

## FRANK GRIFFEL

Professor of Islamic Studies, Yale University.

Department of Religious Studies, 451 College Street, P. O. Box 208287, New Haven, CT 06520,  
Phone (203) 432 0829 Fax. (203) 432 6875, E-Mail: frank.griffel@yale.edu.

---

### Positions Held

- |               |                                                                                                                                                                                                                                                                                                                                                 |
|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2008–         | Professor of Islamic Studies and of International and Area Studies (without term), Department of Religious Studies, Yale University, New Haven.                                                                                                                                                                                                 |
| 2016 (Spring) | Visiting Professor at the Munich School of Ancient Philosophy (MUSAΦ), Ludwig-Maximilians-Universität München, Germany.                                                                                                                                                                                                                         |
| 2006–08       | Associate Professor of Islamic Studies (with term), Department of Religious Studies, Yale University, New Haven.                                                                                                                                                                                                                                |
| 2003–04       | Mellon Fellow at The Institute for Advanced Study, Princeton.                                                                                                                                                                                                                                                                                   |
| 2000–06       | Assistant Professor of Islamic Studies, Department of Religious Studies, Yale University, New Haven.                                                                                                                                                                                                                                            |
| 1999–2000     | Research Fellow at the Orient Institute of the Deutsche Morgenländische Gesellschaft in Beirut responsible for editing and preparing the two publication series of the Institute <i>Bibliotheca Islamica</i> and <i>Beiruter Texte und Studien</i> . Research activities in the fields of Muslim theology, <i>fiqh</i> , and Arabic philosophy. |
| 1992–93       | Assistant Researcher (Hilfswissenschaftler) at the Department of Arabic and Semitic Languages, Freie Universität Berlin, working with Prof. Angelika Neuwirth on contemporary Arabic literature.                                                                                                                                                |

---

### Higher Education

- |      |                                                                                                                                                                                                                                                                                                                                                  |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1999 | Dr. phil. <i>summa cum laude</i> at the Free University Berlin with a thesis on the application of the law of apostasy in the formative period of Muslim Sunni theology: “Voraussetzungen und Entwicklungen von al-Ġazālī’s Urteil gegen die Philosophie und die Reaktionen der Philosophen.” Dissertation supervisor Prof. Friedrich Niewöhner. |
| 1995 | Magister Artium (M.A.) at the Free University of Berlin in Philosophy and Arab Language (Arabistik). Thesis on the logical and ontological influence of Avicenna on al-Ghazālī’s theological work “Fayṣal al-tafriqa.” First Class (1.0) in both subjects and thesis.                                                                            |

1990–91	University of Damascus, Syria Central fields of study: contemporary Arab thought and philosophy, classical Arabic philosophy.
1987–90	Georg-August-Universität Göttingen Central fields of study: Arabic language, Arab history and literature, logic, the philosophy of Immanuel Kant and René Descartes, ethical theories.

---

### Grants and Awards

2015	Friedrich Wilhelm Bessel-Research Award of the Humboldt Foundation, Germany.
2011	World Prize for the Book of the Year of the Islamic Republic Iran for <i>Al-Ghazālī's Philosophical Theology</i> .
2010	Honorable Mention for <i>Al-Ghazālī's Philosophical Theology</i> at the Book Prize of the British Society for Middle Eastern Studies (BRISMES)
2007	Carnegie Scholar.
2007–08	Whitney Fellow at the Whitney Humanities Center, Yale.
2005	Griswold Award for Research Abroad.
2003–04	Mellon Fellowship at the Institute for Advanced Study, Princeton.
2003–04	Morse Fellowship in the Humanities, Yale University.
1995–98	Dissertation Grant for Promising Young Scholars of the Land Berlin (Nachwuchsförderungsprogramm des Landes Berlin).

---

### Administrative Functions

2010–	Associate Director of Graduate Studies (ADGS) for Islamic Studies.
2015–	Member of the Program Committee of the Department of Near Eastern Studies and Civilizations (NELC) at Yale.
2011–17	Chair of the Council of the Middle East Studies at Yale. Managing an annual budget of \$1,300,000. Author of a successful Title VI grant 2014–18 and Principal Investigator of Yale CMES's Title VI and FLAS Grants 2011–17. Coordinator of campus activities in Middle East Studies.
2014–16	Co-Chair of the Arabic Language Committee, Yale University.
2014 (Fall)	Director of Graduate Studies (DGS) at the Religious Studies Department
2008–2011	Associate Chair of the Council of the Middle East Studies at Yale.
2008 and 2010	Acting Chair of the Council of the Middle East Studies at Yale.
2002–03	Director of Undergraduate Studies in the Department of Religious Studies, Yale University.

Committee Member: of the Humanities Program Executive Committee, Yale University.  
of Search Committees in the Department of Religious Studies (Ancient Christianity, Islamic Studies), History, and NELC.  
of the Wrexham Price Selection Committee, Yale University (2012).  
of the Committee of Honors and Academic Standings at Yale College (2004–05).

---

**Organization and Service to the Profession (selection)**

March 2017	Organization of the symposium “The World’s Eternity and God’s Free Will,” March 31–April 1, 2017, held at Yale University.
December 2011	Organization of the conference “Al-Ghazālī & His Influence. A Workshop on the Occasion of the 900th Anniversary of His Death in 1111,” December 9–10, 2011, held at Yale University.
September 2010	Organization of the panel “Towards a comprehensive history of <i>falsafa</i> in Islam: Flashlights into the history of philosophy after al-Ghazali” at the Deutsche Orientalistentag (DOT) in Marburg, September 20–25, 2010.
March 2008	Organization of the Panel Discussion “Behind the Blindfold of Justice: Security, Individual Rights and Minority Communities After 9/11” at Yale University. March 25, 2008.
November 2006	Organization of the panel “New Aspects in Ghazalian Studies” at the annual conference of the Middle Eastern Studies Association in Boston, November 23–26, 2006.
February 2003	Organization of the conference “Islamic Sharī‘a in the Contemporary Context” held at Yale University, February 8–9, 2002.
October 2001	Organization and chairing of a panel discussion <i>Confronting Islam</i> , held on October 3, 2001 at the Lecture Hall of the Peabody Museum.
July 1999	Organization of the <i>International Symposium on Ghazal as a Genre of World Literature</i> on July 7–10 at the Orient Institute of the Deutsche Morgenländische Gesellschaft in Beirut.

---

## Board Memberships (selection)

### Editorial Boards of Academic Journals

*Ankara Üniversitesi İlahiyat Fakültesi Dergisi*

*İlahiyat Studies* (Bursa, Turkey).

*İslâmî Araştırmalar / Journal of Islamic Research* (Istanbul, Turkey)

*Journal of Comparative Religious Studies* (Istanbul)

*Studia Islamica* (Paris).

### Editorial Board of Publication Series

*The Early and Medieval Islamic World*, I. B. Tauris Publishers, London.

*The Islamic Translation Series* (ITS), Brigham Young University Press,  
Provo (Ut.)

*Sapientia Islamica: Studies in Islamic Theology, Philosophy and  
Mysticism*, Mohr-Siebeck Verlag, Tübingen (Germany).

### Advisory Boards (Selection)

Abdallah S. Kamel Center for the Study of Islamic Law and  
Civilization, Yale Law School, New Haven.

*Ankara Üniversitesi İlahiyat Fakültesi Dergisi*

---

## Manuscript Reviews

Presses: Oxford University Press, Cambridge University Press, Brill (Leiden), Yale University Press, Stanford University Press, Routledge, and others.

Journals: *Arabic Sciences and Philosophy*, *Archiv für Geschichte der Philosophie*, *Islamic Law and Society*, *Journal of Islamic Studies*, *Journal of Philosophical Research*, *Journal of Qur'anic Studies*, *Oriens*, *Philosophy East and West*, *al-Qantara*, *Speculum*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* and others.

---

## Membership in Academic Institutions

American Oriental Society

Commission on History of Science & Technology in Islamic Civilization

Deutsche Morgenländische Gesellschaft (DMG), Germany

Deutsche Arbeitsgemeinschaft Moderner Orient (DAVO), Germany

Middle East Medievalists

Middle East Studies Association (MESA)

Société Internationale d'Histoire des Sciences et de la Philosophie Arabes et Islamiques (SIHSPAI), Paris, France

Société Internationale pour l'Étude de la Philosophie Médiévale, Belgium

---

## Teaching Interests

Islamic thought in all its expressions from the 7th to the 21st centuries, Islamic Theology, Arabic and Islamic philosophy, Jewish philosophy, History of Philosophy (both medieval and modern), Islamic Modernity, the Salafiyya movement (19th–21st centuries), Natural Law theories in Islam.

---

## Courses Taught (selection)

### Yale College (undergraduate courses)

*Islam Today, Jihad, and Islamic Fundamentalism* (lecture course)

*Islamic Theology and Philosophy, its History and Major Developments* (lecture course)

*Classical Arabic Philosophy* (seminar).

