

The event industry in forming the architectural output

Hussam Jabbar Abbas

Department of Architecture, University of Babylon, Iraq

eng.hussam.jabbar@uobabylon.edu.iq

Orcid:<https://orcid.org/0009-0005-1038-3660>

Abstract

Architecture is the science of origins by which the elements of composition change their status and composition (relationship) and its subject is the elements of composition. Architecture is complex forms some (related to the feeling / moral aspects). [1] Therefore, the research problem was concerned with the nature of the perception of the architectural event and its spread among peoples within the following possibilities: 1- Is the image of the architectural event through time, conflict and dialogue at other times? 2- Or is it that the image of the architectural event is through dialogue as a thought and the use of dialogue as a mechanism?

3- Is the image of the architectural event formed through the conflict as an instinct and the use of dialogue as a mechanism to achieve it? 4- Or is the conflict a degree of dialogue and that dialogic architecture is not a part of the equation but is the product of the images resulting from moving architecture through degrees of dialogue? Through the events and struggles that the architectural scene witnessed in the spread of architecture among peoples, it confirms that it passed through the three points. The research tries to put its hypothesis based on the eternal relationship between conflict and dialogue since the inception of creation, which applies to architecture, so the research assumes that to obtain an architecture that is spiritual and enjoys privacy. The place can live for the longest possible period. There must be

a relationship transferring the image from conflict as an intellectual reality to dialogue as a practical reality that architecture pursues to reach its goals.

This is done by tracing the process of transferring the image of the architectural thought between power and action, considering that the conflict is a degree of dialogue to understand the problematic of perceiving the architectural event to reach the goals of dialogic architecture.

Keywords: Perception, Architectural Event, Conflict, Dialogue, Architecture Dialogic.

Research Problem

The event (Laland Philosophical Encyclopedia, translated by Khalil Ahmed Khalil) refers in ordinary language to the matter that breaks the fabric and cohesion of daily life and draws attention. It is known that historians and journalists use the term in this sense and claim that a particular interview may cause noise around it and draw attention and shake public opinion because it violated the usual format of news, but in fact it cannot be considered a real and complete event since it is devoid of all value and devoid of all meaning and therefore it is not recent or a counter event from here we understand that [1] “Everything that raised and drew attention and created an intersection in the fabric and cohesion of the usual architectural pattern in time and space” and that the course of events and their sequence may lead to a certain intellectual influence that leads to the development and integration of architectural thought, so through this he tries to research, find solutions to his problem The research is summarized in the following questions:

- 1- Is the image of the architectural event over time through conflict and dialogue at other times?
- 2- Or is it that the image of the architectural event is through dialogue as a thought and the use of dialogue as a mechanism?

- 3- Or is the image of the architectural event formed through conflict as an instinct and the use of dialogue as a mechanism to achieve it?
- 4- Or is the conflict a degree of dialogue and that dialogic architecture is not a part of the equation, but rather is the product of images resulting from moving architecture through degrees of dialogue?

Research Hypothesis

The image of the architectural event within dialogical architecture can be read in multiple images, considering that the conflict is the lowest degree of dialogue, and that the two approaches are correlative as two contexts. The architectural event cannot be without them within the idea of dialogic architecture.

Aims & Significant of the Research

Theoretically: it is possible to know, contain and direct the change in the image of the architectural event through the interrelationship between conflict and dialogue

Practically: Providing a scientific measurement method from which it is possible to identify a new relationship and characteristic that combines conflict as a material concept to realize the architectural event and dialogue as an ideal concept that has the ability to be an application mechanism for dialogic architecture to ensure its spread and sustainability. The dialogue architecture should be the middle area of the output.

Basic concepts to understand the relationship between conflict and dialogue:

If the architectural event, from an analytical point of view, consists of three components, which are:

1- action verb

2- The agent of the event (i.e. the cause or the creator of the event)

3- Affected by the event (i.e. affected by the outcome of the event).

As for the action of the event, it is based on three pillars: (the nature of the event - the place of the event - the time of the event). Determining the nature, place and time of the event is only an identification card for the action of the event itself, so if the type of relationship between the subject and passive is determined through The type of action that connects them, the nature of the architectural event is what determines the type of relationship between the cause of the event and the one affected by the results of the event [2]. And since perception is defined as the process of deducing information about and from the external environment of a person. Perception is clearly what can be formed and organized inside us as a result of dealing with the outside world. The impressions received on the retina are organized into meaningful patterns, and this organization is followed by the ability to choose and prefer between two previously perceived objects. That is, the process of cognition is a two-way dynamic process and not a static one-way process, where the technical process is described according to this concept through two stages, the first is the psychological process known as perception and the second is an intellectual process, which is evaluation and the formation of opinions [3].

