

Eternity of Ego from Plato and Ibn Sina Point of View

Saeed Moahammad Reza Adnani

Department of Islamic Philosophy and Discourse, Payame Noor University, PO BOX 19395-3697, Tehran, Iran
adnan31337@yahoo.com

Abstract– The notion of eternity of mankind has a history as long as human life and civilization. His long-standing concerns about death and the experience of death shackle him which for its part, is harbinger of path of constant quoted evidences. He expresses discontinuity, extension, parallelism, and independence logics in order to proof eternity of ego. This article is going to analyze and examine at first Plato's and then Ibn Sina's ideas and thoughts about life after death. On the other hand, different religions promises about life after death, encourage wisdom to think about its possibility or conditions of its occurrence. Sages and philosophers believe in eternity of ego and each one for its part expressed some evidences to proof it. Plato is one of the philosophers who proofed eternity of ego by using logics such as paradox pursuance, admonition, extension, concoction, and life. Ibn Sina is another philosopher who precisely talked about eternity of ego and expressed evidences for eternity of ego after body perdition. He believes in spiritual resurrection and denies physical resurrection. According to him, physical resurrection cannot be proofed by rational arguments and it should be proofed through conveyed reasons.

Keywords– Eternity, Ego, Perpetuity, Mortality, Physical Resurrection and Spiritual Resurrection

I. INTRODUCTION (*Definition of Eternity*)

Verbally eternity is expressed with the word "kholoud" (persistence) and sometimes with the adverb "Abadan (ever)".

Kholoud (Persistence): (Arabic Text) 1. By kholoud (persistence), a long cunctation is intended. (Arabic Text)(2nd sura, verse 25) 2. In this verse it means to remain (Arabic Text) (104th sura, verse 3) (Fakhr o din Altarihi, Majmà ol bahrein, p 679, the article khold (persistence). It means continuity of perpetuity. (Arabic Text) It is used to mean tarriance home.

Al Sahah: (Arabic Text) Al khold (Persistence) means perpetuity and durability in a home where there is no existence. It is used to mean hereafter because its inmates are perpetuate.

(khold (Persistence): eternity, Khaled (persistent): a person who never exterminates; Ekhlad: contiguous, make it remains, the affluence God, called eden and torture of hell eternal so that the home of its inmate would be eternal.)

(Arabic Text) Everything that exonerates from degeneration of him/it and remains in his previous status (Lel Alama Al Ragheb Al Esfahani, Mofradat Al fze Al Quran fi Gharibe Al Quran, the article khold (persistence, p. 154).

It is called persistence and eternity of that thing.

(Arabic Text) Arabs explain everything which is away from any change or degeneration with the word kholoud (persistence). (Arabic Text) Haman ¹

If it is said kholoud (persistence) in Eden or hell, it means perpetuity of Eden and hell in their identical state of being, and degeneration will never happen to them.

II. DEFINITION OF EGO

A. *The meaning of orgin*

It means source of agent, factor and cause of anything in a body which counts as a being. The meaning of life: The true fact of life is not evident to us and nobody has defined it clearly. But it is known by its effects.

B. *The effects of life*

The effects of life: Life has different kinds and each one consists of its special effects including vegetal life, bestial life, and human life among them vegetal life is of weakest value and human life is of highest value. The meaning of body: three dimensional spirit, essence is called body (Tavil Ariz Amigh).

C. *Another definition by Plato*

(Arabic Text) (Fakhr Al Razi, A Nafs va Kholoudoha Enda Fakhr Ol Razi, p 104).

The nature of essence is absolute and unbounded to body. It stimulates and possesses and manages body.

D. *Aristotle definition*

(Arabic Text) (Jamâl Rajab Saied, the Theory of Ego among Ibn Sina and Ghazali the author and Shefa Ibn Sina (Al Nafs) researched by George Ghanvati, p. 10 and Ibn Sina's Ahval ol Nafs and Greece history of Philosophy, p. 156 and Tajrid ol Aâd- Nasir ol Din Tousi, researched by Soleimani, Mohamad Hosein, phd.

