

List of publications/ Prof. Binyamin Abrahamov

Books

1. *Al-Kāsim Ibn Ibrāhīm on the Proof of God's Existence: Kitāb al-Dalīl al-Kabīr*, E.J. Brill, Leiden 1990. pp. xiii+200.
2. *Anthropomorphism and Interpretation of the Qur'ān in the Theology of al-Qāsim ibn Ibrāhīm*, E.J. Brill, Leiden 1996, pp. XVII+152.
3. *Islamic Theology- Traditionalism and Rationalism*, Edinburgh University Press 1998, pp. XI+112.
4. *Studies in Arabic and Islamic Culture I* (2000), ed.
5. *Divine Love in Islamic Mysticism, The Teachings of al-Ghazālī and al-Dabbāgh*, RoutledgeCurzon Sufi Series, London and New York 2003, pp. XII+190.
6. *Studies in Arabic and Islamic Culture II* (2006). Ed.
7. *Tribute to Michael – Studies in Jewish and Muslim Thought Presented to Professor Michael Schwarz*, (in Hebrew and English) eds. Sara Klein-Braslavy, Binyamin Abrahamov, Joseph Sadan, Tel Aviv 2009.
8. *Ibn al-ʿArabī and the Sufis*, Anqa Publishing, Oxford 2014.
9. *Ibn al-ʿArabī's Fuṣūṣ al-Ḥikam – An annotated Translation of "The Bezels of Wisdom"*, Routledge, London and New York 2015.

10. ספר ההדרכה אל חובות הלבבות, לרבנו בחיי אבן פקודה, תרגום מוער מערבית-יהודית לעברית בנימין אברהמוב, הוצאת אוניברסיטת בר-אילן, רמת גן תשע"ט.

Articles

1. Al-Kāsim Ibn Ibrāhīm's Argument from Design, Oriens 29-30 (1986), pp. 259-284.
2. Al- Kāsim Ibn Ibrāhīm's Theory of the Imamāt, Arabica 34(1987), pp. 80-105.
3. The Barāhima Enigma, Die Welt des Orients 18(1987), pp. 72-91.
4. The Ṭabaristānis' Question, Jerusalem Studies in Arabic and Islam 11(1988), pp. 16-54.
5. Al-Ghazālī's Theory of Causality, Studia Islamica 67(1988), pp. 75-98.
6. A Re-examination of al-Ash'arī's Theory of Kasb according to **K. al-luma'**, Journal of the Royal Asiatic Society, (1989), pp. 210-221.

7. Ibn Sīnā's Influence on al-Ghazālī's Non-Philosophical Works, Abr Nahrain 29(1991), pp. 1-17.
8. Fakr al-Dīn al-Rāzī on God's Knowledge of the Particulars, Oriens 33(1992), pp. 133-155.
9. Al-Ghazālī's Supreme Way to Know God, Studia Islamica 77(1993), pp. 141- 168.
10. Ibn Taymiyya on the Agreement of Reason with Tradition, The Muslim World 82(1993), pp. 256- 273.
11. ‘Abd al-Jabbār's Theory of Divine Assistance (**luṭf**), Jerusalem Studies in Arabic and Islam 16(1993), pp. 41-58.
12. The Appointed Time of Death (**ajal**) according to ‘Abd al-Jabbār, Israel Oriental Studies 13(1993), pp. 8-38.
13. Necessary Knowledge in Islamic Theology- Some Notes, British Journal of Middle Eastern Studies, 20,1(1993), pp. 20-32.

14. ‘Abbād Ibn Sulaymān on God's Transcendence, Der Islam 71,1(1994), pp. 109-120.

15. The Sources of *Mozne Ha-‘Iyunim Le-Sedeq Ha-Sar‘efim* (in Hebrew), Daat 34(1995), pp. 83-86.

16. Ibn Taymiyya and the Doctrine of *‘Iṣma*, The Bulletin of the The Martyn Institute of Islamic Studies 12, 3-4(1993), pp. 21-30.

17. A Theory Like a Simile- Some Notes on the Rejection of Anthropomorphism in Saadia (in Hebrew), Te‘uda 14(1998), pp. 19-31.

18. The bi-lā kayfa Doctrine and Its Foundations in Islamic Theology, Arabica 42(1995), pp. 365-379.

19. An Ismā‘īlī Epistemology: The Case of al-Dā‘ī al-Muṭṭlaq ‘Alī b. Muḥammad b. al-Walīd, Journal of Semitic Studies, XLI, 2 (1996), pp. 263-273.

