

SELECT BIBLIOGRAPHY AND FURTHER READING

This bibliography is intended to supply the reader with references to basic works for further reading on the subject. After some general works, several suggestions have been supplied for each chapter. The bibliography is not intended to be comprehensive, but merely to provide an initial resource. For a comprehensive bibliography of secondary literature on Arabic philosophy up to the year 1999 see:

Daiber, H. [1] *Bibliography of Islamic Philosophy*, 2 vols. (Leiden: 1999).

There is also a bibliography that has been published in installments:

Druart, T.-A. and Marmura, M. [2] "Medieval Islamic Philosophy and Theology: Bibliographical Guide," in the *Bulletin de philosophie médiévale* 32 (1990), 35 (1993), 37 (1995), and 39 (1997), and most recently in *MIDEO* 24 (2000), 381–414. An updated version appears at <http://philosophy.cua.edu/tad/biblio.cfm>.

There are several journals that routinely publish articles on Arabic philosophy. *Arabic Sciences and Philosophy* and *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* are particularly focused on this area. Relevant articles also appear frequently in journals devoted to medieval philosophy, such as *Documenti e studi sulla tradizione filosofica medievale*, *Medieval Philosophy and Theology*, and *Recherches de philosophie et théologie médiévales*, and also in journals devoted to Middle Eastern studies, such as *Der Islam*, *Islamic Studies*, *Mélanges de l'Institut dominicain des études orientales (MIDEO)*, and *Journal of the American Oriental Society (JAOS)*.

General works and collections of articles

Baffioni, C. [3] *I grandi pensatori dell'Islam* (Rome: 1996).

- Booth, E. [4] *Aristotelian Aporetic Ontology in Islamic and Christian Thinkers* (Cambridge: 1983).
- Burrell, D. [5] *Knowing the Unknowable God: Ibn Sina, Maimonides, Aquinas* (Notre Dame, IN: 1986).
- [6] *Freedom and Creation in Three Traditions* (Notre Dame, IN: 1993).
- Corbin, H. [7] *History of Islamic Philosophy*, trans. L. Sherrard (London: 1993).
- Craig, E. (ed.) [8] *Routledge Encyclopedia of Philosophy* (London: 1998), has entries on numerous Arabic philosophers.
- Cruz Hernández, M. [24] *Historia del pensamiento en el mundo islámico*, 2 vols. (Madrid: 1981).
- D'Ancona Costa, C. [9] *La casa della sapienza: la trasmissione della metafisica greca e la formazione della filosofia araba* (Milan: 1996).
- D'Ancona, C. (ed.) [10] *Medioevo* 23 (1997), a special issue devoted to Arabic philosophy and sciences.
- Davidson, H. A. [11] *Proofs for Eternity, Creation, and the Existence of God in Medieval Islamic and Jewish Philosophy* (Oxford: 1987).
- Druart, T.-A. (ed.) [12] *American Catholic Philosophical Quarterly* 73 (1999), a special issue devoted to Islamic philosophy.
- [13] "Philosophy in Islam," in A. S. McGrade (ed.), *The Cambridge Companion to Medieval Philosophy* (Cambridge: 2003), 97–120.
- Elamrani-Jamal, A. [14] *Logique aristotélicienne et grammaire arabe* (Paris: 1983).
- Endress, G. [15] "The Defense of Reason: The Plea for Philosophy in the Religious Community," *Zeitschrift für Geschichte der arabisch-islamische Wissenschaften* 6 (1990), 1–49.
- Encyclopedia of Islam* [16] 2nd edn., 11 vols. (Leiden: 1960–2002).
- Fakhry, M. [17] *A History of Islamic Philosophy*, 2nd edn. (New York: 1983).
- [18] *Philosophy, Dogma and the Impact of Greek Thought in Islam* (Aldershot: 1994).
- Genequand, C. [19] "La philosophie arabe," in *Les Arabes et l'occident* (Geneva: 1982), 51–63.
- Goulet, R. (ed.) [20] *Dictionnaire des philosophes antiques* (Paris: 1989–).
- Gutas, D. [21] "Ethische Schriften im Islam," in W. Heinrichs (ed.), *Orientalisches Mittelalter: neues Handbuch der Literatur Wissenschaft*, vol. V (Wiesbaden: 1990), 346–65.
- [22] "Classical Arabic Wisdom Literature: Nature and Scope," *JAOS* 101 (1981), 49–86.
- Hasnawi, A., Elamrani-Jamal, A., and Aouad, M. (eds.) [23] *Perspectives arabes et médiévales sur la tradition scientifique et philosophique grecque* (Louvain: 1997).

