

## Curriculum Vitae

### Education

2007-2011 BA in Byzantine and Modern Greek Studies, St Petersburg State University

2011-2013 MA in Islamic Studies, Eberhard-Karls-Universität Tübingen

2013-2016 PhD in Philosophy (major) and Islamic Studies (minor), Ludwig-Maximilians-Universität München, thesis title: „Essentialität und Notwendigkeit: Avicenna und die Aristotelische Tradition“ (*Essentiality and Necessity: Avicenna and The Aristotelian Tradition*).

### Academic Career

April 2016 – July 2020 Research assistant at the Department of Late Antique and Arabic Philosophy (Ludwig-Maximilians-Universität München) as participant of the project “The Heirs of Avicenna: Philosophy in the Islamic East from the 12th to the 13th Century”, under the supervision of Prof Peter Adamson (funded by the German Research Council).

Since August 2020 – Lecturer in Philosophy at the University of Edinburgh

### Books

*Essentialität und Notwendigkeit: Avicenna und die Aristotelische Tradition. Islamic Philosophy, Theology and Science* 107. Brill: Leiden-Boston 2018.

### Edited Volumes

Fedor Benevich and Hamid Taieb (eds.). *Mental Being and Intentionality*. In: *On What There Was, Conceptions of Being 500-1650*, Brepols, *in progress*.

### Articles in Peer-reviewed Journals

1. „‘Wenn sie sagen..., dann sagen wir...‘“: Die Ursprünge des Dialektischen Verfahrens des *Kalām*.“ *Le Museon* 128, 1 (2015): 181-202.

2. „Die „göttliche Existenz‘: Zum ontologischen Status der *Essenz qua Essenz* bei Avicenna.” *Documenti e studi sulla tradizione filosofica medievale* 26 (2015): 103-28.
3. “The Classical Ash‘arite Theory of *Aḥwāl*: Juwaynī and His Opponents.” *Journal of Islamic Studies* 27:2 (2016): 136-75.
4. “Fire and Heat: Yaḥyā b. ‘Adī and Avicenna on the Essentiality of Being Substance” *Arabic Sciences and Philosophy* 27:2 (2017): 237-68.
5. “The Essence-Existence Distinction: Four Elements of the Post-Avicennian Metaphysical Dispute (11-13<sup>th</sup> centuries).” *Oriens* 45:2 (2017): 1-52.
6. “The Reality of the Non-Existent Object of Thought: The Possible, The Impossible, and Mental Existence in Islamic Philosophy (11-13th c.).” *Oxford Studies in Medieval Philosophy* (2018): 31-61.
7. Peter Adamson and Fedor Benevich. „The Thought Experimental Method: Avicenna’s Flying Man Argument.“ *Journal of the American Philosophical Association* 4:2 (2018): 147–164.
8. “God’s Knowledge of Particulars: Avicenna, Kalām, and The Post-Avicennian Synthesis.” *Recherches de Théologie et Philosophie Médiévales* 76:1 (2019): 1–47.
9. “The Priority of Natures and The Identity of Indiscernibles: Alexander of Aphrodisias, Yaḥyā b. ‘Adī and Avicenna on Genus as Matter.” *Journal of the History of Philosophy* 57:2 (2019): 205–33.
10. „Individuation and Identity in Islamic Philosophy after Avicenna: Bahmanyār and Suhrawardī.” *British Journal for the History of Philosophy* 28 (2019): 4–28.
11. “Perceiving Things in Themselves: Abū l-Barakāt al-Baḡdādī’s Critique of Representationalism.” *Arabic Sciences and Philosophy* (2020): 229–64
12. “Meaning and Definition: Skepticism and Semantic in Twelfth-Century Arabic Philosophy.” *Theoria* [forthcoming 2021, e-preprint: <https://onlinelibrary.wiley.com/doi/full/10.1111/theo.12272>].
13. “Representational Beings: Suhrawardī (d. 1191) and Avicenna’s Mental Existence.” *Recherches de Théologie et Philosophie Médiévales* 87 :2 (2020) : 289–317
14. “Bar Hebraeus on Evil: Christian Philosophy between Arabic Neoplatonism and Islamic Theology”, *The Journal of Eastern Christian Studies* 74 (2021): forthcoming; accepted for publication.