Political Terms

Class conflict:

The conflict between different classes of society is a very important concept for Marxist theory. Karl Marx divided society into two great groups: the capitalists or the bourgeoisie and the proletariat or the workers. Marx sees that the interests of the two groups are inevitably conflicting, because the workers have always been the victims of the exploitation of the bourgeoisie, and thus the capitalist society was a constant struggle between them. Marx believed that the proletariat would triumph and new societies would emerge in which class had no place. Neither the idea of

class struggle nor other Marxist principles are as attractive as they were during the greater part of the twentieth century due to the failure and collapse of Marxist regimes around the world.

The concept of Dialogue:

Dialogue is a type of conversation between two people or two groups, in which the conversation is exchanged between them in an equal manner, so that one of them does not control it without the other, and calmness and avoidance of animosity and fanaticism prevail [10].

Dialogue is two or more parties address the conversation through question and answer, provided the topic or goal is united, so they exchange discussion about a specific matter, and they may reach a conclusion and one of them may not convince the other, but the listener takes the lesson and makes a position for himself [11].

*Dialogue is: a conversation between two people or two groups, on a specific topic, each of them has its own point of view, aiming to reach the truth, or to the largest possible congruence of points of view, away from antagonism or fanaticism, in a way that depends on science and reason, with The willingness of both parties to accept the truth even if it appears at the hands of the other party [12].

* Dialogue is: a conversation between two or more parties about a specific issue, the aim of which is to reach the truth, away from animosity and fanaticism, but in a scientific and persuasive way, and in which immediate results are not required [13].

* Dialogue is: the literature of conversation in general [14] (extended definition).

Research Methodology and Discussion

Principles of Ideal Philosophy:

Idealists believe that true knowledge is forbidden to common people for reasons including:

- Most people lack the intellectual strength to be able to access knowledge.
- The people who get the truth are exceptional because of their abilities that enable them to go beyond the fluctuations of perception.

Dialogue is: the exchange of opinions between two parties in a scientific manner in order to reach the truth... (procedural definition).

Some human minds are able, if they are provided with appropriate learning and training, that can deal with reality in a scientific way and intellectual practice.

Idealism and reason:

- If the mind is trained for a long time, it will be able to communicate with things and extract concepts from the subjects of science that exist in a transcendent world of its own.
- The human mind cannot reach that unless it is also spiritual and transcendent and has a relationship with the global reality that constitutes the solid base of the truth.
- When the mind is free of oppression and violence, it can remember and restore the level of conscious knowledge.
- Values are as learnable as facts, through revelation, research, and exploration.
- Values are important to society in order to organize it in a manner governed by the elite to achieve a virtuous life in which the values of truth, goodness and beauty prevail.

Idealism and the soul:

the soul has the sublime interpretation of the human mind, on which truth depends, and the rational soul is able to remember the knowledge coming from the state of existence outside the body, which indicates the abandonment of the duality of any essential relationship between the mind and the body.

Idealism and truth:

Truth exists and exists in this world, but it is absolutely independent of man, and it is fully known from the greatest cognitive power. The facts that man knows are the facts that exist in the world before. And you discover for him the accumulated wisdom of the prophets, sages and philosophers, and you discover through the wisdom that comes to us from the Creator, the prophets, or the philosophers.

Idealism and values:

values exist in this world independent of human beings, and they are separate from human behavior within society, and they exist in a fixed manner that does not change in the framework of time because they are based on fixed facts. The next generations.

The nature of man when ideal:

Man is a spiritual and mental being, and his nature is either good or evil, and Christians believe that man is evil by nature, and therefore he needs someone to save him from these defects. Therefore, children tend to do evil and wrong, and therefore they need to modify behavior through reward and punishment. A person can be educated and disciplined to an acceptable degree. (15th)

Perfect architecture:

The art of architecture combines beauty, technology and imagination. The architect envisions his projects before implementing a technical vision, solutions and imagination, and the importance of ideal architecture stems from shedding light on the future with the ideas and ideals of pioneer architects in their search for the new and in their designs that they present to project design competitions and in their visions on aesthetic issues And technology in architecture.. He chronicled the ideal architecture by some architects and art critics, and exhibitions were held for

imaginative projects and many books were published on this realistic, sometimes ideal art.

The basic laws of dialectics are three laws: [16]

1. The law of moving from quantitative accumulations to qualitative changes.
2. The law of unity and conflict of opposites or contradictions.
3. The law of negation of denial.

First: the law of the unity and struggle of opposites, $a = a + b$.

What does the law of unity and conflict of opposites mean? How is $a = a + b$?

This law tells us that every phenomenon carries within it (always and forever) the seeds of its own annihilation, or, in simpler language, its “opposition”, and this law is considered the basis of movement and development.

Forms of contradiction: [17]

Accordingly, the opposites are brought together by contradiction as well as unity. Contrasting and varying paces. It may manifest itself in:

- Diagonal form. The organized working class and capital, the Zionist movement and the Palestinian resistance, reactionary and progressive currents, hardness and conquest, desertification and forests, love and hate, building and demolition... Fascism and democracy, capitalism and socialism, the banking style of education and the method of critical education that encourages thinking and participation. creativity...etc.
- Not antagonistic in its degrees, such as the proton and neutron, the petty bourgeoisie (the owners of shops, shops and owners of small workshops) and workers, the summer and autumn seasons, the plurality of opinions and

interpretations in the same thought, fathers and sons, gray and black, fashion models or car models, or films Romance, nonfiction, pigeon or sheep species.