- Hourani, G. (ed.) [25] *Essays on Islamic Philosophy and Science* (Albany, NY: 1978).
- Hyman, A. and Walsh, J. J. [26] *Philosophy in the Middle Ages* (Indianapolis: 1973), includes translations of several Arabic philosophical texts.
- Kraemer, J. L. [27] "The Islamic Context of Medieval Jewish Philosophy," in Frank and Leaman [234], 38–68.
- Leaman, O. [28] *An Introduction to Classical Islamic Philosophy* (Cambridge: 2002).
- Marmura, M. E. (ed.) [29] *Islamic Theology and Philosophy* (Albany, NY: 1984).
- Maróth, M. (ed.) [30] *Problems in Arabic Philosophy* (Piliscsaba, Hungary: 2003).
- Morewedge, P. (ed.) [31] *Islamic Philosophical Theology* (Albany, NY: 1979).
 (ed.) [32] *Islamic Philosophy and Mysticism* (Delmar, NY: 1981).
 (ed.) [33] *Neoplatonism and Islamic Thought* (Albany, NY: 1992).
- Nasr, S. H. and Leaman, O. (eds.) [34] *History of Islamic Philosophy*, 2 vols. (London: 1996).
- Netton, I. R. [35] *Allāh Transcendent: Studies in the Structure and Semiotics of Islamic Philosophy, Theology and Cosmology* (London: 1989).
- Pines, S. [36] *Studies in Arabic Versions of Greek Texts and in Mediaeval Science* (Jerusalem: 1986). This is vol. II of *The Collected Works of Shlomo Pines*.
 [37] *Studies in the History of Arabic Philosophy*, ed. S. Stroumsa (Jerusalem: 1996). This is vol. III of *The Collected Works of Shlomo Pines*.
- Qadir, C. A. [38] *Philosophy and Science in the Islamic World* (London: 1990).
- Rosenthal, F. [39] *The Classical Heritage in Islam*, trans. E. Marmorstein and J. Marmorstein (London: 1975). Translation of *Das Fortleben der Antike im Islam* (Zürich: 1965). Contains numerous brief primary sources in translation.
 [40] *Greek Philosophy in the Arab World* (Aldershot: 1990).
- Sharif, M. M. [41] *A History of Muslim Philosophy*, 2 vols. (Wiesbaden: 1963–6).
- Stern, S. M., Hourani, H., and Brown, V. (eds.) [42] *Islamic Philosophy and the Classical Tradition* (Oxford: 1972).
- Stern, S. M. [43] *Medieval Arabic and Hebrew Thought*, ed. F. Zimmermann (London: 1983).
- van Ess, J. [44] *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra*, 6 vols. (Berlin: 1991–5).
- Walzer, R. [45] *Greek into Arabic: Essays on Islamic Philosophy* (Oxford: 1962).

- Watt, M. W. [46] *Islamic Philosophy and Theology* (Edinburgh: 1962, rev. edn. 1985).
- Wolfson, H. A. [47] *Studies in the History of Philosophy and Religion*, ed. I. Twersky and G. H. Williams, 2 vols. (Cambridge, MA: 1973, 1977).
[48] *The Philosophy of the Kalam* (Cambridge, MA: 1976).
- Ziai, H. [49] "Islamic Philosophy," in T. Honderich (ed.), *The Oxford Companion to Philosophy* (Oxford: 1995), 419–21.

From Greek into Arabic: Neoplatonism in translation

- Burnett, C. (ed.) [50] *Glosses and Commentaries on Aristotelian Logical Texts: The Syriac, Arabic and Medieval Latin Traditions* (London: 1993).
- D'Ancona, C. [51] *Recherches sur le "Liber de Causis"* (Paris: 1995).
[52] "Commenting on Aristotle: from Late Antiquity to Arab Aristotelianism," in W. Geerlings and C. Schulze (eds.), *Der Kommentar in Antike und Mittelalter: Beiträge zu seiner Erforschung* (Leiden: 2002), 201–51.
- Endress, G. [53] *Proclus Arabus: Zwanzig Abschnitte aus der Institutio Theologica in arabischer Übersetzung* (Wiesbaden: 1973).
[54] "Die wissenschaftliche Literatur," in H. Gätje (ed.), *Grundriss der arabischen Philologie*, vol. II (Wiesbaden: 1987), 24–61.
- Endress, G. and Kruk, R. (eds.) [55] *The Ancient Tradition in Christian and Islamic Hellenism* (Leiden: 1997).
- Gutas, D. [56] "Paul the Persian on the Classification of the Parts of Aristotle's Philosophy: A Milestone between Alexandria and Baghdād," *Der Islam* 60 (1983), 231–67.
[57] "The 'Alexandria to Baghdad' Complex of Narratives: A Contribution to the Study of Philosophical and Medical Historiography among the Arabs," *Documenti e studi sulla tradizione filosofica medievale* 10 (1999): 155–93.
- [58] *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Society (2nd–4th / 8th–10th centuries)* (London: 1998).
- [59] *Greek Philosophers in the Arabic Tradition* (Aldershot: 2000).
- Kraye, J., Ryan, W. F., and Schmitt, C. B. (eds.) [60] *Pseudo-Aristotle in the Middle Ages: The "Theology" and other Texts* (London: 1986).
- Peters, F. E. [61] *Aristoteles Arabus* (Leiden: 1968).

Al-Kindī and the reception of Greek philosophy

- Adamson, P. [62] "Al-Kindī and the Mu'tazila: Divine Attributes, Creation and Freedom," *Arabic Sciences and Philosophy* 13 (2003), 45–77.

