

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

29 Kasım 2016

*Yahya b. Adī*  
220030

1530 PLATTI, Emilio. Yahyā ibn 'Adī, disciples and masters: on questions of religious philosophy. *The character of Christian-Muslim encounter: essays in honour of David Thomas*. Ed. Douglas Pratt ... [et al.]. Leiden: Brill, 2015, (History of Christian-Muslim relations, 25), pp. 60-84.

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SONRA GELEN DOKÜMAN

04 Aralık 2016

1508 LIZZINI, Olga. What does *tawhîd* mean? Yahyâ ibn  
*Yahya b. Adî* 'Adî's *Treatise on the Affirmation of the Unity of*  
*God* between philosophy and theology. *Ideas in*  
*motion in Baghdad and beyond: philosophical and*  
*theological exchanges between Christians and*  
*Muslims in the third/ninth and fourth/tenth centuries* /  
ed. Damien Janos. Leiden: Brill, 2016, (*Islamic*  
*History and Civilization*, 124), pp. 253-280.

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29 Kasım 2016

Yahya b. Adi  
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I466 BENNETT, David & WISNOVSKY, Robert. A newly discovered Yahyā ibn 'Adī treatise against atomism. *Ideas in motion in Baghdad and beyond: philosophical and theological exchanges between Christians and Muslims in the third/ninth and fourth/tenth centuries* / ed. Damien Janos. Leiden: Brill, 2016, (Islamic History and Civilization, 124), pp. 298-311. Edition and translation of Yahyā ibn 'Adī's "Treatise debunking the fraud of those who profess the composition of bodies out of indivisible parts, with respect to their arguments concerning the contact between a sphere and a flat surface at a particular point and its movement thereupon".

11 Aralık 2016

1462  
İhvan-ı Safa  
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Yahya b. Adi  
220030

BAFFIONI, Carmela. Movement as "discrete":  
Yahyā ibn 'Adī as a source for the Ikhwān al-Ṣafā'?  
*Ideas in motion in Baghdad and beyond:  
philosophical and theological exchanges between  
Christians and Muslims in the third/ninth and  
fourth/tenth centuries* / ed. Damien Janos. Leiden:  
Brill, 2016, (Islamic History and Civilization, 124),  
pp. 281-297.

MADDE YAYIMLANDIKTAN  
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DIA

**YAHYÂ b. ADÎ**

Zilio-Grandi, Ida

Il «kitab tahdzib al-ahlaq» di Yahya Ibn Adi ([m. ] 974/363): riflessioni sul tema dell'etica nel periodo abbaside .-- Zamorani, Turin, 2008 : La letteratura arabo-cristiana e le scienze nel periodo abbaside (750-1250 d. C. ). Atti del 2° convegno di studi arabo-cristiani, Roma . . . 2007. A cura di Davide Righi , pp. 273-283,

Aesthetics / Esthetics | Philosophy | Art - general; Yahyá b. Adi

YAHYĀ IBN ‘ADĪ AND IBRĀHĪM IBN ‘ADĪ: ON  
WHETHER BODY IS A SUBSTANCE OR A QUANTITY  
INTRODUCTION, *EDITIO PRINCEPS* AND  
TRANSLATION

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**Abstract.** The “lost” Yahyā ibn ‘Adī treatises recently discovered in the Tehran codex Marwī 19 include a record of a philosophical debate instigated by the Ḥamdānid prince Sayf-al-Dawla. More precisely, Marwī 19 contains Yahyā’s adjudication of a dispute between an unnamed Opponent and Yahyā’s younger relative Ibrāhīm ibn ‘Adī (who also served as al-Fārābī’s assistant), along with Ibrāhīm’s response to Yahyā’s adjudication, and Yahyā’s final word. At issue was a problem of Aristotelian exegesis: should “body” be understood as falling under the category of substance or under the category of quantity? The unnamed Opponent argues that body is a species of substance; Ibrāhīm argues that technically speaking, body is a species of quantity, and hence an accident; and Yahyā judges that body is a species of substance, though for very different reasons than the Opponent gives. For the first time, the Arabic text of this exchange is edited and translated into English. Also provided is an Introduction that sets the debate in historical context, and discusses in particular the possible influence of John Philoponus. The debate is interesting and important not only because of the philosophical ramifications of the issues under discussion, but because it constitutes evidence of dialectical practice among Arabic-speaking philosophers from the middle of the 10th century.

**Résumé.** Les traités “perdus” de Yahyā ibn ‘Adī, retrouvés récemment dans le codex Marwī 19 de Téhéran, incluent le compte-rendu d’un débat philosophique suscité par le prince Ḥamdānide Sayf-al-Dawla. Plus précisément, le codex Marwī 19 reprend l’arbitrage de Yahyā à propos d’une querelle mettant aux prises un Opposant anonyme et un membre plus jeune de la famille de Yahyā, Ibrāhīm ibn ‘Adī (qui fut également assistant d’al-Fārābī), accompagné de la réponse d’Ibrāhīm à l’arbitrage de Yahyā, ainsi que les remarques finales de Yahyā. Le problème en jeu est une question d’exégèse aristotélicienne: Le “corps” devrait-il être compris comme tombant sous la catégorie de substance ou sous celle de quantité? L’Opposant anonyme soutient

Yahya b. Adi (270030)

03 Agustus 2017

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**YAHYÂ b. ADÎ**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

Platti, E(milio); Yahyá b. 'Adî

Yahyâ ibn 'Adî: réflexions à propos de questions du Kalâm musulman .-- Ithaca, Reading, 2005 : Studies on the Christian Arabic heritage in honour of Father Prof. Dr. Samir Khalil Samir S. I. at the occasion of his sixty-fifth birthday

Edit. Rifaat Ebied & Herman Teule , pp. 177-197,

Algeria | France | Architecture | Orientalism

Yahya b. Adī  
220030

- 259 WISNOVSKY, Robert. MS Tehran-Madrasa-yi Marwī 19: an 11th/17th-century codex of classical *falsafah*, including 'lost' works by Yahyā ibn 'Adī (d. 363/974). *Journal of Islamic Manuscripts*, 7 i (2016) pp. 89-122;124-125. Abstract(s): French & Arabic.

MADE YAYINLANDIKTA  
SONRA GELEN DOKÜM-

22 Ekim 2017



## MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

GRIFFITH, Sidney H. Yahyá b. 'Adī's (d. 974):  
*Kitāb Tahdhīb al-akhlāq. The Oxford handbook of  
Islamic philosophy.* Ed. Khaled El-Rouayheb and  
Sabine Schmidtke. Oxford: Oxford University Press,  
2016, pp. 129-142. On Ibn al-'Adī's *The  
Reformation of Morals* based on Griffith's earlier  
edition and translation (Provo, 2002).

*Yahyab. Adī*  
*220030*

21 Kasım 2017

النفس: المبدأ والمعاد  
في فلسفة يحيى بن عدي

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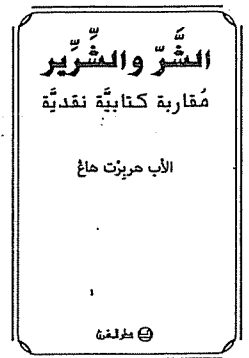
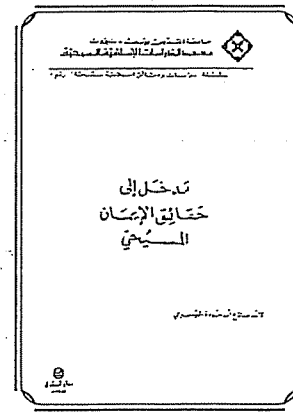
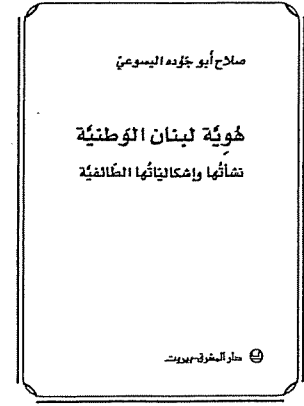
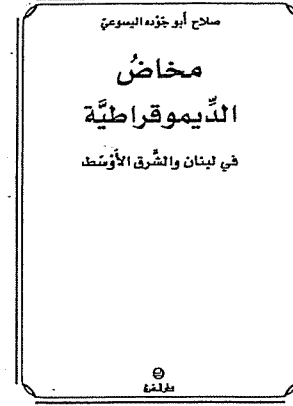
د. نادين عباس (\*)

«قد ولدتُ ثانيةً عندما وقع جسدي بحبِّ نفسي وتزوَّجا معاً»  
جبران خليل جبران، «رمل وزيد»

«سلامٌ عليك، أيُّها الإله الأعظم، ربِّ الصِّدق والعدالة! لقد وقفتُ أمامك، يا ربِّ، وجيء بي لكي أشاهد ما لديك من جمال... أحمل إليك الصِّدق... إنِّي لم أظلم الفقراء... لم أفرض على رجلٍ حرّاً عملاً أكثر ممَّا هو فرض على نفسه... لم أهمل، ولم أرتكب ما تبغضه الآلهة... ولم أرتكب عملاً شهوانياً داخل أسوار المعبد المقدَّسة... ولم أكفر بالآلهة...»<sup>(١)</sup>

هذا واحد من النصوص التي كتبها المصيريون القدامى الذين آمنوا بالخلود وبِحياةٍ ثانيةٍ بعد الموت؛ وفيه تعلن الرُّوح براءتها من الذُّنوب أمام القاضي-الأكبر. وقد أكَّد المصيريون إيمانهم بالخلود من خلال أمثلة مأخوذةٍ من الطَّبيعة؛ فقالوا إنَّه إذا استطاع أوزيريس أن يحيي الثَّيل، وأن يحيي الثَّبات كلَّه، بعد موتهما، فإنَّه في مقدور الإنسان أيضاً أن يعودَ إلى الحياة بعد الموت<sup>(٢)</sup>.

- (\*) رئيسة قسم الفلسفة، ومديرة «مركز لويس بوزيه لدراسة الحضارات القديمة والوسيلة» في معهد الآداب الشرقية التابع لكلية الآداب والعلوم الإنسانية في جامعة القديس يوسف-بيروت.
- (١) ول ديورانت، قصة الحضارة، ترجمة محمد زيدان، مج ١، ج ٢ (القاهرة: مطبعة لجنة التأليف والنشر، ١٩٦٥)، ص ١٦٤-١٦٥.
- (٢) المرجع نفسه، ص ١٦٢.



12 Ocak 2018

MADDE YAYIMLANDIKTAN  
SUVA GELEN DOKUMAN

فلسفة

4.2.5.1: Extending the cosmic axis to infinity: one side of the line would be distinct from the other.

4.2.5.2: A man standing on the north pole of the cosmos will distinguish between what is in front of him and what is behind him.

4.2.5.3: A point on the outermost surface of the sphere will move from one location to another as the heavens turn.

ad 4.2.5: Someone might say this judgment is a product of estimation and imagination. But it is not, for three reasons:

ad 4.2.5.1: This judgment is as convincing as any other immediately evident premise, and we need such premises to argue at all.

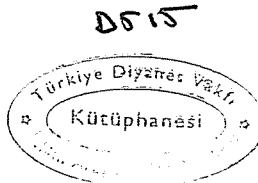
ad 4.2.5.2: To throw immediately evident things into doubt is to undermine the very distinction between intellect and estimation.

ad 4.2.5.3: The judgment involved in 4.2.5.1 is a good example of immediate, primary knowledge.

MADDE YAYIMLANDIKTAN  
GELEN DOKÜMAN

Yahya b. Adi (220039)

Ibn Sina (090637)



## FIRE AND HEAT: YAHYA B. 'ADĪ AND AVICENNA ON THE ESSENTIALITY OF BEING SUBSTANCE OR ACCIDENT

FEDOR BENEVICH

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**Abstract.** Avicenna's analysis of the definition of substance and accident repeatedly emphasizes two points: one and the same essence cannot be substance in one instance and accident in another; whether  $x$  is extrinsic or intrinsic for an underlying subject,  $y$  does not tell us anything as to whether  $x$  is substance or not. Both points are development in an argument against certain unnamed people who claimed the opposite. In this article I will show that Avicenna's opponents are to be identified with the mainstream Baghdad Peripatetic School (Ibn Suwār, Ibn al-Ṭayyib) which based itself on the Late Antique rule that "parts of substances are substances". As for Avicenna's own position, it was developed on the basis of the heterodox position of Yahyā b. 'Adī, who anticipated Avicenna's first point. This is a further piece of evidence for something that has only recently begun to be appreciated: the influence of Ibn 'Adī on Avicenna.

**Résumé.** L'analyse d'Avicenne portant sur les définitions de la substance et de l'accident met en exergue les deux propositions suivantes: 1) la même essence ne peut être à la fois une substance dans un cas et un accident dans un autre; 2) le fait que  $x$  soit extrinsèque ou intrinsèque à un  $y$  sous-jacent ne nous permet pas de conclure que  $x$  est une substance. Ces deux propositions sont articulées dans un débat avec d'autres personnes ayant un point de vue opposé dont on ne connaît pas l'identité. Dans cet article, nous verrons que ces adversaires font partie de l'école péripatéticienne de Bagdad (Ibn Suwār, Ibn al-Ṭayyib), qui elle-même s'appuie sur une proposition datant de l'Antiquité tardive et selon laquelle les parties de substances sont elles-mêmes des substances. La position d'Avicenne fut développée à partir de celle de Yahyā b. 'Adī (qui anticipe la proposition 1 d'Avicenne). Cet article apporte ainsi un argument nouveau qui met en évidence l'influence, remarquée seulement depuis peu, d'Ibn 'Adī sur Avicenne.

In the introductory chapter I, 1 of his *Kitāb al-Šifā'*, *al-Ṭabī'iyāt VI: Kitāb al-Nafs*, Avicenna discusses the definition of soul. He examines the traditional Peripatetic approaches to defining the soul as a "power" (*quwwa*), "form" (*šūra*) or "perfection" (*ḥamāl*, i.e. *entelecheia*) of a body and concludes that "perfection" is the best of these.<sup>1</sup>

<sup>1</sup> Avicenna, *Kitāb al-Šifā'*, *Al-Ṭabī'iyāt*, *al-Nafs*, ed. Fazlur Rahman, *Avicenna's De Anima, Being the Psychological Part of Kitāb al-Shifā'* (Oxford 1959), p. 7, 8–10. In the next passage Avicenna will argue that perfection is a better notion for the soul than "power".

01 Mayıs 2018

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İhvan-ı Safa 2638  
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Yahya b. Adī  
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BAFFIONI, Carmela. Movement as "discrete":  
Yahyā ibn 'Adī as a source for the Ikhwān al-Ṣafā'?  
*Ideas in motion in Baghdad and beyond:  
philosophical and theological exchanges between  
Christians and Muslims in the third/ninth and  
fourth/tenth centuries.* Ed. Damien Janos. Leiden:  
Brill, 2016, (Islamic History and Civilization, 124),  
pp. 281-297.

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WISNOVSKY, Robert. MS Tehran-Madrasa-yi Marwi 19: an 11th/17th-century codex of classical *falsafah*, including 'lost' works by Yahyā ibn 'Adī (d. 363/974). *Journal of Islamic Manuscripts*, 7 i (2016) pp. 89-122;124-125. Abstract(s): French & Arabic.

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MADDE YAYIMLANDIKTAN  
SONRA GELEN DÖNÜMÜM

2775  
Yahya b. 'Adi  
220030

PLATTI, Emilio. Yahyā ibn 'Adī, disciples and masters: on questions of religious philosophy. *The character of Christian-Muslim encounter: essays in honour of David Thomas*. Ed. Douglas Pratt ... [et al.]. Leiden: Brill, 2015, (History of Christian-Muslim relations, 25), pp. 60-84.

01 Mayıs 2018

MADDE YAYIMLANDIKTAN  
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Aristo 2672. ENDRESS, Gerhard & FERRARI, Cleophea. Die  
011899 Bagdader Aristoteliker. *Philosophie in der*  
Mettāb. Yunus *islamischen Welt. Band 1, 8.-10. Jahrhundert.* Hrsg.  
131174 von Ulrich Rudolph unter Mitarbeit von Renate  
Yahyā b. Adī Würsch. Basel: Schwabe, 2012, (Grundriss der  
220030 Geschichte der Philosophie), pp. 290-362. Abū  
ibn Zur'ah Bishr Mattā, Yahyā b. 'Adī, 'Isā Ibn Zur'ah, Abū  
030752 l-Khayr Ibn al-Khammār, Abū 'Alī Ibn al-Sāmī, Abū  
ibnūl-Hammār l-Faraj Ibn al-Tayyib.  
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01 Mayıs 2018

MADDE YAYIMLANDIKTAN  
SONRA CELEN DOKÜMAN

01 Mayıs 2018

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 2643 BENNETT, David & WISNOVSKY, Robert. <sup>A</sup> newly discovered Yahyā ibn 'Adī treatise against atomism. *Ideas in motion in Baghdad and beyond: philosophical and theological exchanges between Christians and Muslims in the third/ninth and fourth/tenth centuries*. Ed. Damien Janos. Leiden: Brill, 2016, (Islamic History and Civilization, 124), pp. 298-311. Edition and translation of Yahyā ibn 'Adī's "Treatise debunking the fraud of those who profess the composition of bodies out of indivisible parts, with respect to their arguments concerning the contact between a sphere and a flat surface at a particular point and its movement thereupon". *Yahya b. Adī 22030*



Aristo  
011853  
Yahya b. Adī  
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2674 ENDRESS, Gerhard. Theology as a rational science: Aristotelian philosophy, the Christian trinity and Islamic monotheism in the thought of Yahyā ibn 'Adī. *Ideas in motion in Baghdad and beyond: philosophical and theological exchanges between Christians and Muslims in the third/ninth and fourth/tenth centuries*. Ed. Damien Janos. Leiden: Brill, 2016, (Islamic History and Civilization, 124), pp. 221-252.

01 Mayıs 2018

MADDE YAYIMLANDIKTAN  
SONRA GELEN DORUĞUN

2737 LIZZINI, Olga. What does *tawhīd* mean? Yahyā ibn  
Tevhīd 'Adī's *Treatise on the Affirmation of the Unity of*  
190861 *God between philosophy and theology. Ideas in*  
*motion in Baghdad and beyond: philosophical and*  
Yahyā b. Adī *theological exchanges between Christians and*  
220030 *Muslims in the third/ninth and fourth/tenth*  
*centuries.* Ed. Damien Janos. Leiden: Brill, 2016,  
(Islamic History and Civilization, 124),  
pp. 253-280.

01 Mayıs 2019

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

2603  
*Yahya b. Adi*  
220030

YAHYÁ B. 'ADĪ. *L'homme des perfections: le maître chrétien de la philosophie morale arabe /*  
Yahya ibn 'Adi; édition, traduction, index et étude  
de Marie-Thérèse Urvoy. Paris: Cerf, 2014. 301 pp.

01 Mayıs 2019

MADDE YAYIMLANDIKTAN  
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129-142

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

30 Kasım 2018

## CHAPTER 6

YAḤYĀ B. 'ADĪ'S (D. 974)  
KITĀB TAHDHĪB AL-AKHLĀQ

SIDNEY H. GRIFFITH

Yaḥyā b. 'Adī  
220030

## 6.1

To judge by the twenty-some surviving manuscript copies, and an equal number of printed editions of all or part of the *Kitāb Tahdhīb al-akhlāq* usually attributed to the tenth-century Christian philosopher of Baghdad Yaḥyā b. 'Adī (893-974), this intriguing essay on virtue ethics enjoyed a wide popularity among Arabic-speaking readers, both Christian and Muslim, well into modern times. Christian scribes have over the centuries consistently attributed the text to Yaḥyā, while among Muslims the same essay has sometimes circulated under the names of prominent Muslim writers such as Abū 'Uthmān al-Jāḥiẓ (d. 255/868), Abū 'Alī al-Ḥasan Ibn al-Haytham (d. 430/1041), and even Muḥyi l-Dīn Ibn al-'Arabī (d. 638/1240), to name only the most famous of them. The consensus of recent scholarship favors the attribution of the text to Yaḥyā b. 'Adī (see Khalil Samir 1974, 1979), albeit that with just a few exceptions it is topically and thematically somewhat at odds with the rigorously logical, philosophical, and theological tenor of most of the items listed in the bibliographies of Yaḥyā's works, both medieval and modern, a feature of the work that led the most recent bibliographer, Gerhard Endress, to the rather careful conclusion that "there is no intrinsic evidence against the authorship of Yaḥyā b. 'Adī" (1977, 84; see the updated list of Yaḥyā's works in Endress 2012b; see also the list of newly discovered treatises and letters by Yaḥyā in Wisnovsky 2012).

Beyond the matter of authorship, even the name of this popular treatise is subject to some uncertainty. The now customary title does not appear on the earliest list of Yaḥyā b. 'Adī's works, nor is the work itself included in recent editions of his philosophical texts. There is mention in the older bibliographies of a work by Yaḥyā entitled *Siyāsat al-naḥs*, "The Governance of the Soul," a phrase that does in fact occur in the text, but so too does the phrase *tahdhīb al-akhlāq*, "The Reformation of Morals" (see, e.g., Yaḥyā b. 'Adī, *Reformation*, 4.8 and 4.22, 70 and 82). Over the centuries of its

Peter Adamson

## Studies on Early Arabic Philosophy

X Yahyā ibn 'Adī and Averroes on *Metaphysics* Alpha Elatton  
*Documenti e Studi sulla Tradizione Filosofica Medievale* 21, 2010

343–373

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02 Kasım 2018  
MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

X

Yahyā ibn 'Adī and Averroes on *Metaphysics* Alpha Elatton\*

ibn Rüşd (090606) Yahya b. Adī (220030)

Nowadays *Metaphysics* Book α (hereafter *Elatton*) is a rather unloved piece of the Aristotelian corpus. Its authenticity has frequently been doubted. Among those who accept it as authentic, some readers worry that it shows either a lamentable absence of coherent argument, a suspicious tendency towards Platonism, or both. This might be explained by saying that it is an early work, or fragments of an early work that have been placed together by a later editor and joined to the rest of the *Metaphysics*. For the medieval Arabic tradition, by contrast, *Elatton* was of paramount importance. For in that tradition it was seen, from the very beginning, as the opening book of the *Metaphysics*. As such, it needed to be interpreted as a fitting introduction to this culminating work of the Aristotelian corpus. *Elatton* was already a central text for al-Kindī, who famously uses it as an important source for the opening of his own most important treatise, *On First Philosophy*<sup>1</sup>. There are, however, only two extant commentaries on *Elatton* in Arabic. One is that of Averroes (d. 1198): the relevant section of his *Long Commentary on the Metaphysics*<sup>2</sup>. The other is by the Baghdad Peripatetic Yahyā ibn 'Adī (d. 974), who wrote a commentary covering only this book of the *Metaphysics*<sup>3</sup>. It is the

\* I am very grateful to Rüdiger Arnzen and Cecilia Martini for their valuable comments on an earlier draft of this paper, and for comments from members of the Cambridge Philological Society.

<sup>1</sup> See A. IVRY, *Al-Kindī's Metaphysics*, State University of New York Press, Albany 1974, e.g. at pp.116-121; C. D'ANCONA, *Al-Kindī on the Subject Matter of the First Philosophy. Direct and Indirect Sources of Falsafa al-ūlā*, Chapter One, in J. A. AERTSEN, A. SPEER eds., *Was ist Philosophie im Mittelalter?*, de Gruyter, Berlin 1998, pp. 841-855.

<sup>2</sup> In AVERROES, *Tafsīr Mā Ba'd al-Ṭabī'at*, ed. M. BOUYGES, 3 vols., Imprimerie Catholique, Beirut 1938, vol. I. Edition of the medieval Latin translation in G. DARMS ed., *Averroes. In Aristotelis librum II (α) Metaphysicorum commentarium*, Paulus Verlag, Freiburg 1966. I will cite from Bouyges' edition of the commentary according to the Textus number and commentary section letter, e.g. '1a' means section a of the commentary to T.1.

<sup>3</sup> Edited no fewer than three times, in S. M. MISHKAT ed., *Mā ba'd al-Ṭabī'a: maqālat al-Alif aṣ-ṣuḡrā*, Tehran, 1346/1967; 'A. BADAWI ed., *Rasā'il falsafiyya li-l-Kindī wa-l-Fārābī wa-Ibn Bāḡga wa-Ibn 'Adī. Manšūrāt al-Ġami'a al-Libīyah*, Benghazi 1973, pp. 168-203; and S. KHALIFAT, *Yahyā Ibn 'Adī: the Philosophical Treatises*, University of Jordan, Amman 1988, pp. 220-262. The Mishkāt volume also reprints the Bouyges edition of the commentary on *Elatton*. I cite page and line number from the Khalifat edition. I note discrepancies between the editions only where it makes for a significant difference in meaning.

MADDE YAYIMLANDIKTAN  
3 CELENT OKUMAN

02 Temmuz 2018

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- Yahya b. Adi  
220030
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MAĐUE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

25 Temmuz 2018

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SÜREKA GELEN DOKÜMAN

02 Temmuz 2018

GRIFFITH, Sidney H. The virtue of continence  
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pp. 25-47.

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SÖZLERİ GELEN DOKÜMAN

02 Temmuz 2018

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- 3075 ADAMSON, Peter. *Porphyrius Arabus* on nature and art: 463F Smith in context. *Studies on Porphyry*. Ed. George Karamanolis and Anne Sheppard. London: Institute of Classical Studies, 2007, pp. 141-163. Comprises a short overview of Porphyrian and pseudo-Porphyrian material in Arabic and an analysis of a fragment from Porphyry's commentary on Aristotle's *Physics* and its place in the Peripatetic school of 10th century Baghdad. With an appendix on the reception of Porphyry's theory of intellect in Yahyā ibn 'Adī and Avicenna and his commentary on the *Physics* in Miskawayh's *al-Fawz al-asghar*.
- Aristo  
011833  
İbn Sina  
090637  
İbn Miskawayh  
090551  
Yahyā ibn 'Adī  
220030

یحیی بن عدی ۴۰ کتاب نوشت که مهم ترین آنها عبارت اند از:

۱. تهذیب الاخلاق، این کتاب، که نسخه خطی آن نیز در دست است، دویار در قاهره چاپ شده است (مدرس تبریزی، همان جا)

۲. کتاب البرهان؛

۳. کتاب حلول، این کتاب در باب حلول روح الهی در حضرت مسیح است؛

۴. شرح مقاله الاسکندر الافرویدی در فرق میان جنس و ماده؛

۵. مقاله فی الموجودات؛

۶. مقاله ارسطو فی علم ما بعد الطبیعة؛

۷. مقاله فی ان حرارة النار لیست جوهرأ للنار؛

۸. رساله فی الرد علی القائلین بترکیب الاجسام من اجزاء لا تتجزأ؛

۹. رساله فی تحلیل القیاسات؛

۱۰. الرد علی الیعقوبیه و السطوریه و الملکیه؛

۱۱. ترجمه النوامیس، از افلاطون (ابن قفطی، ص ۴۹۳-۴۹۴)؛

۱۲. ترجمه مابعد الطبیعة؛

۱۳. ترجمه الکلام علی الشعر؛

۱۴. کتاب الزراعة قسطوس؛

۱۵. کتاب النفس؛

۱۶. کتاب تفسیر طویقا (تهامی، همان جا).

منابع:

تهامی، غلامرضا، فرهنگ اعلام تاریخ اسلام، تهران، شرکت سهامی انتشار، ج ۱، ۱۳۸۵ ش.  
لغت نامه، به کوشش علی اکبر دهخدا و دیگران، تهران، انتشارات دانشگاه تهران، ۱۳۷۷ ش.  
کحاله، عمررضا، معجم المؤمنین، بیروت، دار احیاء التراث العربی، ج ۱۳، بی تا.

یحیی بن عدی بن زکریای منطقی (۲۸۰-۳۶۴ ق / ۸۹۴-۹۷۵ م)، معروف به «ابن عدی» و مکنی به «ابوزکریا»، حکیم و فیلسوف و مترجم آثار فلسفی است. یحیی بن عدی در تکریت، شهری در ۳۰ فرسخی عراق متولد شد، اما ساکن و پرورش یافته بغداد و از جمله مسیحیان یعقوبی آن شهر بود (تهامی، ج ۱، ص ۲۱۱؛ مدرس تبریزی، ج ۱، ص ۳۴۵).

او کتب متعددی به خط خود نگاشته بود؛ از جمله دو نسخه از تفسیر طبری را به خط خود نوشت و به پادشاهان هدیه فرستاد. علاوه بر آن، تصانیف بسیاری نیز در زمینه منطق و فلسفه داشت و در میان علمای منطق آن دوره، صاحب نام بود. به گفته ابوسلیمان منطقی سیستانی، وی با فلسفه هندی نیز آشنا بود و آن را ارج می نهاد. یحیی بن عدی در ترجمه نیز دست داشت و کتب بسیاری را از سریانی به عربی ترجمه کرد (کحاله، ج ۱۳، ص ۲۱۱-۲۱۲). اوگوستن پریه متن عربی برخی از رسالات کوچک او را چاپ کرده است. یحیی بن عدی از معاصران ابن ندیم بود و ابن ندیم از بین آثار او تفسیر طویقای ارسطو و مقاله ای در بحوث اربعه و رساله ای در نقض حجج قائلین به تعلق افعال به خدای تعالی و اکتساب به عبد را نام برده و گفته است: «یحیی بن عدی به من گفت که هر شب حدود ۱۰۰ ورقه می نویسد» (لغت نامه، ذیل «ابن عدی»).

از استادان یحیی بن عدی می توان به ابوبشر متی بن یونس و ابونصر فارابی اشاره کرد (تهامی، همان جا) و چون در زمینه فلسفه فیثاغوری جدید تحت تأثیر رازی بود، به روایتی او را از جمله شاگردان بلاواسطه رازی دانسته اند. یحیی بن عدی در ۸۴ سالگی درگذشت و او را در کنیسه ای در بغداد به خاک سپردند (زرکلی، ج ۹، ص ۱۹۴؛ ابن قفطی، ص ۴۹۳).

حمد رضا شمس اردکانی ve dğr.; تقویم تاریخ فرهنگ و تمدن اسلام و

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Yahya b. Adi

220030

04 KASIM 2011

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Yahya b. Adi

# Christian-Muslim Relations A Bibliographical History

Volume 2 (900-1050)

Edited by

David Thomas and Alex Mallett

with Juan Pedro Monferrer Sala,  
Johannes Pahlitzsch, Mark Swanson,  
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Yahya b. Adī

## Kitāb al-burhān fī l-dīn

### BIOGRAPHY

While *Kitāb al-burhān fī l-dīn*, 'The book of demonstration on religion', is the first work in a well-known collection of 33 treatises (mostly) by Yahyā ibn 'Adī (q.v.) and is explicitly attributed to this renowned 'Jacobite' Christian philosopher-theologian, study of the work shows this attribution to be impossible. At the present stage of research, nothing can be said about the actual author of the work, apart from the fact that he was a Christian.

by Emilio Platti

### MAIN SOURCES OF INFORMATION

Primary —

Secondary —

### WORKS ON CHRISTIAN-MUSLIM RELATIONS

*Kitāb al-burhān fī l-dīn*, 'Demonstration on religion'; *Kitāb al-burhān*, 'Demonstration'

DATE Unknown; possibly 10<sup>th</sup> century

ORIGINAL LANGUAGE Arabic

### DESCRIPTION

The author of *Kitāb al-burhān fī l-dīn*, 'The book of demonstration on religion' (the title found in the manuscripts' table of contents) is unknown. Although the text's *explicit* is clear (*Kitāb al-burhān li-Yahyā ibn 'Adī*), the *incipit* is ambiguous and seems to refer to a translation of a book written by a Father of the Church, rather than an original work to be attributed to Yahyā ibn 'Adī: *Nabtādī*... *bi-tarjamat kitāb al-ab al-qiddīs al-muqaddīm fī 'ulūm dīn al-Naṣrāniyya, al-musammā Kitāb al-burhān*: 'We begin translating the book [written] by the holy father, excellent in the sciences of the Christian religion, called *The book of demonstration*'. This book, in seven discourses, cannot be attributed to Yahyā ibn 'Adī, as the content is radically different from everything we know from this author. The work may be a composite; Platti has suggested that the fifth discourse (a Christian cosmology) may perhaps have come from a Syriac original (Platti, 'Cosmologie',

554 - 556

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SONRA GELEN DOKÜMAN

one global nation will increase when the world moves from a Pharaonic to a just power relationship. This movement essentially depends on the construction of a God-centered values system among human beings. As long as we suffer from inner conflict and values disease, social justice will remain merely a dream.