E. *Maturity*

The first abundant and the true fact of everything is called maturity of that thing. Whatever through which that thing comes into existence is called initial maturity.

B.Ibn Sina counts ego as an essence independent from body which is maturity and honor for the body. But Aristotle states that they are compliment to each other and none of them is

independent in its own. He says ego and body has unit essence just like the face that is printed in body.

But Ibn Sina maintains that ego is a spiritual essence and is upright to its nature. He believes that body is a different essence and ego is not printed in body but it is separate. So Aristotle definition is different from Ibn Sina's definition (Shefa Ibn Sina (Al Nafs) researched by George Ghanvati, p. 10).

Ibn Sina states that: (Arabic Text) (Ibn Sina, Ahval ol Nafs, p. 165) ego is an essence upright to its nature and it is not printed in body.

A conclusion on defining the term ego

According to the first definition, existence of ego doesn't require any logic as a body which has potential life (like plant seeds, sperm or egg). Undoubtedly, they will come alive. We have live bodies and there is no need to proof it since we can see them having another dimension which is ego and it's obvious and crucial.

And according to this definition of ego that says it is a power that is life origin of live things and in the same way it doesn't need to be proofed. Since it is clear that live thing exists in the universe and because of something called ego, living body comes alive.

But based on the definition of ego as (Arabic Text) and Plato's definition (Arabic Text).

III. ETERNITY OF EGO

A. *Eternity of Ego, philosophers point of view*

Philosophers reasons concerning perpetuity and eternity of ego: Theosophists typically believe in incorporeity and perpetuity of spirit but some of them count it as incident and others as incipient.

Those who believe in the ego as being incident, in order to proof it's eternity discuss about two subjects. First, corruption of body doesn't lead to degeneration of ego.

Second, ego cannot degenerate at all. But those who believe in the ego as being incipient, just try to proof its state of not becoming degenerate, since in their ideas ego has been existing long before being dependent to the body and so corruption of body doesn't have any effect on degeneration of ego.

Sages and philosophers believe in eternity of ego and each one in its part has some reasons to proof it. What follows is some of them with their analysis.

B. *Eternity of ego according to Plato's point of view*

Plato believes in ego as being incipient and eternal. He presented some reasons for eternity that includes:

- *The logic of paradox pursuance:*

The origin of everything is its opponent. For example the origin of beautiful is ugly and origin of major is minor and origin of vigilant and wake is sleep and dream and origin of living is death and decease. Since life comes to existence from death so ego remains after death (Plato Fidon Foghara 174-75 pp.35-38 from Arabic translation of Ezat Farni meaning transfer and summarized.

- *Analysis and observation:*

Talking about this kind of origin isn't universal and it is not always true that the origin of beauty is ugly rather sometimes it is vice versa. The origin of life isn't death, since death for body means corruption after perpetuity and the origin of death is life. It means there should be an entity that could corrupt or become mortal. So by these false introductions we cannot reach to a correct conclusion.

- *Admonition logic:*

He says: It is the science of admonition. In this logic, ego exists and speculates and was available in Mosol world before connecting to the body. So ego still remains and exists (the same text, pp. 183-193, stated in brief and History of Philosophy in west, 1st volume, p. 227. Translated by Zaki Najib Amod).

- *Analysis and observation:*

This logic just claims about ego as being incipient. It says ego existed before body which is completely rejected since the thing that existed before body was wisdom and not ego and ego comes to existence when there is a capable body to connect ego to it. Then this fact not only doesn't proof the eternity of ego, but also it doesn't proof the preference of ego over body. Because the thing that existed before body in Mosl and Partings universe, was wisdom and not ego.

- *Extension and Concoction Logic:*

He says: Whatever is compound can be tangible, analyzable and corruptible. But whatever which is extensive and spiritual cannot be corrupted or resolved. So the composed body is corporeal, corruptible and mortal.