- [63] "Before Essence and Existence: Al-Kindī's Conception of Being," *Journal of the History of Philosophy* 40 (2002), 297–312.
- Atiyeh, G. N. [64] *Al-Kindī: The Philosopher of the Arabs* (Rawalpindi: 1966).
- D'Ancona, C. [65] "Aristotelian and Neoplatonic Elements in Kindī's Doctrine of Knowledge," in Druart [12], 9–35.
- Druart, T.-A. [66] "Al-Kindī's Ethics," *Review of Metaphysics* 47 (1993), 329–57.
- Endress, G. [67] "The Circle of al-Kindī: Early Arabic Translations from the Greek and the Rise of Islamic Philosophy", in Endress and Kruk [55].
- Ivry, A. [68] *Al-Kindī's Metaphysics* (Albany, NY: 1974).
- Jolivet, J. [69] *L'intellect selon Kindī* (Leiden: 1971).
- Al-Kindī [70] *Rasā'il al-Kindī al-falsafiyya*, ed. M. Abū Rīda (Cairo: 1950–3).
- [71] *Oeuvres philosophiques et scientifiques d'al-Kindī*, ed. and trans. R. Rashed and J. Jolivet, 2 vols. so far (Leiden: 1997–).

Al-Fārābī and the philosophical curriculum

- Alon, I. [72] *Al-Fārābī's Philosophical Lexicon*, 2 vols. (Warminster: 2002).
- Druart, T.-A. [73] "Al-Fārābī's Causation of the Heavenly Bodies," in Morewedge [32], 35–45.
- [74] "Al-Farabi and Emanationism," in J. F. Wippel (ed.), *Studies in Medieval Philosophy* (Washington, DC: 1987), 23–43.
- [75] "Al-Fārābī, Emanation and Metaphysics," in Morewedge [33], 127–48.
- Gutas, D. [76] "The Starting Point of Philosophical Studies in Alexandrian and Arabic Aristotelianism," in *Theophrastus of Eresus: On his Life and Work*, ed. W.W. Fortenbaugh (New Brunswick, NJ: 1985), 115–23.
- Walzer, R. [77] *Al-Farabi on the Perfect State* (Oxford: 1985).
- Yarshater, E. (ed.) [78] "Al-Fārābī," in *Encyclopaedia Iranica* (New York: 1999), vol. IX, fasc. 2, 208–29.
- Zimmermann, F. W. [79] *Al-Fārābī's Commentary and Short Treatise on Aristotle's "De Interpretatione"* (London: 1981).

The Ismā'īlīs

- Daftary, F. [80] *The Ismā'īlīs: Their History and Doctrines* (London: 1990).
- De Smet, D. [81] *La quiétude de l'intellect: néoplatonisme et gnose ismaélienne dans l'œuvre de Ḥamīd al-Dīn al-Kirmānī* (Xe/XIe s.) (Leuven: 1995).
- Netton, I. R. [82] *Muslim Neoplatonists: An Introduction to the Thought of the Brethren of Purity*, 2nd edn. (London: 2002).
- Stern, S. M. [83] *Studies in Early Ismā'īlīsm* (Jerusalem: 1983).

- Walker, P. E. [84] *Early Philosophical Shiism: The Ismaili Neoplatonism of Abū Ya‘qūb al-Sijistānī* (Cambridge: 1993).
- [85] *The Wellsprings of Wisdom: A Study of Abū Ya‘qūb al-Sijistānī’s Kitāb al-yanābī’* (Salt Lake City, UT: 1994).
- [86] *Abu Ya‘qub al-Sijistani: Intellectual Missionary* (London: 1996).
- [87] *Hamīd al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Hākim* (London: 1999).

Avicenna and the Avicennian tradition

Avicenna [88] *Al-Shifā’: al-Ilāhiyyāt*, ed. G. Anawati et al., 2 vols. (Cairo: 1960). French trans. Avicenna, *La métaphysique du Shifā’*, trans. G. Anawati, 2 vols. (Paris: 1978). An English translation by M. E. Marmura is forthcoming from Brigham Young University Press.

Druart, T.-A. [89] “The Soul and Body Problem: Avicenna and Descartes,” in T.-A. Druart (ed.), *Arabic Philosophy and the West: Continuity and Interaction* (Washington, DC: 1988), 27–49.

Gilson, E. [90] “Avicenne et la notion de cause efficiente,” *Atti del XII congresso internazionale di filosofia* (Florence: 1960), 121–30.

Gohlman, W. E. [91] *The Life of Ibn Sina: A Critical Edition and Annotated Translation* (Albany, NY: 1974).

Goodman, L. E. [92] *Avicenna* (London: 1992).

Gutas, D. [93] *Avicenna and the Aristotelian Tradition* (Leiden: 1988).

[94] “The Heritage of Avicenna: The Golden Age of Arabic Philosophy, 1000–ca. 1350,” in Janssens and De Smet [97], 81–97.

Janssens, J. [95] *An Annotated Bibliography on Ibn Sīnā (1970–1989)* (Leuven: 1991); *First Supplement (1990–1994)* (Louvain-la-Neuve: 1999).

[96] “Creation and Emanation in Avicenna,” *Documenti e studi sulla tradizione filosofica medievale* 8 (1997), 455–77.

Janssens, J. and De Smet, D. (eds.) [97] *Avicenna and his Heritage* (Leuven: 2002).

Jolivet, J. [98] “Aux origines de l’ontologie d’Ibn Sīnā,” in J. Jolivet and R. Rashed (eds.), *Études sur Avicenne* (Paris: 1984), 19–28.

Marmura, M. E. [99] “Some Aspects of Avicenna’s Theory of God’s Knowledge of Particulars,” *JAOS* 82 (1962), 299–312.

[100] “Avicenna’s Proof from Contingency for God’s Existence in the Metaphysics of the *Shifā’*,” *Medieval Studies* 42 (1980), 337–52.

[101] “Avicenna and the Kalam,” *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* 7 (1991–2), 172–206.

