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Fausti Giovanni, *Islam e cristianesimo. Riflessioni di un testimone*, Ancora, Milano 2015, XXIV + 149 pp.

This book is an anastatic re-edition of articles which were originally contributed to the Jesuit review *Civiltà Cattolica* in the years 1931-33, and which were collected in a volume in 1933 under the title *L'Islam nella luce del pensiero cattolico*. Fr Antonio Spadaro sj, the present editor of *Civiltà Cattolica*, in his preface to the volume, explains the reasons for the re-publication of this work. The author was working in Albania, a country visited by Pope Francis in 2013, a country in which both Christians and Muslims were persecuted during the regime of Enver Hoxha, but where in fact Christians (Catholic and Orthodox) and Muslims (Sunni and Bektashi) have shown and are showing that they can live in peaceful co-existence. It is interesting to note that the articles were written in response to a request made to the Jesuits by Pope Pius XI. The person chosen to comply with the Pope's request, Giovanni Fausti, was not a theoretician, but someone in the field, a person *in* who was well abreast of the scholarship on Islam of his time, but who had his own dialogical approach. It is as coming from a witness, who in fact suffered martyrdom for his solidarity with the Albanian people, that these writings maintain their interest and bear a message which is still relevant today. Two studies help to indicate this relevance: an article by Giovanni Sale, published in *Civiltà Cattolica* in 2002 and included in this volume, in which Fausti is presented as a pioneer of dialogue, and an article by Mario Imperatori sj, "P. Giovanni Fausti sj: "Un illuminato e pionieristico discernimento sull'Islam a partire dall'Albania" in *Islamochristiana* 34 (2008) 87-109.

Al-Ġazālī, *Il Kitāb asās al-qiyās di al-Ġazālī : elementi di logica e logica giuridica* (Traduzione e commento a cura di Germana Porcasi, Prefazione di Khaled Fouad Allam e presentazione di Maurice Borrmans), Officina di Studi Medievali, Fotograf s.r.l., Palermo 2016, 352 pp.

L'intérêt de cette publication réside non seulement dans sa présentation de la vie, de la pensée et des œuvres d'Abū Ḥāmid al-Ġazālī, mais aussi et surtout en la pertinente analyse de son traité sur le *qiyās* : Logica greca e giurisprudenza islamica, La natura del diritto islamico ed il rapporto fede-ragione, Tipi di *qiyās*, Le vie della conoscenza e dell'intelletto, Il *tamassuk bi'l-'umūm*, Rapporti di predicazione e transitività di giudizio, Riflessioni sulla *ratio* o 'illa, Dal *tamassuk bi'l-'umūm* al *ṣabr wa'l-taqṣīm*, *Al-iḡtīhād ft'l-'illa* : il ragionamento sulla causa legale, Le vie dell'intelletto (5-101). Vient alors la traduction italienne du traité *Il libro dei fondamenti del ragionamento analogico*, enrichi de 172 notes et d'un glossaire (103-219), avant que ne suive le texte du traité en arabe (221-331). Le tout s'achève par une ample *bibliografia* (333-348) et l'*index* nécessaire pour rejoindre les auteurs auxquels renvoie la traduction. C'est le mérite de l'Officina di Studi Medievali de l'Université de Palermo de nous offrir tout cela en un volume de typographie parfaite.

Janjar Mohamed-Sghir (ed.), *Du Maghreb et d'ailleurs, textes pour Mohammed El-Ayadi*, Fondation du Roi Abdul-Aziz, Casablanca 2015, 351 pp.

Il s'agit d'un ensemble de textes (dont certains en arabe) publiés en hommage à Mohammed El-Ayadi (1948-2013), lauréat de Paris III (doctorat de 3^{ème} cycle avec Mohammed Arkoun) et de Paris VII (doctorat d'Etat avec René Gallissot). Il enseignait l'histoire du Maroc contemporain à la Faculté des lettres de l'Université Hassan II de Casablanca et avait successivement publié *Penseurs maghrébins*