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#### RÉSUMÉ

Dans cet article, j'ai cherché à explorer et discuter la théorie de l'Ayatullah Sayyid Muḥammad Baqir Šadr sur la culture et les valeurs du développement, m'attachant au défi du conflit interne humain et son explication du projet prophétique éducationnel. Comme je l'ai illustré dans cet article, le souci principal de Šadr est de déplacer l'axe du développement du niveau macro-social au niveau micro-individuel. Un modèle islamique de développement, tel que le présente Šadr, doit être basé avant tout sur les valeurs humaines du développement. Pour Šadr, le développement de la culture et des valeurs doit précéder toute autre forme de développement dans la société musulmane, là où la pratique des valeurs islamiques est un mode de vie dans la marche vers Dieu. L'éducation des valeurs doit donc être une éducation prophétique s'appliquant à enseigner aux gens comment se développer et par suite atteindre Dieu. Šadr prétend que le développement social ne saurait se faire sans justice sociale. Il s'agit d'établir cette dernière en se basant sur le développement de la culture et des valeurs, ce qui est lié à la résolution des conflits internes de l'homme. Par suite, il ajoute que l'éducation prophétique doit tendre à faire passer les individus du développement personnel à une justice sociale acceptable. Dans le plan de l'éducation prophétique, donc, un processus particulier de conscientisation, la purification, l'enseignement de la rationalité et des textes révélés sont trois étapes d'un modèle prophétique d'éducation.

220030

Yahya b. Adī

SIDNEY H. GRIFFITH\*

#### COMMENDING VIRTUE AND A HUMANE POLITY IN 10<sup>TH</sup> CENTURY BAGHDAD THE VISION OF YAḤYĀ IBN 'ADĪ

**SUMMARY:** Baghdad in the tenth century was a cosmopolitan center of intellectual life in the World of Islam where Arabic-speaking Jewish, Christian, and Muslim intellectuals all participated in a philosophically inspired discourse on religion and the common good. In all three communities virtue ethics was a topic of conversation, both for individuals and for the well being of society at large in an interreligious setting. The Christian scholars in this milieu are the least known among modern students of the Islamic Near East. In an effort to call attention to their contributions to the intellectual discussions of their time, this article focuses on the work of Yaḥyā ibn 'Adī and his circle of Christian and Muslim students. It highlights Yaḥyā's approach to the central topics of the oneness of God and the vision of the perfect man.

Modern historians of philosophy in Arabic have sometimes, but for different reasons, turned a baleful eye on the use of philosophy by primarily religious thinkers in early Islamic times. These historians often think of philosophy in capital letters as a pure, almost ideal discipline, confined to the realm of reason, unsullied with any other, particularly religious concerns on the part of Arabic-speaking, Jewish, Christian or Muslim writers. They prefer to think of philosophically inspired religious texts as exercises in *adab*, or *kalām*, but never as *falsafa*<sup>1</sup>. This attitude, as we shall see, was certainly not that of the Arabic-speaking Jewish, Christian, and Muslim thinkers whose works we shall be mentioning in the following pages, all of whom were keen both to cultivate philosophy both for its own sake and to commend virtue, right religion, and

\* Sidney H. Griffith is professor of Syriac and Christian Arabic in the Department of Semitic Languages at the Catholic University of America, Washington, DC. His most recent book is *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*, Princeton University Press, Princeton, NJ 2008. A forthcoming book is *The Bible in Arabic: The Scriptures of the 'People of the Book? In the Language of Islam*, Princeton University Press, Princeton, NJ 2013.

<sup>1</sup> See, e.g., D. Gutas, "The Study of Arabic Philosophy in the Twentieth Century: An Essay on the Historiography of Arabic Philosophy", *British Journal of Middle Eastern Studies* 29 (2002) 5-25; D. Gutas, "Origins in Baghdad", in R. Pasnau and Ch. Van Dyke (eds.), *The Cambridge History of Medieval Philosophy*, vol. I, Cambridge University Press, 2010.

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Yahyā ibn 'Adī

Abū Zakariyyā Yahyā ibn 'Adī ibn Ḥamīd ibn Zakariyyā  
al-Takrītī al-Mantīqī

DATE OF BIRTH 893 or 894  
PLACE OF BIRTH Takrīt  
DATE OF DEATH 13 August 974  
PLACE OF DEATH Baghdad

by Emilio Platón

## BIOGRAPHY

Yahyā ibn 'Adī is one of the most outstanding Christian Arab thinkers of the 10<sup>th</sup> century. He was a Jacobite theologian and a philosopher, born in the then Christian town of Takrīt in 893 or 894. He spent his active life in Baghdad, where he died on 13 August 974 at the age of 81, and was buried at the Church of St Thomas, in the area called al-Qatī'a, in north-western Baghdad. He earned his living as a copyist, but became famous as master of the Baghdad School of philosophers, the so-called School of 'the Baghdad Peripatetics', whose last representative in Baghdad was Abū l-Faraj 'Abdallāh Ibn al-Ṭayyib (d. 1044) (q.v.), a contemporary of Avicenna (d. 1037). Yahyā ibn 'Adī was himself a disciple of the Nestorian philosopher, Abū Bishr Mattā (d. 940), and his disciple, Abū Naṣr al-Fārābī (d. 950).

He was a renowned translator or re-translator of parts of Aristotle's *Organon*, other works of Aristotle and ancient commentators (Badawī, *Manṭiq* and *Rasā'il*). He wrote several treatises and short commentaries concerning logic, physics, metaphysics, and ethics. From al-Qiftī's *Tārīkh*, we know that his brother, Ibrāhīm ibn 'Adī al-Kātib, was closely associated with al-Fārābī. Some of Yahyā's disciples themselves became outstanding commentators, logicians, and philosophers, such as 'Isā ibn Zur'a (also a Jacobite; d. 1008), al-Ḥasan ibn Suwār (d. 1017), Abū Sulaymān al-Sijistānī (d. after 1001) (q.v.), and others mentioned by Abū Ḥayyān al-Tawḥīdī (d. 1023) in his detailed account of Yahyā's numerous *majālis*, sessions with disciples and other intellectuals. Not only from these discussions attended by individuals from various denominations, but also from treatises and correspondence, we learn about the positive interaction that existed between intellectuals related in one way or another to the School of

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JUBILÄUMSBAND

ZUM DREISSIGJÄHRIGEN BESTEHEN DES INSTITUTES  
FÜR GESCHICHTE DER ARABISCH-ISLAMISCHEN  
WISSENSCHAFTEN

DIE ABHANDLUNG ÜBER DEN NACHWEIS  
DER NATUR DES MÖGLICHEN VON  
YAḤYĀ IBN 'ADĪ (gest. 974 A.D.)

*yahya b. Adi 220030*

IN EUROPÄISCHEN SPRACHEN ERSCHEINENE VORWORTE  
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von

CARL EHRIG-EGGERT

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YAYIMLANDIKTAN  
DOKÜMANMADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- Yahya b. Adi (220030)

TOWARDS AN INTERPRETATION OF YAḤYĀ IBN 'ADĪ'S  
TERMINOLOGY IN HIS THEOLOGICAL TREATISES

By

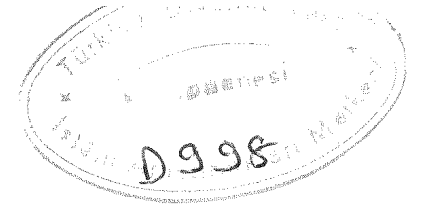
Emilio PLATTI

03 Subat 2011

I. INTRODUCTION<sup>1</sup>

Recently, the philosophical work of Yaḥyā Ibn 'Adī (d. 974) has been given more attention by researchers of medieval Arabic philosophy<sup>2</sup>, sometimes still called "Islamic Philosophy"<sup>3</sup>. A better perception of philosophical activity in the ninth to eleventh centuries in the Near East, and particularly in Baghdad, brought us to the conclusion that not only Muslims were involved, but that interaction between Muslims, Christians and Jews was common; not only in the field of translation, but also in philosophical questioning<sup>4</sup>.

1. Paper presented at the *IX Conference on Christian Arabic Studies*, University of Malta, Valletta, Malta, July 19–21, 2012. The text edited by Stephen Menn and Robert Wisnovsky in this volume, crucial for the understanding of Ibn 'Adī's polemical work, was however not available at that time.
2. YAḤYĀ IBN 'ADĪ, *The Philosophical Treatises*, ed. Sabhan Khalifat, Amman, Department of Philosophy. University of Jordan, 1988. In this context, it is important to know that a newly discovered manuscript presented by Robert Wisnovsky will probably enable us now to study the complete philosophical oeuvre of Yaḥyā Ibn 'Adī, including all the treatises mentioned by ancient bibliographies: WISNOVSKY, Robert, *New Philosophical Texts of Yaḥyā ibn 'Adī: a Supplement to Endress' Analytical Inventory*.
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- Yahya b Adī (220030)

YAḤYĀ IBN ʿADĪ  
ON THE FOUR SCIENTIFIC QUESTIONS  
CONCERNING THE THREE KINDS OF EXISTENCE

EDITIO PRINCEPS AND TRANSLATION

by

Stephen MENN and Robert WISNOVSKY

McGill University

09 Eylül 2014

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

The codex Madrasa-yi Marwī 19 includes 24 treatises by Yahyā ibn ʿAdī that were listed by the bio-bibliographers but which had been assumed until now to have been lost.<sup>1</sup> This article is a transcription and translation of one of those “lost” treatises, the title of which is *On the Four Scientific Questions concerning the Three Kinds of Existence: Divine, Natural and Logical* (*Maqāla fi l-buḥūth al-ʿilmiyya al-arbaʿa ʿan aṣnāf al-wujūd al-thalātha al-ilāhī wa-l-ṭabīʿī wa-l-manʿiqī*).<sup>2</sup>

1. These treatises are listed with transcriptions of their incipits and explicits, and collated with the orders given by G. Endress (in his *The Works of Yahyā ibn ʿAdī: An Analytical Inventory* [Wiesbaden, 1977]) and S. Khalifāt (in his *Maqālāt Yahyā ibn ʿAdī al-falsafīyya* [ʿAmmān, 1988]), by R. Wisnovsky, “New philosophical texts of Yahyā ibn ʿAdī: A supplement to Endress’ *Analytical Inventory*,” in F. Opwis and D. Reisman, eds, *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas* (Leiden, 2012), 307-326. A facsimile edition of the entire codex, including an index of names of individuals and groups, and titles of books, is being prepared by Wisnovsky for inclusion in the series co-published by the Institute of Islamic Studies of the Free University of Berlin and Mirāth-i Maktūb of Tehran. The authors gratefully acknowledge the help and advice of Naser Dumairieh, Kostyantyn Filonenko, Taro Mimura, Ahmedreza Rahimirseh, Reza Pourjavady, and Marwan Rashed. All remaining errors are our own.
2. This treatise was listed by Endress as #5.12 and by Khalifāt as #67. It should not be confused with the text listed by Endress as #3.12 and by Khalifāt as #45, and which was translated by N. Rescher



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(220030) *Yahyā ibn ʿAdī*

# The Reformation of Morals

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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ثلاثُ مقالاتٍ لاهوتيةٍ ليحيى بن عديّ  
في  
(الاتِّحاد، الصَّلب، الموت، والصُّعود)



Yayın 6. Adı  
220030

د. نادين عباس (\*)

«لو لم يُصَلَب كلمةُ الله التي هي المسيحُ لما آمنا به،  
ولا صدَّقنا أنَّ بعدَ الموتِ تكونُ قيامةٌ».  
ثاودورس أبو قرّة

الإله والإنسان، الأزليُّ والزمنيُّ، الحياةُ والموت، الخلقُ  
والصُّعود... أضدادٌ تتلاقى في عقولنا، لكن هل يمكن أن تندمج وتتحَدَّ في  
وحدةٍ حقيقيَّة؟ يجاوب المحدودُ أن يدرك اللامحدود، أن يرجع في الزَّمان  
ألقي عام ليرسم في خياله صورةً إله أحبَّ الإنسان فتجسَّد لأجله، وشابهه في  
كلِّ شيءٍ ما عدا الخطيئة... هذا المحدودُ المدفوعُ بقوةِ الإيمان يلجأ إلى  
العقل ويستعين بأدواته ليبيِّن لذاته أوَّلاً ولنذته ثانياً معقوليةً إيمانه؛ وأنَّ الله  
الكلمة وهو الابن الأزليُّ نزلَ من السَّماء، وتجسَّد فصارَ بشراً، وصُلب،  
ودُفن، وانبعث من الأموات، وصعد إلى السَّماء.

يعي العقلُ قصوره عن ادراك الحقائق الإلهية كنه الإدراك، غيرَ أنَّ ذلك  
لا يمنعه من الإيمان بها من جهة، ولا يحولُ دون سعيه إلى فهمها وإثبات  
صحتها من جهة ثانية.

(\*) متخصصة بالفلسفة العربيَّة، محاضرة في معهد الآداب الشرقية التابع لكلية الآداب والعلوم  
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22 MARIS 2015

MADE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN



## Yahya Ibn 'Adi on the Nature of Man

Professor Dr. Mohd Nasir Omar\*

### Abstract

Yahyā Ibn 'Adi (d.974), Ibn Zur'ah (d.1008), Ibn al-Khammār (d.1017) and Abā 'Ali al-Samh (d.1027) were Christian translators who distinguished themselves in 10<sup>th</sup>/11<sup>th</sup> century C.E. Baghdad. Some Christian translators were also genuine scholars. Chief amongst them was Yahya Ibn 'Adi. He was not only the leader of his group but also regarded to have been the best Christian translator, logician and theologian of his time. This is justified by his productivity in fields of enquiry. A considerable number of his works have been used by contemporary and later writers, preserved until today. He therefore deserves more serious study. This work seeks to make an analytical study of Yahya Ibn 'Adi's theory of the nature of man and his soul, as well as the effects of the soul on human character as reflected in his major work on ethics, *Tahdhīb al-Akhlāq (The Refinement of Character)*.

### Introduction

Yahya's full name as given by his biographers, contemporaries and attested by himself was Abu Zakariyya' Yahya Ibn 'Adi Ibn Hamid Ibn Zakariyya' at-Takriti al-Mantiqi (See, as-Sijistani, at-Tawhidi, Ibn an-Nadim and al-Qifti). He received the name Yahya (John) at birth. When he became a father and head of his family, he was given the customary kunya Abu Zakariyya' (father of Zakariyya'). The addition of his ancestors' names - Yahya Ibn 'Adi Ibn Hamid Ibn Zakariyya' - is used as necessary to avoid any possible confusion. His nick-name al-Mantiq (the logician) owes to dialectic skill (Ibn an-Nadim, al-Qifti, and Ibn Abi Usaybi'ah); whilst at-Takriti (the man from Takrit) indicates his home town.

Yahya was born in Takrit (the northern frontier district of 'Iraq) in 893 C.E. of Jacobite or Monophysite Christian parents. Takrit, the old

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# Islamic Philosophy, Science, Culture, and Religion

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NEW PHILOSOPHICAL TEXTS OF YAHYĀ IBN 'ADĪ:  
A SUPPLEMENT TO ENDRESS' *ANALYTICAL INVENTORY*<sup>1</sup>

Robert Wisnovsky

The codex Madrasa-yi Marwī 19 is a philosophical anthology copied in Rabī' al-Awwal 1073/October 1662.<sup>2</sup> Among other items, the codex contains 53 treatises and letters attributed to the Jacobite Christian philosopher and theologian Yahyā ibn 'Adī (d. 363/974) on various problems of philosophy. The titles of almost all of these 53 essays correspond to those listed by the bio-bibliographers, including Ibn an-Nadīm (d. 380/990), al-Qifṭī (d. 646/1248) and Ibn Abī Uṣaybi'a (d. 668/1270). These and other bio-bibliographers' lists and notices were collated, analyzed, supplemented and checked against a number of extant manuscripts by Gerhard Endress, whose very helpful "analytical inventory" appeared in 1977.<sup>3</sup> Of the extant philosophical treatises, 24 were subsequently edited and published by Ṣaḥbān Ḥalīfāt in 1988.<sup>4</sup> Among the 53 philosophical works by Yahyā contained in the Marwī codex, there are 24 which Endress thought had been lost. By providing transcriptions of the incipits and explicits of these "lost"

<sup>1</sup> Many thanks are due to my research assistants Taro Mimura and Kostyantyn Filonenko for their help with some of the initial transcriptions; to Adam Gacek for his help with some paleographical issues; and to Naser Dumairieh, Felicitas Opwis, Gerhard Endress and the late and sorely missed David Reisman for their acute suggestions and corrections. All remaining errors are my own.

<sup>2</sup> Fol. 180a, ult. The date of 703 given by the cataloguer (R. Ustādī, *Fihrist-i nuṣṣā-hā-yi ḥaṭṭī-yi Kitābhāna-yi madrasa-yi Marwī-yi Tihārān* [Tehran: Kitābhāna-yi Madrasa-yi Marwī, 1321 Sh.], 271–2) is probably a misprint; and in any case, a date of 703 is too early for the hands: Persian *nash* in the first half of the manuscript (the half containing the Yahyā treatises), and *nasta'liq* with elements of *ṣikasta* in the second half. A facsimile edition, including a comprehensive introduction to the anthology as well as an index of names of individuals and groups, and titles of books, is being jointly prepared by the author and Ahmadreza Rahimiriseh for inclusion in the series co-published by the Institute of Islamic Studies of the Free University of Berlin. I am very grateful to Mr. Rahimiriseh and Reza Pourjavady for bringing this manuscript to my attention.

<sup>3</sup> G. Endress, *The Works of Yahyā ibn 'Adī: An Analytical Inventory* (Wiesbaden: L. Reichert, 1977). For references to passages on Yahyā in the bio-bibliographers' works, as well as a synopsis of the data they provide on his life, see Endress, *Works*, 1–6.

<sup>4</sup> S. Ḥalīfāt, *Maqālāt Yahyā ibn 'Adī al-falsafiya* ('Ammān: al-Ġāmi'a al-Urdunnīya, 1988).

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Yahya b. Adi (220030)

LAW AND TRADITION IN CLASSICAL  
ISLAMIC THOUGHT

Chapter 10

STUDIES IN HONOR OF PROFESSOR  
HOSSEIN MODARRESSI

Yahyā b. 'Adī's Discussion of the  
Prolegomena to the Study of  
a Philosophical Text<sup>1</sup>

Robert Wisnovsky

EDITED BY

MICHAEL COOK, NAJAM HAIDER, INTISAR RABB,  
AND ASMA SAYEED

In a recent chapter for another Festschrift, I announced that the codex Madrasa-yi Marwī 19—a philosophical anthology copied in Rabi' al-Awwal 1073/October 1662—contains 24 treatises and letters that are attributed to the Jacobite Christian philosopher and theologian Yahyā b. 'Adī (d. 363/974) and that were thought to have been lost.<sup>2</sup> The present chapter is a transcription and translation of one of these "lost" treatises, Yahyā's *Essay on Five Inquiries into the Eight Headings* (*Maqāla fi mabāhiṭh al-khamsa 'an al-rū'ūs al-ṭhamāniya*).<sup>3</sup>

Yahyā's eight "headings" (the Arabic term *rū'ūs* corresponds to the Greek *kephalaia* and the Latin *capita*) collectively constituted one of the basic elements of late-antique introductions to philosophy, and to the study of Aristotle in particular. Building on earlier work by classicists and historians of philosophy—especially Plezia, Westerink, and (Ilsetraut) Hadot—Jaap Mansfeld has provided an extensive and detailed analysis of these basic elements of late-antique prolegomena literature, which in fact crossed between disciplines, such as Bible commentary, grammar, rhetoric, mathematics, and philosophy. Mansfeld describes them in his index as the "general" isagogical (i.e., introductory) questions—usually ten in number—which need to be settled before commencing the study of a particular *discipline*, such as philosophy or mathematics, or *author*, such as Aristotle or Euclid.<sup>4</sup>

In late-antique philosophy, the general isagogical questions were normally found in the first section of commentaries on Aristotle's *Categories* or on Porphyry's *Isagoge*, and they usually included:

1. an explanation of the names of the different philosophical schools (e.g., Stoics, Cynics, Peripatetics, etc.);

MAADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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**YAHYÂ b. ADÎ**

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## Y

DATE DE YAYIMLANDIĞI YIL  
21 Eylül 2011 SONRA GELEN DOKÜMAN

## Yahyā ibn ‘Adī

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In the tenth century Baghdad, during the decay of the ‘Abbāsid Caliphate and in the following Buyid age, the translators were still at work translating into Arabic the last Syriac versions of Greek philosophical works, and revising some of the already available Arabic versions. In addition, an increasingly autonomous and original philosophical discussion was moving its first steps. In this context, we meet Yahyā ibn ‘Adī.

Abū Zakariyyā Yahyā ibn ‘Adī ibn Ḥamīd ibn Zakariyyā al-Takrītī al-Mantiqī (893–974) is well known through the works of the ancient Arab biographers. Those who mention Yahyā b. ‘Adī are al-Mas‘ūdī (d. c. 956) in his *Kitāb al-Tanbīh wa-l-Ishrāf*, Ibn al-Nadīm (990) in the *Kitāb al-Fihrist*, Abū Ḥayyān al-Tawḥīdī (d. 1023?) in the *Muqābasāt* and in the *Kitāb al-Imtā‘ wa-l-mu‘ānasa*, al-Bayhaqī (d. c. 1169) in his *Tatimmat šiwān al-ḥikma*, Ibn al-Qiftī (d. 1248) in the *Tārīkh al-ḥukamā*, Ibn Abī Uṣaybi‘a (d. 1270) in the *‘Uyūn al-anbā’ fī ṭabaqāt al-a‘tibbā*, Ibn al-‘Ibrī, or Barhebraeus (d. 1286), in the *Tārīkh mukhtaṣar al-duwal*, the Christian Abū l-Barakāt b. Kabar (d. 1324) in the *Miṣbāḥ al-zulma wa-īdāḥ al-ḥidma*, Ibn Faḍlallāh al-‘Umārī (d. 1349) in his *Masālik al-abṣār*, and Ḥājji Ḥalīfa (d. 1657) in the *Kashf al-zunūn ‘an asāmī l-kutub wa-l-funūn*.

Yahyā ibn ‘Adī belonged to a Jacobite Christian family of Takrīt, an old metropolis of the East, situated on the right bank of the Tigris to the north of Samarra, between Mosul and Baghdad. Later on he moved to Baghdad aiming at studying logic, philosophy, and theology: from Ibn al-Nadīm – who was in close contact with him – and from Ibn al-Qiftī, we know that in Baghdad Yahyā b. ‘Adī had as his teacher the Nestorian Abū Bishr Mattā ibn Yūnus and then Abū Naṣr al-Fārābī. Al-Bayhaqī ascribed

to Yahyā b. ‘Adī a compendium of the whole corpus of al-Fārābī’s works. Probably he also got in touch, for a short time, with Muḥammad ibn Zakariyyā al-Rāzī: al-Mas‘ūdī reports that Yahyā b. ‘Adī’s thought was rooted in al-Rāzī’s metaphysical theory based on the doctrine of the “Pythagoreans” about first philosophy.

He seems to have worked as a professional copyist and bookseller, a job he inherited from his father; in addition, he was a collector of manuscripts. Ibn al-Nadīm himself tells us that he read many books in the handwriting of Yahyā b. ‘Adī, and that he got acquainted with many texts in the catalogue of his books, written by his own hand.

He became after Abū Bishr Mattā ibn Yūnus and Abū Naṣr al-Fārābī the *ra’is* (the chief) and the *ustādh* (the teacher) of the *majlis* in Baghdad. This *majlis* was a sort of informal circle in which the participants were motivated by a shared interest in the sciences of the Ancients. The school consisted of a teacher, his home, books, colleagues, pupils, and occasional visitors. On special occasions, large assemblies were convened for discussions. The teacher often dictated texts, usually adding his own comments. In discussion sessions, a question was initially proposed and then theses and antitheses stated in turn (Kraemer 1986).

According to al-Tawḥīdī, in this *majlis* the members were of different religious affiliation: the predominant Christians – Abū ‘Alī ‘Īsā ibn Ishāq ibn Zur‘a (d. 1008), Ibn Suwār ibn al-Khammār (d. 1017), Ibn al-Samḥ (d. 1027), and the Muslims – Abū Sulaymān al-Sijistānī (d. 985), and Abū Ḥayyān al-Tawḥīdī himself (d. 1023).

Following the teaching of Abū Bishr Mattā ibn Yūnus and Abū Naṣr al-Fārābī, the members of the *majlis* were involved in copying and translating ancient philosophical and scientific texts as well as in editing them, as we see testified by the MSS Paris, Bibliothèque Nationale, ar. 2346 and Leiden, Universiteitsbibliothek, or. 583, containing respectively Ibn Suwār’s edition of the *Organon* and Ibn al-Samḥ’s edition of the *Physics*. They were also involved in philosophical speculation about the problem of the relationship between philosophy and religious doctrine. This relationship in the thought of Yahyā b. ‘Adī and more in general in his school was the object of a debate between G. Graf and A. Périer. In the opinion

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Yaḥyā Ibn 'Adī

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# PHILOSOPHIE IN DER ISLAMISCHEN WELT

## BAND 1

### 8.-10. JAHRHUNDERT

HERAUSGEGEBEN VON ULRICH RUDOLPH

UNTER MITARBEIT VON RENATE WÜRSCH

Krone der Logik galt, doch in den christlichen Schulen nicht mehr studiert worden sei, erstmals wieder zugänglich war (Ibn Abī Uṣaibī'a [\*6: II 135,20]). Sein großer Scholienkommentar zu diesem Werk scheint verloren, doch vermitteln seine hermeneutischen und systematischen Schriften einen neuen, an den aristotelischen <Analytiken> orientierten Begriff der Philosophie als apodeiktischer Wissenschaft.

Yaḥyā b. Adī  
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2. YAḤYĀ IBN 'ADĪ

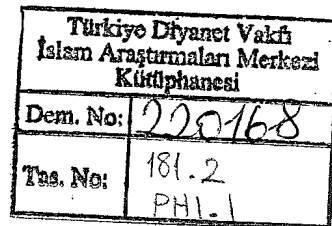
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11103 KINDI: ABU'LMESI'IB b. ISHAK  
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S / 6164

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14 HAZIRAN 1993

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 (طبعة ثانية)

دار الاندلس، بيروت، ١٩٨٠

كتاب يتضمن نصوصاً فلسفية في غاية الأهمية، تنكشف من خلالها الوان من الفكر عند العرب. اهم الرسائل الواردة فيها: رسالة الكندي في العقل، رسالة في الملة الفاضلة للفارابي، تفسير يحيى بن عدي للمقالة الأولى في كتاب «ما بعد الطبيعة».

7 TEMMUZ 1992

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15 EKİM 1991

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١٩٧٤

## الفصل الثالث

### يحيى بن عطيya

#### مكانة يحيى الفريدي

وهناك علم آخر برز في القرن العاشر، كان من افراد هذه الحلقة الناشطة من الفلسفة والمناطقة، هو العالم يعقوبي يحيى بن عدي، الذي عرضنا له سابقا كأحد كبار المشتغلين بالترجمة في ذلك العصر . لم يكن يحيى هذا مجرد ترجمان للعلوم السريانية - اليونانية، بل تجاوز هذه المرحلة حتى بات جديرا بمكانة فريدة في رواية المناظرات الفلسفية والكلامية التي احتدمت في القرن العاشر. وتشهد على علمه الواسع الاخبار الكثيرة التي تخصه بفضل فريد هو انه حفظ لنا - وغالبا بخط يده - العديد من النصوص الفلسفية والمنطقية التي اعتبرها العلماء ورعاة العلم ذات اهمية بالغة. وتعترف له كذلك بفضل نشرها واشاعتها. من تلك الاخبار، مثلا، الرواية التي تجعله مترجم كتاب ارسطو « في ما بعد الطبيعة » بجملته، مع ان ترجمته تنسب عادة الى نقله آخرين ٢٤ .

#### مؤلفات يحيى المعروفة

وتشهد لمكانة يحيى في علم المنطق مؤلفاته الضخمة في هذا الموضوع ٢٥، ويؤيد ذلك ثقات المؤرخين. فقد قدموه على سائر زملائه، واعتبروه كبير علماء المنطق في عصره، فاستحق هذا اللقب بعد العالمين اللذين تزعمنا علم المنطق انذاك في بغداد، وهما الفارابي وابو بشر متى بن يونس، وكانا كلاهما من اساتذته ٢٦ .

وينبغي ان يضاف الى مجموع مؤلفاته في المنطق، العديد من المؤلفات الاخرى في الفلسفة والاخلاق، فقدت جميعها الا كتابا واحدا هاما في الاخلاق هو « تهذيب الاخلاق ». ومن مؤلفاته المبتكرة الجديرة بالذكر كتاب في صلة المنطق بالنحو، وهو من نوع المناظرات التي كانت تجري في المجالس الادبية في بغداد، وتناقش فيها العلاقة بين منطق اليونان ونحو العرب. وله

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THE SCIENCE OF MUSIC IN ISLAM

VOLUME 3

Yahya b. Adī (220031)

Edited by  
Fuat Sezgin

ECKHARD NEUBAUER

THE SCIENCE OF MUSIC  
IN ISLAM

Volume 3

ARABISCHE MUSIKTHEORIE  
VON DEN ANFÄNGEN BIS ZUM  
6./12. JAHRHUNDERT

STUDIEN, ÜBERSETZUNGEN  
UND TEXTE IN FAKSIMILE

E. Neubauer  
Arabische Musiktheorie  
von den Anfängen bis zum  
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Frankfurt am Main

282

Buchbesprechungen

can become less than any given positive quantity. Page 39:2 "le principe de la question": this is in fact the original problem. Page 50:11 the number 321 should be placed under 670. Notes to the translation in Volume 2 will appear elsewhere.<sup>3</sup>

Rashed added to the text and the translation a mathematical transcription (a summary of the argument in modern notations, such as  $AB^2 + AC \cdot AD$ ), and a commentary (essentially another summary in modern algebraical symbolism and a discussion of some tacit assumptions that Sharaf al-Din makes). The transcription and the commentary follow the text rather closely. Volume I also contains an introduction and a chapter on the numerical approximations in the *Algebra* in a very heavy notation, including reconstructions of the tables that were left out by an anonymous scribe.

In the introduction, Rashed relates the *Algebra* of Sharaf al-Din to modern mathematical concepts and methods in a way which seems irrelevant or even misleading from a historical point of view. Thus, calling the substitution  $y = x - m$  an "affine transformation" will no doubt impress the reader unfamiliar with modern mathematics, but the term is of no help in understanding the text of Sharaf al-Din or its historical setting. Similarly, the words "global and algebraical" (with reference to the work of Al-Khayyām) versus "local and analytical" (with reference to the work of Sharaf al-Din) are vague, ill-defined, and extremely confusing. It seems to me that in discussions of Arabic texts one should not put too much emphasis on modern mathematical concepts which are not explicitly attested in the Arabic-Islamic tradition. Possible (mathematical) relationships with modern mathematics do not determine the value of the contributions of the Arabic-Islamic mathematicians, and their contributions are even more impressive if one realizes how limited their mathematical resources were.