Second: Quantitative accumulations lead to qualitative (qualitative) changes:

"One of the principal laws of dialectics, and it explains how and under what conditions movement and development take place. And this overall objective law of development states that the accumulation of gradual, imperceptible quantitative changes necessarily leads at a given moment, for each process, to radical changes of quality and to a transformation in the form of leaps from How old to how new."

Third: The law of negation of negative:

First of all, the law of the negation of negation overlaps with the previous laws, as it is related to the development that we have previously referred to when studying the law (the unity and struggle of opposites), and what we will study here is known as dialectical negation, through which the transition from the lower level to the higher level occurs, and it must be distinguished from the forms of negation The other non-dialectical "idealist".

Definition: It is the negation of a specific qualitative state and the formation of a new state, that is, the abolition of an old phenomenon and the replacement and formation of a new phenomenon in its place, as a result of the development of internal contradictions in the phenomenon. It is also not merely the destruction of a certain phenomenon and the creation of a new one, but rather it preserves and develops what is positive within the new phenomenon that is formed in the process of negation.

The concept of "dialectical negation" reflects the fact that the transformation of one thing into another occurs by destroying what is inside it and does not conform to the changing situation and the conditions of its existence, and by maintaining everything that is positive in it and in agreement with the new conditions and trends of development and pushing it to further development . A new phenomenon (which

arose as a result of the negation of the old). As for the concept of "resolving contradictions", it indicates the transformation of one thing into another as a result of the "conflict" of opposites, the transformation of one into the other and the exclusion of the contradictory unity that comprises it. [18]

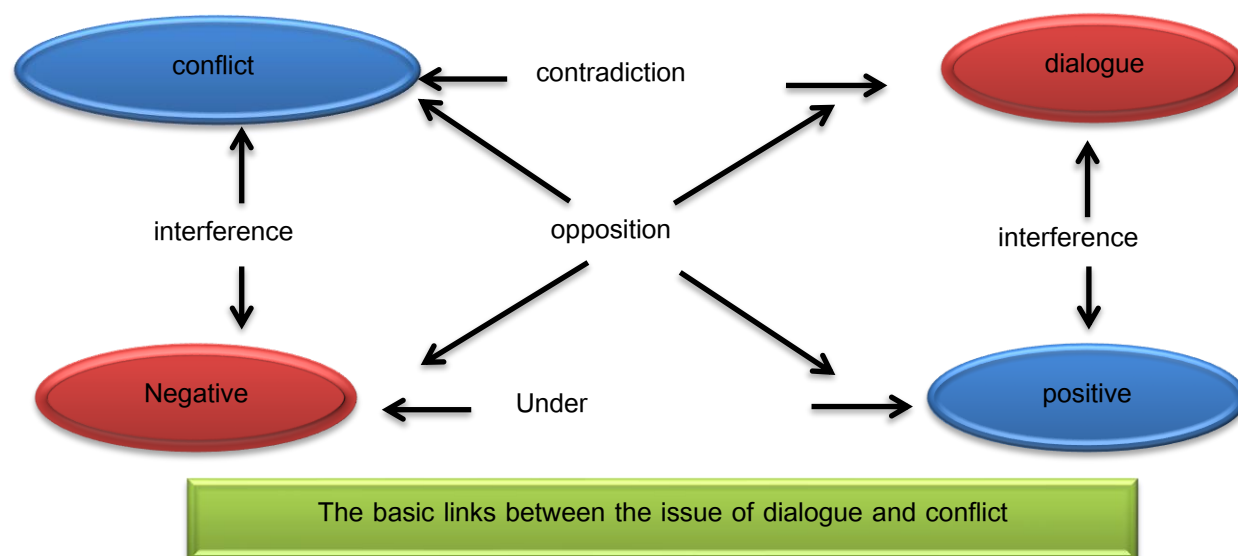


Figure (1): Conflict and Dialogue

The idea of existence and essence

Aristotle mentioned in the first article al-Jim al-'Afqa' al-Niyyah that there is a science whose object is existence through what exists, which is the first philosophy [19]. This definition would be possible for two apparent interpretations, namely: Either what is meant by existence as it exists, the most complete and noble existence in all the levels of existence, i.e. the form of forms, the first principle, and the unmoved mover in Aristotle's opinion. It is a specific, partial subject like all other sciences, even though its subject is more complete than all of their subjects [20].

