بسم الله الرحمن الرحيم
حامدا و مصليا
FOREWORD

Mantiq (logic) is a very important subject in the dars-nizaami. Many of the technical terms found in the kitaabs of beliefs, usool, etc. are all mantiq terms. For the understanding of these books, one has to have a firm grounding of nahw, sarf and mantiq.

In this era, the academic abilities of students has become very weak, especially in matters related to understanding. Therefore, Moulana Abdullah Gangohi Saheb �رحمه prepared this book "Tayseerul-Mantiq" so that students can have an understanding of these technical terms in their own language, before studying the subject in greater detail in the Arabic language.

A need was felt to translate this book into English, with a few minor additions. We make duaa that Allaah ﷻ accepts this translation, and makes it a means of closeness to Allaah ﷻ.

If any errors are found, the translator should be informed so that they can be corrected in future editions.
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LESSON ONE
THE DEFINITION OF علم AND ITS TYPES

علم- The form of any object which comes into your mind e.g. Zaid-Somebody uttered the word Zaid and his form appeared in your mind. This is علم of Zaid.[1]

علم is of two types: 1.) تصور (concept)

2.) تصديق (affirmation)

If one matter is established for another, negatively or positively, it will be termed as تصديق e.g. Zaid is Amr's father, Zaid is not Amr's father.[2]

Otherwise, this will be referred to as تصور e.g. Zaid, Amr, horse, came, went, is, is not.[3]

EXERCISE

State whether the following are تصور or تصديق :
1.)The horse of Zaid   2.)The daughter of Amr   3.)Zaid's slave 4.)Shirt 5.)Clean trouser 6.)Bakr is Khalid's son. 7.)Cold water 8.) Nabi ﷺ is the messenger of Allah ﷻ. 9.)Jannah 10.)Hell   11.)The bounties of Jannah 12.)Jannah is a reality. 13.)Makkah Mukarramah 14.)Perhaps I will go to India. 15.)Go to town.

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[1] The form which comes into our mind either by seeing, smelling, tasting, feeling, hearing or understanding is referred to as علم of that object.

[2] It should be جمله خبريه, whether positive or negative, and show conviction.(يقين)

[3] تصور has a few forms : 1.)Knowledge of one thing e.g. Zaid. 2.)Knowledge of two or more things which are not related e.g. Zaid, Bakr, Amr. 3.) Knowledge of an incomplete relationship e.g. the servant of Zaid, my trouser. 4.) Knowledge of a complete sentence which is انشاءية and not خبرية e.g. Bring water. 5.) Knowledge of a complete sentence which is خبرية, but shows doubt-there is no conviction e.g. Zaid may have arrived. In short, تصديق is to have نسبت تامة خبرية of يقين and all the other forms are referred to as تصور .

LESSON TWO
THE TYPES OF تصور AND تصديق

تصور is of two types:
1.) تصور بديهي (self-evident concept)
2.) تصور نظري (speculative concept)

1.) تصور بديهي -To have knowledge of that thing which does not need to be defined e.g. fire, water, cold, heat.
2.) تصور نظري -To have knowledge of that thing which cannot be understood without being defined e.g. ism, fi'l, harf, mabny, mu'rab.

تصديق is also made up of two types :
1.) تصديق بديهي (self-evident affirmation)
2.) تصديق نظري (speculative affirmation)

1.) تصديق بديهي -That تصديق which one does not need to possess a proof to understand e.g. two is half of four, a whole is larger than half.
2.) تصديق نظري - That تصديق which one needs a proof to understand e.g. The world was created. Allah ﷻ exists.

EXERCISE
Mention which type of تصور or تصديق are the following:[1]

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[1] Two important points should be remembered at this juncture: 1.) According to different people there can be differences with regards to something being بديهي or نظرى . For one person something may be بديهي whilst for another person, it may be نظرى e.g. for a religious-minded person an angel, Jannah, Jahannum will be بديهي whilst for an uninformed person these will be نظرى . 2.) Due to continuous usage of certain objects, some things which are نظرى become بديهي e.g. for a person

1.)Jannah 2.)The punishment of the grave 3.)Moon 4.)Sky 5.)The scales of justice (Mizaan) 6.)Amr is Bakr's father. 7.)The sun is bright. 8.)The treasures of Jannah 9.)Kauthar is a pond of Jannah. 10.)America 11.) Allah is one.12.) The bounties of Jannah

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LESSON THREE

MANTIQ-DEFINITION, OBJECT AND SUBJECT MATTER

To join two or more known تصور and to gain knowledge of an unknown تصور is referred to as تعريف or قول شارح (definition) e.g.

1.) A new muslim does not know what an angel is, so he asks you. Since he knows the meaning of body, life, illuminated, delicate and obedient, you explain to him that an angel is an illuminated and delicate living body which is always obedient to Allah ﷻ. Thus from these known تصورs, he will come to know and define an unknown تصور.

2.) A person is studying nahw. He does not know the meaning of كلمة . However he knows what an utterance (لفظ) is and he understands the word meaningful (وضع لمعني معلوم). You thus explain to him that كلمة is a meaningful utterance   (كلمة وضع لمعني معلوم). He thus learns the definition (تعريف   or قول شارح) and meaning of كلمة. The

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working in a certain field, there are many things and phrases which due to his daily inter-action with them, become بديهي even though originally they were نظرى for him.

definition (in this case كلمة وضع لمعني معلوم) is referred to as مُعَرِّف.

To join two or more known تصديق and to gain knowledge of an unknown تصديق is referred to as دليل or حجة (proof or argument) e.g. 1.) You are aware that the world is always changing. You also know that anything which changes is created. From these two sentences you come to learn that the world has been created which you did not know before. 2.) An unlearned person asks you if Jannah is a reality. You explain to him that Rasulullah ﷺ has mentioned that Jannah is a reality and whatever Rasulullah ﷺ says is absolutely correct. Thus by these two known statements, we come to learn of a third unknown statement that Jannah is definitely a reality.

Joining two or more known things, in an orderly manner (ترتيب) whether it be تصور or تصديق and coming to know of some unknown matter is referred to as نظر or فكر (reflection). Sometimes, in the joining and arrangement (ترتيب) errors may occur.

Definition: Mantiq is that branch of knowledge which saves one from making errors in تعريف and دليل.

