

key, but it stands out with its impressive archival research. Given the well-known difficulties of examining recent military issues, and particularly doing that in Turkey, the author seems to have overcome all challenges by reaching a great majority of available documents on the Incirlik military base. The declassification of 3,500 archival documents is worth noting, and shows the availability of primary source to students, academics and researchers of Turkish-

American relations, Cold War history and US politics.

The author's fluent and plain language makes the book an easy read for people with an interest in Turkish political history. Flipping through the pages, one gets to think that military issues are not always unappealing and Bölme's narrative and descriptive wording takes the reader on a trip to places and to various characters in the book.

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## Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect, and Intuition

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By İbrahim Kalın

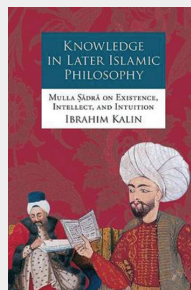
New York: Oxford University Press, 2010, 315 pages, ISBN 9780199735242.

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Reviewed by Rahim Acar

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KALIN'S BOOK is a result of a growing interest in the later developments in Islamic philosophy and it is a culmination of scholarship in this area. For a long time interest in Islamic philosophy has focused mainly on early periods, acknowledging Ibn Rushd as the last great Muslim philosopher. However, more and more studies have come out discovering later developments in Islamic philosophy, either by focusing on the later developments in the Shiite world or on the Ottoman scholars who worked out a kind of synthesis of *falasifa*, *kalam* and *sufi* positions. Among the body of literature devoted to exploring later developments in Islamic philosophy, studies on Mulla Sadra perhaps outnumbers studies focusing on any other philosopher. This may not simply be explained by the fact that Mulla Sadra has become something of a national hero for the Persian people. Apart from the



interest of Iranian scholars in a fellow Iranian philosopher, quite important scholarship is dedicated to exploring various aspects of Mulla Sadra's thought. Fazlur Rahman's pioneering study *The Philosophy of Mulla Sadra* was followed by works of other historians of Islamic philosophy. The attraction of researchers

to Mulla Sadra's thought is well justified, since his thought is rich enough to provide something to anyone who visits it who is interested in wisdom either from an analytical perspective or from a mystical viewpoint. It has a new outlook to offer, one that is traditional yet conversant with the modern, to those who seek for a cure in the name of philosophy for the mischiefs of modern analytic philosophy or for the disaster of the modern world.

Kalin's book consists of three chapters and a translation of Mulla Sadra's treatise "Risâla

fi Ittihâd al-Âqil wa al-Ma'qûl". Chapter one, "The Problem of Knowledge and the Greco-Islamic Context of the Unification Argument," provides a historical survey on the issue of the unification of the intellect and the intelligible. Chapter two, "Mulla Sadra's Theory of Knowledge and the Unification Argument" explains Sadra's theory of the unification in the context of Sadra's ontology. Chapter three, "Sadra's Synthesis: Knowledge as Experience, Knowledge as Being," attempts to identify Mulla Sadra's place within the broader currents of Islamic thought, between philosophy and mysticism or Sufism.

In chapter one, Kalin surveys the arguments for and against the thesis outlined by Sadra provided in his magnum opus *al-Asfâr al-Arba'a* on the unification of intellect and the intelligible within the Greco-Alexandrian context as well as within the context of Islamic philosophy. In this regard, Kalin examines how Plato's "attempt to posit existence and knowledge as a single experience of participation makes him a part of the debate," and how Aristotle's statements allowing opposite interpretations were used to support positions for and against the thesis of the unification of intellect and the intelligible. Certainly Plotinus had a strong influence in the development of positions since excerpts from his *Enneads* were known as the *Theology of Aristotle*, the first teacher from whom nobody could turn away. Kalin's detailed analyses also include an examination of commentators' positions of Aristotle, the chief among them being Alexander of Afrodisias. Kalin pays close attention to two major philosophers, who are against the unification thesis, within the Islamic milieu. These are that of Ibn Sina, who strongly rejected the thesis in the case of human knowledge, while approving it in the case of divine knowledge, and that of Suhrawardi from whom Sadra draws a lot on for other issues.

In chapter two, Kalin investigates the way Mulla Sadra defends and establishes the unification of the intellect and the intelligible. The chapter provides a thorough exploration of Sadra's conception of existence inasmuch as it provides the foundation for the unification thesis. He brings out the relationship that Sadra construes between existence and knowledge. Another major discussion in the second chapter is the examination of theories of knowledge defended by major figures in Islamic thought. Four approaches to knowledge are examined: the definition of knowledge in negative terms, the considering of knowledge as representation as the one and only kind of knowledge, the definition of knowledge as a relation, and the definition of knowledge as an accident in the mind. Kalin provides a detailed analysis of Sadra's criticism and revision concerning these four conceptions of knowledge. For Sadra, out of these four conceptions of knowledge, representational knowledge has to be kept but its status must be revised. It is not the one and only kind of knowledge any more. Representation or conceptual knowledge is only secondary to knowledge by presence. Just as the sense-perception is something particular, and is an experience of something particular, for Sadra knowledge—inasmuch as it is intellectual-perception—consists of the experience of something particular. Kalin clearly brings out the interconnection between epistemological and ontological aspects of the issue by providing a detailed discussion of his concept of simple intellect. The intellectual apprehension or knowledge pertains to particulars just as existing things are particulars. Universal concepts come about only as a byproduct of reflecting upon intelligible particulars which are intellectually apprehended. Kalin clearly shows to what extent Sadra's position differs from that of philosophers. Indeed Sadra's position in assigning the knowledge of intelligible

particulars and its representation in the mind as universals seems to be a working out of the platonic idea of the world of intelligibles, such that mystical experience and philosophical knowledge are somewhat synthesized. Sadra's thesis that intellectual knowledge requires a unification of the knower and that which is known is established on the basis of his concept of simple intellect and of the way he relates knowledge to existence.

