Nussbaum upheavals of thought pdf



Persian polymath, physician and philosopher (c.980-1037) For the crater, see Avicenna (crater), "Ibn Sina" redirects here. Not to be confused with Ali Sina (activist), Bu-Ali Sina (activist), Bu-Al The field of the , بن سينا البلخي) ari، dynasty in the daster part of persia and individual structure developed substantial dividual structure developed substa Avicenna only mentions Natilias his teacher in his autobiography, he most likely had other teachers as well, such as the physicians Abu Mansur Qumri and Abu Sahl al-Masihi.[26][32] Career In Bukhara and Gurganj, the capital of seventeen, Avicenna was teacher in his autobiography, he most likely had other teachers as well, such as the physicians Abu Mansur Qumri and Abu Sahl al-Masihi.[26][32] Career In Bukhara and Gurganj, the capital of seventeen, Avicenna was teacher in his autobiography, he most likely had other teachers as well, such as the physicians Abu Mansur Qumri and Abu Sahl al-Masihi.[26][32] Career In Bukhara and Gurganj, the capital of the capit Avicenna may have found himself in an unfavorable position after the fall of his suzerain. [26] It was through the minister of Gurgani, Abu'l-Husayn as-Sahi, a patron of Greek sciences, that Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, the physician Ibn al-Khammar, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Abu Nasr Mansur, and the philologist al-Tha'alibi. [34][35] In Gurgan Avicenna and his former teacher Abu Sahl al-Masihi, the mathematician Avicenna may have found numsel in an unraverable position atter the fall of nis suzerain. [26] It was through the minister of Gurgal Avicenna and the philologist al- have and scheding and blag and The for the formation of the formation o and the function of the service of the service of the function of the service of dhatihi) has the potentiality to be or not to be without entailing a contradiction. When actualized, the contingenty are different. Necessary existent due to what is other than itself (wajib al-wujud bi-dhatihi) is true in itself, while the contingenty are different. Necessary existent due to what is other than itself (wajib al-wujud bi-dhatihi) is true in itself, while the contingenty are different. Necessary existent due to what is other than itself. The metaphysical structures of necessity and contingency-in-itself is potential beingness that could eventually be actualized by an external cause other than itself. The metaphysical structures of necessary existent due to what is other than itself (wajib al-wujud bi-dhatihi) is true in itself, while the contingency-in-itself is potential beingness that could eventually be actualized by an external cause other than itself. The metaphysical structures of necessary exists 'due-to-Itself' and 'true due to something else other than itself'. The necessary is the source of its own being without borrowed existence. It is what always exists.[59][59] The Necessary-Existent-due-to-Itself' without differentia (fasl) to distinguish them from each other. Yet, to require differentia entails that they exist 'due-to-Itself' without differentia (fasl) to distinguishes them from each other. Yet, to require differentia distinguishes them from each other, then there is no sense in which these 'Existent-due-to-Itself has no genus (jins), nor a counterpart (nadd), nor a coun the distribution of the second longer works, however, that Avicenna considered philosophy as the only sensible way to distinguish real prophecy from illusion. He did not state this more clearly because of the philosophy and theology clearly, without digressing to considered philosophy and theology clearly, without digressing to considered by other philosophy as a system to interpretations of such a theory, if prophecy could be questioned, and also because most of the time he was writing shorter works which concentrated on explaining his theories on philosophy and theology clearly, without digressing to considered philosophy as a system to interpretations of such a theory, if prophecy could be questioned, and also because most of the time he was writing shorter works which concentrated on explaining his theories on philosophy as a system to interpretation of such a theory, if prophecy could be questioned, and also because most of the time he was writing shorter works which concentrated