- Rahman, F. [102] "Essence and Existence in Avicenna," *Mediaeval and Renaissance Studies* 4 (1958), 1–16, continued in "Essence and Existence in Ibn Sīnā: the Myth and the Reality," *Hamard Islamicus* 4.1 (1981), 3–14.
- Reisman, D. (ed.) [103] *Before and After Avicenna* (Leiden: 2003).
- Wisnovsky, R. (ed.) [104] *Aspects of Avicenna* (Princeton, NJ: 2001).
- [105] *Avicenna's Metaphysics in Context* (London: 2003).
- Yarshater, E. (ed.) [106] "Avicenna," in *Encyclopaedia Iranica* (New York: 1999), vol. III, 66–110.

Al-Ghazālī

- Fakhry, M. [107] *Islamic Occasionalism* (London: 1958).
- Frank, R. M. [108] *Creation and the Cosmic System: Al-Ghazālī and Avicenna* (Heidelberg: 1992).
- [109] *Al-Ghazālī and the Ash'arite School* (Durham, NC: 1994).
- Al-Ghazālī [110] *al-Munqidh min al-dalāl* (*The Deliverer from Error*, ed. J. Saliba and K. Ayyad (Beirut: 1967)).
- [111] *The Incoherence of the Philosophers* (*Tahāfut al-falāsifa*), trans. M. E. Marmura, 2nd edn. (Provo, UT: 2000).
- Gianotti, T. [112] *Al-Ghazālī's Unspeakable Doctrine of the Soul* (Leiden: 2001).
- Griffel, F. [113] *Apostasie und Toleranz in Islam: die Entwicklung zu al-Gazalis Urteil gegen die Philosophie und die Reaktionen der Philosophen* (Leiden: 2000).
- Hourani, G. F. [114] "Ghazālī on the Ethics of Action," *JAOS* 96 (1976), 69–88; repr. in Hourani, *Reason and Tradition in Islamic Ethics* (Cambridge: 1985), 135–66.
- Kukkonen, T. [115] "Possible Worlds in the *Tahāfut Al-Falāsifa*: Al-Ghazālī on Creation and Contingency," *Journal of the History of Philosophy* 38 (2000), 479–502.
- Marmura, M. E. [116] "Ghazali and Demonstrative Science," *Journal of the History of Philosophy* 3.2 (1965), 183–209.
- [117] "Al-Ghazālī's Chapter on Divine Power in the *Iqtisād*," *Arabic Sciences and Philosophy* 4 (1994), 279–315.
- [118] "Ghazalian Causes and Intermediaries," *JAOS* 115 (1995), 89–100.
- [119] "Ghazali and Ash'arism Revisited," *Arabic Sciences and Philosophy* 12 (2002), 91–110.
- Shehadi, F. [120] *Ghazali's Unique Unknowable God* (Leiden: 1964).
- Watt, M. W. [121] *Muslim Intellectual: A Study of al-Ghazālī* (Edinburgh: 1963).

Philosophy in Andalusia: Ibn Bājja and Ibn Ṭufayl

- Altmann, A. [122] "Ibn Bajja on Man's Ultimate Felicity," in *Harry Austryn Wolfson Jubilee Volume*, vol. I (Jerusalem: 1965), 47–87.
- Conrad, L. I. (ed.) [123] *The World of Ibn Tufayl: Interdisciplinary Perspectives on Hayy Ibn Yaqzān* (Leiden: 1996).
- Cruz Hernández, M. [125] *Historia del pensamiento en el-Andalus*, 2 vols. (Madrid: 1985).
- Dunlop, D. M. [124] "Remarks on the Life and Works of Ibn Bājja, Avempace" in *Proceedings of the Twenty-Second Congress of Orientalists* (Leiden: 1957), 188–96.
- Harvey, S. [126] "The Place of the Philosopher in the City according to Ibn Bājja," in Butterworth [187], 199–234.
- Hourani, G. [127] "The Principal Subject of Ibn Ṭufayl's *Hayy Ibn Yaqzān*," *Journal of Near Eastern Studies* 15 (1956), 40–6.
- Ibn Bājja [128] *Rasā'il Ibn Bājja al-Ilāhiyya*, ed. M. Fakhry (Beirut: 1968).
- Ibn Ṭufayl [129] *Hayy ibn Yaqzān*, ed. L. Gauthier (Beirut: 1936).
- Gauthier, L. [130] *Ibn Thofayl, sa vie, ses œuvres* (Paris: 1909; repr. 1983).
- Goodman, L. E. [131] *Ibn Tufayl's Hayy ibn Yaqzān* (New York: 1972).
- Lettinck, P. [132] "The Transformation of Aristotle's 'Physical Philosophy' in Ibn Bājja's Commentaries," in F. J. Ragep and S. P. Ragep (eds.), *Tradition, Transmission, Transformation* (Leiden: 1996), 65–70.
- [133] *Aristotle's Meteorology and its Reception in the Arab World: With an Edition and Translation of Ibn Suwār's "Treatise on Meteorological Phenomena" and Ibn Bājja's "Commentary on the Meteorology"* (Leiden: 1999). See also Lettinck [197].