*Islam and Modernity* (Freshman Seminar)

*The Salafiyya-Movement in Islam* (seminar)

*Al-Ghazali and Maimonides* (seminar)

*Islamic Rationalism and its Influence on Europe* (seminar)

*Prophet versus Philosophers in Islam and the West* (seminar)

### Yale Graduate School of Arts and Sciences (courses for PhD students) – selection

*The Theology of al-Ghazali (d. 505/1111)*

*The Salafiyya-Movement in Islam*

*Modern Muslim Authors and the Law of Nature*

*The Influence of al-Ghazali on Later Centuries of Islamic Thought*

*The Theology of Fakhr al-Din al-Razi (d. 606/1210)*

*Proofs for God's Existence in Islam*

*The Life and Thought of Ibn Taymiyya (d. 728/1328)*

---

### **PhD Dissertations Supervised and Co-Supervised**

(Not including dissertations where I served as reader only.)

Samuel Ross, "The Rise of the Bible in Qur'anic Exegesis," (committee, ongoing).

Now Assistant Professor at Texas Christian University, Dallas, Texas.

Stephen Ogden, "Receiving and Making Aristotle's Intellect: A New Assessment of Averroes and Aquinas," (committee, completed in 2015).

Now Assistant Professor at Catholic University of America, Washington, D.C.

Yusef Casewit, "The Forgotten Mystic: Ibn Barrajan (d. 536/1141) and the Andalusian Mu'tabirun," (committee, completed 2014).

Now Assistant Professor at University of Chicago, Divinity School.

Yasir Qadhi (Kazi), "Reconciling Reason and Revelation in the Writings of Ibn Taymiyya (d. 728/1328): An Analytical Study of Ibn Taymiyya's Dar' al-ta'arud," (committee, completed 2013).

Now Assistant Professor at Rhodes College, Memphis, Tenn.

Hussein A. Abdulsater, "The Climax of Speculative Theology in Būyid Shī'ism: The Contribution of al-Sharīf al-Murtaḍā," (committee, completed 2013).

Now Assistant Professor at University of Notre Dame, Indiana.

Matthew S. Melvin-Koushki, "The Quest For a Universal Science: The Occult Philosophy of Ṣā' in al-Dīn Turka Iṣfahānī (1369–1432) and Intellectual Millenarianism in Early Timurid Iran," (committee, completed 2012).

Now Assistant Professor at the University of South Carolina, Columbia, S. C.

Mushegh Asatryan, "Heresy and Rationalism in Early Islam: The Origins and Evolution of the Mufaḍḍal-Tradition," (committee, completed 2012).

Now Assistant Professor at University of Calgary, Alberta, Canada.

Matthew B. Ingalls, "Subtle Innovation Within Networks of Convention: The Life, Thought, and Intellectual Legacy of Zakariyyā al-Anṣārī (d. 926/1520)," (committee, completed 2011).

Now Associate Professor at the American University of Dubai, U.A.E.

Mahan H. Mirza, "The Quest for Knowledge: Al-Bīrūnī's Method of Inquiry," (committee, completed 2010).

Now Professor of the Practice, Contending Modernities, at the Keough School of Global Affairs, University of Notre Dame, Indiana.

Sayeed S. Rahman, "The Legal and Theological Thought of Ibn Abī Zayd al-Qayrawānī (310–386 A.H./922–996 C.E.)," (committee, completed in 2009).

Tariq Jaffer, "The Doctrine of the Soul in Fakhr al-Din al-Rāzī's Qur'an Commentary," (committee, completed in 2005).

Now Associate Professor at Amherst College, Massachusetts.

---

**Languages**

Fluent in: English, German, Arabic, French.

Reading Knowledge in: Persian, Italian, Latin, Hebrew, Greek.

## FRANK GRIFFEL

### PUBLICATIONS

---

#### Books:

#### Monographs:

3) *The Formation of Post-Classical Philosophy in Islam*. Work in Progress.

2) *Al-Ghazālī's Philosophical Theology*. New York: Oxford University Press, 2009. 424 pp.

reviewed by:

- Muhammad Khan in *Muslim News* (London) December 10, 2009.
- Jon Hoover in *Theological Review* 31 (2010): 113–120.
- Mohammad Hassan Khalil in *Review of Middle East Studies* 44 (2010): 82–84.
- Eric Ormsby in *Journal of Shi'a Islamic Studies* 3 (2010): 357–362.
- Damien Janos in *Journal of the American Oriental Society* 130 (2010): 118–121.
- Martin Whittingham in *American Journal of Islamic Social Sciences* 27 (2010): 111–114.
- Jules Janssens in *Muslim World* 101 (2011): 115–119.
- Toby Mayer in *Journal of Qur'anic Studies* 13 (2011): 115–128.
- Eric van Lit in *Philosophy East and West* (Honolulu) 61 (2011): 564–567.
- Veysel Kaya in *Ilahiyat Studies* (Bursa, Turkey) 2 (2012): 247–53.
- Peter Heath in *Zeitschrift der Deutschen Orientalischen Gesellschaft* 163 (2013): 244–46.
- Sean Otto in: *The Heythrop Journal* 57 (2016): 415–16.
- Nāṣir Ḍumayriyya in *al-Ra'i al-'Arabī* (Online Journal) October 22, 2011  
(<http://www.alrrayalarabi.com/2011/10/22/>)

Turkish translation: *Gazālī'nin Felsefî Kelâm*. Translated by Halil Üçer and Muhammed Fatih Kılıç. Istanbul: Klasik Yayınları, 2012.

An Arabic translation is in preparation.

1) *Apostasie und Toleranz im Islam. Die Entwicklung zu al-Ġazālīs Urteil gegen die Philosophie und die Reaktionen der Philosophen* (Apostasy and Tolerance in Islam. The development that led to al-Ghazālī's condemnation of philosophy and the reactions from the side of the philosophers.) Leiden: Brill 2000. (Islamic Philosophy, Theology and Science. Texts and Studies; 40). 521 pp.

reviewed by

- Michael Schwarz in *Jerusalem Studies in Arabic and Islam* 27 (2002): 591–601.
- Wilferd Madelung in *Journal of the American Oriental Society* 123 (2003): 177–79.
- Jules Janssens in *Journal of Islamic Studies* 14 (2003): 69–72.
- Claude Gilliot in *Revue des sciences philosophiques et théologiques* 87 (2003): 193–95.



---

**Edited Volumes and Translations:**

5) *Islam and Rationality: The Impact of al-Ghazālī. Papers Collected on His 900th Anniversary.* Volume 2 (out of 2). Edited Volume. Leiden: Brill, 2016. 344pp.

4) *900 Jahre al-Ġazālī im Spiegel der islamischen Wissenschaften — Perspektiven für eine Islamische Theologie in Deutschland.* (900 Years al-Ghazālī Mirrored in the Islamic Sciences — Perspectives for an Islamic Theology in Germany.) Edited together with Bülent Uçar. Göttingen: v+r unipress, 2015. (Veröffentlichungen des Instituts für Islamische Theologie der Universität Osnabrück; 5) 188pp.

3) *Averroes' Maßgebliche Abhandlung.* German translation of Ibn Rushd's *Faṣl al-maqāl* with introduction and commentary. Berlin: Verlag der Weltreligionen, 2010. 246 pp.

reviewed by

- Georg Brunold in *Neue Zürcher Zeitung*, July 20, 2010.
- Christoph Auffarth in *rpi-virtuel.net*, October 28, 2010.
- Bacem Dziri in *Hikma - Zeitschrift für Islamische Theologie und Religionspädagogik* 4 (2012), 122–23.

2) *Shari'a: Islamic Law in the Contemporary Context.* Edited together with Abbas Amanat. Stanford (Calif.): Stanford University Press, 2007. 249pp.

reviewed by

- Mohammed Fadel in *Journal of Law and Religion* 24 (2008–09): 729–34.
- John O. Voll in *Islamic Law and Society* 16 (2009): 237–8.
- Ann Elizabeth Mayer in *Contemporary Islam* 4 (2009): 321–23.
- Rainer Brunner in *Iranian Studies* 44 (2011): 134–37.

1) *Über Rechtgläubigkeit und religiöse Toleranz. Eine Übersetzung der Schrift Das Kriterium der Unterscheidung zwischen Islam und Gottlosigkeit (Fayṣal at-tafriqa bayna l-Islam wa-z-zandaqa).* Translated, introduced, and annotated by Frank Griffel. Zurich: Spur Verlag, 1998. 110 pp.

reviewed by Ludger Lütkehaus in *Neue Zürcher Zeitung*, July 20, 1999, p. 33.

---

**Articles in Double-Blind Peer-Reviewed Journals**

9) “A Vicious Circle in Ibn Taymiyya’s Position on Reason and Revelation? Similarities and Differences between His Position and That of His Ash‘arite Opponents.” *The Muslim World* 107 (2017). In Print.

8) “What Do We Mean By ‘Salafī’? Connecting Muḥammad ‘Abduh with Egypt’s Nūr Party in Islam’s Contemporary Intellectual History.” *Welt des Islams*. 55 (2015): 186–220.

“What is the Task of the Intellectual (Contemporary) Historian? – A Response to Henri Lauzière’s ‘Reply’.” *Die Welt des Islams* 56 (2016): 249–255.

