

Studia graeco-arabica

Studies dedicated to Rüdiger Arnzen on His Sixtieth Birthday

Edited by Yury Arzhanov

10

2020

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Subscription orders

Information on subscription rates for the print edition of Volume 10 (2020), claims and customer service: redazione@pacinieditore.it

Web site: <http://learningroads.cfs.unipi.it/sga>

Service Provider: Università di Pisa, ICT - Servizi di Rete Ateneo

ISSN 2281-2687

ISSN 2239-012X (Online)

Registration at the law court of Pisa, 18/12, November 23, 2012.

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Italian Scientific Journals Ranking: A (ANVUR, Classe A)

Indexing and Abstracting: ERIH PLUS (SCH ESF); Index Islamicus (Brill Bibliographies); Scopus (Elsevier)



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Cover

Mašhad, Kitābhāna-i Āsitān-i Quds-i Raḡawī 300, f. 1v
Paris, Bibliothèque nationale de France, *grec* 1853, f. 186v

A Diamond and Its Light

Amos Bertolacci

sapersi castigare quando si corre troppo
e nello stesso tempo, il non rifiutarsi all'illuminazione, e al controllo dell'illuminazione,
quando essa prepotentemente si presenta.
Gianfranco Contini, *Diligenza e voluttà*

Come on you stranger, you legend, you martyr, and shine!
Pink Floyd, *Shine on you crazy diamond*

Being the fine philologist he is, Rüdiger Arnzen knows very well the concept of “diffraction *in absentia*”, taken from optics and famously applied to textual criticism by Gianfranco Contini. It occurs when the original reading of a text is not preserved any more in any manuscript of the work at stake, but is only mirrored into a multiplicity of variants in the extant witnesses. We can visualize this notion by imagining a prism (in our case, a diamond) whose light, shed on many different things, is so bright that makes the objects more clearly perceptible, but, at the same time, it renders the source of the diverging rays practically invisible. I find this image representative of Rüdiger’s scholarship: it well iconizes the intensity of the light he has spread in the field of Arabic-Islamic studies, the variety of issues he has enlightened in this area, and, above all, the lesson of method he has imparted by privileging light and things enlightened over self-assessment.

The first seminal experience I had of a diffraction *in absentia* about Rüdiger dates back to 1998. In that year, while I was starting to delve into the study of the transmission of Greek philosophy into Arabic, his *Aristoteles’ De Anima. Eine verlorene spätantike Paraphrase in arabischer & persischer Überlieferung. Arabischer Text nebst Kommentar, quellengeschichtlichen Studien & Glossaren* (Brill, Leiden) was published. In this book, Rüdiger was masterly taking into account a huge case of diffraction *in absentia* regarding textual criticism on a large scale, namely the effort of reconstructing an entire work of philosophy, regrettably lost, on the basis of its surviving remnants: a late antique Greek paraphrase of Aristotle’s *De Anima*, no more extant in its original language but mirrored in its Arabic and Persian translations. This experience of diffraction, however, surpassed the topic of the book and invested me as a reader: it regarded the many things that I learned from its pages and the enormous methodological benefit I derived from its concept, while I still had no idea of who the author of this stunning book might be. More specifically, in Rüdiger’s first monograph I could find both an instructive and deeply interesting case study and a template and a concrete instance of the method which any scholar in this area should follow and which I would have pursued myself in the years to come. Moreover, the diamond was shining on an area of research, the Persian transmission of Greek philosophy, which was totally new to me at the time, with the precious advice not to restrict the scope of *falsafa* to a straightforward, but narrow, threefold scheme Greek-into Arabic-into Latin.

Since then, Rüdiger’s works have oriented me in all of the main fronts of my research: although profiting more and more of its light, I had to wait some years – during which three further books of him were published – before getting my first personal acquaintance with the diamond.

The published fascicles of *A Greek and Arabic Lexicon (GALex). Materials for a Dictionary of the Mediaeval Translations from Greek into Arabic*, edited by Gerhard Endress and Dimitri Gutas, compiled by Rüdiger Arnzen, Gerhard Endress and Dimitri Gutas (Brill, Leiden 1992, in progress) were constantly on my desk, together with Lane and Liddell-Scott, when I was preparing the classes of my very first course as a Ph.D. student at Yale University in that same year 1998. By then, the name of Rüdiger Arnzen was not anymore unknown to me, but the diffraction *in absentia* was still on stage: so many things I could learn from the *GALex*, in terms of authors, works, languages, concepts, and methods, so little information I could get in the introduction on its first mentioned compiler, almost overshadowed, at least to my naive eyes, by the fame of the two prestigious editors of this groundbreaking enterprise.

