2 (2020): 129-53.

[**Sezgin, Fuat**], **Endress**, Gerhard, “Fuat Sezgin (1924-2018),” *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften*, 22 (2020): ix-xviii; “Professor Dr. Mehmet Fuat Sezgin (24.10.1924-30.6.2018). Sein Leben im Überblick,” *id.*, 22 (2020): xix-xxviii; “Vorzeichnis der Schriften von und über Dr. Fuat Sezgin (1924-2018). Zusammengestellt by Gesine Yildiz,” *id.*, 22 (2020): xxix-???

[**Strauss, Leo**], **Mulieri**, Alessandro, “The Political Thinker as a Civil Physician: Some Thoughts on Marsilius of Padua and Machiavelli beyond Leo Strauss’ al-Fârâbî,” *Early Science & Medicine*, 25.1 (2020): 22-45.

Section II. Kalām

Abramo di Tiberiade, *Dialogo con l'emiro 'Abd al-Rahmān al-Hāshimī. Un dialogo islamo-cristiano ambientato a Gerusalemme agli inizi del IX secolo*, critical Arabic text from Giacinto Boulos Marcuzzo's ed; intro., transl. & notes by Davide Righi, forward by Bartolomeo Pirone (Patrimonio Culturale Arabo Cristiano 13). Bologna: CreateSpace, 2018), 476 pp., ISBN 9781985205642.

Accad, Martin, “Theological Deadlocks in the Muslim-Christian Exegetical Discourse of the Medieval Orient. Identifying a Historical *Meta-Dialogue*,” in *Exegetical Crossroads*, pp. 243-52.

Amir-Moezzi, Mohammad Ali, *Ali, le secret bien gardé. Figures du premier Maître en spiritualité shi'ite*. Paris: CNRS Editions, 2020, 470 pp., ISBN 9782271124975.

-----, “‘Alī comme le second Christ. De quelques très anciennes convergences entre shi'isme et christianisme,” *MIDEO*, 35 (2020): 2-43.

-----, “Divine Attributes of ‘Alī in Shi’I Mysticism: New Remarks on ‘Heresy’ in Early Islam,” in *Remapping Emerging Islam. Texts, Social Settings and Ideological Trajectories*, ed. by Carlos A. Segovia (Amsterdam: Amsterdam University Press, 2020), pp. 177-203.

-----, “La gnose au début de l’islam. Nouvelles recherches sur les shi’ites “extremistes” (suite),” *Annuaire EPHE des Sciences Religieuses*, 127 (2018-2019): 309-16.

Andani, Khalil, „Metaphysics of Muhammad: The Nur Muhammad from Imam Ja‘far al-Sadiq (d. 148/765) to Nasir al-Din al-Tusi (d. 672/1274),“ *Journal of Sufi Studies*, 8.2 (Oct. 2020): 99-175.

Ansari, Hassan, **Madelung** Wilferd & **Schmidtke**, Sabine, « Yūsuf al-Basīr’s Rebuttal of Abū Husayn al-Basrī in a Yemeni Zaydī Manuscript of the Seventh/Thirteenth Century, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 81-114 [2015 original].

Ansari, Hassan & **Schmidtke**, Sabine, « Mu‘tazilism after ‘Abd al-Jabbār : Abū Rashīd al-Nīsābūrī’s *K. Masā’il al-Kilāf fī l-Usūl*, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 3-38 [2010 original].

-----, « Mu‘tazilism in Rayy and Astarābād : Abū l-Fadl al-‘Abbās b. Sharwīn, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 39-66 [2012 original].

-----, « The Mu‘tazilite and Zaydī Reception of Abū l-Husayn al-Basrī’s *K. al-Mu‘tamad fī Usūl al-Fiḥ* : A Bibliographical Note, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 67-80 [2013 original].

-----, « The Zaydī Reception of Ibn Khallād’s *K. al-Usūl* : The *Ta‘līq* of Abū Tāhir b. ‘Alī al-Saffār, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 115-34 [2010 original].

-----, « Between Aleppo and Sa‘ada : The Zaydī Reception of the Imāmite Scholar Ibn al-Bitriq al-Hillī, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 231-62 [2013 original].

-----, « Zaydī Theology in Seventh/Thirteenth-Century Yemen : ‘Abd Allāh b. Zayd al-‘Ansī and his *K. al-Mahajja al-Baydā’ fī Usūl al-Dīn*, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 283-92 [2016 original].

-----, « The Twelver Shi‘ī Reception of Mu‘tazilism, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 293-310 [2016 original].

Ansari, Hassan, **Schmidtke**, Sabine & **Thiele**, Jan, „Zaydī Theology in Yemen, Third/Ninth through Ninth/Fifteenth Centuries,“ in *Studies in Medieval Islamic Intellectual Traditions*, pp. 263-82 [2016 original].

Azimi, Mahdi & **Madadi Almousavi**, Seyed Mohammad Kazem, „Rationalism in Traditions Related to Shi‘i Theologians: A Case Study of Yūnus ibn ‘Abd al-Rahmān,“ *Journal of Shi‘a Islamic Studies*, 10.4 (2017): 393-410.

