

Manuscript preparation

Articles should be double-spaced throughout. Greek, Arabic, Hebrew, and Syriac scripts are allowed, provided that they conform with the Unicode standard.

- **(1) Affiliation**

All contributions should have an additional page having authors full names and institutional affiliations; and mailing addresses, phone numbers and e-mail addresses

- **(2) Acknowledgments**

Please note that the 'acknowledgements' should not be included in footnotes numbering.

- **(3) Abstract**

A concise and factual abstract in English is required (approximately 150 to 250 words).

- **(4) Footnotes**

The numbers should follow any punctuation mark.

- **(5) Quotations**

The reference should precede or follow the quotation, or be added in footnote.

- **(6) Transliteration system**

a, ā b t ṭ ḡ ḥ ḏ ḍ r z s š ṣ ḏ ṭ z ʿ ḡ f q k l m n h w, ū y, ī ʾ

ʾayn and hamza should be clearly distinguished from one another; initial hamza is dropped; the article al- is lower case except when it appears as the first word of a sentence or footnote.

- **Key Style Points**

The contributions accepted for publication are edited according to the style of the journal.

Authors are asked to conform to the following examples:

Plat., *Tim.* 37 B 5-6.

Arist., *Metaph.* Λ 7, 1072 b 3-4.

(first quotation) - Simplicii *In Aristotelis Categoriae commentarium*, ed. C. Kalbfleisch, Reimer, Berlin 1907 (*CAG* VIII).

- Simpl., *In Cat.*, p. 3.2-9 Kalbfleisch (*CAG* VIII).

(first quotation) - Al-Kindī, *al-Qawl fī l-naḥs al-muḥtaṣar min kitāb Aristū wa-Falātun wa-sāʾir al-falāsifa*, in *Rasāʾil al-Kindī al-falsafiyya*, ed. M. ʿA. Abū Rīda, Dār al-fīkr al-ʿarabī, I-II, al-Qāhira 1369-72/1950-53, I, pp. 272-80, in part. p. 273.5-6.

Al-Kindī, *al-Qawl fī l-naḥs al-muḥtaṣar*, p. 273.5-6 Abū Rīda

Book authored

(first quotation) - F. Fuchs, *Die höheren Schulen von Konstantinopel im Mittelalter*, Teubner, Leipzig 1926.

- Fuchs, *Die höheren Schulen* (above, n. 2), p. 24.

Journal articles:

(first quotation) - J. Darmesteter, "Jacques d'Édesse et Claude Ptolémée", *Revue des Études Grecques* 3 (1890), pp. 180-8, in part. p. 182.

- Darmesteter, "Jacques d'Édesse" (above, n. 2), p. 181.

NB: Publishers, Hegira year (if appropriate), cross references, and Series are required.

e.g.

P. Peters, *Aristoteles Arabus. The Oriental Translations and Commentaries on the Aristotelian Corpus*, Brill, Leiden 1968 (*Monographs on Mediterranean Antiquity*, 2).

Y. Mahdavi, *Bibliographie d'Ibn Sīnā* (in Persian), *Tihṙān Ćāphāna-i Bānk-i Millī-i Īrān*, Téhéran 1333/1954 (*Intiṣārāt-i Dāniṣgāh-i Tihṙān*, 206).

Key Style Points - SAMPLE

Title

Author*

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(3) Abstract (in English, approximately 150 to 250 words)

The aim of this article is to present and put into context a curious little treatise preserved in a Tehran manuscript with the intriguing title *Nawādir min Kalām al-Falāsifa al-Muwahhidīn wa-l-a'lām al-mādiyyīn*, *The Most Precious Words of the Philosophers Professing the Oneness of God and of the Authorities of the Past*. The treatise contains a collection of sayings of the ancient Greeks like Hermes, Pythagoras and Plato and of the Alexandrians related to the central doctrine of Islam, the Oneness of God (*tawhīd*). The treatise is, however, strikingly different from other Arabic texts which link Greek philosophers to the *tawhīd* as I want to show by excerpts from Christian apologies and the philosophical tradition of al-Kindī.

Paragraph and numbered subparagraphs (if any)

Dans la *Préface* de son traité *Sur la fin dirigé* “contre Plotin et Gentilianus Amélius” (citée par Porphyre au chapitre 20 de sa *Vie de Plotin*), Longin,¹ professeur de philosophie à Athènes au milieu du III^e siècle, évoquait les noms des philosophes célèbres de son temps, en constatant qu'ils étaient devenus plus rares qu'au temps de sa jeunesse. Il ne précise que rarement le lieu d'activité de ces philosophes, mais c'est à Athènes qu'il rattache “les diadoques Théodote et Eubule” (*V. Plot.* 20, 39-40).² (4)

(5) Plot., *Enn.* V 9[5], 12.5-9

τὸ δὲ καθέκαστον, ὅτι μὴ τὸ αὐτὸ ἄλλο ἄλλω, οἷον ὅτι ὁ μὲν σιμός, ὁ δὲ γρυπός· γρυπότητα μὲν καὶ σιμότητα διαφορὰς ἐν εἶδει θετέον ἀνθρώπου, ὡσπερ ζώου διαφοραὶ εἰσιν, ἦκειν δὲ καὶ παρὰ τῆς ὕλης τὸ τὸν μὲν τοιάνδε γρυπότητα, τὸν δὲ τοιάνδε (V 9[5], 12.5-9).³

(6) li-Abī Bišri Mattā tafsīru tafsīri Ṭāmišīyūs li-hādā l-kitābi bi-l-suryāniyyati wa-huwa mawǧūdun suryāniyyun bi-ba'ḍin mina l-maqālātī l-ūlā.⁴

Von Abū Bišr Mattā [stammt] eine syrische Übersetzung von Themistius' Erklärung zu dieser Schrift. Diese existiert auf Syrisch [nur] zu einem Teil von Buch I.

(2) * Je tiens à remercier mes collègues de Cambridge, Oxford et Leeds pour leurs invitations à présenter une première version de cette contribution etc. ... I received the generous help of Prof. Gerhard Endress for the understanding of the Arabic passages discussed in it: I am deeply grateful for this. etc.

¹ Voir L. Brisson, notice “Longinus (Cassius–)”, in R. Goulet (éd.), *Dictionnaire des philosophes antiques* (abrégé par la suite en *DPhA*), CNRS-Éditions, Paris 2005, L 63 = IV [2005], p. 116-25; I. Männlein-Robert, *Longin, Philologe und Philosoph. Eine Interpretation der erhaltenen Zeugnisse*, Saur, München - Leipzig 2001 (*Beiträge zur Altertumskunde*, 143).

² *DPhA*, E 74 = III [2000], p. 249; Männlein-Robert, *Longin, Philologe und Philosoph* (cité à la n. 1), p. 63.

³ Plot., *Enn.* V 9[5], 12.5-9.

⁴ Ibn al-Nadīm, *Kitāb al-Fihrist*, p. 250.8-11 and 22 Flügel.