

Curriculum Vitae
Jon D. McGinnis

University of Missouri, St. Louis
Dept. of Philosophy
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Education:

University of Pennsylvania:

Ph.D. philosophy, Spring 2000

Ph.D. diss.: *Time and Time Again: A Study of Aristotle and Ibn Sînâ's Temporal Theories*

MA, philosophy, 1994

University of North Texas:

MA, history, 1991

Master's Thesis: *Luther the Augustinian: Augustine, Pelagianism and Luther's Philosophy of Man*, 1991

BA, philosophy and history, 1989 with honors, *cum laude*

Teaching History:

University of Missouri, St. Louis

Departmental Chair (Fall 2015 to present)

Professor (Fall 2012 to present)

Associate Professor (Fall 2006 to Winter 2012)

Assistant Professor (Fall 2000 to Winter 2006)

University of Pennsylvania

Teaching Fellow (1999–2000)

Teaching Assistant (1996–1999)

Books and Works Edited:

4. *Avicenna*, Great Medieval Thinkers series (Oxford and New York: Oxford University Press, 2010).

3. *Avicenna, The Physics of the Healing*, Islamic Translation Series, 2 vols. (Provo, UT: Brigham Young University Press, 2009).

2. *Classical Arabic Philosophy, An Anthology of Sources*, trans. Jon McGinnis and David C. Reisman (Indianapolis/Cambridge: Hackett Publishing Co. September, 2007); reprint 2009.

1. (Ed.) *Interpreting Avicenna: Science and Philosophy in Medieval Islam, Proceedings of the Second Annual Symposium of the Avicenna Study Group*, ed. J. McGinnis (Leiden: E.J Brill, 2004).

Refereed Journal Articles (unless indicated otherwise):

20. "Willful Understanding: Avicenna's Philosophy of Action and Theory of the Will," co-written with Anthony Ruffus (my contribution 50%) *Archiv für Geschichte der Philosophie*, 97 (2015): 160–195.
19. "A Small Discovery: Avicenna's Theory of *Minima Naturalia*," *Journal of the History of Philosophy* 53 (2015): 1–24.
18. "The Eternity of the World: Proofs and Problems in Aristotle, Avicenna, and Aquinas," *American Catholic Philosophical Quarterly* 88 (2014), 271–88; DOI: 10.5840/acpq201452713
17. "Pointers, Guides, Founts and Gifts: The Reception of Avicennan Physics in the East," 41 *Oriens* (2013): 433–56.
16. "Making Something of Nothing: Privation, Possibility and Potential in Avicenna and Aquinas," *The Thomist* 76 (2012): 1–25.
15. "Old Complexes and New Possibilities: Avicenna's Modal Metaphysics in Context," *Journal of Islamic Philosophy* 7 (2011): 5–34.
14. "Avicennan Infinity: A Select History of the Infinite through Avicenna," *Documenti e Studi*, issue dedicated to Avicenna and Averroes 21 (2010): 199–222.
13. "What Underlies the Change from Potentiality to Possibility: A Select History of the Theory of Matter from Aristotle to Avicenna," *Cadernos de História e Filosofia da Ciência: Substância e Matéria*, eds. F. R. R. Évora, M. A. D. Custódio T. M. Verza 3.17 (2007): 259–278. [vetted by editor only]
12. "Aquinas' Arabic Source on the Age of the Universe: A response to Gerald J. Massey," *Divinatio* 26 (2007): 191–204. [vetted by editor only]
11. "Logic and Science: The Role of Genus and Difference in Avicenna's Logic, Science and Natural Philosophy," *Documenti e Studi* 18 (2007): 165–187.
10. "Making Abstraction less Abstract: The Logical, Psychological, and Metaphysical Dimensions of Avicenna's Theory of Abstraction," in *Proceedings of the ACPA* 80 (2007): 169–183.
9. "A Medieval Arabic Analysis of Motion at an Instant: The Avicennan Sources to the *Forma Fluens/Fluxus Formae* Debate," *British Journal for the History of Science* 39.2 (2006): 189–205.