- 7) “On the Character, Content, and Authorship of the *Itmām Tatimmat Šiwān al-ḥikma* and the Identity of the Author of the *Muntakhab Šiwān al-ḥikma*.” *Journal of the American Oriental Society* 133 (2013): 1–20.
- 6) “Al-Ghazālī’s Use of ‘Original Human Disposition’ (*fītra*) and Its Background in the Teachings of al-Fārābī and Avicenna.” *The Muslim World* 102 (2012): 1–32.
- 5) “On Fakhr al-Dīn al-Rāzī’s Life and the Patronage He Received.” *Journal of Islamic Studies* (Oxford) 18 (2007): 313–44.
- 4) “Ms. London, British Library Or. 3126: An Unknown Work by al-Ghazālī on Metaphysics and Philosophical Theology.” *Journal of Islamic Studies* (Oxford) 17 (2006): 1–42.
- 3) “Divine Actions, Creation, and the Human Fate After Death in 9th/15th Century Imāmī Shi‘ite Theology” (Review article of: Sabine Schmidtke. *Theologie, Philosophie und Mystik im Zwölferschiitischen Islam des 9./15. Jahrhunderts. Die Gedankenwelten des Ibn Abī Ğumhūr al-Aḥsā’ī*. Leiden: Brill, 2000.) *Journal of the American Oriental Society* 125 (2005): 67–78.
- 2) “Al-Ġazālī’s Concept of Prophecy: The Introduction of Avicennan Psychology into Aš‘arite Theology.” *Arabic Sciences and Philosophy* 14 (2004): 101–44.

Translated into Arabic: “Maḥmūm al-nubuwwa ‘inda l-Ghazālī: Ta’thīr naẓariyyat Ibn Sīnā fī l-nafs ‘alā l-madḥḥab al-Ash‘arī.” In *Bayna al-falsafa wa-al-riyāḍiyyāt: min Ibn Sīnā ilā Kamāl al-Dīn al-Fārisī. Silsilat dirāsāt ta’rīkiyya fī l-falsafa wa-al-‘ulūm fī al-ḥaḍāra al-‘arabiyya*, 3. Beirut: al-Tafāhum / Centre for Arab Unity Studies, 2016. 509–55.

- 1) “Toleration and Exclusion: al-Shāfi‘ī and al-Ghazālī on the Treatment of Apostates.” *Bulletin of the School of Oriental and African Studies* (London), 64 (2001): 339–354.

Translated into Turkish by Şükrü Selim: “Hoşgörü ve Dışlama. Şâfi’î ve Gazâlî’nin Mürted Konusundaki Görüşleri.” In *İslam Hukuku Araştırmaları Dergisi* (Konya, Turkey) 7 (2006): 277–96.

---

#### Other Research Articles and Chapters in Books (Many of Them Peer-Reviewed):

- 25) §8.7 ‘Abdallaṭīf al-Baġdādī.” In *Grundriss der Geschichte der Philosophie begründet von Friedrich Ueberweg. Die Philosophie in der islamischen Welt*. Edited by Ulrich Rudolph and Renate Würsch. Basel: Schwabe Verlag. In Preparation.
- 24) “‘Seele’ und ‘Geist’ in der islamischen Theologie: Eine konzentrierte Begriffsgeschichte.” In: *Die Seele im Mittelalter. Von der Substanz zum funktionalen System*. Edited by Günter Mensching und Alia Mensching-Estakhr. Würzburg : Königshausen & Neumann. In press (20 pp.)

- 23) “§2.2 al-Laukarī, §2.3 al-Īlāqī, al-Ġīlī, und ‘Umar al-Ḥayyām, § 2.5 Ibn Sahlān as-Sāwī, § 8.2 Ibn al-Malāḥimī, § 8.4 Abū l-Barakāt al-Baġdādī,” § 8.5 al-Mas‘ūdī und Ibn Ġailān al-Balḥī, §8.6 Faḥraddīn ar-Rāzī, “§2.3 al-Īlāqī, al-Ġīlī, und ‘Umar al-Ḥayyām. In *Grundriss der Geschichte der Philosophie begründet von Friedrich Ueberweg. Die Philosophie in der islamischen Welt*. Edited by Ulrich Rudolph and Renate Würsch. Basel: Schwabe Verlag. 40pp. In press.
- 22) “What was Philosophy during the Islamic 11th and 12th Centuries?” In *What is Philosophy?* Edited by Ulrich Rudolph. Leiden: Brill. In press. (25 pp.)
- 21) “Maimonides As a Student of Islamic Thought: Revisiting Shlomo Pines’s ‘Translator’s Introduction.’” In *The Guide of the Perplexed in Translation: A History of the Translations of Maimonides’ Guide and their Impact, From Medieval Times to the Twentieth Century*. Edited by Josef Stern. Chicago: University of Chicago Press. In press (20 pp.).
- Translated into Chinese by Dong Xiuyuan. “Zuwei Yisilan sixiang xuetu de Maimengnide.” In *The Chinese Journal of Classical Studies* (古典研究) 20 (December 2014): 21–40.
- 20) “The Emergence of Post-Classical Islamic Philosophy Out of al-Ġazālī’s Condemnation of Three Teachings of *falsafa*,” In *Philosophy in Islamic Lands*. Edited by Thérèse-Anne Druart. Washington (DC): The Catholic University of America Press. 30pp. In press.
- 19) “Is There Truly An Autograph by al-Ghazālī in MS Yale, Landberg 318 ?” *Islam and Rationality. The Impact of al-Ghazālī. Papers Collected on His 900th Anniversary*. Vol. 2. Edited by Frank Griffel. Leiden: Brill. 2016. 168–85.
- 18) “Al-Ghazālī at His Most Rationalist: *The Universal Rule for Allegorically Interpreting Revelation (al-Qānūn al-kullī fī l-ta’wīl)*.” In *Islam and Rationality. The Impact of al-Ghazālī. Papers Collected on His 900th Anniversary*. Vol. 1. Edited by Georges Tamer. Leiden: Brill, 2015. 89–120.
- 17) “Al-Ġazālī’s Umgang mit der wissenschaftlichen Kosmologie seiner Zeit und was man heute daraus lernen könnte.” In *900 Jahre al-Ġazālī im Spiegel der islamischen Wissenschaften — Perspektiven für eine Islamische Theologie in Deutschland*. Edited by Bülent Uçar and Frank Griffel. Göttingen: v+r unipress. 90–102.
- 16) “... and the killing of someone who upholds these convictions is obligatory!’ Religious Law and the Assumed Disappearance of Philosophy in Islam.” In *Miscellanea Mediaevalia 39: Das Gesetz*. Edited by Andreas Speer und Guy Guldentops. Berlin and Boston: de Gruyter, 2014. 213–26.
- 15) With co-author Klaus Hachmeier: “Prophets as Physicians of the Soul: A Dispute About the Relationship between Reason and Revelation Reported by al-Tawḥīdī in his *Book of Delightful and Intimate Conversations (Kitāb al-Imṭā’ wa-l-mu’ānasa)*.” *Mélanges d’Université Saint-Joseph* (Beirut) 63 (2010–11): 222–257.
- 14) “The Western Reception of al-Ghazālī’s Cosmology from the Middle Ages to the 21st Century.” *Dīvān: Disiplinlerarası Çalışmalar Dergisi / Dīvān: Journal of Interdisciplinary Studies* 16 (2011): 33–62. (<http://www.divandergisi.com/>)

