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LIST OF PUBLICATIONS

I. Books:

1. *Dāwūd ibn Marwān al-Muqammiṣ 's 'Ishrūn Maqāla* (Etudes sur le judaïsme médiéval XIII, Leiden: Brill, 1989).
2. (with Daniel J. Lasker) *The Polemic of Nestor the Priest: Qiṣṣat Mujādalat al-Usquf and Sefer Nestor ha-Komer*, (Jerusalem: Ben Zvi Institute, 1996), 2 vols. (I, Critical Edition; II, Introduction, Translations and Commentary)

[Spanish translation: *El libro de Néstor el Sacerdote*, tr. M. del Valle Pérez and C. del Valle Rodríguez, Madrid, 1998].
3. *The Beginnings of the Maimonidean Controversy in the East: Yosef Ibn Shim'on's Silencing Epistle Concerning the Resurrection of the Dead* (Jerusalem: Ben Zvi Institute, 1999; Hebrew).
4. *Freethinkers of Medieval Islam: Ibn al-Rāwandī, Abū Bakr al-Rāzī, and Their Impact on Islamic Thought* (Islamic Philosophy and Theology XXXV; Leiden: Brill, 1999; Paperback edition 2016).

[Indonesian translation: *Para Bemikir Bebas Islam: Mengenal Pemikiran Teologi Ibn ar-Rawandi dan Abu Bakr ar-Razi*, LKiS, 2006].
5. (with H. Ben-Shammai, E. Batat, S. Butbul and D. Sklare), *Judaeo-Arabic Manuscripts in the Firkovitch Collections: Yefet Ben 'Eli al-Basri, Commentary on Genesis, A Sample Catalogue* (Jerusalem: Ben Zvi Institute, 2000) (Hebrew).
6. *Maimonides in his World: Portrait of a Mediterranean Thinker* (Princeton: Princeton University Press, 2009; Paperback edition, 2012).
7. Un updated Hebrew version of #6:

הרמב"ם בעולמו: דיוקנו של הוגה ים תיכוני. ירושלים, מאגנס, 2021.
7. *Dāwūd al-Muqammaṣ, Twenty Chapters. The Judeo-Arabic text, transliterated into Arabic characters, with a parallel English translation, notes, and introduction* (Provo, Utah: Brigham Young University Press, 2016).
8. *Andalus and Sefarad: On Philosophy and its History in Islamic Spain* (Princeton: Princeton University Press, 2019).

[Spanish translation: *Al-Ándalus y sefarad: Historia de la Filosofía en Al-Ándalus*. Córdoba: Almuzara, 2023]

9. (with Guy G. Stroumsa) *Eine dreifältiger Schnur: Über Judentum, Christentum, und Islam in Geschichte und Wissenschaft / A Cord of Three Strands: On Judaism, Christianity and Islam in History and Scholarship* (Tübingen: Mohr Siebeck: 2020).
10. דאוד בן מרואן אלמקמץ, עשרים פרקים (תרגום מוער מערבית יהודית). ירושלים: מאגנס, תשפ"ג (2022).
11. *Théologie et philosophie au temps des Almohades (XIIe siècle de l'Ère commune)* (Rabat: Académie du Royaume du Maroc, 2023).
12. *Das Kaleidoskop der Convivencia: Denktraditionen des Mittelalters im Austausch zwischen Islam, Judentum und Christentum* (Blumenberg Vorlesungen 7; Freiburg: Herder, forthcoming 2023).

II. Edited Volumes:

1. *The Collected Works of Shlomo Pines*, vol. III, *Studies in the History of Arabic Philosophy* (Jerusalem: Magnes, 1996).
2. (With Meir M. Bar-Asher, Simon Hopkins and Bruno Chiesa), *A Word Fittly Spoken: Studies in Mediaeval Exegesis of the Hebrew Bible and the Qur'ān presented to Haggai Ben-Shammai* (Jerusalem: Ben-Zvi Institute, 2007) (Hebrew).
3. (With Haggai Ben-Shammai and Shaul Shaked), *Exchange and Transmission Across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean World. Proceedings of an International Workshop Held in Memory of Professor Shlomo Pines at the Institute for Advanced Studies, The Hebrew University of Jerusalem, 28 February – 2 March 2005* (Jerusalem: The Israel Academy of Sciences and Humanities, 2013).
4. (With Sabine Schmidtke and Maribel Fierro) *Histories of Books in the Islamicate World. Part I (Intellectual History of the Islamicate World, 4: 2016).*
5. (With Sabine Schmidtke and Maribel Fierro) *Histories of Books in the Islamicate World. Part II (Intellectual History of the Islamicate World, 5.1, 2017).*
6. (With Geoffrey Khan and Sabine Schmidtke) *Studies in Literary Genizot (Intellectual History of the Islamicate World, 8 (2020).*