But ego which is spiritual essence remains and is persistent and continues to exist forever (the same text, pp.196-202 Arabic translation of Ezat Gharani).

- *Analysis and observation:*

This reason proofs perpetuity of ego to some extent but not completely. If it brought up the effecting and maintained reasons of ego, it would completely proof the eternity of ego.

- *Logic of Life:*

Similarity and communion of ego with Mosol. Ego is an intuitive essence and communion with Mosol of life is in its nature. It opposes to its opponents, which is death. Since there is no end to the ego except death, thus ego is not mortal. (The same text, pp.250-260, quoted in brief).

Analysis and observation about this logic is just like the third reason. Therefore there would be some shortcomings in it. Just having Similarity and communion would not be a strong reason, especially about such an important issue which could completely evolve human destiny. But if we count this reason as expression of ego's effecting and maintained reasons, it can proof the claim. But this reason is not used to do that.

C. *Eternity of ego from Ibn Sina's point of view*

Introduction: Ibn Sina talked about eternity of ego explicitly and his view is along with Plato's view.

- Physical corruption doesn't affect ego's degeneration.
- Incorruptibility of ego, as a whole (nothing can cause degeneration of ego).

His logic to prove that physical corruption cannot effect ego's degeneration is as follows: if ego disappears after body corruption, so ego and body should be related for sure. After lower nullity, he reaches to primary nullity. He states that between ego and body there can be either a connection or no connection. If there is no connection, deceasing one cannot lead to the other's decease. In the case of the first possibility (if there is a connection), this relation and connection would be either based on their nature or based on their relation in their beings. If the relation between ego and body is substantive, then the nature of ego cannot be think out, except through body intellection or vice versa. So it is essential for ego and body to be related, since substantive relation just could be expected in relations, and it leads to count them under the notion of augmentation. Whereas both of them are regarded as being quintessence. If the relation between these two is existential, since existential relation can be accurate just under the notion of causality, it can be said that either ego is origin of body or body is origin of ego (1-Ibn Sina, Hosein Ibn Ali, Sharhe Esharat va Tanbihat, vol.2, p.202).

But why ego cannot be the origin of body? He continues arguing that ego cannot be the origin of body, since they have been occurred at the same time and ego is not precedent to body chronologically. Also they are not precedent based on their essence, since if ego is the origin of body and body is originated from ego, then the only reason for inexistence of body, is inexistence of ego. However, most of the time ego exists, but body corrupts. Therefore, ego is not the origin of body. But if body is the origin of ego, it should be checked that which of the four kinds of origins it can be:

Body is not subjective origin of ego, as body in its nature cannot create something or it cannot be subject of an act either.

Body is not physical origin of ego as ego is abstract and it is not Inherent in material. So ego substantially does not have physical origin. It is possible for the body to be ultimate and formal origin of the ego. But it is obvious that in the case of such relation between these two, ego deserves to be its formal origin since it is abstract and comparing to the body, it includes existential gentility. Therefore, body is not the formal or ultimate origin of ego (the same text). He concludes that "it is now clear that there is no essential relation between body and ego concerning one the origin of the other. In this respect, inexistence of none of them does not lead to inexistence of the other and it's our ideal that proofs ego does not disappear after body corruption" (the same text).

- *Analysis and observation:*

It is possible that body corruption is caused by something except body.

Bou Ali in his book "Esharat" clearly argues about this subject matter in simple words: "it has been proofed that rational ego is the subject of objective and abstract forms, thus ego in itself is abstract too. Similarly the relation between ego and body is not an existential one, rather body is a tool or

instrument for ego. Accordingly, death of body doesn't affect this being (The same text, p. 205²).

- *The analysis of the answer:*

The logic in incorruptibility of ego as a whole

If ego is to be corrupted, it should have the corruption power. Ego does not have corruption power, so it will not corrupt. Lower explanation is as follows: every corruptible matter that exists now is potential to perpetuate. It's obvious that corruption power and potentiality to perpetuate are two opposing facts. So they can be found either in compound objects or in some extensive affairs that are becoming compound. Since something that has corruption power and also is potential to perpetuate, should have two dimensions; that means if should be compound. Since ego is extensive, it has either corruption power or potentiality to perpetuate. An affair which just has corruption power never will come into existence. Thus ego does not have corruption power and never will corrupt (the same text, p 205).

