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INTERNATIONAL POST DOCTORAL RESEARCH FELLOWSHIP
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FINAL REPORT

**THE GREEK SOURCES OF CLASSICAL PERIOD ISLAMIC MORAL
PHILOSOPHY: AS EXEMPLIFIED BY AL-KINDI, YAHYA B. ADI,
AL-FARABĪ, IBN SINA AND IBN MISKAWAIH**

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GENERAL INFORMATION

RESEARCH TITLE	The Greek Sources of Classical Period Islamic Moral Philosophy: as Exemplified by Al-Kindi, Yahya b. Adi, Al-Farabi, Ibn Sina and Ibn Miskawaih
RESEARCHER NAME	Hümeyra Özturan
RESEARCH FIELD	Islamic Philosophy-Moral Philosophy
RESEARCH DURATION	15 August 2015-15 August 2016

I. Introduction

The aim of this study is to determine the Ancient Greek sources of the classical period of Islamic moral philosophy and these sources' effects on classical period Islamic moral thinking. The main investigation will explore the ethical concepts which have been transmitted from Ancient Greek ethical sources to Islamic ethical books. By comparing Ancient Greek sources and Arabic texts of Islamic philosophers side by side, I will be able to analyze the transition from Ancient Greek concepts and ideas into Islamic texts, as well as the compatibility of Ancient Greek quotations in Islamic Philosophers' translations. Additionally, I aim to illuminate the alterations the contexts, and the extent of the concepts and ideas in these translations. My proposal encompasses an analysis of the Ancient Greek influence on al-Kindi, Yahya b. Adi, al-Farabi, Ibn Sina, and Ibn Miskawaih's ethical books.

II. Research Timeline

I have completed the majority of the proposed steps in my research. I have listed all my work step by step as according to the timeline below.

The First Six Months: In this period, I listed the Ancient Greek sources which had been translated into Arabic during the Classical Period and I collected all the information about their transmission. If the source is surviving, I included its editions; if it is not surviving, I located fragments in other sources and included all their information on the list as well. I subsequently compiled a list of twenty-five titles of Ancient Greek texts which were translated into Arabic during the Classical Period of Islamic Philosophy.

The Second Six Months: In this period, I read all of the aforementioned 25 Ancient Greek texts, their classical Arabic translations, if surviving, and, if not surviving, their fragments. I also read al-Kindi, Yahya b. Adi, al-Farabi, Ibn Sina, and Ibn Miskawaih's ethical books in chronological order. I noted the common concepts and the similarities in ideas between Ancient Greek and Islamic texts. I also noted the paragraphs and page numbers of the discussions upon which the common concepts have been elaborated.

III. Research Results

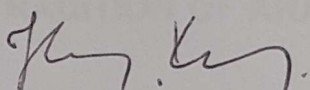
At the conclusion of one year of research, I discovered great deal of important data. I have located approximately 60 common concepts between Ancient Greek sources and Islamic moral philosophy texts by heavily utilizing Harvard's University Libraries. The most common among them are *pleasure, moderation, virtue, happiness, justice, (moral) education, love, (moral) nature, praise, affection, family, women, customs, art (tekhne-sinaa), politics, and self-sufficiency*. Seemingly, there is a certain similarity in contextual background, as well as explanations of these concepts in Ancient Greek and Islamic moral philosophy books. There are, however, also very different approaches to these concepts in Islamic ethical texts than in Ancient Greek texts. The concepts of *happiness, justice, love, (moral) nature* and *women* seem to have an especially broader background in Islamic moral philosophy.

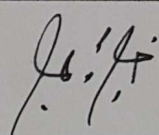
Additionally, I have concluded that there are some Ancient Greek sources which are more influential than others. For instance, Galen's *Muhtasar min Kitabi'l-ahlak*, Pseudo-Aristotelian *Fi'l-fazilet* and *Fî fezâili'n-nefs*, Bryson's *Oikonomikos* and Aristotle's *Nicomachean Ethics* have been quoted in Islamic ethical books more often than the other transformed Ancient Greek ethical sources. There are, too, some Islamic ethical texts which seem much more highly influenced by Ancient Greek moral

sources than other Islamic moral texts. Specifically, Yahya b. Adî's *Tehzîbu'l-ahlâk*, Al-Kindî's *Risâle fi'l-hîle li-def'il-ahzân* and Ibn Miskawaih's *Tehzîbu'l-ahlâk* all include a great deal of quotations from Ancient Greek sources and also ideas and concepts which are absolutely influenced by Ancient Greek sources.

IV. Outputs and Comments

In the last phase of my research, I collected information on approximately 60 conceptions from 38 Ancient Greek sources and 46 Islamic books. My notes about the transformed conceptions and ideas are in 45 word-files and total 385 pages. As the final step of my project, I have to work on my notes, analyzing the passages, and compare the Ancient Greek and Islamic concepts in detail. After completing this analysis, I plan to publish my conclusions as a book in the near future.

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