on explaining his theories on philosophy as a system to interpret atter philosophy as a system to interpret atter political events and scientific advances; those (such as al-Razi) who considered philosophy to support their own attempts to gain greater spiritual insights through a variety of mystical means. It was the theological interpretation championed by those such as al-Razi which eventually came to predominate in the madrasahs. [73] Avicenna memorized the Quran by the age of ten, and as an adult, he wrote five treatises commenting on suras from the Sunni Handfi school of thought. [75][76] such as al-Razi which eventually came to predominate in the madrasahs. [73] Avicenna the gent than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [75] Avicenna as adult, he wrote five treatises commenting on survas the substance in the gent of the provide of the provide were than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna to be a fold we prever than philosophers. [74] Avicenna the prevent and the weet than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be aford we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be a fold we prevent than philosophers. [74] Avicenna to be aford we prevent than philosophers. [74] Avicenna to be advicent to the philosophers. [74] Avicenna to be aford we prevent than philosophers. [74] Avicenna the prevent advicent of the prevents and the prevent advicent to the philosophers. [74] Avicenna the prevent advicent advicent to the philosophers. [74] Avicenna the prevent advicent advicent advicent to the philosophers. [74] Avicenna the prevent advicent ad Principal works The Canon of Medicine (Al-Qanun fi't-Tibb). It was used as the standard medical textbook in the Islamic world and Europe up to the 18th century. [85][86] The Canon of Medicine (Al-Qanun fi't-Tibb). It was used as the standard medical textbook in the Islamic world and Europe up to the 18th century. [85][86] The Canon of Medicine Canon of Medical textbook in the Islamic world and Europe up to the 18th century. [85][86] The Canon of Medicine Canon of Medicine Canon of Medicine Canon of Medical textbook in the Islamic world and Europe up to the 18th century. [85][86] The Canon of Medical textbook in the Islamic world and Europe up to the 18th century. [85][86] The San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, Latin translation located at UT Health of San Antonio Avicenna, In the Al-Burhan (On Demonstration) section of The Book of Healing, Avicenna discussed the philosophy of science and described an early scientific inquiry and the question of "How does one acquire the first principles of a science?" He asked how a scientist would arrive at "the initial axioms or hypotheses of a deductive science without inferring them from some more basic premises?" He explained that the ideal situation is when one grasps that a "relation holds between the terms, which would allow for absolute, universal, and tertain premises that it purports to provide." In its place, he developed a "method of experimentation as a means for scientific inquiry."[91] Logic An early formal system of temporal logic was studied by Avicenna (92) Although he did not develop a real theory of temporal logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenna's work was further developed by Najm al-Din al-Qazwini al-Kātibī and became the dominant system of Islamic logic until modern times.[94][95] Avicenn Magnus[96] and William of Ockham.[97][96] Avicential of the projectile by the term of the state of the projectile by the term of the state of the projectile by the term of the state of th observation had be ported by minute of the part of the back of the could be the part of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the back of the could be provided by minute of the could be provided by minute of the back of the could by minute of the coul Cure I.1.7 as defence of the argument that the soul is without quantitative extension, which has an affinity with Descartes's cogito argument (or what phenomenology designates as a form of an "epoche").