Subject matter: Those تعريف and دليل by which one gains knowledge of unknown تصور or تصديق .

Object: For ones نظر to be correct and to be saved from errors in it.

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LESSON FOUR

وضع AND دلالة

دلالة (Indication, sign): For something to be such either naturally or by some-one specifying it that by having knowledge of it one comes to know of an unknown thing. The thing by which one comes to learn of the unknown object is called دال and the object which one learns about is termed مدلول e.g. you saw smoke and immediately you realised that there must be fire. Thus smoke is the دال and fire is the مدلول. Learning about the fire by seeing the smoke is referred to as دلالة.

وضع (Stipulation) : To specify or coin one word for something that by the knowledge of the first thing, the knowledge of the second is obtained. The coined utterance is referred to as the موضوع whilst the thing for which it has been designated is referred to as the موضوع له. For example, the word knife has been specified and coined for an object which has a handle and cutting steel. As soon as the word knife is uttered, your mind immediately thinks of a cutting object with a handle. The knife is the موضوع and the handle and blade is the موضوع له. Coining and specifying this object for the knife is referred to as وضع .

دلالة is of two types :1.) دلالة لفظية   2.) دلالة غير لفظية

دلالة لفظية : That دلالة in which the دالّ is an utterance e.g. The word Zaid indicates towards the being of Zaid.

دلالة غير لفظية : That دلالة in which the دالّ is not an utterance e.g. Smoke indicates towards a fire.

Both these types are of three types:

1.1) دلالة لفظية وضعية: That دلالة in which the دالّ is an utterance and دلالة takes place due to the word being coined as such(وضع) e.g. The word Zaid points to the being Zaid since the name has been coined for him.

1.2)دلالة لفظية طبعية : That دلالة in which the دالّ is an utterance and دلالة takes place due to the demand of one's nature e.g. The word Ah points to pain or sorrow. It naturally emerges from one's mouth at the time of pain and sorrow.

1.3) دلالة لفظية عقلية : That دلالة in which the دالّ is an utterance and دلالة takes place due to the demand of one's intellect e.g. A person hears some sound behind a wall. This indicates to the presence of some-one there.

2.1) دلالة غير لفظية وضعية :That دلالة in which the دالّ is not an utterance and دلالة takes place due to the word being coined as such(وضع) e.g. 1) A signboard indicates the direction and distance of a place. 2) The word Zaid when written on a piece of paper indicates towards the being of Zaid.

2.2) دلالة غير لفظية طبعية : That دلالة in which the دالّ is not an utterance and دلالة takes place due to the demand of one's nature e.g. The redness of one's face points to the fact that he is embarrassed.

2.3) دلالة غير لفظية عقلية : That دلالة in which the دالّ is not an utterance and دلالة takes place due to the demand of one's

intellect e.g. Smoke indicates towards the existence of a fire.

EXERCISE

State which type of دلالة are the following. Also state the دالّ and مدلول:

1)Shaking of the head – Yes or no   2) Red flag – The stopping of a train   3)Sunshine – Sun   4) Uh Uh – Pain 5) Zaid (written on a page) - Zaid

State which type of دلالة are the following and what is their مدلول:
1)Pen   2)Madrassah   3) Human being 4) Zaid   5) Chair

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LESSON FIVE
دلالة لفظية وضعية

Generally, in mantiq, دلالة لفظية وضعية   is discussed since explaining and understanding something is easily understood by this form of speech, contrary to the other forms.

دلالة لفظية وضعية   is of three types:

1.) المُطَابِقِي (Signification of complete accord)
2.) التَّضَمُّنِي (Signification of partial accord)
3.) الإلِتزَامِي (Signification by implication)

1.) المُطَابِقِي - It is that form of دلالة where the word points to the whole موضوع له e.g. When a person utters انسان, then this points to حيوان ناطق in totality.

2.) التَّضَمُّنِي - It is that form of دلالة where the word points to part meaning of its موضوع له e.g. When a person utters انسان, then this points to حيوان or ناطق .

3.) الاِلْتِزَامِي - It is that form of دلالة where the word does not point to the whole or to part of its موضوع له, but points to the لازم of its موضوع له e.g. When a person utters انسان, then this points to قابليت of علم.[1]

LESSON SIX
مفرد and مركب

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[1] This requires some explanation. A human being is regarded as an intellectual living being (حيوان ناطق). It is apparent that there are two portions in this definition: intellectual (ناطق) and living being (حيوان). Obviously, if a person has knowledge of the whole of something, then he will definitely have knowledge of part of it. Similarly, if a person has knowledge that man has intellect, he will automatically understand that man has the ability to acquire knowledge. This ability is thus amongst the inseparable attributes of man. When a person has knowledge of something, then definitely he will possess knowledge of its inseparable attributes (لوازم).

انسان is the موضوع له and حيوان ناطق is its موضوع له, حيوان and ناطق are its portions and the ability to acquire knowledge (قابليت علم) is the لازم (inseparable attribute) of man. When a person utters the word انسان, then he indicates to حيوان ناطق as well as حيوان (حيوان ناطق دلالة . The only difference is that he intends حيوان ناطق of علم . قابليت and ناطق, and دلالة تضمن) as well and unintentionally, the parts (حيوان and ناطق) are implied (مطابقة), and as the inseparable attribute (قابليت of علم). Understand this well!

Words which point to a meaning are of two types

1.) مفرد   2.) مركب

1.) مفرد - This is that utterance, a portion of which does not intentionally indicate to a portion of its meaning e.g. The word Zaid. Z, a, i, d does not indicate any part of Zaid.

مفرد is of four types:

a.)The word has no portion e.g. I, أ (in Arabic)

b.)The word has parts but they do not possess any meaning e.g. man It is made up of three letters which independently do not possess any meaning.

c.) The word has parts and they possess meaning, but they do not show the meaning you intend e.g. A person's name is Abdullah which is made up of two parts which possess meaning, Abd(servant) and Allah. However this name does not indicate part of the afore-mentioned person.

d.)The word has parts, they possess meaning and part of the word refers to part of its meaning, but intention of this meaning is not taken e.g. a person's name is حيوان ناطق. A portion of the phrase refers to part of the meaning, but when the person's name is this, this meaning is not intended.