8. "Positioning Heaven: The Infidelity of a Faithful Aristotelian" in *Phronesis* 51.2 (2006): 140–161.
7. "A Penetrating Question in the History of Ideas: Space, Dimensionality and Interpenetration in the Thought of Avicenna," in *Arabic Sciences and Philosophy* 16 (2006): 47–69.
6. "The Avicennan Sources for Aquinas on Being: Supplemental Remarks to Brian Davies' 'Kenny on Aquinas on Being'," *The Modern Schoolman* 82.2 (2005): 131–142. [vetted by editor only]
5. "The Topology of Time: An Analysis of Medieval Islamic Accounts of Discrete and Continuous Time," *The Modern Schoolman* 81 (2003): 5–25.
4. "Making Time Aristotle's Way," *Apeiron* 36 (2003): 159–185.
3. "Scientific Methodologies in Medieval Islam: Induction and Experimentation in the Philosophy of Ibn Sîna," *Journal of the History of Philosophy* 41 (2003): 307–327.
2. "For Every Time There Is a Season: John Philoponus on Plato's and Aristotle's Conception of Time," *KronoScope* 3 (2003): 83–111.
1. "Ibn Sîna on the Now: Text and Commentary," *American Catholic Philosophical Quarterly*, 78 (1999): 73–106.

Book Chapters and Reference works:

27. "Islamic Ethics," in *Cambridge Companion to Medieval Ethics*, ed. T. Williams (Cambridge University Press, 2018).
26. "Changing motion: The Place (and Misplace) of Avicenna's Theory of Motion in the Post-classical Islamic World," in *The Arabic, Hebrew and Latin Reception of Avicenna's Physics*, ed. D.N. Hasse and A. Bertolacci (Berlin/Boston: Walter de Gruyter, 2018), pp. 7–24.
25. "Mind the Gap: The Reception of Avicenna's New Argument against Actually Infinite Space," in *Writing in Light: Illuminationist Texts and Textual Studies in Honor of the Late Hossein Ziai*, ed., Ali Gheissari, John Walbridge, Ahmed Alwishah, (Leiden: Brill, 2018), pp. 272–305.
24. "Experimental thoughts on thought experiments in medieval Islam" in *The Routledge Companion to Thought Experiments*, ed. Yiftach Fehige and Mike Stuart (London and New York: Routledge, 2017), pp. 77–91.
23. "Going the Extra Mayl: Two Texts on Medieval Dynamics in the Islamic World," in *Arabic Studies, Islamic Humanities: Essays in Honor of Everett K. Rowson*, ed. S. Toorawa & J. Lowry, Islamic Philosophy, Theology and Science, Texts and Studies (Leiden and Boston: Brill, 2017), pp. 317–337.
22. "Naṣīruddīn Ṭūsī (d.1274): *Sharḥ al-Ishārāt*," in the *Oxford Handbook of Islamic Philosophy*, ed. K. El-Rouayheb and S. Schmidtke (Oxford UP, 2017).