- 13) “Between al-Ghazālī and Abū l-Barakāt al-Baghdādī: The Dialectical Turn in the Philosophy of Iraq and Iran During the 6th/12th Century.” In: *In the Age of Averroes: Arabic Philosophy in the Sixth/Twelfth Century*. Edited by Peter Adamson. London: Warburg Institute, 2011. 45–75.
- 12) “Al-Ghazālī’s Cosmology in the Veil Section of His *Mishkāt al-Anwār*.” In *Avicenna and his Legacy: A Golden Age of Science and Philosophy*. Edited by Tzvi Langermann. Turnhout (Belgium): Brepols. 2009. 27–49.
- 11) “Al-Ghazālī’s Appropriation of Ibn Sīnā’s Views on Causality and the Development of the Sciences in Islam / El-Gazali’nin, İbn Sina’nın Nedensellik Hakkındaki Görüşlerini Benimsemesi ve İslam’da Bilimin Gelişimi.” In: *Uluslararası İbn Sīnâ Sempozyumu Bildiriler / International Ibn Sina Symposium: Papers*. Edited by Nevzat Bayhan *et alii*. 2 vols. Istanbul: Büyükşehir Belediyesi, 2009. 2:105–126.
- 10) “The Project of Enlightenment in Islamic-Arabic Culture.” In: *The Cultures of Maimonideanism: New Approaches to the History of Jewish Thought*. Edited by James T. Robinson. Leiden: Brill, 2009. 1–20.
- 9) “Al-Ghazālī or al-Ghazzālī? On a Lively Debate Among Ayyūbid and Mamlūk Historians in Damascus.” In *Islamic Thought in the Middle Ages: Studies in Transmission and Translation in Honour of Hans Daiber*. Edited by Anna Ayse Akasoy and Wim Raven. Leiden: Brill, 2008. 101–12. Turkish translation “El-Ğazâlî mi el-Ğazzâlî mi? Şam’daki Eyyübî ve Memlûk Tarihçileri Arasındaki Canlı Bir Tartışma Üzerine.” Transl. Tuna Tunagöz. *Fırat Üniversitesi İlahiyat Fakültesi Dergisi*, 18 (2013): 205–15.
- 8) “The Harmony of Natural Law and Shari’a in Islamist Theology.” In *Shari’a: Islamic Law in the Contemporary Context*. Edited by Abbas Amanat and Frank Griffel. Stanford (Calif.): Stanford University Press, 2007. 38–61, 196–203.
- 7) “Ibn Tūmart’s Rational Proof for God’s Existence and Unity of and His Connection to the Nizāmiyya madrasa in Baghdad.” In *Los Almohades: problemas y perspectivas*. Edited by Patrice Cressier, Maribel Fierro, and Luis Molina. 2 vols. Madrid: Consejo Superior de Investigaciones Científicas, 2005. Vol. 2. 753–813.
- 6) “The Introduction of Avicennian Psychology into Muslim Theological Discourse: The Case of al-Ghazālī (d. 1111).” In *Intellect et imagination dans la Philosophie Médiévale / Intellect and Imagination in Medieval Philosophy / Intelecto e imaginação na Filosofia Medieval. Actes du XIe Congrès International de Philosophie Médiévale de la Société Internationale pour l’Étude de la Philosophie Médiévale (S.I.E.P.M.), Porto, du 26 au 31 août 2002*. Edited by Maria Cândida Pacheco and José F. Meirinhos. 3 vols. Turnhout: Brepols Publishers. 2006. 1:581–92.
- 5) “Taqlīd of the Philosophers. Al-Ghazālī’s Initial Accusation In the *Tahāfut*.” In *Ideas, Images, and Methods of Portrayal. Insights into Arabic Literature and Islam*. Edited by Sebastian Günther. Leiden: Brill. 2005. 273–96.
- 4) “The Introduction of Avicennan Psychology into the Muslim Theological Discourse.” In *Transcendental Philosophy. An International Journal for Comparative Philosophy and Mysticism* (London) 3 (2002): 357–70.

- 3) “The Relationship Between Averroes and al-Ghazālī as it Presents Itself in Averroes’ Early Writings, Especially in his Commentary on al-Ghazālī’s *al-Mustaṣfā*.” In *Medieval Philosophy and the Classical Tradition in Islam, Judaism, and Christianity*. Edited by John Inglis. Richmond: Curzon Press, 2002. 51–63.
- 2) “Die Anwendung des Apostasieurteils bei aš-S̄āfi‘ī und al-Ġazālī.” (The application of the Law of Apostasy in al-Shāfi‘ī and al-Ghazālī.) In *Akten des 27. Deutschen Orientalistentages (Bonn – 28. September bis 2. Oktober 1998) – Norm und Abweichung*. Edited by Stefan Wild and Hartmut Schild. Würzburg: Ergon Verlag, 2001. 353–62.
- 1) “Toleranzkonzepte im Islam und ihr Einfluß auf Jean Bodins *Colloquium Heptaplomeres*.” (Concepts of tolerance in Islam and their influence on Jean Bodin’s *Colloquium Heptaplomeres*.) In *Bodinus Polymeres. Neue Studien zu Jean Bodins Spätwerk*. Edited by Ralph Häfner. Wiesbaden: Harrassowitz 1999. 119–44.

---

#### Articles in Encyclopedias, Dictionaries, and Handbooks:

- 18) “Causality,” “al-Ghazālī,” “al-Īlāqī.” In *Encyclopaedia of Islam. THREE*. Executive Editors Marc Gaborieau, Gudrun Krämer, John Nawas, Everett Rawson. Leiden: Brill. Online version at <http://www.encislam.brill.nl/>. In preparation.
- 17) “Ismā‘īlite Critique of Ibn Sīnā: Al-Shahrastānī’s (d. 1153) *Wrestling-Match with the Philosophers*.” In *Oxford Handbook of Islamic Philosophy*. Edited by Khaled El-Rouayheb and Sabine Schmidtke. New York: Oxford University Press, 2017. 210–32.
- 16) “Al-Ghazālī’s *Incoherence of the Philosophers*.” In *Oxford Handbook of Islamic Philosophy*. Edited by Khaled El-Rouayheb and Sabine Schmidtke. New York: Oxford University Press, 2017. 191–209.
- 15) “Theology Engages With Avicennan Philosophy: al-Ghazālī’s *Tahāfut al-falāsifa* and Ibn al-Malāḥimī’s *Tuḥfat al-mutakallimīn*.” In *The Oxford Handbook of Islamic Theology*. Edited by Sabine Schmidtke. New York: Oxford University Press: 2016. 435–55.
- 14) “Philosophy and Prophecy.” In: *Routledge Companion to Islamic Philosophy*. Edited by Luis Xavier López Farjeat and Richard C. Taylor. London: Routledge, 2015. 385–398.
- 13) “Al-Ġazālī als Kritiker.” In: *Islamische Philosophie im Mittelalter. Ein Handbuch*. Edited by Heidrun Eichner, Matthias Perkams, and Christian Schäfer. Darmstadt: Wissenschaftliche Buchgesellschaft 2013, 290–314.
- 12) “Apostasy,” “Excommunication,” and “Natural Law.” In *Encyclopedia of Islamic Political Thought*. Edited by Gerhard Böwering with Patricia Crone, Wadad Kadi, Devin Stewart, and M. Qasim Zaman. Princeton: Princeton University Press, 2013. 40–41, 159–161, 390–391.
- 11) “Kalām” and “Fakhr al-Dīn al-Rāzī.” In *Encyclopedia of Medieval Philosophy. Philosophy Between 500 and 1500*. General Editor Henrik Lagerlund. Dordrecht: Springer, 2011. Vol. 1, 341–45, 665–72.

- 10) “Abū’l-Barakāt al-Baghdādī,” “Al-Ghazālī,” “Ibn Tūmart,” “Al-Ash‘arī,” and “Mutakallimūn.” In *Oxford Dictionary of the Middle Ages*. General Editor Robert E. Bjork. 4 vols. New York: Oxford University Press, 2010.
- 9) “Muslim Philosophers’ Rationalist Explanation of Muḥammad’s Prophecy.” In *The Cambridge Companion to Muhammad*. Edited by Jonathan E. Brockopp. New York: Cambridge University Press, 2010. 158–179.
- 8) “Al-Ghazālī.” In *The Islamic World*. Edited by Andrew Rippin. Abingdon (U.K.) and New York: Routledge, 2008. 359–65.
- 7) “Agnosticism.” In *Encyclopaedia of Islam THREE. Part 1*. Executive Editors Marc Gaborieau, Gudrun Krämer, John Nawas, Everett Rawson. Leiden: Brill, 2009. Part 2009-1. 47–50. Online version available at <http://www.encyislam.brill.nl>
- 6) “Al-Ghazālī.” In *Stanford Encyclopedia of Philosophy*. Principal Editor Edward N. Zalta. 20pp. Online Encyclopedia: <http://plato.stanford.edu/>.
- Translated into Persian by Abū l-Faḍl Ḥaḳīrī: “al-Ghazālī.” In *Majmū‘ah-yi maqālāt-i Ghazzālī-yi pezhūhī*. Edited by Sayyidhidāyat Jalīlī. Tehran: Khānqāh-yi Kitāb, 1389 [2010]. 15–45.
- 5) “Apostasy.” In *Encyclopaedia of Islam. THREE*. Executive Editors Marc Gaborieau, Gudrun Krämer, John Nawas, Everett Rawson. Leiden: Brill, 2007. Part 2007-1. 131–34. Online version available at <http://www.encyislam.brill.nl/>
- 4) “Apostasy,” “Ghazali,” “Mu‘tazila,” “Razi, al-, Fakhr al-Din,” and “Sunni Revival.” In *Medieval Islamic Civilization. An Encyclopedia*. Edited by Josef W. Meri. London and New York: Routledge, 2006. 1:48–9, 292–3; 2:544–5, 670–1, 782–83.
- 3) “Moderation.” In *Encyclopaedia of the Qur‘ān*, ed. Jane Dammen McAuliffe et al., Third Volume. Leiden: Brill, 2003. 401–3.
- 2) In collaboration with Ulrich Haarmann: “Umma.” In *Historisches Wörterbuch der Philosophie*. Edited by Joachim Ritter and Karlfried Gründer. Vol. 11. Basel: Schwabe Verlag, 2001. 89–91.
- 1) “Sufī; Sufismus.” In *Historisches Wörterbuch der Philosophie*. Edited by Joachim Ritter and Karlfried Gründer, Vol. 10. Basel: Schwabe Verlag 1998. 575–81

