



THE POSITION OF INTUITION AND REVELATION IN THE CONTEXT OF ARISTOTLE AND FARABI'S VIEWS ON REASON AND KNOWLEDGE

A posição da intuição e da revelação no contexto das perspectivas de Aristóteles e Farabi sobre razão e conhecimento

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ABSTRACT

This study aims to compare the epistemological approaches and methodological approaches of Aristotle and Farabi on the axis of their views of reason. While Aristotle addressed the nature of knowledge within a framework based on experience and observation, he systematically developed methods such as deduction and induction. This approach has played a direct or indirect role in shaping modern ideas about epistemological foundations. On the other hand, Farabi reinterpreted Aristotle's thoughts within Islamic philosophy, addressed the relationship between reason and revelation, and emphasized the role of reason as an active force in man's attainment of knowledge. This study aims to contribute to understanding the intellectual interactions in the context of both classical logic and Islamic philosophy by examining how the two philosophers' understanding of reason produces different epistemological and methodological results. In addition, the study aims to compare the methods of acquiring knowledge of Farabi and Aristotle, to reveal how knowledge is defined and what its limits are, and to reveal the effects of their understanding of reason, knowledge and method on philosophical thought.

Keywords: Logic; Aristotle; Farabi; Reason; Method.

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INTRODUCTION

Aristotle developed systematic thought in many areas such as logic, ethics, metaphysics and natural philosophy. His studies on logic were collected in the work called “Organon” and these studies shaped philosophical thought in the following centuries with the rules of logical inference (Aristotle, Organon, 2002). Aristotle’s epistemological approach adopts an understanding of knowledge based on observation and experience and emphasizes the role of reason.

Farabi, on the other hand, translated and commented on many of Aristotle’s works into Arabic and disseminated this information in the Islamic world. Aristotle and Farabi carried out intellectual studies around similar themes on the nature and sources of human knowledge. However, these two philosophers reached different conclusions based on different philosophical frameworks and traditions.

Aristotle constructs knowledge through reason and experience. He argues that knowledge begins with sensory perceptions but is shaped by universal principles through reason. In his epistemology, reason is the most reliable source of knowledge, and intuition is a tool that reinforces the truth of this reason. Farabi, on the other hand, focuses on the relationship between revelation and reason in Islamic philosophy.

Farabi sees reason as a divine tool that works in harmony with revelation. According to Farabi, human reason only has a certain capacity for knowledge, and true knowledge is only completed with the revelation of the prophets. The central place that Aristotle gives to reason and intuition and Farabi’s effort to establish a balance between revelation and reason reveal the fundamental differences in the understanding of knowledge of both thinkers.

In this context, the interaction between Aristotle’s rational epistemology and Farabi’s theistic epistemology requires a more in-depth examination of the dynamics between reason, knowledge, revelation, and intuition. In other words, while Farabi was trying to establish the balance between reason and revelation, he combined Aristotle’s logical and epistemological approach with Islamic theology. Influenced by Aristotle in this regard, Farabi established the link between Western and Islamic philosophy, allowing

philosophical discussions to be enriched and deepened (Gutas, Aristotle and the Arab World, 1988).

Farabi and Aristotle's views on reason form the basis of their epistemological approaches. Aristotle establishes the nature of knowledge on an empirical basis by associating reason with experience and observation. In this context, his epistemological understanding requires a systematic observation and logical inference process to understand natural events. Deductive and inductive methods emphasize the role of reason in obtaining knowledge and show the ways to reach objective reality.

Farabi, on the other hand, examines the concept of reason in a broader context, emphasizing both rational and theoretical knowledge. In his epistemology, reason is fed not only by experience but also by other sources of knowledge such as revelation and intuition. In clearer terms, Farabi argues that reason is an active force and emphasizes the importance of intuitive understanding in human beings' attainment of knowledge.