Baffioni, Carmela, „The ‚Language of God‘ in Muslim and Jewish Traditions: A Case Study,“ in *Human Diversity in Context*, ed. by C. Ferrini (Trieste: EUT Edizioni Università di Trieste, 2020), pp. 121-42.

-----, „The Language of Adam and his Fall in an Unpublished Arabic Medieval Text.“ *Quarterly Journal of Shi‘a History (Tehran)*, 2 (2019): 47-???

Benevich, Fedor, “The Necessary Existent (*wājib al-wujūd*): From Avicenna to Fakhr al-Dīn al-Rāzī,” in *Philosophical Theology in Islam*, pp. 123-55 [al-Ghazālī, ‘Umar Khayyām, Rukn al-Dīn al-Malāhimī, Umar ibn Sahlān al-Sāwī, Abūl Barakāt al-Baghdādī, al-Balkhī, al-Mas‘ūdī].

Bennett, David, “Cognisable Content: The Work of the *Ma‘nā* in Early Mu‘tazilī Theory,” in *Philosophy and Language*, pp. 1-20.

Ben-Shammai, Haggai, “*al-Usūl al-Muhaddabiyya*: A Joint Theological Project of a Karaite Scholar and a “Chief Justice” in Fātimid Egypt Revisited,” *Intellectual History of the Islamicate World*, 8.2-3 (2020): 224-32.

Brodersen, Angelika, “New Light on the Emergence of Māturīdism: Abū Shakūr al-Sālīmī (fifth/eleventh century) and his *Kitāb al-Tamhīd fī bayān al-tawhīd*,” *Journal of Islamic Studies*, 31.3 (2020): 329-57.

Campanini, Massimo, “The Evidence of Meaning (*bayan al-ma‘nā*) in the Zahiri Approach to the Qur’an,” *Journal of Qur’anic Studies*, 22.1 (2020): 172-91.

Casassas Canals, Xavier & **Serrano-Ruano**, Delfina, “Putting Criticisms against al-Ghazālī in Perspective: New Materials on the Interface between Law, Rational Theology and Mysticism in Almoravid and Almohad al-Andalus (Ibn Rushd al-Jadd and al-Qurtubī),” in *Philosophical Theology in Islam*, pp. 254-97.

Daftary, Farhad, “Sunni Perceptions of the Ismailis: Medieval Perspectives,” in *Intellectual Interactions in the Islamic World*, pp. 13-26.

Ebstein, Michael, “The Human Intellect: Liberation or Limitation?: Some Notes on ‘*Aql* in Classical Islamic Mysticism,” *Journal of Sufi Studies*, 8.2 (Oct. 2020): 198-233.

El-Kaisy-Friemuth, Maha, “The Concept of Freedom in Islam,” in *The Concept of Freedom in Judaism, Christianity and Islam*, ed. by Georges Tamer & Ursula Männle (Key Concepts in Interreligious Discourses 3). Berlin: De Gruyter, 2020, pp. 101-46.

Farahat, Omar, *The Foundation of Norms in Islamic Jurisprudence and Theology*. Cambridge: Cambridge University Press, 2019, x-248 pp., ISBN 9781108614252.

Friedman, Yaron, *The Shī‘īs in Palestine: From the Medieval Golden Age until the Present* (Handbook of Oriental Studies. Section 1 The Near and Middle East 138). Leiden: Brill, 2019, xiv-222 pp., ISBN 9789004420311 & e-bk 9789004421028.

Griffith, Sidney, “Use and Interpretation of Scriptural Proof-Texts in Christian-Muslim Apologetic Literature in Arabic,” in *Exegetical Crossroads*, pp. 73-94.

Heern, Zachery Mirza, “Three Sources of Shi‘i Knowledge and Authority: Texts, Reason, and Mysticism in Islamic Intellectual History,” *Journal of Shi‘a Islamic Studies*, 11.1-2 (Winter-Spring 2008): 43-78.

Hoover, Jon, “Early Mamlūk Ash‘arism against Ibn Taymiyya on the Nonliteral Interpretation (*ta’wīl*) of God’s Attributes,” in *Philosophical Theology in Islam*, pp. 195-230 [Ibn Jahbal al-Kilābī, al-Hindī, Badr al-Dīn Ibn Jamā‘a & Shams al-Dīn al-Sarūjī].

Ibrahim, Bilal, “Beyond Atoms and Accidents: Fakhr al-Dīn al-Rāzī and the New Ontology of Postclassical *Kalām*,” *Oriens*, 48.1-2 (2020): 67-122.

-----, “Reason and Revelation in Fakhr al-Dīn al-Rāzī and the Ash‘arī Tradition,” in *Philosophy and Language*, pp. 129-82.

-----, “Causing an Essence. Notes on the Concept of *Ja’l al-māhiyya*, from Fakhr al-Dīn al-Rāzī to Mullā Sadrā,” in *Philosophical Theology in Islam*, pp. 156-94 [al-Ijī, al-Taftāzānī, al-Jurjānī, al-Kalanbawī, al-Dawānī].

