

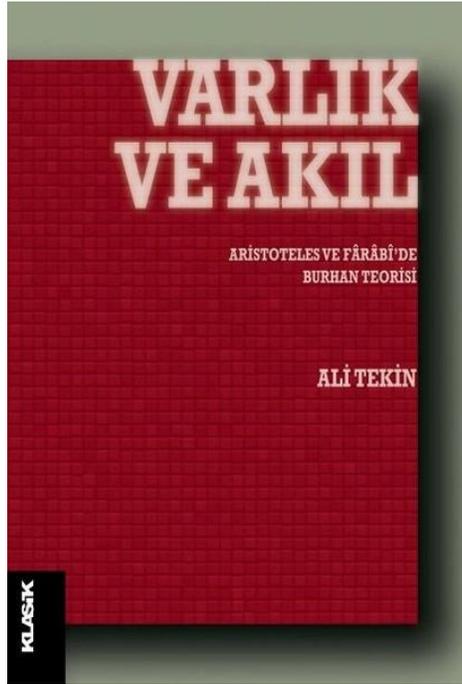
Ali Tekin, *Varlık ve Akıl: Aristoteles ve Fârâbî’de Burhan Teorisi [Being and Intellect: Theory of Demonstration in Aristotle and al-Fârâbî]* (Istanbul: Klasik, 2017), 477 pp.

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Book Review

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The examinations of knowledge and science in the classical period are considered as a subject of the fields called epistemology or philosophy of science. In traditional philosophical understanding, there have been three fundamental subject matters titled ontology or metaphysics, epistemology, and axiology or practical philosophy. The problem where classical or Aristotelian logic stands in this trio classification of philosophy needs to be clarified. In recent centuries, classical logic has generally been tried to reduce to the classical period, that is, it has been left to history. It, of course, has an essential role redirecting of the scientific researches. In the classical era, scientific inquiries of knowledge have been discussed within the sci-



ence logic, especially the fourth book of this science titled *Posterior Analytics*. This work named *Kitāb al-Burhān* in the Islamic world has always been the primary source of the science logic.

Muslim Peripatetic philosophers adopted the method of this book in order to distinguish themselves from the others. They called *burhān* (demonstration) for this method, and this turned out to be the most fundamental element differentiated between Peripatetic philosophers and the others. The Peripatetic philosophy, the primary way of traditional Islamic philosophy has constructed its being on demonstration. That is to say, the manifest of Islamic Peripatetic philosophical tradition has been imposed in the works of *Burhān*. This work has lost its actual value after Averroes in the Islamic world as well as Western world since the seventeenth century. This theory of knowledge or science, first found by Aristotle, has been imposed by al-Fārābī in Arabic. Al-Fārābī's theory of demonstration has played a decisive role on the methods of following philosophers in the Islamic world.

The subject of the work which I review constitutes theories of demonstration of Aristotle and al-Fārābī, who are the First Master and the Second Master of Peripatetic philosophy. This study about demonstration will contribute to being evaluated of both the classical logic and philosophy and the contemporary theory of knowledge and science. In the work, it has been discussed some problems and sought some questions on theories of both philosophers. In fact, did al-Fārābī repeat Aristotle's theory of demonstration or reconstruct it? If he did latter, then what makes his work different from the other works? Is what really matters the work itself or the theory mentioned in that work? And so on. By dealing with Aristotle's and al-Fārābī's approaches to theory of demonstration as comparative, the author aims to find answers to these questions or analyze those problems.

The author explains the reason for naming the work: "Philosophy is an effort to understand being in itself, the theory of demonstration is a discipline for the effort to understand being in itself. How to think of and to investigate being by intellect is

the matter of demonstration. This theory is a way from intellect to being and being to the intellect. Then, it is a bridge linking intellect and being each other.” Here, the purpose of the author is to give meaning the theory of demonstration, that is to say, to connect with theory and its content.

We clearly see that the author has planned the study as an introduction, four main parts and conclusion. (i) Introduction of the work reveals all studies on the theory of demonstration either books and thesis or articles and reviews. Here the author displays both general researches on demonstration and particular on Aristotle’s and al-Fārābī’s theories. (ii) The first part shows the position of Aristotle’s *Posterior Analytics* in Peripatetic philosophy. The book is known as *Kitāb al-Burhān* in the Islamic world and has great importance. Also, it is explained in this part the short introducing and its commentaries, afterward, al-Fārābī’s works on demonstration, his *Kitāb al-Burhān* and studies about it. (iii) The second part of the work describes Aristotle’s theory of demonstration, and attempts to express the theory of the First Master under favor of the works of the Second Master. (iv) In the third part, the author does describe and analyze al-Fārābī’s demonstration theory, and when doing so he refers to *Kitāb al-Burhān*, because of being a very systematic work. (v) In the four or last part, it is tried to handle al-Fārābī’s contributions to theory of demonstration in the context of the solutions of the questions mentioned in *Posterior Analytics*. This part looks like a comparison part, but the author states that he has prepared it by means of a contribution rather than a comparison. As far as I comprehend, the author first explains the meaning and the position of the demonstration, afterward, he shows Aristotle’s theory and its application to Islamic Peripatetic philosophy by al-Fārābī. (vi) The conclusion consists of explanations of evaluations getting from the analysis of the problems. The author does not prefer making a comparison between two philosophers and their approaches to theory. Also, it seems that a dictionary of *Posterior Analytics* has added to end of the work.

Finally, I believe that I should especially say: Though drawn up in the Turkish language, this work fills an essence gap on the demonstration. It has great importance around the world with regard to explaining Aristotle and al-Fārābī together.