Active reason (*nous poietikos*) is the power of man to reveal true knowledge. This refers to the ability to abstract and reach specific knowledge from general principles. According to Aristotle, active reason processes data obtained through direct observation and derives universal truths and principles from this data. Active reason is the basis of reasoning and logical thinking and represents man's capacity for abstract thinking. This reason transforms the information it receives from the outside world through a kind of "creative" process and reaches general concepts and principles. In this sense, active reason goes beyond passive reason in understanding the world and is a power that processes and gives meaning to information.

The passive reason (*nous pathetikos*) is the part of the human being that processes the data it receives directly from the external world, that is, perceptions. This is the mental process by which information is received and made ready for processing. The passive reason is directly connected to experience and receives sensory data from the external world. However, these have not yet been abstracted and associated with general principles. The passive reason has the capacity to give meaning to this data and process it, but it keeps them at a concrete level.

According to Aristotle, the passive reason only passively accepts information obtained through the senses. The active reason processes this information and elevates it to a higher level of knowledge (Aristotle, *De Anima, On the Soul*, 2009). Intuition, in Aristotle's epistemological framework, refers to the highest and most direct form of understanding. Intuition is the ability to directly access correct information without the need for any deductive reasoning or logical thinking process.

Aristotle generally defines intuition as the direct "seeing" of true principles; it is a kind of inner understanding or process of acquiring knowledge. Intuition is the purest and most direct way of attaining true knowledge and is considered one of the highest functions of the human reason. In particular, an intuitive grasp of metaphysical and universal truths holds an important place in Aristotle's philosophy. Aristotle's systematic understanding of logic and Farabi's view of reason, enriched by intuition and revelation, lead to the understanding of knowledge gaining both a multidimensional and problematic structure.

ARISTOTLE'S VIEW OF REASON

Definition of Reason and Knowledge

Aristotle defines reason (*nous*) as the highest source of knowledge for man. And he divides knowledge into three: theoretical knowledge (*episteme*), practical knowledge (*phronesis*) and technical knowledge (*techne*). Theoretical knowledge is a process aimed at understanding the essences and universal principles of objects. This knowledge is obtained through reasoning. Theoretical knowledge is generally associated with the reason's ability to think abstractly. They aim to reach unchanging and universal truths and form the basis of scientific research.

Practical knowledge is a type of knowledge that is oriented towards action and decision-making processes. This allows an individual to evaluate ethical and political situations. Aristotle defines *phronesis* as a form of knowledge that helps an individual determine the right actions in their life. This type of knowledge enables a person to develop practical judgments specific to a particular situation and guide their choices in life.

Technical knowledge (*techne*) is a type of knowledge related to the application of certain skills and techniques. Aristotle associates this knowledge with processes that

require mastery in the field of art and craft (Aristotle, *Nicomachean Ethics*, 1999). *Techne* is a field where practical knowledge is put into practice and includes the methods necessary to achieve certain goals. This type of knowledge encompasses both creative processes and functional applications. While theoretical knowledge focuses on abstract thought and universal truths, practical knowledge focuses on individual actions and ethical choices. Technical knowledge enables the development of practical applications and skills.

Aristotle argues that experimentation and observation are the bridge between the reason's abstract thoughts and concrete reality in the acquisition of knowledge. Abstraction in the acquisition of knowledge is the process of extracting and generalizing specific features and essences of objects from reality. Abstraction allows the determination of common features and principles of objects based on information obtained from sensory experiences. Aristotle states that abstraction is necessary to form general concepts from individual examples (Aristotle, *Metaphysics*, 1984).

The reason has the ability to understand the essences and common qualities of objects by processing sensory data. For Aristotle, the reason is a faculty that can generalize and reach abstract thoughts by processing information obtained from sensory experiences. In this context, his epistemological approach requires reasoning processes to be based on logical rules. At the same time, it emphasizes experiential elements that increase the reliability of knowledge.

Aristotle states that sensory experiences are as important as reason in acquiring knowledge. Because reason processes the data obtained through sensory perceptions and transforms them into abstract thought (Aristotle, *Posterior Analytics*, 1984). Aristotle's understanding of reason brings together the logical and experiential dimensions of the process of acquiring knowledge. It includes an analysis of the nature of knowledge. As a result of this analysis, the understanding of epistemology and method acceptances emerge.