The scope of *GALex* should have warned me: nonetheless, I was amazed when I saw that such an expert of Greek, Arabic, and Persian psychology as the author of the 1998 edition, could deal, with equal competence, with Greek and Arabic mathematics and its Latin reception, being able to edit fundamental texts also in this field. Rüdiger Arnzen's *Abū l-'Abbās an-Nayrīzīs Exzerpte aus (Ps.-?)Simplicius' Kommentar zu den Definitionen, Postulaten und Axiomen in Euclids Elementa I. Eingeleitet, ediert und mit arabischen und lateinischen Glossaren versehen* (Köln – Essen 2002) was, I must confess, a late discovery, due the wise advice I received some years later of adopting Rüdiger's way of compiling the Arabic-Latin lexica in this edition as a model for a similar task I was facing for a work of Averroes. The belatedness in the discovery was possibly not entirely my fault. This edition had in fact no official publisher and its diffusion was demanded not to the market's usual ways, but to the author's more personal and, obviously, more limited channels of communication. Besides the excellence of the editorial work, I still awe at Rüdiger's pioneering option for a self-publication of this scope and quality already in 2002, with at least a decade of advance with respect to other similar endeavors which would have followed, and at the smartness of the graphic devices he adopted in this work to divulgate in all clarity the complex multi-lingual and inter-cultural issues he was facing.

Having spoken of Averroes, I cannot help mentioning the work that Rüdiger was going to publish the year after: *Averrois Cordubensis commentum magnum super libro De celo et mundo Aristotelis* (Peeters, Leuven 2003). The availability of a proper edition of Averroes' *Long Commentary* on the *De Caelo*, in replacement of the Juncta edition of 1562 still current to date, was extremely helpful to me in a moment in which I was trying to get a comprehensive view of the quotations of Avicenna in Averroes' Aristotelian commentaries. In this work, Rüdiger was facing a third wide-ranging and demanding field of investigation in Arabic-Islamic studies after the previous two, namely cosmology. Once more, he was projecting light on the darkness of an *opus deperditum* (Averroes' original Arabic text, only partially preserved). Again, while he was providing scholars with a needful tool for delving into this field, he somehow hid himself behind the more famous name of the late Francis J. Carmody, offering a humble, though first-rank, service to Averroean studies by completing the edition left unaccomplished by the well-known author of *The Planetary Theory of Ibn Rushd*. The title reads *in lucem edidit*, "he brought forth to light": no other formula could characterize better Rüdiger's intentions when he decided to complete Carmody's edition of Averroes' commentary, as well as the spirit of all of his other publications.

Finally, I met him. It was in the Fall of 2005 in Cologne. Looking back at that our first meeting, I am not surprised to remember how much I learned about the things that Rüdiger was doing at the time, and how deep and lasting inspiration I got from him for the things I was then doing. Without further ado, we talked a lot about things – done, in progress, planned – much less so about persons, especially about ourselves. I must say that, although I felt Rüdiger immediately close and dear to me on account of a profound, prompt sympathy, the details of his personal life (where he lived, to which

university he was affiliated, which persons were his dearest ones) continued to remain somewhat shadowy. It suffices to say that I got a sense that he was married and had a family when he informed me, a few years ago, that he had become grandfather! I felt then and I still feel there is nothing to ask about this. Since the very first moment, there was between us a sort of silent pact among colleagues: things first, only things. Pragmatism, after all, is not only a respectable philosophy and a manageable way of life, but also a solid basis for synergy between persons.

After psychology, mathematics, and cosmology, metaphysics came next for Rüdiger Arnzen in the following years. He wisely thought of devoting to the *regina scientiarum* not one, but two consecutive works, in order to cover both its Aristotelian tradition and its Platonic branch: *Averroes on Aristotle's Metaphysics. An Annotated Translation of the So-called Epitome* (De Gruyter, Berlin 2010) and *Platonische Ideen in der arabischen Philosophie: Texte und Materialien zur Begriffsgeschichte von "ṣuwar aflātūniyya" und "muthul aflātūniyya"* (De Gruyter, Berlin 2011). The first work is much more than a translation: it provides a clear sense of what the Arabic original text of Averroes' epitome of the *Metaphysics* was and of the lines of the evolution it underwent, with glaring indications of the authorial revisions to which the Commentator submitted several former formulations of crucial issues in this abridgement (a true lesson in methodology). In it, among many other things, I could finally find a definitive conspectus of Averroes' quotations of Avicenna in this first account of the science of metaphysics under the Commentator's pen. The second work helped me a lot to set the criticism of Platonic metaphysics made by Avicenna into the wider context of the overall multifarious reception of Platonic philosophy in *falsafa* and of the varied reactions that it aroused.