---

#### Other Articles:

- 15) “Islamische Philosophie und westliche Forschung. Die Geschichte einer (bislang) nicht immer glücklichen Beziehung.” *Widerspruch. Münchener Zeitschrift für Philosophie* 63 (January 2017): 83–88.
- 14) “Alles außer Aufruhr.” Article in *Süddeutsche Zeitung*, May 28–29, 2016, p. 17. Online available at <http://www.sueddeutsche.de/kultur/geschichte-der-toleranz-alles-ausser-aufruhr-1.3008818>

- 13) “Germany’s Nationalist Movement Rides on a Wave of Islamophobia.” *YaleGlobal Online*, January 29, 2015. <http://yaleglobal.yale.edu/content/germany%E2%80%99s-nationalist-movement-rides-wave-islamophobia>
- 12) “When Satire Meets Islamic Fundamentalism: Are We All Charlie?” In *Science, Religion and Culture* 2.1 (January 2015): 29–32. Reprinted in: *Islam, Culture and the Charlie Hebdo Affair*. Edited by Gregg D. Caruso. Ash Vale (UK): Smith and Franklin, 2015.
- 11) “Gazâlî’nin döneminin fizik bilimine yaklaşımı ve bugün için ondan öğrenebileceklerimiz.” (Al-Ghazâlî’s Treatment of the Natural Sciences During His Time and What We Can Learn From That Today). *Sabah Ülkesi* (Cologne), No. 40, July 2014, pp. 10–13.
- 10) “İslam felsefesi ve batı araştırmaları. Şimdiye kadar pek de mutlu yürümeyen bir ilişkinin hikayesi” (Islamic Philosophy and Western Research. The Story of a Not Always Happy Relationship). *Sabah Ülkesi* (Cologne), No. 38, January 2014, pp. 10–13.
- 9) “Gazzâlî’nin gayr-i dinî bilimle ve döneminin felsefesiyle olan ilişkisi.” (Al-Ghazâlî’s Relationship to the Non-Religious Sciences and to the Philosophy of His Time.) *Sabah Ülkesi* (Cologne), No. 36, July 2013, pp. 14–19.
- 8) “Part I Introduction,” In *Islam and Assisted Reproductive Technologies: Sunni and Shia Perspectives*. Edited by Marcia C. Inhorn and Soraya Tremayne. New York: Berghan Books, 2012. 24–26.
- 7) Obituary “Friedrich Niewöhner 1941–2005.” *Die Welt des Islams* 46 (2006): 1–6.
- 6) “Rosenthal, Franz Wilhelm.” In *Neue Deutsche Biographie*. Vol. 22. Edited by Historische Kommission der Bayrischen Akademie der Wissenschaften. Berlin: Dunker & Humblot, 2005. 82–83.
- 5) “Globalization and the Middle East: Part Two.” On *YaleGlobal Online* (<http://yaleglobal.yale.edu>). January 21, 2003 (4pp.) Reprinted in various publications such as “Why globalization is more than just Westernization.” *South China Morning Post* (Hong Kong). January 24, 2003.
- 4) “Muhammad Atta, Modernity, and the Secular State: How Important will Muslim Fundamentalism be for the 21st Century?” *The Politic*. April 2002. 29–32.
- 3) “Muslims Uniting Behind Afghanistan.” *The Yale Daily News*. October 19, 2001.
- 2) “Morocco.” In *Africa: An Encyclopedia for Students*. Edited by John Middleton. New York: Charles Scribner’s Sons, 2001.
- 1) “Peptimismus als Strategie.” (Pessoptimism as a strategy.) *die tageszeitung*. July 14, 1992.

---

### Book Reviews

- 33) Review: *Der unbekannte kalām. Theologische Positionen der frühen Māturīdīya am Beispiel der Attributenlehre*. By Angelika Brodersen. Münster: Lit Verlag, 2014. In: *Der Islam* (in press).

- 32) Review: *What is Islam? The Importance of Being Islamic*. By Shahab Ahmed. Princeton: Princeton University Press, 2016. Reviewed together with: *Die Kultur der Ambiguität. Eine andere Geschichte des Islams*. By Thomas Bauer. Berlin: Verlag der Weltreligionen, 2011). In: *Bustan. The Middle East Book Review* 8 (2017): 1–21.
- 31) Review: *Lost Enlightenment: Central Asia's Golden Age From the Arab Conquest to Tamerlane*. By S. Frederick Starr. Princeton: Princeton University Press, 2013. In: *Welt des Islams* 56 (2016): 272–78.
- 30) Review (in English with Turkish translation): *Ghazālī's Politics in Context*. By Yazeed Said. London and New York: Routledge, 2013. In: *Nazariyat (Istanbul)* 2.3 (2015): 171–83.
- 29) Review: Al-Ghazālī's Moderation in Belief: al-Iqtisād Fī al-I'tiqād. Translated by Yaqub, Aladdin M. Yaqub. Chicago: The University of Chicago Press, 2013. In: *The Medieval Review*. Online at <http://scholarworks.iu.edu/journals/index.php/tmr/article/view/19845/25980> .
- 28) Review: *Studies in Medieval Muslim Thought and History*. By Wilferd Madelung. Ed. Sabine Schmidtke. Farnham (UK) and Burlington (VT): Ashgate Publishing, 2013. In: *Speculum* 90 (2015): 273–275.
- 27) Review: *Theologie in der jementischen Zaydiyya. Die naturphilosophischen Überlegungen des al-Ḥasan ar-Raṣṣāṣ*. By Jan Thiele. Leiden: Brill, 2013. In: *Journal of Near Eastern Studies* 74 (2015): 177–79.
- 26) Review: *Al-Ġazālī und der Sufismus*. By Merdan Güneş. Wiesbaden: Harrossowitz, 2011. In: *Journal of the American Oriental Society* 134 (2014): 349–50.
- 25) Review: *Islamic Natural Law Theories*. By Anver M. Emon. Oxford: Oxford University Press, 2010. In: *Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG)* 164 (2014): 261–64.
- 24) Review: *Der Eine und das Andere. Beobachtungen an islamischen häresiographischen Texten*. Josef van Ess. 2 vols. Berlin: de Gruyter, 2011. In: *Ilahiyat Studies (Bursa, Turkey)* 4 (2013): 139–44.
- 23) Review: *Islam. Eine Ideengeschichte*. By Rüdiger Lohlker. Wien: Facultas.wuv, 2008. In: *The Muslim World* 103 (2013): 421–23.
- 22) Review: *Islamische Theologie*. By Lutz Berger. Vienna: Facultas.wuv, 2010. In: *Welt des Islams* 53 (2013): 123–26.
- 21) Review: *Journeys to the Other Shore. Muslims and Western Travelers in Search of Knowledge*. By Roxanne L. Euben. Princeton: Princeton University Press, 2006. In: *International Journal of Middle East Studies (IJMES)* 44 (2012): 172–74.
- 20) Review: *The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis*. By Robert R. Reilly. Wilmington, DE: ISI Books, 2010. In: *American Journal of Islamic Social Sciences (AJISS)* 28 (2011): 124–27.



- 19) Review: *Al-Ghazālī and the Qur'ān: One Book, Many Meanings*. By Martin Whittingham. London and New York: Routledge, 2007. (Culture and Civilization in the Middle East; 10). In: *H-Net list Mideast-Medieval*.
- 18) Review: *Al-Ghazali, Averroës and the Interpretation of the Qur'an: Common Sense and Philosophy in Islam*. By Avital Wohlman. Translated by David Burrell. London and New York: Routledge, 2010. In: *Journal of Islamic Studies* 23 (2012): 94–98.
- 17) Review: *Classical Islamic Theology: The Ash'arites. Texts and Studies on the Development and History of Kalām. Vol. III*. (Variorum Collected Studies Series; 835) By Richard M. Frank. Edited by Dimitri Gutas. Aldershot (UK): Ashgate, 2008. In: *Journal of Islamic Studies* 21 (2010): 413–415.
- 16) Review: *Commentaire moyen à la Rhétorique d'Aristote*. By Averroës (Ibn Rusd). Introduction générale, édition critique du texte arabe, traduction française, commentaires et tables par Maroun Aouad. 3 vols. Paris: Vrin, 2002. In: *Isis* 98 (2007): 373–75.
- 15) Review: *Menschliche oder göttliche Weisheit? Zum Gegensatz von philosophischem und religiösem Lebensideal bei al-Ghazali und Yehuda ha-Levi*. By Nicolai Sinai. Würzburg: Ergon Verlag, 2003. In: *Orientalische Literaturzeitschrift* (Berlin). 101 (2006): 693–97.
- 14) Review: *Ghazālī and the Poetics of Imagination*. By Ebrahim Moosa. Chapel Hill and London: The University of North Carolina Press, 2005. In: *Journal of the American Academy of Religion*. 74 (2006): 795–98.
- 13) Review: *Avicenna's Metaphysics in Context*. By Robert Wisnovsky. London: Gerald Duckworth & Co., 2003. In: *Archiv für Geschichte der Philosophie* 88 (2006): 107–12.
- 12) Review: *Rasā'il al-Shajara al-ilāhiyya fī 'ulūm al-ḥaqā'iq al-rabbāniyya*. By Shams al-Dīn al-Shahrazūrī. Edited by Mehmet Necip Görgün. 3 vols. Istanbul: Elif Yayınları, 2004. In: *al-'Uşūr al-Wuṣṭā*. 17.2 (2005): 46–47.
- 11) Review: *Abkār al-afkār fī uṣūl al-dīn*. By Sayf al-Dīn al-Āmidī. Edited by Ahmad Muḥammad al-Mahdī, 5 vols. Cairo: Dār al-Kutub wa-l-Wathā'iq al-Qawmiyya, 1424/2004. In: *al-'Uşūr al-Wuṣṭā*. 17.2 (2005): 46.
- 10) Review: *Al-Ghazālī's Unspeakable Doctrine of the Soul: Unveiling the Esoteric Psychology and Eschatology of the Iḥyā'*. By Timothy J. Gianotti. Leiden: E.J. Brill, 2002. *Journal of the American Oriental Society*. 124 (2004): 107–11.
- 9) Review: *Der Fehltritt des Gelehrten. "Die Pest von Emmaus" und ihre theologischen Nachspiele*. By Josef van Ess, Heidelberg: Universitätsverlag C. Winter, 2001. *Speculum. Journal of the Mediaeval Academy of America* 79 (2004): 1066–69.
- 8) Review: *Intellectual Traditions in Islam*. Edited by Farhad Daftary. London: I.B. Tauris in association with the Institute of Ismaili Studies, 2000. *Die Welt des Islams* 43 (2003): 398–400.
- 7) Review: Farouk Mitha, *Al-Ghazālī and the Ismailis. A Debate on Reason and Authority in Medieval Islam*, London: I.B. Tauris, 2001 (Ismaili Heritage Series, 5). *Journal of Semitic Studies* 48 (2003): 175–78.

