

Aspect of the Contribution of Contemporary Algerian Thought to the Intellectual Sciences . Dr. Mahmoud Yagoubi and His Contributions to the the Field of Logical Studies as a Model

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Abstract: This research paper aims to highlight aspects of the efforts of contemporary Algerian thinkers in the field of intellectual sciences, specifically focusing on Dr. Mahmoud Yagoubi (1931-2020) and his contributions to logical studies at the levels of academic research, translation, and Verifying manuscripts . It provides an introductory overview of the significant milestones in Dr. Mahmoud Yagoubi's work in the domain of logical research, as well as an attempt to connect the significance of his choices in research, translation, and authorship with a unique vision in the philosophy of logic that strives to maintain the relevance of logical discourse to philosophical thinking and its metaphysical foundations.

Keywords: intellectual sciences. Logic . translation . Verifying manuscripts .

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1- Introduction

Overall, it can be stated that Dr. Mahmoud Yagoubi's philosophical and methodological efforts in the field of logical studies were aimed at several objectives, which we consider most significant:

1. Advocating for the legitimacy and creative uniqueness of logical research within the Arab-Islamic context, starting from a rejection of Western centrism in the history of logic, and highlighting the areas of innovation, critique, and intellectual independence in the engagement of Arabs and Muslims with intellectual sciences. This includes both a critical reading of logic and the methodological renewal evident in the methodologies of reasoning and induction among scholars of Islamic jurisprudence and in the concept of conditional conjunctive syllogisms.
2. Distinguishing between artificial logic and natural innate logic, which is associated with philosophical thought and aligns more closely with Aristotle's approach to the theory of deduction, which saw formalism as a means rather than an end, thereby not completely separating matter and form.
3. Attempting to root the concept of natural innate logic within the foundational texts of Islamic culture, aligning with the above point by debunking the claim that the methods of argumentation and reasoning among Muslims are derivative of Aristotelian logic.
4. Making sources of logic, both ancient and modern, accessible to Arabic-speaking researchers through specialized and precise translations of numerous logical works in French, particularly those of the epistemologist and logic historian Robert Blanché (1898-1975), while also working to establish an Arabic logic dictionary rather than directly transliterating foreign terms and coining specialized logical terms.
5. Verifying one of the significant sources in the history of ancient logic in the Western Islamic world, specifically the commentary by Imam Al-Sanusi (832-895 AH) on the abridgment by Ibn Arfa (716-803 AH) in logic.
6. Arfa (716-803 AH) in logic.

1 - First Section:

1-1 Academic Works

Dr. Mahmoud Yacoubi has criticized the dominance of European centrism, which imposes its assumptions as unchallenged truths within the general philosophical culture. This is evident in the generalizations and judgments issued by most Western historians of logic, who tend to portray Arabs as mere transmitters or bridges of Greek legacy to European culture.

While many affiliated with logical research in the Arab world may accept these judgments, Yagoubi argues that they are not objective. He has consistently advocated for a redirection of academic efforts to recognize and emphasize the legitimacy and uniqueness of logic among Arabs and Muslims in the broader human historical context of this precise and specialized branch of philosophical knowledge.

In this context, his valuable studies critique Ibn Taymiyyah's assessment of Aristotelian logic and explore the methodologies of causality and rules of induction among the scholars of Islamic jurisprudence, alongside J. Stuart Mill. His efforts also highlight the theory of conditional conjunctive analogies, which was uniquely developed by Arab and Muslim logicians.

This section relates to the academic research conducted by the late scholar concerning the unique engagement of Arab-Islamic culture with intellectual sciences, particularly logic, evidenced by two significant studies and numerous articles in specialized journals.

1-2 – Highlighting the Critical Aspect in the Logical Heritage of Arabs and Muslims:

This involves a detailed study of Ibn Taymiyyah's (661–728 AH) critique of Aristotelian logic. The purpose of this study was:

- To demonstrate that Ibn Taymiyyah offered a comprehensive doctrinal critique of Aristotelian logic, rather than merely partial criticisms.
- To argue that this critique is based on an Islamic theory of knowledge that approaches empiricism.
- To prove the inseparability of logic from metaphysics and to highlight the metaphysical motives and foundations underlying the criticisms of Aristotelian logic.