Last, but not least, physics, and the *Physics* of no one less than its inventor, Aristotle, the First Master. We really look forward to Rüdiger Arnzen's forthcoming edition of the Arabic translation of the eighth treatise of *Aristotle's Physics: Aristotle, Physics VIII. Translated into Arabic by Ishāq ibn Hunayn (9th c.)* (De Gruyter, Berlin 2020). Whoever has had the fortune of listening to the provisional results of Rüdiger's preparatory work (for instance, his lectures "Aristotle's *Physics*: What can we learn from Ishāq's Arabic Translation about the Greek Manuscript Tradition?", University of Pisa, 14 March 2017, and "The Loneliness of the Sand Grain in the Neck of an Hourglass. How to Edit Texts with Massive Greek and (Arabo-)Latin Manuscript Traditions and a Uniquely Preserved Graeco-Arabic Translation in Between?", in the meeting *Making the Impossible Possible. On the Methodology for Editing Medieval Works with Massive Manuscript Tradition*, Scuola Normale Superiore, Pisa, and IMT School for Advanced Studies, Lucca, 28 June 2018) can only rejoice at the proximate publication of this fundamental edition, and impatiently wait for this *summa* of Rüdiger's expertise in Greek, Syriac, Arabic, and Latin ancient and medieval philosophy.

I could continue for pages. Just to limit the discourse to the areas of research in which I am presently involved, it is appropriate to add to what I have already remarked Rüdiger's pioneering interest for the tradition of philosophical manuscripts in Iranian libraries, witnessed by his seminal article "Mapping Philosophy and Science in Safawid Iran and Mughal India: The Case of Nizāmaddīn Aḥmad Gilānī and Ms. Khudā Bakhsh 2641", *Mélanges de l'Université Saint-Joseph* 56 (1999-2003) [2004], pp. 107-60, and by his 2009 complement to the already mentioned edition of al-Nayrīzī's commentary on Euclid's *Elements* (*The Commentary of al-Nayrīzī on Books II-IV of Euclid's Elements of Geometry. With a Translation of That Portion of Book I Missing from MS Leiden Or. 399.1 but Present in the Newly Discovered Qom Manuscript*, Brill Leiden 2009). In the same vein, it is worth mentioning his article on how to use the current critical edition of the Latin translation of Avicenna's *Ilāhiyyāt* of the *Šifā*, with enlightening considerations on the nature of the *leçons doubles* in the Arabic-Latin translations of philosophical texts and a new interpretation of their relevance for Avicenna's *Philosophia prima* and the entire *Avicenna Latinus* series ("Double

Translations in the Latin Version of the *Metaphysics* of Avicenna's *Kitāb al-Šifā'*", *Documenti e Studi sulla Tradizione Filosofica Medievale*, 28 [2017], pp. 417-39). Finally, everyone interested in the philosophical medieval commentary as a literary genre cannot dispense from "Philosophische Kommentare im Mittelalter—Zugänge und Orientierungen. Zweiter Teil: III. Platonica – IV. Aristotelica", *Allgemeine Zeitschrift für Philosophie* 32 (2007), pp. 259-90, a long and informative article written by Rüdiger Arnzen together with G. Guldentops, A. Speer, M. Trizio, and D. Wirmer. These are just three examples among the many other possible.