Thanks to the publication of the edition and the French translation of the *Algebra* the reader can now obtain a first-hand knowledge of the contents and significance of the work of Sharaf al-Din. The two volumes under review are therefore a valuable addition to our knowledge of Arabic-Islamic mathematics.

JAN P. HOGENDIJK\*

\* Department of Mathematics, Budapestlaan 6, P. O. Box 80.010, 3508 TA Utrecht, Netherlands.

YAḤYĀ IBN 'ADĪ:

ÜBER DEN NACHWEIS DER NATUR DES MÖGLICHEN

Edition und Einleitung\*

CARL EHRIE-EGGERT\*\*

Der hier vorgelegte arabische Text ist Teil einer Dissertation, die 1983 von der Abteilung für Philologie der Ruhr-Universität Bochum angenommen und für die Drucklegung überarbeitet wurde. Es handelt sich um die Schrift *Fi Ibbāt ṭabī'at al-mumkin* des Philosophen und christlichen Theologen Abū Zakariyā' Yaḥyā b. 'Adī b. Ḥamid b. Zakariyā' (gest. 363/974). Unter den bisher nicht edierten logisch-philosophischen Texten Yaḥyā b. 'Adī's ist die vorliegende Abhandlung von besonderem Interesse, da sie neue Einsichten in die Geschichte der Logik in arabischer Sprache eröffnet.

Die Einleitung zur Edition umfaßt acht kurze Abschnitte: über den Autor und sein Werk (1.), die handschriftliche Überlieferung (2.), die Überlieferung der arabischen Übersetzung der aristotelischen Hermeneutik (3.), eine Inhaltsangabe (4.), eine Einordnung in das Gesamtwerk (5.), Thema und Aufbau der Abhandlung und ihr philosophiehistorischer Hintergrund (6.), Bemerkungen zur Edition (7.) und ein Literaturverzeichnis (8.).

1. Der Autor und sein Werk

Vom Leben Yaḥyā b. 'Adī's ist nur wenig bekannt: Geboren um 280 h. (893 oder 894 n. Chr.) – wahrscheinlich in Takrit –,

\* Die deutsche Übersetzung dieses Textes und der Kommentar werden als gesonderte Monographie in der Reihe „Texte und Studien“ des Instituts für Geschichte der Arabisch-Islamischen Wissenschaften erscheinen.

\*\* Institut für Geschichte der Arabisch-Islamischen Wissenschaften, Beethovenstraße 32, D-6000 Frankfurt 1, Fed. Rep. of Germany.

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ISLAMIC  
PHILOSOPHY

Volume 83

The School of Baghdad  
(4th-5th/10-11th cent.)  
and its achievements  
Mattā ibn Yūnus, Yaḥyā ibn 'Adī,  
Ibn Zur'a, Ibn Suwār,  
Ibn as-Samḥ

Texts and Studies  
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# ISLAMIC PHILOSOPHY

Volume  
83

## THE SCHOOL OF BAGHDAD (4th-5th/10th-11th Cent.) AND ITS ACHIEVEMENTS

Mattā ibn Yūnus, Yaḥyā ibn 'Adī,  
Ibn Zur'a, Ibn Suwār,  
Ibn as-Samḥ

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### A TENTH CENTURY PHILOSOPHICAL CORRESPONDENCE

By S. PINES

The Arabic MS. British Museum Or. 8096 contains (fol. 22a-26b) the text of a letter asking the well-known Christian philosopher of Baghdad Yaḥyā Ibn 'Adī (873-974) to give his opinion on various doubtful points of doctrine and scholarship and his reply to those questions.<sup>2</sup> A few introductory remarks by Yaḥyā b. 'Adī, who evidently wanted this correspondence to be known by the public, precede each of these Epistles.

We learn from them that the first letter was received in Dhu'l-ḥijja 340H./952. It bore the superscription: "To Abū Zakariyā Yaḥyā b. 'Adī b. Ḥamid b. Zakariyā — Bishr b. Sam'an b. 'Irs b. 'Uthmān."<sup>3</sup> The letter itself (viz. the questions) was stated<sup>4</sup> to have been composed by Ibn Abī Sa'id b. 'Uthmān

<sup>1</sup> On this Jacobite philosopher, see A. Périer, *Yaḥyā ben 'Adī un philosophe arabe chrétien du x<sup>e</sup> siècle*, Paris, 1920.

<sup>2</sup> G. Furlani pointed out in a brief article the importance of this text, which I intend to publish shortly, for the study of Yaḥyā b. 'Adī's doctrine and listed its contents. (v. *Rivista degli Studi Orientali*, 1919, pp. 157-162). The reply of Yaḥyā b. 'Adī figures in a catalogue of this scholar's works which is to be found in a Ibn al-Qifṭī's *ta'rikh al-ḥukamā'* (ed. Lippert, p. 361). Périer, who quotes this catalogue, misinterprets the title of this letter (*op. cit.*, p. 76, No. 44); the correct translation being: "Replies to Bishr..." (and not: "of Bishr").

<sup>3</sup> At the end of the letter (fol. 26a) Yaḥyā b. 'Adī adds a few words in which he refers to the sender as 'Irs b. 'Uthmān b. Sa'd al-Yahūdī al-Mawṣili. The omission of the first name of this man and of that of his father is obviously a mere slip. We learn however from this passage that Bishr as well as Ibn Abī Sa'id who posed the questions (see below) was known under the nisba Mawṣili, which designates a native or an inhabitant of Mosul. On the Mosul Jewish Community, see J. Mann, *Texts and Studies in Jewish History*, I, Cincinnati, 1931, pp. 477 ff.

<sup>4</sup> It is not clear in what part of the missive this statement was made, for it does not figure in the text, given in the MS of the British Museum, of the letter received (and edited) by Yaḥyā b. 'Adī. It may have been included in the superscription.

<sup>5</sup> Who is referred to in Yaḥyā's answering letter (fol. 27a) as Abu Sa'id.

# ISLAMIC PHILOSOPHY THEOLOGY AND SCIENCE

*Texts and Studies*

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H. DAIBER and D. PINGREE

VOLUME VIII



## CHAPTER FIVE

### YAḤYĀ IBN ʿADĪ (D. 974), LOGICIAN AND MORAL PHILOSOPHER

#### I. THE SUBJECT-MATTER AND AIM OF ETHICS

To the Jacobite logician and theologian, Yaḥyā ibn ʿAdī (d. 974), we owe one of the earliest systematic ethical treatises; entitled *Tahdhīb al-Akhlāq* (Cultivation of Morals), it was written probably four decades before Miskawayh's more famous treatise of the same title.<sup>1</sup>

The author begins by laying down as a postulate the duty incumbent on man, as a rational being, to acquire every virtuous trait (*shīmah*) and avoid every vicious one, so as to achieve perfection in the refinement of his character. This double task, however, is not easily accomplished without a methodical exposition of the varieties of moral traits (*akhlāq*), their causes, kinds and subdivisions, showing in particular why some of them are commendable, and some are reprehensible, and why he who performs the first type of action is admired, while he who performs the other type is despised.<sup>2</sup> The uses of this exposition are legion: (a) it will guide the morally ambitious, who aspire to emulate the example of the noble and shun that of the ignoble; (b) it will show the way to the practice of virtuous types of action and the renunciation of the vicious; (c) it will portray the man of perfect character, who should serve as a model of morality; and (d) finally, it will enable such a man to shun evil, and derive gratification from the knowledge of his own perfect virtue.<sup>3</sup>

Accordingly, the author engages in an analysis of the nature of character and the way it arises in us. He defines it as "a state of the soul, whereby it is able to perform certain actions, without deliberation or choice,"<sup>4</sup> that is, spontaneously and effortlessly. In some it arises by instinct, in others by training or diligence, so that many people are found to possess the virtuous traits of courage, prudence, temperance and justice by nature, and many others by habit, Vicious traits, however, are more widespread and appear to predominate among people. Evil being man's

<sup>1</sup> See K. Samir, "Le *Tahdhīb al-Akhlāq* de Yaḥyā b. ʿAdī (m. 974) attribué à Ḡāḥiz et à Ibn al-ʿArabi," in: *Arabica*, XXI (1974), 111-38.

<sup>2</sup> Ibn ʿAdī, *Tahdhīb al-Akhlāq*, ed. G.F. ʿAwaḍ, Cairo, 1913, 12.

<sup>3</sup> *Ibid.*, 12.

<sup>4</sup> *Ibid.*, 13. Cf. Miskawayh, *Tahdhīb al-Akhlāq*, 31, and Ikhwān al-Ṣafāʾ, *Rasāʾil*, I, 305. See *supra* 93, n. 1.

# ETHICAL THEORIES IN ISLAM

BY

MAJID FAKHRY

— Yaḥyā b. Adī

Tarandı  
Özverler

19 OCAK 1994



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YAḤYĀ IBN ʿADĪ, LOGICIAN AND MORAL PHILOSOPHER

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dominant trait, he would be no better than a beast were he to give free rein to his evil propensities and refrain from the use of his reason. In fact, religious laws and political institutions have been established for precisely this purpose, to curb these evil propensities, deter the unjust and punish the wrongdoer.

Now whether we consider the naturally vicious or virtuous, moral education is indispensable for reforming the former and instructing the latter. Some, however, are so recalcitrant that only coercion or intimidation will effectively reform or deter them. Others, because of the intrinsic viciousness of their nature, could never be reformed or deterred, but those fortunately form a small minority of mankind, the majority being on the whole susceptible of reform and occupying an intermediate position between perfect goodness and perfect evil.<sup>5</sup>

The root of all evil, as indeed of all the variations in moral traits, according to Ibn ʿAdī, is the status of the concupiscent power of the soul, and its relation to the two other powers, the irascible and the rational. To this extent this power is held in check, the agent is temperate or continent; to the extent it is unchecked, he is dissolute or incontinent. The author does not deny, however, that disorders arising in the irascible power can cause moral turbulence, by driving the agent to uncontrollable anger, recrimination or violence. Such anger is the root of all that levity, folly and recklessness which grip those who are unable to control their irascible power. If, however, this power is subordinated to reason and is properly managed, the virtues of high-mindedness and worthy social and political ambition will ensue.<sup>6</sup>

It is, in fact, upon the excellence of the rational soul that genuine virtue depends. Through it, man is able to either acquire the virtues of nobility, high-mindedness, prudence in the conduct of private affairs, benevolence, mercy, frugality (*nusk*), right thinking, and keen understanding, or to hold his two other powers, the concupiscent and the irascible, in check, channel and direct them. It is not, however, altogether free from the disposition to evil, and Ibn ʿAdī lists as its vices meanness, trickery, deceit, cajolery, cunning, envy and duplicity.<sup>7</sup>

The preponderance of the virtues listed above, or of their opposites, determines the overall character of the individual. Some people, as we have mentioned, are good by nature, others evil, but the influence of habit or example on character is very great. That is why the company one keeps from childhood is decisive, owing to the preponderance of ignorance,

<sup>5</sup> *Ibid.*, 15.

<sup>6</sup> *Ibid.*, 17f.

<sup>7</sup> *Ibid.*, 20.

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### III. Yahya b. Adi.

Onuncu yüzyılın bu aktif filozoflar ve mantıkçılar nüvesine ait diğer bir önemli siması, dönemin tercüme faaliyeti içinde önde gelen bir şahsiyet olarak daha önce zikredilen Yakubi âlim Yahya b. Adi idi<sup>(33)</sup>. O, Süryânî-Grek ilminin basit bir tercümanı olmaktan çok daha fazla bir şeydir ve onuncu yüzyıl zarfında felsefe ve kelâm tartışması olayında lâyük olduğu yeri hak eder. İlim hamileri ve âlimlerce çok takdir edilen daha önemli felsefi ya da mantıkî bazı metinler, genellikle kendi el yazısıyla, muhafaza edilmesi ve yayılması ona itibar kazandıran bir çok açıklamalar onun geniş ve derin bilgisini gösterir. Meselâ onu, umumiyetle tercümesi başkalarına atfedilen Aristo'nun **Metafizik**'inin tamamının mütercimi olarak adlandıran işte bu gelenektir<sup>(34)</sup>.

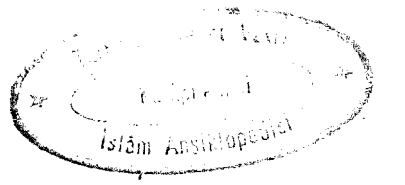
Yahya'nın mantıktaki mevkiini onun ciltler dolusu yazıları<sup>(35)</sup> kadar onun, otoritelerimizce zamanının baş mantıkçısı olarak seçilmesi de açıklar. Bu ünvan, Bağdat'ta zamanlarının önde gelen iki mantıkçısının, Fârâbî ve Ebû Bisr Mettâ'nın —ki her ikisi de onun hocası idi— halefi olduğu için ona miras kalmıştı<sup>(36)</sup>.

Onun mantıkla ilgili teliflerine, önemli bir ahlâk risalesi olan **Tezhib el-Ahlâk** müstesna, diğerleri kaybolan çok sayıda felsefi ve ahlâkî eserin ilave edilmesi gerekir. Bu orijinal eserler arasında dikkate değer olanları; yukarıda işaret ettiğimiz ve içinde Grek mantığının Arapça gramerle olan münasebetinin hararetili bir şekilde Bağdat'ta tartışıldığı türden risaleler silsilesine ait olan, mantığın gramerle olan münasebeti hakkında bir risale ve ebedinin mahiyeti, sonsuz atomculuk ve imkânın mahiyeti, vs. üzerine yazılmış risâlelerdir<sup>(37)</sup>.

Onun, Miskeveyh'in benzer eserinden muhtemelen elli yıl kadar önce yazılan **Tezhib el-Ahlâk**'ı Arapça'da bize kadar gelen bir kaç ahlâk risâlesinden biridir. Bu risâleye göre, insanın tabii eğilimi hayvânî tabiatının kötü arzusuna tâbi olmaktadır; ancak, eğitim bu eğilimi muayyen bir ölçüde kontrol edebilir. Yine de belirli durumlarda, bozuklukları ıslah edilemez dereceye ulaşmadıkça, ancak şiddetli mahpusluk kötülerini engeller<sup>(38)</sup>.

Yahya, ahlâkî özelliklerdeki temel farklılıkları, Miskeveyh'in yapacağı gibi, Nefsin şehvet, öfke ve düşünme güçlerinin birbirlerine karşı gösterdikleri dahi- li mukavemet ve tazyiklerden hasil olması muhtemel düzensizliğe hamleder. Bu sûretle, şehvet gücü insanda sabit yer işgal ettiğinde o, hayvanlara insanlardan daha yakın olur, hemcinsleriyle arkadaşlık etmekten kaçınır ve tabii insiyak ve arzularının dizginlerini bırakır. Kişi değiştirilemez sûrette kaybolduğu zaman, onu, örnek olarak ahlâklarını bozmasın diye, toplumdan ayırmak sûretiyle tedip etmek devletin görevidir. Öte yandan, öfke gücü onda yer ettiğinde saldırgan ya da kinci olur. Ve kavga ve döğüşe kalkışarak hemcinslerini imha eder<sup>(39)</sup>.

Tek başına insanları hayvanlardan ayıran düşünme gücüne gelince, insanın üstünlüğü onun öteki iki güce hakimiyetine bağlıdır. Bu güce mahsus faziletler bilgiyi özümleme, hususi ve umumi işlerde doğru davranmak, dostluk, hayırsızlık, şefkat sabır ve iffettir. Onun kusurları olan hilekârlık, riyakârlık ve kıskançlık açıkça onun kötüye kullanılmasından hasil olur. Rasyonel faziletlerin olgunlaştırılması genel olarak faziletin ilkesidir, çünkü kendisinde bu faziletleri



Prof. Dr.  
MACİT FAHRİ

# İSLÂM FELSEFESİ TARİHİ

*Yahya b. Adi (154-160)*

çeviren :  
Kasım TURHAN

M. Ü. İlahiyat Fakültesi  
İslâm Felsefesi Anabilim Dalı  
Öğretim Görevlisi.

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güçlü olan insan, şehvet ve öfke güçlerini yatıştırmak ve onları birbirleriyle uyumlu hale getirmek için donatılmış olur.

Yahya'ya göre, baş faziletlere iffet, itidal, vekar, sabır, edep, dostluk, merhamet, sadakat alçak gönüllülük ve cömertlik dahildir. Bu faziletlere şehvet, hayasızlık, hafifmeşreplik, telaşlılık, duygusuzluk, gurur, bozuk inanç, yalancılık ve hırs gibi, tam bir zıtlar sınıfı tekâbüle eder<sup>(40)</sup>.

Aristocu ve Stoacı faziletlerin açıkça hülasası olan faziletlerle ilgili açıklamasında Yahya, sarahatle orta yol öğretisine müracaat etmez. Fakat bu öğretinin analizinde zımnen mevcuttur ve bu öğretiye bağlı kalmakla o Aristo ile bazı davranış ya da hallerin bazı insanlara nisbetle faziletli, fakat diğer bazılarına göre de kötü olduğunu kabul eder. İkinci türden olan övme, bilhassa yaşlılarda şiddetle takbih edilir; rahipler, âlimler ve benzerleri için övgüye layık olan sadelik krallar ve hükümdarlar için övgüye layık değildir; bu sonunculara has olan zâhirî ihtişam, birinciler için değersizdir<sup>(41)</sup>.

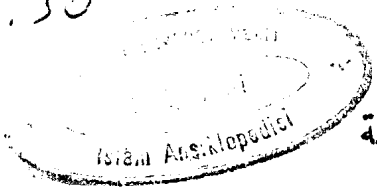
Yukarıda tetkik edilen faziletler ve kusurlar insanlar arasında müsavi olarak dağıtılmıştır; bu sebeple hiç bir insan tamamen kusursuz ya da bütünüyle faziletli değildir. Bununla beraber fazilet üstünlüğün gerçek işaretidir ve çoğu kez zannedildiği gibi, kişinin sadece hayattaki zâhirî durumunun göstergeleri olan zenginlik ya da sosyal mevkiî değildir. Bununla beraber, hayatın hârici nimetleri fazilete ilave edildiğinde, eğer onlara sahip olan kişi faziletli ve cömert bir kişi ise, onların birleşmesi daha büyük bir mutluluğun garantisidir demektir. Câhil ve kötülerde, zenginlerin iptilâ ve sefahat vasıtası olması hasebiyle servet genellikle daha büyük sapıklığa sebep olur. Bundan başka, servet sahipliği geçicidir. Zenginler dünyevî hemcinsleriyle eşit hale gelirler ve netice olarak temeline, kişiliklerinden çok, paralarının bulunduğu itibarları kaybolur<sup>(42)</sup>.

Ancak tedricî olarak yahut alışkanlıkla faziletin kazanılmasına gelince, ilk adım Nefs'in şehvet ve öfke güçlerinin aklın hakimiyetine tâbi olmasıdır. Bunun için şehvetleri yatıştırmak suretiyle kişi, insiyakı, meyledebileceği bayağı objeden aynı cinsten daha değerli bir objeye çevirmeye çalışmalıdır. Eğer, önceleri insiyak inatçı olursa, vazgeçmemeli, Nefs gönüllü olarak itaat edinceye kadar çabayı sürdürmelidir. Bu teşebbüste, özellikle zâhidler, münzeviler, dindarlar ve bilgili kimselerle arkadaşlık etmek ve kötülerin ve fasıkların arkadaşlığından kaçınmak faydalıdır<sup>(43)</sup>.

Bir insanın yapabileceği en kötü arkadaşlık ayyaşlarla olanıdır. Çünkü içki arzuları tahrik eder; her ne kadar ölçülü alındığında esasen kötü değilse de, neşeli arkadaşlar topluluğunda alınan, özellikle «boyalı kadınlar»ın icra ettiği müzik ve şarkı eşliğinde alındığında sarhoşluk ve zararlı sonuçlanması kaçınılmazdır<sup>(44)</sup>.

Öfke gücünü yatıştırmak isteyen kişi gülünç halleri ya da öfkeli tavırları, onların aceleciliğini akılalmaz galeyanlarını düşünmelidir. Bu, onu ne zaman öfkelenirse onların örneğini taklit etmekten alıkoyacak ve onu öfkesinin yerine itidale meylettirecektir. Yine onun sert ve inatçılıkla arkadaşlık etmekten kaçınması ve alkollü içkinin yanında öfkeye yol açabilecek vesilelerden de sakınması lazımdır.

Ahlâk eğitimi meselesinde umumi kaide, müellifin gözlemlediği kadarıyla, şehvet ve öfke güçlerinin düşünme gücünün buyruğu altında olmasıdır. Bu güç

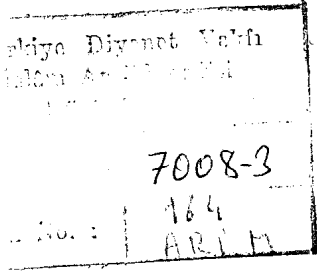
Tavanda  
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# منطق الأرسطو

حققه وقدم له

عبد الرحمن بدر

للجمعية اللبنانية



الناتج

وكالة المطبوعات  
دار القلم  
بيروت - لبنان

[٩٨٠]

25 EYLÜL 1999

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[٥٣٢٧] بسم الله الرحمن الرحيم

”سوفسطيقا“ بنقل الفاضل أبي زكريا يحيى بن عدى - أعلى الله منزلته - ، وبنقل أبي على عيسى بن اسحق بن زُرعة ، وبنقل قديم منسوب إلى الناعمي ، مثبت في كل صفح ما نقله كل واحد ، وغيره : عن المعاني الثابتة في ذلك الصفح

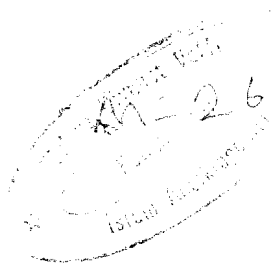
نقل أبي زكريا يحيى بن عدى من السرياني بنقل أثناس من اليوناني :

كتاب تبيكات السوفسطائيين لأرسطوطالس

١

<القياس والمغالطة>

- ٢٠ (١) ف : توبيخ . (٢) ف : من أجل التوبيخات . (٣) ف : تحسب .  
(٤) ف : توبيخات . (٥) ف : أريان بتدني . (٦) ف : بحسب الطبيعة .  
٢٥ (٧) ف : أرسطو . (٨) ص : أرسطو .
- ٢٠ (١) ف : توبيخ . (٢) ف : من أجل التوبيخات . (٣) ف : تحسب .  
(٤) ف : توبيخات . (٥) ف : أريان بتدني . (٦) ف : بحسب الطبيعة .  
٢٥ (٧) ف : أرسطو . (٨) ص : أرسطو .



Diğer için tabandır.

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الدكتور ناجي التكريتي

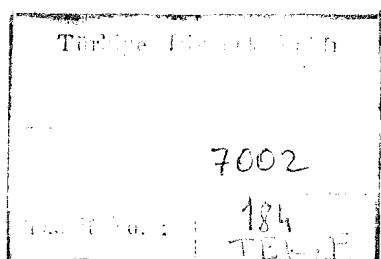
أستاذ الفلسفة بجامعة بغداد

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## الفلسفة الأخلاقية الأفلاطونية

عند مفكري الإسلام

Yahyâ b. Adî 267-283



1982/1102

دار الأندلس

للطباعة والنشر والتوزيع

### ثانياً - يحيى بن عدي التكريتي

أما الشخصية الثانية فهي شخصية أبي زكريا يحيى بن عدي بن حميد بن زكريا المنطقي من مدينة تكريت في شمال العراق (المتوفي سنة ٣٦٤ هـ) ويقول القفطي: إليه انتهت الرئاسة ومعرفة العلوم الحكمية في وقته، وقرأ على أبي بشر ابن متى وعلى أبي نصر الفارابي وكان نصرانياً يعقوب النحلة.

أما ابن النديم فيظهر أنه كان من معارفه إذ يذكر أنه صادفه في سوق الوراقين يوماً ويقول ابن النديم: وقد عاتبته على كثرة نسخه فقال: من أي شيء تعجب؟ من هذا الوقت ومن صبري! قد نسخت بخطي نسختين من التفسير للطبري وحملتهما إلى ملوك الأطراف وقد كتبت من كتب المتكلمين ما لا يحصى، ولعهدي بنفسني وأنا أكتب في اليوم والليلة مائة ورقة<sup>(١)</sup>.

ويشير ابن أبي أصيبعة إلى أن يحيى بن عدي جيد المعرفة بالنقل وقد نقل من اللغة السريانية إلى اللغة العربية.

ومن الكتب الأفلاطونية التي نقلها يحيى بن عدي: كتاب طيماسوس، وكتاب النواميس نقله بالإشتراك مع حنين كما يذكر القفطي، ومما يدل على شغفه وحبّه للعلم أنه أوصى أن يكتب على قبره.

رب ميت صار بالعلم حياً ومبقي قد مات جهلاً وعياً  
فاقتنوا العلم كي تنالوا خلوداً لا تعدوا الحياة في الجهل شيئاً<sup>(٢)</sup>  
ومع أن المدرسة اشتهرت باسم السجستاني إلا أن الجميع يعترفون له

(١) ابن النديم: الفهرست ص ٣٨٣.

(٢) القفطي: تاريخ الحكماء ص ١٧.

التي يتوصل إليها الإنسان عن طريق الحكمة، فتتكشف أمامه الحقيقة فينهر الإحساس ويشعر الإنسان بالإنسان ويتشوق إلى عالم الروح والنعيم وإلى محل الشرف العقيم ويسعى إلى كسب الفضائل الحسية والعقلية أي الشجاعة والحلم والحكمة والصبر. وهذه كلها جماع الأسباب المكتملة للإنسان في عاجلته وآجلته وبالواجب ما كان ذلك كذلك لأن الفضائل لا تقتنى إلا بالشوق إليها والحرص عليها والطلب لها<sup>(١)</sup>.

يظهر أثر أفلاطون عند السجستاني واضحاً في معالجته للنفس وميزاتها فالإنسان عند أبي سليمان هو النفس وما الجسد إلا آلة. فيقول: إن الإنسان عرف بالنفس إنه إنسان<sup>(٢)</sup>. وإن النفس هي المحركة المدبرة لشؤون الجسد. يقول أبو سليمان: إن النفس هي مالكته ومدبرته ومقومته ومحركته<sup>(٣)</sup>.

والنفس عند أبي سليمان جوهر مستقل عن جوهر الجسد رغم أنها تستعمل الجسد وتتصرف في شؤونها فإنها تستطيع النظر في الأمور السامية مستقلة عن الجسد فهو يقول: النفس مستقلة عن البدن وغناها بحقيقتها وإنها محتاجة إلى البدن إذا أخذت البدن واستعملته وصرفته عن لوازمه وأغراضه اللائقة به. وأما النفس ذات النطق والعلم والحكمة والبيان والفكر والاستنباط والعقل والنظر فهي أعلى وأشرف من أن يكون لها الوصف بمعونة البدن<sup>(٤)</sup>.

أما السعادة عند السجستاني فتأتي عن طريق الابتعاد عن الشهوات والتوجه نحو العقل، ويرسم للإنسان طريق السعادة بأسلوب أدبي شائق تتخلله روح أفلاطونية لطيفة. يقول أبو سليمان: اعلم إنك لا تصل إلى سعادة نفسك وكمال حقيقتك وتصفية ذاتك إلا بتفتيتها من درن بدنك وصفائها من كدر جملتك وصرفها عن جملة هواك وفظامها عن اتضاع شهوتك وحسمها عن الضراوة على سوء عاداتك وردها عن سلوك الطريق إلى هلكتك وتلفك وثبورك واضمحلالك؛ فاسعد أيها الإنسان فيما تسمع وتحس وتعقل فقد أردت لحال نفيسة ودعيت إلى غاية شريفة وهيئت لدرجة رفيعة وحليت بحلية رائعة.

(١) الإمتاع والمؤانسة جزء ٢ ص ٨٣

(٢) المقابسات ص ١٨١

(٣) مثالب الوزراء: ص ٢٩٨

(٤) المقابسات: ص ٣٣٦



Tarandi  
A. Yücel

Yahya b. Adi (gud)

## مقالات يحيى بن عدي الفلسفية

دراسة وتحقيق

د. سحبان خليفات

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قسم الفلسفة / كلية الآداب  
الجامعة الأردنية

عملان - ١٩٨٨

20 JUNE 1996

### حياة يحيى بن عدي :

لا يذكر كتاب التراجم الشيء الكثير عن حياة ابن عدي ، ومن هنا كان جل ما في مؤلفاتهم مكرراً ومنقولاً عما كتب السابق منهم . ولا ريب أن لأبي حيان التوحيدي الفضل الأكبر في تزويدنا بمادة بكم لم ترد عند أحد سواه . وسنحاول - ابتداءً من هذه النصف المتفرقة أن نتبين سيرة حياته ، ونرسم صورة لنشاطه الفلسفي . أما كنيته فأبو زكريا (١) ، وأما اسمه فـ « يحيى بن عدي بن حميد بن زكريا » (٢) . وتضيف كتب التراجم الى اسمه عبارة « التكريتي المنطقي نزيل بغداد » (٣) . ويفهم من هذا أنه قد ولد في بلدة « تكريت » ، بين بغداد والموصل ، وأنه قد رحل عنها ونزل بغداد ، وفي هذه ترجم ، وألف ، واشتهر .

لم يذكر كتاب التراجم سنة ولادة يحيى ، لكنهم ذكروا سنة وفاته ، مما يدل على أن يحيى كان من غمار الناس ومن أسرة متواضعة . وبينهم في سنة وفاته خلاف : فقد ذكر ابن العبري أن يحيى بن عدي قد « مات ثالث عشر آب سنة ألف ومائتين وخمس وثمانين لاسكندر ، ودفن في بيعة القطيعة ببغداد ، وكان عمره احدى وثمانين سنة شمسية » (٤) . ويؤيد القفطي هذا اذ يقول إن الفيلسوف قد مات « يوم الخميس لتسع بقين من ذي الحجة سنة أربع وستين وثلاثمائة للهجرة ، وهو الثالث عشر من آب سنة ألف ومائتين وخمس وثمانين لاسكندر » (٥) . لكنه يضيف قائلاً « رأيت في بعض التعاليق بخط من يعنى بهذا الشأن [ أن ] وفاته كانت في اليوم المقدم ذكره من سنة ثلاث وستين وثلاثمائة » (٥) . وقد مال أحد المعاصرين الى تقرير وفاته « يوم السبت ٢١ ذي الحجة سنة ١٠٠٣٦٣ ، ١٢ سبتمبر سنة ٩٧٤ ، على حسب قول القفطي الأخير » (٦) .

(١) جمال الدين أبو الحسن علي بن يوسف القفطي : تاريخ الحكماء (مختصر الروزني المسمى بالمنتخبات المنقطات من كتاب أخبار الحكماء) طبعة بالاقست عن نسخة ليزج ، ١٩٠٣ . مكتبة المتن ، بغداد ، ص ٣٩١ . وسننار لهذا المصدر فيما بعد هكذا : القفطي : تاريخ الحكماء .

(٢) القفطي ، تاريخ الحكماء ، ص ٣٩١ . وانظر أيضاً ظهر الدين أبو الحسن علي بن زيد بن محمد البيهقي : تنمة صوان الحكماء ، لاهور ، ص ٩٠ . وسننار لهذا المصدر فيما بعد هكذا ، البيهقي : تنمة صوان الحكماء . وانظر كذلك ابن العبري (أبو الفرج غريغوريوس بن أهرن الملطي) : تاريخ مختصر الدول ، تحقيق الأب انطون صالحاني ، المطبعة الكاثوليكية ، بيروت ، ١٩٥٨ ، ص ٢٩٦ - ٢٩٧ . وسننار لهذا المصدر فيما بعد هكذا ، ابن العبري : تاريخ مختصر الدول .

(٣) البيهقي : تنمة صوان الحكماء ، ص ٩٠ ، وابن العبري : تاريخ مختصر الدول ، ص ٢٩٦ - ٢٩٧ .