Jomier, Augustin, “L’islam Ibadite au Maghreb: histoire sociale et religieuse,” *Annuaire EPHE des Sciences Religieuses*, 127 (2018-2019): 305-08.

Kalayci, Mehmet, “Dissociation of Theology from Philosophy in the Late Ottoman Period,” in *Knowledge and Education*, pp. 984-1000.

Kaya, Sibel, “Acts Associated with the Principle of “Obligation of God” (*Wujūb Alellah*) in the mu‘tazila *Kalām*,” *Journal of Islamic Research*, 31.2 (2020): 325-45.

Kuslu, Harun, “Knowing the Unknown: The Paradox of “The Absolute Unknown” from Fakhr al-Din al-Razi to Tashkoprizada,” *Nazariyat*, 6.1 (2020): 85-114.

Larcher, Pierre, „‘Et Allah apprit à Adam tous les noms...‘ (*Cor.*, 2, 31): L’Origine du langage dans la pensée islamique,” in *The Origin and Nature of Language and Logic*, pp. 3-27 (Ibn Fāris & Ibn Jinnī).

Lucas, Scott, “Islamic Theology in Thirty Topics: A Yemeni Zaydī Tradition Preserved in the Biblioteca Ambrosiana,” *Shii Studies Review*, 4.1-2 (2020): 135-75.

Mandolino, Giovanni, “Il ruolo dell’omonimia nella descrizione del rapporto fra creatura e creatore nella teleologia Cristiana araba,” in *La dottrina dell’analogia dell’essere*, pp. ???

Matsuyama, Yohei, “Increase and Decrease in *īmān* in Maturidism and the Structure of *īmān*,” *Bulletin of the Society for Near Eastern Studies in Japan*, 57.1 (2014): 18-32.

Mirzaei, Abbas, “Theoretical Challenges in Early Shi’i Theology: Methodological Background of an Early Collapse,” *Journal of Shi’a Islamic Studies*, 10.4 (2017): 411.35.

Moazzen, Maryam, “Shi’ī Higher Learning in the Pre-Safavid Period: Scholars, Educational Ideals, Practices, and Curricula,” in *Knowledge and Education*, vol. II, pp. 818-48.

Muhtaroglu, Nazif, “Plantinga and Ash‘arites on Divine Simplicity,” *Kader*, 18.2 (2020): 488-99.

Newiger, Jana, “Teaching Ethics in Early Ibadism: A Preliminary Study,” in *Knowledge and Education*, vol. II, pp. 771-97.

Platti, Emilio Giuseppe, „De Graf à Griffith. L’oeuvre classique des arabes chrétiens,“ *MIDEO*, 35 (2020): 301-22.

Ramli, Harith, “Ash‘arism through an Akbarī Lens. The Two “*Tahqīqs*” in the Curriculum Vitae of Ibrāhīm al-Kūrānī (d. 1019/1690),” in *Philosophical Theology in Islam*, pp. 371-96.

Rudolph, Ulrich, “Post Ghazālian Theology: What were the Lessons to be Learned from al-Ghazālī?,” in *Philosophical Theology in Islam*, pp. 12-35.

Rushain, Abbasi, “Did Premodern Muslims Distinguish the Religious and Secular? The *Dīn-Dunyā* Binary in Medieval Islamic Thought,” *Journal of Islamic Studies*, 31.2 (2020): 185-225.

Rustom, Mohammed, “On Listening: Hearing God’s Voice in the Face of Suffering,” *Sacred Web*, 45 (2020): 36-43.

Spevak, Aaron, “Late Sunni Kalām-Theology’s Ongoing Engagement with Philosophy,” in *Philosophical Theology in Islam*, pp. 231-53 [al-Sanūsī].

Tamcke, Martin, “‘Show Me in the Law’: The Use of Law (Torah) in the Dispute between the Muslim Emir and the Patriarch Yuhannon,” in *The Challenge of the Mosaic Torah in Judaism, Christianity, and Islam* (Studies on the Children of Abraham 7) (Brill: Leiden, 2020), pp. 219-27.

Terrier, Mathieu, “La Rétribution finale en Islam: discussion sur l’imputation des actes et la perpétuité des peines,” in *‘Retribution’ in Jewish and Christian Writings: A Concept in Debate*, ed. by David Hamidovic, Apolline Thromas & Matteo Silvestrini (Tubingen: Mohr Siebeck, 2019), pp. 123-48.

Thiele, Jan, “Ash‘arism in the Hafsid Era,” in *Philosophical Theology in Islam*, pp. 298-336.

van Ess, Josef, *Theology and Society in the Second and Third Centuries of the Hijra*, vol. 5, *Bibliography and Indices. A History of Religious Thought in Early Islam* (HdO). Leiden: Brill, 2020, vi-302 pp., ISBN 9789004399624, e-bk 9789004402843.

Vishanoff, David R., “Informative and Performative Theories of Divine Speech in Classical Islamic Legal Theory,” in *Philosophy and Language*, pp. 183-208.