Accounting for the many avenues of investigation that Rüdiger Arnzen has pursued so far, and the numerous publications that resulted from them, would take long. The picture canvassed hitherto is, I hope, sufficiently telling and the bibliography attached to these pages can provide further information. Without entering into further details, I try to sum up the general traits of the scholar and his works, as I see them. The combination of versatility of interests and excellence of results is outstanding and, in a way, exceptional in Rüdiger, both with respect to his generation and in absolute terms. To the best of my knowledge, very few other scholars have been able to manage with equal competence so many different languages and cultures, authors, subjects, and historical periods, keeping all of the three main dimensions of *falsafa* – its Greek background, its Arabic and Persian outbreak, and its Latin transmission – on equal foots. In this regard, Rüdiger is really an *auctor multorum librorum*, each of which is a landmark in its own area: the variety of topics dealt with in the contributions of the present volume are the best attestation of his value and the best tribute that the scholarly community can offer to him. Most importantly, he has constantly provided his readers with the most valuable and durable resources to get orientation in fields still largely unexplored like the ones that Rüdiger has courageously crossed, namely texts, be they originals, translations, paraphrases, and the like. Beside the prime relevance of his accomplishments, however, what strikes me most and what I find truly unique in him is his inclination to avoid the frontstage and to submit himself to the service of the things that he investigates, a tendency to step back and disappear as much as possible from the reader's view, in order to leave space to what he regards as the real protagonists of his activity, namely the things that his colleagues still don't know and that he is trying continuously, painstakingly, and plentifully to disclose. I could not appreciate more in him the shyness and modesty, the humbleness and discretion of the true scholar.

As Contini says in the sentence reported at the beginning, the philologist, as the scholar in general, has to restrain himself from speedy imagination, but he must also avoid shunning true inspiration when this latter mysteriously takes place. Contini calls this inspiration "illumination" and says that the scholar's duty is simply to control its prepotent flux. We have seen so far how sagaciously Rüdiger governed the illumination he received, pouring it with talent and balance in the many subjects he has dealt with during his career. We may venture to say something about its causes. To be so luminous, Rüdiger was certainly exposed to light, a light which came to him first from his masters. In this sense, it is far from coincidental that the scholars who took care of Rüdiger's education, advising him and contributing to his growth and development, are among the contributors to this volume. But, beyond its immediate context, from where this light ultimately come? In the previous pages, Avicenna and Averroes have often been recalled: were they asked, they would probably maintain that the active intellect was gracious to Rüdiger or – in the opposite perspective – that his individual intellect had been well predisposed to receive the illumination of the tenth heavenly intelligence. Here, as elsewhere, I totally trust the authority of the *Šayh al-rā'is* and the Commentator, especially since they agree on something. I can only imagine the assiduousness, earnestness, and commitment with which in the years of his education Rüdiger has pursued the hard and steepy path towards the suitable *isti'dād*. Other philosophical authorities of the past come to

our help: in particular, one may wonder how much the German tradition of *doctores universales* like Albert the Great has paved the way, centuries after centuries, to scholars like Rüdiger Arnzen, his *Doktorvater*, and his fellow-students, and how much what we have observed about Rüdiger in the previous pages is the fruit of a typically German intellectual *forma mentis*.

A diamond which loves the precious things it is able to elucidate with its light more than itself, and who spreads its light on these things as much, as far, and as diversely as it can. The generosity of the person is just the obvious counterpart of the diffusive enlightening of the scholar: ready to help, available to cooperate, attentive to the colleagues' needs. Rüdiger was certainly helpful, cooperative, and attentive towards me in many ways and on several occasions. I could narrate countless instances of the theoretical guidance and the practical assistance I have received from him in these years, and I am sure that the experience of the benefits received is not limited to my individual case. But I don't want to continue further, being sure that discretion on this point by the receiver will please the donor a lot.

I have started with philology and Gianfranco Contini, I take the liberty of concluding with music and Pink Floyd, connecting two giants in their respective fields. The former has helped us to understand better the past of our story, the latter provide a glimpse into its future. In establishing this daring parallelism, my hope is of touching another cord of Rüdiger's soul and a different area of his cultural interests, in the spirit of the universal knowledge recalled above. The song *Shine on you crazy diamond* that stays at the beginning and at the end of the 1975 album *Wish You Were Here* – a hymn to friendship *in absentia* – qualifies the “crazy diamond” of the title (a former member of the group) as a “stranger”, a “legend”, and a “martyr”, and invites him to come forward and to keep on shining. *Mutatis mutandis*, we find in Rüdiger all these traits: his decision to privilege the quality of research over personal career makes of him a sort of admirable outsider in the university system; for sure, he is also a legend in the etymological sense, namely an author whose contributions are a must-read for everyone in the field; finally, his exceptional intellectual gifts, his tireless efforts to promote research, and his outstanding multiple achievements make of him a model in the academic field and a witness of a exemplary way of doing scholarship. A diamond of this kind can only be “crazy” (*absit iniuria verbis*), namely unique and hardly comparable. Resuming the Pink Floyd's auspice, our sincere hope is that the “craziness” that lies within Rüdiger's talents, attitudes, and inclinations, and that glitters in his publications and frontiers of research, will continue to shine far away and lastly.