- 6) Review: *Al-Ghazālī. The Niche of Lights: A parallel English-Arabic Text*. Translated, introduced, and annotated by David Buchman. Islamic Translation Series. Provo (Utah): Brigham Young University Press, 1998. *Journal of the American Oriental Society* 122 (2002): 859–60.
- 5) Review: *Maimonides' Empire of Light: Popular Enlightenment in an Age of Belief*. By Ralph Lerner. Chicago: The University of Chicago Press, 2000. *Journal of the American Oriental Society* 122 (2002): 860–63.
- 4) Review: *al-Juwaynī's Thought and Methodology. With a Translation and Commentary on Luma' al-Adilla*. By Mohamed Moslem Adel Saflo. Berlin: Klaus Schwarz Verlag, 2000. *Journal of the American Oriental Society*, 122 (2002): 858–59.
- 3) Review: al-Ghazālī, *The Incoherence of the Philosophers*. A Parallel English-Arabic Text. Translated, introduced and annotated by Michael E. Marmura. Provo (Utah): Brigham Young University Press, 1997. *Bulletin of the Royal Institute of Inter-Faith Studies* (Amman, Jordan), 4 (2002): 167–70.
- 2) Review: Dominic Perler and Ulrich Rudolph, *Occasionalismus. Theorien der Kausalität im arabisch-islamischen und im europäischen Denken*, Göttingen: Vandenhoeck & Ruprecht, 2000. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 152 (2002): 405–58.
- 1) Review: Averroes, *Kommentar des Averroes zu Platons Politeia*. Übersetzt von Simon Lauer und kommentiert von E.I.J. Rosenthal. Zurich: Spur Verlag 1996, and *Averroismus im Mittelalter und in der Renaissance*. Edited by Friedrich Niewöhner and Loris Sturlese. Zurich: Spur Verlag, 1994. *Die Welt des Islams* 38 (1998): 254–60.

---

## Translations

- 2) “Whither hadith-studies?” In *Analysing Muslim Traditions. Studies in Legal, Exegetical and Maghāzī Ḥadīth*, by Harald Motzki. Leiden: Brill: 2010. 47–124. English translation of two German articles originally published in *Der Islam* 73 (1996).
- 1) *Der Peptimist oder Von den seltsamen Vorfällen um das Verschwinden Saids des Glücklosen*. Annotated German translation of the Arab novel “al-Mutashā’i” (“The Pessoptimist”) by Emīl Ḥabībī. In collaboration with I. Abu Haschhasch, H. Fähndrich, A. Neuwirth, F. Pannewick, J. Paul, and S. Srouji. Zurich: Lenos Verlag 1992. 257 pp.

## SCHOLARLY PRESENTATIONS

---

### Invited Lectures and Workshop Participation (Selection)

- “What is Different in Post-Classical Islamic Philosophy?” Keynote Speech of the Princeton Islamic Studies Colloquium 2017. Department of Near Eastern Studies, Princeton University. April 25, 2017.
- “What Made Western Scholars Think Philosophy in Islam Died Out After 1200?” Paper given in the series “Rethinking Arabic Canons” at the Middle East Institute, Columbia University, New York, on February 28, 2017.
- “Was Ibn Taymiyya (d. 728/1328) Really A Scripturalist? Reassessing the Role of Reason in One of Islam’s Most Successful Theological Projects.” Brownbag Talk given at the Department of Near Eastern Studies, Princeton University, February 13, 2017.
- “Religion as a Popularizer of Philosophy in Premodern Islam,” Paper given at the conference “Philosophy for All? The Medieval Popularization of Philosophy in Arabic, Hebrew, Latin, and the Vernacular,” Free University Berlin, July 4–6, 2016.
- “Nach-Klassische Philosophie im Islam, was ist das?” Lecture at the Zentrum für Interreligiöse Studien, Otto-Friedrich-Universität Bamberg, June 28, 2016.
- “Wie kam die Erwägung des ‘Gemeinnutzes’ (*maṣlaḥa*) ins islamische Recht? Ein Beispiel für die „Einbürgerung“ von *falsafa*.” Lecture at the Lehrstuhl für Orientalische Philologie und Islamwissenschaft, Friedrich-Alexander Universität Erlangen, June 15, 2016.
- “Al-Ġazālī (gest. 1111) *Tahāfut al-falāsifa* (“Die Widerlegung der Philosophen”).” Lecture at the Institute für Philosophie, Friedrich-Alexander Universität Erlangen, May 10, 2016.
- “The Emergence of Post-Classical Islamic Philosophy Out of al-Ghazālī’s Condemnation of the *falsafa*.” Paper given at the conference “Approaches to Kalām: Framing an Islamic-theological Anthropology,” at the Seminar für Islamische Theologie, Universität Paderborn, March 18–20, 2016.
- “The Emergence of Post-Classical Islamic Philosophy Out of al-Ghazālī’s Condemnation of the *falsafa*.” Paper given at the conference “Islamic Philosophy from the 12th to the 14th Century” at the Annemarie-Schimmel-Kolleg, University of Bonn, February 24–26, 2016.
- “Reforming Islam at the Turn to the 6th/12th Century: Al-Ghazālī’s Project of Reviving Religion Through Aristotelianism and Mysticism.” Keynote Lecture at Leeds International Medieval Congress. University of Leeds. July 6–9, 2015.
- “‘...and the killing of someone who upholds these convictions is obligatory.’ Religious Law and the Practice of Philosophy in Islam.” Inaugural lecture of the Medieval Studies Lecture Series “History in the Present: Perspectives on the Middle East,” University of Virginia, Charlottesville, VA, October 10, 2014.
- Discussant at the Conference “Persianate World – A Conceptual Inquiry,” Yale Program in Iranian Studies, Yale University, May 9–11, 2014.
- Discussant at the Conference “Comparative Ancient and Medieval Political Thought,” Whitney Humanities Center, Yale University, May 1, 2014.

