

The Role of Arab Logicians in the Development of Linguistic Research: Singular Noun as an Example

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ABSTRACT

This paper deals with a unique definition of the visa, but it can be used either to refer to one specific meaning, such as knowledge, or to denote a multiple meaning, such as common, transmitted, partner, skeptical, truth and metaphor, with the difference between the statement of these connotations and the problems that it may respond to. Let us conclude that the region played a major role in the development of linguistic research.

Research introduction

There is no doubt that the logical mind does not deal with its original purpose except with the same meanings, but it does not dispense with the conditions to reach the meanings, so it had to search for conditions from a general point of view without dispensing with them. With them. A specific language major. Therefore, he needed to balance his words and those of others on a correct scale, in order to communicate with others. Another need for logic in examining words is for him, and it is greater and more severe than his first need. And because he is the reason for this research in the science of logic, it is necessary for the student of science to improve knowledge of the conditions of speech from a general perspective. That it be an introduction to organizing my thoughts correctly) [1], hence the hadith: The term - its meaning - has several sections that do not relate to one language without another, and it is one of the most important examinations of expressions. After checking significance. Because a single word - if ascribed to its meaning - consists of seven parts; And because its meaning is one and it is called (knowledge) or multiple, it includes (collusion), (skeptical), (participant), (messenger), (improvised) and (truth and metaphor) ([2]). These sections require a simple statement:

First :The Flag

In the language it means a flag or a mountain, so it is said: A fire on knowledge, that is, a person

known to all, and the plural of flags ([3]). As for the term, it has one meaning - that is, partial - personal according to the case, meaning it comes down to meaning: Amr and Makkah) ([4]), and it is derived from the following limits of knowledge:

1. The flags mentioned three restrictions in defining the flag so that stomatitis is ((5)):

The union of meaning in a large number of tribes has meaning.

B - His diagnosis, that is, the partial meaning in the full sense of tribes according to him.

C- Status that is, according to the situation and not the use.

With these three limitations, the limitation of knowledge - by state restriction - comes from ambiguity, that is: pronoun, sign noun, and expense noun. Since it was created in the general sense, it was placed in the general sense, but it was only used partially (6).

2. The definition of knowledge by non-material means, such as Al-Bari the Almighty, Gabriel, and the like, may be shaped by what the meaning does not comprehend, so where is the diagnosis in these undiagnosed foundations?

His answer: The fact that what is meant is stomatitis, if he himself did not fully imagine his image, then he has a lack of health that knocks many (7).

3. Likewise, there may be a problem - according to their knowledge - in not containing state flags such as (Osama, Doaa, Revolution), and even if they are flags, they are general and not diagnostic.

His answer: They are flags - according to Arab writers - as for the region, they are colleges, not flags. Because the logical view of meanings, which is universal, unlike the Arabs, their view of words is, with the possibility that their goal in personification is more general than personification outside or the mind, and the case is that the sexual flags of people are diagnosed with the mind (8). It may be said: The flags of unity are the locus of the mental nature of unity, that is, they enter science for consideration, and there is no logically wrong with them (9)

4. Sheikh Al-Muzaffar (d. 1383 AH) did not make knowledge one of the types of pronouncing the unified meaning, rather he mentioned the word (specialty), which is more specific than knowledge (10). And the animal)) (11)

There was confusion in the definition of the meaning of the term Muzaffar, which is that the word (iron and animal) in the definition associated with it may fall into the circle of truth and metaphor. Because it can be used in other than the meaning assigned to it, for one of the many metaphorical relationships, as if you said: (added like iron), and you want it to be solid and nothing affects it, so you do. The term iron was used in its metaphorical sense, and you might say: (So-and-so is like an animal), from life, meaning he does not die, but if you say that to someone who was in the past. Age, then the release of the animal is a matter of metaphor. Because he is dead or about to die, that is why Mr. Kamal Al-Haidari restricted the term to (the word of majesty) only. It does not have a metaphorical meaning in the first place, until the problem erupts (12)

5. It may be said: It is correct to define knowledge by letters, pronouns, nouns and associations on the basis that the accusative is specific to them in the famous (13)

His answer: Based on this saying, these concepts do not have a meaning in order to be flags, but rather they are multi-meaningful. Because even if

you participate in the diagnosis in external verification, the fact that the subject matter of it in each person is private, except that the difference lies in the situation, so science is subject to the special case, the subject of it is private, and the letters and ambiguity are placed in the general situation, and the subject is private, But the investigation is that if their goal with a challenging meaning is to unite according to reality, then the answer is correct. Because the meaning of these concepts is from the multiplication of external reality, and if their goal is according to mental observation, then the problem is possible. Because it is biased, it is united in meaning, unless it is said: What is meant by diagnosis is a situation in which the situation is personal, and the case is that the aforementioned case was not personal, rather it was general. But for him the subject is a body without the situation, so it is general (14).