The present volume is a tribute to a very special instance of Contini's ideal scholar as transmitter of illumination and of the precious diamond that the Pink Floyd prompt to keep on shining, in lasting gratitude for the light he has so widely spread in our field of studies and that he is going to shed on still dark and unexplored horizons of research. I am aware I have been able to document here only a portion of the full reach of this light, depicting the cluster of rays that the diamond propagates on me since some decades as a continuous source of inspiration, without exhausting the overall scope of its enlightenment. In this regard, the present introduction must be connected to each of the essays included in the volume, by which it is ideally complemented, in order to convey a cumulative fuller view and a choral, comprehensive tribute.

I started these pages with the aim of honoring a distinguished scholar, an esteemed colleague, and – if I am allowed to say – a dear friend. I conclude them with the definite impression of having been honored, *in absentia*, by the person I meant to praise much more than I could praise him, for the very fact of having been granted the privilege of introducing his *Festschrift*, as in a game of mirrors. The take-home message, in a nutshell, is this: dealing with diamonds is always a rewarding experience. Thanks to Rüdiger Arnzen, we may venture to say that they are not only a girl's, but also a scholar's, best friend.

Selected Works of Rüdiger Arnzen (1998-2020)

A. Monographs

1. *Aristoteles' De Anima. Eine verlorene spätantike Paraphrase in arabischer & persischer Überlieferung. Arabischer Text nebst Kommentar, quellengeschichtlichen Studien & Glossaren*, Brill, Leiden 1998 (Aristoteles Semitico-Latinus, 9).
2. *Abū l-'Abbās an-Nayrīzīs Exzerpte aus (Ps.-?)Simplicius' Kommentar zu den Definitionen, Postulaten und Axiomen in Euclids Elementa I. Eingeleitet, ediert und mit arabischen und lateinischen Glossaren versehen*, Köln – Essen 2002.
3. (Co-author of) *A Greek and Arabic Lexicon (GALex). Materials for a Dictionary of the Mediaeval Translations from Greek into Arabic. Vol. 1: أ to أي*, ed. by G. Endress and D. Gutas, compiled by R. Arnzen – G. Endress – D. Gutas, Brill, Leiden 2002 (Handbook of Oriental Studies. Section 1 The Near and Middle East, Vol. 11); see below n. 11.
4. *Averrois Cordubensis Commentum magnum super libro De celo et mundo Aristotelis. Ex recognitione Francis James Carmody (†) in lucem edidit Rüdiger Arnzen. Editioni praefatus est Gerhard Endress*, 2 Bde, Peeters, Leuven 2003 (Recherches de Théologie et Philosophie médiévales. Bibliotheca 4.1.1, 4.1.2).
5. *Words, Texts and Concepts Cruising the Mediterranean Sea. Studies on the Sources, Contents and Influences of Islamic Civilization and Arabic Philosophy and Science: Dedicated to Gerhard Endress on His Sixty-fifth Birthday*, ed. R. Arnzen – J. Thielmann, Peeters, Leuven 2004.
6. (Co-author of) *A Greek and Arabic Lexicon (GALex). Materials for a Dictionary of the Mediaeval Translations from Greek into Arabic*, Brill, Leiden [etc.] 2007-2015 (Handbook of Oriental Studies. Section 1 The Near and Middle East, Vol. 11): *Fascicle 8: ب to بدل*, compiled by R. Arnzen – G. Endress – D. Gutas (2007); *Fascicle 9: بدن to برهن*, compiled by R. Arnzen – G. Endress – D. Gutas (2010); *Fascicle 10: بشر to بعد*, compiled by R. Arnzen – G. Endress – D. Gutas (2012); *Fascicle 11: بعد to بكي*, compiled by R. Arnzen – G. Endress – D. Gutas (2013); *Fascicle 12: بل to بيت*, compiled by R. Arnzen – G. Endress – D. Gutas (2015).
7. *The Commentary of al-Nayrizi on Books II-IV of Euclid's Elements of Geometry. With a Translation of That Portion of Book I Missing from MS Leiden Or. 399.1 but Present in the Newly Discovered Qom Manuscript*, Brill, Leiden 2009 (Studies in Platonism, Neoplatonism, and the Platonic Tradition, 8).
8. *Averroes, On Aristotle's Metaphysics. An Annotated Translation of the So-called Epitome*, De Gruyter, Berlin 2010 (Scientia Graeco-Arabica, 5).
9. *Platonische Ideen in der arabischen Philosophie. Texte und Materialien zur Begriffsgeschichte von "šuwar aflātūniyya" und "muthul aflātūniyya"*, De Gruyter, Berlin 2011 (Scientia Graeco-Arabica, 6).
10. M. Ullmann, *Aufsätze zur arabischen Rezeption der griechischen Medizin und Naturwissenschaft*, Herausgegeben von R. Arnzen, De Gruyter, Boston – Berlin 2016 (Scientia Graeco-Arabica, 15).

