



# علت‌های افلاطونی و ابتدای متافیزیکی

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## Abstract:

It is widely recognized that Islamic philosophy has its roots in Aristotelian and Neoplatonic traditions. Yet in the investigation of causality in Islamic philosophy, recent scholarship tends to concentrate on the Aristotelian framework of causation, ignoring its Platonic origins. A main issue discussed in Islamic thought since Ibn-Sina is the uniformity of the Aristotelian causes and why the end should be counted as a cause at all. This is then related to the broader question of the affinity of various uses of “because”. In this talk, I suggest that taking the earlier Neoplatonian texts of al-Kindi’s circle into account can shed light on the later Islamic philosophy on this issue. To this aim, I show (1) that some accounts of causation in earlier texts of al-Kindi’s circle are concerned with the unitary use of “because” rather than with the nature of the causal relation; and (2) that in those accounts, causation is responsible to explain the ontological hierarchy of things, which is then replaced by the causal chains and physical levels of beings in later Islamic philosophy.

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