It is the generality of existence that present in all things. If these things are looked at in their own right, they are subjects of partial sciences that are specific to their specialization, and if they are looked at in what pervades them all, then what pervades them is this first subject of ontology with what exists, because it is a science that does not examine an existing thing in terms of what it is and what it is. He is presented with characteristics that bind him to what he is, but he looks at the existing from the point of view of what is existing, meaning that he looks at the existence of the thing, not the existing thing. This second way of interpreting what was preceded by Aristotle's definition of the first philosophy is what the chief Sheikh Ibn Sina had taken [21].

We have said that existence is an obvious meaning and the first thing that the soul forbids, and because it is the most obvious and most deserving of things to be known, then it has been completely abstained from defining existence, because what is the definition, would my poetry, but an unknown attainment of a favor!? And if existence knows things, then nothing I know of it, nothing can define it, so existence is not known. If the definition of existence refrained, there remained another way to address it, which is the path of division. The division of existence has many ways, but we will stop at dividing it according to its ranks. There is a first and major division of existence according to its rank and its division into mental existence and physical existence, physical presence is its presence outside, and mental existence is the occurrence of the matter in the mind. If the matter occurs in the mind, then it is either reasonable, imagined, or perceptually common. if it is outside, then it is either a tangible substance, or an intelligible substance, and this intelligible substance is the same with ranks, the lowest of which is the essence of the human mind, and the heavenly mind mediates it, and the highest of which is the divine mind.

In brief , existence does not depart from either being mental or physical. Here, we ask this question: If something must be either in the mind, or outside, then does the

meaning of being outside, or being in the mind, also be a constituent part of the essence of that thing or not? That is, is the way the existence of a thing is a part of what that thing is? The answer is Absolutely not! And the easiest evidence for this answer is that if it were in opposition to it, i.e. if it were towards the existence of a thing, the basis for the reality of the thing, and the reality of the thing is what the thing is, and we have seen that what is in the thing is that it never rises. If something exists in a way that cannot be imagined in a way that is different from its state of existence, then if it does exist in reality, then it is impossible for it to not exist at all. If it is impossible for him to ever exist, then by way of the first, he can only ever exist in that way, so all things become eternal in existence, which is contrary to the apparent meaning of many things. This is the first close answer. But we add to it this second philosophical answer. We have mentioned that the essence of a thing or its constituent part is what if we suppose a height, the same truth of the thing rises with it, as if a three-sided triangle rises from a triangle, and its height rises with the same reality of the triangle. But the triangle has possible aspects of existence, so it may be present in the mind, or it may be present and drawn on a painting. It may have been made of wood or iron... So, if the triangle is described in some way from those parts of existence, is it possible that it is correct for the same essence of the triangle, i.e. if the mind considered the triangle and it was removed from it, for example, that it exists in the mind or in reality Does the truth of the triangle rise by what it is?

The answer: Absolutely not! Because if it were so, the mind would have realized that the triangle presents in the mind, for example, is a reality that differs in essence from the existing triangle in reality, such as its awareness of the difference in the essence of the square from the essence of the circle. But the mind does not perceive the triangle in the mind, different in essence from the triangle that exists in reality, so if the existence of the triangle in the mind or in reality is not correct for its essence,

then it is opposed to it, then existence is other than the essence, it is a presentation of it.

Existence is a representation of essence! That is what, that great extraction, and that famous phrase that was spread about Ibn Sina first, and then was received by the speakers of Islam after him, such as Al-Fakhr Al-Razi, Al-Qutb Al-Razi, Saad Al-Din Al-Taftazani, and Mullah Sadr Al-Din Al-Shirazi, and also received by the Christian theologian, Thomas Al-Quinis, such as And Duns Scott, and the effects of this phrase have been surviving on modern and contemporary philosophy [22]!

And the fact that existence is a presentation of the essence does not necessitate from him that it is every essence, for existence is a presentation of it, as it may happen that we find a quiddity for which existence is an evaluating part, but this evaluation does not have it in terms of an absolute essence, but rather in terms of a specific essence. Yes, since we can divide existence into another division, so we divide it into a necessary existence, and another that is not necessary or possible, and the necessary existence may be divided into necessary by itself, and necessary by another [23].

what necessary is its origin possible by its essence, then its essence is poor in existence, but existence obtains it from another cause, so existence is not from its reality, it is opposed to it. As for the necessary being by itself, it is the being whose reality itself implies its existence, for its existence has no other than it, meaning that the relation of existence to its essence is like the three-sided ratio of the triangle. This is the Divine Existence, or the Divine Essence.

Now, there is a fact that architecture, through the psychological awareness process and the intellectual process.