2) مركب - This is that utterance, a portion of which intentionally indicates to a portion of its meaning e.g. Zaid

is standing. Here each portion i.e. Zaid, is, standing all indicate to a portion of the meaning of the entire sentence.

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EXERCISE

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In the underlying examples, point out which words are مفرد and which are مركب

1.)Ahmad   2.)Johannesburg   3.) Abdur-Rahman   4.) Fast of Ramadhan   5.)The salah of Zuhr 6.)The fat boy 7.)The student is studying. 8.) Zaybun-nisa (The beauty of women-a woman's name)

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LESSON SEVEN

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كلي and جزئ

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مفهوم is the صورة (form) of an object which appears in one's mind. (This is also referred to as علم or معني). It consists of two types: 1) جزئ (2 كلي

1) جزئ : That مفهوم in which there is no شركة (partnership) i.e. it applies to one specific object e.g. Zaid, this book

2) كلي : That مفهوم in which there may be شركة (partnership) i.e. it may apply to several objects e.g. person. This word can apply to Zaid, Amr, Bakr, etc. The different objects which appear under one كلي are referred to as جزئيات (subordinate parts) or افراد (individuals) e.g. Zaid, Amr and Bakr are جزئيات of human beings ; human beings ,cows and sheep are جزئيات of animals.

Notes :

1) كلي has the possibility intellectually of being applied to many things whether this is in reality or not e.g. the word sun applies to one object, but there is a possibility that there can be more than one sun. In fact, it is not necessary to apply to even any real object e.g. mountain of gold, river of honey, ocean of butter. All of these phrases are كلي since they can apply to many such things, even though none of these things are found in reality.

2) Sometimes, a كلي , because of becoming specific due to اسم الاشارة , being مضاف to a جزئ , becoming a منادى, etc, becomes a جزئ e.g. this person, the book of Zaid, O boy!

EXERCISE

In the underlying examples, point out which of the following is كلي and which is جزئ?

1.)Horse   2.)Cow   3.)My cow   4.)Zaid's slave   5.)Planet 6.)This planet   7.)Black hat   8.)My pen   9.)Wall   10.)This water   11.)Star   12.)That masjid   13.)O girl! 14.)Book 15.)His book

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LESSON EIGHT
عوارض and ماهية , حقيقة

حقيقة (reality) and ماهية (essence): Those things by which an object exists. If even one portion does not exist, this object will not possess any existence e.g. the حقيقة or ماهية of a human being is حيوان ناطق (intellectual living being).

عوارض (accident): Those things which are not part of the reality of the object. In other words, the existence of the object is not based on it e.g. To be black, to be white, to be learned, to be ignorant, etc, are all عوارض of human beings since the existence of a person is not based on these qualities.

كلي is of two types 1.) كلي ذاتي 2.) كلي عرضي

1.) كلي ذاتي: That كلي which is the entire حقيقة of its جزئيات or a part of it e.g. human being is the entire حقيقة of its جزئيات who are Zaid, Bakr, Amr, etc and animal is part of the حقيقة of bull, cow and human being.

2.) كلي عرضي: That كلي which not included in the حقيقة of its جزئيات e.g. laughing is a كلي عرضي of man since it is not his whole reality or part of it, but is not included in its حقيقة.

EXERCISE

In the underlying words, which of the following كلي are ذاتي and which are عرضي ?

1.)Red-pomegranate　　2.)Animal-horse　　3.)Strong-horse
4.)Wide-masjid　　　　5.)Body-stone　　　6.)Hard-stone
7.)Sharp-knife　　　　8.)Sharp-sword　　9.)Body-tree
10.)Steel-knife

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LESSON NINE
THE TYPES OF كلي ذاتي

كلي ذاتي is of three types:

1.) جنس (genus)　　2.) نوع (species)　　　3.) فصل (differentia)

1) جنس is that كلي ذاتي which refers to those جزئيات whose حقيقة are all different e.g. حيوان (animal) is جنس because it refers to humans, cows, sheep, etc, whose realities are all different.

2) نوع is that كلي ذاتي which refers to those جزئيات whose حقيقة are all the same e.g. انسان (man) is نوع because it refers to Zaid, Bakr, Amr, etc, whose realities are all the same.

3) فصل is that كلي ذاتي which refers to those جزئيات whose حقيقة are all the same and separates this حقيقة from other ones e.g. ناطق (intelligence) is فصل because it refers to Zaid, Bakr, Amr, etc, whose حقيقة is one and it separates انسان (human beings) from other حقيقة like cow, sheep, etc.

كلي عرضي is of two types:

1.) خاصّة (peculiarity) 2.) عرض عام (general characteristic)

1) خاصّة is that كلي عرضي which is specific to the افراد (individuals) of one حقيقة e.g. ضاحك(laughing) is a خاصّة of انسان(human beings) since it is found in Zaid, Bakr, Amr, etc., whose حقيقة (reality) are all the same.

2) عرض عام is that كلي عرضي which is not specific to the افراد (individuals) of one حقيقة but apply to افراد (individuals) of different انسان of عرض عام e.g. ماشي (walking) is حقيقة (human beings) since it is found in humans, horses, cows and sheep, etc., whose حقيقة realities all differ.

In short, كليات are five: 1.) جنس 2.) نوع 3.) فصل 4.) خاصّة 5.) عرض عام

Note: Hereunder are a few terms commonly used by the logicians:

1.) الحيوان : living being

2.) الناطق: possessor of intellect

3.) جوهر (primary matter) that which exists by itself. This is contrary to عرض (accident) which is dependent on something else for its existence.

4.) الجسم النامي : a body which grows like trees, plants and animals.

5.) الجسم or الجسم المطلق: body (that جوهر which possesses length, breadth and height).

6.) حسّاس: that which has feeling.