- “What Was Philosophy In Post-Classical Islam (after 1100)?” Lecture given at the University of Illinois at Urbana-Champaign on March 13, 2014.
- “Maimonides As a Student of Islamic Thought: Revisiting Shlomo Pines's “Translator's Introduction.” Paper given at the conference: “Pines’ Maimonides: The History of the Translation and Interpretation of *The Guide of the Perplexed*,” Marking the Fiftieth Anniversary of the Publication of Shlomo Pines’ English Translation of Maimonides’ *Guide* by the University of Chicago Press. University of Chicago, Jan. 19–21, 2014.
- “Theology, Ritual Purity (*tahāra*), and Politics: the New Movement of ‘Salafiyya’ in Egypt and Sudan.” Paper given at the workshop of the Middle East Law and Society Seminar (MELSS), Yale Law School, January 17–19, 2014.
- “On the Perils of Documenting Non-Western Philosophy: The Case of Post-Classical Islam (After 1200).” Paper given in the lecture series “Philosophy in the Islamic Lands,” at the Catholic University of America, School of Philosophy, Washington, D.C., September 13, 2013.
- “Zum Verhältnis von Religionsgesetz und Philosophie im Islam.” Lecture given at the Mittelalterzentrum of the Universität Freiburg (Breisgau), July 3, 2013.
- “Kontinuität und Stagnation? Philosophie in der islamischen Welt nach al-Ghazali (gest. 1111).” Lecture given at the Munich School of Ancient Philosophy (MUSAΦ) at the Ludwig Maximilians Universität, München, June 25, 2013.
- “Was ist der Mensch, sein Körper oder sein Geist? Diskussionen um die Natur der Seele in der islamischen Theologie.” Paper given at the Seminar für Arabistik/Islamwissenschaft of the University Göttingen, Germany, together with the Centrum Orbis Orientalis et Occidentalis (CORO), May 8, 2013.
- “The Sunni madrasa and State Authority: A (Too) Close Relationship.” Paper given at the conference “Navigating the Tides: Urban Transformations in the Arab World,” organized by the Yale Arab Alumni Association, Doha, Qatar, May 5–7, 2013.
- “Islamic Discussions about Unbelief (*kufir*), *takfir*, and the Practice of Excommunication,” presentation at a workshop on “Belief & Unbelief” at the Shelby Cullom David Center for Historical Studies, Princeton University, Princeton, NJ, April 6, 2013.
- “Astrology and the Sciences in Pre-Modern Islam — Was there a Dilemma?” Paper given at the Columbia University Arabic Studies Seminar, New York, March 28, 2013.
- “Natural Law and the *fitra*-Tradition in Islam: Examining the Issues of Faith and Freedom of Expression across Faith Traditions.” Paper given at the workshop “Islamic and European Perspectives on Freedom of Expression and Human Rights ‘Bridging Cultures Forum,’” Jeddah, Saudi Arabia, November 24–25, 2012.
- “... and the killing of someone who upholds these convictions is obligatory!’ Religious Law and the Assumed Disappearance of Philosophy in Islam.” Paper given at Cornell University, Ithaca, October 25, 2012.
- “Al-Ġazālī und das Problem der Pseudo-Epigraphien.” Paper given at the Orientalisches Seminar of the University Zurich, Switzerland, on September 19, 2012.
- “Das Verhältnis von Gesetz und Philosophie im Islam nach 1100 (also nach al-Ghazālī).” Paper given at the Kölner Mediävistentag 2012: Das Gesetz – The Law – La Loi, September 10–14, 2012.

- “Die Seele als Akzidenz des Herzens oder als für sich selbst existierende Substanz: Diskussionen unter islamischen Gelehrten im 11. und 12. Jahrhundert.” Paper given at the 6th Hannoveraner Symposiums zur Philosophie des Mittelalters at the Leibniz Universität Hannover, February, 21–23, 2012.
- “Deism in Islam? The Context of al-Ghazālī’s Condemnation of the Position that God Doesn’t Know Individuals.” Paper given at Georgetown University in Washington, DC, February 16, 2012.
- “Radical Rationalism and Avicennism: al-Ghazālī’s Letter *al-Qānūn al-kullī fī l-ta’wīl*, ‘The Universal Rule of Interpreting Revelation.’” Paper given at the International Conference on al-Ghazālī, organized by Prof. Georges Tamer at Ohio State University in Columbus, Ohio, November 10–12, 2011.
- “Al-Ġazālīs Rolle in der Rationalisierung der islamischen Theologie.” Paper given at the Conference “900 Jahre al-Ghazali im Spiegel der islamischen Wissenschaften – Perspektiven für eine Islamische Theologie in Deutschland,” Universität Osnabrück, October 28–30, 2011.
- “Al-Ghazālī’s ‘Universal Rule of Interpreting Revelation’ (*al-Qānūn al-kullī fī l-ta’wīl*): Un-Ash’arite Rationalism and Avicennan Prophetology.” Paper given at the Centre Nationale de Recherche Scientifique (CNRS) at Villejuif (Paris), May 17, 2011.
- “On the *Itmām Tatimmat Şiwān al-ḥikma*: Content and Authorship.” Paper Paper given at the conference “Theological Rationalism in Medieval Islam,” at the Orient Institut of the Deutsche Morgenländische Gesellschaft in Istanbul, Turkey, June 4–6, 2010.
- “Al-Ghazālī and Causality — Or on the Fate of the Natural Sciences in Islam.” Paper given at the Dipartimento di Studi e Ricerche su Africa e Paesi Arabi at the Università di Napoli – l’Orientale in Naples (Italy), November 24, 2009.
- “Wird der Einfluss der arabischen Philosophie überschätzt?” Talk during the *Dies Quodlibetalis* of the Gesellschaft für Philosophie des Mittelalters und der Renaissance (GPMR), June 19, 2009 at the Institut für Philosophie, Universität Würzburg, Germany.
- “Inspiration (*ilhām*) as a Source of Scientific Knowledge: How al-Ghazālī Applied the Avicennan Notion of Acumen (*ḥads*).” Talk given to Yale’s Working Group on Arabic Philosophy, April 20, 2009.
- “What Did al-Ghazālī Mean When He Said That the Connection Between a Cause and Its Effect Is Not Necessary?” Paper invited to a symposium on the philosophy of Ibn Sīnā organized by Marmara University, Ankara University, and the Association for the Scholars of Islamic Philosophy (ISFED) in Istanbul (Turkey), May 22–24, 2008.
- “Al-Ghazali’s Students and Immediate Followers: A Portrait of the Intellectual Climate in Iraq and Iran during the Early 12th Century.” Paper given during the conference, “In the Age of Averroes Arabic Thought at the End of the Classical Period,” Warburg Institute, London, February 14–16, 2008.
- “Was meint al-Ġazālī mit seiner Kritik an den Philosophen, dass kausale Verknüpfungen nicht notwendig seien?” Ruhr Universität Bochum (Germany), October 15, 2007.
- Keynote Speaker on “The Project of Enlightenment in Islamic-Arabic Culture” at the conference on “The Cultures of Maimonideanism: New Approaches to the History of Jewish Thought,” European Association for Jewish Studies, Oxford, July 16–19, 2007.
- Respondent of the panel “Faiths in Conflict” at the conference “Religious Communities in Islamic Empires,” Center for Advanced Judaic Studies, Philadelphia, April 30–May 2, 2007.

- Invited Participant in the research group on “Mu’tazilism within Islam and Judaism” at the Institute for Advanced Study of the Hebrew University of Jerusalem, June 3–16, 2006.
- “How God Creates the World? Al-Ghazali and the Cosmology of the Aristotelian Philosophers.” University of North Carolina at Chapel Hill, February 10, 2006.
- “*Buḥūth jadīda ḥawla ḥayāt al-Ghazālī wa-‘alaqātihi ma ‘ā Madīnat al-Quds.*” Arabic lecture given at the Mu’assasat Iḥya’ al-Turāth wa-l-Buḥūth al-Islāmiyya (Center for Heritage and Islamic Research) in Abu Dis, West Bank, November 25, 2005.
- “Necessity is God’s Free Choice: al-Ghazālī’s Incorporation of Philosophical Cosmology in an Occasionalist View of Creation.” Paper given at the international conference “Post-Avicennian Science and Philosophy” at Bar Ilan University, Tel Aviv, November 21–23, 2005.
- Discussant of Mary Habeck’s Paper “Our ‘Aqida’: Jihadist Ideology and the Jihadist War on the West.” Workshop “The Roots of Radicalism.” Yale University, May 8–9, 2004.
- “Al-Ghazālī’s Ontology: A Reading of Ms. London Or. 3126.” Paper given at the Colloquium “Classical Arabic Philosophy: Sources and Reception” organized by the Department of Philosophy, King’s College, London. April 29–30, 2004.
- “Al-Ghazālī and the Authorities of Reason and Revelation in Islam.” Lecture at the Royal Institute of Philosophy at Birmingham University, England. April 27, 2004.
- “Ist der Islam die ursprüngliche Veranlagung des Menschen? Al-Ghazālī über das muslimische Konzept der *fiṭra*“ Paper given at the University of Bamberg, Germany, June 2, 2003 and at the Free University of Berlin, Germany, June 5, 2003.
- Invited participation at the Workshop “Tolerance and Intolerance in Medieval and Modern Islamic Thought,” at New York University, May 17, 2003.
- “Much Ado About Nothing? The Dispute on the Philosophical Connection between Descartes and al-Ghazālī.” Paper given at the New Haven Oriental Club, November 14, 2002.
- “al-Ghazālī’s Novel Concept of Prophecy – Connecting a Muslim’s Belief with the Status of Being.” Paper given at the Department of Near Eastern Languages and Civilizations of Harvard University, Cambridge (Mass.), October 30, 2001.
- “How did Arabic Philosophy Influence European Thinking: The Case of al-Ghazālī and Descartes.” Paper given at the *Orient Institut der Deutschen Morgenländischen Gesellschaft*, Beirut, June 30, 2000.
- “*Thalātha sharḥāt mukhtalifa li-bni Rushd ‘alā Aristū: Jawāmi’, Talkhīṣāt and Tafṣīrāt.*” Paper given at the *Mu’tamar Abū Wālid Ibn Rushd – Qira’āt fi falsafatihi wa-fikrihi*, Maqāṣid Institute, Beirut, January 25–26, 2000.
- “The relationship between Averroes and al-Ghazālī as it presents itself in Averroes’ early writings, especially in his commentary on al-Ghazālī’s *al-Mustaṣfā*.” Paper given at the *Baker Colloquium on Islamic, Jewish and Christian Medieval Philosophy* at the University of Dayton/Ohio, April 11–13, 1999.
- “Johann Gottfried Eichhorn und das protestantische Interesse an der philosophischen Allegorie *Ḥayy ibn Yaḡzān*,” (J. G. Eichhorn and the Protestant interest in the philosophical allegory *Ḥayy Ibn Yaḡzān*). Paper given on a colloquium on the German religious scholar and orientalist Johann Gottfried Eichhorn (1752–1827) at the Herzog-August-Bibliothek in Wolfenbüttel, Germany, February 18–19, 1999.