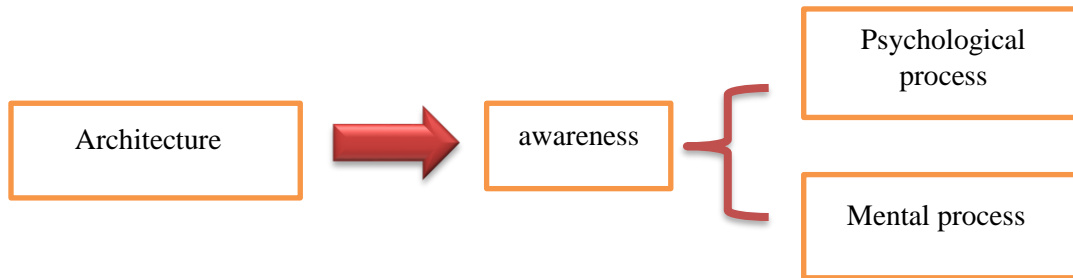


Figure (2): represents the relationship of architecture to cognition

With regard to existence and essence, architecture, like any science, is governed by these dualities of existence and essence, as in the following diagram:

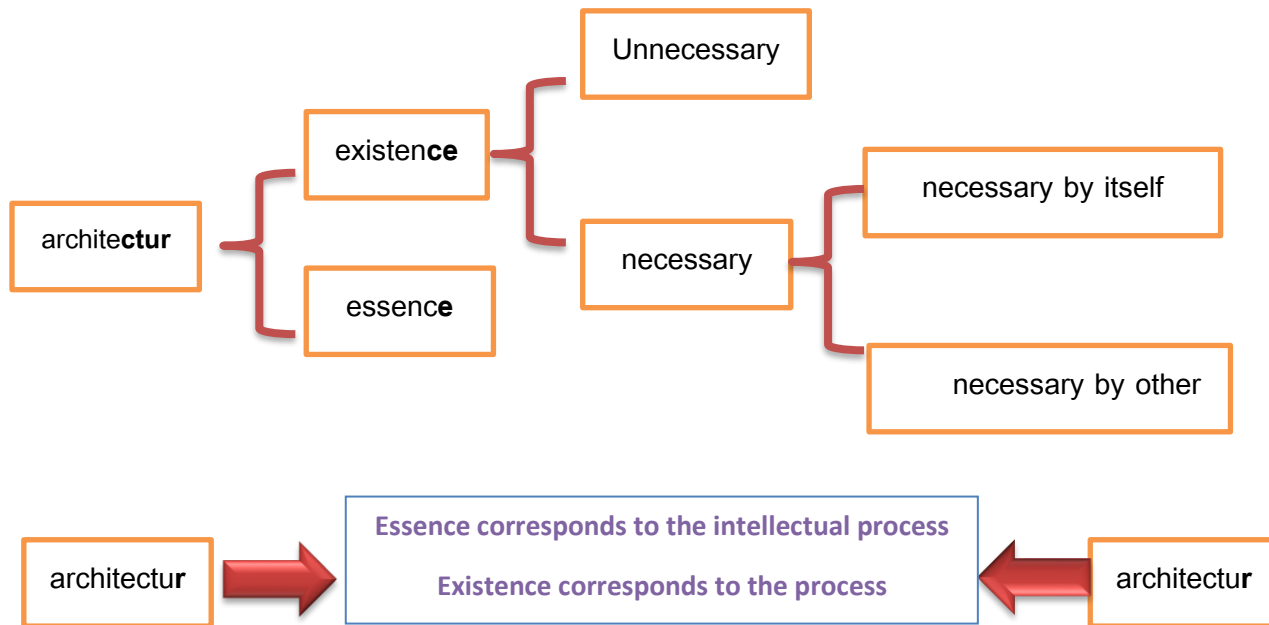


Figure (3): represents the relationship of architecture with existence and essence

Here, and from the above definitions of conflict and dialogue, and through the research hypothesis, the following relationships can be found.