21. “Fazl-i Haqq Khayrabādī (d.1861): al-Hadiyyah al-sa‘īdiyyah,” (my contribution 25%) in the *Oxford Handbook of Islamic Philosophy*, ed. K. El-Rouayheb and S. Schmidtke (Oxford UP, 2017).
20. “Ibn Sīnā’s Natural Philosophy,” in the *Stanford Encyclopedia of Philosophy*, available on line at: <http://plato.stanford.edu/entries/ibn-sina-natural/>
19. “A Principle of Charity: Divine Love in Some Medieval Muslim Thinkers,” in *Hidden Divinity and Religious Belief: New Perspectives*, ed. E. Stump and A. Green (Cambridge UP, 2016).
18. “Establishment of the Principles of Natural Philosophy,” in *The Routledge Companion to Islamic Philosophy*, ed. R. C. Taylor and L. X. López-Farjeat (Routledge, 2016).
17. “Generation and Corruption,” in the *Encyclopedia of Islam, Third Edition* (Brill, 2016).
16. “Avicenna’s Natural Philosophy,” in *Interpreting Avicenna*, ed. Peter Adamson, 71–90 (Cambridge, UK: Cambridge UP, July 2013)
15. “Creation and Eternity in Medieval Philosophy,” in *A Companion to the Philosophy of Time*, ed. Heather Dyke and Adrian Bardon, 73–86 (Chichester, UK: Wiley-Blackwell, 2013), 73–86.
14. “New Light on Avicenna: Optics and Its Role in Avicennan theories of Vision, Cognition and Emanation,” in *Philosophical Psychology in Arabic Thought and the Latin Aristotelianism of the 13th Century*, ed. Luis López-Farjeat and Jörg Tellkamp (Paris: Vrin, 2013), 41–57.
13. “The Ultimate Why Question: Avicenna on why God is absolutely necessary,” in *The Ultimate Why Question: Why is There Anything at All Rather Than Nothing Whatever?*, ed. John Wippel, 65–83 (Catholic University Press, 2011).
12. “Natural Knowledge in the Arabic Middle Ages” in *Wrestling with Nature: From Omens to Science*, ed. Peter Harrison, Ronald L. Numbers and Michael M. Shank, 59–82 (Chicago, IL: University of Chicago Press, 2011).
11. “Islamic Philosophy,” in *Islam: A Short Guide to the Faith*, ed. Roger Allen and Shawkat Toorawa, 52–60 (Grand Rapids, MI: Eerdmans, 2011).
10. “Avicenna” in *A History of Western Philosophy of Religion*, vol. 2: Medieval Philosophy of Religion ed. Graham Oppy and Nick Trakakis, 61–72 (Durham, UK: Acumen Publishing, 2009).
9. “Avicenna’s Naturalized Epistemology and Scientific Methods,” in *Arabic Logic and Epistemology*, ed. S. Rahman, H. Tahiri and N. Rao, 129–152 (Dordrecht: Kluwer Academic Publishers, 2008).
8. “Time to Change: Time, Motion and Possibility in Ibn Sīnā,” in *Uluslararası İbn Sīnâ Sempozyumu Bildiriler*, eds. M. Mazak and N. Özkaya, vol. 1, 251–257 (Istanbul: İstanbul Büyükşehir Belediyesi, 2008); Turkish translation by Zikri Yavuz in *Ibid.* 259–265.

7. "Avoiding the Void: Avicenna on the Impossibility of Circular Motion in a Void," in *The Proceedings of Classical Arabic Philosophy, Sources and Reception*, ed. P. Adamson, Warburg Institute Colloquia, 11, 74–89 (London: The Warburg Institute, 2007).
6. "Occasionalism, Natural Causation and Science in al-Ghazâlî" in *Arabic Theology, Arabic Philosophy. From the Many to the One: Essays in Celebration of Richard M. Frank*, ed. J. E. Montgomery, *Orientalia Lovaniensia Analecta* 152, 441–463 (Leuven: Peeters, 2006).
5. "Arabic and Islamic Natural Philosophy and Natural Science" in the *Stanford Encyclopedia of Philosophy*, available on line at: <http://plato.stanford.edu/entries/arabic-islamic-natural/>
4. "On the Moment of Substantial Change: A Vexed Question in the History of Ideas," in *Interpreting Avicenna: Science and Philosophy in Medieval Islam, Proceedings of the Second Annual Symposium of the Avicenna Study Group*, ed. J. McGinnis, 42–61 (Leiden: E.J. Brill, 2004).
3. Translation of and commentary on Proclus' first argument for the eternity of the world, in *Proclus' De Aeternitate Mundi*, ed. and trans. H. Lang and A.D. Macro, 153–63 (Berkeley: University of California Press, 2001).
2. "al-Kindî," in *Encyclopedia of Islam and the Muslim World*, 2 vols. (New York: Macmillan Reference USA, 2003).
1. "Aristotle on the Soul: Texts and Traditions" catalogue from an exhibit for the University of Pennsylvania special collections at the Van Pelt Library, 1994.

Accepted Articles, Book Chapters and Books that are Forthcoming:

- "A Continuation of Atomism: Shahrastānī on the atom and continuity," *Journal of the History of Philosophy* (forthcoming)
- "Post-Avicennan Natural Philosophy" in *Routledge Handbook on Science in the Islamicate World*, ed. S Brentjes (Routledge, forthcoming [2019])
- "Some Choice Words: al-Ṭūsī's Critique of al-Rāzī on the Eternity of the World" in a Festschrift for Richard Taylor, L. X. López-Farjeat and K. Krause (forthcoming).
- "Avicennan Ethics: a translation and commentary of Avicenna's *Fī 'ilm al-akhlāq*" in a Festschrift for Thérèse-Anne Druart, ed. R. Taylor and T. Noone (Catholic University Press, forthcoming).
- "Avicenna's Physics," *Grundriss der Geschichte der Philosophie: Philosophie in der islamischen Welt, Band 2. 11.–12. Jahrhundert*, ed. U. Rudolph (w/ R. Wunsch) (Basel: Schwabe Verlag, forthcoming).
- "A Place for Thought Experiments: John Philoponus and Avicenna and the Use of Thought Experiments in Determining a Scientific Account of Place," Conference Proceeding International Symposium