There is a difference in some areas in the context, is it complete or partial?

In this they are from two schools of thought:

The first: partial, this is the well-known. For two reasons (15)

A- The sum of zero, and I know implicitly not entirely.

B- If it is all that the person refers to; Because the general sign is not a special sign.

And the other: It is universal, and their evidence is that the expression (I), (you) and (this) is true in what is infinite, so how is it biased? And his answer: We don't admit that to you. Rather, it is in the one who speaks, speaks, or speaks, or the third person pronoun (16).

Second: The Accuser

It is in the language of cheating the subject's name from the complicity of people in the matter, i.e.: they agreed to it (17). As for the term, it is a word whose meaning is equally true for many, without the presence of this meaning in some of its members being more important than its presence in others, neither older nor more severe, as man is present in Zaid, and age in the same way. Because

humanity is neither older nor older than the humanity of Omar (18). Difference between individuals in the same sincerity of the concept for him, therefore, Zaid, Omar, and Al Khaled, to the last members of mankind, are from the point of view of humanity, without the humanity of one of them being more important than the humanity of the other, and it is not greater, nothing more, nor any other disparity. In this regard, and if there is any variation in aspects other than humanity, such as height, color, strength, health, morals, and so on. He is called a partner if his members are equal in credibility, as far as the general sense is concerned, and he tries to follow each other equally in their path to total honesty (19).

Third: The Skeptic

It is in the language, either on the noun of the participle, or the fraction of the kaf, or on the noun of the accusative, the opening of the kaf. As for the term, it is the cosmic term whose truthfulness was not equal to its members, but rather that its occurrence in some of it was the first, or oldest, or more severe than others, such as the Qaem, because it is in duty (God Almighty). He is the first, the oldest, and the most dangerous of all (creatures) ((21)). In other words, if you notice a complete term such as the concept of white, number and existence, and you apply it to its members - you will find a difference in the correctness of the concept on it in terms of density, abundance, priority or progression as you see snow-white is stronger than the whiteness of paper, and each of them is white in color, and the number of a thousand more. Of the number of hundred, and each one of them is a number, and the existence of the Creator is more important than the existence of the creature, and the existence of the cause is preceded by the existence of meaning, in the same existence of him and not by something else, and each of them is an existence, and this college whose members differ in the validity of his concept of it is called (the skeptical group) , And the contrast is called (skeptical) (22). And it was said: He was called (the skeptic). Because its individuals share the origin of the meaning, and differ in the four previous aspects. Because if the viewer looks at the party, it becomes clear to him that he is complicit. Because its members agreed on it, and

if he looks at the side of the difference, then he is under the illusion that it is a general term, which has different meanings, such as the word eye, so the beholder suspects that he is complicit. Or a common phonetic (23).

Fourth: The subscriber

In the language taken from the company, where the word is likened to sharing meanings in it, as the common home between partners (24). As for the term, it is a term that has multiple meanings, and it was formulated for each individual separately without preceding it as being used for some of them as it is used for the other (25), such as the word for the eye. And placed for Basra the eye of the sun and an eye of gold and the like. Perhaps what can be misused from the following definition?

A- The common definition was under this case; In order to produce the transposed and metaphorical expressions, although they are placed with several meanings, but not the first position ((26)), in the sense that the common word has been placed for all the normal autonomy separately without putting some to put it on another person. For lack of observation of what is appropriate between the meanings (27), and its meaning is not determined except on the assumption that - in their terms - it is called (the specific context) (28).

B) The common language is of two types: verbal and moral. The king in the linguistic research unit is a state and multiplicity, it was included and one and then an ethical entry, and it was among the contradictory meanings, towards: (John) a black and white subject, although it was a double entry of Afty, which is the subject of our research, which is a matter Commonly used, and is similar to chewing gum (29).