III. Articles

1. "The Barāhima in Early Kalam," *Jerusalem Studies in Arabic and Islam* 6 (1985): 229–41.
2. "The Signs of Prophecy: The Emergence and Early Development of a Theme in Arabic Theological Literature," *Harvard Theological Review* 78 (1985): 101–14

[reprinted in *Doctrine and Debate in the East Christian World, 300-1500*, edited by Averil Cameron and Robert Hoyland, 197-210 (The Worlds of Eastern Christianity, 300-1500, vol. 12; Ashgate: London, 2011).

3. "From Muslim Heresy to Jewish-Muslim Polemics: Ibn al-Rāwandī's *Kitāb al-Dāmigh*," *Journal of the American Oriental Society* 107.4 (1987): 767–72.
4. (with G. Stroumsa): "Aspects of Anti-Manichaean Polemics in Late Antiquity and Under Early Islam," *Harvard Theological Review* 81 (1988): 37–58.
5. "The Beginnings of the Mu'tazila Reconsidered," *Jerusalem Studies in Arabic and Islam* 13 (1990): 265–93.
6. "Conversion among Jewish Intellectuals in the Middle Ages," *Pe'amim* 42 (1990): 61–75 (Hebrew).
7. "A Note on Maimonides' Attitude to Joseph Ibn Ṣadiq," *Shlomo Pines Jubilee Volume On the Occasion of his Eightieth Birthday, Part II (Jerusalem Studies in Jewish Thought* 9, 1990): 33-38 (Hebrew).
8. "Shlomo Pines: le savant, le sage," *Journal Asiatique* 278 (1990): 205–11.
9. "Al-Fārābī and Maimonides on the Christian Philosophical Tradition: a Re-evaluation," *Der Islam* 68 (1991): 263–87.
10. "The Impact of Syriac Tradition on Early Judaeo-Arabic Bible Exegesis," *Aram* 3 (1991): 83–96.
11. "Avicenna's Philosophical Stories: Aristotle's *Poetics* Reinterpreted," *Arabica* 39 (1992):183–206.
12. "'What is Man': Psalm 8:4–5 in Jewish, Christian and Muslim Exegesis in Arabic," in "*Open Thou Mine Eyes*": *Essays on Aggadah and Judaica Presented to Rabbi William G. Braude on His Eightieth Birthday and Dedicated to His Memory*, edited by Herman J. Blumberg *et al.*, 295–302. (New Jersey: Ktav, 1992).
[A slightly modified version of this article appeared in *Henoch* 14 (1992), pp. 283–91]
13. "*Qiṣṣat Mujādalat al-Usquf: A Case Study in Polemical Literature*," in *Genizah Research After Ninety Years: The Case of Judaeo-Arabic*, edited by J. Blau and S. C. Reif, 155–59 (Cambridge: Cambridge University Press, 1992).
14. "On the Maimonidean Controversy in the East: The Role of Abu al-Barakāt al-Baghdādī," in *Hebrew and Arabic Studies in Honour of Joshua Blau, Presented by Friends and Students on the Occasion of his Seventieth Birthday*, edited by H. Ben Shammai, 415–22 (Jerusalem, 1993; Hebrew).
15. "Al-Fārābī and Maimonides on Medicine as Science," *Arabic Sciences and Philosophy* 3 (1993): 235–49.
16. "Ecritures alternatives? Tradition et autorité chez les libres penseurs en Islam médiéval," in *Les Retours aux Ecritures: Fondamentalismes présents et passés*, edited by E. Patlagean and A. Le Boulluec, 270–93 (Bibliothèque de l'École Pratique des Hautes Etudes, section des sciences religieuses, Vol. 99; Louvain and Paris: Peeters, 1994).