كلي ات	معاني جنس فصل	افراد كليات	جنس	فصل

انسان	حيوان	ناطق	زيد بكر عمر	حيوان حيوان حيوان		ناطق ناطق ناطق
حيوان	جسم نامي	حسّ اس متحرك بالارادة	انسان بقر فرس	حيوان حيوان حيوان		ناطق باقر صاهل
جسم نامي	جسم	ذي نماء	حيوانات نباتات	جسم نامي جسم		حساس متحرك بالارادة ذي نماء
جسم مطلق	جوهر	قابل للابعاد الثلاثة	حيوانات نباتات جمادات	جسم نامي جسم جوهر		حساس متحرك بالارادة ذي نماء قابل للابعاد الثلاثة
جوهر	موجود الموجود	قائم بذاته لا في موضوع	حيوانات نباتات جمادات	جسم نامي جسم جوهر الموجود		حساس متحرك بالارادة ذي نماء قابل للابعاد الثلاثة لا في موضوع

		ملائكة			

EXERCISE

Hereunder two words are being written. Write which one is جنس, نوع or فصل of the other:

1.) Animal - horse
2.) Pomegranate tree –growing body (جسم نامي)
3.) Animal – that which has feeling (حساس)
4.) Horse - neighing
5.) Horse – body (جسم مطلق)
6.) Donkey - braying

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LESSON TEN
THE TECHNICAL TERM ماهو

To find out the reality of anything, the logicians use the term ماهو؟. For example if they wish to know the reality of a human being they will pose the following question الانسان ماهو؟ i.e. what is the reality of man? In answer to this at times the distinctive reality (الحقيقة المختصة) is mentioned and at times the collective reality (الحقيقة المشتركة) is mentioned.

الحقيقة المختصة : That reality which is unique and distinct with something e.g. الحيوان الناطق is the distinctive quality of man, الحيوان الصاهل is the distinctive quality of a horse, etc.

الحقيقة المشتركة: That reality which is not confined to one thing but common with a few things e.g. الحيوان is the reality found in humans, cows, sheep horses, etc.

1.) If ماهو؟ is asked regarding one thing only, then the الحقيقة المختصة will be given in answer to this e.g. ماهو؟ الانسان, the answer will be الحيوان الناطق which is the الحقيقة المختصة of man.

2.) If ماهو؟ is asked regarding two or more things, then the الحقيقة المشتركة will be given in answer to this e.g. what is the reality of man, cows and sheep? The answer to this will be حيوان since this is a common reality found in all three. If tree is also added on then this answer will be الجسم النامي. If stone is also included the answer will be الجسم since this is the الحقيقة المشتركة of all.

EXERCISE

Answer the following questions?
1.) What is a human being and horse?
2.) What is a horse and goat?
3.) What is the sun, the moon and the mango tree?
4.) What is a donkey?
5.) What is water, wind and animal?
6.) What is a horse?
7.) What is a fly, pigeon and donkey?
8.) What is a human being?
9.) What is a goat, brick and stone?
10.) What is the heavens, earth and Zaid?

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LESSON ELEVEN
The types of جنس andفصل

جنس is of two types :
1.) الجنس القريب   2.)الجنس البعيد

1.) الجنس القريب is that جنس when its افراد (individuals) are asked about their reality, the answer is always that جنس e.g. حيوان is the الجنس القريب of human beings because all the افراد of human beings like Zaid, Bakr, Amr are حيوان.

2.) الجنس البعيد is that جنس when its افراد (individuals) are asked about their reality, the answer is not necessarily that جنس e.g. الجسم النامي is the الجنس البعيد   of human beings because if the reality of humans, horses and trees are asked, the answer will be الجسم النامي .However if the reality of only human beings and horses are asked, the answer will be حيوان and not الجسم النامي .

فصل is also of two types :
1.) الفصل القريب   2.) الفصل البعيد

1.)   الفصل القريب is that فصل which separates the other الفصل   common جزئيات of the الجنس القريب e.g. الناطق is the القريب of human beings since it separates it from all the other جزئيات الجنس القريب of its e.g. horses, cows, sheep, etc.

2.) الفصل البعيد is that فصل which separates the other جزئيات of the الجنس البعيد but not the جزئيات of the common حسّاس .e.g الفصل البعيد is the الجنس القريب of human beings since it separates it from all the other جزئيات of its الجنس e.g. الجنس القريب of its جزئيات but all its الجسم النامي like البعيد horses, cows, sheep, etc also possess the same quality.

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LESSON TWELVE
THE LINK AND RELATIONSHIP BETWEEN TWO كلي

Between two كلي, one of four relationships can be found: 1) عموم وخصوص مطلق 3) تباين 2) تساوي 4) عموم و خصوص من وجه

1) تساوي – This is the relationship found between two كلي when every individual of one كلي applies to every individual of the other e.g. ناطق and انسان. Every انسان is ناطق and vice-versa. These two كلي are called متساويين.

2) تباين - This is the relationship found between two كلي when not one individual of one كلي applies to any individual of the other e.g. انسان and فرس. No انسان is فرس and vice-versa. These two كلي are called متباينين.

3) مطلق وخصوص وعموم - This is the relationship found when every individual of one كلي applies to another, whereas every individual of the second كلي does not apply to the first كلي e.g. انسان and حيوان . Every individual of انسان e.g. Zaid, Bakr, Amr is also حيوان . However every individual of حيوان e.g. horse, cow is not انسان. Only some individuals of حيوان are انسان. The first word (in this instance انسان) is called خاص and the second word (in this instance حيوان) is called مطلق. Together they are referred to as عام خاص مطلق. عام مطلق.

4) وجه من وخصوص وعموم - This is the relationship found when some individuals of one كلي applies to another, and vice-versa e.g. حيوان and ابيض)(white). Some حيوان are white e.g. duck,sheep. Some حيوان are not white e.g. elephant, buck. Some white things are حيوان e.g. ducks, sheep; and some are not e.g. white clothing, chalk. The relationship between حيوان and ابيض is called وجه من وخصوص وعموم . Each one of them is called عام خاص من وجه.

EXERCISE
Write down the relationship between the following two كلي
:

1.)فرس -حيوان 2.) انسان -حجر   3.) جسم - حمار 4.) حيوان - اسود
5.) جسم نامي -شجر النخل 6.) جسم - حمار 7.)بقر - انسان 8.)
انسان - رومي 9.) غنم - حمار 10.)صاهل - فرس

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LESSON THIRTEEN

THE TYPES OF مُعَرِّف

The definition of مُعَرِّف , تعريف and قول شارح has been explained before. Know well that تعريف and قول شارح is of four types:

1. حد تام (complete definition)
2.حد ناقص (imperfect definition)
3. رسم تام (complete description)
4.رسم ناقص (imperfect description)

حد تام and جنس قريب composed of (definition) تعريف is that فصل قريب e.g. the حد تام of انسان is حيوان ناطق , the حد تام of فعل is كلمة دلت علي معني في نفسها مقترنا باحد الازمنة الثالثة.