IV. THE LOGICS

A. *Discontinuity (Dependency) Logic*

Ibn Sina's Discontinuity Logic in eternity of ego: This logic is called discontinuity logic or dependency logic and it states that ego in its nature belongs to the body and it tends to be exposed to the body that after death this interest will finish. This logic cites the natural interest between body and ego and talks about this point that body corruption doesn't require ego corruption.

(Arabic text)(Ibn Sina, Al Nejat, pp. 378-380, ed. And foreword Danesh Pazhouh, M.T. Al Shefa Al Baieiat Fan (branch) 6 Faale (act) 5, chap. 4, pp. 202-205).

In the case of the things that corrupt because of another thing's corruption, the reason is the kind of dependency that they have to each other. In the case that ego is dependent to the body, provided that there is interest between them, it can be either the interest to be adequate in its being or the interest to be secondary to the body in its being, or the interest to be primary to the body in its being. All of these three possibilities are null and none of them exists between ego and body. Thus ego does not corrupt after body corruption based on the following points:

- 1) If it is adequate dependency to the being, and that affair is an innate one, and not dispensable, then both of them are connected to the other in their nature. In this case ego and body will not be essence while they are essence. If this matter is dispensable and not innate, when one is corrupted, the other connected one will be null. But the essence will not void after corrupting connected phenomena.
- 2) If the dependence is secondary to the being, then body is the origin of ego. There are four kinds of origin: subjective, qualified, formal, and maturity. Subjective origin is rejected since body cannot do anything in its nature. If ego is of existential origin, then every material

will be the origin of something which is of no value. It doesn't have qualified origin as ego is not dived in the body and there is not a combination of ego and body. It's not of formal or maturity origins neither since ego's dependency to the body is not a dependency caused by its innate origin rather body and blood are dispensable *origins of ego*.

- 3) If the dependence is primary to the being, then this primacy is either temporal, which is impossible for ego to be dependent to body when it is prior to it, or innate primacy is concerned and not temporal primacy. But this primacy will not develop in the being when secondary is supposed to be lost, but the reason of inexistence of the body is change in blood and structure, therefore innate prior dependency of ego to the body is rejected.

As a result ego is not dependent to the body in its being. Thus after body corruption ego will not corrupt and be mortal.

Analysis and observation: The main thing that is proofed through this origin is that death of body does not lead to ego's corruption and ego does not corrupt with the body corruption. But this point does not proof ego's life in limbo until the day of doom. Since perhaps a reason except body leads to ego's corruption and mortality

B. Extension Logic

The second Logic of Ibn Sina: This logic is based on the fact that ego is an extensive essence. Thus it does not contain the opposing facts (existence and perdition), since existence is an innate attribute of ego and if perdition was also an innate attribute for ego, as a result it would be an extensive matter compounding of two opposing attribute and it would be against the assumption.

(Arabic text) Ego is an extensive essence and extensive essences will not be mortal after their coming into existence. Therefore ego never will become mortal.

Everything that is corruptible is compound. Thus body is corruptible but ego is not. Since ego is extensive and separate. Therefore they (perpetuity act and corruption power) will not aggregate and ego will last forever (the same text).

He states (Arabic text) (Ibn Sina, Esharat va Tanbihat, vol.3, p. 278)

A large number of immortal presentations and configurations although are extensive, they are corruptible. So, why it should not be true about corruptibility of ego just like these presentations.

He states (Arabic text) (the same text).

Presentations subjects conveys their corruption power and it is not incompatible with their innate extension. But whatever that does not contains existential conveyor, aggregation of the two facts (perpetuity act and corruption power) is incompatible with its extensiveness.