17. "The Blinding Emerald: Ibn al-Rāwandī's *Kitāb al-Zumurrud*," *Journal of the American Oriental Society* 114 (1994): 163–85.
18. "Elisha Ben Abuya and Muslim Heretics in Maimonides' Writings," *Maimonidean Studies* 3 (1995):173–93.
19. "On Jewish Intellectuals who converted to Islam in the Early Middle Ages," in *The Jews of Medieval Islam: Community, Society, & Identity*, edited by Daniel Frank, 179–97 (Leiden: Brill, 1995).
20. "Jewish Polemics Against Islam and Christianity in the Light of Judaeo-Arabic Texts," in *Judaeo-Arabic Studies; Proceedings of the Founding Conference of the Society for Judaeo-Arabic Studies*, edited by N. Golb, 241–50 (Studies in Muslim-Jewish Relations, 3; Amsterdam: Harwood, 1997).
[reprinted in *Muslims and Others in Early Islamic Society*, edited by R. Hoyland (The Formation of the Classical Islamic Society, vol. 18; London: Ashgate, 2004)].
21. " 'Compassion for Wisdom:' The Attitude of Some Medieval Arab Philosophers towards the Codification of Philosophy," *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* 1 (1997): 39–55.
[a revised Arabic translation was published as: "*Al-shafaqa 'alā al- 'ilm: mawqif ba 'd al-falāsifa al- 'arab fi al-qurūn al-wustā min tadwīn al-falsafa*," *Al-Karmil* 20 (1999): 129–47].
22. "Twelfth-Century Concepts of Soul and Body: The Maimonidean Controversy in Baghdad," in *Self, Soul and Body in Religious Experience*, edited by A. Baumgarten *et al.*, 313–34 (Leiden: Brill, 1998).
23. "Habitudes religieuses et liberté intellectuelle dans la pensée arabe médiévale," in *Monothéismes et tolérance*, edited by M. Abitbol et R. Assaraf, 57–66 (Paris: Albin Michel, 1998).
24. " 'True Felicity:' Paradise in the Thought of Avicenna and Maimonides," *Medieval Encounters* 4 (1998):51–77.
25. "Al-Muqammas, Daud," *Routledge Encyclopedia of Philosophy* (London and New York, 1998), vol. 6, pp. 604–06.
26. "On the Usefulness of Faulty Manuscripts for Understanding Polemical Literature," *Pe'amim* 75 (1998): 97–100 (Hebrew).
27. "The Sabians of Harran and the Sabians of Maimonides: on Maimonides' Theory of the History of Religions," *Sefunot* 22 (1999):277–95 (Hebrew).
28. "Ibn al-Rāwandī's *sū' adab al-mujādala*: the Role of Bad Manners in Medieval Disputations," in *The Majlis; Interreligious Encounters in Medieval Islam*, edited by H. Lazarus-Yaffe *et al.*, 60–76 (Studies in Arabic Language and Literature, Wiesbaden; Harrassowitz, 1999).
29. "The Religion of the Freethinkers of Medieval Islam," in *Atheismus im Mittelalter und in der Renaissance*, edited by Friedrich Niewöhner and Olaf Pluta, 45–59 (Wiesbaden: Harrassowitz, 1999).
30. "Citation Tradition: On Explicit and Hidden Citations in Judaeo-Arabic Philosophical Literature," in *Heritage and Innovation in Medieval Judaeo-Arabic Culture — Proceedings of the Sixth Conference of the Society for Judaeo-Arabic Studies*, edited by J. Blau and D. Doron, 167–78 (Ramat-Gan; Bar-Ilan University, 2000) .(Hebrew).