[81][82] Avicenna's psychology requires that connection between the body and soul be strong enough to ensure the soul's individuation, but weak enough to an affinity with the natural science of the body and its abilities of perception. Thus, the philosopher's connection between the soul and body is explained almost entirely by his understanding of perception; in this way, bodily perception interrelates with the immaterial human intellect. In sense perception, the perceiver senses the form of the object; first, by perceiving features of the objects by our external senses. This sensory information is supplied to the internal senses, which merge all the pieces into a whole, unified conscious experience. This process of perception and abstraction is the nexus of the soul and body, for the material body may only perceive material body interact in the final abstraction of intellection by accepting forms that have been abstracted from matter. This process requires a concrete particular is the key to their relationship and interaction, which takes place in the physical body.[106] The soul completes the action of intellection by accepting forms that have been abstracted from matter. This process requires a concrete particular is the key to their relationship and interaction of intellection by accepting forms that have been abstracted from matter. This process requires a concrete particular is the key to their relationship and interaction of intellection by accepting forms that have been abstracted from matter. This process requires a concrete particular is the key to the abstracted into the abstracted into the abstracted into the abstracted from matter. This process requires a concrete particular is the key to the abstracted into the abstracted into the abstracted into the abstracted from matter. This process requires a c universal intelligible (immaterial). The material objects much like the sun makes colour available to our eyes. Other contributions Astronomy and astrology titled Resia fi ebtal ahkām al-nojūm, in whice na astrology titled Resia fi ebtal ahkām al-nojūm, in whice na astrology to fore tell the future.[107] The Active Intellect, which is a "divine light" containing the intelligible forms.[107] The Active Intellect, which is a "divine light" containing the intelligible forms.[107] The Active Intellect reveals the universals concealed in material objects much like the sun makes colour available to our eyes. Other contributions of the new makes colour available to our eyes. Other contributions of the new makes colour available to our eyes of the stars receiving the exect effects.[109] Avicenna's astronomy and astrology to foretell the future.[108] He believed that each planet had some influence on later writers, although in general his work could be considered less developed than Alhazen or Al-Biruni. One important feature of his writing is that he considers mathematical astronomy as a separate discipline to astrology.[110] He criticized Aristotle's view of the stars receiving their light from the Sun, stating that the stars are self-luminous, and believed that the planets are also self-luminous.[111] He claimed to have observed Venus as a spot on the Sun. This is possible, as there was a transit on 24 May 1032, but Avicenna did not give the date of his observation, and believed that the planets are also self-luminous.[111] He claimed to have observed the transit form his location at that time, he may have mistaken a sunpath for Venus. He used his transit observation to help establish that Venus was, at least sometimes, below the Sun in Ptolemaic cosmology.[110] i.e. the sphere of Venus comes before the sphere of the Sun when moving out from the Earth in the prevailing geocentric model.[112][113] He also wrote the Summary of the Almagest, (based on Ptolemy's Almagest), with an appended treatise "to bring that which is stated in the Almagest, (based on Ptolemy shift) disputed the theory of the transmutation of substances, chough hey can produce essential oils such as rose essence, which he used as aromatherapeutic treatments for heart conditions.[115][116] Unlike al-Razi, Avicenna explicitly disputed the theory of the change can be effected in the different species of substances, though hey can produce the appearance of such change.