### Other Publications

1. „Christliche Trinitätslehre vor dem Islam: ein Beispiel von Abū Rā'īṭa al-Takrītī.” *Oriens Christianus* 96 (2012): 149-65.
2. “The Metaphysics of Muḥammad b. ‘Abd al-Karīm al-Šahrastānī (d. 1153): *Aḥwāl* and Universals.” A. Al-Gouz (ed.), *Proceedings of the Conference “Islamic Philosophy from the 12th to the 14th Century”*, Bonn: Bonn University Press 2018, 323–53.
3. “A Rebellion against Avicenna? Suhrawardī and Abū l-Barakāt on ‘Platonic Forms’ and ‘Lords of Species’.” *Ishrāq: Islamic Philosophy Yearbook* (2019): 23–53.
4. “The Necessary Existent (*wājib al-wujūd*): From Avicenna to Faḥr al-Dīn al-Rāzī.” A. Shihadeh and J. Thiele (eds.), *Philosophical Theology in Islam: The Later Ash‘ari Tradition*, Brill 2020, 123–55.
5. “A Case Study in Arabic Doxography: Šahrastānī’s Account of Pythagoras and Its Ismā‘īlī Background”. In: A. Lammer and M. Haas (eds.). *Received Opinions: Doxography in Antiquity and the Islamic World*, Brill 2020, *forthcoming* [accepted for publication].

### Online resources

1. “Die Unterscheidung zwischen Potentialität und Möglichkeit im Arabischen Avicennismus.” In *Proceedings of the Erstes Philosophisches Symposium der DFG zum Thema „Potentialität“*, *forthcoming* [accepted for publication].
2. „Essence and Existence in Islamic Philosophy.“ In: *Oxford Islamic Studies Online*, *forthcoming* [accepted for publication].

### Talks

1. (May 2011) “The Alexandrian philosophical school and the arising of the Dialectical theology in the 6<sup>th</sup> century” in *Second Graduate Student Day: Legacies and Discontinuities in the Eastern Mediterranean: Comparative and Innovative Methodologies in Late Antique, Byzantine and Ottoman Studies, organized by the Center for Eastern Mediterranean Studies, CEU* in Budapest, Hungary.
2. (August 2011) “A Flourishing of the Dialectical Theology in the 6<sup>th</sup> century Byzantine Empire”, in *22<sup>nd</sup> International Congress of Byzantine Studies*, in Sophia, Bulgaria.
3. (March 2014) “The Concept of ‘Essential’ as a Key to Metaphysics and Theology in *falsafa* and *kalām*”, in *Workshop “Rational Theology and Greek Philosophy in Samaritan Bible Exegesis* in Bergen, Norway.

