CHAPTER FOUR

COMPARISON: BOSNIAC LOGICIANS
AND LOGICIANS OF WESTERN EUROPE

Shifts in thinking, an important characteristic of history of philosophy, is one of the salient features of logic. Like other disciplines, logic has its own contents and relative independence. However, on the other hand, it has always been immediately linked to the concrete historic conditions and levels of social development, and the development of other philosophical disciplines and to science and culture in general. “Permanence in thinking shifts springs out of the dynamism of social action, and progress in certain solutions means having an adequate grasp on the objectively existing and acting. In thinking, this process is expressed through the principles of formal logic, as they show the essence of the continuous flow, which is its own definition. As soon as it is indeed expressed it becomes something else within the possible and so on to infinity. Therefore, everlasting changes and differences, basis and process are a unity, that find their reasons and sense exactly in the dialectic expression.”

However, the history of logic, regardless of how the relation between philosophy and theory of logic is defined, has its specificities, so the standard periodization does not apply completely. The nucleus of the theory of logic and its history, the element that lasted and was identical, was within Aristotle’s logic, and the process was made of the infinite efforts to reach a better and more complete interpretation, methodological perfecting, and the adequate and fruitful application of logic that will, eventually result in the development of modern symbolist logic and logistic. Twenty centuries after Aristotle, Leibniz will discover new possibilities for interpretation and directions of further development, pointing out that Aristotle was actually the first to write mathematically outside of mathematics.

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That is why this comparison is based on the period that is usually called “medieval logic”. This term refers to those teachings that were interpreted and developed at the universities and schools between the 11th and 15th century, and that were home to scholastic systems. It also includes the period in cultural history called humanism and renaissance. This period in the history of logic was “interregnum”, until modern logic came onto the scene. In European logical tradition this period was dominated by Aristotle’s formal logic, which was the basic and majority content of writings in the field of logic. Since the earliest times, logic established in this way was the object of different, and even radical criticisms, especially regarding syllogisms (whose weaknesses, according to some historians, were something that Aristotle himself was aware of). Nevertheless, the contents of the majority of books on logic in this period followed the standard structure of Aristotle’s *Organon*, and they took over the elements and the order taught in schools around Europe.\(^3\)

In comparison between the writings of Bosniac authors in the field of logic, and the writings of the same character originating from Western Europe, this chapter will focus on the elements that could be identical but also different in the context of their relation towards Aristotle’s *Organon*.

As the last representative of antic culture in Roman society and the mediator between the antic times and the Middle Ages, according to history of philosophy, A.M. Boethius (\(470\) or \(480–525\))\(^4\) left the heritage of his works in the field of logic. Besides his own writings (two works on categorical and two on hypothetical syllogisms and short writings on division and “different places” in rhetoric), his comments and translation of Aristotle’s *Categories* and *On Interpretation* (De interpretatione),

\(^3\) Moris Cohen and Ernest Nagel, *Uvod u logiku i naučni metod* [An Introduction to Logic and Scientific Method], Beograd, 1965, p. 28.