Wakelnig, Elvira, „Late Antique Philosophical Terminology in Early *Kalām*: The Polysemous Greek Term *atomon* and Its Arabic Equivalent *juz‘ lā yatajazza‘*,” *Journal of Abbasid Studies*, 6.2 (2019): 150-84.

Walker, Paul E., „Ismaili Polemics Against Opponents in the Early Fatimid Period,“ in *Intellectual Interactions in the Islamic World*, pp. 27-50.

-----, „Techniques for Guarding and Restricting Esoteric Knowledge in the Ismaili Da‘wa during the Fatimid Period,“ in *Sharing and Hiding Religious Knowledge in Early Judaism, Christianity and Islam*, ed. by Mladen Popovic, Lautaro Roig Lanzillotta, & Clare Wilde (Judaism, Christianity, and Islam – Tension, Transmission, Transformation 10) (Berlin: De Gruyter, 2018), pp. 186-98.

Zonta, Mauro, “Yemeni Ismailism in Jewish Philosophy, 6th/12th to 11th/17th Centuries: A General Historical Sketch,” in *Intellectual Interactions in the Islamic World*, pp. 483-92.

‘Abd al-Jabbār

Seppälä, Serafina, “Torah in the Christian-Islamic Polemics of Theodore Abū Qurrah and ‘Abd al-Jabbār,” in *The Challenge of the Mosaic Torah in Judaism, Christianity, and Islam* (Studies on the Children of Abraham 7) (Brill: Leiden, 2020), pp. 228-54.

Abū Hāshim al-Jubbā’ī

Rashed, Marwan, “Abū Hāshim al-Jubbā’ī, algèbre et inférence,” *Arabic Sciences and Philosophy*, 30.2 (2020): 191-228 [includes an appendix on al-Fārābī’s reading of Abū Hāshim’s theory of inference].

Abū ‘Imrān al-Jawrā’ī

Amharar, Ilyass, “Abū ‘Imrān al-Jawrā’ī et sa profession de foi (‘aqīda). À la découverte d’un théologien ash‘arite maghrébin encore inconnu,” *MIDEO*, 35 (2020): 265-300 [includes critical ed. and transl.].

al-Amidī

Hassan, Laura, *Ash‘arism Encounters Avicennism: Sayf al-Dīn al-Amidī on Creation* (Islamic History and Thought 19). Piscataway: Gorgias Press, 2020, 329 pp., ISBN 9781463207199.

al-Ash‘arī

Hassan, Laura, *Ash‘arism Encounters Avicennism: Sayf al-Dīn al-Amidī on Creation* (Islamic History and Thought 19). Piscataway: Gorgias Press, 2020, 329 pp., ISBN 9781463207199.

‘Ayn al-Qudāt

Rustom, Mohammed, “Devil’s Advocate: ‘Ayn al-Qudāt’s Defence of Iblis in Context,” *Studia Islamica*, 115.1 (2020): 65-100.

al-Bāqillānī

Friedman, Rachel Anne, „Significant Intersections between Legal and Rhetorical Theories: Lessons from an Interdisciplinary Reading of al-Bāqillānī’s Theory of Language,” *Journal of Arabic & Islamic Studies*, 16 (2016): 99-123.

al-Fayd al-Kāshānī

Terrier, Mathieu, “La tombe come isthme (barzakh) entre les vivants et les morts: points de vue croisés du soufisme et du shī‘isme imāmite (al-Ghazālī et al-Fayd al-Kāshānī),” *Revue des mondes musulmans et de la Méditerranée*, 146 (2-2019), no pagination.

al-Ghazālī, Abū Hāmid

Ajami, Hassan, “The Dominant Islamic Philosophy of Knowledge,” *Open Access Library Journal*, 3.2 (2016): no pagination.

Brenet, Jean-Baptiste, “Relation as Key to God’s Knowledge of Particulars in the *Tahāfut al-tahāfut* and the *Damīma*: A Cross-talk between Averroes, al-Ghazālī and Avicenna,” *Arabic Sciences and Philosophy*, 20.1 (2020): 1-26.

Campanini, Massimo, “Al-Ghazālī e il problema del dissenso religioso (*zandaqa*),” *Studi Magrebini*, 17.1-2 (2019): 4-16.

Carpentieri, Loredana, “Confronto tra tesi embriologiche: Abū Hāmid al-Ghazālī e Abū Bakr al-Rāzī,” *Studi Magrebini*, 17.1-2 (2019): 17-31.

Carusi, Paola, “*Sirr al-‘ālamayn*: un Ghazālī apocrifo o inaspettato?,” *Studi Magrebini*, 17.1-2 (2019): 32-74.

Casassas Canals, Xavier & **Serrano-Ruano**, Delfina, “Putting Criticisms against al-Ghazālī in Perspective: New Materials on the Interface between Law, Rational Theology and Mysticism in Almoravid and Almohad al-Andalus (Ibn Rushd al-Jadd and al-Qurtubī),” in *Philosophical Theology in Islam*, pp. 254-97.