According to Dr. Yacoubi, Ibn Taymiyyah relied on concepts that serve as special keys forming the basis of a distinctive critical perspective, reevaluating the methodological assumptions upon which Aristotelian logic was built. These include sensory experience as opposed to logical definition, induction versus deduction, and particulars versus universals.

It appears that Ibn Taymiyyah's stance on logic, in many of its details, influenced Dr. Yacoubi throughout his academic career. He often defended the idea of innate logic, which he viewed as a fundamental pillar underlying Ibn Taymiyyah's critique of Aristotelian logic.

Dr. Mahmoud Yacoubi states: "It became clear to us that the Sheikh of Islam emphasized the existence of an innate capability within humans, by virtue of being human, to differentiate between what is agreeable and what is not, and thus to affirm or deny something based on their sensory experience. Thus, humans are endowed with innate logic, of which artificial logic is merely a theoretical form. It dissolves into this innate logic and does not originate from it. (Yagoubi, 1992 – p. 264)

1-3 – Highlighting the Uniqueness of Intellectual Sciences Among Arabs and Muslims:

This is achieved by comparing the method of legal reasoning used by Islamic jurists with the inductive method rules employed by the English philosopher John Stuart Mill (1806-1873). Dr. Yacoubi aimed to refute the claim that research in intellectual sciences among Muslims is tied to Greek logic.

His study demonstrated that intellectual sciences among Muslims originated independently of Greek influences and that they utilized the inductive method centuries before its advocacy by thinkers and scientists of the European Renaissance.

This research cuts through the silence that has overshadowed the methodological value devised by scholars of Islamic jurisprudence, aiming for fairness and showing that the method for deriving legal causes is similar to the rules of deriving natural causes in the inductive research of both Bacon and Stuart Mill. This challenges the claims of Western centrism that tries to deceive others into believing that the inductive method suddenly emerged autonomously without influence from others.

Upon careful examination of this research, we find that it operates on two levels: firstly, distinguishing the concept of causality in Greek thought, especially Aristotle's (this counters the claim that Muslims merely replicated the concept of causality from other nations) versus causality among Islamic jurists, showing that Islamic thought followed a methodological path different from Aristotle's analytic deductive theory in contrast to the legal causality among Muslims. Secondly, it establishes parallels and approximations between causality in Islamic jurisprudence and causality among modern empiricists.

Yacoubi states, "Although it has been impossible so far, due to scientific or other barriers, to find any trace of material evidence derived from Latin works translated from Arabic in the Middle Ages, which were references for all thinkers in European universities, the undeniable similarity between the forms of causality pathways and methods of induction could be a basis for assumption and conjecture in any doctrine, yet it leaves no room for doubt in the precedence of Islamic jurists in defining causality pathways and in the suitability of these methods for uncovering natural causes, had the concerns of Muslim scholars been directed towards understanding the laws governing the natural order. It seems that the dominance of the Aristotelian concept of causality on the minds of Muslims in science and philosophy, despite their resort to experimentation to determine the validity of interpretations related to understanding natural phenomena, contrasts with the Greeks, who were prisoners of the analytic deductive method. (Yagoubi m. , 2020)

1-4 - The Concept of Conditional Conjunctive Syllogism

Dr. Yacoubi also focused on an important point in the logical intellectual heritage of Muslims, giving it considerable attention, as demonstrated in a number of articles he wrote in both Arabic and French. In his article titled "La contribution des anciens logiciens Arabes à l'extension des formes de déduction - la théorie du syllogisme connectif conditionnel" ("The Contribution of Ancient Arab Logicians to the Expansion of Deductive Forms - The Theory of Conditional Conjunctive Syllogism"), Yacoubi expresses his desire to debunk the prevalent view that denies any creative role in logic for Arabs.ⁱ

According to Dr. Yacoubi, the history of logic in the West, and among contemporary Arab researchers influenced by it, acknowledges only two types of syllogisms: the categorical syllogisms inherited from Aristotle's works and the conditional syllogisms inherited from the Stoics. They are completely unaware or ignore another type of syllogism known and developed by Arab and Muslim logicians from Ibn Sina (370-427 AH) to Al-Sanusi.

This type is the conditional conjunctive syllogism, both in its connected and disconnected forms. The essence of this syllogism lies in its reliance on the entailment relationship between the subject and predicate in categorical syllogisms, where Arab logicians treated the components of the conditional proposition (the antecedent and consequent) as if they were elements of a categorical proposition (subject and predicate), thereby discovering a new form of deduction which they presented in their logical treatises.