In chapter three, Kalin attempts to identify Sadra's place in Islamic thought and the nature of his work. He argues that unlike the two major interpretations of Sadra's thought, it must be considered a "philosophical mysticism." One line of interpretation of Sadra's position emphasizes the analytical aspects of his work and considers him a philosopher interested in Sufi themes. Kalin puts Fazlur Rahman's and Oliver Leaman's interpretation into this camp. The other line of interpretation underlines the mystical aspects of Sadra's thought and considers him a gnostic or a Sufi. Kalin points out the shortcomings of both interpretations. He argues that one might consider Mulla Sadra a "mainstream" philosopher only if one reads Sadra's *al-Asfâr al-Arbââ* and neglects his other works. Taking his works as a whole, Kalin considers Sadra's work a "philosophical mysticism." In his effort to allocate a middle ground to Sadra between philosophy and Sufism, Kalin has carefully related Sadra's position to philosophers, e.g., al-Fârâbî and Avicenna, as well as the Sufi heritage of figures like al-Ghazâlî and Ibn Arabî.

Kalin reads Sadra more in context and in relation to the philosophical tradition rather than isolating him from this tradition in the name of novelty and originality. This is seen in his efforts to trace Sadra's debt to his peripatetic and illuminationist predecessors. In this regard his reading of Sadra is consistent with

the general trend in Sadra scholarship. Kalin does a great job in reading Sadra as a philosopher taking new steps to solve the problems that emerge either in relation to religious teachings or in explaining mystical experience in philosophical terms or in explaining the internal coherence of the philosophical positions. Kalin's analyses and the relations he uncovers is quite rewarding.

However, I wonder if one should do more to check the accuracy of Sadra's self-portrait with reference to the historical context. That is, one could be more attentive in checking whether Sadra's self-image is placed accurately or not. Trying to emphasize his position, at times, Sadra sharply distinguishes between his position and that of his predecessors. If one takes Sadra's statements at face value, one might be misguided. I wonder, for example, if the difference between Avicenna's and Sadra's positions concerning definition of knowledge in terms of immateriality is exaggerated.

Kalin's book must be considered a major contribution to Mulla Sadra scholarship for the topics he discusses as well as the way he discusses them. Kalin discusses focal issues in not only Mulla Sadra's philosophy and but also in all Islamic philosophy. He successfully traces how Mulla Sadra's epistemology is closely tied together with his ontology. Although the topic is Mulla Sadra's theory of knowledge, especially his theory of the unification of the intellect and the intelligible, we find a through discussion about Mulla Sadra's conception of existence. With his in-depth knowledge, Kalin successfully uncovers the interconnection among diverse philosophical issues and talentedly knits together bits and pieces into a meaningful unity. He interprets Sadra's views with due attention to his historical context while also clearly identifying their relations to modern philosophical dis-

cussions. His work is well balanced and free from hasty judgments and unwarranted generalizations. It has something to offer for the

experts as well as for the novices. While he discusses minute details, he smoothly locates them in their broader philosophical context.

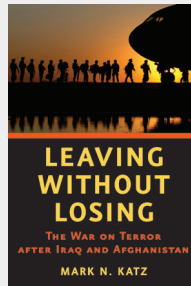
## Terror and Tolerance: A Review of *Leaving Without Losing: The War on Terror After Iraq and Afghanistan*

By Mark Katz

Baltimore: John Hopkins University Press, 2012, 147 pages, ISBN 9781421405582.

Reviewed by Patrick C. Coaty

AMERICANS are in the middle of an election season, and even though American democracy is imperfect, there is little doubt about the importance democracy has in American political culture, a unique culture because it is not based on race, culture, ethnic or religious status. American political culture or the American nation is based on three pillars that have been codified by historical documents and laws: popular sovereignty, the rule of law, and tolerance. Although America has a diverse population, the ideals of the American nation and the structure of the sovereign state are compatible. Since the American Civil War and the resulting supremacy of the national government over the state governments, the average American pledges allegiance to both the nation and the state. This is possible because of the secular nature of the state and the protection of minorities through the rule of law and the respect for other's liberty and tolerance. American leaders and everyday Americans share a belief: given a choice, the average person would choose to live under an elected government as opposed to a government imposed on them. This is why the failure of American efforts to export democracy to the rest of the world and particularly to



the Middle East is puzzling to most Americans.

Mark Katz's book *Leaving Without Losing* contributes to trying to analyze this failure and describe the lessons Americans should learn to design productive policies to address the challenges of the future.

Professor Katz's work is insightful and his discussion of America's counter-terrorism policy is useful. In the beginning of the book he defines terrorism and analyzes the differences between President Bush's policies and those of President Obama. Despite the politics of the season, Katz's perspective should leave partisans on both sides amazed by how similar the two presidents' responses to the attacks on September 11, 2001 have been.

Since the attacks, there have been many books written on the War On Terror, but what makes *Leaving Without Losing* unique are two characteristics: first, is a discussion of the political structure of some of the states in the Islamic world, including Turkey, Pakistan, Egypt, Afghanistan, Iraq, Lebanon, Syria and Indonesia. Katz illustrates how democracy (either home-grown or imported) can dramatically change the ruling elite and the resulting political