Casewit, Yousef, “Al-Ghazālī’s Virtue Ethical Theory of the Divine Names: The Theological Underpinnings of the Doctrine of *Takhalluq* in *al-Maqṣad al-Asnā*,” *Journal of Islamic Ethics*, 4.1-2 (2020): 155-200.

Di Donato, Marco, “Al-Ghazālī ed Ibn Taymiyya: la questione dei pii antenati,” *Studi Magrebini*, 17.1-2 (2019): 75-95.

Ersilia, Francesca, “Al-Ghazālī e il “buon mercante”,” *Studi Magrebini*, 17.1-2 (2019): 96-111.

Ferhat, Loumia, “Al-Ghazālī’s Heart as a Medium of Light: Illumination and the Soteriological Process,” *Journal of Islamic Ethics*, 4.1-2 (2020): 201-22.

Griffel, Frank, “al-Ghazali,” *Stanford Encyclopedia of Philosophy*, rev., 2020: <https://plato.stanford.edu/entries/al-ghazali/>.

Günther, Sebastian, “‘Only Learning That Distances You from Sins Today Saves You from Hellfire Tomorrow’: Boundaries and Horizons of Education in al-Ghazālī and Ibn Rushd,” in *Knowledge and Education*, vol. I, pp. 260-97.

Heck, Paul, “Teaching Ignorance: The Case of al-Ghazālī (d. 505/1111),” in *Knowledge and Education*, vol. I, pp. 223-43.

la Martire, Corado, “Il ‘nome’ nel *Maqṣad* di al-Ghazālī: Note di grammatica araba e logica aristotelica sulla tradizione dei commentari al *Peri Hermeneias*,” *Studi Magrebini*, 17.1-2 (2019): 112-29.

Mazhar, Shumaila & **Akbar**, Sabeen, “An Odyssey of the Mind: Exploring Ghazalian Theory of Soul and Freudian Psychoanalysis,” *The Islamic Culture*, n. 42 (2019): no pagination.

Nakissa, Aria, “Cognitive Science of Religion and the Study of Islam: Rethinking Islamic Theology, Law, Education, and Mysticism Using the Works of al-Ghazālī,” *Method & Theory in the Study of Religion*, 32.3 (2020): 205-32.

Peta, Ines, “La teoria ghazālīana dell’imamato: un progetto politico-culturale,” *Islamochristiana*, 45 (2019): 141-53.

-----, “L’analisi ghazālīana del concetto di *ittihād*,” *Studi Magrebini*, 17.1-2 (2019): 130-46.

Rudolph, Ulrich, “Post Ghazālīan Theology: What Were the Lessons to be Learned from al-Ghazālī?,” in *Philosophical Theology in Islam*, pp. 12-35.

Said, Yazid, “Ghazālī and *al-Radd al-Jamīl*: Language, History and Christian Theology,” *Intellectual History of the Islamicate World*, 8.2-3 (2020): 343-61.

Signori, Marco, “Prophecy and the Authority of the Prophet in al-Ghazālī’s *Maqāsid al-falāsifa*,” in *Prophecy and the Prophets*, pp. 77-100.

-----, “*Unus de intelligentibus postremis loquentibus*. Noteworthy Aspects of the Reception of al-Ghazali in Albert the Great,” *Documenti e Studi*, 31 (2020): 151-202.

Scarcia Amoretti, Biancamaria, “Qualche osservazione in merito al “disinteresse” di Abū Hāmid al-Ghazālī (1058-1111) per il “piccolo *jihād*,” *Studi Magrebini*, 17.1-2 (2019): 147-64.

Stelzer, Steffen, “*Al-Rafīq qabla l-tarīq*: Remarks on al-Ghazālī’s View of Sufism as a Way of Learning Religion,” in *Knowledge and Education*, vol. I, pp. 244-59.

Terrier, Mathieu, “La tombe come isthme (barzakh) entre les vivants et les morts: points de vue croisés du soufisme et du shī‘isme imāmīte (al-Ghazālī et al-Fayd al-Kāshānī),” *Revue des mondes musulmans et de la Méditerranée*, 146 (2-2019), no pagination.

Tezci, Musab, “Die Notwendigkeit der Kausalität. Vergleich zweier Diskurse,” *Falsafa*, 3 (2020): 104-44 [comparison Hume vs Kant and Averroes vs. al-Ghazali].

Treiger, Alexander, „From Dionysius to al-Ghazālī: Patristic Influences on Arabic Neoplatonism,” *Intellectual History of the Islamicate World*, 9.1-2 (2021): 115-39.

Uslu, Nurefsan Bulut, “The Interpretation of Personal Religious Experience in al-Ghazālī’s *al-Munqidh min ad-dalāl*,” *Entelekyā*, 4.2 (2020): 129-53.