Understanding of Epistemology and Method

Aristotle's epistemological approach is based on empiricism in understanding the nature of knowledge and the processes of acquisition. Data obtained through the senses are

combined with the abstraction ability of the reason. According to empiricism, that is, the understanding of knowledge originating from experience, observations must be examined systematically to obtain real knowledge. For example, in Aristotle's works such as "Meteorology" and "History of Animals", the categories he created by observing natural phenomena show that knowledge is based on empirical foundations (Aristotle, *Meteorology*, 1984; *History of Animals*, 1910). In Aristotle's epistemology, knowledge is considered as a combination of both sensory experience (empirical observation) and reasoning (rational thinking) processes.

What is important at this point is that Aristotle goes beyond empiricism and accepts experience as the starting point for acquiring knowledge. Aristotle accepts that the origin of knowledge is based on sensory perceptions. The senses create images (phantasmata) in our reasons in response to data from the external world. These images are then processed by the reason and transformed into abstract concepts. This process reflects Aristotle's empirical approach, because he constructs knowledge with data from the external world. However, Aristotle argues that knowledge obtained only through experience is incomplete and that this information must be abstracted and transformed into universal principles by the reason (nous).

Empiricism argues that knowledge is acquired only through sensory experience. Aristotle, on the other hand, argues that it is not enough to acquire knowledge only through sensory perceptions, and that reason and abstraction processes must also come into play. In Aristotle, the process of acquiring knowledge begins with sensory perceptions: People perceive the external world with their sensory organs, and these perceptions turn into images in the reason. The process of reasoning and abstraction comes into play: The active aspect of the reason (nous poietikos) derives general principles and universal laws based on sensory data.

In this context, while experience is the primary source of knowledge in Aristotle, observational data alone is not sufficient. Reason processes this data and interprets it as more general principles. Therefore, while empiricism argues that only sensory data is a source of knowledge, Aristotle's approach emphasizes the necessity of reason and abstraction beyond this process. Aristotle's understanding of method includes logical

reasoning as well as empiricism. He generalizes the data obtained from observations by abstracting them using logical methods such as deduction and induction. For example, by examining the characteristics of animals in a certain species, he tries to spread these characteristics to all similar species. This process both enables the combination of empirical data with logical inferences and enables the structuring of knowledge within a systematic framework.

Deduction is a method used by Aristotle in the process of logical reasoning and aims to obtain valid results based on certain propositions. This method presents a conclusion derived from two propositions with a logical connection. For example, based on the propositions “All men are mortal” and “Socrates is a man”, it is possible to reach the definite conclusion “Socrates is mortal”. Aristotle emphasizes the certainty of the results obtained through deduction. If the premises are true, the conclusion is inevitably true. In this context, deduction has the power to provide logical certainty. Aristotle states that certain logical rules must be followed to ensure the validity of such logical inferences (Aristotle, *Prior Analytics*, 1984).

Another important element of Aristotle’s logical reasoning is the inductive method. Induction aims to reach general principles by starting from specific observations. Aristotle evaluates induction as an extension of empiricism in the acquisition of knowledge. Because this method allows general conclusions to be reached by bringing together data obtained from individual experiences. For example, by observing a certain group of animals, the common characteristics of these animals can be determined and thus a more general definition or category can be created. While empiricism advocates the acquisition of knowledge based on experience and observations, induction plays an important role as a method of drawing general conclusions from these experiences. Aristotle argues that induction can be used especially in empirical fields such as natural sciences (Aristotle, *Posterior Analytics*, 1984).

Intuition in Aristotle’s thought (intuitive knowledge)

Aristotle defines intuition as “νόησις” (nóēsis), a direct and immediate perception, and states that this type of knowledge is a product of abstract thought, beyond sensory

experiences (Aristotle, *Metaphysics*, 1984). In this context, intuition is considered one of the highest and purest forms of reason, the source of knowledge.

