

Ministry of Higher Education & Scientific Research
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**Finding Logic In Ikhwan Al-Safaa and its
Philosophical Origin**

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Abstract

All praise is due to God, we praise Him and we beseech for His help. We beg forgiveness for Him, and we turn to Him. We seek refuge in God from the evil of ourselves and from the evil of our bad doings. Whom He guides, he shall have no one will lead him astray and whom He makes err, he shall have no guide. I declare that there is no god but Allah the one, there is no partner for Him, and I declare that Mohammed is his servant and his messenger (Peace be and his blessing upon him).

Ikhwan as-Safaa had considered a basic brick in establishing the Islamic philosophical mind; they are a group of researchers and philosophers who occupied the Arabic world, in that it took two centuries of time, before they begin to show. Ikhwan as-Safaa encyclopedia is one of the basic encyclopedias that appeared in the humanist culture history. Ikhwan as-Safaa subject is not of the easy subjects in the history of Islamic concept, because they offered their ideas inwardly may be it become a kind of suspense for others to read this collection. The commemoration and the observation of the old Greek philosophy. They had reconsidered the vision orientation to the Stoicist Mathematical heritage and create the astrological, logical, and mathematical, philosophical visions which introduced by Greek, civilization, and old religions and what included in the previous Islamic philosophy upon them represented by, the study of Ikhwan as-Safaa considered as a necessary entrance to discuss and study the basic problems in the Islamic philosophy and what it has related to the other philosophy, and because the logic has a great significance in the history of philosophical concept, and it considers one of the subjects which depended by the philosophy since its establishment till now. It is a branch of philosophy study the concept and the method of sound argumentation, it is a law instrument, restrain the mind from wrongdoing, and it considered the crucial balance between false and true, and if some of the philosophers considered it i.e. considered the logic an instrument to understand the philosophical sciences, the other some considered it a part of philosophy, since the aim of the logic was an arrival attempt into a sound thinking has no deviation and through the following of the most important previous studies, which took Ikhwan as-Safaa as a subject. We find the scarcity of the subjects related to the logical aspect by Ikhwan as-Safaa, and from this logic the care is obvious in the following and choosing this subject which focus on the logical search by Ikhwan as-Safaa and its philosophical origins, and that's to know the logical establishment by Ikhwan as-Safaa and what is the philosophical origins that erect upon it and followed it by Ikhwan as-Safaa. This thesis depends on the analytical compared text which on presenting the texts and the subjects and what is related to the logical aspect in philosophy to, then the work on its analytical, and after that we intend to the Ikhwan as-Safaa comparison, to state the impact of Ikhwan as-Safaa and their philosophical origins, and through the study we tried to show lights on what Ikhwan as-Safaa depend on determining their position from logic and what they consider the logic? and what is the relation between the logic with philosophy? and is the philosophy of

civilizations and the previous religions on i Ikhwan as-Safaa impact on the logical aspect they have ? and to answer these and so on .we will read the logical search but you tried to follow the sciences and the categories of sciences by Ikhwan as-Safaa to go out the logical aspect from it and to achieve the aim of this search ,its plan came to conclude three chapters and an array of subjects and every subject has a group of cocepts in addition to the preface and conclusion and a list of references and sources.

The chapter one was entitled : the philpsophical logic before Ikhwan as-Safaa. Has consisted of three section. The first section: included the philosophical logic in civilizations and religions that included two aims, the first one talked about the philosophical origins of logic in civilizations: the civilization of Mesopotamia and the civilization of Nile valley, while the second aim was about the the philosophical origins of logic in religions, like Alzaradashtiya, the Hindusim and Ismailia, while the second section was entiltled the philosophical principles of the Greek philosophy. While the first aim was the philosophical principles before Aristotle, the second aim talked about the philosophical principles of Aristotle. The third aim included the philosophical principles of logic after Aristotle. The third aim entilteled the philosophy of Alkindus and Farabi which consist of two destinations: the first deals with the philosophical principles of Alkindus while the second included the philosophical principles of Farabi. The chapter two was entitled the philosophy of Ikhawan as- safaa that included two destinations, while the first one was about the defintions of philosophy and its divitions of the philosophical principles, which included two destinations, the first: the defintions of philosophy of Ikhawan as- Safaa, while the second aim dealt with the divisions of philsiohy in

Ikhawan as- Safaa, the second was about the relationship between philosophy with the natural sciences and the races of sciences of Ikhawan as- Safaa which consists of two destinations : the first aim was about the types of sciences of Ikhawan as- safaa.

The chapter three was entiltled the logic in the philosophy of Ikhawan as-Safaa and included four sections. The first section: the philosophy of mathmatical sciences in Ikhawan as- Safaa and its phisosophical roots, the second section dealt with the logic in logical sciences in Ikhawan as- Safaa and its phisosophical roots, while the third section was about logic in natural sciences in its phisosophical origins and its phisosophical origins. The section four was about logic in Devine sciences in Ikhawan as- Safaa and its phisosophical origins.