(٤) ابن العبري : تاريخ مختصر الدول ، ص ٢٩٦ - ٢٩٧ . وعنه نقل جرجس فيلوناوس عوض في مقدمة الطبعة الثانية من « تهذيب الأخلاق » (١٩١٣) ، ص ٣ .

(٥) القفطي ، تاريخ الحكماء ، ص ٢٣٦ - ٢٣٨ .

(٦) جرجس فيلوناوس عوض (محقق) : تهذيب الأخلاق ، ط ٢ ، المطبعة المصرية الأهلية ، القاهرة ، ١٩١٣ ، ص ٣ . وسننار لهذا المرجع فيما بعد هكذا ، جرجس عوض (محقق) : تهذيب الأخلاق .

### الفصل الأول

#### سيرة يحيى بن عدي

YAHYA ibn 'ADI al-BASRI  
PAUL, of Antioch. Bishop of Sidon

Yahya b. Adi  
Hristyanlik  
Nasih  
Nazram  
Taslis

# مَقَالَاتُ دِينِيَّةٍ قَدِيمَةٍ

Makālāt dīniyah kadīmah. Vingt traités théologiques d'auteurs arabes chrétiens (IXe-XIIIe siècles). Publiés par le P. Louis Cheikho avec le concours des P. P. Louis Malouf et Constantin Baeha. Deuxième édition augmentée. [Ten treatises by Paul of Antioch: (1) Sharh al-'akīdat al-naṣranīyah, on the principles of the Christian faith. (2) Khulāṣat mu'takad al-naṣāra fi 'l-tauhīd,

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Hunayn b. Ishak  
Hristyanlik  
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Yahya b. Adi  
Taslis  
Vahdāniyyet  
Sayho Louis

HUNAIN ibn ISHAK, al-Idāid  
PAUL, of Antioch. Bishop of Sidon

# مَقَالَاتُ دِينِيَّةٍ قَدِيمَةٍ

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on Christian belief in Divine Unity. (3) Risalah ila ba'd al-muslimīn, an answer to demands that Christians should embrace Islam. (4) Fi 'l-firak al-muta'arifah min al-naṣāra, on the tenets of the Melchites, the Nestorians, the Jacobites and the Maronites. (5) Fi 'l-radd 'ala 'l-arāsīs, a refutation of Arian beliefs. (6-8) Thalath makālāt falsafīyah, three essays in refutation of the opinions of a certain Shaikh on good and evil, miracles and predestination. (9) Risalah 'akīyah fi wujūd al-Bārī' etc., an exposition, in 22 chapters, of various points of Christian doctrine. (10) Fi naskh sharī'at al-yahūd, on the abrogation of the Jewish Law.

Followed by (11) Fi naskh al-sharā'ī', by Ibrāhīm al-Nazzām, on God's power to abrogate religions without detriment to His Own Immutability. (12) Fi sīhhat i'tikād al-naṣāra fi 'l-Bārī', by Yahya ibn 'Adī, on the validity of Christian beliefs. (13) Fi sīhhat al-dīn al-masīhī, by Theodoros Abu Kurrah, on the same. (14) Fi ta'annus Allāh al-Kalimah, by the same, on the Incarnation. (15) Hakikat i'tikādī-nā fi 'l-tathlīth, etc., by 'Abd Yashū' of Nisibis, on the doctrine of One God in Three Persons. (16) Fi wahdāniyyat al-Khālik, by Elias bar Shināyā, on the same. (17) Fi na'im al-ākhirah, by the same, on the joys of the next world. (18) Fi

aksām al-dīn, by 'Isa b. Yahya al-Jurjānī, on the principles of Christianity. (19) A commentary on the last, by Ibn al'Assāl. (20) Kaifiyat idrak hakikat al-diyānah, by Hunain ibn Ishak, on the criteria of religious truth. (1-12, 15, 18-20) are edited by L. Cheikho, (13) by Kustantīn al-Bāshā, and (14, 16, 17) by L. Ma'lūf.] pp. ii, 149, 4.

Imprimerie Catholique: Beyrouth, 1920. 8°.

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## NOTES ET DOCUMENTS

QUELLE ÉTAIT LA *NISBA* DE YAHYĀ IBN ʿADĪ ?

PAR

GERARD TROUPEAU

C'est en lisant la traduction française du *Kitāb al-Milal wa-l-nihal* d'al-Šahrastānī, récemment publiée par Jean Jolivet<sup>1</sup>, que mon attention a été attirée sur la *nisba* de Yahyā ibn ʿAdī, le logicien jacobite bien connu, mort à Bagdad en 974.

Al-Šahrastānī, en effet, dans la liste qu'il donne des philosophes de l'Islam, mentionne Abū Zakariyā Yahyā ibn ʿAdī auquel il applique la *nisba*: al-Šaymārī<sup>2</sup>. La consultation du dictionnaire géographique de Yāqūt indique que cet adjectif de relation est formé à partir du toponyme Šaymara qui désigne deux endroits: l'un à Bašra, à l'embouchure du Nahr Maʿqil, l'autre dans la province du Jibāl<sup>3</sup>.

M'étonnant du fait que ce chrétien syriaque puisse être originaire d'un de ces deux endroits, j'ai été amené à rechercher les informations que les ouvrages biographiques fournissent sur son pays d'origine.

Contemporain de Yahyā ibn ʿAdī, son plus ancien biographe, Ibn al-Nadīm, ne lui attribue pas de *nisba* dans la notice qu'il lui consacre<sup>4</sup>, ni dans dans les autres endroits de son ouvrage où il le mentionne. Toutefois, dans la liste des noms de traducteurs qu'Ibn al-Nadīm fournit<sup>5</sup>, Yahyā ibn ʿAdī est suivi d'une *nisba* dont le déchiffrement fait difficulté. G. Flügel<sup>6</sup> a lu: al-Tiflīsī, en séparant ce mot de Yahyā ibn ʿAdī par une virgule, et en faisant de lui la *nisba* d'un autre traducteur dont le nom n'est pas mentionné. R. Tajaddod<sup>7</sup>, quant à lui, a lu: al-Nafīsī, et il en a fait la *nisba* de Yahyā ibn ʿAdī, suivi en cela par Bayard Dodge<sup>8</sup>.

Un autre contemporain de Yahyā ibn ʿAdī, son disciple et ami Abū Ḥayyān al-Tawḥīdī, qui le cite à quatre reprises dans son *Kitāb al-Imtāʿ wa-l-muʿānasa*<sup>9</sup>, ne lui donne pas de *nisba* non plus.

<sup>1</sup> Jean Jolivet et Guy Monnot, *Shahrastani, Livre des religions et des sectes*, II, traduction avec introduction et notes, Peeters/Unesco, 1993.

<sup>2</sup> Shahrastani, *op. cit.*, p. 366.

<sup>3</sup> Yāqūt, *Muʿjam al-buldān*, éd. Beyrouth 1957, t.III, pp. 439-440.

<sup>4</sup> Ibn al-Nadīm, *Kitāb al-Fihrist*, éd. G. Flügel, Leipzig 1871, t.I, p. 264.

<sup>5</sup> Ibn al-Nadīm, *op. cit.*, t.I, p. 244.

<sup>6</sup> Ibn al-Nadīm, *op. cit.*, t.II, p. 110.

<sup>7</sup> R. Tajaddod, *Ketab al-Fihrist*, Teheran 1971, p. 305.

<sup>8</sup> Bayard Dodge, *The Fihrist of al-Nadīm*, New York 1970, t.II, p. 588; à noter que, dans l'index bibliographique (p. 1124), l'auteur indique que Yahyā était originaire de Takrīt.

<sup>9</sup> Abū Ḥayyān al-Tawḥīdī, *Kitāb al-Imtāʿ wa-l-muʿānasa*, éd. Aḥmad Amīn, Le Caire, s.d., t.I, pp. 32, 37; t.II, pp. 18, 38.

De même, les biographes tardifs, comme al-Bayhaqī<sup>10</sup>, al-Qifī<sup>11</sup> et Ibn Abī Ušaybī<sup>12</sup>, n'attribuent pas de *nisba* à Yahyā ibn ʿAdī dans les notices qu'ils lui consacrent à l'intérieur de leurs ouvrages.

En revanche, le polygraphe syriaque jacobite, Grégoire ibn al-ʿIbrī, dans son *Kitāb Taʾrīḥ muḥtaṣar al-duwal*<sup>13</sup>, applique à Yahyā ibn ʿAdī la *nisba*: al-Takrītī, qui renvoie à la ville de Takrīt. Située à mi-chemin entre Bagdad et Mossoul, cette localité était le siège du maphrianat jacobite, et le centre d'une importante communauté syriaque au X<sup>ème</sup> siècle.

A la suite d'Ibn al-ʿIbrī, tous les auteurs qui ont eu à traiter de la biographie de Yahyā ibn ʿAdī: A. Périer<sup>14</sup>, C. Brockelmann<sup>15</sup>, G. Graf<sup>16</sup>, I.E. Barsaum<sup>17</sup>, G. Endress<sup>18</sup> et E. Platti<sup>19</sup>, pour ne citer que les plus importants, considèrent que Yahyā ibn ʿAdī est originaire de Takrīt.

Dans ces conditions, que penser des trois autres *nisba* attribuées à Yahyā ibn ʿAdī?

1) al-Tiflīsī: Ibn Abī Ušaybī<sup>12</sup> applique cette première *nisba* à ʿĪsā ibn Ibrāhīm, médecin de Sayf al-Dawla et traducteur du syriaque en arabe. Dans la notice qu'il lui consacre<sup>20</sup>, il le nomme: «ʿĪsā al-Raqqī, connu sous le nom d'al-Tiflīsī». Ces deux *nisba* indiquent que ʿĪsā ibn Ibrāhīm fut en relation à la fois avec Raqqa, en Mésopotamie, et Tiflis, en Géorgie.

2) al-Nafīsī: al-Qifī applique cette deuxième *nisba* au même médecin-traducteur, ʿĪsā ibn Ibrāhīm, dans sa notice biographique<sup>21</sup>. Et c'est aussi celle qui figure dans le colophon de la traduction arabe d'un *De Mundo* pseudo-aristotélicien, «faite par le médecin ʿĪsā ibn Ibrāhīm al-Nafīsī, à partir du syriaque»<sup>22</sup>. Dans la mesure où l'on ne voit pas sur quel toponyme cette *nisba* a été formée, on peut se demander si al-Nafīsī n'est pas une corruption graphique d'al-Tiflīsī.

3) al-Šaymārī: cette troisième *nisba* ne se rencontre que chez al-Šahrastānī et,

<sup>10</sup> Al-Bayhaqī, *Taʾrīḥ hukamāʾ al-Islām*, éd. M. Kurd ʿAlī, Damas 1946, p. 97.

<sup>11</sup> Ibn al-Qifī, *Taʾrīḥ al-hukamāʾ*, éd. J. Lippert, Leipzig 1903, pp. 361-362.

<sup>12</sup> Ibn Abī Ušaybī<sup>12</sup>, *ʿUyūn al-anbāʾ fī ṭabaqāt al-aṭibbāʾ*, éd. N. Riḍā, Beyrouth 1965, pp. 317-318.

<sup>13</sup> Ibn al-ʿIbrī, *Taʾrīḥ muḥtaṣar al-duwal*, éd. Ṣaḥnānī, Beyrouth 1890, pp. 396-397.

<sup>14</sup> A. Périer, *Yahyā Ben ʿAdī, un philosophe arabe chrétien du Xe siècle*, Paris 1920, pp. 56-65.

<sup>15</sup> C. Brockelmann, *Geschichte der Arabischen Literatur*, Leyde 1943, t.I, p. 228; *Supplementband*, t.I, p. 370.

<sup>16</sup> G. Graf, *Geschichte der Christlichen Arabischen Literatur*, Cité du Vatican 1947, t.II, pp. 233-239.

<sup>17</sup> I.E. Barsaum, *Kitāb al-Luʿluʾ al-manfūr*, Homs 1943, p. 358.

<sup>18</sup> G. Endress, *The Works of Yahyā ibn ʿAdī*, Wiesbaden 1977, pp. 1-7.

<sup>19</sup> E. Platti, *Yahyā ibn ʿAdī, Théologien chrétien et philosophe arabe*, Louvain 1983, p. 1-9.

<sup>20</sup> Ibn Abī Ušaybī<sup>12</sup>, *op. cit.*, pp. 609-610.

<sup>21</sup> Ibn al-Qifī, *op. cit.*, p. 250.

<sup>22</sup> Cette traduction (probablement faite sur la version syriaque de Sergius de Reshaina) est conservée dans un manuscrit arabe de la bibliothèque de l'Université de Princeton (cote provisoire: ELS 308) décrit par James Kritzeck, *Une majmūʿa philosophique à Princeton*, dans *MIDEO*, 3 (1956), pp. 375-380.

Carl EHRIG-EGGERT, *Die Abhandlung über den Nachweis der Natur des Möglichen von Yahyā Ibn 'Adī, Übersetzung und Kommentar*. Francfort-sur-le Main, 1990. 162 p.

Considérée comme perdue jusqu'en 1971, l'œuvre philosophique du logicien jacobite Yahyā b. 'Adī (m. 974), retrouvée dans deux manuscrits de Téhéran qui renferment une vingtaine de traités, commence à être connue grâce aux travaux de G. Endress, Sh. Pinès, N. Rescher et M. Türker. C'est à la traduction et au commentaire d'un de ces traités que C. Ehrig-Eggert a consacré le présent ouvrage, après en avoir donné l'édition critique (cf. *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* V (1989), p. 63-97 et p. 238-297).

Seul subsistant sur les quatre traités consacrés par Yahyā b. 'Adī au problème de l'existence du possible (cf. G. Endress, *The Works of Yahyā Ibn 'Adī*, Wiesbaden 1977, p. 73-78), celui-ci est adressé à un certain Ahmad b. Muhammad b. Qurayš et il est intitulé : « Démonstration de la nature du possible, critique des arguments de ceux qui contredisent cette opinion et mise en garde contre leur fausseté ». Dans cet opuscule, divisé en sept chapitres, Yahyā entend démontrer la vérité de l'opinion de ceux qui admettent la possibilité qu'il existe des choses contingentes, c'est-à-dire qui peuvent se produire ou ne pas se produire, et la fausseté de l'opinion de ceux qui nient cette possibilité. Pour ce faire, Yahyā réfute le premier argument de ses contradicteurs – et le plus fort, basé sur la prescience divine – en démontrant la fausseté de ses prémisses ; puis il repousse leur second argument, fondé sur la validité universelle de la loi de contradiction, au moyen d'un passage de l'*Herméneutique* d'Aristote sur les futurs contingents (chap. 9, 18a 28-19b 4) qu'il commente.

Après avoir traduit le traité et l'avoir replacé dans l'œuvre de Yahyā b. 'Adī, l'auteur en commente, un à un, les sept chapitres, en s'arrêtant longuement sur certaines notions et certains mots, et en citant un grand nombre de textes parallèles chez les philosophes grecs et arabes.

Cet ouvrage, qui constitue une remarquable contribution à la connaissance de l'œuvre philosophique de Yahyā b. 'Adī, s'achève par une bibliographie très complète sur le sujet (p. 123-155) et des index des termes arabes, grecs et latins, fort utiles.

Gérard TROUPEAU  
(EPHE, Paris)

SHAHRASTANI, *Livre des religions et des sectes* II, traduction avec introduction et notes par Jean JOLIVET et Guy MONNOT. Leuven, Peeters/UNESCO, 1993 (« Collection UNESCO d'œuvres représentatives, Série arabe ») avec avant-propos par M.A. Sinaceur. 16 × 24 cm, XIV + 578 p.

Avec la publication du deuxième volume du *Livre des religions et des sectes* s'achève un projet d'un intérêt majeur pour quiconque s'intéresse au développement de la pensée islamique. Je veux parler de la traduction, l'analyse et l'étude du *K. al-Milal wa-l-nihal* de Šahrastānī, présentées par Daniel Gimaret, Jean Jolivet et Guy Monnot et élaborées lors d'une longue série de cours donnés par les auteurs à l'EPHE. Sans aucun doute, cette œuvre fait date. Cela était déjà manifeste dès la

parution du premier tome en 1986<sup>57</sup>. Ce volume comprenait la première moitié des *Milal* (doctrines des musulmans et des autres adeptes des religions scripturaires) traduite, introduite et annotée par Gimaret et Monnot de manière exemplaire – édition qui l'emportait de loin sur les autres traductions du texte, soit l'ancienne de Haarbrücker, soit les nouvelles qui parurent pendant les années quatre-vingt (Kazi-Flynn, Vadet, Prozorov). Le tome II qui vient d'être publié continue de manière impressionnante ce travail en se situant à un égal niveau de qualité. Il contient les sections sur « les adeptes des doctrines arbitraires », traduites et étudiées cette fois par Jolivet (les philosophes) et Monnot (les sabéens, les Arabes et les Indiens). Ainsi, tout le *K. al-Milal* de Šahrastānī est-il maintenant accessible en français. Mais ce serait rendre bien mal justice à ce travail que de le qualifier de simple traduction. Car le *Livre des religions* n'est pas seulement une étude magistrale du texte de Šahrastānī, c'est également une introduction à l'héréséiographie musulmane ou, pour mieux dire, à l'historiographie religieuse et philosophique en terre d'islam.

Les deux volumes du *Livre* sont agencés de manière analogue. On retrouve donc dans le tome II les mêmes sections que dans le volume précédent : une introduction détaillée (p. 1-66), une bibliographie (p. 67-86), la traduction annotée du texte (p. 87-560) et, enfin, les index (p. 561-578). Malgré ces apparentes similitudes, il existe pourtant une grande différence. Celle-ci ne résulte pas de la présentation du texte, mais de la nature même de l'original parce que le *K. al-Milal* a de toute évidence changé de caractère. Dans le tome I, c'est-à-dire dans les chapitres sur l'islam et les autres religions scripturaires, Šahrastānī s'était posé en savant maîtrisant les sujets qu'il se propose d'exposer. La théologie musulmane surtout représente un terrain qu'il connaît parfaitement. Certes, il lui arrive, là aussi, de se tromper dans le détail et de décrire les doctrines théologiques moins précisément qu'on ne le souhaiterait (cf. les remarques critiques de Gimaret, I, p. 49 sq.). Mais, dans son ensemble, le texte de la première partie des *Milal* possède une valeur incontestable. C'est une source d'informations éminente, tout au moins concernant la théologie musulmane.

En ce qui concerne la deuxième partie, on ne peut plus maintenir ce jugement favorable. Šahrastānī, en effet, n'était certainement pas un grand connaisseur des religions des sabéens, des Arabes et des Indiens, et encore moins de l'histoire de la philosophie grecque. Dans tous ces chapitres, il dépend, au sens strict du terme, de ses sources. Il se peut que celles-ci soient bonnes tout comme elles peuvent être mauvaises ; dans la plupart des cas, Šahrastānī les copie sans être en mesure de juger de la qualité des informations qu'il reproduit. Par conséquent, la deuxième partie des *Milal* est beaucoup moins fiable que la première. On ne peut donc pas la considérer comme une véritable source pour l'histoire de la philosophie et des religions qui y sont décrites, mais c'est plutôt comme un texte de valeur historique, parce qu'il nous montre les connaissances limitées d'un savant musulman du XII<sup>e</sup> siècle en ce domaine.

Le changement de caractère du texte original a contraint Jolivet et Monnot à modifier leurs méthodes de commentaire. En effet, il n'était plus possible d'analyser dans ses moindres détails l'exposé de Šahrastānī, de relever tous les parallèles dans la littérature arabe (comme c'était le cas dans les notes du premier volume !) et d'expliquer phrase par phrase dans quelle mesure une certaine doctrine attribuée à un philosophe ou une religion est « authentique », « déformée » ou

57. Sur lequel cf. *Bulletin critique*, n° 5 (1988), p. 63.

al-BĀSHĀ (Kustantīn)  
PAUL. of Antioch. Bishop of Sidon

Hiristyanlik  
Yahudilik.

# مقالات دينية قديمة

sayho Luis  
Huneyn b. ishak  
Nazzam  
Yahya b. Adī  
-Ushlanijet

Makālāt dīniyah kadīmah. Vingt traités théologiques d'auteurs arabes chrétiens (IXe-XIIIe siècles). Publiés par le P. Louis Cheikho avec le concours des P. P. Louis Malouf et Constantin Bacha. Deuxième édition augmentée. [Ten treatises by Paul of Antioch: (1) Sharḥ al-'aḥdāt al-naṣranīyah, on the principles of the Christian faith. (2) Khulāṣat mu'takad al-naṣara fi 'l-tauhīd, on Christian belief in Divine Unity. (3) Risālah ila ba'd al-muslimīn, an answer to demands that Christians should embrace Islam. (4) Fi 'l-firaq al-muta'arifah min al-naṣara, on the tenets of the Melchites, the Nestorians, the Jacobites and the Maronites. (5) Fi 'l-radd 'ala 'l-arāsīs, a refutation of Arian beliefs. (6-8) Thalāth makālāt falsafīyah, three essays in refutation of the opinions of a certain Shaikh on good and evil, miracles and predestination. (9) Risālah 'aklīyah fi wujūd al-Bārī' etc., an exposition, in 22 chapters, of various points of Christian doctrine. (10) Fi naskh shari'at al-yahūd, on the abrogation of the Jewish Law.

Followed by (11) Fi naskh al-sharā'ī', by Ibrāhīm al-Nazzam, on God's power to abrogate religions without detriment to His Own Immutability. (12) Fi siḥhat i'tikād al-naṣara fi 'l-Bārī', by Yahya ibn 'Adī, on the validity of Christian beliefs. (13) Fi siḥhat al-dīn al-masīhī, by Theodoros Abu Kurrah, on the same. (14) Fi ta'annus Allāh al-Kalimah, by the same, on the Incarnation. (15) Ḥakikat i'tikādi-nā fi 'l-tathlīth, etc., by 'Abd Yashū' of Nisibis, on the doctrine of One God in Three Persons. (16) Fi waḥdanīyat al-Khālik, by Elias bar Shinayā, on the same. (17) Fi na'im al-ākhirah, by the same, on the joys of the next world. (18) Fi

aksām al-dīn, by 'Īsa b. Yahya al-Jurjānī, on the principles of Christianity (19) A commentary on the last, by Ibn al'Assāl. (20) Kaifiyat idrāk ḥakikat al-dīyanah, by Ḥunain ibn Ishāk, on the criteria of religious truth. (1-12, 15, 18-20) are edited by L. Cheikho, (13) by Kustantīn al-Bāshā, and (14, 16, 17) by L. Ma'lūf.]

pp. ii, 149, 4.

Imprimerie Catholique: Beyrouth, 1920.



الفلاسفة والمتكلمون  
العرب المسيحيون - العصر الوسيط

# يحيى بن عديّ تهذيب الأخلاق

دراسة ونصّ

بقلم  
جَاد حَاتِم

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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# Y

**Yacine, Kateb** see **Kateb, Yacine**

**Yaḥyā ibn 'Adī (280 or 281–363 or 364/893 or 894–974)**

Monophysite Christian philosopher and theologian born in Tikrit who spent most of his life in **Baghdad** where he studied with **Mattā ibn Yūnus**, and achieved considerable eminence as the philosopher of his age. His most important works were his *Tahdhīb al-akhlāq* (*Refinement of Virtues*), *Maqāla fī al-tawḥīd* (*Discourse on Unity*), and *Tabyīn ghalat Abī Yūsuf Ya'qūb ibn Ishāq al-Kindī* (*Explication of the Error of ... al-Kindī*). Yaḥyā was an intellectual disciple of the great **al-Fārābī** and his writings exhibit several of the concerns of his master, especially in their veneration for logic. But it is perhaps in the field of ethics that Yaḥyā made his most striking contribution to Arabic literature. In what is historically a very early Arabic treatise on ethics, Yaḥyā in his *Tahdhīb al-akhlāq* drew on Plato and Aristotle to produce one of the seminal works on ethics in Arabic. His *Maqāla fī al-Tawḥīd* is also of interest because of the unexpected influence of Procline theology. A copyist by profession and a bibliophile by inclination, Yaḥyā collected many manuscripts, and continued the tradition of editing, translating and commenting on Greek texts begun by **Hunayn ibn Ishāq**.

**Text editions**

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Kraemer, Joel, *Humanism in the Renaissance of Islam: The Cultural Revival during the Buyid Age*, Leiden (1986), 6–7, 104–16 and *passim*.

Netton, I.R., *Al-Fārābī and His School*, London (1992).

Perier, A., *Yahya ben 'Adī: un philosophe arabe chrétien du X<sup>e</sup> siècle*, Paris (1920).

I. NETTON

**Yaḥyā ibn 'Alī al-Khaṭīb al-Tibrīzī**  
see **al-Khaṭīb al-Tibrīzī**

**Yakan, Walī al-Dīn (1873–1921)**

Turco-Egyptian poet and prose writer. Born in Istanbul, he was educated in **Cairo**, and worked for most of his life in government service there. In 1897 he founded the periodical *al-I'timād*, in which he criticized the Turkish sultan. He spent the years 1902–8 in exile in Anatolia for his liberal views. As a poet, Yakan belongs to the neo-classical school: he regularly produced poems for official occasions, although his poetry also contains works that show strong personal feeling.

**Further reading**

Brugman, J., *An Introduction to the History of Modern Arabic Literature in Egypt*, Leiden (1984), 53–5.

P. STARKEY

**Ya'qūb ibn Killis** see **Fāṭimids**

**al-Ya'qūbī (d. 284/897)**

Aḥmad ibn Abī Ya'qūb ibn Ja'far al-Ya'qūbī is one of the early historians of Islam whose writings survive. He was the descendant of a

La sottoscrizione è sul f. 26 a: هذه نسخة جميع ما في الكتاب الوارد عن عرس بن عثمان بن سعد اليهودي الموصلني واجوبة المسائل المذكورة المعروضة تكون متحررة بعد هذه بصفحة بقوله بسر الله الرحمن الرحيم نسخة ما اجبت به انا يحيى بن عدي بن حميد بن زكريا عن هذه المسائل الى اخرها والسلام على من اتبع الهدى

Infatti sul f. 27 a cominciano le risposte colla iscrizione preletta. Mancano però le risposte alle due ultime questioni, perchè ليس يتقدم لي من النظر في صناعة الطب واصولها modestia!

Seguono appendici (تعاليتي) di Abū Zakariyā Yahyā b. 'Adī su queste questioni e risposte (f. 29 b-37 b).

GIUSEPPE FURLANI.

[Stampato nel maggio 1919].

AGGIUNTA DEL PROF. C. A. NALLINO PER PAG. 157-158:  
A p. 157 lin. ult. in luogo di كتاب عنوانه, come ha il ms., bisogna leggere كتابا عنوانه, ossia: « Bišr b. Sammān al-  
« Yahūdī, la domenica 26 dū 'l-biġġah 340<sup>1</sup>, fece pervenire  
« a me, Yahyā b. 'Adī b. Ḥumayd b. Zakariyyā', una lettera  
« il cui indirizzo era: " Ad Abū Zakariyyā' Yahyā b. 'Adī  
« b. Ḥumayd b. Zakariyyā' [invia] Bišr b. Sammān da parte  
« di 'Irs b. 'Uṭmān ". [In essa] si diceva ch'essa era una  
« lettera di Ibn Abī Sa'īd b. Uṭmān b. Sa'īd<sup>2</sup> al-Yahūdī al-  
« Mawṣilī, famiglia dei Banū 'Imrān ». — A p. 157, lin. 2-3  
dell'arabo, il testo è senza dubbio guasto; probabilmente  
nel ms. manca qualche parola dopo عدي. Il nome زكريا  
sembra pure errore d'amanuense per Buzurgmīhr.

<sup>1</sup> L'anno è bisestile; quindi 26 e non 25. Il giorno della settimana è giusto secondo il computo astronomico; secondo l'uso civile il 26 cadrebbe in lunedì.

<sup>2</sup> In fine il ms. ha invece « Sa'd » (p. 162 lin. 2).

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Number 1

JAḤJĀ IBN 'ADĪ'S TREATISE ON CHARACTER-  
TRAINING

BY MAR SEVERIUS AFRAM BARŠAUM  
Metropolitan Archbishop of Syria and Lebanon

FOREWORD

In the Arabic article which follows we introduce to our readers two great scholars of the Monophysite church. The writer of the Introduction and editor of the text is a man who has rapidly risen to eminence in his church and to fame in the world of scholars. A truly self-made man without university training, Mar Severius exhibits all that love of learning, aptitude for scholarship, and indefatigable diligence which characterized the great scholars of the Arabic Middle Ages and which, despite all the West may think and do, is rapidly raising Hither Asia to a position of equality with European culture in these modern days.

Jaḥjā ibn 'Adī (893 to 973 or 974 A.D.), less well known in the West than some of his fellows, was nevertheless one of the most eminent scholars of his glorious day. To be among the greatest of the Bagdad of that time meant as much in his era and as much in the history of humanity at large, as does receiving or deserving a Nobel prize today. He is one of very few Christians admitted to the pages of Brockelmann's *Geschichte der arabischen Literatur* (I, 207). Brockelmann's statement, not wholly correct, is still more faultily rendered

1

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- 729

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Volume 83

The School of Baghdad  
(4th-5th/10-11th cent.)  
and its achievements  
Mattā ibn Yūnus, Yaḥyā ibn 'Adī,  
Ibn Zur'a, Ibn Suwār,  
Ibn as-Samḥ

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"تهذيب الأخلاق"

المُتَّوَب لَعْدِي بن يحيى وابن عَرَبِيّ والجَاحِظ

51526



أبي الفداء سَامِي التُّونِي

"علم الأخلاق" فَرَعٌ من الفلسفة، يبحث في المقاييس التي يُمَيِّز بها بين الخير والشر في سلوك الإنسان، وقد اهتم الفلاسفة المسلمون بعلم الأخلاق وعَرَفُوهُ بأنه: علم بالفضائل وكيفية اقتنائها لتتحلى النفس بها وبالرذائل وكيفية تَوَقُّفِهَا لتتحلى عنها. وهو من العلوم التي تأثر الفلاسفة المسلمون فيها بالفلسفة اليونانية القديمة (الإغريقية) منذ بدأت حركة الترجمة إبان العصر العباسي، وكانت المباحث الأخلاقية قبل ذلك شذرات ومجموعات من الحِكْم والأمثال والوصايا والمواعظ التي لا تجمعها نظرية عامة.

ومن أشهر المفكرين المسلمين الذين عُنُوا بالتصنيف في علم الأخلاق على أساس منهجي: ابن مسكويه، والغزالي، والطوسي، والفارابي، وابن رشد، وإخوان الصفا. ومن الكتب المؤلفة في ذلك: "أخلاق الأبرار والنجاة من الأشرار" للغزالي و"الأخلاق" لعضد الدين الإيجي.

وكتاب "تهذيب الأخلاق" هو أحد المؤلفات في هذا العلم، وهو يبحث بأسلوب فلسفي عقلي الطريقة إلى سُمُو الأخلاق، وذلك من خلال أربعة فصول<sup>1</sup>، سُبِّت

204 - 201 ع

## فعاليات قادمة ينظمها المعهد العالمي للفكر الإسلامي في الأردن ومصر

ينظم المعهد العالمي للفكر الإسلامي المؤتمرات التالية في الأردن ومصر:

1. "واقع الأسرة في المجتمع: تشخيص للمشكلات واستكشاف لسياسات المواجهة" 26-28 سبتمبر 2004 بالاشتراك مع كلية الآداب - جامعة عين شمس.
2. ندوة نقد متن الحديث النبوي الشريف 2-3 أكتوبر 2004 بالتعاون مع جمعية الحديث الشريف وإحياء التراث - الأردن.
3. مؤتمر آفاق الإصلاح التربوي في مصر 2-3 أكتوبر 2004 بالاشتراك مع كلية التربية - جامعة المنصورة.
4. ندوة مراجعات في الرؤى التجديدية لموضوع المرأة (نحو نموذج إسلامي حضاري) 21-22 نوفمبر 2004 بالاشتراك مع مركز حوار الحضارات - جامعة القاهرة.
5. مؤتمر "الأمة وأزمة الثقافة والتنمية" 6-8 ديسمبر 2004 بالتعاون مع البنك الإسلامي للتنمية ومركز الحضارة للعلوم السياسية.
6. مؤتمر "التعليم الجامعي العربي: آفاق الإصلاح والتطوير" 18-19 ديسمبر 2004 بالاشتراك مع مركز تطوير التعليم الجامعي - جامعة عين شمس.