20. Fakhr al-Dīn al-Rāzī’s Philosophical Justification of Visiting Tombs, Al-Masāq: Islam and the Medieval Mediterranean, 11(1999), pp. 109-120.

21. Religion versus Philosophy- the Case of Fakhr al-Dīn al-Rāzī's Proofs of Prophecy, in Religion versus Science in Islam, A Medieval and Modern Debate, Oriente Moderno 19(2000), ed. Carmela Baffioni, pp. 415-425.
22. Fakhr al-Dīn al-Rāzī on the Knowability of God's Essence and Attributes, Arabica XLIX, 2 (2002), pp. 204-230.
23. The Creation and Duration of Paradise and Hell in Islamic Theology, Der Islam 79 (2002), pp. 87-102.
24. Some Notes on Extremism and Moderation in Islamic Theology, Proceedings of the Arabic and Islamic Sections of the 35th International Congress of Asian and North African Studies (ICANAS), Budapest, 1-7 July 1997, in The Arabist – Budapest Studies in Arabic 21-22, Budapest 1999, pp. 67-72.
25. "Signs" and "World" in *Encyclopaedia of the Qur'ān*, ed. J.D. McAuliffe, Brill, Leiden 2006, Vol. V, pp. 2-11, 551-554.

26. Maimonides' and Ibn Sīnā's Theory of 'Aqā'id: A Re-examination of The Guide of the Perplexed, II, ch. 38. Proceedings of the 7th Conference of the Society for Judaeo-Arabic Studies, Strasbourg 1995 (forthcoming)
27. Theology, in *Blackwell Companion to the Qur'ān*, ed. A. Rippin, Malden, Oxford and Victoria 2006, pp. 420-433.
28. The Sources of *Kitāb al-ḥaqā'iq*, (in Hebrew), *Daat* 55 (2005), pp. 31-39.
29. The Objective of Speculation in Saadia's Thought, *Adaptations and Innovations*, Kraemer's Festschrift, eds. Y. Tzvi Langermann and Joseph Stern, Paris-Louvain-Dudley 2007, pp. 7-16.
30. The Attitude of Ja'far al-Ṣādiq and 'Alī al-Riḍā toward Kalām and Rational Reasoning, *Jerusalem Studies in Arabic and Islam* 31 (2006), Studies in Memory of Franz Rosenthal, pp. 196-208.
31. Some Notes on the Notion of Naskh in the Kalām, *Islamic Thought in the Middle Ages*, Hans Daiber Festschrift, eds. Anna Akasoy and Wim Raven, Leiden-Boston 2008, pp. 3-19.
32. Ibn al-'Arabī's Theory of Knowledge, *Journal of the Muhyiddin Ibn 'Arabī Society* 41 (2007), part I. 1-29, 42 (2007), part II, pp. 1-22.

33. Will and Choice in the Kuzari, (in Hebrew), *Alei Asor*, Proceedings of the Tenth Conference of the Society for Judaeo-Arabic Studies, eds. Daniel J. Lasker and Haggai Ben Shammai, Beer-Sheva 2008, pp. 11-19.

34. Ibn al-ʿArabī's Attitude toward al-Ghazālī, *Avicenna and His Legacy – A Golden Age of Science and Philosophy*, ed. Y. Tzvi Langemann, Turnhout, Belgium 2009, pp. 101-115.

35. Ibn al-ʿArabī on Divine Love, *Tribute to Michael*, Michael Schwarz Festschrift, eds. Sara Klein-Braslavy, Binyamn Abrahamov, Joseph Sadan, Tel Aviv 2009, pp. 7-36.

36. Abandoning the Station (tark al-maqām), as Reflecting Ibn Ibn al-ʿArabī Principle of Relativity, *Journal of the Muhyiddin Ibn ʿArabī Society* 47 (2010), pp. 23-46.

37. Ibn Rushd and the Kalām, *La lumière de l'intellect, La pensée scientifique et philosophique d'Averroès dans son temps*, ed. Ahmad Hasnawi, Leuven 2011, pp. 481-486.

38. "Ibn al-ʿArabī and Abū Yazīd al-Bisṭāmī," *Al-Qanṭara* 32,2 (2011), pp. 369-385.

