

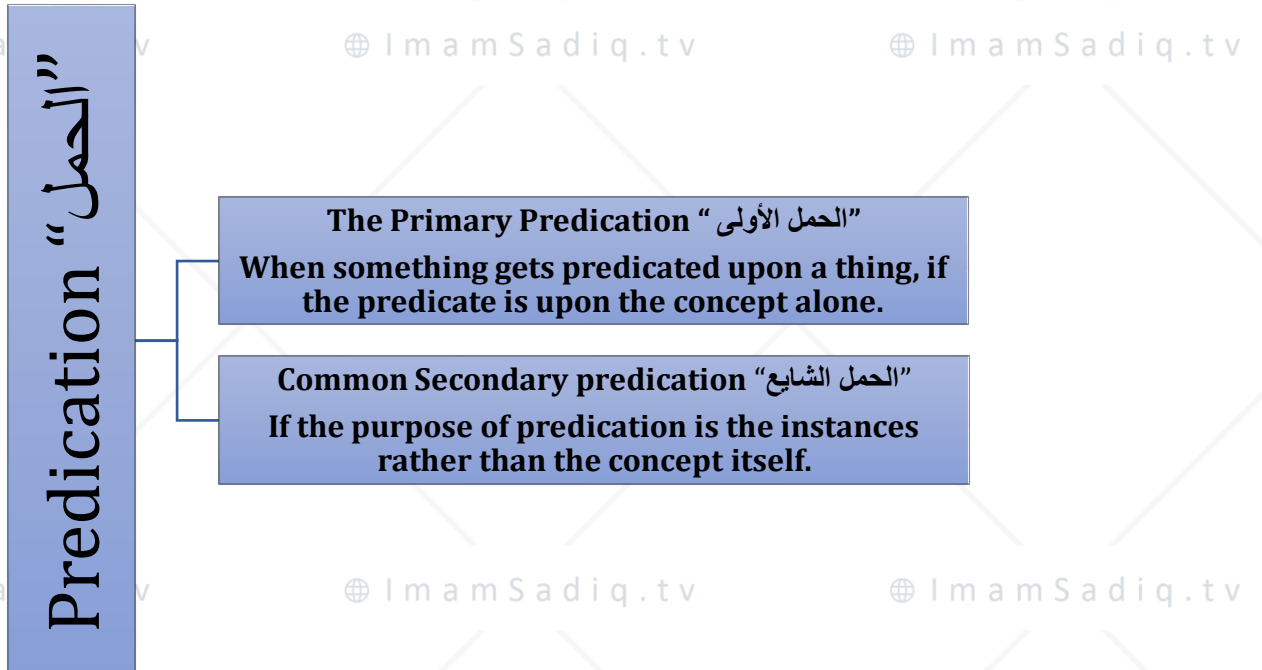


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 61

The Four Relations (1)

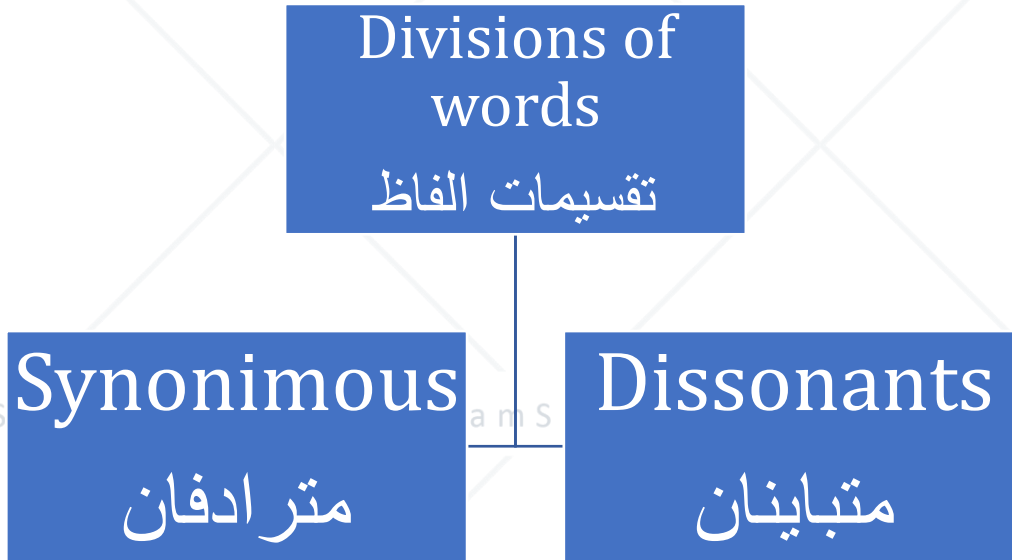
- The Concept “مفهوم” is the meaning and concept as it is i.e., the very abstracted mental picture of the reality of things.
- The Instance “المصداق” is the thing on which concept “مفهوم” applies; for example, the mental picture of “محمد” is a concept “مفهوم” and the person in reality is the instance “مصداق”.



- When two concepts are compared to each other, considering their instances; these concepts are universal or particular.



- If they are both particulars “جزئی” such as this book and Mohammad, the relation between them is “تباين”.
- If one of the concepts is particular and the other is universal; in some cases, they are opposite to each other such as human and this pen but sometimes one of them includes the other but not the other such as:
 - Zaid (particular) is human.
 - All humans (universal) are not Zaid.



- The relation between conceptual dissonance and the instancial dissonance is “عموم و خصوص مطلق” because sometimes concepts are different but the instances are same so whenever there is instancial dissonance; there is disparity in conceptual dissonance as well, not vice versa.

- The four relations are probable when two concepts are non-synonymous; comparing two same concepts is useless.



The Four Relations
(النسب الأربعة)

When two concepts are exactly the same in their instances; they are called "متساويان".

When two concepts are completely contrary in their instances; they are called "متباينان".

When one of the two concepts includes all of the instances of the other (and not vice versa), the relation is called "العموم و الخصوص مطلقاً".

When both concepts include some members of each other from their instances; they are called 'العموم و الخصوص من وجه'