<sup>1</sup> تقسم الكتاب إلى فصول من صنع محققه إبراهيم محمد .



# CHRISTIANS AT THE HEART OF ISLAMIC RULE

*Church Life and Scholarship in 'Abbasid Iraq*

EDITED BY

DAVID THOMAS



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2003

## THE 'PHILOSOPHICAL LIFE' IN TENTH CENTURY BAGHDAD: THE CONTRIBUTION OF YAHYĀ IBN 'ADĪ'S *KITĀB TAHDHĪB AL-AKHLĀQ*

Sidney Griffith

Many Christians enjoyed a high public profile in early 'Abbasid Baghdad. Some were physicians, some were philosophers, some were logicians, mathematicians, copyists or translators. Some were Christian apologists and theologians. All of them contributed something to the burgeoning culture of the classical period of Islamic civilization. But in no enterprise did Christians take a more prominent role than they did in the translation movement of the second/eighth to the fourth/tenth centuries, when philosophical and scientific texts of the Hellenistic world were systematically being translated from Greek and Syriac into Arabic. This enterprise not only brought the learning of ancient Greece to the new world of Islam, but also became the impetus for new developments in philosophy itself in the Arab world, and for a new appreciation of the philosophical way of life. And no individual Christian, with the possible exception of Hunayn ibn Ishāq (193/809–260/873) in the third/ninth century,<sup>1</sup> could match in prominence the role played by Yahyā ibn 'Adī in the public, intellectual life of Baghdad in the fourth/tenth century. His essay on the reformation of morals, the *Kitāb tahdhīb al-akhlāq*, provides a blueprint for that virtuous behaviour in terms of which kings and aristocrats are called upon to do everything in their power to maximize the social conditions in their realms requisite for following the philosophical way of life. It is the purpose of the present study to review Yahyā's important essay in the context of his place in the Islamic society of his day, and to make some suggestions about his purposes in writing the treatise.

<sup>1</sup> See Emilio Platti, 'Sagesse et révélation: théologiens arabes chrétiens à Bagdad (IX<sup>e</sup>–X<sup>e</sup> siècles)', in R. Lebrun ed., *Sagesses de l'Orient ancien et chrétien: la voie de vie et la conduite spirituelle chez les peuples et dans les littératures de l'orient chrétien* (Conférences IROC 1991–1992), Paris, 1993, pp. 169–92. See also Dominique Urvoay, *Les penseurs libres dans l'Islam classique; l'interrogation sur la religion chez les penseurs arabes indépendants*, Paris, 1996, pp. 67–92.

123-150

YAHYA B. ADI (220030)

YAHYĀ B. ʿADĪ'S COLLOQUY ON SEXUAL ABSTINENCE  
AND THE PHILOSOPHICAL LIFE

SIDNEY H. GRIFFITH  
The Catholic University of America

edited by James E. Montgomery

Arabic Theology, Arabic Philosophy.

Leuven - 2006, s. 299-333.

D.N: 164456

Like the philosophers of Late Antiquity from whom they borrowed so much, Yahyā b. ʿAdī and the Muslim and Christian members of his circle of mostly Aristotelian philosophers in Tenth Century Baghdad meant to live the philosophical life in the context of their religious commitments, and often in the service of their faith. Their concerns were not only with translating texts from Greek and Syriac into Arabic, and with the doctrines of their philosophical school. They also promoted the philosophical life through the cultivation of the virtues and the encouragement of appropriate spiritual exercises for maintaining the life of the mind. In Yahyā's case, his ideas about the appropriate dispositions for living the philosophical life come most to the fore in two of his works, the *Reformation of Morals*<sup>1</sup> and the composite text which, for reasons to be discussed below, the present writer calls *On Sexual Abstinence and the Philosophical Life*.<sup>2</sup> The specific purpose of the present study is to give an account of the latter work, which has hitherto not received much attention from scholars. In particular, the aim is to offer an outline of the text, to discuss its structure and contents in the context of the Muslim/Christian encounter of Tenth Century Baghdad, and to call attention to the work's unique character as a colloquy on how Yahyā b. ʿAdī thought it best to seek what in this work he called 'godly wisdom and true science'.

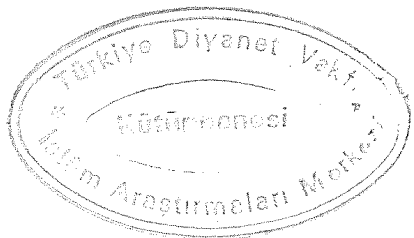
SEEKING GODLY WISDOM AND TRUE SCIENCE:

YAHYĀ B. ʿADĪ IN PURSUIT OF THE PHILOSOPHICAL LIFE

Yahyā b. ʿAdī was a logician (*mantiqī*), a religious apologist/polemicist, and an Aristotelian philosopher. He was also a bookseller, a bibliophile,

<sup>1</sup> See YAHYĀ B. ʿADĪ, *The Reformation of Morals* (*Eastern Christian Texts*, 1), ed. SAMIR KHALİL KUSSAYM (SAMIR KHALİL SAMIR), translated with an introduction by SIDNEY H. GRIFFITH, Provo: Brigham Young University Press, 2002.

<sup>2</sup> YAHYĀ B. ʿADĪ, *Traité sur la continence* (*Studia Orientalia Christiana Collectanea*, 16), ed. and trans. VINCENT MISTRIH, Cairo: Éditions du Centre Franciscain d'Études Orientales Chrétiennes, 1981.



while nevertheless being influenced by them in many ways. They adopted the view that divine revelation via prophecy was in the end the fundamental source and criterion of religious truth, and that one should certainly not interpret the Qurʾān in accordance with the rules of Greek speech.<sup>81</sup> In the Syriac-speaking, Christian community, on the other hand, under the influence of Aristotelian Platonism, this issue had already arisen in the sixth century, when Paul the Persian seems to have opted for the primacy of reason over revelation.<sup>82</sup> And in the eleventh century, Yaḥyā's 'Nestorian' student, Abū l-Faraj ibn aṭ-Ṭayyib (d.ca.1055) similarly proposed that a logical demonstration was superior to the evidence of the miracles recorded in the Gospels in affirming the divinity of Christ.<sup>83</sup> But Yaḥyā ibn ʿAdī himself, albeit that he was a student of al-Fārābī, clearly rejected this line of thinking. Yaḥyā taught that the Gospel miracles were the primary warrant for the spread of the Christian faith, and he has been quoted as having espoused the view that "ce n'est pas Aristote qui me guide quand il s'agit du christianisme."<sup>84</sup>

As for Ḥunayn ibn Iṣḥāq, while he does not say as much, it seems that he was perhaps the first Arabic-speaking Christians to espouse the view that philosophy provides an intellectual space in which Christians and Muslims could enter a realm of common discourse about reason, ethics and public policy.

<sup>81</sup> On these issues, see the in-depth studies of Josef van Ess, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra: Eine Geschichte des religiösen Denkens im frühen Islam*, 6 vols.; Berlin: de Gruyter, 1991-1997.

<sup>82</sup> Teixidor, *Aristote en syriaque*, esp. 34-41.

<sup>83</sup> Landron, *Chrétiens et musulmans en Irak*, 108-112.

<sup>84</sup> Emilio Platti, *Yaḥyā ibn ʿAdī, théologien chrétien et philosophe arabe: Sa théologie de l'Incarnation*, *Orientalia Lovaniensia Analecta*, 14; Leuven: Katholieke Universiteit Leuven, Departement Oriëntalistiek, 1983, 78-79.

Christians and Muslims in Dialogue in the Islamic Orient of  
the Middle Ages edited by Martin Tamcke, Beirut  
2007, band 117, s. 99-112. 180423

Christianity in the renaissance of Islam.  
 Abū Bishr Mattā, al-Fārābī, and Yaḥyā Ibn ʿAdī

JOHN W. WATT  
 (Cardiff)

Inter-religious dialogue is clearly a matter of profound significance in the world today, but it is also important to observe that membership of a religious community need not be the exclusive basis of personal identity. Individuals belonging to a religious community may have multiple identities, and a single categorization of such individuals can create an image which obscures a multi-faceted reality.<sup>1</sup> What applies today also applies to the past. The period conventionally designated the 'Renaissance of Islam'<sup>2</sup> was characterized by a remarkable group of thinkers who were both members of a religious community and philosophers. This paper attempts to analyze the way these two overlapping identities contributed to discourse between some Christians and Muslims in that period.

We may begin with al-Fārābī, the greatest Muslim philosopher of the age. In the section of his otherwise lost *Appearance of Philosophy* cited by Ibn Abī Uṣaibi'a,<sup>3</sup> he asserted that Christian bishops (or at any rate some of them in the past) saw

<sup>1</sup> This point is finely argued in the recent work of Amartya Sen, *Identity and Violence*, New York: Norton 2006.

<sup>2</sup> The tenth century A.D., the fourth century A.H. The term comes from Adam Mez, *Die Renaissance des Islams*, Heidelberg: C. Winter 1922. The reference is to 'a classical revival and cultural flowering within the soil of Islamic civilization, not to a renaissance, or resurgence, of Islam itself' (Joel L. Kraemer, in the preface to the book cited at n. 28 below).

<sup>3</sup> Ibn Abī Uṣaibi'a, *ʿUyūn al-anbāʾ fī ṭabaqāt al-aʿybbāʾ*, ed. August Müller, Cairo-Königsberg: al-Maṭbaʿa al-Wahbiya 1882-1884, II, 134.30-135.24; cf. al-Masʿūdi, *K. at-tanbīh wa-l-iṣṣāf*, ed. Michael Jan de Goeje, Leiden: Brill 1894, 121.16-122.14. English translations in Franz Rosenthal, *The Classical Heritage in Islam*, London and New York: Routledge 1975, 50-51; Samuel Miklos Stern, "Al-Masʿūdi and the philosopher al-Fārābī", in: S. Maqbul Ahmad and A. Rahman, eds. *Al-Masʿūdi Millenary Commemoration Volume*, Aligarh: Indian Society for the History of Science and the Institute of Islamic Studies, Aligarh Muslim University 1960, 39-41.

D.2431

**Nahiv-Mantık Tartışmalarında  
Yahya b. Adî'nin Konumu Ve  
"Yunan Mantığı İle Arap Nahvi Arasındaki Fasıllar"  
Adlı Makalesi**

Mehmet Şirin Çıkar\*

**ABSTRACT**

**THE POSITION OF YAHYA B. ADÎ IN THE DEBATES  
BETWEEN GRAMMAR AND LOGIC AND  
HIS ARTICLE: *THE DIFFERENCES BETWEEN ARABIC GRAMMAR  
AND GREEK LOGIC***

The discussions between Arabic grammar and Greek logic take on a great importance in early İslamic thought. The effects of the arguments occuret between Abu Said al-Sirafî and Matta b. Yunus have continued for a long time and the negative position in to which Matta, who defended the superiority of logic, plunged, was corrected by his disciples. Another out standing figure coming to fore on the subject together with al-Farabî is Yahya b. Adî. In this study, after searching Yahya b. Adî's position in the debates between grammar and logic, we translated his article that he study to prove in it that grammar and logic are different arts.

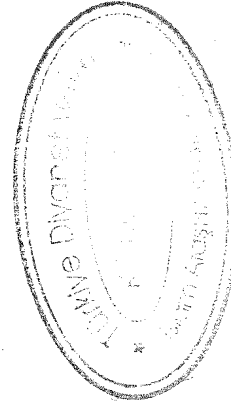
**Key Words:** Art, Grammar, Logic, Purpose, Subject.

**ÖZET**

Nahiv-mantık tartışmaları, erken dönem İslam düşüncesinde önemli bir yer tutmaktadır. Ebu Sa'id es-Sirafî ile Metta b. Yunus arasında vuku bulan tartışmanın etkileri uzun bir süre devam etmiş ve mantık ilminin üstünlüğünü savunan Metta'nın, tartışmada düştüğü olumsuz durum öğrencileri tarafından düzeltilmeye çalışılmıştır. Bu konuda Farabî ile birlikte öne çıkan diğer önemli bir isim de Yahya b. Adî'dir. Biz de bu çalışmamızda, nahiv-mantık tartışmalarında Yahya b. Adî'nin tutumunu inceledikten sonra, nahiv ilmi ile mantık ilminin mevzu ve maksat bakımından ayrı birer sanat olduklarını ispatlamaya çalıştığımız makalesinin tercümesini sunacağız.

**Anahtar Kelimeler:** Mantık, Maksat, Mevzu, Nahiv, Sanat.

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**YAHYA İBN ADÎ'NİN  
AHLÂK FELSEFESİ**

*Yahya b. Adî*

Yüksek Lisans Tezi

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YAHYA İBN 'ADİ'NİN METAFİZİK GÖRÜŞLERİ

DOKTORA TEZİ

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los publicó en 1476. John Monfasani ha estudiado recientemente el éxito que tuvo la traducción de Gaza en este periodo, en especial, después de la reordenación interna hecha por Dominico Massaria en 1501<sup>38</sup>. La traducción de Teodoro de Gaza no marginó a la de Bartolomé de Messina, y encontramos ambas en ediciones renacentistas, acompañadas del comentario de Pietro d'Abano<sup>39</sup>.

La obra sigue siendo considerada aristotélica hasta que en 1538, J. Lluís Vives se pronuncia en contra. En la *Censura* que precede a la traducción latina de las obras de Aristóteles, al cuidado de su amigo S. Grynaeus<sup>40</sup>, Vives advierte que los *Problemata Physica* no son de Aristóteles porque "contienen muchas repeticiones", "muchos argumentos fríos, ligeros, débiles, extraños al ingenio de Aristóteles", "todo son dudas, nada se afirma", etc<sup>41</sup>. Los *Problemas Naturales* seguirán influyendo en la historia de la medicina, pero sin el prestigio que les daba la autoridad de Aristóteles.



<sup>38</sup> "The Pseudo-Aristotelian *Problemata* and Aristotle's *De animalibus* in the Renaissance", en *Natural Particulars*, pp. 205-250.

<sup>39</sup> *Problemata Aristotelis cum commento et duplici translatione et antiqua videlicet noua Theodori Gazae thessalonicensis. Una cum Petri de Abano doctissimis commentariis...* París: Jean Petit, 1520. Ejemplar en Biblioteca de la UCM, Fondo Antiguo.

<sup>40</sup> *Ioannis Lodovici Vivis de Aristotelis operibus Censura en Aristotelis Stagiritae Opera...* Primeras ediciones: Basilea, 1538, 1542, 1548, y Lyon, 1549, 1561. La traducción de los *Problemata* es la de Teodoro de Gaza.

<sup>41</sup> Edición de Lyon: apud Antonium Vincentium, 1561, folio 83 vº.

## EL «TRATADO SOBRE LOS SERES» DE YAHYĀ B. 'ADĪ. ENSAYO DE TRADUCCIÓN CASTELLANA

Rafael RAMÓN GUERRERO  
Universidad Complutense

Uno de los autores árabes cristianos más nombrado entre los estudiosos de la filosofía árabe e islámica, aunque poco conocido por el lector hispano es Abū Zakariyyā' Yahyā b. 'Adī, nacido en el año 279-280/893 en Takrīt, una ciudad al norte de Bagdad y bañada por el Tigris, importante centro intelectual donde se mantenían notables discusiones teológicas y filosóficas entre cristianos y entre cristianos y musulmanes<sup>1</sup>. De origen cristiano monofisita (jacobita), se formó en Bagdad en medicina, teología, ciencia y filosofía, donde «estudió con Abū Bišr Mattā b. Yūnus, con Abū Našr al-Fārābī»<sup>2</sup>, aquel cristiano nestoriano y éste musulmán, notables lógicos los dos, de donde proviene posiblemente su gran conocimiento de la lógica, campo en el que sobresalió ampliamente, por lo que fue llamado "el lógico"<sup>3</sup>. De él afirmó al-Mas'ūdī, después de hablar de sus maestros, los antes citados Abū Bišr Mattā b. Yūnus y al-Fārābī, lo siguiente: «En este momento no conozco a nadie al que haya que recurrir en filosofía salvo a un solo hombre, un cristiano que hay en Bagdad, conocido por Abū Zakariyyā' b. 'Adī»<sup>4</sup>.

Fue recopilador de manuscritos de textos griegos<sup>5</sup>, así como un excelente copista de manuscritos, como lo testimonian muchos autores que refieren haber visto textos escritos del puño y letra de Yahyā b. 'Adī, como, por ejemplo, su

<sup>1</sup> Cf. J. L. Kraemer: *Humanism in the Renaissance of Islam*, Leiden, J. Brill, 1986, pp. 104-116, quien hace referencia a un pasaje del *Kitāb al-tanbīh wa-l-išrāf* de al-Mas'ūdī, donde éste dice lo siguiente: «El cristiano Abū Zakariyyā' Danjā era un agudo filósofo dado a la disputa. Entre él y yo se mantuvieron numerosas discusiones en la Ciudad de la Paz (esto es, Bagdad), en su parte occidental, en el feudo de Umm Ū'far, y en la ciudad de Takrīt, en el templo llamado el Verde, sobre la Trinidad y otras cuestiones. Esto tenía lugar el año 313 (925)», ed. M. J. De Goeje, Leiden, 1894; reimp. 1968, p. 155. Sobre Yahyā b. 'Adī, cf. Brockelmann, GAL, I, 288; GALS, I, 370. Ibn al-Nadīm: *Kitāb al-Fihrist*, El Cairo, 1348 h., p. 369. Ibn al-Qifī: *Ta'rīf al-ḥukamā'*, ed. J. Lippert, Leipzig, Dieterich'sche Verlagsbuchhandlung, 1903, pp. 361-364. Ibn Abī Ušaybi'a: *Uyūn al-anbā'*, ed. N. Riḍā, Beirut, Maktabat al-Hayā, 1965, pp. 317-318. Una obra ya clásica sobre este autor es la de A. Périer: *Yahyā ben 'Adī: Un philosophe arabe chrétien du X<sup>e</sup> siècle*, París, 1920.

<sup>2</sup> Ibn Abī Ušaybi'a: o. c., p. 318.

<sup>3</sup> Cf. N. Rescher: *The development of Arabic Logic*, Pittsburgh, University of Pittsburgh Press, 1964, pp. 130-134. Cf. también N. Rescher: "Yahyā b. 'Adī's Treatise 'On the Four Scientific Questions regarding the Art of Logic'", en *Studies in Arabic Philosophy*, Pittsburgh, University of Pittsburgh Press, 1966, 38-47.

<sup>4</sup> Al-Mas'ūdī: o. c., p. 122.

<sup>5</sup> Son varias las anécdotas que nos cuentan las sumas que ofrecía para adquirir manuscritos y cómo, a veces, esas sumas no llegaban a lo que otros daban, quedándose sin el texto y lamentándose por ello. Cf. J. L. Kraemer: o. c., p. 105.

Marie-Thérèse URVOY, «*Traité d'éthique*» d'Abū Zakariyyā<sup>2</sup> Yaḥyā Ibn 'Adī. Introduction, texte et traduction. Préface de Gérard Troupeau. Paris, Cariscript, 1991: 14,5 × 21 cm., 243 pp. («Études chrétiennes arabes»).

Aux grands siècles abbassides, de nombreux auteurs chrétiens ont écrit en arabe. Peu à peu se développe l'édition et l'étude de leurs œuvres. Celles-ci par delà leur intérêt propre, jettent un éclairage nouveau sur la naissance de la philosophie islamique et de la théologie musulmane. Ainsi en va-t-il pour Yaḥyā b. 'Adī (280-364 H./893-974), philosophe et théologien. Le célèbre jacobite nous est mieux connu depuis une quinzaine d'années grâce aux travaux de chercheurs tels que G. Endress, S. Khalil et surtout E. Platti. Il y a tout lieu de se féliciter qu'une nouvelle pierre soit apportée à l'édifice par Madame Urvoy.

La table des matières met mal en évidence la structure un peu complexe du livre: il faut chercher la Bibliographie à la p. 50, et les Notes sur le texte arabe après l'Index de celui-ci. L'ouvrage comporte en réalité quatre éléments principaux, que voici dans leur ordre. 1° L'Introduction (pp. 9-49). Après une présentation de Yaḥyā, elle s'articule en trois chapitres: I. «Le *Tahdīb* et les précédents de l'éthique arabe». II. «L'éthique philosophique arabe avant Yaḥyā ibn 'Adī». III. «L'éthique de Yaḥyā ibn 'Adī». On a donc là un ensemble complet de prolégomènes. Malgré les apparences, il aurait peut-être mieux valu placer *après* le chap. II ce qui fait le contenu de l'actuel chap. I (l'éthique de la *Ġāhiliyya*, l'héritage iranien, les traductions du grec), car l'A. y parle souvent de Yaḥyā, et l'on aurait mieux vu ainsi ce qui distingue son éthique de celles qui l'ont précédée en arabe. On regrette par ailleurs que les dates soient seulement données selon l'ère chrétienne: la profonde insertion d'Ibn 'Adī dans la civilisation islamique, et l'appartenance musulmane de presque tous les autres auteurs mentionnés, demandaient qu'on indiquât aussi les dates hégiriennes, plus parlantes pour tout connaisseur de l'islam. — 2° La traduction (pp. 53-90). Elle est clairement divisée et de lecture agréable. Sans doute faudrait-il parfois serrer le texte de plus près. Ainsi p. 54, al. 2, traduisant la p. 1 du texte arabe; le texte retenu (... *'an nihāyat tamāmihi wakamālihi*) ne semble d'ailleurs pas satisfaisant. Dans la conclusion de l'opuscule, p. 90, al. 3, on traduirait plus exactement: «Il convient donc tout à fait à celui qui considère ce discours, l'examine, en comprend la teneur et le médite, d'astreindre son âme [...] à pousser jusqu'à l'extrême la recherche de son accomplissement». — 3° L'édition (pp. 91-148). Il y a une vingtaine de manuscrits (dont 6 se détachent nettement comme les plus anciens) et 9 éditions antérieures, selon pp. 43s et 46s. Madame Urvoy, pour établir son texte, s'est bornée à la comparaison critique de 5 éditions antérieures, principalement celle de Murād Fu'ād Ġaqqī (Jérusalem, 1930). — 4° «Lexique et Index» (pp. 149-203). Présenté p. 45 (*sic*), il s'agit d'un index quasi exhaustif des mots dans leur écriture et leur ordre arabes. Chacun est accompagné du nombre des emplois, de leurs références et de la traduction. Ce travail minutieux sera utile à l'historien de la langue arabe ou de la philosophie islamique. Il pourrait déjà aider à saisir le caractère et la visée du *Tahdīb*.

Cette double recherche ne peut être menée dans une recension, que nous terminons en soulignant quelques points. D'abord, le style fluent et soigné de l'opuscule, qui lui valut d'être longtemps attribué à des auteurs aussi prestigieux que

Ġāhiz ou Ibn 'Arabī. Ensuite, son registre exact: Yaḥyā écrit ici en moraliste. Le penseur chrétien de Bagdad ne cite ni la *Bible*, ni le *Coran* (à la p. 49, l. 19, on discerne toutefois un rappel habile et discret de *Coran* 57,27, où la *ra'fa* et la *rahma* sont loués chez les disciples de Jésus). Aussi Madame Urvoy parle-t-elle d'une «morale purement laïque» (p. 42, al. 3). Le mot et l'idée sont totalement anachroniques. Mais il est clair que Yaḥyā se maintient strictement, et d'abord s'élève, au niveau de l'humanisme dans le présent ouvrage. Trois mots seulement y ont plus de 50 occurrences: *insān*, «homme», avec son pl. *nās* (146) n'est pas en tête par hasard, devant *hulq*, «caractère», avec son pluriel (126), et *nafs*, «âme» (119). On notera le passage très appuyé de pp. 49s, que nous traduisons comme suit: «L'homme, en réalité, c'est l'âme raisonnable, et elle est une seule substance dans tous les hommes: [si bien que] les hommes ne sont tous en réalité qu'une seule chose, mais sont multiples par leurs individus corporels». Cette vision universaliste se tient à l'écart de toute spiritualité: à côté des 119 emplois de *nafs*, «âme», on n'en trouve que 3 pour *qalb*, «cœur», et aucun pour *rūh*, «esprit»! (Corriger au passage le *taṣawwuf* de pp. 14 et 35 en *taṣawwun*: cf. p. 177). En revanche, elle tient grand compte de l'état social et du devoir catégoriel (nous allions dire du *dharma*) des différents hommes. Parmi les 17 mots ayant plus de 20 occurrences, on trouve les rois, *mulūk* (37) et les «chefs», *ru'asā'* (23), sans compter d'autres expressions qualifiant les classes supérieures participant au pouvoir. Le contenu du texte confirme cet indice statistique. Madame Urvoy note fort justement, p. 16, que notre auteur est par là en étroite affinité avec les «miroirs des princes» et leur tradition iranienne. S'inscrire dans cette ligne, c'était nécessairement exposer une «philosophie moyenne», qui utilise des notions techniques de psychologie classique, mais s'abstient de leurs corrélats métaphysiques, et tempère bien plutôt la rigueur de la philosophie par l'observation des mœurs et les sentences de sagesse. Pourtant, l'horizon limité de cette morale ne doit pas faire oublier le désir et le mouvement qui la soulèvent. L'introduction d'Ibn 'Adī et son long chapitre final donnent le sens et la portée du traité. Sans cesse reviennent les mots de *ġāyā* et de *nihāya* (but, terme, fin), qui disent la tension vers la perfection (*kamāl*) et l'accomplissement de soi (*tamām*).

Au total, ce bon petit ouvrage intéressera l'arabisant comme l'historien de la philosophie.

Guy MONNOT  
(E.P.H.E., Paris)

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Lithographie Mavroff

19 SUBAT 1994



school. (In the instances of Ibn ʿAdī and Sijistānī, the classifications of school or circle are fluid. Sijistānī, who had a circle, also taught formal lessons, and Ibn ʿAdī, who had a school, also convened a scholarly circle. It is the preponderance of one or the other that determines the designation.) Although no specific doctrine or system was espoused by Sijistānī's circle, its members did share certain aspirations and sentiments: an ideology of friendship, a conviction that philosophy is the pathway to salvation, a veneration of the master as a spiritual guide. Insofar as it embraced a soteriological goal, religiously tinged ideals, and an ideology of friendship, the philosophical circle was akin to the type of fraternal society represented by the Sincere Brethren.

The society of the Sincere Brethren was formed on the basis of a social, political, and religious ideology, and was organized along formal lines. The society had an initiation ceremony and a hierarchy of degrees. Its aim was the dissemination of a doctrine aimed at revolutionizing the Islamic social and political structure. It was at once a political movement, a religious order, and a fraternity; as such, the Sincere Brethren may be compared, *mutatis mutandis*, with the Muslim Brethren of today.

#### 1. *Yahyā b. ʿAdī and his School*

Abū Zakariyyā<sup>2</sup> Yahyā b. ʿAdī b. Ḥamīd b. Zakariyyā<sup>3</sup> al-Takrītī al-Manṭiqī, a Jacobite Christian, was born in 893 in the town of Takrīt, on the right bank of the Tigris, about 100 miles north of Baghdad.<sup>1</sup> Seat of the metropolitan of the East from 629, Takrīt was an intellectual center where theological and philosophical discussions were held among Christians, and between Christians and Muslims. The Muslim historian al-Masʿūdī tells that he had debates with a philosopher and dialectician named Abū Zakariyyā<sup>2</sup> Denḥā in Baghdad and at the Green Church in Takrīt in 313/925.<sup>2</sup> The Jacobite theologian Ḥabīb abū Rāʾiṭa, who lived in the ninth century, also hailed from Takrīt.<sup>3</sup>

Ibn ʿAdī emigrated to Baghdad, where he studied with the Nestorian philosopher Mattā b. Yūnus and with Alfarabi. In his survey of the transmission of learning, al-Masʿūdī states that he knows no one who depends upon Alfarabi in philosophy save one man—a Christian in Baghdad known as Abū Zakariyyā<sup>2</sup> b. ʿAdī. He says that Ibn ʿAdī began

<sup>1</sup> Brockelmann, *GAL*, I, 228; *GALS*, I, 370; Graf, *GCAL*, II, 233-49; Meyerhof, *Von Alexandrien nach Bagdad*, pp. 417-18; A. Périer, *Yahyā ben ʿAdī, un philosophe arabe chrétien de X<sup>e</sup> siècle* (Paris 1920); Walzer, *Greek into Arabic*, Index, p. 256; Peters, *Aristotle and the Arabs*, Index, p. 303. See also G. Endress, *The Works of Yahyā Ibn ʿAdī, an Analytical Inventory* (Wiesbaden 1877).

<sup>2</sup> Al-Masʿūdī, *Tanbih*, p. 155.

<sup>3</sup> Graf, *GCAL*, II, 235.

by studying the system (*tarīqa*) of Muḥammad b. Zakariyyā<sup>2</sup> al-Rāzī, that is, the doctrine of the Pythagoreans in first philosophy (i.e. metaphysics).<sup>4</sup> After Mattā b. Yūnus died (in 940), and Alfarabi left for Aleppo to join the entourage of Sayf al-Dawla in 942, Ibn ʿAdī became the leading figure of the new generation of Christian and Muslim philosophers.

Ibn ʿAdī earned his livelihood as a professional amanuensis—a vocation he acquired from his father, ʿAdī b. Ḥamīd. His father copied philosophical manuscripts, which Ibn ʿAdī consulted, as we are informed in a note by the latter.<sup>5</sup> Though interested in medicine, and listed by Ibn abī Uṣaybiʿa in his history of physicians, Ibn ʿAdī does not appear to have practiced the art.<sup>6</sup> He was an avid bibliophile, essaying whenever possible to obtain autograph copies of manuscripts. Ibn al-Nadīm, who was close to him, relied upon him as a bibliographical source and utilized an autograph copy of his library catalogue. He describes Ibn ʿAdī as the leader among his colleagues, unique in his time.<sup>7</sup> Ibn al-Nadīm tells a number of anecdotes which highlight Ibn ʿAdī's intense but frustrating manuscript hunting and his vigorous copying. He writes that Ibn ʿAdī told him that he once spotted Alexander of Aphrodisias' Commentaries on the *Physica* and the *Analytica posteriora* among the books in the estate of Ibrāhīm b. ʿAbdallāh al-Nāqid al-Naṣrānī, and that they were offered to him for 120 dinars.<sup>8</sup> While he was trying to raise the money, the legatees sold the lot, including the Commentaries, to a Khurāsānian for 3000 dinars. Ibn ʿAdī also regretted having offered the same translator only 50 dinars for copies of the *Sophistici elenchi*, the *Rhetorica*, and the *Poetica*, in the translation of Ishāq b. Ḥunayn; for Ibrāhīm b. ʿAbdallāh refused to sell at that price and the books were later burned at the time of his death. Ibn al-Nadīm also relates that once at Sūq al-Warrāqīn he chided Ibn ʿAdī for his excessive copying. Ibn ʿAdī replied that his perseverance was hardly to be marveled at; in the past he had copied al-Ṭabarī's Commentary on the Koran twice for local princes (*mulūk al-aṭrāf*) and innumerable

<sup>4</sup> Al-Masʿūdī, *Tanbih*, p. 122; and see Meyerhof, *Von Alexandrien nach Bagdad*, p. 418, on this passage.