11. (Co-author of) *A Greek and Arabic Lexicon (GALex). Materials for a Dictionary of the Mediaeval Translations from Greek into Arabic*. Volume 1, أ.ب.ن. to أ. Second, Revised Edition, ed. by R. Arnzen – G. Endress – D. Gutas – G.J. Moseley, Brill, Leiden [etc.] 2019 (Handbook of Oriental Studies. Section 1 The Near and Middle East, Vol. 11).
12. Aristotle, *Physics VIII – Translated into Arabic by Ishāq ibn Hunayn (9th c.)*, Introduction, Edition, and Glossaries, De Gruyter, Berlin 2021 (Scientia Graeco-Arabica, 30).

B. Articles in Journals and Collective Works

13. “Vergessene Pflichtlektüre: Al-Qabīsī astrologische Lehrschrift im europäischen Mittelalter”, *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften* 13 (1999-2000), pp. 93-128.
14. “Ausgewählte Literatur in ‘westlichen’ Sprachen für das Studium der mittelalterlichen Philosophie in arabischer und persischer Sprache”, *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* 7 (2002), pp. 125-78.
15. “Wie mißt man den göttlichen Kreis? Phantasievermögen, Raumvorstellung und geometrischer Gegenstand in den mathematischen Theorien Proclus’, al-Fārābīs und Ibn al-Haythams”, in Th. Dewender – Th. Welt (eds.), *Imagination – Fiktion – Kreation. Das kulturschaffende Vermögen der Phantasie*, K.G. Saur, München – Leipzig 2003, pp. 115-40.
16. “Mapping Philosophy and Science in Safawid Iran and Mughal India: The Case of Nizāmaddīn Ahmad Gilānī and Ms. Khudā Bakhsh 2641”, *Mélanges de l’Université Saint-Joseph* 56 (1999-2003) [2004], pp. 107-60.
17. (Together with G. Guldentops, A. Speer, M. Trizio, D. Wirmer) “*Philosophische Kommentare im Mittelalter – Zugänge und Orientierungen*. Zweiter Teil: III. *Platonica* – IV. *Aristotelica*”, *Allgemeine Zeitschrift für Philosophie* 32 (2007), pp. 259-90.
18. “The Structure of Mullā Sadrā’s *al-Hikma al-muta’āliya fi l-asfār al-’aqliyya al-arba’a* and His Concepts of First Philosophy and Divine Science. An Essay”, *Medioevo* 32 (2007) [2008], pp. 199-240.
19. “On the Nature and Fate of Chapter V of Ibn Rushd’s *Epitome* of Aristotle’s *Metaphysics*”, in A. Akasoy – W. Raven (eds.), *Islamic Thought in the Middle Ages. Studies in Text, Transmission and Translation in Honour of Hans Daiber*, Brill, Leiden 2008 (Islamic Philosophy, Theology and Science. Texts and Studies, 75), pp. 43-58.
20. “On the Contents, Sources and Composition of Two Arabic Pseudo-Platonica: *Multaqaṭāt Aflātūn al-ilāhī* and *Fiqar ultuqīṭat wa-jumī’at ‘an Aflātūn*”, *Oriens* 37 (2009), pp. 7-52.
21. “Ikhwān al-Ṣafā’: *The Seventh Epistle of the Propaedeutical Part on the Scientific Arts and What They Aim at*. Translated by R.A.”, in B.J. Cook (ed.), *Classical Foundations of Islamic Education Thought*, Univ. of Chicago Press, Chicago 2010 (Islamic Translation Series, 10), pp. 20-37.
22. “Ibn Rushd on the Structure of Aristotle’s *Metaphysics*”, *Documenti e studi sulla tradizione filosofica medievale* 21 (2010), pp. 375-410.
23. “Plato’s *Timaeus* in the Arabic Tradition”, in F. Celia – A. Ulacco (eds.), *Il Timeo. Egesesi greche, arabe, latine*, Pisa U.P., Pisa 2012 (Graeco, Arabo, Latino. Le vie del sapere. Studi, 2), pp. 181-267.

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