Note: before Ibn Sina, Plato talked about extension logic (Plato Fidoun, pp. 196-202, Arabic translation of Ezat Gharani).

This reasoning proofs the eternity of ego through extension and abstraction of ego to some extent. But it's not thorough

and it does not imply maintained origin of ego. Whereas there should be a reason for continuity of life.

C. Parallelism Logic

The third reason of Ibn Sina: The extension logic is based on the fact that human ego is of intellectual world and parting essence and stemmed from parting essence, thus it is similar to intellect and parting essence, so it is eternal and incorruptible.

(Arabic text) (Abou Saàde, M.H. Alnafs va Kholoudaha enda Fakhre Razi, cited from Ibn Sina Esharât ma baad Al Tabià Namt Sabeé, p. 195, researched by Soleiman Donia).

Human ego is exported from active intellect which is an intellectual, eternal, and perpetuated essence. Human ego which is caused by active intellect is perpetuated and eternal.

In this reasoning, we will bond to the effecting and maintained origin of ego which states that since the origin of ego's existence is active intellect which is intellectual, eternal, and perpetual, ego which is caused by it also is perpetual to its origin and will not become mortal after body corruption and it will remain eternal.

Observation: it is the best reason for the eternity of ego in the limbo until the Day of Judgment since it is concerned with the effecting and maintained origin of ego.

D. Independence Logic

(Arabic text) (Fakhre Razi, Tahafat ol Falasefe, p.285).

Since rational ego in a way is the subject of reasonable forms, is not printed in the body which it rise in, rather body is its tool or instrument. Thus, conversion of body from being ego's instrument and retainer of dependency, does not affect the essence of ego. Rather, ego perpetuates, since it has its being from immortal treasure of intellect.

• Analysis and observation:

As a whole, according to the presented evidences concerning eternity of ego, some of these evidences proofed that ego will not become mortal after body corruption or body cannot be the reason of ego perdition.

However, we had another reason according to which ego is related to the separate origin, and separate origin is a perpetuated and eternal being. Therefore, in the same way, ego which is caused by it, continues in its eternal being after body corruption .

This reason is the best one that proofs the eternity of ego. It is stated by Seikh ol Raeis and Aboul Barekat Al Baghdadi in the book Almótabar, vol 2, p. 540. But the other reasons in proofing the eternity of ego are incomplete and eternity of ego cannot be referred to them thoroughly.

This chapter presents nine arguments concerning the eternity of ego, which inquires whether ego in its nature is dependent to the body or it is dependent to supreme principles which are fixed and permanent.

If ego was printed in body as physical forms and bodily presentations, it would be trail of the body incidentally and eternally and whenever body conks out, ego will become mortal. But if it is not compared to the physical forms and presentation, it is not body trail. If ego is not printed in body, then it is absolute and independent in its nature and it's not

dependent the body. Therefore, it does not need body to perpetuate.

The only dependency of ego to the body is deliberative dependency and it is different from transduced and impressive dependency. In transduced and impressive dependency, existed and printed thing cannot perpetuate without having a location. Although, maybe the location remains without existence or print, but perpetuation of existence is not possible without a location.

But in deliberative dependency the existence of the deliberator does not depend on the existence of the deliberator, rather with inexistence of deliberator, the only thing that terminates is the attribute of deliberation or deliberative dependency. In deliberative dependency the only thing which terminates is the deliberated one. But termination of deliberator depends to its reason. If the reason of deliberator is mortal, then the caused one which is deliberator will be mortal. But if the reason is not mortal, then the caused one will be immortal.

Rational egos depend on their sublime reasons and not to their corporeal bodies. Therefore, they will perpetuate and remain eternal.

- This is why Sheikh ol Raeis suggests two points in his third Namt in a statement about forefront of explanation and argumentation:
 - a) ego is the subject of rational forms without invoking from physical tools. In fact it is rational power separate from materiality, whether it is intuitive, abstract, or discrete delusional power.
 - b) Ego's dependency to the body is deliberative dependency and not transduced or impressive. Thus if body achieves a state in which it is not able to be a tool or instrument for the ego, and it was not able to continue its connection to the ego, would not lead to mortality of ego.