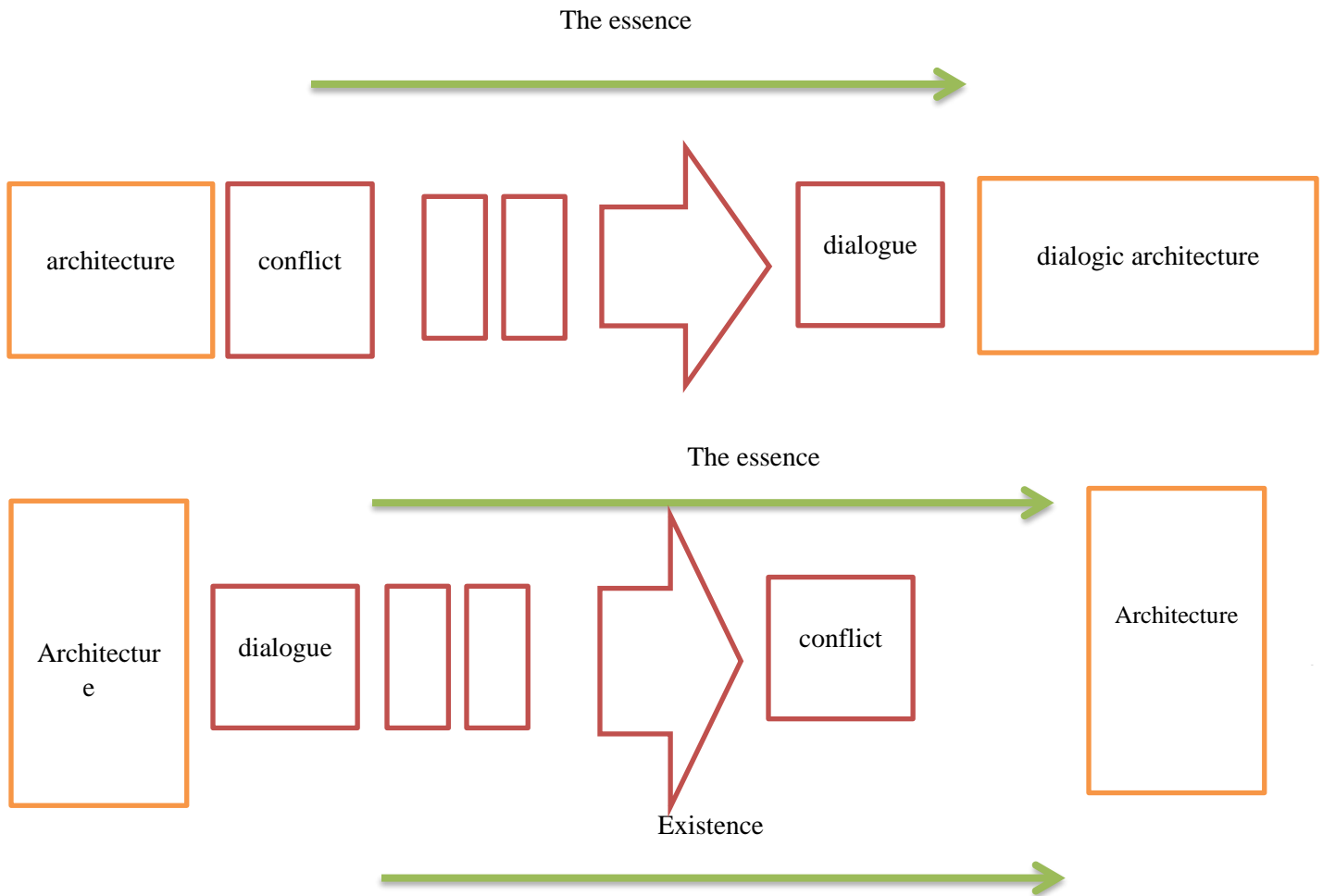


Figure (4): Essence and Existence

One of the advantages of this model is that the upper edge of existence is more than essence.

It is possible to reach a third model that reaches the goal of the research by relying on the philosophy of change to obtain multiple images through the continuous movement between conflict and dialogue on the grounds that conflict is part of existence and therefore represents materialism, which is dialectic or dialectic, while dialogue represents essence as well as idealism.

Here you can get the following form.

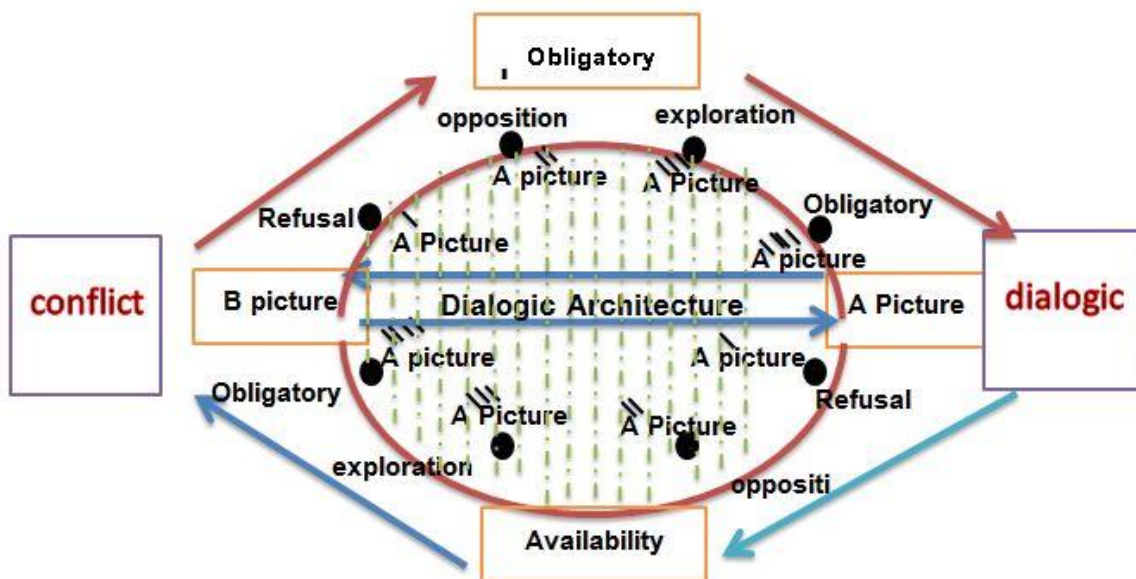








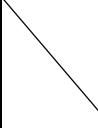
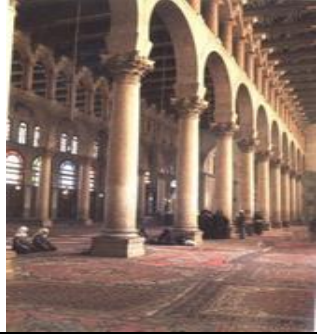