“Avicenna / Ibn Sina,” Universität Osnabrück May 11–13 2017, ed. ? (Göttingen, Germany: Vandenhoeck & Ruprecht, forthcoming).

“Divine Power and Providence,” in *Blackwell History of Philosophy in the Middle Ages*, ed. J. Inglis, D. Frank, and T. Kukkonen (Wiley-Blackwell Publishing, forthcoming).

Short Book Reviews:

Review of Ayman Shihadeh *Doubts on Avicenna: A Study and Edition of Sharaf al-Dīn al-Mas‘ūdī’s Commentary on the Ishārāt* in *Philosophy East & West* 67.2 (2017): 599–601.

Review of Shams C. Inati, *Ibn Sīnā’s Remarks and Admonitions: Physics and Metaphysics. An Analysis and Annotated Translation* in *Journal of Islamic Studies* 27.1 (2015): 49–52; doi: 10.1093/jis/etv007.

Review of David Reisman and Felicity Opwis (eds.), *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*, in *Journal of Islamic Studies*, 25 (2014): 56–60.

Review of Khaled El-Rouayheb, *Relational Syllogisms and the History of Arabic Logic, 900–1900*, in *Speculum*, 88.1 (2013): 283–284.

Review of Tony Roark, *Aristotle on Time: A Study of the Physics*, vol. 32 (2012): 518–20.

Review of Y. Tzvi Langermann (ed.), *Avicenna and His Legacy*, in *Notre Dame Philosophical Reviews* (2010) [<http://ndpr.nd.edu/review.cfm?id=21230>].

Review of Ruth Glasner, *Averroes’ Physics: A Turning Point in Medieval Natural Philosophy*, in *Iyyun, The Jerusalem Philosophical Quarterly* 59 (2010): 79–84.

Review of Joseph W. Koterski, *An Introduction to Medieval Philosophy: Basic Concepts*, in *Teaching Philosophy* 32 (2009): 417–20.

Review of Simone Van Riet, Jules Janssens, André Allard (eds.), *Avicenna Latinus, Liber primus naturalium, tractatus secundus: De motu et de consimilibus*, in *The British Journal for the History of Science* 41 (2008): 131–2.

Review of Amos Bertolacci, *The Reception of Aristotle’s Metaphysics in Avicenna’s Kitāb al-Šifā’*, in *International Journal of Middle East Studies*, 40 (2008): 354–356.

Review of Rahim Acar, *Talking about God and Talking about Creation, Avicenna’s and Thomas Aquinas’ Positions*, in *International Journal of Middle East Studies* 39 (2007): 291–292.

Review of Brian Davies and Brian Leftow (eds.), *The Cambridge Companion to Anselm*, in *The Review of Metaphysics* 60.1 (2006): 148–150.

Review of Peter Adamson and Richard C. Taylor (eds), *The Cambridge Companion to Arabic Philosophy*, in *Notre Dame Philosophical Reviews* (2005) [<http://ndpr.nd.edu/review.cfm?id=2581>].

Review of Robert Wisnivosky, *Avicenna's Metaphysics in Context*, in *Journal of the American Oriental Society* 124.2 (2004): 392–394.

Review of Charles Genequand, *Alexander of Aphrodisias on the Cosmos*, in *Journal of the American Oriental Society* 124.1 (2004): 103–108.

Review of Kiki Kennedy-Day, *Books of Definition in Islamic Philosophy*, in *International Journal of Middle Eastern Studies* 36 (2004): 686–687.

Review of S. H. Nasr and O. Leaman (eds.), *History of Islamic Philosophy*, 2 vols. in *Journal of the American Oriental Society* 122 (2002): 855–856.