This indicates that they understood the relationship of entailment (La conséquence) in a broader context than the Greeks, applying rules governing the scope of categorical propositions to conditional propositions. In Dr. Yacoubi's view, the theory of conditional conjunctive syllogisms is a purely Arab-Islamic theory, presenting a new deductive structure that starts from two premises to reach a third, incorporating within it both Aristotle's theory of categorical syllogism and the Stoics' theory of exceptional syllogism.

It represents an actual contribution to the development and enrichment of logic, contrary to the European historical sources on logic that only recognize the role of Islamic culture in logic as one of transmission and explanation. However, Dr. Yacoubi lamented that this type of syllogism remains unknown even among contemporary Arab researchers engaged in logical study,

especially those who have been trained in logic by their European professors and who mimic their teachers in everything, including their ignorance of the new logical ideas that their ancestors had created.

The innovative formulation of the theory of syllogisms by earlier Arab logicians demonstrates that Arab-Islamic logic was capable of ascending the ladder of formal abstraction, moving from simple conditional to complex conditional logic. Yacoubi remarks: "This type of syllogism was not mentioned by any of the medieval scholastic thinkers or any European logician up to our day, nor do we find any mention of it among those engaged in logic in the Arab world in the contemporary period, who are still unaware of the value and status of the logic left by their predecessors from Ibn Sina to Al-Sanusi. (Yagoubi m. , 2020)

2 - Second Axis:

2-1 Logical Translations

Dr. Yacoubi's experience in philosophical translation in general, and logical translation in particular, is rich. It stems from his conviction of the value of accurate and faithful translation in providing one of the components of philosophical creativity, namely, acquainting researchers with philosophical texts and keeping up with the developments in intellectual sciences in other languages.

In this regard, Yacoubi does not forget to emphasize the role played by the translation movement in the history of our Arab-Islamic culture during its flourishing periods. In his view, the Arabic language excels in logical performance, enabling a proficient translator to employ it in conveying precise logical meanings in special ways that are not confined to literal translation, which may distort the true meaning of the translated text.

The late Yacoubi's efforts in the field of logical translation were subject to a set of determinants and goals that can be summarized as:

1. A belief in the role of translation in historical and civilizational advancement and the necessity of updating logical knowledge to keep pace with the developments in logical research in Arabic, especially if the historical delay of Arabs currently does not allow them to participate directly in its development.
2. Bringing educational, philosophical, and historical sources of logic closer to the Arab reader, while alerting to the ignorance or neglect with which historians of logic in the West have treated the history of logic among Arabs and Muslims.
3. Contributing to and advocating for the creation of an Arabic logical dictionary by inventing new terms instead of directly transliterating terms, and striving to overcome terminological diversity in translations and logical studies in Arabic.

It can be stated, to the best of my knowledge, that Dr. Yacoubi is the leading Algerian researcher specializing in logical translation. He has successfully filled a significant gap in specialized translations that can only be achieved by a researcher who possesses a masterful command of both languages. This mastery allows him to navigate the diverse linguistic

structures between the languages to convey the intended meaning in the most accurate and appropriate manner in the target language.

This is because, while the analysis of meanings necessitates their expression through structures, the unity of meanings does not imply a unity of structures as long as language consists merely of conventions agreed upon by scholars. It is incumbent upon the translator to transfer the meaning from one language to place it within the structure of another language, and it is not feasible to maintain structural similarity between two languages for expressing the same meaning (Tricot, 1992)

His translations were grounded in a comprehensive understanding of logical problems and the subtle semantic differences between concepts and modern logical perceptions, in addition to his command of philosophical terminologies. This allowed him to adapt his translations to the specific philosophical context required.

It was his custom to provide each book he translated with a concise, comprehensive introduction that outlines the core subject matter of the book. For example, Yacoubi introduced a number of specialized terms in the field of logical translation such as:

- **L'axiomatique** (Axiomatics), المصاحريات
- **La tautologie** (Tautology), المصداقة
- **La métalogue** (Metalogic), المنطق الشارح

These terms reflect a good understanding of the true significance of the concept in light of the history and philosophy of logic. 'Axiomatics', for instance, which Yacoubi uses to translate the title of Blanché's book, is a precise expression that respects the nature of the transformation experienced by the theory of deduction in contemporary times, which has moved from a definitive character to a hypothetical-deductive one.