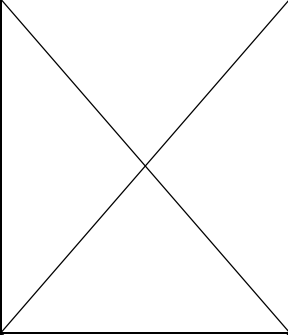




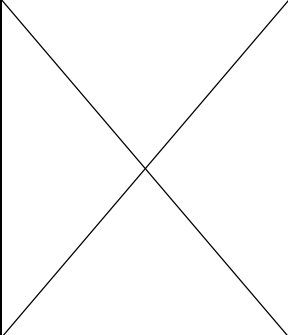

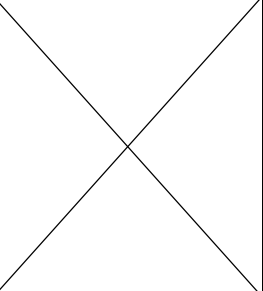


Figure (5): Conflict and Dialogic

4-Reading the model according to architectural samples:

Sample	Details	Dialogue	The conflict
	<p>The discovery of classical culture fell in Italy to return to Roman architecture, and the invention of printing at that time played a major role in the spread of the Protestant Reformation movement, as it had previously been, which led to a return to Greek origins and the translation of classic works, which strongly influenced the arts before affecting architecture and then return To heritage architecture, Italy was the first to return to Roman architecture, due to the presence of a large leftover of Roman architecture, followed by the rest of Europe in that.</p>	The power of logic	The power of logic
		Dialogical architecture	Compulsory architecture
		existence Essence	
		Continuity of architecture in dialogue between the past and the present	
			

Sample	Details	Dialogue	The conflict
	The Roman facades appeared again while maintaining the Gothic building method in that era, so it was a return to the Roman form (appearance), as Fletcher says, returning to the classical form ARCHITECTURAL FORMS CLASSICAL, although life changed (that is, the way of human living changed) and the buildings remained (that is, for the same purposes) The expression happened in the external change only. . Figure 9.		The coercion of architecture despite its import of the old appearance
	The ancient city of Weimar, rich in history, in which the Mayor of Dessau called Dr. FRITS HESSE, we can say that the beginning of the break with the past began, as Nicholas Fox Weber says in his article published in (ARCHITECTURAL DIGEST) December 1991 issue Figure 11		The coercion of architecture to maintain the modernity of thinking
	The European Renaissance and progress took place by reference to the past and heritage, as well as postmodern architecture was influenced by reference to heritage to formulate a future vision. [Tashkandi]. Appearance	Shaping the future in dialogue with the past 	

Sample	Details	Dialogue	The conflict
	See the miter of the columns in the Umayyah Mosque from a previous non-Arab architecture, yet the Arab architect was not embarrassed to employ it in his architecture.	Dialogue with another architecture even if it does not belong to it ethnically 	
	We find the same situation in the mosque of Amr ibn al-Aas in Cairo.	Dialogue with another architecture even if it does not belong to it ethnically 	
	At the Indian Institute of Management in Ahmedabad (1963), we find arches of various types and wide walls with holes of different shapes, and they are synonymous in the form of layers on top of each other, changing directions. This represents the complex open shape.	Through dialogue, open forms can be reached 	
	It is as if Frank Wright applied the model in his book "The Natural House", where he mentioned the necessity of leaving all things, as well as modern patterns, to replace them with natural forms and patterns again.		

From the foregoing, it can be concluded:

1. Conflict is one of the main dynamic factors in architecture adaptation. It means that there is a conflict between two motives that insist on gratification and cannot be satisfied at the same time, and one cannot easily decide to prefer one over the other or succeed in one without the other. If success in architecture depends on sensitive results in human life, then the conflict was very intense, but if the consequences of that are not decisive, then the conflict will have a lighter impact on the individual.
2. As for dialogue, it is of great importance in architecture, as it is one of the effective means of communication. In the dialogical architecture, it is possible to know the truth and reach it, and through it each of the parties to the architectural dialogue can reveal what is hidden from its owner, and to take the correct inference path to reach the truth. Dialogue is a human requirement, the importance of which is represented in using the methods of constructive dialogue to satisfy the human need to integrate into a group, and communicate with others.
3. It is impossible to forcibly enter an architecture resulting from the predominance of the conflict, and if this succeeds, its end will be death, because it will be a building without a soul, as in modern architecture.
4. Placing these quatrains as a criterion for dialogue helps critical reading of the various architectural thought, even if it is not subject to emergence and development as in Egyptian architecture.
5. Through dialogue, we preserve both sides of the equation without reaching the death of one of them. Consequently, the research acquires its importance by finding dialogue architecture despite its technological development and its expression of the spirit of the age.
6. Reaching a dialogical architecture requires both sides of an equation that believes that conflict is one of the degrees of dialogue.

