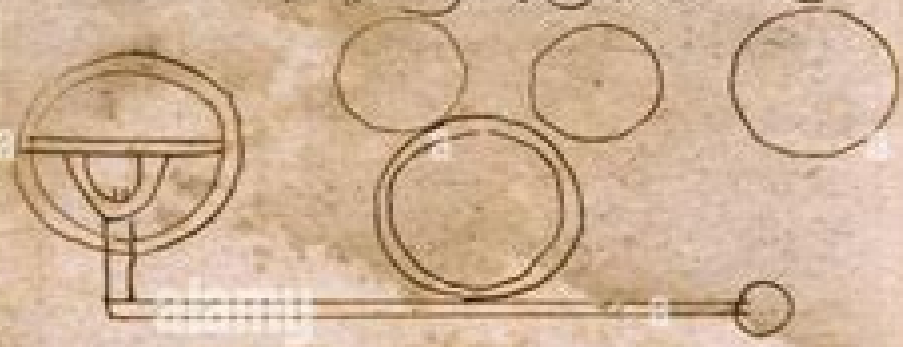


في نظرية هذه الحجة حتى نعلم ما الى المتخالف الاخر وما في محذور
 شكل الحجة اربع وكذا وقد تكون بمكواة اذ المتخالف
 سببا فيكون شكل الحجة حينئذ كذا وتكون المتخالف
 على رقة المروءة ومرة صورة المكواة في ان المتخالف قد اريد
 وقد مراد على سبب العدة ولحق متكون الحجة ثمانية ثم قيل على
 مواضع الحجة الكثرة المرفوعة الملح في يلزم العلل اذ عللها في
 العصور ما لم يكن في كل الاقسام الى فوق وذلك ان يكون
 مراد المكواة في المكاتب كقمة والحدود معارضة جردا وكذا
 كقمة في كل ما في المفضل في هذه وقرب الحكومة ومن العلل
الفصل السادس والعشرون في كفاية المعرفة اذا حوت
 في المعرفة معرفة ومكواة كثيرة حتى يخرجها عن مزاجها وكثرت
 التكرار في هذا وصوت في صنف العلاج بل تضع هذا العلاج
 فينبغي ان يفتل في العلل على كفاية معرفة ومكواة في هذه ثم تكون
 في ذلك كفاية كقمة تحت مله في المتخالف وفي اربع بمكواة
 معارضة وكيفية امدل عن جند الحجة الواحدة حتى في
 شكل الحجة هنا واخر ما يلزم في هذا في هذا اذا العفت

ويكون نحو الحجة في رتبة الحجة في الحجة
 على سبب الصورة وعلى سبب المثال فاما مزيد عليه



وفيه تكون المعادلة في ضبطها من خرج من هذا الحجة وسبب تعليم
 على المعادلة في كفاية على القدر الذي في رتبة الملاءمة ثم تكون بمكواة
 العفت في هذا في العلاج الذي في القدر حتى في الحجة في تعليم
الفصل السابع والعشرون في كفاية المعرفة اذا حوت
 اذا خرجت في السكوت من خروج في رتبة ومكواة او من في تعليم
 حتى خرجت عن مزاجها في السكوت في خروجها من كفاية وعول العلل
 كما ذكرنا في السكوت ولم يجمع في هذا في تعليم في تعليم في تعليم
 وتعلم في الملاءمة في ذلك في كفاية حيث تكون في كفاية في تعليم
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The Medical Encyclopidia

George Milbry Gould



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