This does not align with translating it as a system of axioms or primaries, which suggests a kind of clarity and self-evidence that have been transcended in contemporary formal calculative systems. 'Axiomatics' means the decision of the system's author to choose the initial, unproven propositions in his logical system.

Yacoubi's logical translations covered nearly all areas of logical research, historical, educational, and philosophical, with the aim of providing a knowledge base that enables the logical researcher to master all areas of logical study. The history of logic is an indispensable field for distinguishing between periods of tradition and pivotal creative movements in its development and is an essential introduction to understanding the problems of the philosophy of logic, to which Yacoubi dedicated distinguished translations. Among these are:

- **Logique et métalogue** by Marie-Louise Roure,
- **Raison et discours** by Robert Blanché,
- **Introduction à la philosophie de logique** by Donnis vernan.

2-2 Some of the books translated by Dr Yagoubi -

The following pages will be dedicated to introducing some of the books translated by Dr. Yacoubi, such as:

- **La logique et son histoire d'Aristote à Russell** (1970) by Blanché, which represents a significant fill for a gaping void in the Arab library that lacks a book on the general

history of logic. Although the book had previously been translated by a Lebanese researcher, Dr. Mahmoud Yacoubi preferred to retranslate it based on his specialized knowledge of the subject matter that mandates not overlooking the semantic differences between logical concepts, which were loosely used in the initial translation and did not align with the precision required in logical research. The book covers the history of logic from its earliest intimations before Aristotle to the post-Principia Mathematica stage by Russell and Whitehead. It is a history marked by phases of creativity and periods of tradition and stagnation. Yacoubi criticizes Blanché for his ignorance or disregard of the role of Arabs and Muslims in the history of logic, despite having had the opportunity to form at least a general picture of this role had he consulted the Latin translations of Arab logical books or Nicolas Rescher's work on the development of Arab logic. Nonetheless, Yacoubi believes that the greater responsibility lies with Arab researchers specialized in logic, who must introduce the layers of Arab logicians and establish the principles of Arab logic history in a way that does not necessarily coincide with the major presuppositions in the history of logic as written by Westerners. Here, it is clear that our late professor adopts the view defended by Sheikh Mustafa Abdul Razzaq (d. 1947) regarding the origins of Islamic philosophy.

Dr. Yagoubi has stated in his introduction to the translation: "It is well established that formal logic among the Arabs underwent phases necessitated by the nature of the Arabic language or the numerous applications of the expanded theory of deduction across various sciences practiced by Muslim thinkers. Scholars of jurisprudence (Usul al-Fiqh) have made substantial contributions to logical meanings, and scholars of Arabic grammar have done similarly within the grammatical structures of logic.

All this necessitates a book on formal logic among the Arabs, chronicling the logicians for whom we do not know the layers as we do for other scientists, and documenting all the phases that the handling of logical thinking and its rules and laws have gone through, from the Quranic disputations and the principles of jurisprudence by Imam Shafi'i to the present day. (Blanché, 2004)

2 - "Reason and Discourse" (A Defense of Intellectual Logic) by Robert Blanché: *Raison et Discours* – Blanché _ p-u-f – 1967.

This book holds a special significance in Yacoubi's translated works, as it is a book on the philosophy of logic, presenting a strong critical stance against the dominance of formalism in contemporary logical thinking. Observers of Yacoubi's logical opinions might recognize a kind of intellectual kinship between the author and the translator. This is the primary reason, in my view, why Yacoubi has become the foremost specialist in translating Blanché's works into Arabic, both in the East and West of the Arab world. "Reason and Discourse" fundamentally invites, launched by an epistemologist and a noted historian of logic who has comprehended the history of logic, both ancient and modern, to respect the link between philosophy and logic. This link tends to be severed in contemporary times due to methodological presuppositions imposed by formalism, which deviates from "the practical uses of ideas and meanings as they occur and interact in the natural activity of the human mind, which does not mean a rejection of flourishing and expansion through the use of languages other than natural language, " (Blanché, "Reason and Discourse" – Translation by Mahmoud Yacoubi –, 2010 –) but rather as a tool for human thought to address problems as they arise and evolve

3 - "Logic and Metalogic" - An Essay on the Structure and Foundations of Logical Thought by Marie Louise Ror: *Logique et métalogue* – Essai sur les structures et les fondements de la pensée logique – Paris – Emmanuel Vitte Editeur – 1957

This is among the important books that Dr. Yacoubi has favorably introduced to Arab and Algerian researchers in a precise and clear language. It is a book in the philosophy of logic that addresses major problems within it and delves into the debates concerning the relationship between ancient and modern logic.

