



پیدایش نفس انسانی؛ ابن سینا و منتقدانش

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Abstract: Ontological problems with Avicenna's view on the nature of the human soul run deep. Here I shall focus on one aspect of his view, namely, the *temporal* origination of the human soul. According to the common wisdom, among both contemporary scholars and classic interpreters, Avicenna is committed to:

(1) The human soul is temporally originated with the human body. (Co-origination) I will introduce Co-origination. Then, against the common wisdom, I will argue that Co-origination is ambiguous and vague and thus its attribution to Avicenna is in need of clarification and precisification. Next, I will highlight the significance of the problem by exploring the logical space of 'possible' solutions and introduce my methodology. The problem is broken down into two sub-problems: Firstly, I will consider the problem of the origination of different souls/powers, namely the vegetative, animal, and rational, in humans, and secondly, I will discuss the problem of the relationship between these souls/powers. Based on my solutions to these two sub-problems, I will offer my own reading of Co-origination according to which Avicenna is NOT committed to the view that the human soul is originated with the 'human body' in its ordinary sense. Then, I will try to derive two corollaries of my reading: First, I will attempt to show where an influential argument by Dag Hasse (2000) and Dimitri Gutas (2006) against a form of 'supernal knowledge' by the faculty of imagination (*al-hayal*) goes astray, and second, I will offer a solution to the notorious problem of the integrator and retentive factor of the fundamental elements of the embryo's body, a matter of significant disagreement between ar-Rāzī and at-Tūsī. Finally, I will explain how the seemingly 'contrary' textual evidence may be handled and end by touching upon some open questions that my study engenders.

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