T: It does not have to have multiple meanings and one can put another author after a while from the same word for another meaning (30).

Al-Sharif Al-Jarjani (d.816 AH) said in the definitions that the sharing between the two things, if the species is called (similar), and Amr Zaid as a participation in humanity, and if the sex is called (homogeneous), and the human and the

Persians as participation in the animal, although it is called (the essence)) In quantity, as it is the sharing of an arm of wood and an arm of the garment in length, and if it is in quality it is called (similar), as the participation of a person and a stone in blackness, and if it is with the added substance it is called (suitable), as the participation of Zaid, Omar and Ibn Bakr, even if in The shape is called (problem), since the earth and the atmosphere share the sphere, even if the specific position is called (equilibrium), which is that the distance between them does not go away like the surface of each orbit., and if it is in the sides it is called (identical), as the two sides share in the sides [31]

Fifthly: Movable

This is common among the meanings, and leaving it to be used in the first sense is called that. To transfer it from the first meaning to the second meaning (32), or ((is an expression with multiple meanings, and it has been assigned to all as one common, but separate from it that the position of one of them precedes the case with respect to the other, noting the appropriate between the two meanings in the latter case. , Such as uttering the prayer that is placed first for supplication, then in Islamic law these specific acts are conveyed, bowing and prostration, and, for example, the first meaning of convenience)) ([33]). Perhaps the most prominent of what was mentioned in the following definition:

A- The word that means another is Benhween (34)

First: Either by appointment and assignment, which is called (the designated position), that is, by placing the author first in the jurisdiction.

And the other: Either by repeated use, which is called (the specific position), that is, in a common situation, towards the use of the word prayer in certain actions.

B- Attributed to the vector, and he was told by custom: It is a customary transfer, like the word car and plane, and if I knew you I knew you, so the people of law, logicians, grammarians and philosophers, such as it was said: It is transmitted legally, logically, grammatically, philosophically

and so on, and the collective name in it - in general - is called (copying) Idiomatic) (35)

Most logicians place another constraint on the vowel, being the first to abandon its meaning, not adapting to a victorious sentence; because it is true even when the first meaning is not abandoned (36)

W to make an ornamental sign (T 726 e) a word taken from the common section; Because the common expression - to him - is that the word is one and the meaning is different, whether the position is general for all meanings, such as the eye, or the position is specific to some meanings, then transferred from it to some others. Whether or not they find a suitable match between them or almost not, as is the case in metaphors such as the lion, whether appropriate or not, but for the sake of transmission, such as the pronunciation of prayer (37).

And it seems that the sign made the subscriber include these sections, which is contrary to what is known. Since what is common among the owners of assets is that the first is nothing else, and the second is truth and metaphor, and the third is the expressions conveyed (38).

Sixth: Improvised:

The language is taken from improvisation, that is, heresy, from their saying: The man improvised something: if he did so, then he stood on his feet without sitting and not slowing down, that is, without being prepared for it and not noticing it. Before that (39). As for the term: ((is the name that is not a pre-scientific material)) ([40]), ((Souad, Adad, Omar)) (41). Highlight what is mentioned in the following definition:

A- If the noun is combined with its expression and increased its meaning, then it is either formulated first with a meaning and then transferred from it to another meaning or combined, and the first is either if this transfer is not appropriate between the transferee and the transferee, then it is improvised or appropriate, and then: either: an indication The word - after

conversion - to the transferee is stronger than its connotations with respect to the transferee, or not. If the first term - in relation to the transferee - is a copied word, or its connotations for the transferee are stronger than those of the transferee. This word refers to the first case (truth), and forgets the second meaning (metaphor).

B- The key is divided into two types (42)

The first: a type that is not used in the Arabic language towards (Al-Fiqas), and it is the father of the Bani Asad tribe.

And the other: another type in which a substance is used and is not used in other than scientific materials. Rather, it was used from the beginning with a science such as: (Souad, Adad, and Omar).