It extensively discusses some concepts around which confusion has prevailed, such as the nature of the principles of logic and the essence of logic in general. Defining this essence, according to Yacoubi, is a philosophical task and not a mathematical one, despite the general trend in contemporary logic to curb the involvement of philosophy in logic.

2-3 - List of Logical Works Translated by Dr. Mahmoud Yacoubi:

- Jules Tricot - "Formal Logic," - J- Tricot – Traité de logique formelle
- Robert Blanché - "Scientific Induction and Natural Laws," - l'induction scientifique et les lois naturelles
- "Reasoning" – Le Raisonnement
- "Epistemology" – L'épistémologie
- "Logic and Its History from Aristotle to Russell" – La logique et son histoire D'Aristote à Russell
- "Axiomatics" – L'axiomatique
- "Intellectual Structures" – Les structures intellectuelles
- "Reason and Discourse" (A Defense of Intellectual Logic) – Raison et Discours
- "Introduction to Contemporary Logic" – L'introduction à la logique contemporaine
- Marie Louise Roure - "Logic and Metalogic" – Logique et Metalogique
- "Elements of Contemporary Logic" – Elements de logique contemporaine
- Goblots - "Logic" – Traité de logique
- Lachelier - "On the Foundations of Induction and Logical Studies" – Du fondements de l'induction
- Denis Vernant - "Introduction to the Philosophy of Logic" – Introduction à la philosophie de la logique
- Joseph Doop - "Notions of Formal Logic" – Notions de logique formelle

3 - Third Axis –

3-1 verifying Logical Heritage:

Dr. Yacoubi has explored the techniques of authenticating manuscripts in his lessons on methodology and the principles of philosophical discourse, and he has authenticated one of the most important sources of ancient logic in Western Islam, the abridgment in logic by Imam Ibn Arfa with commentary by Imam Al-Sanusi.

According to Yacoubi, this abridgment is a compendium designed for those well-versed in all matters of logic, and thus its reading necessitates a combination of grammatical and logical

analysis. It addresses almost all aspects of formal logic except for the category of predicates, which later Arab logicians left out for metaphysical reasons.

The abridgment includes a comprehensive critical discussion of most issues in ancient logic, along with addressing the controversial issues among Arab logicians. This methodological feature reflects the quality of the work, as well as the maturity of logical studies among Arabs and their emancipation from the influences of Greek language and the metaphysical issues associated with it.

In this context, Yacoubi explains that this abridgment represents: "A high level of understanding of logic and its status in Arab-Islamic culture in the eighth and ninth Hijri centuries, despite some scholars of hadith decreeing prohibitions against studying and teaching logic. (Yacoubi, 2019 .)

The critical nature of this work, embodied in the review of controversial issues among Arab logicians, enables, in the opinion of the investigator, a valuable contribution to writing a specific history of Arab-Islamic logic and identifying the layers of Arab logicians, which have not been addressed by historians of Arab sciences.

Dr. Yacoubi relied on three copies from the Tunisian National Library for authenticating this commentary and followed the technique of comparing the versions ("to correct the errors of some with the correctness of others, and to clarify the obscure parts of some with the clear parts of others").

He also aimed to correct blatant errors according to grammatical or logical rules whenever the expression was not open to multiple meanings, and whenever there was a violation of a logical rule that could not conceivably have been made by an author in logic.

Despite the scholarly value of this abridgment and its commentary, they were, in the view of the investigator, subject to neglect by those engaged in the history of Arab logic, such as the orientalist Nicolas Rescher in his book "The Evolution of Arab Logic" and his translator who failed to address a significant oversight in the Islamic West regarding the value of Ibn Arfa and his abridgment explained by Imam Al-Sanusi of Tlemcen.