Averroes

- Aertsen, J. A. and Endress, G. (eds.) [134] *Averroes and the Aristotelian Tradition* (Leiden: 1999).
- Averroes [135] *Averrois Cordubensis Commentarium Magnum in Aristotelis "De Anima" Libros*, ed. F. S. Crawford (Cambridge: 1953).
- [136] *Faith and Reason in Islam: Averroes' Exposition of Religious Arguments*, trans. I. Y. Najjar (Oxford: 2001).
- [137] *Ibn Rushd's Metaphysics: A Translation with Introduction of Ibn Rushd's Commentary on Aristotle's "Metaphysics," Book Lām*, trans. C. Genequand (Leiden: 1984).
- [138] *Middle Commentary on Aristotle's "De Anima,"* trans. A. L. Ivry (Provo, UT: 2002).
- [139] *On the Harmony of Religion and Philosophy: A Translation, with Introduction and Notes, of Ibn Rushd's "Kitāb faṣl al-maqāl"* with its

- Appendix (Damīma) and an Extract from “Kitāb al-kashf fī al-manāhij al-adilla,”* trans. G. F. Hourani (London: 1967).
- [140] *Tahāfut al-tahāfut (The Incoherence of the Incoherence)*, trans. S. Van Den Bergh (London: 1969).
- Druart, T.-A. [141] “Averroes: The Commentator and the Commentators,” in L. P. Schrenk (ed.), *Aristotle in Late Antiquity* (Washington, DC: 1994), 184–202.
- Endress, G. [142] “Averroes’ *De Caelo*: Ibn Rushd’s Cosmology in his Commentaries on Aristotle’s *On the Heavens*,” *Arabic Sciences and Philosophy* 6 (1985), 9–49.
- Hyman, A. [143] “Aristotle’s Theory of the Intellect and its Interpretation by Averroes,” in Dominic J. O’Meara (ed.), *Studies in Aristotle* (Washington, DC: 1981), 161–91.
- Kogan, B. [144] *Averroes and the Metaphysics of Causation* (Albany, NY: 1985).
- Taylor, R. C. [145] “Averroes on Psychology and the Principles of Metaphysics,” *Journal of the History of Philosophy* 36 (1998), 507–23.
- [146] “Improving on Nature’s Exemplar: Averroes’ Completion of Aristotle’s Psychology of Intellect,” in P. Adamson, H. Baltussen, and M. W. F. Stone (eds.), *Philosophy, Science and Exegesis in Greek, Arabic and Latin Commentaries* (London: 2004).
- [147] “*Cogitatio, Cogitativus* and *Cogitare*: Remarks on the Cogitative Power in Averroes,” in J. Hamesse and C. Steel (eds.), *L’élaboration du vocabulaire philosophique au Moyen Age* (Louvain-la-Neuve: 2000), 111–46.
- [148] “‘Truth Does Not Contradict Truth’: Averroes and the Unity of Truth,” *Topoi* 19 (2000), 3–16.

Suhrawardī and Illuminationism

- Aminrazavi, M. [149] *Suhrawardi and the School of Illumination* (Richmond, Surrey: 1996).
- Corbin, H. [150] *Sohrawardī et les platoniciens de Perse* (Paris: 1971–2); this is vol. II of Corbin [161].
- Nasr, S. H. [151] *Three Muslim Sages* (Cambridge: 1964).
- Suhrawardī [152] *The Philosophy of Illumination*, ed. and trans. J. Walbridge and H. Ziai (Provo, UT: 1999).
- [153] *The Philosophical Allegories and Mystical Treatises*, trans. W. M. Thackston, Jr. (Costa Mesa, CA: 1999).
- Walbridge, J. [154] *The Science of Mystic Lights: Qutb al-Din Shirazi and the Illuminationist Tradition in Islamic Philosophy* (Cambridge: 1992).

- [155] *The Leaven of the Ancients: Suhrawardi and the Heritage of the Greeks* (Albany, NY: 2000).
- [156] *The Wisdom of the Mystic East: Suhrawardī and Platonic Orientalism* (Albany, NY: 2001).
- Yazdi, M. H. [157] *The Principles of Epistemology in Islamic Philosophy: Knowledge by Presence* (Albany, NY: 1992).
- Ziai, H. [158] *Knowledge and Illumination: A Study of Suhrawardī's "Hikmat al-Ishrāq"* (Atlanta, GA: 1990).
- [159] "The Source and Nature of Authority: A Study of al-Suhrawardī's Illuminationist Political Doctrine," in Butterworth [187], 304–44.

Mysticism and philosophy: Ibn 'Arabī and Mullā Ṣadrā

- Chittick, W. C. [160] *The Sufi Path of Knowledge: Ibn 'Arabi's Metaphysics of Imagination* (Albany, NY: 1989).
- Corbin, H. [161] *En Islam Iranien*, 4 vols. (Paris: 1971–2).
- Hadot, P. [162] *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, ed. A. Davidson, trans. M. Chase (Oxford: 1995).
- Ibn 'Arabī [163] *Fuṣūṣ al-ḥikam*, ed. 'A. 'Afīfī (Cairo: 1946).
- [164] *al-Futūḥāt al-Makkiyya*, 4 vols. (Cairo: n.d.; repr. Beirut: n.d.).
- Morris, J. W. [165] "Ibn 'Arabī and his Interpreters," *JAOS* 106 (1986), 733–56.
- Mullā Ṣadrā [Ṣadr al-Dīn Shīrāzī] [166] *Al-Hikma al-muta'āliya fī al-asfār al-'aqliyya al-arba'a*, ed. R. Lutfī, I. Amīnī, and F. Ummīd, 3rd edn., 9 vols. (Beirut: 1981); new edn. with scholia of Hasanzāda Āmulī, 2 vols. so far (Tehran: 1995–).
- Rahman, F. [167] *The Philosophy of Mullā Ṣadrā* (Albany, NY: 1975).
- Rizvi, S. H. [168] *Mullā Ṣadrā Shīrāzī: Philosopher of the Mystics* (Cambridge: forthcoming).
- Rosenthal, F. [169] "Ibn 'Arabī between Philosophy and Mysticism," *Oriens* 31 (1988), 1–35.