<sup>5</sup> Walzer, "The Arabic Translations of Aristotle," *Greek into Arabic*, p. 77.

<sup>6</sup> Ibn abī Uṣaybiʿa, *Ṭabaqāt al-aṭibbā*, I, 235; Sezgin, *GAS*, III (Medizin, etc.), 303-04 (cf. *GAS*, V [Mathematik], 309); Walzer, *ibid.*; A. Baumstark, *Aristoteles bei den Syrern*, p. 55, n. 1 (on pp. 55-56); Meyerhof, p. 417.

<sup>7</sup> Ibn al-Nadīm, *Fihrist*, p. 264/631.

<sup>8</sup> Ibrāhīm b. ʿAbdallāh al-Naṣrānī is mentioned by Ibn al-Nadīm among the translators of Aristotle into Arabic (*Fihrist*, p. 244/588). Ibn al-Nadīm notes Ibrāhīm b. ʿAbdallāh's translations of the eighth book of the *Topica* (249.16/600) and of the *Rhetorica* (250.2/601). His translation of the eighth book of the *Topica* has been published by ʿA. Badawī, *Manṭiq Aristū* (Cairo 1948-52), III, 690-733; see Peters, *Aristotle and the Arabs*, pp. 22, 66.

Joel L. Kraemer, *Humanism in the Renaissance of Islam*, KASIM 1997  
s. 104-139, Leiden, 1986.

*MARIE-THÉRÈSE URVOY*

**TRAITÉ D'ÉTHIQUE**  
**d'Abū Zakariyyā'**  
**Yahyā Ibn 'Adi**

*INTRODUCTION*  
*TEXTE ET TRADUCTION*

Publié avec le concours du Centre National des Lettres

**ÉTUDES CHRÉTIENNES ARABES**

Préface de Gérard Troupeau

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**PREFACE**

par Gérard Troupeau

Directeur d'études de philologie arabe  
à l'École Pratique des Hautes Études

as teachers of the humanities and as secretaries for rulers and city administrations. Copying and editing ancient texts was a natural extension of their professional and academic pursuits. While uncoupled with a specific philosophical trend, Renaissance humanism did have certain philosophical implications: an emphasis upon the value and dignity of man; an elevation of individualism as the expression of one's own sensations, experiences, and thoughts; and promotion of cosmopolitanism, affirming the unity and common destiny of mankind.<sup>8</sup>

The mode of humanism that thrived in the Renaissance of Islam was clearly not part of the Western rhetorical tradition which had its roots in a Ciceronian educational and cultural program. The overriding objective of the Islamic humanists was to revive the ancient *philosophic* legacy as formative of mind and character. Like the Renaissance humanists, their intellectual preoccupations were not intimately bound to a specific philosophic outlook. Unlike the Renaissance humanists, however, the Islamic humanists did not shun the various branches of philosophy proper. Aristotelian thought dominated their logical investigations, their work in natural philosophy, and their reflections on ethics. But this tendency does not betoken a hardbound commitment to a specific philosophic system. Their political thought was fundamentally Platonic, and a blend of Aristotelianism and Neoplatonism pervaded their metaphysical speculation. They were selective, deferential to the entire legacy of the ancients, rather than narrowly restrictive. Their interests were mainly philosophic rather than literary. Yet, the foundation of their studies was textual and philological.

The chief architects of this philosophic humanism in our period were the Christian philosopher Yahyā b. ʿAdī and his immediate disciples. They divide into two groups. The first—Ibn ʿAdī's Christian pupils—continued the (predominantly Christian) tradition of meticulous textual editing, translating, and commenting, which goes back to Ḥunayn b. Ishāq and his school in the third/ninth century; namely, Abū ʿAlī ʿĪsā b. Ishāq b. Zurʿa, Abu l-Khayr al-Ḥasan b. Suwār b. al-Khammār (Khumār), and Abū ʿAlī b. al-Samḥ. These philosophers constituted what Richard Walzer has called "the Christian philosophical school of

<sup>8</sup> I have also discussed "Humanism in the Renaissance of Islam" in an article published in a volume of studies for Franz Rosenthal. See "Humanism in the Renaissance of Islam: a Preliminary Study," *JAOS*, 104 (1984): 135-64. And see "The Culture Bearers of Humanism in the Renaissance of Islam," The Irene Halmos Chair of Arabic Literature Annual Lecture, Tel Aviv 1984. My understanding of Renaissance humanism flows in particular from the writing and lectures of P. O. Kristeller; see especially, "The Humanist Movement," *Renaissance Thought* (New York 1961), pp. 3-23; and "Humanist Learning in the Italian Renaissance," *Renaissance Thought II* (New York 1965), pp. 1-19.

Baghdad." The second group of disciples were Muslim scholars; *inter alios*, ʿĪsā b. ʿAlī (son of the famous vizier, ʿAlī b. ʿĪsā), Abū Sulaymān al-Sijistānī, and Abū Ḥayyān al-Tawḥīdī. The renowned bibliographer Muḥammad b. Ishāq b. al-Warrāq, known as Ibn al-Nadīm, was in close contact with Ibn ʿAdī and his school. Abū Ḥayyān al-Tawḥīdī's vivid portrayals of cultural life in Baghdad during this period reveal that, in the circles of Yahyā b. ʿAdī and of his pupil Abū Sulaymān al-Sijistānī, and in the general intellectual ambience of the time, Muslims, Christians, Jews, Šābians, and Mazdacans communed in the study of the ancients—united by what Werner Jaeger once called "the ecumenical power of antiquity."<sup>9</sup>

Ibn ʿAdī and his pupils corrected and refined previous translations, added their own, deliberated over textual and terminological problems, and engaged in philosophical speculation. The relationship between philosophy and religious doctrine was a major intellectual preoccupation of theirs. The philological finesse and philosophical insight of Ibn ʿAdī and his pupils are evident in the editions of Aristotle's *Organon* and *Physics* that emanated from his school.

Ibn ʿAdī was a copyist by profession—a skill he may have inherited from his father. He was also a keen collector of manuscripts. His profession and humanistic avocation thus went hand in hand. Ibn al-Nadīm was also a professional copyist and, like Ibn ʿAdī, a rabid bibliophile. In writing his *Fihrist*, he occasionally consulted Ibn ʿAdī's autograph catalogue of philosophical books. Tawḥīdī was a copyist, *malgré soi*, and a chancellery secretary when opportunity knocked. ʿĪsā b. ʿAlī was also a chancellery secretary, as were several members of Sijistānī's circle. The secretarial art appears to have been the most prominent profession among members of these scholarly groups.

Others combined scholarly activity with business or medicine. Ibn Zurʿa was a commercial trader; Ibn Suwār, a physician. Ibn al-Samḥ owned a bookstore, a rendezvous for Christian philosophers. The last three were apparently well off, unlike their teacher, who was unable to purchase manuscripts he coveted. Ibn Zurʿa, Ibn Suwār, and Ibn al-Samḥ were censured by Tawḥīdī for their cupidity, a charge he tended to level against those more fortunate than himself. Sijistānī apparently had no profession aside from teaching. He depended upon stipends and was generally hard-pressed.

<sup>9</sup> Walzer, "The Arabic Translations of Aristotle," *Greek into Arabic*, p. 65; W. Jaeger, "Die Antike im Wissenschaftlichen Austausch der Nationen," in *Humanistische Reden und Vorträge*, 2nd ed. (Berlin 1960), pp. 175-85, especially pp. 180-81; and "Die Antike und das Problem der Internationalität der Geisteswissenschaften," in *Inter Nationes*, Jahrgang I (Berlin 1931), p. 93.

Joel L. Kraemer, *Humanism in the Renaissance of Islam*,  
s. 6-7, Leiden, 1986. KASIM 1997

إنها متناسبة مناسبة منفصلة مثل ما هو موضوع في هذه الصور مربع ثلاثة منفصل في النسبة تفاضل أعداد صفوفه في الطول ج وفي العرض ه مربع ثلاثة منفصل في النسبة تفاضل سطور العرض ب وسطور الطول ح (٥٦ ب) مربع الأربعة منفصل في النسبة تفاضل سطور الطول ج وسطور العرض د مربع الأربعة منفصل في النسبة تفاضل السطور مثل سطور. 1060

فإذا أردنا أن نعرف عدده الوفق ضربنا تفاضل صفوف الطول و«تفاضل صفوف» العرض مجموعين في ضلع المربع إلا واحداً فما حصل زدنا عليه ضعف العدد الأول فما كان «فهو» العدد العدل فإذا ضرب في نصف ضلع المربع كان ما حصل هو العدد الوفق.

وقد وقع لبعض المستعملين أنه لا يمكن أن يقع في المربعات إلا العدد الوفق الذي هو الأصل أو ما يتركب من تضاعيفه «و» زيادة «عليه من» ضلع المربع وليس الأمر كذلك وقد أثبتنا في هذا الموضوع مربعات فيها «غير ذلك» من العدد الوفق ليستدل بها على غيرها مما لم نبينه مربع أربعة في كل صف لو ينقص عن الأعداد المتوالية ط مربع أربعة في كل صف لـ ينقص عن الأعداد المتوالية ١٦٧ مربع أربعة في كل صف منه لط ينقص عن «الأعداد» المتوالية ز ي [وهذا شكله] مربع الأربعة في كل صف مو ينقص عن «الأعداد» المتوالية ه و يا يب يز يح. فقد طال الكلام في هذا المعنى وليس الاستعمال أكبر من هذا الوجه. 1070

تم الكتاب

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26 MÄRT 1999

YAḤYĀ IBN 'ADĪ AGAINST JOHN PHILOPONUS  
ON PLACE AND VOID

ELIAS GIANNAKIS\*

Introduction

Abū Zakariyyā Yaḥyā ibn 'Adī ibn Ḥamīd ibn Zakariyyā (d. 363/974) was the master of the philosophers (*falāsifa*) of Baghdad in his time.<sup>1</sup> He was a Jacobite Christian and played an important role in the transmission of Greek philosophy. Not only did he translate Greek philosophical works into Arabic but also composed a number of philosophical and theological treatises. He was a student of Abū Bishr Mattā (d. 328/940) and Abū Naṣr al-Fārābī (d. 339/950).<sup>2</sup> His Arabic translations of Greek philosophical works and commentaries were not made from Greek but from old Syriac translations. He also revised old and contemporary Arabic translations. These materials were usually used when he read a particular text with his students. The Leiden *Physics* is an example of such a teaching course in the 10th century Baghdad. There survive comments of Yaḥyā b. 'Adī on the Aristotelian text of the *Physics* as well as the comments of John Philoponus on it. The evidence of the Leiden codex is confirmed by the bibliographer al-Qiftī who writes:

"Yaḥyā al-Naḥwī (= John the Grammarian, i.e. Philoponus) also commented on it [*sc.* the *Physics*]; his work was translated from Greek (*al-rūmī*) into Arabic – a large book in ten volumes, which I acquired all at a time ... 'Īsā, son of the vizier 'Alī b. 'Īsā b. al-Jarrāḥ, had owned this book and studied it under Yaḥyā b. 'Adī; he had noted in the margins the explanations given by Yaḥyā b. 'Adī when he read it with him."<sup>3</sup>

Now, it is possible that the "explanations" written down by 'Īsā b. 'Alī (d. 391/1001) are identical with Yaḥyā b. 'Adī's critical comments

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<sup>1</sup> Ibn al-Nadīm [1872], p. 264.4. For an excellent account on Ibn 'Adī's life and works, see G. Endress [1977].

<sup>2</sup> See G. Endress [1977], p. 5; F. W. Zimmermann [1981], p. cvi n5.

<sup>3</sup> Al-Qiftī [1903], p. 39.14-19.

Zeitschrift für Geschichte der Arabisch  
Islamischen Wissenschaften, c. I, s. 155-179,  
1984 (FRANKFURT)

Makale "ATOM" posetindedir

YAḤYĀ IBN 'ADĪ'S CRITIQUE OF ATOMISM  
THREE TREATISES ON THE INDIVISIBLE PART,  
EDITED WITH AN INTRODUCTION AND NOTES

GERHARD ENDRESS\*

ABŪ ZAKARIYYĀ YAḤYĀ IBN 'ADĪ († 363/974) wrote four treatises on the infinite divisibility of continuous bodies. Three of them have survived in manuscript<sup>1</sup> and are edited here for the first time:

- i. *Maqāla fī Tabyīn anna kull muttaṣil innamā yanqasim ilā munqasim wa-ğayr mumkin an yanqasim ilā mā lā yanqasim.*  
Mss. Tehrān: Dānišgāh 4901 [D = د], no. 2, foll. 9b5-11b ult.; Mağlis-i Šūrā-i Milli, Ṭabāṭabā'i 1376 [M = م], no. 5, pp. 45<sub>10</sub>-49<sub>4</sub>.
- ii. *al-Qawl fī anna Kull muttaṣil fa-innahū munqasim ilā abyā' tanqasim dā'iman bi-ğayr nihāya.*  
Mss. Paris: Bibl. Nat., ar. 2457 [P = پ], no. 34, foll. 187a14-188a ult.; Tehrān: D, no. 15, foll. 108b8-111b ult. (incomplete: the last leaf is missing); M, no. 18, pp. 197<sub>11</sub>-204<sub>1</sub>.
- iii. *al-Qawl fī l-Ġuz' alladī lā yatağazza'.*  
Mss. Tehrān: D, no. 5, foll. 25b1-28a3; M, no. 8, pp. 71<sub>7</sub>-76<sub>4</sub>.

For details of the manuscript tradition and the medieval testimonia of Ibn 'Adī's writings see G. ENDRESS, *The works of Yaḥyā ibn 'Adī*, Wiesbaden, 1977 (for the treatises on atomism, esp. pp. 55-8). Both Tehrān manuscripts were probably copied in late Šafawid Iṣfahān (c. end of 11th/17th cent.), as were so many other texts of philosophy and philosophical theology during the spiritual renaissance initiated by ŠADRAL-DĪN ŠIRĀZĪ (Mullā Šadrā, d. 1050/1640). Both comprise a nearly identical collection of Yaḥyā ibn 'Adī's works. The Mağlis ms. (brought to my attention by Professor FUAT SEZGIN), though containing two more treatises, is probably a direct copy of the Dānišgāh mağmū'a, as appears from a large number of conjectural errors and numerous blunders of the copyist suggested by the writing of D (cf. tr. ii, line 33f., p. 170 below,

<sup>1</sup> A fourth treatise, *M. fī Tazyīf qawl al-qā'ilin bi-tarkib al-ağṣān min aḡzā' lā tatağazza'*, is mentioned by al-Qiṣṣī, *Tārīx al-ḥukamā'* ed. MÜLLER & LIPPERT, p. 362<sub>15</sub>.

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## في أن المَلِك لا يستطيع أن يكون إنساناً تاماً قراءة في «كتاب تهذيب الأخلاق» ليجي بن عدي

الدكتور جواد حاتم\*

إن الذين اهتموا بكتاب يجي بن عدي تهذيب الأخلاق اكتفوا بشرح بعض جوانبه دون أن يؤولوه أبداً على وجه التقريب. والحال أن عمليّة التأويل تفترض فهماً خاصاً للنصّ وشيئاً من الابتعاد عن حرفيته وسياقه الخطّي. وسنعرض هنا محاولة تأويليّة من هذا النوع تقف من التحليلات السابقة موقف المعارضة. والحقيقة أن ما سنحاول إثباته هو أن المَلِك، في رأي يجي، لا يستطيع أن يكون إنساناً تاماً، وهو الأمر الذي به يعارض يجي أسناده الفارابي.

بيد أن الظاهر يوحي بأن يجي يقول بخلاف فرضيتنا هذه. ففي رأيه أن الملوك هم أولى الناس بطلب التمام والنزوع إليه وأولهم في السعي الدؤوب إلى بلوغه لأنهم الأنبل والأقدر<sup>(١)</sup>. وفي مقام آخر، يطرح حالة الإنسان التام متى كان ملكاً<sup>(٢)</sup>.

سنرى كيف ينتهي هذا العرض، عبر الاندماج في جملة من القضايا، إلى فقدان طابعه التقريريّ، فيتحوّل إلى تدبير وقائيّ من جهة، وإلى نوع من

(\*) رئيس قسم الفلسفة في كليّة الآداب والعلوم الإنسانيّة (جامعة القديس يوسف، بيروت)

(١) راجع النصّ في كتابي يجي بن عديّ وتهذيب الأخلاق، دار المشرق، بيروت، ١٩٨٥، ف ٣٢٩، ٣٨٠، ٣٨٢.

(٢) ف ٣١٩.



بتمهتها وتحتها وتحتها  
الأب كليل حشبه السنوي  
مصدر في الآداب والعلوم

دار المشرق  
بيروت



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الأب كليل حشبه السنوي  
مصدر في الآداب والعلوم

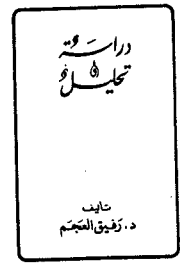


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مصدر في الآداب والعلوم

دار المشرق  
بيروت

المنطق  
عند الفيلسوف  
في إمتداد الأرسطوطي  
وتخصيصاته الإشلاية

المكتبة  
الفلسفة



دار المشرق  
بيروت

## المتناقضات في العلوم بين يحيى بن عدي وبرتراند راسل

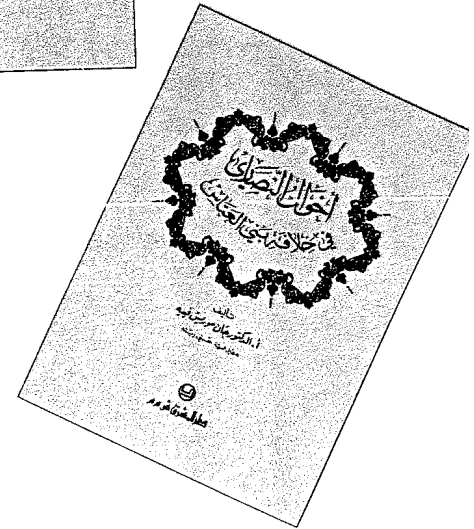
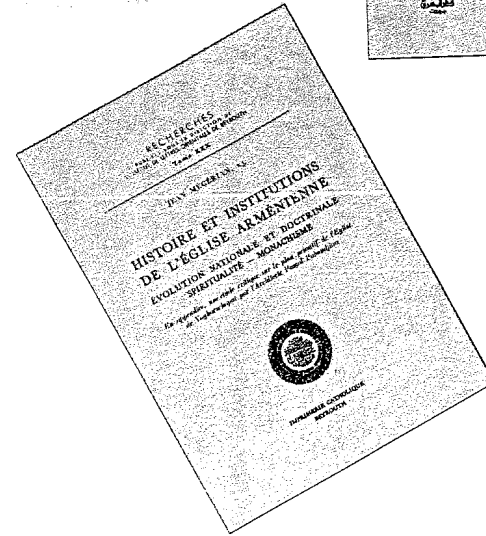
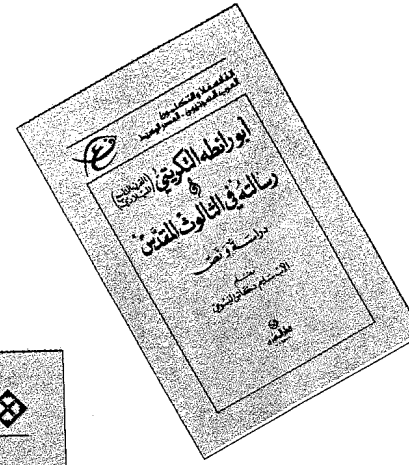
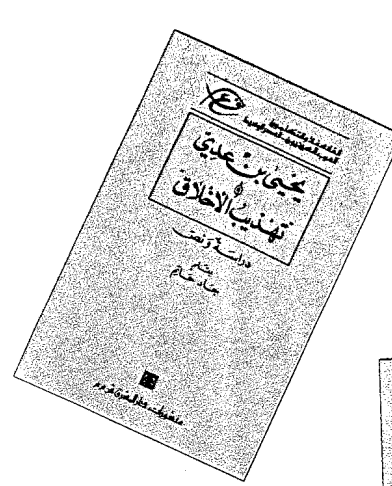
الدكتور إبراهيم كرو \*

«لأنّ حكمة هذه الدنيا حماقة عند الله» (١ قورنثس ١٩/٣).

ستعرض في هذا المقال لمتناقضة الفيلسوف المسيحي يحيى بن عدي (٨٩٣-٩٥١م) التي أوردها في رسالته اللاهوتية في التوحيد ونبين علاقتها بمتناقضات أخرى، كمتناقضة الكاذب ومتناقضة برتراند راسل (Russel) الشهيرة، ونبرهن أنّ العلم والدين لا يمكن أن يتحققا بواسطة المنطق والرياضيات.

«لأنّه مكتوب سأبيد حكمة الحكماء وأرفض فهم الفهماء. أين الحكيم، أين الكاتب، أين مباحث هذا الدهر؟ ألم يجهل الله حكمة هذا العالم، لأنّه إذا كان العالم في حكمة الله لم يعرف الله...» (١ قورنثس ٢٠/١). أنظر أيضًا رومة ١١/٣٣).

(\*) مهندس إلكتروني وباحث (حلب، سورية). نُشرت نتائج دراساته المتعلقة بمتناقضتي يحيى وراسل في كتاب الفيلسوف شتاخوفياك (H. Stachowiak)، الجزء الخامس من المرجع في البراهماتية (أطلب الرقم ٩ من لائحة المراجع)، كما صدر له في مجلة المعرفة (دمشق)، العدد ٣٨٨ (يناير ١٩٩٦)، ص ٢٩-٤٣، مقال يعالج باختصار بعض نواحي مقالته في المشرق هذه. - والمتناقضة، كما هو معلوم، قول ظاهره متناقض وباطنه صحيح (Paradox).



THE APOLOGETIC WRITINGS OF YAHYĀ B. ʿADĪ (TENTH CENTURY): THEIR SIGNIFICANCE IN THE HISTORY OF THE MUSLIM-CHRISTIAN ENCOUNTER AND THEIR IMPACT ON THE HISTORICAL DEVELOPMENT OF MUSLIM AND CHRISTIAN THEOLOGY

DeVALVE, Robert Henry, Ph.D.  
The Hartford Seminary Foundation, 1973

This thesis analyzes the relevant apologetic writings of Abū Zakariyyā Yahyā b. ʿAdī b. Ḥamīd b. Zakariyyā al-Mantiqī, al-Tikrīfī, (A. D. 893-974) as they relate to the Muslim-Christian dialogue and their influence on the historical development of both Muslim and Christian theology. Ibn ʿAdī, as a product of his age, used the apologetic of logical syllogisms in the defense of the Christian teachings of the Trinity and the Incarnation, as a response to the challenge of the ʿAbbāsīd intellectualism which sought to prove Christianity false because it could not be proven viable on logical grounds. Yahyā b. ʿAdī, with training in Greek philosophy and devotion to his tasks as a translator and an apologist, became a master logician and made Christianity a respectable faith vis-à-vis the intellectuals of the Muslim community.

The extant writings of Ibn ʿAdī represent less than half the number of tracts, translations and interpretations of the Scriptures which we know he wrote and edited. Fortunately, the majority of the primarily apologetic tracts are still available for study and, though many of these are brief, they display both the content and method of the apologist. As a Jacobite, Ibn ʿAdī had to fend off diverse Christian beliefs as well as the Muslim adversary. He started with thought patterns characteristic of a tenth-century religious writer, such as a trilogy of attributes in the Divine Being, and developed through logic the reasonableness

of the Trinity. The concept that God is substance (jawhar) is defended against the Muslim contention that substance is a substrate for accidental and acquired properties and that this is the acknowledged belief of all the Christians. Though the use of jawhar and dhāt are not clearly differentiated in Yahyā's tracts, it is clear that he sought to define tenets of belief in terms of the Aristotelian categories, and thus God must be substance (jawhar) in distinction from accidens (ʿarad). His conception of the Trinity is not merely a conceptual one, because he uses the term hypostases (aqānīm, sing. uqnum) repeatedly in his tracts, along with the ideas of paternity, filiation and procession as analogous to the persons of the Father, the Son and the Holy Spirit. His two leading analogies in developing the Trinity are the pair of parallel mirrors and the concepts expressed in the terms intellectus (ʿaql), intelligens (ʿaqil) and intellectum (maʿqul).

On the subject of Christology, Ibn ʿAdī is more limited in the force of his apologetic, because the Christian community was more divided. He referred to the Scriptures more frequently, even though he wished to avoid the use of revelatory authority in his apologetics because of the nature of the dialogue within Islam concerning the Qur'ān as the 'uncreated speech of God.'

In the apologetic for the Incarnation Ibn ʿAdī was not very specific in defining such terms as tabīʿa (nature). Apparently out of consideration for Muslim feelings, he rarely used the term shakhs (person) in any of the extant tracts. His treatment of the doctrine is not inconsistent with the Chalcedonian Creed (A. D. 451), but broad enough to include some Christian variations regarding the Incarnation.

The appeal to the supernatural, i.e., miracles, in an effort to validate the claims of the founder or the exploits of the faithful can be unconvincing. Efforts at a doctrinal defense using the authority of the Scriptures or that of the Fathers of the church does not appear any more effective. By avoiding the use of the supernatural or the Scriptures, Ibn ʿAdī emphasized the use of philosophical arguments in religious polemics, probably the first Christian to do so.

The influence of Ibn ʿAdī is noticeable in the doctrine of creation ex nihilo of al-Ghazālī (d. A. D. 1111), in the theodicy of Maimonides (d. A. D. 1204), and in the writings of Christians such as Abu ʿAlī b. Zurʿa (d. A. D. 1008), al-Ḥasan b. Suwār (Ibn Khammār) (d. A. D. 1017) and Abū 'l-Barakāt (d. A. D. 1363). Through them many of his popular analogies continue to be used by Christians in the Eastern Mediterranean world.

Many objections can be raised against the usefulness of Ibn ʿAdī's apologetics for a contemporary dialogue. A purely metaphysical defense of the dogmas of either faith will never avail; rational arguments are not productive, because the mystery he tried to explain cannot be understood except by faith. However, we can learn from Ibn ʿAdī's recognition of a common ground between him and his adversaries, the use of the best skills he possessed, and his contributions in adjusting the apologetic method to a given situation.

Order No. 74-18,827, 217 pages.



6. For representative work here, see R Bernstein, *The Restructuring of Social and Political Theory*, New York, Harcourt Brace Jovanovich, 1976; J. Habermas, "Towards a Theory of Communicative Competence", *Inquiry*, 1970; R. O. Olayiwola, "Nationalism and Nation-Building in Islam" in C. S. Momoh (ed.), *Nigerian Studies in Religious Tolerance, Vol. III, Religion in Nation-Building*, Lagos, CBAAC University of Lagos, 1987; Also published in *The Islamic Quarterly*, Islamic Cultural Centre, London, Vol XXXIV, No 2, 1990, pp. 101-114; R. O. Olayiwola, "Human Rights In Islam", *Journal institute of Muslim minority Affairs*, London and Jeddah, October 1992; R. O. Olayiwola, "Islam and Secularization in Nigeria", in W. Crotty And J Scarritt (Eds). *Political Reform and Developing Nations*, Urbana, Illinois, PSO, DPSC And JAI Press, USA, 1993, Chapter 31, p.41; R. O. Olayiwola, "Islam And The Conduct of Foreign Relations in Nigeria", *Journal Institute of Muslim Minority Affairs*, London And Jeddah, Vol. 9, No 2, July, 1988, pp. 356-365; R. O. Olayiwola, "Islam And The Demise of the First and Second Republics in Nigeria, A Functional Approach", *The Islamic Quarterly*. Islamic Cultural Centre, London, pp. 259-267; R. O. Olayiwola, "Problems of Communication in Local Government Administration" *ASCON Journal of Management*, Administrative Staff College of Nigeria (ASCON), Topo, Badagry, Lagos, Nigeria, Vol. 6, No.1, April 1987, pp. 52-63; R. O. Olayiwola, "Political Communications: Press And Politics in Nigeria's Second Republic" *Africa Media Review*, African Council For Communication Education (ACCE), Nairobi, Kenya, Vol. 5, No. 2, 1991, pp 31- 45.

7. *Mankind's Search for God*, New York: Watch Tower Bible, 1990, P.19.

8. J. Hinnells (ed.), *A Handbook of Living Religions*, London: Penguin Books Ltd., 1991, p.11.

9. See I. Hobson, "Islam in Africa", Paper submitted to IQRA Trust, London, 1992; A Atterbury, *Islam in Africa*, London: Darf Reprint, 1987; J. Trimmingham, *The Influence of Islam upon Africa*, London: Longman, 1968; R. Bravmann, *African Islam*, Washington, S. I. Press, 1983; J. Burke, "The Day the Universe Changed", London: BBC, 1986.

10. B. F. Musallam, *Sex and Society in Islam*, Cambridge University Press, 1983, P. 28.

11. M. Sharif (ed ). *A History of Muslim Philosophy*, Volume one, Pakistan: Philosophical Congress, OHW, 1963.

12. M. Shaltut, *Al-Fatawa*, Cairo, Dar-us-Shuruq, 1974.

13. *Islam and Family Planning: Summary of the Proceedings of the International Islamic Conference*, Rabat, Morocco, International Planned Parenthood Federation, Dec., 1971. Also, see H. Abd al-Ati, *The Family Structure in Islam*, Lagos: IPB, 1982; Y. al-Qaradawi. *The Lawful and the Prohibited in Islam*, Indianapolis: American Trust Publications, 1960.

# CHRISTIAN TRANSLATORS IN MEDIEVAL ISLAMIC BAGHDĀD: THE LIFE AND WORKS OF YAḤYĀ IBN ʿADĪ (D. 974)

Mohd Nasir Bin Omar

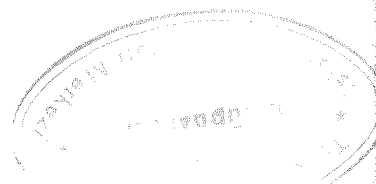
## INTRODUCTION

Greek philosophy had been known in the East for many centuries before the advent of Islam. Jundishapur in Persia, Harran in Mesopotamia and Alexandria in Egypt were among the most eminent centres on this side of the world which were noted for Hellenistic culture. It was in these places that Greek thought passed to the Arabs.

Historically, Greek science was studied as early as the fourth century, mainly by Arab Syrian Christians. Numerous Greek treatises on theology, philosophy and logic were definitely part of their syllabus of learning.<sup>(1)</sup> However, borrowing the words of T. J. De Boer: "The Syrians, it is true, produced nothing original; but their activity as translators was of advantage to Arab-Persian science."<sup>(2)</sup> It was Syrians who brought wine, silk and other precious items to the West. But it was the Syrians also who cultivated Greek sciences for more than five centuries before they transmitted them to the medieval Muslim philosophers. Yet, later still, it was the Syrians again who also took part in the transmission of Islamic intellectual culture to the medieval Europe. Without the Arabs, argued Montgomery Watt, "European science and philosophy would not have developed when they did"<sup>(3)</sup>

Thus, the student of Islamic philosophy today should be familiar: (1) with Plato, Aristotle, Galen and their like, (who have been Arabized as *Aflāṭū*,

*The Islamic Quarterly*  
vol. XXXIX / 3, London-1995, s. 167-181.



et parfois publiquement, l'occasion de se mesurer d'égal à égal avec les docteurs de l'Islam nous est attesté par la controverse soutenue en présence du Caliphe Ma'mun, dont le compte-rendu, rédigé, par des mazdéens, nous a été conservé, non sans doute sans quelques enjolivements flatteurs (6). Il est très vraisemblable que la réflexion des mazdéens, vivant en pareil milieu, ait été activée et que ce soit précisée la formulation du « statut » de leur religion sous la pression de sollicitations diverses dont la plus argumentative et la plus aiguë venait sans doute des mu'tazilites, ces maîtres du kalam (7). Mais il ne faudrait pas oublier que pendant toute l'époque Sassanide, les mazdéens avaient déjà eu à s'affronter aux polémistes chrétiens et devaient avoir appris à se forger une dialectique. L'arrivée de l'Islam a dû les inciter à renouveler leur style pour mieux formuler et défendre leur dualisme originel.