Aristotle argues that intuition is when the reason uses its potential to its fullest. For example, understanding the essence of a mathematical truth or a natural phenomenon occurs through intuition. Aristotle emphasizes that in addition to logical reasoning, an inner understanding is also necessary in obtaining this type of knowledge. Intuition is often considered a type of “true” knowledge, beyond more complex thought processes. This allows the individual to connect abstract thoughts with concrete realities.

Aristotle’s views on intuition establish a balance between empiricism and rationality in the process of acquiring knowledge. Intuition, as a type of knowledge beyond sensory experiences, occurs through the reason’s ability to abstract. In this respect, intuition shows that knowledge can be acquired not only through observation and experience, but also through an inner understanding. Intuition reveals the activity of the reason as the source of knowledge, and the interaction between experience and abstract thought (Aristotle, *Metaphysics*, 1984).

FARABI’S VIEW OF REASON

Definition of Reason and Knowledge

According to Farabi, reason is not only a means of acquiring knowledge, but also a power that shapes the existential meaning of man. The first knowledge is obtained because of the activation of reason based on data obtained through the senses. In this context, reason is necessary for man to realize his innate potential. Reason enables the individual to understand the world, recognize objects, and reach logical conclusions based on his experiences. This also includes the ethical dimension of Farabi’s understanding of knowledge. Reason also includes the ability to distinguish right from wrong. Therefore, it enables the individual’s actions and decisions to be directed.

Farabi divides the reason into two main categories: “nafsani reason” and “divine reason.” Nafsani reason is the source of the type of knowledge that an individual acquires through his or her own experiences and observations. This knowledge begins with a person’s sensory perceptions. Farabi argues that at this stage, the reason can go beyond

the senses and experiences and reach more abstract thoughts. Divine reason, on the other hand, is considered a type of knowledge that comes from God. Farabi argues that divine reason illuminates the human reason, allowing it to develop a deeper understanding (Farabi On the Intellect 2004).

It is clear that Farabi's definition of reason and knowledge reflects the influence of Greek philosophy on Islamic thought. His understanding of reason was influenced by the thoughts of his teacher Plato as well as Aristotle. Plato argues that the highest level of reality is found in the world of Ideas. In this world, objects have essences and ideal forms. Reason is used to understand these Ideas (Farabi, *Philosophical Treatises, Philosophical Texts*, 2020).

Farabi, adopting Plato's understanding of Ideas, emphasizes that the reason has the ability to grasp higher realities and universal principles. Farabi accepts that the reason is a means of reaching Ideas. Plato sees the reason as the highest type of knowledge and defines it as the highest level of the soul. The reason is used to understand a reality beyond the senses. Farabi develops Plato's hierarchical understanding by dividing the reason into two levels: "actual" and "potential" (Farabi, *The Book of Letters*, 2004).

Farabi argues that the reason functions at different levels according to its capacity to process information. Plato argues that knowledge comes from a reality beyond the senses and that this is possible through reason (Plato, *The Republic*, 1992). The process of a person reaching knowledge is realized by using the reason correctly. Farabi emphasizes that the reason reaches knowledge by processing data obtained through intuition and experience. However, Farabi defines the role of the reason in this process in a more systematic way.

Although Plato argued that reason is one of the basic ways to reach knowledge, he also has a kind of divine knowledge understanding. Farabi tries to establish a balance between reason and revelation. While revelation enriches the understanding of reason, reason has the capacity to interpret revelation (Gutas, *Avicenna and the Aristotelian Tradition*, 1988). In addition, Farabi's understanding of reason and knowledge is shaped by the metaphysical and ethical values of Islamic philosophy.

Farabi divides the reason into three main types. These are the solid reason, the active reason and the passive reason. This distinction points to the nature, function and role of the reason in the processes of acquiring knowledge. Solid reason is the most basic of Farabi's types of reason. Solid reason corresponds to a certain capacity for thinking that an individual has innately.