Logic

- Black, D. L. [170] *Logic and Aristotle's "Rhetoric" and "Poetics" in Medieval Arabic Philosophy* (Leiden: 1990).
- Elamrani-Jamal, A. [171] "Ibn Rushd et les Premiers analytiques d'Aristote," *Arabic Sciences and Philosophy* 5 (1995), 75–92.
- Endress, G. [172] "Grammatik und Logik: arabische Philologie und griechische Philosophie im Widerstreit," in B. Mojsisch (ed.), *Sprachphilosophie in Antike und Mittelalter* (Amsterdam: 1986), 163–299.

- Gutas, D. [173] "Aspects of Literary Form and Genre in Arabic Logical Works," in Burnett [50], 29–76.
- Jabre, F., Al-'Ajami, R., Dgheim, S., and Gihamy, G. [174] *Encyclopaedia of Arabic Terminology of Logic* (Beirut: 1996).
- Lameer, J. [175] *Al-Fārābī and Aristotelian Syllogistics: Greek Theory and Islamic Practice* (Leiden: 1994).
- Madkour, I. [176] *L'“Organon” d'Aristote dans le monde arabe*, 2nd edn. (Paris: 1969).
- Maróth, M. [177] *Ibn Sīnā und die peripatetische Aussagenlogik* (Leiden: 1989).
- Rescher, N. [178] *Temporal Modalities in Arabic Logic* (Dordrecht: 1967).
[179] *The Development of Arabic Logic* (Pittsburgh: 1964).
- Rescher, N. and vander Nat, A. [180] "The Theory of Modal Syllogistic in Medieval Arabic Philosophy," in N. Rescher et al. (eds.), *Studies in Modality* (Oxford: 1974), 17–56.
- Sabra, A. I. [181] "Avicenna on the Subject Matter of Logic," *Journal of Philosophy* 77 (1980), 746–64.
- Street, T. [182] "Arabic Logic," in J. Woods and D. Gabbay (eds.), *Handbook of the History and Philosophy of Logic*, vol. I: *Greek, Arabic and Indian Logic* (Amsterdam: 2004), 523–96.
- Thom, P. [183] *Medieval Modal Systems: Problems and Concepts* (Aldershot: 2003).
- von Grunebaum, G. E. (ed.) [184] *Logic in Classical Islamic Culture* (Wiesbaden: 1970).

Ethics and politics

- Alfarabi [185] *The Political Writings: Selected Aphorisms and Other Texts*, trans. C. E. Butterworth (Ithaca, NY: 2001).
- Averroes [186] *Averroes on Plato's Republic*, trans. R. Lerner (Ithaca, NY: 1974).
- Butterworth, C. E. [187] *The Political Aspects of Islamic Philosophy* (Cambridge, MA: 1992).
- Galston, M. [188] *Politics and Excellence* (Princeton, NJ: 1990).
- Lerner, R. and Mahdi, M. (eds.) [189] *Medieval Political Philosophy: A Source Book* (Toronto: 1963).
- Mahdi, M. S. [190] *Alfarabi and the Foundation of Islamic Political Philosophy: Essays in Interpretation* (Chicago: 2001).
- Parens, J. [191] *Metaphysics as Rhetoric: Alfarabi's Summary of Plato's Laws* (Albany, NY: 1995).
- Strauss, L. [192] "Farabi's Plato," in S. Lieberman (ed.), *Louis Ginzberg Jubilee Volume* (New York: 1945), 357–93.

Natural philosophy

- Dhanani, A. [193] *The Physical Theory of Kalām: Atoms, Space and Void in Basrian Mu'tazilī Cosmology* (Leiden: 1994).
- Hasnawi, A. [194] "La dynamique d'Ibn Sīnā: la notion d' 'inclination' (*mayl*)," in J. Jolivet and R. Rashed (eds.), *Études sur Avicenne* (Paris: 1984), 103–23.
- [195] "La définition du mouvement dans la *Physique* du *Shifā'* d'Avicenne," *Arabic Sciences and Philosophy* 11 (2001), 219–55.
- Hogendijk, J. P. and Sabra, A. I. (eds.) [196] *The Enterprise of Science in Islam* (Cambridge, MA: 2003).
- Lettinck, P. [197] *Aristotle's "Physics" and its Reception in the Arabic World: With an Edition of the Unpublished Parts of Ibn Bājja's "Commentary on the Physics"* (Leiden: 1994).
- Pines, S. [198] *Studies in Islamic Atomism*, ed. T. Langermann, trans. M. Schwartz (Jerusalem: 1995). Translation of *Beiträge zur islamischen Atomenlehre* (Berlin: 1936).
- Rashed, M. [199] "Kalām e filosofia naturale," in *Storia della scienza*, vol. III: *La civiltà islamica* (2002), 49–72.
- Rashed, R. and Morelon, R. [200] *Encyclopedia of the History of Arabic Science*, 3 vols. (London: 1996).
- Rashed, R. [201] "Al-Qūhī vs. Aristotle: On Motion," *Arabic Sciences and Philosophy* 9 (1999), 7–24.
- Rosenthal, F. [202] *Science and Medicine in Islam* (Aldershot: 1990).
- Sabra, I. A. [203] *Optics, Astronomy and Logic: Studies in Arabic Science and Philosophy* (Aldershot: 1994).