Nous parlons au pluriel, mais ne nous laissons pas tromper par cette convention. Il n'est pas nécessaire de songer ici à une école de pensée, à un mouvement collectif. Il a pu suffire d'un seul auteur, réfléchi quant à sa propre loi, informé sur celle des autres et assez incisif, comme celui du *Denkart*, pour donner la synthèse d'un mazdéisme traditionnel mais renouvelé dans sa formulation *ad exteros*. Il n'est pas impossible qu'il ait amené ses adversaires à préciser, à durcir, certaines de leurs thèses. Mais il est sage de se garder d'un schématisme trop simple pour interpréter ces interactions, et jauger la portée historique d'un grand livre.

Neuilley, Octobre 1971.

J. de MENASCE, O.P.

IBRAHIM MADKOUR

ETUDES PHILOSOPHIQUES

Bebo-1974, s. 49-64. ON:50934

THE PHILOSOPHER KINDI AND YAHYA IBN 'ADI  
ON THE TRINITY

by

Harry A. Wolfson

The earliest disputations between Muslims and Christians about the Trinity at their first meetings consisted merely in bandying Biblical and Koranic verses and in calling each other names. The Muslims, using the Koranic term «associators» (*mushrikun*) for polytheists (2 : 99) and bearing in mind the Koran's warning, «Associate none with God, for, verily, association is a grievous iniquity» (31 : 12) and also the Koranic statement that the Christians «associate» with God another god by their belief that «the Messiah is a son of God» (9 : 30, 31) taunted the Christians by calling them «Associators». The Christians retorted by calling the Muslims «Mutilators of God», arguing that, inasmuch as Christ is described in the Koran as the Word of God, he was inseparable from God and was God, and consequently the Muslims, by denying that he was God, mutilated God (1).

This is how in the early part of the eighth century, as reported by John of Damascus, Muslims and Christians debated the Christian doctrine of the Trinity.

But when Islam learned from Christians the art of argumentation and, in the course of arguing, partly yielded to the Christians by admitting the existence in God of eternal attri-

1. John of Damascus, De Haeresibus (PG 97 768 BD).

\* ملف - 2 - دراسات ومقالات

الملك والإنسان التام عند  
يجيى بن عدي

د. جاد حاتم (\*)

الاختبار المضاد للحجة العامة من جهة أخرى.  
وأطرح في الملحق منهج القراءة بين الأسطر.

من الملائم إقامة تمييز مهم، على الصعيد المنهجي،  
بين التهام حسب النوع والتهام حسب الجنس. فما  
يصح في الملك لا يصح في عامة الشعب، وما هو  
فضيلة هنا هو رذيلة هناك. هناك إذاً تمام خاص بنوع  
الملك (كما ان هناك تماماً خاصاً بالتجار، بالرهبان.  
الخ) مختلف عن التهام الخاص بالجنس البشري.

في عداد الفضائل الخاصة بالملكية، يذكر يجيى  
السخاء (لنيل رضى الشعب)<sup>(3)</sup> والشجاعة (لأن الملك  
يعيش في خطر دائم)<sup>(4)</sup>، وعظم الهمة<sup>(5)</sup>. ولكن هناك  
فضائل تضر بالملك مثل القناعة<sup>(6)</sup> وقول الحقيقة متى  
كان ذلك يتعارض مع مصلحته<sup>(7)</sup>.

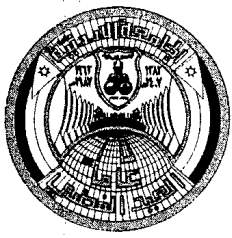
أما لائحة الرذائل فمن العجيب ان نكتشف فيها  
ان بعض الرذائل هي فضائل ملكية مثل الشره<sup>(8)</sup>  
والخبث<sup>(9)</sup>. ولنضف إلى هذا أن بعض الرذائل أكثر  
تسوفاً وإضراراً عند الملوك منها عند الآخرين، مثل

إن الذين درسوا كتاب يجيى بن عدي تهذيب  
الأخلاق اكتفوا بشرح بعض جوانبه بدون أن يؤولوه  
أبداً على وجه التقريب، مع ان عملية التأويل تفترض  
فهماً خاصاً للنص وشيئاً من حفظ المسافة بالنسبة إلى  
حرفيته وسياقه الخطي. وسنعرض محاولة تأويلية من  
هذا النوع تقف من التحليلات السابقة موقف  
المعارضة. والحقيقة ان ما سنحاول اثباته هو ان  
الملك، في رأي يجيى، لا يستطيع ان يكون انساناً  
تاماً، وهو الأمر الذي به يعارض أستاذه الفارابي.

بيد ان الظاهر يوحى بأن يجيى يقول بخلاف  
فرضيتنا هذه. ففي رأيه ان الملوك هم أولى الناس  
بطلب التهام والنزوع اليه وأولهم في السعي الدؤوب  
إلى بلوغه لأنهم الأنبل والأقدر<sup>(1)</sup>. وفي مقام آخر،  
يطرح حالة الانسان التام متى كان ملكاً<sup>(2)</sup>.

سنرى كيف ينتهي هذا العرض، عبر الاندماج في  
جملة من القضايا، إلى فقدان طابعه التقريرى،  
فيتحول إلى تدبير وقائي من جهة وإلى نوع من

(\*) الجامعة اللبنانية، قسم الفلسفة، الفرع الثالث.



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# CHRISTIANS AT THE HEART OF ISLAMIC RULE

*Church Life and Scholarship in 'Abbasid Iraq*

EDITED BY

DAVID THOMAS



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## YAḤYĀ IBN 'ADĪ AND THE THEORY OF *IKTISĀB*

Emilio Platti

As is well known, Christians and Muslims have fought over questions of Incarnation, Redemption and Trinity since the rise of Islam. But both Muslims and Christians have long been confronted with a question of immense importance that troubles both faiths together. It was recognised in the earliest days of *kalām*, but in present times it has risen to a level of unprecedented urgency.

This question concerns the relationship between the secular sphere, in which personal and social freedom is assumed and natural processes continue free of any higher influence, and the religious sphere. The latter is steadily losing ground, not only in the West but also in Islamic countries, to such an extent that this theological dimension, which was the cornerstone of all societies until the last century, is rapidly declining, if not vanishing altogether from daily life. There is a serious and pressing need to reconsider the relationship between the two, in order to demonstrate that it still exists, and that they both continue to be interdependent.

Some people will say that our contemporary society has not lost this religious dimension but that it has simply been transformed, that Christian theology has become incarnated in the secular city. Even if this is so, the clash of civilizations between Islam and Christianity, between Islam and the West, is still a clash of theologies<sup>1</sup> (which, as I see it, is the correct way to put the question). For while the affirmation that nature and human activity are autonomous is the foundation of Western civilization, certain forms of traditional Islamic thinking take the exact opposite view.<sup>2</sup> The German scholar Tilman Nagel says in his *History of Islamic Theology*:

Usually we hear . . . that Islam simply has no difficulties with science and technology, but in view of the disputes over the question of where the border is between divine and human determination of actions, and of the tendency of Islamic theology to draw this border very much in favor of God, this is a rather implausible claim.<sup>3</sup>

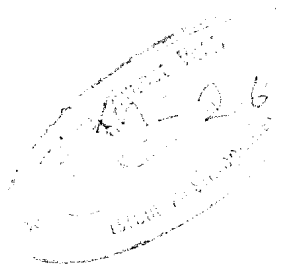
<sup>1</sup> Emilio Platti, 'Islam et Occident: Choc de théologies?' *MIDEO* 24, 2000, pp. 347–79.

<sup>2</sup> 'Imitatio Dei becomes what might be termed an *arrogatio Dei*': Alfons Teipen, 'Islam and the Question of Modernity: a brief Observation on Encyclopedia Britannica's Understanding of Science', *Islamic Studies* 39, 2000, pp. 681–4.

<sup>3</sup> T. Nagel, *The History of Islamic Theology. From Muhammad to the Present*, Princeton, 2000, p. 260.



151-152



Diğer için tabandır.

N.D

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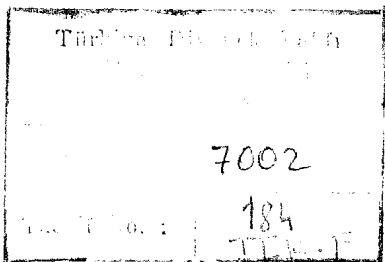
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الفلسفة الأخلاقية الأفلاطونية

عند مفكري الإسلام

Yahyâ b. Adî, 267-283



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دار الأنكلس  
للطباعة والنشر والتوزيع

## YAHYÂ İBN 'ADÎ VE NEŞREDİLMEMİŞ BİR RİSALESİ \*

Dr. Mubahat TÜRKER

Felsefe Asistanı

*Abū Zakariyā Yahyā b. 'Adī b. Hamīd<sup>1</sup> b. Zakariyā al-Faylasūf<sup>2</sup> al-Manḥikī Al-Takritī* (892-974)<sup>3</sup>, bilindiği gibi, *Abū Bişr Mattā* ve *Fārābī*'nin talebesidir<sup>4</sup>.

Bibliyografik kaynaklara bakılırsa Yahyâ İbn-i 'Adî hakkında yapılmış olan yeni tetkiklerle eserlerinin neşri umumiyetle 1910-1930 yılları arasında rastlamaktadır<sup>5</sup>. Bu tetkikler arasında Graf'ın Yahyâ İbn-i 'Adî'nin ve ondan sonra gelenlerin Tanrı öğretisi hakkındaki eseriyle Périer'nin doktora tezi en önemlisidir. Yazma metinlere dayanan bu iki eser hariç tutulursa, zamanının çok meşhur bir şahsiyeti hakkında henüz tatmin edici eserler verilmemiştir. Son zamanlarda, İslâm felsefesiyle ilgili olan umumî eserlerin bir kısmında Yahyâ İbn-i 'Adî'nin şöhreti tasdik edilmekte<sup>6</sup> bir kısmında ise ondan hiç bahsedilmemektedir<sup>7</sup>. Filhakika

\* Arapça metni gözden geçirerek mütalâalarını bildirmek lütfunda bulunan Profesör M. Tancî'ye teşekkür ederim.

<sup>1</sup> H. Suter (Bk. *Mathematiker*, Leipzig, 1900, Teubner, 59) ve Graf (Bk. *Die christlich-arabische Literatur bis zur fränkischen Zeit, Ende des 11. Jahrhunderts*, Freiburg, 1905, S. 46 ve *Die Philosophie des Gotteslehre des Jahja Ibn Adî und Späterer Autoren*, Münster, 1910, Verlag, Beit. z. G. d. Philos. d. M. A. hrg. Cl. Beaumker Band VIII, Heft, 7, S.1) Hamīd okumuş, Furlani ve C. A. Nalliño (Bk. *Le "Questioni Filosofiche" di Abū Zakariyā Yahya b. Adī*, R. S. O., VIII, 1919-1920, S. 162) ise, Humayd okumuşlardır.

<sup>2</sup> Bu lâkabı al-Kıftî kullanır (Bk. *İhbâr al-Ulamâ bi Ahbâr al-Hukamâ*, Mısır 1326 h., Mt. Sa'adat, S. 238). Ayrıca Krş. M. Steinschneider, *Al-Fārābī*, St. Petersburg 1896, S. 154-155. Sanguinetti, Y. b. Adî'nin tabip olduğunu da iddia eder (Bk. *Journ. Asi.* III, 1854, S. 264, not. 2). Halbuki burada adı geçen ve geçecek olan kaynaklarda bu cihet zikredilmemektedir.

<sup>3</sup> Suter'e göre ölümü zul'Qa'da 364 (975) Bk. *Mathematiker*, 59) Kıftî'ye göre Zulhicca 364 (Bk. *İhbâr*, S. 238) tür.

<sup>4</sup> Bk. T.de Boer, *The History of Philosophy in Islam*, Trans. by R. Jones, 1907, London, S. 126, ve Brockelmann, G.A.L., I, S. 228, *Suppl.*, I, S. 370. Halbuki, De Lacy O'Leary onu "a pupil of Hunayn" olarak vasıflandırmaktadır. (Bk. *Arabic Thought and Its Place in History*, 3. ed., 1954, Routledge-Kegan, London, S.114). Hunayn b. İshak 874 'te öldüğüne göre onun fiilen talebesi olamaz, ancak açtığı tercüme çıkırına dahil olabilir.

<sup>5</sup> Bk. Brockelmann, G.A.L., I, S. 228, *Suppl.*, I, S. 370. Fakat eserlerinden neşredilenler arasında en eski tarihli "Abhandlug über das, was mit dem Intellekte dem Erkennenden und dem Erkannten bezeichnet wird" (*Al-Maşriq*, V, 1902, 368-372)dir (Bk. Graf, *Die Philosophie*, S.7).

<sup>6</sup> Bk. 'Omar Farruh *Al-Falsafat al-Yūnaniyya fı Tarihiha ilâ'l 'Arab*, 1947, Bayrūt S. 108; G. Quadri, *La Philosophie Arabe dans l'Europe Médiévale, Des Origines à Averroës*, Paris, 1947, Payot, S. 14.

<sup>7</sup> Meselâ Bk. R. Walzer, *Islamic Philosophy*, London, 1953, G. Allen-Unvin, S. 120-148 (*Isl.Philos.* II içinde); İ.Madkūr, *Fî'l Falsafat al-İslâmiyya, Manhac va Taṭbikihi*, 1948, Dār al-Kutub al-'Arabiyya, Mısır; Frederick Copleston, *A history of Philosophy*, II, 3. ed. Westminster, Maryland, 1955 The Newman Press, S.186-200.

VII

YAḤYĀ B. ʿADĪ AND HIS REFUTATION OF  
AL-WARRĀQ'S TREATISE ON THE TRINITY IN  
RELATION TO HIS OTHER WORKS

· EMILIO PLATTI

1. YAḤYĀ B. ʿADĪ

The Christian theologian and Arabic philosopher Yaḥya b. ʿAdī was born in 893 A.D. and died in 974; he is so famous, that he needs no introduction. I quote only the words of Gerhard Endress in his bio-bibliography:<sup>1</sup> "Most authors mention Abū Bišr Mattā ibn Yūnus († 940) and Abū Naṣr al-Fārābī († 950) as Yaḥyā's teachers in philosophy. Al-Bayhaqī calls him *afḍal talāmiḍat Abī Naṣr*. Ibn al-Nadīm adds that he belonged to the community of Jacobite Christians and this fact is confirmed on every page of his apologies for Christian doctrine. He was born in the Syriac Christian town of Takrīt, and so we understand the importance of the Syriac patrimony for his work as a translator. Unfortunately, much of that work has been lost. Abū Ḥayyān al-Tawḥidī informs us about meetings of intellectuals which he attended and the circle of disciples which gathered around him.<sup>2</sup> This translator, copyist and writer Abū Zakariyyā Yaḥyā b. ʿAdī was called Al-Takrītī al-Manṭiqī al-Faylasūf.

Many of his philosophical treatises have only recently been published, although most of them were rediscovered in the 1970's. As for his apologetical and theological works, most have already been published, and the remaining works will be published in the near future. We hope that Father Khalil Samir can continue the publication of the *Patrimoine arabe chrétien* and present the *Maqālah fi ḫbāt šidq al-injīl* ("the proof and the truth of the Gospel, demonstrated by

<sup>1</sup> Gerhard Endress, *The Works of Yaḥyā b. ʿAdī. An analytical inventory*, Wiesbaden, 1977.

<sup>2</sup> Emilio Platti, *Yaḥyā b. ʿAdī Théologien chrétien et philosophe arabe*. (*Orientalia Lovaniensia Analecta*, 14), Leuven, 1983 (referred to as: Yaḥyā).

means of the syllogism"). I have begun work on editing the last part of Yaḥyā b. ʿAdī's *Reply to Abū ʿIsā al-Warrāq's Refutation of the creed of the three Christian sects, the Jacobites, the Nestorians and the Melkites*.

2. THE REFUTATIONS BY YAḤYĀ B. ʿADĪ

As to the working method of Yaḥyā b. ʿAdī, most of his apologetical works are written in the form of a rebuttal; he quotes, most probably in extenso, an already existing refutation of the Christians by a Muslim—or a refutation of the Jacobites by a Nestorian—and replies paragraph by paragraph.

This methodology has the following consequences:

1. Important works of Muslim writers that otherwise would have been lost are still extant; as are *The Refutation of the Christians* by the famous philosopher Abū Yūsuf Yaʿqūb ibn Ishāq al-Kindī,<sup>3</sup> the defence of the Nestorians and their view that Christ is two substances, by Aḥmad Abū ʿI-Ḥusayn al-Miṣrī,<sup>4</sup> and of course the only remaining complete treatise by Abū ʿIsā al-Warrāq, *The Refutation of the creed of the three Christian sects*.

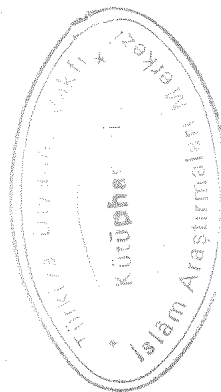
2. We do not find the ideas of Yaḥyā b. ʿAdī presented in a systematic, coherent exposition, but dispersed here and there, in observations on particular refutations. Sometimes, we have the impression that the arguments presented should be elaborated, or even that he is contradicting himself; the reason is that the author, at that point in his reply, did not see the necessity of giving more details or of being more explicit.<sup>5</sup>

3. Certain arguments may be given in a particular reply, which we do not find on another occasion, where they would be appropriate, so that we have the impression of an evolution in Yaḥyā's think-

<sup>3</sup> Augustin Périer, "Un traité de Yaḥyā ben ʿAdī: Défense du dogme de la Trinité contre les objections d'al-Kindī", *Revue de l'Orient chrétien* 3/2 (1920-21), pp. 3-21 (referred to as: Al-Kindī). Idem., *Petit traité apologétique de Yaḥyā ben ʿAdī*, Paris, 1920 (referred to as: Petits traités).

<sup>4</sup> Emilio Platti, *La grande polémique antinestorienne de Yaḥyā b. ʿAdī* I.II. CSCO 427/Ar. 36 and 428/Ar. 37, Louvain, 1981 and CSCO 437/Ar. 38 and 438/Ar. 39, Louvain, 1982.

<sup>5</sup> Robert Henry de Valve, *The Apologetic Writings of Yaḥyā b. ʿAdī: Their Significance in the History of the Muslim-Christian Encounter and Their Impact on the Historical Development of Muslim and Christian Theology*, Meriden, Connecticut, 1973, Unpublished Dissertation (referred to as: De Valve), p. 50: "Instead of refuting the difficulties in their entirety, he follows his adversary step by step and his arguments are cut up into small slices. Any one objection is thus refuted many times".





فكري الجزار ، مداخل المؤلفين و الأعلام العرب حتى عام ١٢١٥ هـ = ١٨٠٠ ،  
الجزء الثاني ، ١٩٩٢ ، الرياض . ص . ٩٧٤-٩٧٥ . DIA KTP.16760..

١٨٤٢ هـ . ١٠٠٠

ابن عدي (الفيلسوف الحكيم: صاحب تهذيب الأخلاق)

يحيى بن عدي بن حميد بن زكريا ، التكريتي ، أبو زكريا :

٢٨٠	—	* ٣٦٤ هـ
٨٩٤	—	٩٧٥ م

\* في هدية العارفين- وغيره- : «توفي سنة ٣٩٥ هـ» .

- ١- عيون الأنباء في طبقات الأطباء / لابن أبي أصيبعة . - القاهرة : المطبعة الوهيبية في ١ : ٢٣٥ .
- ٢- تاريخ الحكماء / للقفطي ص ٣٩١ .
- ٣- حكماء الإسلام (تنمة صوان الحكمة) ص ٩٧ .
- ٤- الأعلام ط ٣ في ٩ : ١٩٤ ، ط ٤ في ٨ : ١٥٦ .
- ٥- معجم المؤلفين ١٣ : ٢١١ .
- ٦- هدية العارفين ٢ : ٥١٨ .
- ٧- الفهرست / لابن النديم ١ : ٢٦٤ .

يلاحظ أن المترجم له هو صاحب كتاب «تهذيب الأخلاق» لا كما نسبوه تارة باسم «الجاحظ» ، وتارة أخرى نسبوه إلى «ابن العربي» .... فليلاحظ .

21 OCAK 1995

عبد الجبار عبدالرحمن, ذخائر التراث العربي الإسلامي, الجزء الثاني,

ISAM 95810.

911, ص. (Y.Y.) 1403/1983

يحيى بن آدم

• انظر : ابن آدم

يحيى بن البطريق

• راجع مادة : ارسطو

يحيى بن الحسن بن القاسم

• ( ١١٠٠ هـ )

١ - غاية الاماني في اخبار القطر اليماني

• تحقيق : سعيد عبد الفتاح عاشور

• القاهرة ، دار الكاتب العربي ، ١٩٦٨ م ، ٢ ج ( تراثنا )

يحيى بن حمزة العلوي

• انظر : المؤيد

يحيى بن علي التكريتي

• ابو زكريا يحيى بن علي ( ٣٦٤ هـ )

١ - تهذيب الاخلاق

• نشره : جرجس فيلوثاوس عوض

• مصر ، ١٩١٣ م ، ٦٣ ص

• نشره : مراد فؤاد حقي

• القدس ، مطبعة دير مار مرقس للسريان ، ١٩٢٠ م ، ٦٠ ص

• نشره : اغناطيوس برصوم

• شيكاغو ، ١٩٢٨ م

٢ - مقالات ( يحيى بن علي )

• نشرها : اوغسطين بييريه

• باريس ، ١٩٢٠ م ، ١٣٤ ص

• مع ترجمة فرنسية

٣ - مقالة في تبين حال ترك طلب النسل في التفضيل او الترديل

• تحقيق : فنست مستريخ P. Vincent Mistrich

• ونشرها في مجلة ( دراسات شرقية مسيحية )

• القاهرة ، المركز الفرنسيكاني للدراسات الشرقية المسيحية

• ١٩٨١ م ، ص ١٤ - ٦٤

على رضا قره بلوط, معجم المخطوطات الموجودة في مكتبات استانبول  
و أناطولي, الجزء الثالث, ص. 1651 [y.y., t.y.] ISAM 141629

5675 - يحيى بن عدي بن حميد أبو زكريا التكريتي البغدادي  
الحكيم الفيلسوف المنطقي عارف باللغتين السريانية والعربية  
المتوفى 975/364  
( أنظر : هدية العارفين 518/2 ؛ الزركلي 156/8 ؛ معجم  
المؤلفين 212/13 ؛ ابن أبي أصيبعة 235/1 )  
من تصانيفه :  
1 - مقالة في الموجودات - في الفلسفة  
نورعثمانيه رقم 22/4989 ورقة 179-186 في الخامس ؛

posthumes. Puisque ses *Opera Minora* ont été publiés par Y. Moubarac à Beyrouth, en 1963, et qu'une ample *Bibliographie* sur Louis Massignon a été fournie par le même en sa *Pentalogie islamo-chrétienne* (Beyrouth, 1972-73, t. 1, pp. 7-89), il lui revenait donc, en une *Lettre-Préface*, de présenter l'étude que Guy Harpigny développe ici en trois parties pour mieux « comprendre l'attitude fondamentale (de L. Massignon) devant l'Islam, mieux, dans l'Islam ».

L'A. retrace, dans la 1<sup>re</sup> Partie, *L'itinéraire global de Massignon* à travers trois cycles qui sont marqués par trois modèles. Il y a d'abord le *Cycle hallagien* (Ch. 1, pp. 29-78) « qui se termine avec la soutenance de la thèse sur Hallāj en 1922 » : il est principalement marqué par l'exemple de Ḥallāğ (« le désir de mourir anathème pour la communauté musulmane »), culmine avec la conversion de 1908 et se précise en l'imitation d'*abdāl* qui lui sont déjà très chers (Joris-Karl Huysmans, Charles de Foucauld, Paul Claudel et l'abbé Daniel Fontaine). Il y a ensuite le *Cycle abrahamique* (Ch. 2, pp. 79-106) de 1922 à 1931, où l'enseignement du professeur et les engagements du chrétien se cristallisent dans la triple prière quotidienne pour Sodome, Ismaël et Isaac, tout en méditant sur le drame des hospitalités trahies. Il y a enfin le *Cycle gandhien* (Ch. 3, pp. 107-141) qui voit la vie de L. Massignon désormais marquée par le signe de Gandhi, *témoin de la vérité* : c'est au cours de ce cycle (1931-1962) qu'il entre dans le Tiers Ordre de St François, fonde la *Badaliya*, association de prière et de substitution, et reçoit le sacerdoce dans une Eglise orientale (1950).

Quels sont alors les « thèmes principaux suivant lesquels la pensée (de Massignon) a sous-tendu l'action » ? La 2<sup>e</sup> Partie en privilégie quatre : *L'hospitalité arabe* (Ch. 4, pp. 149-159), car L. Massignon entend être « l'hôte des Arabes pour les accueillir comme ses hôtes » ; *Le vœu et la substitution* (Ch. 5, pp. 161-191), car L. Massignon se sait et se veut membre d'une vaste famille de « com-patients » au cœur de l'histoire des relations islamo-chrétiennes ; *L'intercession pour les pécheurs et les exclus* (Ch. 6, pp. 193-208), car L. Massignon développe au maximum sa foi en la Communion des Saints (surtout Marie et ... les Sept Dormants) ; *La parole donnée* (Ch. 7, pp. 209-222), car L. Massignon a une certaine vision de la France qu'il veut voir fidèle aux promesses qu'elle a faites aux peuples du Maghreb.

La 3<sup>e</sup> Partie tend à proposer une *Réflexion théologique* sur le thème central que l'A. prête à L. Massignon : « vivre dans le secret de la Croix du Christ et s'offrir à Dieu à la place des musulmans pécheurs ». Tout ceci est situé dans *Le contexte historique* (Ch. 8, pp. 229-245) du Catholicisme français du début du XX<sup>e</sup> siècle et réinterprété dans *L'annonce du pardon des pécheurs, chrétiens et musulmans, par la substitution* (Ch. 9, pp. 247-261). Dans sa *Conclusion*, l'A. tente un bilan honnête des acquisitions définitives et des lacunes subsistantes en matière de « biographie spirituelle », quand il s'agit de comprendre « de l'intérieur » l'itinéraire de L. Massignon, sa vocation chrétienne unifiant sa destinée humaine à travers la diversité de ses intérêts, de ses affections et de ses engagements.

Les *Notes Documentaires*, les *Annexes* et la *Bibliographie* (Sources et Auteurs), ainsi que les divers *Index* (pp. 269-332), disent assez l'ampleur des recherches de l'A. : il a su les présenter avec tact et les analyser avec délicatesse. Tout cela lui permet de conclure que L. Massignon « a vécu le dialogue islamo-chrétien dans la solitude ... Son apport au dialogue fut plus un témoignage de vie qu'un exposé doctrinal. Quelques-uns des responsables d'Eglise ont peut-être été perplexes devant un vocabulaire qu'il n'empruntait pas à un système théologique. Il

n'empêche que son témoignage et ses écrits ont ouvert des pistes peut-être abruptes mais qui ont le mérite de ne pas passer à côté de la réalité ». On sait que son exemple et son action ont influencé d'une manière décisive la pensée et la foi chrétiennes vis-à-vis de l'Islam et des Musulmans : témoins en sont, par exemple, les textes de Vatican sur les relations entre Chrétiens et Musulmans.

Mais l'œuvre correspond-elle au titre ? Si le lecteur y découvre en profondeur ce que fut le Christianisme pensé et vécu par L. Massignon, il lui est par contre difficile de se faire une parfaite idée de l'Islam tel que celui-ci l'appréhendait, le comprenait ou l'exaltait. Le livre manque terriblement de témoignages musulmans sur l'œuvre et la personne de Massignon, ainsi que sur Ḥallāğ lui-même et toutes ces valeurs de langue sacrée, d'hospitalité inviolable et de fidélité à la parole donnée : les Arabes musulmans les lisent-ils, les comprennent-ils et les vivent-ils aujourd'hui comme L. Massignon a pensé devoir les interpréter pour son compte personnel ? La question n'est pas sans importance, dès lors que l'on s'interroge sur le futur du dialogue entre Chrétiens et Musulmans et sur la vérité de cette « vision personnelle » de l'Islam que L. Massignon y a introduite par ses œuvres et son témoignage. Il reste que tout vrai dialogue entre Croyants dépend, avant tout, de celui que nouent, entre eux, « les compatriotes, les intercesseurs et les saints » ; c'est là, sans aucun doute, l'apport décisif de L. Massignon au dialogue et c'est bien ce que le présent ouvrage démontre avec intelligence et délicatesse tout à la fois.

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(Pontificio Istituto di Studi Arabi  
e d'Islamistica, Rome)

E. PLATTI, *Yaḥyā Ibn 'Adī théologien chrétien et philosophe arabe. Sa théologie de l'incarnation*. Louvain, Department Orientalistiek, 1983. xxiv + 196 + 76 p. (textes arabes de 1 à 68), (*Orientalia Lovaniensia* 14).

La littérature arabe chrétienne reste souvent négligée par plus d'un arabisant. Pourtant nul n'ignore quel intérêt certains de ses aspects peuvent présenter dans l'éclaircissement de beaucoup de questions concernant le développement de la langue arabe et l'histoire des idées dans la culture arabo-islamique en général. Le travail en question ici est bien significatif dans ce domaine, et corrobore le sens de ces propos par ses deux parties :

I. — Vie et œuvre de Yaḥyā Ibn 'Adī : le premier chapitre présente la vie et l'œuvre de l'auteur, alors que le second est réservé aux traités théologiques sur l'incarnation et le troisième à la doctrine de l'auteur sur l'incarnation.

II. — Edition et traduction de trois textes sur le problème de l'incarnation : 1. Une polémique antinestorienne formée d'une discussion avec le théologien nestorien Qur'yāqūs Ibn Zakariyyā al-Ḥarrānī (p. 5-61 du texte arabe). 2. Un court traité constituant une annexe du n° précédent (62-63). 3. Deux arguments supplémentaires en faveur de l'unité de la substance du Christ, avec une réfutation des idées qui nient l'union entre les deux substances divine et humaine et prétendent que cette union est seulement volontaire (64-68).

MÉLANGES DE L'UNIVERSITÉ  
SAINT-JOSEPH  
Tome : L (vol. 55), (1984)

Yahya b. Adī

## DEUX PETITS TRAITÉS DE YAḤYĀ B. ʿADĪ SUR LES DIVERGENCES ENTRE LES ÉVANGILES

PAR

KHALIL SAMIR

Yaḥyā b. ʿAdī (893-974), le grand philosophe aristotélicien de Bagdad, était aussi un apologiste chrétien de première classe. Il n'est presque aucun point de la foi chrétienne, contesté par les musulmans, qu'il n'ait tenté de défendre. Un de ces points, essentiel, concerne les Écritures chrétiennes, accusées par la tradition musulmane d'avoir été altérées. C'est la fameuse question du *tahrīf* (ou *tabdīl*) *al-Inḡīl*. Yaḥyā entreprit donc de prouver philosophiquement que l'évangile était authentique.

Nous connaissons de lui quatre traités sur cette question, que nous avons préparés pour l'édition. Les deux premiers établissent l'authenticité des évangiles, tels qu'ils ont été transmis par la tradition chrétienne. Les deux autres résolvent une difficulté, celle concernant les divergences existant entre le texte des quatre évangiles. Ce sont ces deux derniers traités que nous présentons ici.