This type of reason begins with a person's sensory perceptions and plays a passive role in the process of understanding the world. Solid reason allows a person to acquire knowledge based on their experiences. However, this process is usually limited to the concrete realities that an individual encounters. Farabi states that solid reason helps an individual systematically evaluate their experiences and derive meaning from their observations. In this context, solid reason is necessary for an individual to understand the world around them.

Active reason expresses the highest point of an individual's ability to think in reality. This type of reason aims to reach the essence of reality. Farabi emphasizes that active reason abstracts the individual's thoughts and enables the acquisition of more universal and permanent information. Active reason is not based solely on sensory experiences. It also includes the reason effort required for the reason to realize its own potential. Farabi argues that active reason increases the capacity to understand divine knowledge. This type of reason deepens the individual's existential meaning and the relationship he establishes with universal truths.

Passive reason, on the other hand, plays a less active role in the individual's thinking processes. Farabi defines passive reason as a situation in which external influences and environmental factors are decisive in the individual's knowledge acquisition processes. This type of reason is shaped in a structure in which the individual's thoughts and perceptions are affected by external sources, society or cultural norms. Farabi argues that passive reason does not sufficiently reveal the individual's inner potential and therefore is limited and less qualified in the knowledge acquisition processes. Passive reason is dependent, superficial and far from certainty because it exposes the individual's thoughts and perceptions to external influences (Farabi, *On the Intellect*, 2004).

In order to understand the nature of knowledge, Farabi makes a distinction between intellectual and theoretical knowledge. While these two types of knowledge represent different paths in the individual's knowledge acquisition processes, they are also related to understanding the source and nature of knowledge. In other words, both the theoretical and practical dimensions of knowledge are only possible by analyzing the nature of these two types of knowledge.

Rational knowledge is acquired through the innate potential and intellectual abilities of the human reason. Rational knowledge generally develops through logical inferences supported by experience and observation. Farabi states that rational knowledge is a tool used by the individual to understand the external world. An important feature of rational knowledge is that it has universal and unchanging qualities. Farabi emphasizes that rational knowledge aims to comprehend the essence and reality of objects.

Theoretical knowledge, on the other hand, is considered a more theoretical and abstract type of knowledge. According to Farabi, theoretical knowledge is necessary for addressing metaphysical and epistemological inquiries. Farabi states that theoretical knowledge is the highest function of reason and that acquiring this knowledge deepens an individual's existential meaning and understanding of reality. This type of knowledge helps an individual develop deeper understandings of the nature of universal principles and beings. Farabi's processes of acquiring knowledge show that rational and theoretical knowledge types are in a complementary relationship. While rational knowledge refers to the concrete and practical knowledge that an individual acquires through experience and observation, theoretical knowledge emerges as a more theoretical and abstract understanding (Farabi, *On the Principles of Knowledge*, 2004).

Farabi's understanding of method, unlike Aristotle's understanding of method, observes the relationship between reasoning and intuition. Farabi argues that in addition to acquiring knowledge through logical inferences, knowledge can also be attained through intuitive understanding. These two methods have a complementary position in his philosophical system.

Intuitive knowledge in Farabi's thought

For Farabi, intuition refers to the individual's ability to reach knowledge with a direct and immediate understanding, similar to Aristotle's definition. Farabi evaluates intuitive knowledge as one of the highest functions of the reason and states that this type of knowledge emerges independently of a person's experiences. While intuition increases the individual's capacity to understand a certain situation or object, it is usually more complex and abstract.

Farabi argues that intuition works together with reasoning and contributes to the enrichment of the process of acquiring knowledge. Intuition increases the individual's capacity and ability to understand the essence of reality by going beyond the logical framework provided by reasoning. For example, an individual who evaluates a work of art can grasp the aesthetic value of the work with an intuitive understanding. This is information that cannot be obtained through logical inference alone. In fact, this information is sometimes of a quality that cannot be obtained through logical inference. Intuition is also the product of an understanding that comes from the individual's inner experiences, and, in this respect, it nourishes the reason's ability to abstract.