Psychology: Soul and Intellect

- Averroes [204] *The Epistle on the Possibility of Conjunction with the Active Intellect*, trans. K. Bland (New York: 1982).
- Avicenna [205] *Avicenna's Psychology*, trans. F. Rahman (Oxford: 1952).
- Black, D. L. [206] "Conjunction and the Identity of Knower and Known in Averroes," in Druart [12], 159–84.
- [207] "Estimation (*Wahm*) in Avicenna: The Logical and Psychological Dimensions," *Dialogue* 32 (1993), 219–58.
- Davidson, H. A. [208] *Alfarabi, Avicenna, and Averroes on Intellect* (Oxford: 1992).
- Druart, T.-A. [209] "Al-Rāzī's Conception of the Soul: Psychological Background to his Ethics," *Medieval Philosophy and Theology* 5 (1996), 245–54.

- [210] "The Human Soul's Individuation and its Survival after the Body's Death: Avicenna on the Causal Relation between Body and Soul," *Arabic Sciences and Philosophy* 10 (2000), 259–74.
- Al-Fārābī [211] *Risāla fī al-‘aql* (*Treatise on the Intellect*), ed. Maurice Bouyges (Beirut: 1948). Partial English translation in Hyman and Walsh [26], 215–21.
- Goodman, L. E. [212] "A Note on Avicenna's Theory of the Substantiality of the Soul," *Philosophical Forum* n.s. 1 (1968), 547–63.
- Ivry, A. [213] "Averroes on Intellection and Conjunction," *JAOS* 86 (1966), 76–85.
- Marmura, M. E. [214] "Avicenna's 'Flying Man' in Context," *Monist* 69 (1986), 383–95.
- [215] "Al-Ghazālī on Bodily Resurrection and Causality in the *Tahāfut* and the *Iqtisād*," *Aligarh Journal of Islamic Thought* 2 (1989), 46–75.
- Taylor, R. C. [216] "Personal Immortality in Averroes' Mature Philosophical Psychology," *Documenti e studi sulla tradizione filosofica medievale* 9 (1998), 87–110.
- Wolfson, H. A. [217] "The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts," *Harvard Theological Review* 28 (1935), 69–133. Repr. in Wolfson [47], vol. I, 250–370.

Metaphysics

- Bauloye, L. [218] "A propos du 'fondamental' et de 'l'essentiel' dans le commentaire d'Averroès sur la *MétaPhysique d'Aristote*," *Revue de philosophie ancienne* 13 (1995), 225–38.
- [219] "Le genre des substances dans la métaphysique d'Averroès," *Documenti e studi sulla tradizione filosofica medievale* 12 (2001), 143–53.
- Black, D. [220] "Mental Existence in Thomas Aquinas and Avicenna," *Medieval Studies* 61 (1999), 45–79.
- Bertolacci, A. [221] "The Doctrine of Material and Formal Causality in the *Ilāhiyyāt* of Avicenna's *Kitāb al-Shifā'*," *Quaestio* 2 (2002), 125–54.
- [222] "From al-Kindī to al-Fārābī: Avicenna's Progressive Knowledge of Aristotle's Metaphysics according to his Autobiography," *Arabic Sciences and Philosophy* 11 (2001), 257–95.
- [223] "The Structure of Metaphysical Science in the *Ilāhiyyāt* (*Divine Science*) of Avicenna's *Kitab al-Shifā'* (*Book of the Cure*)," *Documenti e studi sulla tradizione filosofica medievale* 13 (2002), 1–69.
- Druart, T.-A. [224] "'Shay' or *Res* as Concomitant of 'Being' in Avicenna," *Documenti e studi sulla tradizione filosofica medievale* 12 (2001), 125–42.

- Janssens, J. [225] "Al-Ghazzālī's *Tahāfut*: Is it Really a Rejection of Ibn Sīnā's Philosophy?" *Journal of Islamic Studies* 12 (2001), 1–17.
- Marmura, M. E. [226] "Avicenna on Causal Priority," in Morewedge [32], 65–83.
- [227] "Avicenna on Primary Concepts in the Metaphysics of his *al-Shifā'*," in R. M. Savory and D. A. Agius (eds.), *Logos Islamikos: Studia Islamica in Honorem Georgii Michaelis Wickens* (Toronto: 1984), 219–39.
- [228] "The Metaphysics of Efficient Causality in Avicenna (Ibn Sīnā)," in Marmura [29], 172–87.
- [229] "Quiddity and Universality in Avicenna," in Morewedge [32], 77–87.
- Shehadi, F. [230] *Metaphysics in Islamic Philosophy* (Delmar, NY: 1982).
- Wisnovsky, R. [231] "Notes on Avicenna's Concept of Thingness (*Shay'iyya*)," *Arabic Sciences and Philosophy* 10 (2000), 181–221.
- [232] "Towards a History of Avicenna's Distinction between Immanent and Transcendent Causes," in Reisman [103], 49–68.
- [233] "Final and Efficient Causality in Avicenna's Cosmology and Theology," *Quaestio* 2 (2002), 97–123.

