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Ibn Taymiyyah's Criticism of the Aristotelian Logic

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Ankara 2024

About the Author

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was born in 1963 in Nazareth. In 2000 after graduating from Haifa University Department of Philosophy, he worked as a lecturer in Al-Qasemi Academy at Islamic Studies Department. In 2007 he completed his PhD at Haifa University. In 2010, he was appointed as a Senior lecturer at the Islamic Studies Department. In 2014, he was appointed as a Professor in al Quds University at Islamic Philosophy Department. In 2019, he appointed as Dean of Graduate Studies at Al-Qasemi Academy and Head of Islamic studies master's degree program. In 2024, he was appointed as Professor at Ataturk University Faculty of Theology and is still working at the same faculty.

About the Book

Ibn Taymiyyah's Criticism of the Aristotelian Logic

In his book *al-Radd 'ala al-Mantiqiyyin (Refutation of the Greek Logicians)*, Ibn Taymiyyah focuses on three main issues: logical definition, logical proposition, and syllogism. He attempts to disprove these issues and show their contradictions, reaching the conclusion that logic is a non-beneficial science and thereby introducing a measuring representation as an alternative science to logic. There is no doubt that this criticism has great scientific value and philosophical dimensions that influenced the centrality of logic in different fields of knowledge, which has governed human knowledge since Greek philosophers such as Socrates, Plato, and Aristotle.

Understanding religious motives behind the criticism of logic contributes to the comprehension of the psychological and cognitive context of this criticism and reveals Ibn Taymiyyah's intellectual and ideological structures, such as Divine qualities, inateness (*fitra*) and reason, and demonstrates their relationship with logic. It also analyses and criticizes Ibn Taymiyyah's perception of these concepts.

Ibn Taymiyyah's criticism focused on denouncing the metaphysical foundations of logic, such as holistic logic and entity as they are considered intellectual perceptions that do not exist on the outside. Ibn Taymiyyah adopted the *Qiyās* that is founded on objects that exist on the outside which are adopted as evidence during the partial-to-partial transition, or through analogy through analogy between event to event. Here Ibn Taymiyyah agrees with the experimental philosophy that originated in the West centuries later, which rejected the formal imaginary logic and developed the extrapolation-derived analogy approach.

Keywords: Ibn Taymiyyah; Logic; Aristotle; Philosophy; Syllogism; Definition

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