حد ناقص composed of (definition) تعريف is that جنس بعيد and فصل قريب or only فصل قريب e.g. the حد ناقص of انسان is جسم ناطق or ناطق , the حد ناقص of فعل is لفظ دلت علي معني في نفسها مقترنا باحد الازمنة الثالثة.

رسم تام composed of (definition) تعريف is that جنس قريب and خاصة e.g. the رسم تام of انسان is حيوان ضاحك, the رسم تام of فعل is كلمة قابلة لكون الامر

رسم ناقص composed of (definition) تعريف is that جنس بعيد and خاصة or only خاصة e.g. the رسم ناقص of انسان is ضاحك or جسم ضاحك , the رسم ناقص of فعل is لفظ قابل لكون الامرor الامر قابلة لكون .

EXERCISE

Hereunder, the معرَّف is being mentioned. Explain which type of معرِّف (definer) is being used.

1.) جوهر ناطق   2.) جسمم نامي ناطق   3.) جسم حساس
4.) جسم متحرك بالارادة   5.) حيوان صاهل   6.) حيوان ناهق
7.) جسم ناهق   8.) حساس   9.) ناطق   10.) لفظ وضع لمعني مفرد

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LESSON FOURTEEN
DEFINITION OF قضية

The definition of دليل and حجة has already been mentioned. حجة or دليل is made up of two or more قضية.

قضية (assertoric statement or proposition) is a statement which can be said to be true or false e.g. Zaid is standing, Amr is sitting, Bakr is not sleeping.

قضية موجبة (positive statement)-That قضية in which one thing is established for another e.g. Zaid is standing.

قضية سالبة (negative statement)-That قضية in which one thing is negated for another e.g. Zaid is not standing, Amr is not sitting.

قضية is of two types 1) حملية 2)شرطية
حملية (attributive or categorical proposition) is that قضية in which one thing is established or negated for another e.g. Zaid is standing, Amr is not sitting.

The first portion is called موضوع (subject) e.g. Zaid, Amr. The second portion of the sentence is called محمول (predicate) e.g. standing, not sitting. The particle which

connects the two is called رابط (connecting word) e.g. is, was. In Arabic, the رابط is normally concealed (مستتر).

قضية حملية is of 4 types with regards to its موضوع:

1) شخصية (singular proposition):That قضية حملية in which the موضوع is a specific individual e.g. Zaid is a scholar, Amr is a writer.

2) طبعية (innate proposition):That قضية حملية in which the موضوع is a كلي and a ruling is passed on its nature(طبيعة) and not on the individuals of the كلي e.g. نوع الانسان

3) مهملة (indefinite proposition):That قضية حملية in which the موضوع is a كلي and a ruling is passed on the individuals of the كلي which are not mentioned e.g. Man is very impatient, students are lazy.

4) محصورة (determinate proposition):That قضية حملية in which the موضوع is a كلي and a ruling is passed on the individuals of the كلي which are mentioned e.g. Some students are intelligent, all singers are evil.

The words which refer to the type and amount of individuals in محصورة are called سؤر (quantifier) e.g. some, all, none.

THE TYPES OF محصورة

1.) موجبة كلية (universal affirmative proposition)
That قضية محصورة in which every individual / particle of the
موضوع is established for the محمول
e.g. كل انسان حيوان

2.) موجبة جزئية (particular affirmative proposition)
That قضية محصورة in which some individuals / particles of
the موضوع is established for the محمول
e.g. بعض الحيوان انسان .

3.) سالبة كلية (universal negative proposition)
That قضية محصورة in which every individual / particle of the
موضوع is negated for the محمول
e.g. لا شئ من الانسان بحجر

4.) سالبة جزئية (particular negative proposition)
That قضية محصورة in which some of the individuals /
particles of the موضوع is negated for the محمول
e.g. بعض الحيوان ليس بانسان

Note: In mantiq, discussion is generally centred on these
four types. Therefore learn them well.

Exercise

Explain which type of قضية is found in the following:
1. Amr is in the masjid.   2. Every horse neighs.
3. Every donkey is not lifeless.   4. No stone is human.
5.Some humans are illiterate. 6. Every horse has a body.
7.Every living being will die.   8. The word حيوان is جنس .
9.Every proud person is disgraced.
10.Every humble person is honoured.

LESSON FIFTEEN
قضية شرطية

قضية شرطية (conditional proposition) is that sentence composed of two قضية

e.g. 1) If the sun is out, then it is day. 'The sun is out' is one قضية and 'it is day' is another قضية **.**

2) Zaid is either literate or illiterate. Zaid is literate is one قضية and Zaid is illiterate is another قضية .

The first portion is called مُقَدَّم (antecedent) and the second portion is referred to as تالي (consequent) e.g. If the sun has risen, the day is present. In this example 'if the sun has risen' is the مُقَدَّم and 'the day is present' is the تالي. The رابط between the two is the ruling passed on both.

قضية شرطية is of two types

1.) مُتَّصِلَة (conditional conjunctive proposition)
2.) مُنْفَصِلَة (conditional disjunctive proposition)

شرطية متصلة is that sentence in which by accepting one قضية a positive or negative ruling can be passed on another قضية . If a positive ruling is passed, it will be called متصلة مُوجِبَة e.g. If Zaid is a human, then he is a living being. If a negative ruling is passed, it will be called متصلة سالبة e.g. If Zaid is a human, then it cannot be that he is a horse.

شرطية مُتصلة can further be broken up into two types:

a) شرطية متصلة مُتَّصِلَة لُزُومِيَة is that شرطية متصلة in which there is such a binding relationship between the مقدم and تالي that if the مقدم is found, then definitely the تالي will be found e.g. If the sun rises, it will be day.

b) شرطية متصلة مُتَّصِلَة اِتِّفَاقِيَة is that شرطية متصلة in which there is no binding relationship between the مقدم and تالي e.g. If a human being is living, then a stone is lifeless. Here, there is no necessary relationship between the two parts of the sentence even though they are co-incidentally correct.