Islamic thought and Jewish philosophy

- Frank, D. H. and Leaman, O. (eds.) [234] *The Cambridge Companion to Medieval Jewish Philosophy* (Cambridge: 2003).
- Harvey, S. [235] "Did Maimonides' Letter to Samuel ibn Tibbon Determine which Philosophers would be Studied by Later Jewish Thinkers?" *Jewish Quarterly Review* 83 (1992), 51–70.
- (ed.) [236] *The Medieval Hebrew Encyclopedias of Science and Philosophy* (Dordrecht: 2000).
- Harvey, W. Z. [237] *Physics and Metaphysics in Hasdai Crescas* (Amsterdam: 1998).
- Husik, I. [238] *A History of Mediaeval Jewish Philosophy* (1941; repr. Mineola, NY: 2002).
- Sirat, C. [239] *A History of Jewish Philosophy in the Middle Ages* (Cambridge: 1985).
- Steinschneider, M. [240] *Die hebraischen Übersetzungen des Mittelalters* (Berlin, 1893).
- Tamani, G. and Zonta, M. [241] *Aristoteles Hebraicus* (Venice: 1997).
- Wolfson, H. A. [242] *Crescas' Critique of Aristotle* (Cambridge, MA: 1929).
- [243] *Repercussions of the Kalam in Jewish Philosophy* (Cambridge, MA: 1979).
- Zonta, M. [244] *La filosofia antica nel medioevo ebraico* (Brescia: 1996).

Arabic into Latin: the reception of Arabic philosophy into Western Europe

- Burnett, C. [245] "The Coherence of the Arabic–Latin Translation Program in Toledo in the Twelfth Century," *Science in Context* 14 (2001), 249–88.
- Butterworth, C. E. and B. A. Kessel (eds.) [246] *The Introduction of Arabic Philosophy into Europe* (Leiden: 1994).
- Cranz, F. E. [247] "Editions of the Latin Aristotle Accompanied by the Commentaries of Averroes," in E. P. Mahoney (ed.), *Philosophy and Humanism: Renaissance Essays in Honor of Paul Oskar Kristeller* (Leiden: 1976), 116–28.
- d'Alverny, M.-T. [248] *Avicenne en Occident* (Paris: 1993).
- Daiber, H. [249] "Lateinische Übersetzungen arabischer Texte zur Philosophie und ihr Bedeutung für die Scholastik des Mittelalters," in J. Hamesse and M. Fattori (eds.), *Rencontres de cultures dans la philosophie: traductions et traducteurs de l'antiquité tardive au XVIe siècle* (Louvain-la-Neuve: 1990), 203–50.
- Jolivet, J. [250] "The Arabic Inheritance," in P. Dronke (ed.), *A History of Twelfth-Century Western Philosophy* (Cambridge: 1988), 113–47.
- Hasse, D. [251] *Avicenna's "De Anima" in the Latin West* (London: 2000).
- Kischlat, H. [252] *Studien zur Verbreitung von Übersetzungen arabischer philosophischer Werke in Westeuropa 1150–1400* (Münster: 2000).
- Wolfson, H. A. [253] "The Twice-Revealed Averroes," *Speculum* 36 (1961), 373–92, with revised version in Wolfson [47] vol. I, 371–401.

Recent trends in Islamic philosophy

- Corbin, H. and Āṣḥṭiyānī, S. J. D. (eds.) [254] *Anthologie des philosophes iraniens depuis le XVIIe siècle jusqu'à nos jours*, 4 vols. (Tehran: 1972–).
- Mohaghegh, M. and Landolt, L. (eds.) [255] *Collected Papers on Islamic Philosophy and Mysticism* (Tehran: 1971).
- Rahman, F. [256] "The Post-Formative Developments in Islam," *Islamic Studies* 1 (1962), 1–23, and 2 (1963), 297–316.
- Sadra Islamic Philosophy Research Institute [257] *Islam–West Philosophical Dialogue: The Papers Presented at the World Congress on Mulla Sadra*, vol. I. *Mulla Sadra and Transcendent Philosophy* (Tehran: 2001).
- Sadighi, M. [258] *Post-Sadr-ul-Muti'allihin Mystics and Philosophers [sic]* (Tehran: 1980).

- Schmidtke, S. [259] *The Theology of al-‘Allāma al-Hillī* (Berlin: 1991).
- [260] *Theologie, Philosophie und Mystik im zwölferschiitischen Islam des 9./15. Jahrhunderts* (Leiden: 2000).
- Wisnovsky, R. [261] “Some Remarks on the Nature and Scope of Arabic Philosophical Commentary in Post-Classical (ca. 1100–1900 CE) Islamic Intellectual History: Some Preliminary Observations,” in P. Adamson, H. Baltussen, and M. W. F. Stone (eds.), *Philosophy, Science and Exegesis in Greek, Arabic and Latin Commentaries* (London: 2004), vol. II, 149–91.
- Ziai, H. [262] “Knowledge and Authority in Shī‘ī Philosophy,” in L. Clarke (ed.), *Shiite Heritage: Essays on Classical and Modern Traditions* (Binghamton, NY: 2001), 359–73. Recent trends are also covered extensively in Nasr and Leaman [34].