Review of Jules Janssens, *An Annotated Bibliography on Ibn Sînâ: First Supplement (1990–1994)*, in *Journal of the American Oriental Society* 121 (2001): 535–536.

Review of Rüdiger Arnzen, *Aristoteles' De Anima. Eine verlorene spätantike Paraphrase in arabischer & persischer Überlieferung*, in *ISIS* 92 (2001): 381–382.

Review of John Walbridge, *The Leaven of the Ancients: Suhrawardî and the Heritage of the Greeks*, in *Journal of the American Oriental Society* 121 (4) (2001): 729–730.

Colloquia:

“Demonstrating Experience: Avicenna’s Solution to Meno’s Paradox and Its implications for the Sciences,” Demonstration, Experience & Science in Ancient and Medieval Philosophy, Georgetown University, Washington, DC, April 2018.

“The Advantage of Pleasure: Natural Law and Hedonism in Medieval Islam,” American Philosophical Association, Central Division, Chicago, IL, February, 2018.

“The Hiddenness of ‘Divine Hiddenness’: Divine Love in Some Medieval Muslim and Jewish Thinkers,” St. Olaf College, Northfield, MN, March 2018 (Invited Paper).

“Some Becoming Remarks: Avicenna’s Criticism of the Assimilation Theory of Cognition and of Becoming the Intelligible Object,” Knowledge as Assimilation, Helsinki University, Helsinki, Finland, June 9–11, 2017.

“An Experienced Response: Avicenna’s Solution to Meno’s Paradox and Its Implication for the Sciences,” Translating Experience: Medieval Encounters with Nature, Self, and God, Durham University Durham, UK, June 5–6, 2017.

“For Every Action ... : medieval Islamic reactions to views on generation and creation,” Creation and Artifice in Medieval Theories of Causality, Warburg Institute, London, UK, June 1–2, 2017.

“Some Choice Words: al-Ṭūsī’s Critique of al-Rāzī on the Eternity of the World,” *Eternal World and God’s Free Will in Islam—A Diachronic Perspective*, Yale University, New Haven, CT, March 31–April 1, 2017.

“Experimental Thoughts on Thought Experiments: Thoughts Inspired by Philoponus, Avicenna and Lang,” Memorial Conference in honor of Helen Lang, Villanova University, Villanova, PA, November 7, 2016.

“Knowledge on Trial: Avicenna on Science, Skepticism and the Source of Understanding,” *Muslim Thinkers and Questions of Epistemology in the History of Science*, The University of Chicago, Chicago, IL, Jan. 2015

“Mind the Gap: Avicenna’s New Argument against Actually Infinite Space and Its Reception,” *Islamic-Arabic Philosophy Workshop*, Harvard University, Boston, MA October 2014.

“It’s Hard to Be Humble: Intellectual Humility and Perfection in Medieval Islam,” Saint Louis University/John Templeton Foundation’s *The Philosophy and Theology of Intellectual Humility Project*, St. Louis, MO, September 2014 (Invited Paper).

“The Hiddenness of ‘Divine Hiddenness’: Divine Love in Some Medieval Muslim and Jewish Thinkers,” *Universidad Panamericana*, Mexico City, Mexico, April 2014 (Invited Paper).

“Lucky Numbers: Struggling with Observation and Mathematics in Medieval Islamic Science,” Vivian J. Lamb Series on Augustinian Thought and the Sciences, Villanova University, Villanova, PA, Nov. 2013 (Invited Paper).

“A Principle of Charity: Divine Love in Some Medieval Muslim Thinkers,” annual meeting of the American Catholic Philosophical Association, Indianapolis, IN, Oct. 2013.

“To Infinity and Beyond: infinite spatial magnitude in medieval Islamic physical theory,” 2013 Fall Lecture Series: *Philosophy in the Islamic Lands*, Catholic University of America, Washington, DC, Oct. 2013 (invited paper)

“The Eternity of the World: Proofs and Problems in Aristotle, Avicenna and Aquinas,” *Catholic University of America*, Washington, DC, Oct. 2013 (departmental talk)

“To Be or Not to Be: The Avicennan Distinction between Essence and Existence and Its Repercussions in the Thought of Thomas Aquinas,” McMannis Lecture Series, Wheaton College, Wheaton, IL, Oct. 2013 (Invited Paper).