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LESSON SIXTEEN

شرطية مُنْفَصِلَة

شرطية مُنْفَصِلَة is that sentence in which a ruling of contradiction(تنافي) between two matters are passed e.g. This is either a human or stone.

شرطية منفصلة is of three types:
1.) حقيقية
2.) مانعة الجمع (mutually exclusive)
3.) مانعة الخلو (totally exhaustive)

1) حقيقية - When there is such a contradiction between the مقدمand تالي   that both cannot be combined, nor can both be denied e.g. This number is either even or odd. A number cannot be even and odd, nor can any number be void of one of them.

2) مانعة الجمع - When there is such a contradiction between the مقدم and تالي that both cannot be combined, however it is possible to negate both e.g. This thing is either a human

being or stone. It is impossible for something to be both human and a stone. It is however possible for the item to be none of the two e.g. wood.

3) مانعة الخلو - When there is such a contradiction between the مقدم and تالي that both can be combined, however it is impossible to negate both e.g. Either Zaid is in the water or he is not drowning. Both can be found (Zaid is in the water and he is not drowning) or even one (Zaid is not in the water and is not drowning or Zaid is in the water and is drowning). However it is impossible for none to be found i.e. Zaid is not in the water and is drowning.

شرطية مُنْفَصِلَة can further be broken up into two types:

1) مُنْفَصِلَة عِنَادِيَة is that شرطية مُنْفَصِلَة in which the مقدم and تالي demands separation e.g. This number is either even or odd. A number can only be one of the two. It is impossible to be both.

2) مُنْفَصِلَة اِتِّفَاقِيَة is that شرطية مُنْفَصِلَة in which the مقدم and تالي do not demand separation, but separation takes place co-incidentally e.g. Zaid is either a writer or a poet. The sentence will be correct in the context when Zaid is either one of the two. However it is not always necessary since people can be both writers and poets.

Exercise
Which type of قضية منفصلة are the following ?
1.)This is either a horse or a donkey.

2.) This is either a living being or white.
3.) Zaid is either learned or ignorant.
4.) Amr is either dumb or he speaks.
5.) Bakr is either a poet or writer.
6.) Zaid is either in the house or masjid.
7.) Khalid is either sick or well.
8.) Zaid is either standing or sitting.
9.) Man is either successful or a failure
10.)Either Zaid is not burning or he is touching the fire.

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LESSON 17
(Contradiction) تَناقُض

تَناقُض is for two قضية to be so different that if one قضية is accepted to be true, then the other will definitely be false e.g. 'Zaid is learned.' 'Zaid is not learned.' These are two قضية. If one is true, then the other is definitely false.

In these two قضية in which there is تَناقُض, each one will be called the نقيض (opposite) of the other.

Those two قضية in which there is تَناقُض (contradiction) will be called نَقِيْضَيْن.

For تَناقُض to be established, there must be unanimity in eight things which are referred to as وحدات ثمانية. If any of these are not found, then there will not be تَناقُض.

1.) The موضوع (subject) must be one. In the sentences 'Zaid is standing'and 'Amr is not standing' there is no تَناقُض since the موضوع is different.

2.) The محمول (predicate) must be one. In the sentences 'Zaid is standing'and 'Zaid is not sitting' there is no تناقُض since the محمول is different.

3.) The مكان (place) must be one. In the sentences 'Zaid is sitting in the masjid' and 'Zaid is not sitting in the house' there is no تناقُض since the مكان (place) is different.

4.) The شرط (conditional clause) must be one. In the sentences 'Zaid's finger moves if he is writing' and 'Zaid's finger does not move if he does not write' there is no تناقُض since the شرط (conditional clause) is different.

5.) The نسبة (relationship) must be one. In the sentences 'Zaid is Amr's father' and 'Zaid is not Bakr's father' there is no تناقُض since the نسبة (relationship) is different.

6.) The زمان (time) must be one. In the sentences 'Zaid studies during the day'and 'Zaid does not study during the night' there is no تناقُض since the زمان is different.

7.) The two قضية must be the same with regards to amounts (i.e. كل and جزء). It should not happen that in one sentence, a ruling is passed on a whole object (كل); and in the second sentence, a ruling is passed on part of an object (جزء) e.g. This food is not sufficient i.e. for all the people. This food is sufficient i.e. for some people. Here there is no تناقُض since in the first sentence, a ruling is passed regarding all the people, whilst in the second, a ruling is passed regarding only some people.

8.) The two قضية must be the same with regards to قُوَّة and فعل i.e. in both the قضية the محمول will be established for the موضوع, either بِالْقُوَّة or بِالْفعل e.g. This grape-juice is intoxicating i.e. بِالْقُوَّة. This grape-juice is not intoxicating i.e. بِالْفعل. Here there is no تناقُض since there is difference with regards to قُوَّة and فعل.

بِالْقُوَّة means to have the ability e.g. Zaid is the king بِالْقُوَّة . This means that he has the ability to become the king. At the present moment he is not the king. بِالْفعل means to be at the present moment in that condition E.g. Zaid is the king بِالْفعل. This means that presently he is the king.

Note: In قضية محصورة , there is one additional condition.

There must be difference with regards to كلية and جزئية i.e. if one sentence is a كلي , the second will be جزئي .

The نقيض of موجبة كلية will be سالبة جزئية e.g. 'Every human being has a heart.' The نقيض of this will be 'Some human beings do not have a heart.'

The نقيض of سالبة كلية will be موجبة جزئية e.g. 'No human being is a stone.' The نقيض of this is 'Some human beings are stone.'

Exercise

Write the نقيض of the following sentences.
1.) Every horse neighs. 2.) Some white objects are animals
3.) Every human has a body. 4.) Some humans are writers.
5.) Some sheep are not black. 6.) No human is a tree.

Is there تناقُض in the following sentences? If not, then which condition is not being fulfilled?
1.) Amr is in the masjid. Amr is not in the house.
2.) Zaid sleeps at night. Zaid does not sleep during the day.
3.) Hinda is Zaid's wife. Hinda is not Bakr's wife.
4.) Europeans are white (their body). Europeans are not white (their hair).
5.) Zaid is reading. Amr is not reading.