And Sheikh Al-Muzaffar made the most special flags in Bab Al-Mudhaffar, as he considered them placed for more than one meaning, but he did not notice the occasion between them (43). And saying: the most personal of the flags; Because some of them may notice the occasion between two meanings, such as the invitation of the beautiful child (Hassan), and some of them enter the converter according to his opinion. Because the transformer was not required to abandon the first meaning. As for the opinion of the majority - who stipulated - the matter is not within the reach of the subscriber. Because restricting the lack of observance of the occasion is taken in the participant without controversy, except that it is said: It is included in the section of knowledge that they added, where they place personal flags for one meaning (44).

T- The difference between the improvised and the abrogated is that the first does not take into account the appropriate between the first and the second meaning in the subsequent case, unlike the second, which indicates the occasion between the two meanings towards the term. "Pilgrimage". It is the one that first developed an absolute structure, then was transferred to the destination of Mecca by a specific act and a certain time, and so on more than that in the well-known Sharia, which is called in the science of jurisprudence (b) (45).

W- The difference between the subscriber and the assignee is that the subscriber has participated in it since the first case without one of them being greater than the other at the appropriate time, unlike the copied name that requires that, and then remains joint between the two parties. The second and first in ancient times (46).

Seventh :Truth and Metaphor:

Indeed the language on the weight of) Fielh), which is either in the sense (an actor), right if it is proven and must be, or meaning (effect) of achieved if it demonstrated in its place or in its original meaning, and where to transfer the T of descriptive To the nominative, it was said: it is feminine . ([47]) As for the metaphor, it is a meme source, meaning (the subject) whoever permits a thing in a place is permissible if it transcends its place and moves or transcends its original meaning to another . ([48]) And it was said: This term was called metaphorically .Because the people of the language exceed it by an expansion of the origin of the situation, such as calling a brave man a lion, calling a dull man a donkey, and so on. ([49])

The idiomatically **truth** is the word used in the original theme of the first set without interpretation of the situation . ([50]) As for the **metaphor**), It is the word used in other than what it is placed for in the investigation, in use in others, in relation to the type of its truth, with a presumption prohibiting the will of its meaning in that type . ([51]) (On a close reading of the definition of truth and metaphor, we note the following:

- 1 Placing under (this term is used (in the definition of truth is to take out the word idler, and the enrollment (in the original subject matter), is to take out the metaphor, Klfez (lion , (which may be used in a brave man, which is what It was set for him, as well as to bring out the mistake, as if you wanted to say to your friend: (Take this book), and you are referring to the Persians as a mistake in one symptom .Putting a restriction (in first place) is to produce the truth ;The use of the word - in it - is what it was originally assigned to .And with restriction (without interpretation in the situation) is a guard against a non-explicit

expression in its meaning, such as a metaphor, which is that a term or meaning is expressed in a term that is not explicit in connotation, and this is only known by extra presumption, which is behind the limit of the truth. ⁽⁵²⁾

And placing a restriction (in other than what it is set for) - in the definition of a metaphor - is to bring out the truth. The use of the word in it is what was originally developed for it, and is restricted (to a relationship), to show that the condition of the metaphor is the existence of a similar relationship in order for the mind to move through it from the place of metaphor to the truth, and if there is no relationship and the appropriate between the two words the word is combined or improvised or wrong, not metaphor. And placing a restriction on (investigation) is a precaution so that the metaphor that is considered permissible is not taken out, given the claim of its use while it is placed for it. And placing a restriction (use in others in relation to the type of its truth) is a precaution regarding if it is agreed that it is used in what it is placed for it, not with regard to the type of its truth, as if the owner of the language uses the term (excrement) as a metaphor for what is preferable to the person who has digested his intake or as if The owner of the legitimate truth borrowed prayer for the supplication or the owner of the crest of a donkey. And placing a restriction on (the type of its truth), that is: it is to indicate its linguistic truth, whether it is legal or customary, and the like. And placing a restriction (with a presumption prohibiting the will of its meaning in that type) is a precaution against a metaphor, because it is used and is intended by the subjective of it, so it is used in something other than it is placed for it, although we do not call it metaphor for its denial of this restriction. ⁽⁵³⁾

-2 The one word is sometimes used in its original meaning, it is real, and at other times it is used in another meaning. If it is used in the first meaning, that is, the subject is for him, the word is real, it does not lack a context, and if it is used in the second it is a metaphor, it lacks The contextualization, such as the saying of the one who said: (I saw a gassan) then - here - the listener doubts whether he saw (Ghassan the well) or saw a man named (Ghassan), so the word - here - needs an explicit presumption to define what is

meant. To the second is called (a shear pinch); (Because it distracts the mind of the listener from the possibility of the speaker's will the true meaning to others. ⁽⁵⁴⁾