“A Small Discovery: Avicenna’s Theory of *Minima Naturalia*,” *The University of Toronto Colloquium in Medieval Philosophy 2013*, University of Toronto, Toronto, Canada, Sept. 2013.

“From Kinematics to Dynamics and Back Again: The Place (and Misplace) of Avicenna’s Theory of Motion in the Post-classical Islamic World,” *The Arabic, Hebrew and Latin Reception of Avicenna’s Physics and Cosmology International Conference*, Menaggio, Italy, June 2013.

“To Be Or Not to Be: The Avicennan Distinction between Essence and Existence and Its Repercussions in the Thought of Thomas Aquinas,” St. Charles Borromeo Seminary, Philadelphia, PA, March 2013 (Invited Paper).

“Remind me; what is the point of the *Ishārāt*?” Workshop on Later Arabic Logic and Philosophy of Language, Faculty of Divinity, Cambridge, Nov. 17–18, 2012 (Invited Paper).

“Pointers, Guides and Gifts: The Reception of Avicennan Physics in the East,” Commentaries Conference: The *Hashiyah* and Islamic Intellectual History, University of California, Berkeley, Oct. 2012 (Invited Paper).

“Lucky Numb3rs: Struggling with Observation and Mathematics in Medieval Islamic Science,” DePauw University, Greencastle, IN, Oct. 2012 (Invited Paper).

“Methodological Misfits: Struggling with Observation and Mathematics in Medieval Science,” Sawyer Philosophy Lecture in Science, Technology, and Science, Chicago, IL, Apr. 2012 (Invited Paper).

“The Eternity of the World: Proofs and Problems in Aristotle, Avicenna, and Aquinas,” Paul Hazard Colloquium Series, St. Xavier University, Chicago, IL, Apr. 2012 (Invited Paper).

“Willful Understanding: Avicenna’s Philosophy of Action and Theory of the Will,” session of the Society for Medieval and Renaissance Philosophy, American Philosophical Association, Washington, DC, Dec. 28, 2012 (Invited Paper).

“Making Something of Nothing: Privation, Possibility and Potential in Avicenna and Aquinas,” Thomas d’Aquin et ses sources arabes, The Commissio Leonina and the CNRS équipe UMR 7219, SPHERE, Paris France, May 2011 (Invited Paper).

“Making Something of Nothing: Privation, Possibility and Potential in Avicenna and Aquinas,” Aquinas and ‘the Arabs’ Project, the University of St. Thomas and the Center for Thomistic Studies, Houston TX, September 2010 (Invited Paper).

“A Small Discovery: Avicenna’s Theory of *Minima Naturalia*,” *Avicenna* (conference organized by Brigham Young University Press to celebrate the publication of the translation of Avicenna’s, the *Physics* of the *Healing*) Park City, UT, June 2010 (Invited Paper).

“The Eternity of the World: Proofs and Problems in Aristotle, Avicenna, and Aquinas,” Thompson Christian Lectures, University of Dayton, Dayton, OH, March 2010 (Invited Paper)

“From Z to A: Avicenna’s solution to Zeno’s dichotomy paradox and the problem of continuous processes,” Saint Louis University, St. Louis, MO, Feb. 2010 (Invited Paper).

“Natural Numbers: Avicenna on the Use and Misuse of Mathematics in Natural Philosophy,” *Islam and Science*, Colloquium at The Ohio State University, Columbus, OH, May 2009 (invited Paper).

“Natural Numbers: Avicenna on the Use and Misuse of Mathematics in Natural Philosophy,” keynote address at the *IX Colóquio de História de Filosofia da Natureza*, Campinas State University, Brazil, April 2009 (Invited Paper).

“New Light on Avicenna: Optics and Its Role in Avicennan theories of Vision, Cognition and Emanation,” *Philosophical Psychology in Arabic and Latin Aristotelianism*, Universidad Panamericana, Mexico City, May 2008 (Invited Paper).

“Time to Change: Time, Motion and Possibility in Ibn Sīnā,” International Ibn Sīnā Symposium, Istanbul, May 2008 (Invited Paper).

“What underlies the change from potentiality to possibility? A select history of the theory matter from Aristotle to Avicenna,” keynote address at the *VII Colóquio de História de Filosofia da Natureza*, Campinas State University, Brazil, October 2007 (Invited Paper).