31. *Saadia Gaon: A Jewish Thinker in a Mediterranean Society (Jewish Culture in Muslim Lands and Cairo Geniza Studies*, Tel-Aviv University, edited by M. A. Friedmann, Tel-Aviv: Tel-Aviv University, 2001; Hebrew).
32. “ ‘Ravings’: Maimonides’ Concept of Pseudo-Science,” *Aleph* 1 (2001):141–63.
33. “Entre Harran et al-Maghreb: la théorie maïmonidienne de l’histoire des religions et ses sources arabes,” in *Judios y musulmanes en al-Andalus y el Magreb — Contactos intelectuales*, edited by Maribel Fierro, 153–64 (Madrid: Casa de Velázquez, 2002).
34. “From the Earliest Known Judaeo-Arabic Commentary on *Genesis*,” *Jerusalem Studies in Arabic and Islam* 27 (2002): 375–95.
35. “Islam in the Historical Consciousness of Jewish Thinkers of the Arab Middle Ages,” in *The Intertwined Worlds of Islam; Essays in Memory of Hava Lazarus-Yafeh*, edited by N. Ilan, 443–58 (Jerusalem: Ben Zvi Institute, 2002) (Hebrew).
36. “Voiles et miroirs : visions surnaturelles en théologie judéo-arabe médiévale,” in *Autour du Regard : Mélanges Gimaret*, edited by Eric Chaumont *et al.*, 77–96 (Louvain : Peeters, 2003).
37. “Saadya and Jewish *kalām*,” in *The Cambridge Companion to Medieval Jewish Philosophy*, edited by D. H. Frank and O. Leaman, 71–90 (Cambridge: Cambridge University Press, 2003).
38. “Philosopher-King or Philosopher-Courtier? Theory and Reality in the *Falāsifa*’s Place in Islamic Society,” in *Identidades Marginales*, edited by Cristina de la Puente, 433–59 (Madrid: CSIC, 2003).
39. “Sabéens de Harran et Sabéens de Maïmonide,” in *Maïmonide philosophe et savant (1138-1204)*, edited by Tony Lévy and Roshdi Rashed, 335-52 (Louvain : Peeters, 2004).
40. “Maimonides and Mediterranean Culture,” in *The Jews of Europe in the Middle Ages (Tenth to Fifteenth Centuries): Proceedings of the International Symposium held at Speyer; 20 – 25. October 2002*, edited by Christoph Cluse, 95–104 (Turnhout: Brepols, 2004).
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42. “Philosophes almohades? Averroès, Maïmonide et l’idéologie almohade” in *Los Almohades: Problemas y Perspectivas*, edited by P. Cressier, M. Fierro and L. Molina, 1137–62 (Madrid: CSIC, 2005).
43. “Was Maimonides an Almohad Thinker?” in *Alei Asor; Proceedings of the Tenth Conference of the Society for Judaeo-Arabic Studies*, edited by H. Ben-Shammai and D. Lasker, 151–71 (*Eshel Beer Sheva*; Ben-Gurion University, 2008)(Hebrew).
44. “The Literary Corpus of Maimonides and Averroes,” *Maimonidean Studies* 5 (2008): 223-241.
45. “Ibn Masarra and The Beginnings of Mystical Thought in al-Andalus,” in *Mystical Approaches to God: Judaism, Christianity and Islam*, edited

- by P. Schaeffer, 97–112 (Munich: Historisches Kolleg: Oldenbourg, 2006).
46. “The Politico-Religious Context of Maimonides,” in *The Trias of Maimonides. Jewish, Arabic and antique culture of knowledge*, edited by Georges Tamer, 257–65 (Berlin: de Gruyter, 2005).
 47. “A Literary Genre as a Historical Document: On Saadia’s Introductions to his Bible Commentaries,” in *A Word Fitly Spoken: Studies in Mediaeval Exegesis of the Hebrew Bible and the Qur’ān presented to Haggai Ben-Shammai*, edited by Meir M. Bar-Asher et al., 179–192 (Jerusalem: Ben-Zvi Institute, 2007) (Hebrew).
 48. “Maimonides: A Fundamentalist Thinker?” in *Maimonides: Conservatism, Originality, Revolution*, edited by Aviezer Ravitzki, vol. II, pp. 453–64 (Jerusalem: Zalman Shazar Center, 2008) (Hebrew).
 49. “The Muslim Context of Medieval Jewish Philosophy,” in *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, edited by S. Nadler and T. Rudavsky, 39–59 (Cambridge: Cambridge University, 2009).
 50. “Soul-searching at the Dawn of Jewish Philosophy: A Hitherto Lost Fragment of al-Muqammaṣ’s *Twenty Chapters*,” *Ginzei Qodem* 3 (2007): 137*–161*.
 51. (with S. Sviri) “The Beginnings of Mystical Philosophy in al-Andalus: Ibn Masarra and his Epistle on Contemplation,” *Jerusalem Studies in Arabic and Islam* 36 (2009): 201–253.
 52. “Whose canon? A Reconstruction of the Philosophical Horizon of Jews in the Middle Ages,” in *Uncovering the Canon: Studies on Canonicity and Genizah*, edited by M. Ben-Sasson, R. Brody, A. Lieblich and D. Shalev, 24–37 (Jerusalem: Magnes, 2010) (Hebrew).
 53. “Prolegomena as Historical Evidence: On Saadia’s Introductions to the Commentaries on the Bible,” in *Vehicles of Transmission, Translation, and Transformation in Medieval Textual Culture*, edited by Robert Wisnovsky et al., 129–42 (Turnhout: Brepols, 2011).
 54. “Thinkers of ‘This Peninsula’: An Integrative Approach to the Study of Philosophy in al-Andalus,” in *Beyond Religious Borders: Interaction and Intellectual Exchange in the Medieval Islamic World*, edited by David M. Freidenreich and Miriam Goldstein, 44–53, 176–18 (Philadelphia: University of Pennsylvania Press; 2012).
 55. “Whirlpool Effects and Religious Studies: A Response to Guy G. Stroumsa,” in *Dynamics in the History of Religions between Asia and Europe: Encounters, Notions and Comparative Perspectives*, edited by V. Krech and M. Steinicke (Leiden and Boston: Brill, 2012), pp. 159–162.
 56. “Philosophy as Wisdom: on the Christians’ Role in the Translation of Philosophical Material to Arabic,” in *Exchange and Transmission Across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean World. Proceedings of an International Workshop Held in Memory of Professor Shlomo Pines at the Institute for Advanced Studies, The Hebrew University of Jerusalem, 28 February – 2 March 2005*, edited by H. Ben-Shammai et al., 276–93 (Jerusalem: The Israel Academy of Sciences and Humanities, 2013).