Farabi evaluates intuitive knowledge in a unique position among types of intellectual knowledge. While intellectual knowledge is generally acquired through experience and logical inferences, intuitive knowledge emerges as an extension of the individual's internal capacity. This indicates that although intuition is a part of the reason, it has the potential to go beyond it. Intuitive knowledge generally emerges without being reinforced by logical inferences or observations. This type of knowledge is based on the individual's internal intuition and perception processes. Therefore, it is of a structure that cannot be obtained through direct experience (Farabi, *On the Intellect*, 2004).

Revelation as a source of knowledge in Farabi

Revelation is another source of information in Farabi's philosophy. Revelation is considered a form of divine knowledge sent to humanity by God. Farabi believes that revelation enables people to reach correct information. Revelation means the transfer of God's will to people. Revelation determines the moral and ethical orientations of individuals by

revealing divine truths that are beyond human reason. Farabi states that revelation nourishes the moral and spiritual aspects of a person and contributes to the individual's understanding of both ethical values and their place in society.

Farabi's thoughts on the relationship between reason and revelation are based on the interaction between these two sources of information. He states that reason is an important tool in understanding and interpreting the truths presented by revelation. While revelation serves a function of directing people's reasons and ways of thinking and guiding them to the right path, reason also plays a role in understanding, analyzing and internalizing this divine knowledge. Farabi sees it necessary to establish a balance between reason and revelation. He argues that reason can exist as an independent source of knowledge, but revelation also offers higher knowledge by transcending the limitations of reason (Farabi, *On the Prophetic Experience*, 2004; *On the Perfect State*, 2004).

A COMPARISON OF ARISTOTLE AND FARABI

The Relationship Between Reason and Knowledge

While Aristotle and Farabi accept that reason is a fundamental tool in the processes of human knowledge acquisition, they have explained this role in different contexts. In Aristotle's thought, reason is at the center of the processes of knowledge acquisition. He does not consider reason only as a tool for knowledge acquisition. He also evaluates it as a faculty that enables the understanding of reality and the grasping of the essences of beings. While classifying the types of knowledge, Aristotle shows how reason is effective in acquiring both theoretical (episteme) and practical (phronesis) types of knowledge. While theoretical knowledge is aimed at developing a deep understanding of the nature of beings, practical knowledge emphasizes the importance of reason in the processes of making moral and ethical decisions. In this context, Aristotle argues that the capacity of reason to produce correct and valid judgments determines the position of individuals in the processes of knowledge acquisition (Aristotle, *Nicomachean Ethics*, 1999).

Similarly, for Farabi, reason is a fundamental power that enables a person to obtain accurate information about reality. Farabi emphasizes the ability of reason to produce knowledge through logical inferences, allowing individuals to systematically evaluate the

information they obtain through observation and experience and reach a higher level of understanding. Farabi argues that reason also provides access to intuitive knowledge, allowing individuals to develop deeper and more abstract concepts. This does not only indicate the ability of reason to think logically. It also shows that it is a tool that helps individuals discover their inner capacity.

Aristotle adopts a concrete and experimental approach to acquiring knowledge by associating reason with experience and observation. He emphasizes that reason serves as a guide for the individual to understand the external world. Farabi, on the other hand, draws attention to the importance of divine sources such as revelation as well as reason in the process of information. Farabi accepts the existence of revelation as a form of knowledge that transcends the limits of reason. He argues that these two sources, reason and revelation, work together to contribute to the development of a deeper understanding.

While Aristotle's experience-oriented approach emphasizes the concrete and observable aspects of knowledge, Farabi's relationship between revelation and reason also encompasses the divine and abstract dimensions of knowledge. While Aristotle bases the accuracy of knowledge on testing it through experience and observation, Farabi states that reason and revelation work together to provide a deeper understanding. In this context, although Aristotle's epistemology is not isolated from metaphysics, it is more oriented towards material reality and natural sciences, while Farabi's epistemology places more emphasis on metaphysical and ethical issues (Gutas, *Avicenna and the Aristotelian Tradition*, 1988).