39. הרמב"ם, אבן סינא ואלגזאלי על אהבת האל, בין ערב לערב ז', דברי הועידה הבינלאומית השתים עשרה של החברה לחקר התרבות הערבית-יהודית של ימי הביניים (2005), חיפה תשע"ד, עמ' 39-52.

40. "Scripturalist and Traditionalist Theology," *OHIT* 2014.

41. "Philosophical Mysticism," in *Muhammad in History, Thought, and Culture – An Encyclopedia of the Prophet Muhammad*, ed. Coeli Fitzpatrick and Adam Hani, ABC-CLIO, Santa Barbara, Denver, Oxford 2014, vol. II, pp. 444-9.

42. חובת העיון השכלי לפי בחיי אבן פקודה, דברי הועידה הארבע עשרה של החברה לחקר

התרבות הערבית-יהודית של ימי הביניים, תל-אביב תשע"ד, עמ' 71-80.

43. Al-Ghazālī and the Rationalization of Sufism, *Islam and Rationality, The Impact of al-Ghazālī*, ed. Georges Tamer, Leiden 2015.

43. ספר ההדרכה ב'חובות הלבבות' לרבי בחיי אבן פקודה השער העשירי: על האהבה האמתית לה' יתעלה, יובלי אהבה, קובץ זיכרון ליובל הימין הי"ד, בעריכת יוסף יובל טובי, שמואל גליק ורינה לוין מלמד, ירושלים תשע"ז, עמ' 69-91.

44. Rationality and Rationalism in Islamic Mysticism: The Case of Ibn al-‘Arabī, in *Rationalization in Religions, Judaism, Christianity and Islam*, eds. Yohanan Friedmann and Christoph Marksches, De Gruyter, Berlin and Boston 2019.

Review articles

1. Hans Daiber, The Islamic Concept of Belief in the 4th/10th Century, Tokyo 1995, *Ha-mizra'â Ha-Îadash* (in Hebrew) 1998, pp. 210-11.
2. J.L. Kraemer (ed.), Perspectives on Maimonides, *Jerusalem Studies in Arabic and Islam* 23(1999), pp. 353-360.
3. M.E. Marmura, *al-Ghazâlî- The Incoherence of the Philosophers*, *The European Legacy- Toward New Paradigms* 4,6(1999), pp. 105-107.
4. Lobel, Diana, ***Between Mysticism and Philosophy: Sufi Language of Religious Experience in Judah Ha-Levi's Kuzari***. SUNY Series in Jewish Philosophy. Albany: State Univ. of New York Press, 2000, *Journal of the American Oriental Society* 123,1(2003), pp. 244-246.
5. Alan Dundes, *Fables of the Ancients? Folklore in the Qur'an*, **Lanham, Boulder, New York and Oxford: Rowman & Littlefield Publishers, Inc., 2003, XIV + 89 pp.** *The European Legacy- Toward New Paradigms* 2006.
6. J. van Ess, *The Flowering of Muslim Theology*, *Jerusalem Studies in Arabic and Islam* 33 (2007), pp. 495-498.
6. Ayman Shihadeh, ed. *Sufism and Theology*, Edinburgh 2007, *Jerusalem Studies in Arabic and Islam* 36 (2009), pp. 553-563.

7. Andrew J. Lane, *A traditional Muʿtazilite Qurʾān commentary – the Kashshāf of Jār Allāh al-Zamakhsharī (d. 538/1144)*, Leiden and Boston 2006, *Jerusalem Studies in Arabic and Islam* 36 (2009), pp. 573-575.

8. Alexander Treiger , *Inspired Knowledge in Islamic Thought: Al-Ghazālī's Theory of Mystical Cognition and Its Avicennian Foundation*. *Culture and Civilization in the Middle East* (New York: Routledge, 2012). Pp. 194. *Int. J. Middle East Stud.* 44 (2012), pp. 817-819.

9. ***Prophetic Niche in the Virtuous City: The Concept of Ḥikmah in Early Islamic Thought***, by Hikmet Yaman (*Islamic Philosophy, Theology and Science, Texts and Studies*: 81) (Leiden & Boston: Brill, 2011), ix + 316 pp., ISBN: 978-90-04-18662-0, €121.00 / \$166.00 (hb) *Ilahiyat Studies* 4 (2013), pp. 122-125.

2013