(Arabic text) (The same text, p. 266)

Rather it should be stated that: Ego perpetuates and remains eternal forever, as it has its being from perpetuate and eternal essences, i.e. abstract intellects. Talking in brief, body is a disintegrating construct and ego is an eternal and remaining one. In fact it is ego that protects interest and relation and it is not expected from a body constructed from hundreds of elements and is upright to a written skeletal column.

Oh brother you're the intellect

The rest you are bones and roots

An essence can perpetuate and be immanent that is not constructed of mortal elements of the universe. The ego essence is an abstract and extended essence from Spirituality and abstract type which has been become compatible to the body for a while and started deliberating it to unlock and actualize its talents and then travel to the eternal world.

It will go back to there, it came from

The water of the ocean will return to the ocean

Every element which participate in the body construction, are rooted in the natural sources and will return to the natural sources again. But ego is not originated from natural sources to be fated to return to the nature.

I was an angel and Paradise sublime was my domicile

Adam brought me here in this wasteland

This universe is a wasteland, indeed. While it is prosperous, it is ruining too and whilst it is ruined, it is prospering too. Though, abstract universe does not ruin or deprave. That's a prosperous universe.

E. The Fifth Logic: Originality of ego

(Arabic text) (Ibn Sina, Sharh Esharat Va Tanbihat, vol. 3, p. 285).

(Arabic text) (The same text, p. 288)

Ego is a principle which is extensive, and is not composed of a power which is corruptible. Also, it opposes with consistency power. In such conditions, ego and other suchlike which are among ego's essences, after Becomes obligatory to their origins and after becoming stable through them, they will not be corruptible in their nature.

In this reasoning, Sheikh argues about perpetuity and eternity of ego after body corruption concerning ego's originality, which means extensive originality which does not exist in something else. Thus an extensive one which exists in a thing is not called origin, such as bodily and generic presentations and forms which are extensive. But existed presentations in existed subjects and presentations are in هيو لا. Therefore, their corruption power exists in their situs. Also, a being which is original, is not corruptible since adopting corruption is an incident affair and any incident affair needs a material. Thus, incidence and decadence are properties of those materials which are composed of substances and forms. Furthermore, if something is original, it is not compound anymore and does not transduce in another thing. Then it does not contain corruption power. Neither it conveys corruption power, nor has a situs that is of corruption power. Thus abstract affairs are all original.

Self-existent is original; rather it is macro-original. So it is eternal. Angels and intellects are original and ego the same, since they are all abstract.

This principle is approved by all philosophers and most of Muslim speakers and they believe in it. Another principle is sagacity or violent glories that after macro-original are self-existent toward the beings which exist after them. They can be attributed by eternity and immortality. Of course, Muslim speakers are not sure about it and disclaim it. Khaje Nasir talks about it waveringly. (Arabic text) (Tousi, Kashf ol Morad Fi Sharhe Tajrid Al Eteghad Maghsad2, chap 4, issue 1).

The third part of different kinds of principles which is in lower level is rational ego based on Sheikh ol Raeis reasonings in Namt 3 and 6 which states they are abstract in their nature, although they depend on materials. It is deliberative dependency and not transduced dependency. Therefore, they are in a lower level of dependency comparing to intellect stage and is incident.

Therefore, rational egos are original. They do not either have corruption power, or they material or subject through them they corrupt or disband.

- *Now about corruptible materials:*

Although they are corruptible, but they have two features: first perpetuity feature and second corruption power. Before they will be fated to corrupt, they were fated to perpetuate though for a short time. After corruption and decadence, the feature of being perpetuate will lose their effectiveness.

- *When they are perpetuated, they have two features:*

First the potentiality of perpetuation, and the other corruption and decadence power in order. It means that elements of a material cannot have both features of perpetuation and corruption at the same time, but while it perpetuates, it has corruption power.