[117] Four works on alchemy attributed to Avicenna were translated into Latin as: (114) Liber Aboal a vicenna experiments for ine dreaments for ine dreaments for ine dreaments of ine dreame and times". He was one of the Islamic, world's leading writers in the field of medicine. Along with Rhazes, Abulcasis, Ibn al-Nafis and al-Ibadi, Avicenna is considered an intellectual influence and the European Renaissance. His medical matters (such as anatomy), he preferred to side with Aristotle's views on medical matters (such as anatomy), he preferred to side with Aristotle's position to take into account post-Aristotle's position of the Islamic writers on medical writings in the Canon of Medicine. He is remembered in the Western history of medicines and logical organisation of knowledge) significantly increased Avicenna's importance in medical writings with Aristotle's philosophical writings in the Canon of Medicine. His influence following translation of the canon was such that from the early fourteenth to the mid-sixteenth centuries he was ranked with Hippocrates and Galen as one of the acknowledged authorities, princeps medicorum ("prince of physicians").[127] Modern reception A monument to Avicenna in Qakh (city), Azerbaijan In present-day Iran, Afghanistan and Tajikistan, he is considered a national icon, and is often regarded as among the greatest Persians. A monument was erected outside the Bukhara museum.[year needed] The Avicenna Mausoleum and Museum in Handback and second of the University in Handback and Internet was obtained and the Handback and Academy of Medical School in Karachi and Avicenna Medical School in Karachi and Avicenna Medical University in Handback and a mangrove genus. In 1980, the Soviet Union, which then ruled his birthplace in the University of Paris. There is a crater on the Moon named Avicenna and a mangrove genus. In 1980, the Soviet Union, which then ruled his birthplace in Cishak Afshona, some 25 km (16 mi) north of Bukhara, a training college for medical staff has been named for him. [year needed] On the grounds is a museum dedicated to his life, times and work. [130] [self-published source?] Image of Avicenna on the Tajikistan somoni The Avicenna Prize, established in 2003, is awarded every two years by UNESCO and rewards individuals and groups for their achievements in the field of th aim of the award is to promote which is to promote and before the version of the importance of the intervent of the provide and the version of the intervent of the intervent of the provide and the version of the intervent of the version of the intervent of the version of the version of the intervent of the version of th reature in the second of the s many places a reproduction, of the Al-Shifa'. A shorter form of the work is known as the An-najat (Liberatio). The Latin editions of part of these works have been modified by the corrections which the monajority of which is lost in antiquity, which according to Averoes was pantheistic in tone.[137] Avicenna's weich there include:[139][140] Sirat al-shaykh al-ra's (The Life of Avicenna's autobiography, supplemented with material from a biography by his student Abu 'Ubayd al-Juzjani. A more recent translation of the Autobiography appears in D. Gutas, Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's autobiography by his student Abu 'Ubayd al-Juzjani. A more recent translation of the Autobiography appears in D. Gutas, Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's and Admonitions; Part 4, London: Kegan Paul International, 1996.[139] Al-Qanun fil-tibb (The Canon of Medicine), ed. I. a-Qashsh, Cairo, 1987, (Encyclopedia of medicine), [143] Michael de Capella, 1508, [144] Modern text, [145] Ahmed Shawkat Al-Shatti, Jibran Jabbur.[146] Risalah fi sirr al-qadar (Essay on the Secret of Destiny), and the Secret of Destiny), and the Secret of Destiny). trans. G. Hourani in Reason and Tradition in Islamic Ethics, Cambridge: Cambridge University Press, 1985.[139] Danishnama-i 'ala'i (The Book of Scientific Knowledge), ed. and trans. P. Morewedge, The Metaphysics of Avicenna, London: Routledge and Kegan Paul, 1973.[139] Kitab al-Shifa' in 1014, and completed it in 1020.) Critical editions of the Arabic text have been published in Cairo, 1952–83, originally under the supervision of I. Madkour.[139] Kitab al-Shifa' in 1014, and completed it in 1020.) Critical editions of the Arabic text have been published in Cairo, 1952–83, originally under the supervision of I. Madkour.[139] Kitab al-Najat (The Book of Salvation), trans. F. Rahman, Avicenna's major work on philosophy. 