-3 It was said : Truth and metaphor are just as they are found in nouns, likewise they fall in the forms of verbs and letters, with their attachments, as in the order indicating obligatory status, it is a fact, and the accusation is a metaphor, it is a metaphor, and the same is the preposition (in), if it is in the sense of adverbial then a fact, and if It means (on), towards:) Zaid in the surface), i.e.: on the surface, it is a metaphor, and also falls in the common and the quoted, such as the past tense between telling and creating, the present tense between adverb and reception, and the preposition (in) the joint in multiple meanings, as you know in grammar. ⁽⁵⁵⁾

- 4 that it was said : What is the difference between the relevant word and the truth?

It was answered : that the word concerned cannot be used in another meaning, but in fact the word can be used in another meaning, so the word (sea) is used in the world, but the word (iron) is only used in the meaning that it has been assigned to.

-5 that it was said : What is the difference between metaphor and transferred?

It was answered : that the metaphor stipulates that it does not neglect the first meaning. If the word lion is used without a presumption, the mind of the listener will turn to its intended meaning, that is: the predatory animal. As for the transcribed word, the first meaning is forsaken, and it does not need a presumption.

-6 that it was said : The singular word , which is divided into these seven sections, is a special name only or includes the name, verb, and crafts?

It was answered : that this division is specific to the noun, not the singular absolute. Because the verb and the letter are not divided into an accomplice and a skeptic, in other words, the division of this division is not the absolute one pronouncement, but rather the one general

expression, since the verb and the letter are not divided into these aforementioned sections. Because they are neither fully nor partial. The fact that their meaning is not independent until it is fit to judge it totally and partially, because the letter notices a machine to define the state of others, and likewise the verb, it includes an event and a proportion, and that ratio is a machine for observing the event and the subject, since the sum is not independent. ([56])

-7 The subscriber and metaphor are not valid in terms of limits and proofs. Because the purpose of the hudud is to clarify the ambiguous essence of the defined without ambiguity or possibility, and the purpose of the proofs is to convey the opponent and seek truth to the subsequent results with certainty and certainty, and these two purposes are only achieved in clear and unambiguous terms. If we use the word (ayn) in the identifier (the known). The conceptualisation), and the hijjah (the well-known al-sadiqi), it is not known what is meant by it, is it specific to the basrah, the spring, or the spy except with the prescription of the context on the will of the intended meaning? Likewise, it is not permissible to use the movable and the improvised in terms of limits and proofs unless the first meaning is abandoned. If the first meaning is abandoned, it is a presumption for the will of the second, which is the well-known saying ([57]) Al-Muzaffar did not make this restriction a condition in the transcription. Because it is true even when the first meaning is not abandoned. ([58])

-8 The difference between truth and metaphor, the common word, is that the truth and metaphor and that participated in the joint multiplicity of meaning, and the unity of word, but they go hand in hand with him in the unity of the situation in which no plurality; Because when the word is used as a metaphor, its use is not based on a situation in it, but rather is based on the relationship between it and the real meaning. In the chapter on truth and metaphor, we have only one situation, which is the placement of the true verbal meaning of its meaning, while the situation in the common verbal section varies according to the multiplicity of meaning. The subject matter is for him, as well as there is another difference in usage, which is the change in the nature of the

context that is needed in both of them. The presumption of truth and metaphor is an explicit and specific presumption, while in the matter of participation there is no need for more than the specific presumption. ([59])

-9 that it was said : What is the reason to reverse the truth to the metaphor?

It was answered : that for several reasons, including: ([60])

A careful eloquence of the speaker.

By multiplying the Oratory.

T .exaltation and veneration.

W Hiking to mention the truth, as in the district Aloutr of women by means of intercourse.

C to be the word really heavy on the tongue, Afeedl out to what is lighter ones.

H brief speech.