Ghulām Khalīl

Doctrinal Instruction in Early Islam: The Book of the Explanation of the Sunna by Ghulām Khalīl (d. 275/888), ed. and transl. by Maher Jarrar & Sebastian Günther (Islamic History and Civilization 174). Leiden: Brill, 2020, xvi-380 pp., ISBN 9789004429048; e-bk 9789004429055.

al-Hillī

Vilozny, Roy, “Some Remarks on Ibn Taymiyya’s Acquaintance with Imāmī Shī‘ism in light of his *Minhāj al-sunna al-nabawiyya*,” *Der Islam*, 97.2 (2020): 456-75.

Ibn ‘Aqīl

Bouhafa, Ferial, “After Adam: Ibn ‘Aqīl on Language and Origin, Change, and Expansion,” in *Philosophy and Language*, pp. 243-74.

Imamoglugil, Hatice Kübra, “The Relationship between Reason and Revelation from the Perspective of an Extraordinary Salafī Abū al-Wafā’ Ibn ‘Aqīl,” *Entelekyā*, 4.2 (2020): 119-28.

Ibn Fadl

Roberts, Alexandre M., *Reason and Revelation in Byzantine Antioch: The Christian Translation Program of Abdallah ibn al-Fadl* (The Joan Palevsky Imprint in Classical Literature; The Berkeley Series in Postclassical Islamic Scholarship 3). Oakland, CA: University of California Press, 2020, xvi-357 pp., ISBN 9780520343498; e-bk 9780520974821.

Ibn Hanbal

Mclaren, Andrew G., “Ibn Hanbal’s Refutation of the Jahmiyya: A Textual History,” *Journal of the American Oriental Society*, 140.4 (2020): 901-26.

Ibn al-Jawzī

Liew, Han Hsien, „Ibn al-Jawzī and the Cursing of Yazīd b. Mu‘āwiya: A Debate on Rebellion and Legitimate Rulership,” *Journal of the American Oriental Society*, 138.3 (2019): 631-45.

Ibn al-Malāhimī

Farsani, Yoones Dehghani & **Rezania**, Kianoosh, „Ibn Malāhimī on Zoroastrianism,” *Iranian Studies*, 53.5-6 (2020): 703-39 [includes English translation of the section on Zoroastrianism].

Ibn Taymiyyah

Di Donato, Marco, “Al-Ghazālī ed Ibn Taymiyya: la questione dei pii antenati,” *Studi Magrebini*, 17.1-2 (2019): 75-95.

El-Tobgui, Carl Sharif, *Ibn Taymiyya on Reason and Revelation: A Study of Dar’ ta’āruḍ al-‘aql wa-l-naql* (Islamic Philosophy, Theology and Science. Texts and Studies 111). Leiden: Brill, 2020, xiv-444 pp., ISBN 9789004412859; e-bk 9789004412866.

Farid, Suleiman, “Schuldfähigkeit trotz fehlender Willensfreiheit? Eine Analyse der Position Ibn Taymiyyas. Mit einer Übersetzung seiner *al-Qasīda at-tā’iyya*,” *Der Islam*, 97.1 (2020): 172-202.

Hoover, Jon, “Early Mamlūk Ash‘arism against Ibn Taymiyya on the Nonliteral Interpretation (*ta’wīl*) of God’s Attributes,” in *Philosophical Theology in Islam*, pp. 195-230 [Ibn Jahbal al-Kilābī, al-Hindī, Badr al-Dīn Ibn Jamā‘a & Shams al-Dīn al-Sarūjī].

Shareea, Mohammad Abu, “How Could Early Christians Be Wrong? The Role of *Fahm al-salaf* in the Biblical Hermeneutics of Ibn Taymiyyah and Michael Servetus,” *Ilahiyat Studies*, 10.2 (2019): 183-228.

Vilozny, Roy, “Some Remarks on Ibn Taymiyya’s Acquaintance with Imāmī Shī‘ism in light of his *Minhāj al-sunna al-nabawiyya*,” *Der Islam*, 97.2 (2020): 456-75.

al-Ījī

Ahmed, Asad Q., “The *Mawāqif* of ‘Adud al-Dīn al-Ījī in India,” *Philosophical Theology in Islam*, pp. 397-412.

Pourjavady, Reza, “The Legacy of ‘Adud al-Dīn al-Ījī: His Works and His Students,” in *Philosophical Theology in Islam*, pp. 337-70.

al-Juwaynī

Siddiqui, Sohaira Z. M., *Law and Politics under the Abbasids: An Intellectual Portrait of al-Juwayni* (Cambridge Studies in Islamic Civilization). Cambridge: Cambridge University Press, 2019, 326 pp., ISBN 9781108496780.

-----, “*Jadal* and *Qiyās* in the Fifth/Eleventh Century: Two Debates between al-Juwaynī and al-Shīrāzī,” *Journal of the American Oriental Society*, 139.4 (2019): 923-44.

al-Kulaynī

Amir-Moezzi, Mohammad Ali, *La Preuve de Dieu. La mystique shi'ite à travers l'oeuvre de Kulaynī (IXe-Xe siècle)* (Islam, nouvelles approches). Paris: Cerf, 2018, 346 pp., ISBN 978220412897.

al-Māturīdī

Aslan, Ibrahim, “Meta-Entity (*al-Ghayr*) and Its Value Metaphysics in al-Māturīdī,” *Ilahiyat Studies*, 11.1 (Winter/Spring 2020): 79-110.