“The Ultimate Why Question: Avicenna on why God is absolutely necessary,” Midwest Conference in Medieval Philosophy, St. Louis University, St. Louis, MO, October 2007.

“A Tale of Two Modalities,” Arizona State University, Tempe, AZ, March 2007 (Invited Paper).

“The Historical and Philosophical Context to Avicenna’s Modal Turn,” Vanderbilt University, Nashville, TN, Nov. 2006 (Invited Paper).

“Making Abstraction Less Abstract: The Logical, Psychological and Metaphysical Dimensions of Avicenna’s Theory of Abstraction,” American Catholic Philosophical Association, Granville, OH, Oct. 2006 (Invited Paper).

“From Z to A: Avicenna’s solution to Zeno’s dichotomy paradox and the problem of continuous processes,” Washington University, St. Louis, MO, Oct. 2006 (Invited Paper).

“Limitless Possibilities (II): Avicenna on the Possibility of an Actual Infinite,” University of California, Santa Cruz, Santa Cruz, CA, April 2006 (Invited Paper).

“The ‘Most’ Ultimate Why Question: Avicenna on why God is absolutely necessary,” Annual Conference of the Metaphysical Society of America, Washington, DC, March 2006 (Invited Paper).

“Limitless Possibilities (I): Avicenna on Traversing the Infinite,” Center for Medieval and Byzantine Studies Lecture Series, Catholic University of America, Washington, DC, March, 2006 (Invited Paper).

“Avicenna’s (Modal) Metaphysics in Context,” American Oriental Society Annual Meeting, Philadelphia, PA, March 2005.

“The infidelity of a Faithful Aristotelian,” International Conference on Patristic, Mediaeval, and Renaissance Studies, Villanova PA, September 2004.

“Occasionalism, Natural Causation and Science in al-Ghazâlî “ Lectures on the Interaction between Islamic Theology and Philosophy, Royal Institute of Philosophy at Birmingham University, May 2004 (Invited Paper).

“Avoiding the Void: Avicenna on the Impossibility of Circular Motion in a Void,” Classical Arabic Philosophy, Sources and Reception Conference, Warburg Institute, London, April 2004 (invited Paper).

“A Penetrating Question in the History of Ideas: Space, Dimensionality and Interpenetration in the Thought of Avicenna,” Conference of the American Philosophical Association (Central Division), Chicago, IL, April 2004 (Invited Paper).

“The Avicennan Background to the *Forma Fluens/Fluxus Formae* Debate,” meeting of the Society for Medieval and Renaissance Philosophy, Chicago, IL, April 2004 (Invited Paper).

“Natures, Causation and Naturalized Epistemology in Medieval Islam,” Arizona State University, Tempe, AZ, April 2004 (Invited Paper).

“Avicenna on Being,” comments on Brian Davies’ “Aquinas on Being,” the Sixth Henle Conference, Saint Louis University, St. Louis, MO, April 2004 (Invited Paper).

“Positioning Heaven,” American Oriental Society Annual Meeting, San Diego CA, March 2004.

“Puzzling Times: Understanding Aristotle’s Temporal *Aporiai*,” Conference of the Society for Ancient Greek Philosophy, New York, NY, October 2003.

“On the Possibility of Discovering Causal Powers: Avicenna’s Account of Experimentation and the Ash‘arite Challenge,” 38th International Congress on Medieval Studies, Kalamazoo, MI, May 2003.

“The Interface of Physics and Biology in the Philosophy of Ibn Sînâ, or Why a Good Physicist Knows His Biology,” American Oriental Society Annual Meeting, Nashville, TN, April 2003.

“Creation, Religion and Science in Classical Islamic Philosophy,” Michigan State University’s Islamic Philosophy Speaker Series, East Lansing, MI, March 2003 (Invited Paper).

“Biology Matters: The Role of Matter in the Biology of Ibn Sînâ,” International Conference on Patristic, Mediaeval, and Renaissance Studies, Villanova, PA, September 2002.

“On the Moment of Substantial Change: A Vexed Question in the History of Ideas,” World Congress of Middle Eastern Studies, Mainz, Germany, September 2002.