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LESSON EIGHTEEN
عكس مستوي

عكس مستوي(Conversion)- This is to place the first portion of a قضية into the second and to place the second portion into the first e.g. 'Every human is a living being.'   The عكس مستوي of this is 'Some living beings are human.'

In a قضية حملية , the موضوعwill be made the محمول and vice-versa.
In قضية شرطية , the مُقَدَّم will be made the تالي and vice-versa. In عكس مستوي of in note of take to necessary are points Two
1.) If the first sentence is true or regarded as true, then after inverting it, it should also be true or regarded as true.

2.) The كيف should remain. If the first sentence is موجبة (positive), then the inverted sentence should be the same. Similar is the case if the first sentence is سالبة (negative).

1.) The عكس مستوي of موجبة كلية is موجبة جزئية e.g. the عكس مستوي of 'Every human being is living' is 'Some living beings are human.'
2.) The عكس مستوي of موجبة جزئية is موجبة جزئية e.g. the عكس مستوي of 'Some human beings are living' is 'Some living beings are human.'
3.) The عكس مستوي of سالبة كلية is سالبة كلية e.g. the عكس مستوي of 'No human is a stone' is 'No stone is a human.'
4.) The سالبة جزئية of عكس مستوي is not always inverted correctly e.g. the عكس مستوي of 'Some living beings are not humans' is 'Some humans are not living beings.' The first sentence is correct whilst the second is not correct.

Exercise

Extract the عكس مستوي of the following sentences:
1.) Every human is a possessor of a body.
2.) No donkey is intelligent.
3.) Every greedy person is disgraced.
4.) All Muslims accepts Allah ﷻ to be one.
5.)Some Muslims do not perform salah.
6.)Some Muslims fast.
7.)Every content person is beloved.
8.)No donkey is lifeless.

LESSON NINETEEN
قياس

حجة is of three types:

1.) قياس
2.) اِستقراء
3.) تمثيل

قياس (syllogism)–That statement made up of two قضية s that by accepting them, one is forced to accept a third قضية . This third قضية is called نتيجة (conclusion) e.g.

1.) Every human is a living being.
2.) Every living being has a body.

The نتيجة (result) of this is 'Every human has a body.'

The موضوع of the نتيجة is referred to as اصغر (minor term) which is 'Every human' in the above example.

The محمول of the نتيجة is referred to as اكبر (major term) which is 'has a body' in the above example.

The قضية which forms part of the قياس is referred to as مقدمة (premiss). In the above example 'Every human is a living being' is the first مقدمة and 'Every living being has a body' is the second مقدمة.

The مقدمة in which the اصغر is found is called صُغْري (minor premiss). In the above example 'Every human is a living being' is the صُغْري .

The مقدمة in which the اكبر is found is called كُبْري (major premiss). In the above example 'Every living being has a body' is the كُبْري.

The portion of the قياس which is repeated is referred to as الحد الاوسط (middle term).

The manner of extracting the نتيجة is to delete the الحد الاوسط. Whatever remains will be the نتيجة. In the above example the word 'living being' is repeated and thus deleted. The نتيجة is thus 'Every human has a body.'

If the الحد الاوسط is the علة (cause) for the result in reality and in one's deduction, then this is referred to as الدليل اللمي e.g. someone sees a fire. From this he deduces that there must be smoke also. The fire is the actual cause for the smoke and the cause of one's deduction.

If the الحد الاوسط is the علة (cause) for the result in one's deduction but not in reality, then this is referred to as الدليل الإنَّي e.g. someone sees smoke and deduces there must be fire. The smoke is the cause for deducing the fire but not the cause in reality.

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LESSON TWENTY
FOUR شكل S

The form which occurs when the الحد الاوسط is placed with the اصغر and اكبر is referred to as شكل . There are four شكل s :

1st شكل : When the الحد الاوسط is the محمول in the صُغْري and the موضوع in the كُبْري e.g. 'Every human being is a living object.' This is the صُغْري. 'Every living object has a body' This is the كُبْري. The نتيجة is thus 'Every human being has a body.' The الحد الاوسط is 'living object' which is found in the محمول of the صُغْري and the موضوع of the كُبْري .

2nd شكل : : When the الحد الاوسط is the محمول in the صُغْري and the كُبْري e.g. 'Every human being is a living object.' (صُغْري) 'No stone is a living object.' (كُبْري) The نتيجة is thus 'No human is a stone.' The الحد الاوسط is 'a living object'.

3rd شكل : When the الحد الاوسط is the موضوع in the صُغْري and the كُبْري e.g. 'Every human being is a living object.' (صُغْري) 'Some human beings are literate.' (كُبْري) The نتيجة is thus 'Some living objects are literate.' The الحد الاوسط is 'human being'.

4th شكل : When the الحد الاوسط is the موضوع in the صُغْري and the محمول in the كُبْري e.g. 'Every human being is a living object.' (صُغْري) 'Some literate beings are human beings.' (كُبْري) The نتيجة is thus 'Some living objects are literate.' The الحد الاوسط is 'human being'.

Exercise
a) Hereunder a few قياس will be written. Point out the b) اصغر c) اكبر d) الحد الاوسط e) صُغْري f) كُبْري g) شكل نتيجة

1) Every human being possesses intellect. Every being which possesses intellect has a body.

2) Every human being is a living object. No living object is a stone.

3) Some living objects are horses. Every horse neighs.

4) Some Muslims perform salah. All who perform salah are beloved in the sight of Allah ﷻ.

5) Some Muslims shave their beards. All those who shave their beards are disliked by Allah ﷻ.

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LESSON TWENTY-ONE
The types ofقیاس

قياس is of two types
1.) اِستثنائي (syllogism by exclusion)
2.) اقتراني (syllogism by combination)

1.) اِستثنائي : That قياس wherein the نتيجة or the نقيض of the نتيجة is mentioned e.g.

a.) If the sun is out, it is daytime. (صُغْري) However the sun is out. (كُبْري) Thus it is daytime. (نتيجة)
In this قياس, the نتيجة is mentioned in the موضوع without any change in the order.

b.) If the sun rises, it will be daytime. (صُغْري) However it is not daytime. (كُبْري) Thus the sun has not risen. (نتيجة)
In this قياس, the نقيض of the نتيجة (the sun rises) is mentioned in the موضوع.