Bruckmayr, Philipp, “Salafi Challenge and Māturīdī Response: Contemporary Disputes over the Legitimacy of Māturīdī *kalām*,” *Die Welt des Islams*, 60.2-3 (2020): 293-324.

al-Mu’ayyad bi-llāh al-Hārūnī

Lika, Eva Maria, *Proofs of Prophecy and the Refutation of the Ism ‘īliyya: The Kitāb ithbāt nubuwwat al-nabī by the Zaydī al-Mu’ayyad bi-llāh al-Hārūnī* (Welten des Islam – Worlds of Islam – Mondes de l’islam 9). Berlin: De Gruyter, 2017, ix-329 pp., ISBN 9783110539769; e-bk 9783110539882/pdf 9783110541793.

Mullā Mubīn

Rezakhany, Hassan John, “Jalāl ad-Dīn ad-Dawānī’s Solution to the Liar Paradox and Its Reception in Qādī Mubārak and Mullā Mubīn,” *Journal of South Asian Intellectual History*, 1.2 (2019): 183-220.

al-Nasafi

Ceylan, Hadi Ensar & **Pehlivan**, Necmettin, “Shams al-Din al-Samarqandi’s Two Unknown Commentaries on al-Nasafi: Sharh Mansha al-Nazar, Sharh al-Nikat al-Daruriyya al-Arba’iniyya,” *Nazariyat*, 6.1 (2020): 115-207.

al-Nazzām

Özdas, Hasim, “Criticisms of al-Nazzām against First Period Exegetes,” *Journal of Islamic Research*, 31.1 (2020): 18-31.

Qādī Mubārak

Rezakhany, Hassan John, “Jalāl ad-Dīn ad-Dawānī’s Solution to the Liar Paradox and Its Reception in Qādī Mubārak and Mullā Mubīn,” *Journal of South Asian Intellectual History*, 1.2 (2019): 183-220.

Qutb al-Dīn al-Rāzī

Amin, Wahid M., “Qutb al-Din al-Razi and the Problem of Universals: A Fourteenth-Century Critique of Avicenna’s Theory of Natural Universals,” *Nazariyat*, 5.2 (2019): 25-58.

Boyalik, M. Taha, “A Constitutive Work in the *Sharh* Tradition of Quranic Exegesis: Qutb al-Din al-Razi’s *Sharh Mushkilat al-Kashshaf*,” *Nazariyat*, 5.2 (2019): 143-66.

Dasdemir, Yusuf, “The Problem of Existential Import in Metathetic Propositions: Qutb al-Din al-Tahtani contra Fakr al-Din al-Razi,” *Nazariyat*, 5.2 (2019): 81-118.

Klinger, Dustin D., “A New Take on Semantics, Syntax and the Copula: Note on Qutb al-Din al-Razi al-Tahtani’s Analysis of Atomic Propositions in the *Lawāmi’ al-asrār*,” *Nazariyat*, 5.2 (2019): 59-80.

Okuyucu, Nail, “Qutb al-Din al-Razi as a Shafī’i Scholar and the Edition, Translation and Analysis of His Commentary on the Introduction of *al-Hawi al-saghir*,” *Nazariyat*, 5.2 (2019):161-208.

Rapoport, Michael A., “Was Qutb al-Din al-Razi al-Tahtani a Sunni or a Shi’i?: An examination of Bio-bibliographical Sources,” *Nazariyat*, 5.2 (2019): 119-42.

Tüker, Ömer, “Qutb al-Din al-Razi on the Notion of Assent and Its Philosophical Implications.” *Nazariyat*, 5.2 (2019): 1-24.

al-Râzî, Fakhr al-Dīn

Adamson, Peter & **Lammer**, Andreas, “Fakhr al-Dīn al-Râzī’s Platonist Account of the Essence of Time,” in *Philosophical Theology in Islam*, pp. 95-122.

Benevich, Fedor, “The Necessary Existent (*wājib al-wujūd*): From Avicenna to Fakhr al-Dīn al-Râzī,” in *Philosophical Theology in Islam*, pp. 123-55 [al-Ghazālī, ‘Umar Khayyām, Rukn al-Dīn al-Malāhimī, Umar ibn Sahlān al-Sāwī, Abū l-Barakāt al-Baghdādī, al-Balkhī, al-Mas‘ūdī].

Ben Hammed, Nora Jacobsen, “Meno’s Paradox and First Principles in Fakhr al-Dīn al-Rāzī,” *Oriens*, 48.3-4 (2020): 320-44.

Bonmariage, Cécile, “Sadrā’s Use of Fakhr al-Dīn al-Rāzī’s *al-Mabāhith al-mashriqiyya* in the *Asfār*,” *Oriens*, 48.1-2 (2020): 188-218.

Dadikhuda, Davlat, “Rule of the One: Avicenna, Bahmanyār, and Rāzī on the Argument from the *Mubāhathāt*,” *Nazariyat*, 6.2 (2020): ???