However, as the origin is extended too, and everything other than the existed one is far from having corruption feature, then it is far from having a situs which carries its corruption power.

- *Sheikh ol Raeis setting back from originality of ego:*

If ego is assumed not to be one of the principles (origins), i.e., extended and not existed, rather it is assumed to be one of the compounds, then it can be said that ego either is compound of material and form or is compound of extended elements. In the case of the first possibility, ego possesses one extended, not existed element which is material. In the case of the second possibility, all of its primary elements are extended (the same text, p. 285, meaning is cited).

- *Analysis of Sheikh ol Raeis statements:*

If ego is considered compound and then it is assumed that extended not existed element will not corrupt or become decadence, no result will be gained. Since if we accept this reasoning, then perpetuation of components is not related to perpetuation of the whole. Whenever the form of the body is lost, the thing which remains is not body anymore. Thus it should be confessed that Sheikh ol Raeis belief is the one which he stated at first and his basis to proof perpetuation of ego is originality, extension, and not being existed of ego. But he didn't explain about this point that ego is compound and its Monster which is extended and not existed is remained. Rather, possibly, he presented them to show that perpetuation of some materials is possible and sensible. Moreover, if perpetuated component of ego could be upright to its nature and could independent from forms, surely it is intellectual and in its intellects is independent from material and such component is ego itself rather being compound of the same components or the other ones.

- Since by originality of ego we mean it is extended and not existed, and as forms and presentations, although extended, exist in material or body, thus they do not profit from perpetuation. But because Sheikh didn't talk about it while stating originality of ego, and he presumed that nobody would ask about this point that presentations and forms are extended too but they are not perpetuate, he answered the question and stated that:

(Arabic text) (The same text, p. 287).

Existence of presentations is in the position, and they carry corruption power and their becoming incident is their subject. Thus while they are corruptible they are not compound of material and form.

V. CONCLUSION

It was discussed that eternity in the idea of Islam philosophers connotes incorruptibility and both philosophers regard ego as eternal and incorruptible.

Ibn Sina counts ego as an independent essence, which needs body just in the state of act. Thus in his idea body corruption is like breaking a ship which does not harm the captain (ego). He continues by adding this point that neither body corruption, nor any other factor can exterminate ego, since ego is extended and does not have components. Thus there is no opposition in it, so it does not corrupt and is eternal.

It is obvious that in the case of ego's eternity, egos will face resurrection. Ibn Sina proofed spiritual resurrection through intellectual logics and stated his incapability in proofing bodily resurrection. He asserts that human mind cannot proof and explain it through intellectual logics. Therefore, it can be proofed and accepted only by conveyed reasons.