“For Every Time There Is a Season: John Philoponus on Plato and Aristotle’s Conception of Time,” Time and Temporality in the Ancient World Conference, University of Pennsylvania, Philadelphia, PA, April 2002 (Invited Paper).

“Fixing Motion: A Study of Ibn Sînâ’s Definition of Motion,” American Oriental Society Annual Meeting, Houston, TX, March 2002.

“The Relation between Matter, the Possible in Itself and Essences in the Philosophy of Ibn Sînâ,” International Conference on Patristic, Mediaeval, and Renaissance Studies, Villanova, PA, October 2001.

“Ibn Sînâ on Experimentation: Providing a Philosophical Foundation for a Methodology of Scientific Inquiry,” Islamicate Philosophy Conference, University of Chicago, Chicago, IL, April 2001.

“The Avicennian Critique of Aristotelian Induction,” American Oriental Society Annual Meeting, Toronto, Canada, April 2001.

“Rethinking Time: Philoponus, Plato and Aristotle and the Nature of Time,” International Conference on Patristic, Mediaeval, and Renaissance Studies, Villanova, PA, October 2000.

“Temporal Atomism and the Continuity of Time in Ibn Sînâ,” First International Conference on the Heritage of Islamic Thought and Sciences: Time and Space in Islam, Chicago, IL, July 2000.

“Atomic Time and the Avicennian Critique,” American Oriental Society Annual Meeting, Portland, OR, March 2000.

“The Critique of Aristotelian Induction in Ibn Sînâ,” International Conference on Patristic, Mediaeval, and Renaissance Studies, Villanova, PA, October 1999.

“Ibn Sînâ and the Paradox of the Changing Now,” American Oriental Society Annual Meeting, Baltimore, MD, March 1999.

“The Eternity of the World: Proofs and Problems in Aristotle, Aquinas and Ibn Sînâ,” American Academy of Religion, Southwest Regional Conference, Irving, TX, March 1999.

“Aristotle’s Method of Scientific Investigation and Beyond,” Boston Colloquium for Philosophy of Science, Boston, MA, September 1998 (Invited Paper).

“Aristotle’s Arithmetic and the Theory of Time,” Rutgers’ Graduate Student Conference, New Brunswick, NJ, 1997.

“Augustine on Theodicy,” Southwestern Social Science Conference, San Antonio, TX, 1990.

Exhibit:

“Aristotle on the Soul: Texts and Traditions” exhibit for the University of Pennsylvania special collections at the Van Pelt Library, 1994

Honors, Awards, and Fellowships:

Templeton Grant w/William Dunaway (\$933,500), Dec. 2018–July 2021

Advisory Board, *Nazariyat (Theory)*

John E. Sawyer Seminars (Mellon Foundation) w/ A. Ahmed (\$130,000), 2011–13

Editorial Board, *Coleção de Estudos sobre História da Filosofia da Natureza* (Studies on the History of Natural Philosophy)
Advisory Board, Middle East Text Initiative, Islamic translation Series
Advisory Board of the *Ilahiyat Fakultesi Dergisi* (*Review of the Faculty of Divinity*)
Secretary Treasurer, Society for Medieval and Renaissance Philosophy, 2007–present
Member Executive Committee, Society for Medieval and Renaissance Philosophy, 2005–2007
Member of the Institute for Advanced Study, 2005–2006
National Endowment for the Humanities Fellowship, 2004–2005 and 2005–2006
University of Missouri, Research Board, 2003–2004, Fall 2008
National Endowment for the Humanities Summer Stipend, Sum. 2003
UMSL Research Award, Sum. 2001, 2002 and Spr. 2003 (the last was declined)
Fellow in the Center for International Studies, UMSL (2001–2005, 2007–2008, 2010–2012)
School of Arts and Science Dissertation Fellow, Univ. of Penn. 1997–1998
Fulbright Scholarship (Egypt), 1995–96
Gerald Quinn Scholarship, for Greek studies at CUNY, Sum. 1995
Dean’s Scholar at Univ. of Penn. 1995–96
Visiting Fellow at Harvard Univ. in the History of Science Dept. Spr. 1995
Van Pelt Special Collections Library Fellowship, 1994–5
Foreign Language Area Study Fellowship, 1991–94

Languages:

English
French
German
Classical Greek
Latin
Arabic