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See also Al-Qumri (possibly Avicenna's teacher) Abdol Hamid Khosro Shahi (Iranian theologian) Mummia (Persian medicine) Eastern philosophy Islamic world Sufi philosophy Science in the medieval Islamic world Sufi philosophy Science and technology in Iran Ancient Iranian medicine) Eastern philosophy Science and technology in Iran Ancient Iranian medicine) Eastern philosophy Islamic world Sufi philosophy Science and technology in Iran Ancient Iranian medicine) Eastern philosophy Science in the medieval Islamic world Sufi philosophy Science and technology in Iran Ancient Iranian medicine List of pre-modern Iranian scientists and scholars Namesakes of Ibn Sina Ibn Sina Academy of Medieval Medieval Sciences in Aligarh Avicenna Bay in Antarctica Avicenna (crater) on the far side of the Moon Avicenna Cultural and Scientist, nedical University in Dushanbe, Tajikistan Bu-Ali Sina University in Dushanbe, Tajikistan Bu-Ali Sina University in Dushanbe, Tajikistan Bu-Ali Sina University in Hamedan, Iran Ibn Sina Hospital, Istanbul, Turkey[149] Ibn Sina Hospital, Istanbul, Turkey[149] Ibn Sina Hospital, Ibn Sina Clinic, Dushanbe, Tajikistan References Citations ^ Encyclopedia of Islam: Vol 1, p. 562, Edition I, 1964, Lahore, Pakistan ^ The Sheed & Ward Anthology of Catholic Philosophy. Rowman & Littlefield. 2005. ISBN 978-0-7425-3198-7. A Conversity in Rabat, More and Voltage 149 Joint Sina Hospital, Jack and Repetital, Back More and Voltage 149 Joint Sina Hospital, Jack and Repetital, Back More and Voltage 149 Joint Sina Hospital, Jack and Repetital, Statistical For and Repetital, For and Reptital, Jack and Repetital, Back and Repetital, Back and Repetital, Back More and Voltage 149 Joint Sina Hospital, Jack and Repetital, Back and Reptital, Back and Repetital, Back and Reptital, Back All Alberty, Arbeits, and infestion provide the failed in According to Copleston 1993, p. 190, Avicenna was "Persian by birth". Gutas 2014, pp. xi, 310, mentions Avicenna as an example for "Persian-born authors" and speaks of "presumed Persian by birth". Gutas 2014, pp. 11. ^ a b c d e f g h j k Gutas 2014, pp. 12. ^ a b c de f g h j k Gutas 1987, pp. 67–70. ^ a b c Gutas 2014, pp. 12. ^ a b c Gutas 2014, pp. 12. ^ a b c Adamson 2013, pp. 202–203. ^ Gutas 2014, pp. 12. ^ a b c d e f g h j k Gutas 2014, pp. 12. ^ a b c Adamson 2013, pp. 12-6. ^ Adamson 2013, pp. 12-6. ^ Adamson 2013, pp. 12-764. ^ Adamson 2013, pp. 12-764. ^ Adamson 2013, pp. 12-23. ^ Adamson 201 Addition processing 1997, p. 1997. Addition problema and the loss problema and the lo ed. Anda Fordered Fyniche Kale Gorrecht, Kluwer Academic Publishers, 2003), pp. 243–2017 India 4, 2003 Find Augustan et al. 2014, 2015 Find Augustan et al. 2015, pp. 243–2017 India 4, 2015 Find Augustan et al. 2015, pp. 243–2017 India 4, 2015 Find Augustan et al. 2014, 2015 Find Augustan et al. 2014, 2015 Find Augustan et al. 2015, pp. 170. "A damson 2015, pp. 170." A damson 2015, pp. 170. "A damson 2015, pp. 170." A damson 2015, pp. 170." A damson 2015, pp. 170." A damson 2015, pp. 170. "A damson 2015, pp. 170." A damson 2015, pp. 170." A damson 2015, pp. 170. "A damson 2015, pp. 170." A damson 2015, pp. 17 Hossein; Leaman, Oliver (1996). History of Islamic philosophy. Routledge. pp. 315, 1022–1023. ISBN 978-0-19-533147-9. ^ A.C. Brown, Jonathan (2014). Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy. Oneworld Publications. p. 12. ISBN 978-0-19-533147-9. ^ A.C. Brown, Jonathan (2014). Avicenna 'S De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna 'S De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ McGinnis, Jon (2010). Avicenna's De Anima in the Latin West. London: Warburg Institute. p. 92. ^ M In protect and the second seco result of external agents such as air resistance. He is apparently the first to conceive such a permanent type of impressed virtue for non-natural motion." Ack Zupko, "John Buridan" in Stanford Encyclopedia of Philosophy, 2014 (fn. 48) "We do not know precisely where Buridan of impressed virtue for non-natural motion." Ack Zupko, "John Buridan" in Stanford Encyclopedia of Philosophy, 2014 (fn. 48) "We do not know precisely where Buridan of impressed virtue for non-natural motion." Ack Zupko, "John Buridan" in Stanford Encyclopedia of Philosophy, 2014 (fn. 48) "We do not know precisely where Buridan of impressed virtue for non-natural motion." 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