REFERENCES

- [1] "Holy Quran"
- [2] Ahmad Foad Al Ahvaei, "Ibn Sina, Ahval ol Nafs, " Dar ol Ehya Al Kotob Al Arabia , 1952 (in the persian reference, year is 1371 Lunar hijri).
- [3] Soleimani, Mohamad Hosein, "Ibn Sina, Hosein ebn Ali, Resale Azhouye Fi Amre Maad," Almouasesa Al Jameea va Derasat val Nashr val Tozeie "The Theory of ego in Ibn Sina and Ghazali point of View," 1947(in the persian reference, year is 1366 Lunar hijri) .
- [4] George Ghanavati, "Ibn Sina, Hosein ebn Ali, Shefa (Alnafs)," (in the persian reference, year is 1395 Lunar hijri).
- [5] George Ghanavati , Saeid Zaid Al Ghahere , "Ibn Sina, Hosein ebn Ali, Al Shefa Al Tabeeiat," Al Maktab Al Arabia, (in the persian reference, year is 1395 Lunar hijri).
- [6] Maktab ol Aghlam ol Eslami, Ibn Sina, Hosein ebn Ali, Sharhe Esharat va Tanbihat, vol 3. Boustan Ketab, 2 Ed 1381.
- [7] Ibn Sina, Hosein ebn Ali, Al Esharat va Tanbihat, Tehran, the Office of Book Publication, 2 Ed, 403.
- [8] Abi Abd ol Rahman Al Khalil Ibn Ahmad Al Faramidi, Al Ein, Osve publications in Iran, Islam Pub,1434.
- [9] Arabic translation of meaning transfer, in brief Ezat Farni, "Plato, Fidoun Foghara," Dar ol Nehza, 74-75, pp. 35-38,1973 AD.
- [10] Safvan Adnan, "Al Emam Al Ragheb Esfahani, Mofradat Alfaz Quran fi Gharib al Quran," decision for publication BiroTabeeh Al Oula(in the persian reference, year is 1413 Lunar hijri), 1993 AD. 119.
- [11] Jamal Rajab Saiedni, Ibn Sina, Sina and Greek Philosophers History, 1935.
- [12] Jamal Rajab Saiedni, "Theory of Ego in Ibn Sina and Ghazali point of view," pp. 69, 70.
- [13] St. Ayatollah Haj Mirza AbolHasan Sheerani Taleb Sorah, Islamie, 1388.
- [14] Khaje Nasir ol Din Tousi, Kashf Lemorad Fi Sharhe Tajrid, Shakouri, Qom, 3 Ed, 1993(in the persian reference, year is 1372 Lunar hijri).
- [15] Yousof Karam, Greek Philosophers History, 1936(in the persian reference, year is 1355 Lunar hijri).

- [16] Seied Jaàfar Sajadi, "The Encyclopedia of Philosophical and Rhetorical Sciences," Amir Kabir, Tehran, 1 Ed, 1995(in the persian reference, year is 1374 Lunar hijri).
- [17] Tousi, "Kashf ol Norad Fi Tajrid el Eéteghad," Shakouri Qom,3 Ed, 1993(in the persian reference, year is 1372 Lunar hijri).
- [18] Abd ol Hosein Taieb, "Kalam ol Taieb dar Taghrir Aghaied Islam," 1 Ed, Tehran publications, 1983(in the persian reference, year is 1362 Lunar hijri).
- [19] Allama Sheikh Mohamad Taghi Aàmeli, "Dar Favaede Taàlighe, bar Sharhe Mnzoume the deceased Sabzevari," Dar ol Fekr publications, Qom, 1998(in the persian reference, year is 1377 Lunar hijri).
- [20] Fakhr ol Din Tarihi, Majma ol Bahrein, Education research and publication institute, June 1991(in the persian reference, year is 1391 Lunar hijri).
- [21] Almohsal integrated with Rasael va Favaede Kalami, "Mohamad Ibn Mohamad Ibn Hasan Khaje Nasir ol Din Tousi," Nourani, Mc Geil University, Tehran Branch, 1999(in the persian reference, year is 1378 Lunar hijri).
- [22] Mohamad Hosein Abou Saeid, "Al Nafs va Kholoudha Enda Fakhr Al Razi," Ciro, Alsafa center, 1989 AD.
- [23] Mohamad Mahmoud Tanahi, "Mohamad Morteza Al Hoseini Al Zobeidi, Taj ol Aroos," Dar ol Fekr, Beirut.
- [24] Abd ol Rahman Manshourat Sharif Razi, "The deceased Taftazani, Explanation on Destinations," Qom, (in the persian reference, year is 1370 Hijri Shamsi)1991.
- [25] Molla Sadra, Asfar, vol 8, Ministry of Culture and Islamic Guidance publications, 1 Ed, (in the persian reference, year is 1381 Lunar hijri) 2001.
- [26] Mostafavi, Hasan, "Al Tahghigh fi Kalamat Al Quran Al Karim," Allama Mostafavi, (in the persian reference, year is 1385 Lunar hijri) 2006.
- [27] Hasan Amid. known as Molavi, Koliat Masnavi Maànavi, "Molana Jalal ol Din Mohamad Ibn Hosein Balkhi," 8 Ed,1988 (in the persian reference, year is 1367 Hijri Shamsi).