57. "On Maimonides and on Logic," *Aleph* 14 (2014): 259–63.
58. "The Mu'tazila in al-Andalus: The Footprints of a Phantom," *Journal of Intellectual History of the Islamicate World* 2 (2014): 80–100.
59. "Conversions and Permeability between Religious Communities," in *'Höre die Wahrheit wer sie auch spricht': Stationen des Werk von Moses Maimonides vom islamischen Spanien bis ins moderne Berlin*, edited by Lukas Mühletaler, 32–39 (Göttingen: Vandenhoeck & Ruprecht, 2014).
60. " 'The Father of Many Nations': Abraham in al-Andalus," in *Medieval Exegesis and Religious Difference: Commentary, Conflict, and Community in the Premodern Mediterranean*, edited by Ryan Szpiech, 29–39 (New York: Fordham Press, 2015).
61. " 'Wondrous Paths': the Ismā'īlī context of Saadya's 'Commentary on Sefer Yetsira'," *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* 18 (2015): 74-90.
62. "Patricia Crone, 1945-1915," *Review of Middle East Studies* 49 (2015):213-15.
63. "Between Acculturation and Conversion in Islamic Spain: The Case of the Banū Ḥasday," *Mediterranea: International Journal for the Transfer of Knowledge* 1 (2016):9-36.
64. "Ibn Masarra's Third Book," in *Oxford Handbook of Islamic Philosophy*, edited by Khaled el-Rouayheb and Sabine Schmidtke, 83-100 (Oxford: Oxford University Press, 2016).
65. "Passagen: Zwischen Akkulturation und Konversion im islamischen Spanien," in *Konversionen: Erzählungen der Umkehr und des Wandels. Mosse-Lectures an der Humboldt-Universität zu Berlin*, edited by : Ulrike Vedder and Elisabeth Wagener, 16-31 (Berlin: Vorwerk 8, 2017).
66. "Between 'Canon' and Library: On the Medieval Jewish Philosophical Tradition," *Intellectual History of the Islamicate World* 5.1 (2017): 28-54.
67. "Single-Source Records in the Intercommunal Life of al-Andalus: the Cases of Ibn al-Naghṛīla and the Cordoban Martyrs," *Intellectual History of the Islamicate World* 6 (2018): 217-41.
68. 《回到首要意旨：迈蒙尼德的改革事业》("To Recall the First Intention: Maimonides' Reformist Enterprise"), trans. Dong Xiuyuan, 《犹太研究》 (*Jewish Studies*), vol. 15, Jinan: Shandong University Press, 2018: 3-13.
69. "Comparison as Multifocal Approach: The Case of Arabic Philosophical Thought," in *Comparative Studies in the Humanities*, edited by Guy. G. Stroumsa, 133-52 (Jerusalem: The Israel Academy of Sciences and Humanities, 2018).
70. "Early Muslim and Jewish *Kalām*: The Enterprise of Reasoned Discourse," in *Rationalization in Religions: Judaism, Christianity and Islam*, edited by Yohanan Friedmann and Christoph Marksches, 202-23 (Berlin: de Gruyter, 2019).
71. "The Elegance of Precision: on Pines' Translation of the Literary Parts of the *Guide*," in *Maimonides' Guide of the Perplexed in Translation: A History from the Thirteenth Century to the Twentieth*, edited by Josef