“A new source for the study of Averroes’ scientific programme: Averroes’ Short Commentary on al-Ghazālī’s juridical work.” Paper given at the Postgraduate Seminar of the Warburg Institute London, January 25, 1999.

“A New Interpretation of Averroes’ Relationship to al-Ghazālī.” Paper given at the symposium held on the occasion of the 800th anniversary of the death of Averroes in Istanbul, December 11–13, 1998.

---

### Conference Lectures (Selection)

“Do Fakhr al-Dīn al-Rāzī’s Two Major Philosophical *summae* Reflect His Own Teachings?” Paper given at the 227th Meeting of the American Oriental Society in Los Angeles, March 17–20, 2017.

“They said he made claims of prophecy but he was innocent of that.” A New Source on al-Suhrawardī’s Execution and a New Interpretation of Its Reasons,” Paper given at the 225th Meeting of the American Oriental Society in New Orleans, LA, March 13–16, 2015.

The Philosophical Origins of *maṣlaḥa*-Theories in Sunnī Islamic Law.” Paper given at the 224th Meeting of the American Oriental Society in Phoenix, AZ, March 14–17, 2014.

“New Information on Abū l-Barakāt al-Baghdādī’s (d. c. 1165) Conversion from Judaism to Islam.” Paper given at the 26th Meeting of the Union Européenne des Arabisants et Islamisant (UEAI), September 12–16, 2012 at Basle, Switzerland.

“Who Wrote the ‘Selection (*muntakhab*) from the *Ṣiwān al-ḥikma*’?” Paper given at the 220th Meeting of the American Oriental Society, March 11–14, 2011 in Chicago.

“The ‘Dialectical Turn’ and the Formation of Post-Classical Arabic and Islamic Philosophy during the 12th century.” Paper given at 8<sup>th</sup> International Colloquium of the Société Internationale d’Histoire des Sciences et de la Philosophie Arabes et Islamiques (SIHSPAI) at the The Institute of Ismaili Studies in London, December 3–5, 2010.

“The Formation of Post-Classical Arabic and Islamic Philosophy during the 12th and the 13th centuries.” Paper to be given at the panel “Towards a comprehensive history of *falsafa* in Islam: Flashlights into the history of philosophy after al-Ghazali,” at the Deutsche Orientalistentag (DOT) in Marburg, September 20–24, 2010.

“What Did al-Ghazālī Mean When He Said That the Connection Between a Cause and Its Effect Is Not Necessary?” Paper given at the 218th Meeting of the American Oriental Society in Chicago, March 14–17, 2008.

“The Combination of *liberum arbitrium* and the Prior Determination of Events in al-Ghazālī’s Cosmology.” Paper given at the annual conference of the Middle Eastern Studies Association in Boston, November 23–26, 2006.

“Al-Ghazālī’s Cosmology and the “Veil Section” of *Mishkāt al-anwār*.” Paper given at the 216th Meeting of the American Oriental Society in Seattle, March 17–20, 2006.

“Necessity is God’s Free Choice. Al-Ghazālī’s Incorporation of Philosophical Determination into a Voluntarist Concept of Creation.” Paper given at the international conference on *Knowledge Exchange in the Mediterranean* of the Société Internationale d’Histoire de la Science et Philosophie Arabe et Islamique (SIHSPAI) at Florence (Italy), February 16–18, 2006.

- “The Influence of Averroes’ Concept of Religious Toleration in Jean Bodin (1530–1596).” Paper given at the 40th International Congress on Medieval Studies at Kalamazoo, May 5–8, 2005.
- “Determination and ‘the Best of All Possible Words’ in the Early al-Ghazālī.” Paper given at the Annual Meeting of the American Academy of Religion in San Antonio on Sunday, November 21, 2004.
- “Die Arten der Gottesbeweise bei al-Ghazālī und Hs. or. 3126 in London.” Paper given at the 29th Deutsche Orientalistentag, “Barrieren – Passagen.” in Halle (Germany). September 20–24, 2004.
- “Ms. London, British Library, Or. 3126: A Textbook of Philosophical Metaphysics by al-Ghazālī?” Paper given at the 214th Meeting of the American Oriental Society in San Diego (California), March 12–15, 2004.
- “Is the ‘pseudo-Maqasid’ an unknown work by al-Ghazālī on metaphysics and theology?” Paper given at the colloquium on *Indentité culturelle des sciences et des philosophies arabes: auteurs, oeuvres et transmissions*, organized by the Société Internationale d’Histoire des Sciences et de la Philosophie Arabes et Islamiques (SIHSPA) in Namur (Belgium), January 14–18, 2003.
- “Is the ‘Pseudo-Maqasid’ an Unknown Work by al-Ghazālī on Metaphysics and Theology?” Paper given at the annual conference of the Middle Eastern Studies Association in Washington D.C., November 23–26, 2002.
- “The Introduction of Avicennan Psychology into the Muslim Theological Discourse: The Case of al-Ghazālī (d. 1111).” Paper given at the conference of the Société Internationale pour l’Étude de la Philosophie Médiévale in Porto (Portugal), August 26–31, 2002.
- “Al-Ghazālī’s Initial Accusation against the *Falāsifa* in the *Tahāfut*.” Paper given at the 212th Meeting of the American Oriental Society in Houston (Texas), March 22–25, 2002.
- “Two Very Different Approaches in al-Shāfi‘ī and al-Ghazālī on the Treatment of Apostates.” Paper given at the 211th Meeting of the American Oriental Society in Toronto (Canada), March 30–April 1, 2001.
- “Die Anwendung des Apostasierurteils bei aš-Šāfi‘ī und al-Ġazālī” (The application of the law of apostasy in al-Shāfi‘ī and al-Ghazālī). Paper given at the 27th Deutsche Orientalistentag in Bonn, September 28–October 2, 1998.

---

### Non-Research Lectures and Panel Discussions (Selection)

- “*Why is there anything?*” Comments on Prof. Sir Martin Reese, Master of Trinity College, Cambridge University and Astronomer Royal at Yale University, October 8, 2011
- “Please Explain: Shari’a (Islamic Law).” Guest at the Leonard Lopade Radio Show, broadcasted on WNYC and [www.wnyc.com](http://www.wnyc.com), November 2, 2007.
- “The Political Significance of the Sunni-Shiite Divide in Islam.” Talk given to the Fellows at Berkeley College, Yale University, October 29, 2007.
- “Islam in America: Problems and Opportunities.” Talk given at The Whitney Center in New Haven, September 24, 2007.
- “Muhammad Cartoons: Blasphemy, Islam, and the Free Press.” A panel discussion organized by the Muslim Students’ Association, Yale University, February 23, 2006.



“Can God Create a Better World Than This? The Concept of Theodicy in Islamic Theology.”  
Lecture given at Henry Koerner Center for Emeritus Faculty, Yale University, December 8,  
2005.

Chair at a Panel During the 4th Annual Critical Islamic Reflections Conference on  
“Contemporary American Discourses on Islam. The Politics of Representation.” Yale  
University, April 6, 2005.

“Islam in America: Just Another Denomination or a Clash of Cultures?” Paper given at the Center  
for Religion and American Life at Yale University, April 24, 2003.

“Post-War Iraq: Memories of the Past, Visions for the Future.” Panel discussion organized by the  
Council on Middle Eastern Studies, Yale University, April 22, 2003.

“The War and Its Repercussions.” Panel discussion organized by the Yale Center for  
International and Area Studies, Yale University, April 10, 2003.

“Democracy and the War on Terror.” Panel discussion at the Hersher Institute for Applied Ethics  
at Sacred Heart University, Fairfield, Conn., December 4, 2002.

“Islam, War, and Terrorism: A Panel on Modern Islam, Islamic Law, and the Islamic  
Non-Violence Movement.” Panel discussion at Skidmore College, Saratoga Springs, N.Y.,  
October 24, 2002.

“Islamic Fundamentalism in the 21st Century.” Saint Thomas More Lecture on Politics at the  
Conservative Party of Yale Political Union, October 4, 2002.

“Democracy and the War on Terror: Effective Policy.” Faculty Panel at Yale University,  
September 24, 2002.

“Religion – A Panel on the Occasion of the First Anniversary of 9/11.” Panel discussion held on  
September 11, 2002, Luce Hall, Yale University.

“Getting to know Islam. America’s confrontation with the Muslim world.” Lecture given at the  
Old Lyme Country Club, January 18, 2002.

“Political Islam and Its Role in an American Foreign Policy After Sept. 11.” Lecture at St.  
Anthony’s Hall, New Haven, October 10, 2001.

“Confronting Islam.” Panel discussion held on October 3, 2001 at the Lecture Hall of the  
Peabody Museum, New Haven.