Aristotle's static understanding of reason advocates that the reason functions in a static manner after reaching a certain level of knowledge. Farabi's active understanding of reason emphasizes that the reason is in a constant interaction and process. For Aristotle, the reason is like a mechanism that processes the information obtained, and there are certain limits to intellectual processes. Therefore, individuals can reach correct conclusions through reasoning. However, this process remains fixed within the framework of certain rules.

According to Farabi, the reason is not only a tool for acquiring knowledge, but also a creative force. Active reason shows that the individual's intellectual capacity is in constant development and is constantly working to reach higher levels of knowledge. This allows Farabi to evaluate the reason as a process of spiritual and intellectual development. In addition, in Farabi's understanding, the reason facilitates the individual's access to intuitive knowledge and divine knowledge, reflecting the dynamic and variable nature of knowledge (Adamson, *Philosophy in the Islamic World: A History of Philosophy Without Any Gaps*, 2016).

Although Farabi and Aristotle's understandings of intuition are based on similar foundations, they have epistemological and ontological differences. Aristotle emphasizes intuition as a central element in the acquisition of direct knowledge. Farabi considers intuition as a process that increases the effectiveness of the reason. Farabi's understanding of intuition develops Aristotle's thoughts and creates a more systematic and comprehensive theory of knowledge. Aristotle's consideration of intuition in a more practical and experimental framework shows that his understanding of knowledge is shaped in a systematic way based on nature and observation. Farabi's understanding of intuition, on the other hand, gains a more mystical dimension and emerges as a part of the individual's spiritual and inner journey (Shihadeh, *The Arabic Logical Tradition: A Philosophical Perspective*, 2017).

Aristotle's systematic approach to logic aims to apply logical rules within a certain system and to ensure that the process of acquiring knowledge progresses in an orderly manner. This keeps the individual's thought processes within a certain limit, allowing for more precise and reliable results. According to Farabi's perspective, this systematic approach may not sufficiently take into account the individual's internal dynamics and intuitive knowledge. Aristotle's understanding of logic may put individuals' thought processes into a certain pattern, while at the same time limiting their ability to think within these patterns.

Farabi's flexible and versatile method approach allows logic to be addressed in a broader context. This approach brings together the individual's intuitive knowledge, spiritual experiences and intellectual abilities, encouraging the development of logical

thought as a dynamic process. In addition to being a tool in the individual's process of attaining knowledge, Farabi evaluates logic as a life practice. For this reason, Farabi's method approach focuses more on the individual's internal dynamics. Thus, it ensures that the individual's experiences are also included in the process of acquiring knowledge.

The tension between revelation and reason: Farabi's approach

Aristotle's epistemology is based on experience and observation. Therefore, the path to knowledge is determined by reasoning and logical inferences. Revelation does not find a place in Aristotle's system of thought. Because he does not directly accept divine knowledge and expects such knowledge to be based on experimental or logical foundations. In this context, Aristotle's epistemological foundation presents a structure in which reason comes to the fore as an absolute authority. Revelation, on the other hand, remains outside this structure.

While Farabi adopts Aristotle's understanding of reason, he also tries to integrate the concept of revelation into his own system. However, this integration can create a separation between reason and revelation, especially in terms of the Aristotelian understanding of knowledge. Farabi accepts that reason is limited and emphasizes that revelation is universal and absolute. This situation corresponds to a possible ground for discussion regarding the capacity of reason to understand revelation.

Farabi, on the other hand, addresses the tension between reason and revelation as a problem. He argues that these two sources of information have complementary characteristics. He accepts that reason is a talent inherent in man. He also sees revelation as the source of divine truths. While organizing the relationship between reason and revelation, Farabi shows that reason is limited and that this limitation prevents man from fully grasping divine truth. At this point, Farabi states that the information that revelation offers to people has a depth that exceeds the limited truths that reason has reached. Therefore, reason is used as a tool in making sense of revelation. This cooperation creates a balance in the individual's process of acquiring knowledge (Nasr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*, 2006).