This compendium critically encompasses nearly all issues of ancient logic, including meanings, concepts, verifications, definitions, directed and conditional propositions, and categorical and conditional conjunctive syllogisms. It also contains precise logical dialogue between the author and the commentator, who sometimes expands in commentary and refinement as needed by the nature of the idea being explained, without neglecting to present his own views that he sees as preferable in the controversial issues raised by the text.

4 - Yagoubi's View on the Nature of Logic:

The extensive experience of Dr. Yacoubi, may God have mercy on him, in the field of logical research, teaching, writing, translating, and authenticating, allows us to build a perception of his unique stance on the age-old and recurring problem of the nature and purpose of logic in the history and philosophy of logic.

To understand this stance, we must, in my opinion, identify the cognitive and methodological goals that contributed to shaping it. Broadly, we can summarize the elements of this stance in a few points:

1. Distinguishing between artificial logic and the natural intellectual activity that supervises every theoretical construction of logic as a science. For every logic, there is a

preceding logic, which he refers to as 'innate logic'. Here is manifested the influence of Ibn Taymiyyah's criticism of Aristotelian logic, ^(Yacoubi, 2019 .)

2. an influence that Yacoubi expanded and affirmed in his research on the Quranic origins of innate logic in his valuable book on innate logic in the Holy Quran and his defense of the legitimacy of logical research in his book "Ancient Logic Between Praise and Prohibition in Islamic Thought." (Yagoubi, 1993.)
3. The concept of logic cannot be separated from the purpose of its existence, which, in Yacoubi's view, is to monitor reasoning as practiced by every individual in their problems, which are psychological and social data.
4. Defending the value and legitimacy of ancient logic from two aspects.

A - Respecting the Philosophical and Cognitive Justifications for the Emergence of Logic in Greek Culture and the Value of Proof in the Aristotelian Sense

Respecting the philosophical and cognitive justifications involves acknowledging the historical context of logic's emergence in Greek culture and appreciating the Aristotelian notion of proof, which integrates material truth and formal correctness. Therefore, caution is advised against fully embracing any self-contained formalistic tendency that sees formality as a subject and not a methodology. In this context, it is stated:

"The evolution of formal logic in modern times has shown that creating formal systems does not require adherence to specific foundational principles. With this separation of form from content, modern formalistic systems have drifted away from the realm of natural thinking as it occurs in the daily lives of ordinary people, whereas Aristotle's theory of reasoning does not separate its form from its content because reasoning, for him, serves a specific function, to persuade and to convince in situations of ambiguity or disagreement. Thus, for Aristotle, an argument does not detach from its psychological and social conditions; it is an activity shared by both the questioner and the respondent, both the denier and the affirmer, dealing with meanings that are at once psychological and social data. (Yagoubi, 1995)

However, this does not imply that Yacoubi adopts a doctrinally rigid stance against the achievements of contemporary logicians and their role in refining and expanding the theory of deduction.

B - The Aspect of Formal Correctness

In this regard, Yacoubi embraces the perspective of the Polish logician Jan Łukasiewicz, who demonstrated that Aristotelian syllogistic theory (i.e., reasoning by contraposition, intermingling, and the reduction of incomplete syllogisms to complete ones) can meet the conditions for constructing deductive systems in contemporary logic. In Yacoubi's view, ancient logic is valid and legitimate both from its historical, cognitive, philosophical aspect and from its systematic deductive aspect.

5 - Conclusion:

In this modest contribution, we have attempted to provide an introductory overview of Dr. Mahmoud Yacoubi's logical works, showing that they generally fall into three levels: academic research defending the critical independence of Arab and Muslim logicians against the Greek logical and cognitive heritage on one hand, and a methodological precedence that surpasses mere equivalence to influence in uncovering methods of induction among philosophers of the empirical method in the modern West on the other.

This refutes some orientalist theses and some contemporary Arab endeavors that attempt to solidify the character of transmission and followership in logic and research methodologies among Arabs. We also highlighted his clear role in enriching the Arab philosophical library with logical translations that are indispensable in their field, in addition to his authentication of one of the most important sources of logic in the Islamic West.

All these efforts stem, in our view, from Dr. Mahmoud Yacoubi's conviction of the inseparability of logic from philosophical thinking, whether logic is used as a methodological exercise by philosophers and their students, or in terms of highlighting the metaphysical and philosophical doctrinal roots controlling every stance on the nature of logic, even those stances that reject the legitimacy of logic for religious or scientific technical reason

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