- Stern, James T. Robinson and Yonatan Shemesh, 225-39 (Chicago: Chicago University Press, 2019).
72. "The Literary *Genizot*: A Window to the Mediterranean Republic of Letters," *Intellectual History of the Islamicate World* 8 (2020): 163-87.
 73. "Philosophy," in *Routledge Handbook of Muslim Iberia*, edited by : Maribel Fierro, 425-440 (London: Routledge, 2020).
 74. "Convivencia in the Medieval Islamic East: al-Raqqa, Mosul, Aleppo," in S. Stroumsa and Guy G. Stroumsa, *Eine dreifältige Schnur: Über Judentum, Christentum, und Islam in Geschichte und Wissenschaft / A Cord of Three Strands: On Judaism, Christianity and Islam in History and Scholarship* (Tübingen: Mohr Siebeck: 2020), 9-127.
 75. "Logic as Interconfessional Weapon in the Early Islamicate World: *Mantiq, Qiyās, Kalām*," *Journal of Eastern Christian Studies* 72 (2020): 181-201.
 76. "Maimonides," *The Encyclopedia of Islam*, Third Edition, Part 2021-5, pp. 99-104; online version: <http://referenceworks.brillonline.com/browse/encyclopaedia-of-islam-3>
 77. "The Makeover of Ḥayy: Transformations of the Sage's Image from Avicenna to Ibn Ṭufayl", *Oriens* 49.1 (2021): 1-34.
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 78. "Polemical Logic: al-Muqammaṣ's *Refutation of Christianity*," in *Polemical and Exegetical Polarities in Medieval Jewish Cultures. Studies in Honour of Daniel J. Lasker*, edited by Ehud Krinis *et al.*, 37-58 (Berlin: de Gruyter, 2021).
<https://doi.org/10.1515/9783110702262-004>
 79. "Oriental Intellectual *Convivencia*: al-Raqqa, Mosul and Aleppo, then and Now," *Alpayyim va 'od* 3 (2021):16-25 (Hebrew).
 80. "Popularization and Its Price in Medieval Philosophy," in *The Popularization of Philosophy in Medieval Islam, Judaism, and Christianity*, edited by Marieke Abram, Steven Harvey, and Lukas Muehlethaler, 151-160 (Turnhout: Brepols, 2022).
 81. "Portrait and Group Portrait in Jewish Leadership in the 12th and 13th centuries in the Islamicate World: Variations on Joseph Ibn Shim'on", in: *Studies of Leadership Phenomenon in Jewish Communities during the Middle Ages. A Jubilee Festschrift on the Occasion of the Seventieth Birthday of Prof. Menachem Ben-Sasson*. Edited by Nahem Ilan, Haggai Ben-Shammai and Miriam Frenkel. Ben-Zvi Institute and Magnes; forthcoming) (Hebrew).
 82. "Jewish Philosophical Schools in the Medieval Islamicate World", in: *A Volume Dedicated to Haggai Ben-Shammai on his 80th Birthday (Proceedings of the 19th Conference of the Society for Judaeo-Arabic Studies, Antwerp, 2-4 June 2019)*, edited by Miriam Frenkl and Phil Lieberman (forthcoming).
 83. "The Whirlpool at Work: Divine Attributes in a Polemical Milieu," in *Cultural Brokerage in the Pre-Modern Islamic World, 600-1660*, Proceedings of a workshop held at the IAS, April 27-28 2021, edited by Uriel Simonsohn and Luke Yarbrough (Edinburgh: Edinburgh University Press, forthcoming).

84. “A Guide—Leading Where? On The Genre and Purpose of Maimonides’s *Guide of the Perplexed*”, *Te’uda* 34 (2023)
[=*Maimonides: New Perspectives*, eds. Adam Afterman, Menachem Lorberbaum and Omer Michaelis] (forthcoming) (Hebrew).

Published Interviews and podcasts (partial list):

- Dong Xiuyuan & Sun Yue, “Reflections on Innovation: Sarah Stroumsa On the Ideals of Israeli Universities and Related Institutions.” *West Asia and Africa* (西亚非洲) 255:4 (2017): 127-142.
- Sabine Schmidtke, “Questioning... Sarah Stroumsa.” *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* 21 (2018): 183-203.
- “Mecca and Jerusalem” (Heidelberg Center for Jewish Studies); Folge 7: <https://www.podcast.de/episode/563156909/Folge+7%3A+Wegweiser+für+die+Verwirrten%3A+Jüdisch-muslimische+Beziehungen+in+der+Philosophiegeschichte/>
- Terron Poole, “Real Talk with Professor Sarah Stroumsa: Freethinkers of Medieval Islam <https://youtu.be/D1AQLt9JOYM>

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