This difference between the epistemological foundations of Aristotle and Farabi clearly reveals the place of reason and revelation in the processes of acquiring knowledge. While Aristotle's rational approach emphasizes an understanding of knowledge based on scientific and logical inferences, Farabi's more holistic perspective emphasizes the harmony of reason and revelation. While Aristotle sees reason as a sufficient source of knowledge on its own, Farabi does not ignore the role of revelation, accepting the limited nature of reason. Farabi tries to establish a balance between these two areas.

The methodological contradictions of Aristotle and Farabi are among the fundamental elements that shape philosophical thought. Aristotle's systematic approach focuses on the application of logical inferences and rules within a certain framework. Farabi's flexible and versatile method offers a richer process of acquiring knowledge by taking into account the individual's inner experiences, intuitive knowledge and spiritual development. These differences increase the diversity and depth of philosophical thought and lead to a person's questioning of the relationship between knowledge, belief and reason. In this case, Aristotle's systematic method symbolizes the effort to achieve scientific and logical certainty.

For Aristotle, intuition serves as the basis for logical inference, but the role of individual experiences and intuitive knowledge is limited. This situation brings reasoning to the forefront in his philosophical system, making intuition an indirect source of knowledge. Farabi, on the other hand, accepts intuition as a means of acquiring knowledge, and evaluates it as a balancing element between reason and revelation. This approach enriches the individual's process of attaining knowledge, while at the same time including an effort to understand human experience more deeply.

FINAL CONSIDERATIONS

While Aristotle places reason at the center of knowledge acquisition processes, he creates a systematic logical framework. His epistemology is based on reasoning supported by experience and observation. In this context, intuition functions as an extension of reasoning and as the basis for logical inferences. Aristotle's understanding of logic focuses on developing rules and systems to ensure the accuracy of knowledge. While this

systematic approach provides a certain order and certainty in individuals' construction of knowledge, it also limits the importance of intuitive and subjective experiences.

On the other hand, Farabi's philosophical approach adopts a more flexible and dynamic method by establishing a balance between reason and revelation. Farabi accepts intuition as an important element of the process of gaining knowledge, as well as reason. According to him, intuition reflects the individual's ability to understand divine truths and has a depth that goes beyond the limits of reason. By emphasizing the relationship between reason and intuition, Farabi addresses both the logical and spiritual dimensions of knowledge. In this respect, Farabi also takes into account the existential experiences and inner questions of man. This allows him to evaluate the process of gaining knowledge from a broader perspective.

As a result, Aristotle's logical system focuses on developing rules to ensure the accuracy of knowledge, while Farabi's flexible approach emphasizes individual experiences and intuitive knowledge. This difference affects how both thinkers structure the relationship between knowledge and intuition. While Aristotle defines intuition as an indirect source of knowledge, Farabi sees it as a direct means of acquiring knowledge.

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RESUMO

Este estudo tem como objetivo comparar as abordagens epistemológicas e metodológicas de Aristóteles e Farabi no eixo de suas visões sobre a razão. Embora Aristóteles tenha abordado a natureza do conhecimento baseado na experiência e na observação, ele desenvolveu sistematicamente métodos como a dedução e a indução. Essa abordagem desempenhou um papel direto ou indireto na formação das ideias modernas sobre fundamentos epistemológicos. Farabi reinterpretou as ideias de Aristóteles no contexto da filosofia islâmica, abordou a relação entre razão e revelação e enfatizou o papel da razão como uma força ativa na obtenção de conhecimento pelo homem. Relacionar essas duas perspectivas é a forma de contribuir para a compreensão das interações intelectuais no contexto da lógica clássica e da filosofia islâmica, examinando como a compreensão da razão pelos dois filósofos produz resultados epistemológicos e metodológicos diferentes. Além disso, o estudo visa comparar os métodos de aquisição de conhecimento de Farabi e Aristóteles, revelar como o conhecimento é definido e quais são seus limites, e revelar os efeitos de sua compreensão da razão, do conhecimento e do método no pensamento filosófico.

Palavras-chave: Lógica; Aristóteles; Farabi; Razão; Método.

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