اِستثنائي is made from two قضية, the first being قضية شرطية and the second being قضية حملية. In between the two, the particle of اِستثناء (exclusion), لكن is used. For this reason, it is referred to as اِستثنائي.

2.) اقتراني : That قياس in which the parts of the نتيجة are mentioned separately. However the نتيجة or the نقيض of the نتيجة are not mentioned completely and neither is لكن used. اقتران means 'to join'. In this قياس, the صُغْري and كُبْري are joined together to form a result. Examples of this type have passed in the previous lesson.

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LESSON TWENTY-TWO
اِستقراء (Induction)

اِستقراء literally means to search, seek or to take a study and investigate.

Technically, it refers to studying the individuals of a كلي, and when some special quality is found in them, to pass a judgement of that quality in all the individuals of that كلي e.g. a person made a study of 100 students in a madrassah comprising 500 students. He found all of them to be intelligent. Thus he passed a judgement that all the students of the madrassah are intelligent. This form of قياس is generally found in surveys, etc.

اِستقراء is of two types :

1.) الاِستقراء التام : This is to make a study of all the individuals under a كلي and then to pass a ruling e.g. in a certain area there are 1000 policemen. All of them are studied and it is seen that all of them accept bribes. So we pass a ruling that every policeman in that area accepts bribes.

2.) الاِستقراء الناقص : This is to make a study of some individuals under a كلي and then to pass a ruling e.g. in a certain area there are 1000 policemen. 200 of them are studied and it is seen that these accept bribes. So we pass a ruling that every policeman in that area accepts bribes.

The first type gives conviction and definiteness (يقين) whilst the second type gives an assumption or supposition (ظن) since it is possible in the remaining 800 there are many who do not accept bribes.

LESSON TWENTY-THREE
تمثيل (Analogy)

تمثيل literally means to make one thing similar to another. Technically it means to find some ruling (حكم) in a جزئ, and then to search for its cause (علة). When this same cause (علة) is found in another جزئ then to pass the same ruling for that جزئ is called تمثيل according to the logicians and قياس according to the fuqaha (jurists). An example of this is that Allah ﷻ has stated that alcohol is prohibited. By pondering we realise that the cause for this ruling is due to intoxication. We find this same factor of intoxication in opium, dagha, cocaine, marijuana and other drugs. We thus pass the same ruling of prohibition on all of these.

There are four parts found in تمثيل :

1) اصل (مقيس عليه): The first جزئ in which the حكم is found e.g. alcohol.

2) فرع (مقيس): The second جزئ in which the حكم of the first is passed e.g. drugs.

3) علة: The cause for the ruling passed e.g. intoxication.

4) حكم : The ruling passed e.g. prohibited.

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LESSON TWENTY-FOUR
مادة القياس
Every قياس has a صورة and مادة

قياس of صورة: This is the form of قياس which is attained by giving order to the مقدمات and then by joining the الحد الاوسط which is also called شكل as has passed before.

قياس of مادة: This is the subject manner and contents of the مقدمات which is at times ظني ,يقيني[1] etc.

قياس with regards to its مادة is of five types.
They are referred to as الصناعات الخمس.

1) القياس البرهاني : That قياس which is made up of such مقدمات which are يقيني (definite), whether the مقدمات are بديهي or نظري e.g. Muhammad ﷺ is Allahﷻ's messenger.(صُغْري) It is compulsory to obey every messenger of Allah ﷻ. (كُبْري) Thus it is compulsory to obey Muhammad ﷺ.(نتيجة)

2) القياس الجدلي : That قياس which is made up a.) from such مقدمات which are famous, or b.) from such مقدمات which are accepted by a certain group of people whether they are correct or incorrect e.g. a.) To kill unjustly is oppression.(صُغْري) All oppression is abominable.(كُبْري) Thus to kill unjustly is abominable.(نتيجة)   b.) Normally used in debates when one party uses principles of another party to break their claims.

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[1] Note: If in any matter there is equal doubt whether it occurs or not, then this is referred to as شك. If one's thought is overpowering then this is referred to as ظن and the overpowered thought will be called وهم. If one's thought is only in one direction and there is no thought of anything else, then this is referred to as يقين.

3) القياس الخطابي : That قياس which is made up of such مقدمات in which one's overpowering thought is that they are true e.g. Farming is beneficial.(صُغْري) Every beneficial thing is worthy of doing.(كُبْري) Thus farming is worthy of being done.(نتيجة) These are normally taken from those people regarding whom one has good thoughts e.g. scholars, pious people, etc.

4) القياس الشعري : That قياس which is made up of such مقدمات which are mere thoughts of imagination whether they are true or false in reality e.g. Zaid is a moon.(صُغْري) Every moon gives of light.(كُبْري) Zaid gives of light.(نتيجة)

5) القياس السفسطي : That قياس which is made up of such مقدمات which are false and conjectured e.g. Pointing to a picture of a horse you say, "This is a horse."(صُغْري) Every horse neighs.(كُبْري) Thus this horse neighs.(نتيجة)

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LESSON TWENTY-FIVE
The types of القياس البرهاني

Since القياس البرهاني contains such مقدمات which shows definiteness, its نتيجة is also definite, in comparison to the

other forms. Therefore the best manner of proving anything is through this form of قياس. This type of قياس is of six types:

1.)اوليات : Those sentences which the intellect accepts immediately with no need of any proof e.g. one is more than half.

2.)فطريات : Those sentences which when they come into the mind, then its proof is not absent from the mind e.g. four is an even number. The proof of this is that it can be equally divided.

3.)تجربيات : Those sentences which are known after continuous experience e.g. Panado is good for fever.

4.)حدسيات : Those sentences which appear in the mind immediately without needing to resort to giving order to the صُغْري and كُبْري e.g. if an expert in grammar is asked regarding the word masaajid, immediately he will reply and say that it is a غير منصرف word on the scale of جمع منتهي الجموع.

5.)متواترات : Those sentences which are proven by such a large number of people that it is impossible that all of them are speaking lies e.g. Makkah Mukarramah is in Saudi Arabia.

6.)مشاهدات : Those sentences which one comes to know of by his external senses like his eyes, ears, nose, etc. or by his internal senses like the feeling of hunger, thirst etc.