X Tfahim reasonable in the perceived image to soften the speech, increased clarity, about the verse } :and lower wing of the humiliation of compassion) { Al - Isra 24 . (

Search result:

The research has been surrounded by news of the connotation of the singular word - in the presence of unity and abundance - we come out with a fruit that says:

1. The indication of the one word, if attributed to its meaning, either **one** , it is the flag at the famous or competent when some or be it on a multiple of **six** types, are (common, and accomplice, and skeptic, The transposed, the improvised, the truth and metaphor.(
2. These seven sections of the single word sections of special names only, after excluding acts and letters of them, which can either be partial, as the name of the flag to say, or the name concerned

another words, or college, such as name conspirator, and skeptic, And the common, the movable, the improvised, the truth and metaphor

3. The ambiguities may fall under the validations of knowledge in the event of use, not at the origin of the situation, if they are diagnosed and partial in their external reality, so the situation in them is general, and the subject in them is specific, and with this specificity they are included under the individuals of knowledge.
4. An accomplice is a term that is equally true to its members without preference for one of its members over the other, such as the word (human) that is true for all human beings in origin, but the distinction between individuals is by the symptom, that is: in length, body, wealth, or knowledge, and so on. Not self-observed.
5. A skeptical word is a term that is not true of its members equally .Because of the existence of priority and precedence for its members over each other in seniority, such as the whiteness in which its members vary, with the fact that the intercourse between them is one, which is white.
6. The common term is the word with multiple meaning, and its meaning is assigned to all equally without precedence for one over the other .Because there is no suitable meanings between the meanings of these expressions placed by every author, such as the word (eye), whose meanings vary between the eye of ants, the army, the spy, the well, and other meanings.
7. The transcribed expression is like the common one, its meaning has multiplied, and it has been placed for all, but it is separated from it that the situation for one of them is preceded by the situation for the other, in addition to the presence of an occasion between the two meanings in the

subsequent situation, such as the word (prayer) that was first placed for supplication, then it was transmitted in Islamic law for these specific actions from Standing, kneeling, and prostrating .Then, the transfer process takes place in two ways: either by making or by frequent use.

8. The word improvised is the name that was used from the beginning of the command in the science, towards the word (Adad), and the like.
9. Truth and metaphor is a term which has multiple meanings, and it was assigned to one of the meanings, but it was used in others for a relationship and appropriate between the two meanings without reaching the limit of the situation in the second, so it is called reality, and the meaning is said: (real meaning) in the first meaning, and metaphor in the second meaning, and it is said to him. : (Meaning figuratively).
10. The subscriber and the metaphor may not be used in the boundaries and proofs .Because there is ambiguity and ambiguity in them, and this is not consistent with the limit and the proof that requires clarity and disclosure.

Margins

[1] AA: logic, Mohammad Reza Muzaffar 20 17/1 for sale.

[2] AA: refinement of Almnt s ,explained Khabaisi on board to refine the logic 14, logic 1/25, methods of inference and preludes when Logicians and fundamentalists, d .Jacob Bahussein 84, and lectures in logic, an explanation of the footnote to Mullah Abdullah, Mohammed al - Rubaie.91 90

[3] AA: San Arabs.372 370/9

[4] The Concise in the Science of Usul al-Fiqh, by Al-Razi 1/227, and Al-Jawhar Al-Maadid, Explanation of the Logic of Abstraction, by Al-

Alam Al-Hilli 27, and a Critique of Logical Views, by Ali Kashif Al-Hidha 164

[5] The footnote to the refinement of logic, Mulla Abdullah 27.

[6] AA: substance schist, explain the logic of abstraction 27, and 86 methods of inference, and lectures in logic.92 90

[7]^A : (Critique of rational opinions 170.

[8]^(A) AA: footnote to refine the logic 208 209, and the logical criticism of views 169.170

[9]^A : (Footnote to Tahdheeb al-Logic 209.

[10]^A : (Logic, by Sheikh Al-Muzaffar 1/25.

[11]^(A) same source 1/25.

[12]^A : (Explanation of the Book of Logic, by Mr. Kamal Al-Haidari 1/144, and the decision on Explanation of Logic Al-Mudhaffar by Mr. Raed Al-Haidari 1/58.

[13]^(A) AA: refinement of logic, explain Khabaisi on board to refine the logic 14, and methods of inference and preludes when fundamentalists Logicians 84, and lectures in logic.91 90

[14]^A : (Al-Jawhar Al-Anad, explaining the logic of abstraction 27, Tahdheeb al-Logic, al-Khabisi's explanation on the board of Tahdheeb al-Logic 14, and a critique of logical opinions 170.

