

In thirteenth century, ~~After the translation of~~ some of Avicenna's works including some parts of his *Al-Shifā* and its *Kitāb al-nāfs* (*The Book of the Soul*) are translated into Latin ~~in thirteenth century, those works were~~ and discussed at Paris University of Paris., and some parts of his *Al-Shifā* and its *Kitāb al-nāfs* (*The Book of the Soul*) were translated into Latin. The attitudes of Albertus Magnus and his pupil, ~~in Paris University,~~ Thomas Aquinas, ~~are~~ were affected ~~influenced~~ in their views by studying Avicenna's works. According to Kenny (2002), Aquinas ~~is~~ was influenced by Avicenna, whose metaphysics is referred to the very first lines of Aquinas' prologues ~~(Kenny, 2002, p.36).~~

According to Dn. Hasse (2014), ~~Among the most influential philosophical doctrines of Arabic origin is the discrimination~~ distinction between essence (*Mahiyāh* (Essentia)) and existence (*wājūd* (ens)), ~~which the Latin West understood got to know~~ from Avicenna's metaphysics in the Latin West., is viewed as one of the most influential philosophical doctrines in Arabic origin. Moreover, Aquinas accepts Avicenna's distinction in his early work.

~~In~~ *Al-Ilāhiyyāt min Kitāb al-Shifā*, Moreover, Avicenna (1977) believed ~~says~~ that "What has quiddity is an effect and the other things save the Necessary Being which have quiddities. ~~Additionally,~~ and he declared that the quiddities are viewed ~~as~~ in themselves contingent beings *per se*, and the existence occurs ~~in~~ on these quiddities ~~them~~ only from outside" (Avicenna, 1977, p.370).

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