Dasdemir, Yusuf, “The Problem of Existential Import in Metathetic Propositions: Qutb al-Din al-Tahtani contra Fakr al-Din al-Razi,” *Nazariyat*, 5.2 (2019): 81-118.

Gutas, Dimitri, « Avicenna’s *al-Hikma al-muta‘āliya* : Initial Begriffsgeschichte, » *Studia Graeco-arabica*, 10 (2020) : 245-58 with an appendix by **Kaya**, M. Cüneyt, pp. 259-60.

Ibrahim, Bilal, “Beyond Atoms and Accidents: Fakhr al-Dīn al-Rāzī and the New Ontology of Postclassical *Kalām*,” *Oriens*, 48.1-2 (2020): 67-122.

-----, “Reason and Revelation in Fakhr al-Dīn al-Rāzī and the Ash‘arī Tradition,” in *Philosophy and Language*, pp. 129-82.

-----, “Causing an Essence. Notes on the Concept of *Ja‘l al-māhiyya*, from Fakhr al-Dīn al-Rāzī to Mullā Sadrā,” in *Philosophical Theology in Islam*, pp. 156-94 [al-Ijī, al-Taftāzānī, al-Jurjānī, al-Kalanbawī, al-Dawānī].

Kuslu, Harun, “Knowing the Unknown: The Paradox of “The Absolute Unknown” from Fakhr al-Din al-Razi to Tashkoprizada,” *Nazariyat*, 6.1 (2020): 85-114.

Noble, Michael, “Sabian Astral Magic as Soteriology in Fakhr al-Dīn al-Rāzī’s *al-Sirr al-maktūm*,” in *Islamicate Occult Sciences in Theory and Practice* (Handbook of Oriental Studies, Section 1 The Near and Middle East 140) (Leiden: Brill, 2020), pp. 207-29.

Obuchi, Hisashi, “Fakhr al-Dīn al-Rāzī and Occult Science as Philosophy: An Aspect of the Philosophical Theology of Islam at the Beginning of the Thirteenth Century,” *Analys of Japan Association for Middle East Studies*, 34.1 (2018): 1-33.

Sebti, Meryem, “Le commentaire à la sūrate *al-A‘lā* attribué à Avicenna: Une épître de Fakhr al-Dīn al-Rāzī,” in *Philosophical Theology in Islam*, pp. 71-94.

Shihadeh, Ayman, “Al-Rāzī’s Earliest *Kalām* Work: Eastern Ash‘arism in the Twelfth Century,” in *Philosophical Theology in Islam*, pp. 36-70.

Tiryaki, M. Zahit, “The Flightless Man: Self-Awareness in Fakhr al-Din al-Razi,” *Nazariyat*, 6.1 (2020): 1-38.

al-Sāhib Ibn ‘Abbād

Al-Sāhib Ibn ‘Abbād Promoter of Rational Theology: Two Mu‘tazilī texts from the Cairo Geniza, ed. by Wilferd Madelung & Sabine Schmidtke (Islamic History and Civilization 132). Leiden: Brill, 2016, 111 pp., ISBN 9789004323452; e-bk 9789004323735.

al-Samarqandī

Ceylan, Hadi Ensar & **Pehlivan**, Necmettin, “Shams al-Din al-Samarqandī’s Two Unknown Commentaries on al-Nasafī: Sharh Mansha al-Nazar, Sharh al-Nikat al-Daruriyya al-Arba’iniyya,” *Nazariyat*, 6.1 (2020): 115-207.

al-Sanūsī

Olson, Caitlyn, “Beyond the Avicennian Turn: The Creeds of Muhammad b. Yūsuf al-Sanūsī (d. 895/1490),” *Studia Islamica*, 115.1 (2020): 101-40.

al-Shahrastānī

Treiger, Alexander, “East-Syriac Messalianism in Jewish and Muslim Heresiography,” *Journal of the Canadian Society for Syriac Studies*, 19 (2019): 15-40.

al-Shaykh al-Tūsī

Ansari, Hassan & **Schmidtke**, Sabine, “Al-Shaykh al-Tūsī: His Writings on Theology and Their Reception,” in *Studies in Medieval Islamic Intellectual Traditions*, pp. 311-30 [2014 original].

-----, « Al-Shaykh al-Tūsī *Muqaddama fī l-Madkhal ilā ‘ilm al-Kalām* : A Critical Edition, » in *Studies in Medieval Islamic Intellectual Traditions*, pp. 331-50 [2013 original].

al-Tanūkhī

Aboultaif, Eduarado Wassim, “The Teachings of al-Sayyid al-Amīr Jamāl al-Dīn ‘Abdullāh al-Tanūkhī,” *Journal of Islamic and Muslim Studies*, 5.1 (2020): 80-97.

al-Tūsī, Muhammad ibn al-Hasan

Gleave, Robert, “Understanding Divine Intention: “Conversational Maxims” and the Legal Theory of Muhammad ibn al-Hasan al-Tūsī (d. 1067),” in *Philosophy and Language*, pp. 209-242.

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