[15]^A : (Al-Muhadhdhab fi Usul Al-Fiqh, d .Aseem Servant of the Prophet 1075.

[16]^A : (Same source, 1075.

[17]^(A) AA: San Arabs.333 331/15

[18]^(A) AA :substance schist 28 27 and explain the sighting , the Razzie ,184/1 and tariffs, for Jrjana 164, stripping logic, Tusi 9, logic 1/39, and glossary of terms of logic, Jaafar al - Hussein 278.

[19]^A : (Footnote to Tahdheeb al-Logic 27.

[20]^(A) AA: San Arabs , 175 174/7 and scheduled to explain the logic of Muzaffar.99 98/1

[21]^(A) : (Definitions 175, WZ: Al-Jawhar Al-Mataleh 28, Explanation of Al-Mutala` 1/184, Abstraction of Logic 9, Logic 1/39, and Dictionary of Logic Terms 288

[22]^A : (Logic 1/39.

[23]^(A) AA: footnote to fine tune the logic 27, and scheduled to explain the logic of Muzaffar.99 98/1

[24]^(A) AA: San Arabs.100 99/7

[25]^A : (The Objectives of the Philosophers, by Al-Ghazali 17, and Al-Jawhar Al-Nadid 28, and the Abstraction of Logic 9.

[26]^A : (Al-Muhadhdhab fi Usul Al-Fiqh 1093.

[27]^(A) : (Logic according to Al-Farabi, by Al-Farabi 141, and the Encyclopedia of Al-Kindy and Al-Farabi terms, d .Gerard Jahami 46.

[28]^A : (The decision explaining the logic of al-Muzaffar, 1/59.

[29]^(A) J: Explanation of the book logic.146 145/1

[30]^(A) AA: The decision on explaining the logic of al-Muzaffar 1/59.

[31]^A : (Definitions 174.

[32]^A : (Definitions 190, and footnote on Tahdheeb al-Logic 28.

[33]^(A) Al-Logic 1/25, Wazir: The Logic According to Al-Farabi 141, Tahdheeb al-Logic, Explanation by Al-Khabisi on the board of Tahdheeb al-Logic 14-15, and the Encyclopedia of Terms of Logic Science for the Arabs, a group of 1020 authors.

[34]^A : (Clarifying the logic of Sheikh Al-Mudhaffar, Ammar Al-Saadi 1/177.

[35]^(A) J: Explanation of sighting 1/185, and footnote 28 to the refinement of logic, to clarify the logic of Sheikh Muzaffar 172.173

[36]^(A) : (Logic 1/26.

[37]^(A) AA: substance schist.29 . 28

[38]^A : (The same source.29

[39]^OAA: San Arabs.159 154/5

[40]^ODefinitions 171, note: Explanation of al-Mutala` 1/181, and Glossary of Logic Terms 266.

[41]^Omethods of inference and preludes 114.

[42]^OJ: Explanation of the statement on the clarification of Azahari 1/115.

[43]^A : (Logic 1/26, which is stated in Explanation of Logic of Al-Mudhaffar 1/58.

[44]^A : (The decision explaining the logic of Al-Mudhaffar 1/61.

[45]^A : (Explanation of the Book of Logic 1/146.

[46]^OAA: logic Farabi 141, the Canadian Encyclopedia of Terms and Farabi. 52 46

[47]^A : (Miftah al-'Uloom 469, and clarification in the sciences of rhetoric, by al-Qazwini 253.

[48]^OJ: San Arabs 3 259 256 /and footnote to fine tune the logic 215.

[49]^A : (Definitions 165, and footnote on Tahdheeb al-Logic 215.

[50]^A : (Miftah al-Uloom 467-468, and footnote to Tahdheeb al-Logic 214.

[51] 468^OKey Science.

[52]^OAA: Key Science 468470

[53]^A : (The key to science, 469.

[54]^OAA: A: Clarification of the logic of Sheikh Al-Mudhaffar 1/176.

[55]^OA : Footnote to Tahdheeb al-Logic 215.

[56]^OAA: footnote to fine tune logic 205 ,206 and lectures in Logic 1/87.

[57]^A : (The decision explaining the logic of Al-Mudhaffar 1/60.

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