7. The conflict in architecture is a formative and existential matter that must be understood in its mitigating sense, not in its strict sense
8. Dialogue in architecture or dialogue architecture in it is a benefit for the people, as it is more open and calls for not being closed and closed.
9. Dialogic architecture is a realization of what we presented at the beginning of the issue, as it is a call for balance through adaptation in spreading the spirit and responding to development by adopting a model that believes in moderation in thinking.
10. It is possible in dialogic architecture to use the past to draw a picture of the architectural future
11. compulsory architecture is an architecture capable of fixing ideas in different directions.

Recommendations

Achieving an architectural vision with design dimensions needs to develop a method capable of achieving the relationship between all scientific dimensions in an attractive way between all modern and ancient vocabulary to reach a product capable of achieving its goals in expressing the spirit of the age by understanding the contextual relationship between dialogue and conflict in light of achieving (The power of logic) (and the logic of power). Therefore, this research came with the proposal of the model to show the relationship between conflict and dialogue and its investment in architecture. Therefore, it is the responsibility of the architectural departments, such as teaching these ideas in the curricula for the subject of design, as well as the advisory offices in the specialized ministries, and working to direct the competent authorities to reconstruct destroyed cities through the influence of terrorism and what happened on them during the liberation operations. This vision and approach must be to achieve the goals Research to reach a contemporary

architecture that is formed by making use of the language of conflict and dialogue at the same time.

References

- [1] Laland Philosophical Encyclopedia, translated by Khalil Ahmed Khalil, Oweidat Publications, Beirut - Paris, second edition 2001, p. 1506.
- [2] Othman, Mahmoud Hamid (1421 AH - 2000 AD). Dictionary set out in the fundamentalist conventions. 1st floor, Cairo: Dar Al-Hadith.
- [3] Organizational Behavior, d. Ahmed Saqr Ashour.
- [4] Lexicon: General Arabic
- [5] The dictionary: Contemporary Arabic
- [6] Abu Al-Hussein Ahmad Ibn Faris, Dictionary of Measures in Language, (Beirut: Dar Al-Fikr, 1418 AH) p. 287
- [7] Jar Allah Mahmoud bin Omar Al-Zamakhshari, Asas Al-Balagha, (Beirut: Dar Al-Maarifa), p. 98
- [8] Majd Al-Din Muhammad bin Ya`qub Al-Firouzabadi, Al-Muheet Dictionary, pg. 487
- [9] Ibrahim Anis and others, Al Mujam Al Waseet, second edition, pg. 205.
- [10] Ibrahim Anis and others, Al Mujam Al Waseet, second edition, pg. 205.
- [11] Abd al-Rahman al-Nahlawi, The Origins and Methods of Islamic Education, second edition (Damascus: Dar al-Fikr, 1995), p. 206
- [12] Bassam Ajk, The Islamic-Christian Dialogue, (Damascus: Dar Qutaiba, 1418 AH), p. 20
- [13] Khalid bin Muhammad Al Maghamsi, Dialogue, its Etiquette and Applications in Islamic Education, 1st Edition (Riyadh: King Abdulaziz Center for National Dialogue, 1425 AH), p. 32
- [14] Dr. Ahmed Shahrouri, how do we establish the literature of dialogue and criticism? (Kuwait: Society Magazine, Issue 1634) pg 48.

-
- [15] Prof. Dr. Alyan Abdullah Al-Hawli, Ideal Philosophy and its Educational Applications, The Islamic University of Gaza.
- [16] <http://www.marxists.org/archive/lenin/works/1922/mar/12.htm>
- [17] <http://www.marxists.org/archive/lenin/works/1914/cons-logic/ch03.htm>
- [18] Howard Ll. Williams, Hegel, Heraclitus, and Marx s Dialectic. Harvester Wheatsheaf 1989
- [19] Aristotle, "Beyond Nature", the first essay on the gym.
- [20] See Okataf Hamlan, "Aristotle's System", chapter on The Theory of Existence. (in French)
- [21] Ibn Sina, "Al-Shifa", Book of Divinities, chapter on the collection of the subject of this science.
- [22] Al-Fakhr Al-Razi "The Oriental Investigations", Al-Qutb Al-Razi "The Explanation of the Study", Saad Al-Din Al-Taftazani "The Purposes", Mullah Sadr Al-Din Al-Shirazi "The Four Travels", Saint Thomas Aquinas "The Essence and Existence", Duns Scott "Questions..", Edmund Husserl "Ideas of a transcendental phenomenology," and this appears in the phrase "the sleepy meaning," which in itself is devoid of all existential meaning. Jean Paul Sartre "Being and Nothingness"...
- [23] Ibn Sina, "Salvation" Al-Ilahyat, second article.