4. (April 2014) “What is Essential for a Subject? Avicenna’s Theory of “Essential Accidents” as a Key to his Epistemology and Metaphysics”, in *Inaugural Conference of British Association for Islamic Studies* in Edinburgh, UK.
5. (June 2014) “Epistemic and Metaphysical Necessity in Avicenna” in *Colloquium Avicenna and Avicennisms* in SOAS, London, UK.
6. (November 2015) “The Analytic/Synthetic Distinction in Avicenna“, in *Finnish Workshop in Medieval Philosophy* in Jyväskylä, Finland.
7. (November 2015) “Conceptual Inseparability and Intensional Implication in Avicenna’s Essentialism”, lecture in University of Cambridge, Faculty of Divinity, Cambridge, UK.
8. (February 2016) “The Rise of Avicennian Ash‘arite Metaphysics: Shahrastānī on *Aḥwāl* and Existence”, in *Islamic Philosophy from the 12<sup>th</sup> to the 14<sup>th</sup> century* in Bonn, Germany.
9. (Mai 2017) “Essence-Existence Distinction in the Post-Avicennian Metaphysics » in *Colloque International «Philosopher au XIIeme siecle*, in College de France, Paris, France.
10. (September 2017) « The Thought Experimental Method: Avicenna’s Flying Man Argument », *Deutscher Orientalistentag: Asien, Afrika und Europa*, Jena, Germany.
11. (September 2017) «The Reality of the Non-Existent Object of Thought», *Deutscher Kongress für Philosophie*, Berlin, Germany
12. (October 2017) «Redefining Necessity in Avicenna’s *Posterior Analytics*», *Dialectic and Analytics in the Aristotelian Tradition*, Providence RI, USA
13. (March 2018) “The Presocratics in al-Šahrastānī’s *Kitāb al-Milal wa-l-niḥal*”, *Received Opinions: Doxography in Antiquity and the Islamic World*, Munich, Germany.
14. (January 2019) “No Entity without Identity: The Reasons behind Metaphysical Realism Debates in 12<sup>th</sup>-13<sup>th</sup> Centuries Islamic East”, *Workshop: Metaphysical Realism in the Post-Classical Period*, Paris, France.
15. (February 2019) “The Eternalism-Presentism Debate: God's Knowledge of Particulars in Post-Avicennian Philosophy”, *American Philosophical Association, Central Division Meeting 2019*, Denver, USA.
16. (March 2019) “Die Unterscheidung zwischen Potentialität und Kontingenz im Arabischen Avicennismus“, *Philosophisches Symposium der DFG zum Thema „Potentialität“*, Villa Vigoni, Como, Italy.
17. (May 2019) „Rāzī and Ḥūnaḡī on the Criticism of Definitions and Meno’s Paradox”, *Workshop in the History of Arabic Logic*, St Andrews, UK.
18. (May 2019) “Contingency of Human Action in the Heirs of Avicenna”, *Heirs of Avicenna, Workshop # 3*, Munich, Germany.

19. (June 2019) “Avicenna’s Theory of Non-propositional Thought and its Later Critiques”, *Thinking: Philosophical History*, University of Liverpool, UK.
20. (October 2019) “Perceiving Things in Themselves: Post-Avicennian Critique of Peristatic Representationalism,” *Theories of Cognition in the Aristotelian Tradition*, University of Notre Dame, London Gateway, London, UK.

### Fellowships

1. (2011) One year study fellowship from *Diaknosches Werk der evangelischen Kirche in Deutschland*
2. (2013) One year study fellowship from *Diakonisches Werk der evangelischen Kirche in Deutschland*
3. (2013-2016) Three years research fellowship from the *Ludwig-Maximilians Universität München*

### Awards

1. (2021) The 28<sup>th</sup> World Award for the Book of the Year in Iran for *Essentialität und Notwendigkeit: Avicenna und die Aristotelische Tradition*

### Teaching

1. Summer semester 2016 *Tutorial to the class «Ancient Philosophy»*: Readings of Plato’s *Meno* and Aristotle’s *Nicomachean Ethics* (undergraduate course).
2. Summer semester 2017 *Introduction to The Philosophy of Plotinus* (undergraduate course).
3. Winter semester 2017/18 *Introduction to The Main Texts of Islamic Philosophy* (undergraduate course).
4. Summer semester 2018 *Personal Identity: Historical Perspectives*: Readings of Plato, Plotinus, Avicenna, Thomas Aquinas, and John Locke (undergraduate course).
5. Winter semester 2018/19 *Determinism in Ancient and Arabic Philosophy*: Readings of Aristotle, Cicero, Alexander of Aphrodisias, Plotinus, and Islamic occasionalism (undergraduate course).
6. Winter semester 2019/20 *Eternity of the World in Ancient and Arabic Philosophy*: Readings of Aristotle, John Philoponus, Avicenna, and al-Ġazālī (undergraduate course).

7. Since 2021 Islamic Philosophy (undergraduate and postgraduate courses)
8. 2021/2022 Philosophy Work (undergraduate course in philosophical methods and principles)

### **Language Proficiency**

1. Russian: native speaker
2. English: fluent
3. German: fluent
4. Classical Arabic: very good (reading proficiency)
5. Ancient Greek: very good (reading proficiency)
6. French: good
7. Italian: good
8. Modern Greek: good
9. Latin: good (reading proficiency)
10. Persian: good (reading proficiency)
11. Syriac: good (reading proficiency)
12. Turkish: basic (reading proficiency)