### A. HISTORIQUE DE LA RECHERCHE SUR NOS DEUX TRAITÉS

En 1947, Georg Graf mentionnait (au n° 19 de la liste des œuvres de Yaḥyā) un seul traité, intitulé *Fī iḥtilāf lafẓ al-anāḡīl wa-maʿānīhā*. Il signalait l'édition de Paul Sbath de 1929, ainsi que quatre manuscrits: Sbath 1125, Sbath 1585, Vatican arabe 134 et Munich arabe 948 (+ les manuscrits signalés par Sbath Fihris 557)<sup>1</sup>.

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1. Cf. Georg GRAF, *Geschichte der christlichen arabischen Literatur*, II (coll. « Studi e Testi », 133, Vatican 1947), p. 244 (n° 19) [abréviation: *GCAL*, II (1947)].

٢٢١ EKIM 1995

ibn Adi

السابع الهجري / الثالث عشر الميلادي ذيل عليه الشيخ أبو العباس ابن الرومية (ت ٦٣٧/١٢٤٠) بكتاب سماه « الحافل في تكملة الكامل » ، واختصره أحمد بن أيك بن عبد الله الحسامي الدمياطي (ت ٧٤٩ / ١٣٤٨ ) في « عمدة الفاضل في اختصار الكامل » ، كما اختصره المؤرخ تقي الدين المقرئزي (ت ١٤٤١/٨٤٥) .

المصادر والمراجع :

ابن عدي : الكامل في ضعفاء الرجال ( نسخة دار الكتب المصرية ، ونسخة مكتبة السلطان أحمد الثالث ، وطبعة بيروت ١٩٨٤ ) . - : أسامي من روى عنهم البخاري ( نسخة الظاهرية ٣٨٩ حديث ) . السهمي : تاريخ جرجان : ٢٢٥ - ٢٢٧ . السمعاني : الأنساب : ٣ : ٢٢١ - ٢٢٢ . ابن الأثير : اللباب : ٢٧٠/١ . ابن العديم : بغية الطلب ٢/ الورقة ٤ ( نسخة مكتبة السلطان أحمد الثالث ٢٩٢٥ ) . الذهبي : تاريخ الاسلام ، وفيات سنة ٣٦٥ ( آيا صوفيا : ٣٠٠٨ ) . - : سير أعلام النبلاء : ١٥٤/١٦ - ١٥٦ . - : تذكرة الحفاظ : ٩٤٠/٣ - ٩٤٢ . - : العمر : ٢ : ٣٣٧ - ٣٣٨ . اليافعي : مرآة الجنان ٢ : ٣٦١ . السبكي : طبقات الشافعية : ٣/٣١٥ - ٣١٦ . ابن كثير : البداية والنهاية ، ١١ : ٢٨٣ .

( بشار عواد معروف )

ابن عدي :

أبو زكريا يحيى بن عدي بن حميد بن زكريا المتفلسف المنطقي - أحد ثلاثة عرفوا بهذا اللقب ( ٢٨٠ - ذي الحجة ٣٦٣/٨٩٣ - أيلول ٩٧٤ ) ولد في تكريت - إحدى مراكز النحلة اليعقوبية - فنشأ يعقوبيا ( القفطي : ٣٦١ ) وتلقى دراسته الأولية في بلده وتعلم الترجمة على يد والده ( منطلق أرسطو ١ : ١٤٤ ، الملاحظة : ٥ ) . وحين انتقل إلى بغداد درس المنطق على أبي بشر متى بن يونس وأبي نصر الفارابي وغيرهما ، ووصف بأنه كان « أفضل تلامذة أبي نصر » ( تاريخ حكماء الإسلام : ٩٧ ) . وذكر المسعودي ( التنبيه والإشراف : ١٢٢ ) أن مبدأ أمر يحيى بن عدي ورأيه وطريقته إنما كان في درس طريقة محمد بن زكريا الرازي . ولما كان من المستبعد أن يكون يحيى قد عرف الرازي مباشرة ، فالأرجح أنه أخذ بفلسفة الرازي - وهي الفيثاغورية الجديدة في

من ايراد الآراء اذا كان المترجم له ممن اختلف فيه علماء الجرح والتعديل .

ثم يسوق بعد ذلك عددا من أحاديثه المنكرة ، أو التي أنكرت عليه ، ويبين رأيه في الأغلب الأعم عقب كل حديث بما يتصل برواية صاحب الترجمة . وقد توسع ابن عدي في هذا الأمر توسعا كبيرا مما جعل التراجم تتسع لتأخذ في بعض الأحيان صفحات عديدة ، قد تبلغ الثلاثين صفحة في بعض التراجم ، اذ غالبا ما نجد المؤلف يستقصي جل ما استنكر من حديثه . وينهي الترجمة بتقديم رأيه النهائي في المترجم له تضعيفا أو تعديلا بعد هذه الدراسة المستفيضة الشاملة .

وتبين دراسة كتاب « الكامل » أن المؤلف بنى كتابه على استقصاء حديث المترجم له ، تدل على ذلك عباراته الجازمة نحو قوله : « لم أجد له حديثا منكرا » ، أو « لا أعرف له من الحديث الا دون عشرة » ، أو « هذه الأحاديث التي ذكرتها أنكر ما رأيت له » ، ونحو ذلك . وليس في مؤلفي كتب الضعفاء من التزم هذه المنهجية في إيراد الأحاديث والأخبار المستنكرة ، وفي هذه الدراسة الاستقرائية التي لم يسبق اليها .

ومع إيماننا بأن بعض المتقدمين من أئمة الجرح والتعديل وجهابذة النقد الحديثي قد عرفوا هذا المنهج كأبي حاتم وأبي زرعة وابن معين والبخاري ومسلم وغيرهم - لكنهم اكتفوا في الأغلب الأعم بذكر نتائج دراساتهم من غير ذكر لحيثياتها .

من هذا المنطلق وصف الذهبي « الكامل » بأنه أكمل الكتب وأجلها في ذلك ، وحينما ألف المزني في مطلع القرن الثامن كتابه « تهذيب الكمال في أسماء الرجال » كان كتاب « الكامل » واحدا من أربعة كتب اعتمدها في نقل أقوال أئمة الجرح والتعديل .

ونتيجة لهذه الأهمية وضع العلماء هذا الكتاب موضع الاستدراك والاختصار عليه ، ففي مطلع القرن

their epistemology in the same manner. Finally, it should be stressed here that Fārābian epistemology has a vital soteriological dimension as well: Majid Fakhry encapsulates this neatly when he observes: 'Like Aristotle, [al-Fārābī] assigns immortality to the intellectual part of the Soul only, or, to put it more accurately, he makes it contingent upon the Soul's degree of intellectual apprehension.'<sup>122</sup> The prime importance of epistemology in Fārābian thought, and the link between progress in knowledge in this world and blissful salvation in the next, cannot be overstated.

## THE EPISTEMOLOGICAL SUBSTRATE OF FĀRĀBISM (ii): IN THE STEPS OF THEIR MASTER

### The Elements of Yaḥyā b. 'Adī's Epistemology

In the first chapter, during the brief survey of the life of Yaḥyā b. 'Adī, we referred to two works by that author. They were his *Exposition of the Error of Abū Yūsuf Ya'qūb ibn Ishāq al-Kindī in his Treatise 'A Rebuttal of the Christians'* and the famous *Refinement of Character*. It is from these, together with two other works, that it is proposed to draw out in this chapter some of the major elements and facets of the epistemology of Yaḥyā b. 'Adī. The two further works to which reference will be made are his short treatise entitled *On the Four Scientific Questions Regarding the Art of Logic (Maqāla fī 'l-Buḥūth al-Arbā'a al-'Ilmiyya 'an Šinā'at al-Manṭiq)*,<sup>1</sup> and finally, the rather longer *Treatise on Divine Unity (Maqāla fī 'l-Tawḥīd)*.

Logic, both as an epistemological tool and a necessary prelude to the study of theology, occupied a favoured role in the development of Middle Eastern thought.<sup>2</sup>

It is clear ... that regardless of changes in approach and method, Muslim logicians never lost sight of the fact that the primary function of their labors was to find out about 'knowledge' and to contribute to a comprehensive epistemology for all aspects of Muslim intellectual endeavour, including theology and jurisprudence.<sup>3</sup>

In his introductory *Risāla* on logic, Yaḥyā's master, al-Fārābī, observed:

Our purpose is the investigation of the art of logic, the art which includes the things which lead the rational faculty towards right thinking, wherever there is the possibility of error, and which indicates all the safeguards against error,

Comme on le voit, le premier volume du *Catalogue des manuscrits arabes (chrétiens) de la Bibliothèque Nationale* est une mine précieuse, même dans le petit domaine des Eglises syriaques. On ne peut que féliciter M. Troupeau et la conservation du cabinet des manuscrits pour leur travail et attendre avec impatience le second volume qui nous promet encore 139 titres.

J.M. Fiey, o.p.

MIDEO, 12, 1974

Caire

## DEUX MANUSCRITS THEOLOGIQUES DE YAHYA B. 'ADI

En 1910, Georg Graf<sup>(1)</sup> avait attiré l'attention sur la grande importance du théologien et philosophe jacobite Yahyā b. 'Adī, polémiste et logicien appartenant à la grande tradition des commentateurs et traducteurs arabes chrétiens des sources grecques. Après les travaux d'A. Périer<sup>(2)</sup>, les manuscrits des bibliothèques d'Europe avaient été suffisamment fouillés, bien qu'ils soient restés pour la plus grande partie inédits. Ce n'est que plus récemment que l'on s'est intéressé plus spécialement aux manuscrits d'Orient, dont on n'avait pas, ou vaguement, pris connaissance. Ainsi, Mme Mübahat Küyel-Türker a étudié deux traités de logique trouvés à Istanbul. Et le Professeur G. Endress a présenté au Congrès des Orientalistes de 1971 à Canberra les traités philosophiques que contient le Ms. Tehrān 4901. Enfin, on prévoit de publier à Beyrouth, et cela pour le millénaire de la mort de Yahyā b. 'Adī (893-974), un volume de Mélanges de textes et d'études.

Dans cet article, nous voudrions mettre en évidence deux manuscrits, qui se trouvent à la Bibliothèque du Patriarcat Copte Orthodoxe du Caire sous les nos 183 et 184. Dans ses catalogues<sup>(3)</sup>, G. Graf nous a révélé l'existence de ces deux manuscrits. Il nous donne la table des matières selon les deux folios par lesquels débutent ces manuscrits. En dehors du fait que quelques erreurs de détail se sont glissées dans

(1) G. Graf, *Die Philosophie und Gotteslehre des Jahyā ibn 'Adī und späteren Autoren*, Münster, 1910.

(2) A. Périer, *Yahyā ben 'Adī*, Paris, 1920.

A. Périer, *Petits traités apologétiques de Yahyā ben 'Adī*, Paris, 1920 (Sigle PERIER, P. traités).

A. Périer, *Un traité de Yahyā ben 'Adī*, dans *Revue de l'Orient Chrétien*, 1920, 1/2 (T. XXII), p. 3 - 21 (Sigle PERIER, Un traité...).

(3) G. Graf, *Catalogue de Manuscrits Arabes chrétiens conservés au Caire*, Città del Vaticano, 1934, p. 232 - 234. Nos manuscrits portent les Nos 641 (=Bibl. 184) et 642 (=Bibl. 183). (Sigle Graf-CAIRE).

G. Graf, *Geschichte der Christlichen Arabischen Literatur II*, (Studi e Testi, 133), Città del Vaticano, 1947, p. 233 - 249. (Sigle Graf-GCAL).

Voir aussi : M. Simaika, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt, II/1 (The Coptic Museum and the Patriarchate)*, Cairo, 1942. Nos Mss. portent les Nos 400 (=Bibl. 184) et 526 (=Bibl. 183).



Inconsistent or inaccurate rendering of terms. In addition to the instances recorded in the notes, the following are also to be noted for their high significance. *ṣinā'a* and *'ilm* were translated indiscriminately and interchangeably: *ṣinā'a* = "science" (1394.4/4), "discipline" (1394.12/13), "treatise" (1421.5/6); *'ilm* = "science" (1394.5/5), "discipline" (1395.6/10). — *Manṭiq* and *manṭiqi* are 'logic' and 'logical', not "abstract" thinking or method (1416.10/12, 1417.17/21, 1418.2/3). Whatever the semantic history of the word *logikōs* (p. 71, note 27 G), Av. understood it as 'logical,' as is obvious from his analysis. — "Metaphysics," "metaphysician" are used to translate both *al-failasūf al-awwal* (1420.9/12, 1421.12/14, 1424.6/6, etc.), but correctly "first philosophy" 1423.20/28!) and *'ilm ilāhī* (1424.2/2, 1424.9/10). Since at stake is which component part of the science of metaphysics in general (i. e., being *qua* being, first philosophy, or theology) is being referred to, it is imperative to keep the distinction that Av. makes. — "Eternal" has been used to render a wide variety of words: *azalī* (1576.3/2), *dā'im* (1575.1/3), *bāqin* (1577.14/16), *sarmadī* (1580.5/8), *mu'abbad* (1587.7/10). Do all those words mean exactly "eternal"? — *Ittiṣāl* and *muttaṣil* in 1612.5/6 and 1612.7/8–10 are rendered as "contact" and "united" respectively. Here only 'contact' applies, for it is essential to maintain the distinction made by Av. (and other philosophers) between contact (*ittiṣāl*) of the rational soul with the active intellect and its union (*ittiḥād*) with it.

Omissions. The following words and phrases from Av.'s commentary, printed in italics below, are missing in G.'s translation. **1412.5/7**: "the state of something continuous composed of dissimilar parts;" **1426.10/12**: "proximate principles, and that this science inquires into its ultimate principles where he declares that;" **1559.7/9**: "there is an immovable substance which is principle of the movable;" **1572.11/12–15/14**: "move eternally, for he who asserts an eternal motion must also say why this motion is eternal. This is what . . . He says that they say that motion;" **1579.7/8**: "and something eternal which performs;" **1580.9/13**: "Textus 34. We have found;" **1596.15/20**: "that the first object of will in the intellect as intellect;" **1618.8–9/G 159**, after line 8 a paragraph is missing: "Then he says: 'Considering (*ar-ra'y*) is very pleasant and excellent,' meaning: It appears that our forming concepts through the intellect is very pleasant and more excellent than everything that exists in us."

This is a rocky beginning for the series. The need for it, however, is made all the more apparent by the problems discussed here, strict attention to which should be paid in studies on Islamic philosophy and theology.

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Dimitri Gutas

E. PLATTI: *Yahyā Ibn 'Adī théologien chrétien et philosophe arabe. Sa théologie de l'incarnation*, Leuven 1983. Departement Orientalistiek. XXIV + 196 + 76 S. (S. 1–68 arab. Text) (Orientalia Lovaniensi Analecta, Bd. 14).

Manche Islamisten neigen zu der Ansicht, daß sich eine Beschäftigung mit der christlich-arabischen Literatur nicht lohnt; so ist diese immer ein Stiefkind der Arabistik geblieben. Dabei enthält sie genügend Aspekte, die für die Beantwortung vieler Fragen, die Entwicklung der Sprache und Ideen betreffend, von Bedeutung sein

könnten, u. zw. beginnend mit den ältest erhaltenen früh-arabischen Kulturzeugnissen. Plattis Werk verdeutlicht zumindest einige dieser Überlegungen. Es besteht aus zwei Teilen, die leider in der äußeren Einteilung nicht deutlich voneinander unterschieden sind.

I. Leben und Werk des Ibn 'Adī (Kap. 1). Theologische Traktate über die Inkarnation (Kap. 2). Doktrin des Autors über die Inkarnation (Kap. 3).

II. Ausgabe mit Übersetzung dreier Texte über das Problem der Inkarnation (Kap. 4): Drei Traktate gegen die Nestorianer:

1. Diskussion mit dem nestorianischen Theologen Quryāqus b. Zakariya al-Harrāni.

2. Kurzes Traktat als Beweis dafür, daß Christus aus einer Substanz und nicht aus zwei besteht.

3. Zwei Argumente gegen die Nestorianer.

In den hier edierten arabischen Texten geht es um eine philosophisch-theologische Widerlegung der Meinung des Quryāqus, eines bislang unbekanntesten nestorianischen Autors vom zehnten Jahrhundert, von dem aber eine Schrift über die Widerlegung des Islam bekannt sein soll (S. 60, Anm. 7). Die Substanz von Ibn 'Adī's theologischem Werk findet sich an erster Stelle in zwei Polemiken gegen einen Muslim und gegen einen Nestorianer und einen Muslim. Als treuer Anhänger des Monophysitismus fühlte sich Ibn 'Adī nach Platti verpflichtet, seine jakobitische Gemeinschaft zu verteidigen. Er erwies sich dabei als gewandter Logiker, der „Syllogismen in guter Form“ anwendete (S. 5), und die Kunst des Übersetzens beherrschte. Durch seine Arbeit als Kopist und Übersetzer der griechischen Philosophie und anderer Wissenschaften aus dem Syrischen kann man ihn als „vollendeten Scholastiker“ betrachten. Es wäre interessant gewesen, mehr über diese Tätigkeiten zu erfahren; Platti gibt an, daß Ibn 'Adī's Methode auf verschiedenen Ebenen recht ausgefeilt war. Daher die Bedeutung der Arbeiten seiner Schule, die das Erbe der Alexandrinischen philosophischen Schule angetreten hatte. Auffallend ist, daß sich Ibn 'Adī um einen Ausgleich zwischen seiner Philosophie und Theologie bemühte. Während z. B. sein Schüler Ibn aṭ-Taiyib die Logik über die Wunder stellte, war Ibn 'Adī der Ansicht, daß die Lehre der Evangelien nur durch die Wunder Verbreitung gefunden hatte. Er war also kein übertriebener Anhänger des Rationalismus.

Die von Platti herausgegebenen Texte sind eine gute Kostprobe für die in der allgemeinen Studie dargelegte Arbeitsmethode. Solche Texte einwandfrei zu verstehen und herauszugeben ist nicht einfach, da zu den bekannten Schwierigkeiten philosophischer Texte die der christlich-arabischen Theologie und darüber hinaus die der christlich-arabischen Sprachfärbung hinzukommen. Plattis Mut und Ausdauer bei der Bewältigung seiner Aufgabe verdienen Lob und Dank. Ein paar Bemerkungen zum Textteil seien gestattet:

Eine genauere Untersuchung der Archaismen sowie der hochsprachigen und dialektalen Merkmale der arabischen Sprache der Traktate wäre wünschenswert gewesen. Die wenigen Bemerkungen (mit lateinischen Ausdrücken) genügen nicht. Welche Fülle von sprachlich Interessantem steckt in den wenigen Seiten! Man hätte auch gern mehr über die Geschichte der Handschrift erfahren. Nur in der ersten Anmerkung (S. 5, franz. Übersetzung S. 136) gibt Platti ein Randzeugnis an, das im

Der Islam, o. 64 (s. 1), S. 126–128, 1987

(BERLIN)

Yahya b. 'Adi  
Melanges, t. 15, s. 75-118, 1982 Beyrouth

## UNE COSMOLOGIE CHRÉTIENNE

par

Emilio Platti, o.p.

### Première partie: Introduction à l'édition d'un "Livre de la démonstration" attribué à Yahyā b. 'Adī.

I. Au début de deux manuscrits du Patriarcat Copte du Caire qui contiennent des traités de Yahyā b. 'Adī<sup>1</sup> se trouve un exposé nommé le *Livre de la démonstration*<sup>2</sup>. Depuis longtemps déjà ce texte a attiré notre attention, car il s'insère difficilement dans le système de pensée de Yahyā b. 'Adī et dans la théologie qui apparaît à travers le grand nombre de traités théologiques qui sont de sa main. Un extrait de ce livre nous intrigue particulièrement. C'est le chapitre concernant *les substances supérieures*. Là aussi, le contenu et la forme déconcertent et rappellent plutôt d'autres écrivains que Yahyā...

Le but que nous nous proposons est avant tout de présenter ce chapitre, le cinquième du *Livre de la démonstration*, sur *les substances supérieures*, qui est en fait un exposé au sujet de *l'homme microcosme*. En guise d'introduction nous y ajoutons certains passages du début du livre; ce qui pourra guider le lecteur dans son appréciation du discours lui-même. Un schéma synthétique du discours édité précède celui-ci; une traduction complète aurait débordé les limites d'un simple article.

Le *Livre* en question ne se trouve que dans les mss. 183 et 184 du Patriarcat Copte. Bien que ceux-ci soient assez tardifs (1875 et 1783), nous ne connaissons pas les sources d'où les copistes ont repris les 33 traités qu'ils comportent. De la longueur d'une bonne cinquantaine de feuillets, le *Livre* ferait figure de 'grand traité'<sup>3</sup> s'il devait se confirmer qu'il appartient réellement aux œuvres de Yahyā b. 'Adī. Et son importance devrait ressortir du fait qu'il se trouve au début des 33 traités qui sont presque tous de la main de cet auteur. L'*incipit* du texte indique clairement que c'est Yahyā (Ibn 'Adī b. Humayd b. Zakariyyā) qui s'adresse à un ami, destinataire de ce qui suit. Mais il est vrai qu'on est un peu étonné de la manière (inusitée) d'introduire l'auteur par ces mots *Al-Ab al-Qiddīs*, comme

Individual souls are dominated by physical necessities (which fits with Aristotle's definition of soul as the form of biological body). But soul is still essentially divine and rational. So the embodied soul presents an uncomfortable mystery. It contains an immortal, intelligent, divine nature, but is genuinely part of a mortal, concrete, imperfect domain. The personal soul has lost touch with its deeper nature and has become self-alienated.

Iamblichus' analysis was that the transcendent cannot be grasped with mental contemplation, because the transcendent is supra-rational. Theurgy, literally 'divine-working', is a series of rituals and operations aimed at recovering the transcendent essence by retracing the divine 'signatures' through the layers of being. Education is important for comprehending the scheme of things as presented by Aristotle, Plato and Pythagoras but also by the Chaldaean Oracles (see CHALDAEAN ORACLES). The theurgist works 'like with like': at the material level, with physical symbols and magic; at the higher level, with mental and purely spiritual practices. Starting with correspondences of the divine in matter, the theurgist eventually reaches the level where the soul's inner divinity unites with God.

See also: NEO-PYTHAGOREANISM

List of works

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- (late 3rd century AD) *On the Pythagorean Life*, trans. E.G. Clark, Liverpool: Liverpool University Press, 1989. (English translation and annotation.)
- (early 4th century AD) *Commentaries on Plato*, ed. J.M. Dillon, *Iamblichi Chalcidensis in Platonis dialogos commentariorum fragmenta*, Leiden: Brill, 1973. (Greek text with English translation of the fragments and extensive notes.)
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- (early 4th century AD) *Common Mathematical*

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References and further reading

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- Plass, P.C. (1977) 'Timeless Time in Neoplatonism', *Modern Schoolman* 55: 1-19. (On Iamblichus' conception of time.)
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- Shaw, G. (1995) *Theurgy and the Soul*, University Park, PA: Pennsylvania State University Press. (A new account of the religious value of theurgy, and the relation of soul to matter.)
- Steel, C. (1978) *The Changing Self: A Study on the Soul in Later Neoplatonism: Iamblichus, Damascius, Simplicius*. Brussels: Royal Academy. (Seminal study of Iamblichean psychology.)

LUCAS SIORVANES

IBN 'ADI, YAHYA (893-974)

Following in the footsteps of the Greek philosophers, Ibn 'Adi concerned himself with the ultimate human end, happiness, which he found in knowledge. However, he was primarily occupied with defending the compat-

Edit. Edward Craig, Routledge Encyclopedia of Philosophy,

vol. 4, 1998 London. 593-602

Yahya b. Adī

### 198. YAHYA IBN `ADI

Abū Zakariyā' Yahyā ibn `Adī ibn Ḥāmid (893-974), born in Takrit, Syria, Christian-Jacobite, pupil of Matta ibn Yūnis (No 162) and al-Fārābī (No 180), worked in Baghdad, philosopher and translator from Syriac into Arabic. He corrected the translations of Themistius' commentary on Aristotle's "On the Heavens" made by Matta ibn Yūnis. He also translated the commentary of Alexander of Aphrodisias on Aristotle's "Meteorologics".

See: GAS (II 303-304, V 309), HD (317), HD<sup>2</sup> (209), HMA (I 376), IHS (I 629-630), KF (250-251, 264), KF<sup>2</sup> (8-10, 15), KZ (I 468, II 5, III 96-98, 619-620, V 51, 69, 97, 132, VI 97), MAA (59), MAMS (II 152-153), TH (362), UA (I 235); Baumstark [1] (231), al-Bayhaqi [5] (65-66), Endress [1], Meyerhof [1], Périer [1], Pines [28], Safa [1] (83-84, 359).

M1. Book on the Proof that all Continuous is Divisible to Discrete and it is Impossible for it to be Divisible to Continuous (Maqāla fi tabyīn anna kull muttaṣil innamā yanqasim ilā munqasim wa ghayr mumkin an yanqasima ilā mā lā yanqasim) - Paris (2457/34), Tehran (Tabatabai 1376/5; Univ. 4901/2). Treatise on the divisibility of all continuous to points and impossibility of geometric atoms of finite sizes. Edition: Endress [3] (164-167). Research: Endress [1] (55-58), [2-3].

M2. Reasoning that Every Continuous [Thing] Is Divided to Constantly Infinitely Divisible Things (al-Qawl fi anna kull muttaṣil fa innahū munqasim ilā ashya' tanqasim dā'imān bi-ghayr nihāya) - Paris 2457/34, Tehran (Tabatabai 1376/18; Univ. 4901/15). Edition: Endress [3] (167-175). Research: Endress [1] (55-58), [2-3].

M3. Reasoning on the Indivisible Particle (al-Qawl fi'l-juz' alladhī lā yatajazza') - Tehran (Tabatabai 1376/8; Univ. 4901/5). Edition: Endress [3] (175-179). Research: Endress [1] (55-58), [2-3]. In GAS V and TH Yahyā ibn `Adī's following mathematical works are mentioned:

M4. Book of Refutation on Saying that Solids Consist of Invisible Particles (Maqāla fi tazyīf qawl al-qā'ilīn bi-tarkīb al-ajsām min ajzā' lā tatajazza').

M5. Book that Diagonal [of a Square] Is Incommensurable with [Its] Side (Maqāla fi anna al-quṭr ghayr mushārik li'l-dīl').

M6. Book that None Existant Thing is Infinite by Number or by Size (Maqāla fi annahū laysa shay' mawjūd ghayr mutanāhī lā `adadan wa lā `iẓaman).

PH1. On the Establishment of Nature of Possible (Fī ithbāt ṭabī'at al-mumkin). Edition: Ehrig-Eggert [2]. Research: Ehrig-Eggert [1-2].

PH2. Book on Four Scientific Studies on the Art of Logic (Maqāla fi'l-buḥūth arba'a al-`ilmiyya `an ṣinā'at al-mantiq). Edition with Turkish translation: Türker Küyel [1].

PH3. Apologetic Treatises. Edition with French translation by Périer - Ibn `Adī [1].

In GAS V and TH Yahyā ibn `Adī's following philosophical works are mentioned:

PH4. Book on Number and Joining (Maqāla fi'l-`adad wa'l-iḍāfa) = Book on the Proof that Number and Joining Exist in Numbers (Kitāb fi tabyīn anna li'l-`adad wa'l-iḍāfa dhātayn mawjūdatayn fi'l-a`dād).

PH5. Book on Infinite (Maqāla fi'l-ghayr al-mutanāhī).

PH6. Book of Refutation of the Infinite Number (Maqāla fi ibtāl anna al-`adad ghayr mutanāhī).

PH7. Book on Determination of the Hidden Number (Maqāla fi istikhraj al-`adad al-muḍmar).

PH8. [Response on] the Section of the Book of Abū'l-Ḥabash al-Nahwī where he Believes that Number [Can] be Infinite ([Jawāb `an] faṣl min kitāb Abī'l-Ḥabash al-Nahwī fi mā ḡannahū anna al-`adad ghayr mutanāhī).

## YAHYÂ İBN-İ 'ADÎ'NİN VARLIKLAR HAKKINDAKİ MAKALESİ

Dr. MUBAHAT TÜRKER

Felsefe Asistanı

*D. T. C. Fakültesi Dergisi*'nin Mart-Nisan 1956 sayısında yayınlamış olduğumuz ve Yahyâ ibn-i Adî'nin malûm olan teolog cephesi yanında mantıkçı cephesini, kendi ölçüsünde, aksettiren *al-Buhûş-al-Arba'at al-İlmiyya 'an Şinâ'a al-Manţık* isimli makalesinden sonra<sup>1</sup>, burada, arapça metnini verdiğimiz ve türkçeye çevirdiğimiz diğer eserinden, *Maqâla fî'l-Mavcûdât*'tan ve onun İstanbul nüshasından kısaca bahsetmek istiyoruz.

*Maqâla fî'l-Mavcûdât*'ın neşrinde dayanmış olduğumuz nüsha İstanbul Üniversite Kütüphanesi arapça yazmalarından 1458 No.lu 21×35.8 ve 11.5×25.6 cm. boyunda 29 satırlı talikle yazılmış mecmuada 106b-108a varakları içinde bulunmaktadır. Müstensihî Ser Etibbâ-i Sultânî Mustafa Behçed, istinsah tarihi 1246'dır. Bu eserin bir başka nüshasının Bankipore Oriental Public Library'de bulunduğu malûmdur<sup>2</sup>. Ancak bu nüshayı temin etmek üzere gerek Millî Kütüphane vasıtasıyla gerekse şahsen yapmış olduğumuz müracaata şimdiye kadar maalesef bir cevap alabilmiş ve bu nüshanın Hindistan ilim çevrelerince neşredilip edilmediğini öğrenbilmiş değiliz<sup>3</sup>. Fakat islâm felsefesiyle meşgûl olacak olanlara, Tanrının vasıfları, akıl, nefis, suret, tabiat, hareket, dehr, zaman, mekân ve boşluk gibi, temel mefhumların tariflerini vermesi bakımından ilk adımda bir nevi müracaat yeri olabileceği düşüncesiyle onun yayınlanmasında fayda görüyoruz.

Eseri eski ve yeni bâzı kaynaklar zikretmekte<sup>4</sup> bâzıları ise zikretmemektedir<sup>5</sup>. Zikredenler arasında her zaman güvenilen bir kaynak bulunduğu göz önünde tutulursa eserin Yahyâ ibn-i Adî'ye ait olduğunda şüphe edecek bir cihet kalmaz. Fakat burada asıl önemli olan nokta bulmuş olduğumuz yazmanın hakikaten kaynaklarda adı geçen *Maqâla fî'l-Mav-*

<sup>1</sup> Bk. Mubahat Türker, *Yahyâ ibn-i Adî ve Neşredilmemiş Bir Risalesi*, *D. T. C. Fakültesi Dergisi*, XIV, 1-2, Mart-Nisan, 1956, S. 87-102. Ayrıca bu makalede Bk. not 30.

<sup>2</sup> Bk. Brockelmann, G. A. L., I, S. 228, No. 9.

<sup>3</sup> UNESCO Yeni Delhi bürosundan aldığımız 24. XII. 1957 tarihli mektupta istegimizin Calcutta'ya bildirildiğini öğrenmiş bulunuyoruz.

<sup>4</sup> Bk. al-Kıfî, *İhbâr al-'Ulamâ' bi Ahbâr al-Hukamâ'*, Mısr 1326 h., Mt. Sa'âdat, S. 238; O. Farruh, *al-Falsafat al-Yûnaniyya fi Tarihiha ilâ'l 'Arab*, Bayrut, 1947. S. 109. A. Périer onu "Traité d'Ontologie" adıyla müellifin metafizik eserleri arasında zikretmiştir. Bk. *Jehyâ ben Adî*, Paris, 1920, Gabalda Geuthner, S. 74, No. 22.

<sup>5</sup> Bk. Ibn Nadîm, *al-Fihrist*, Mısr, 1348, S. 369; Ibn Abî 'Uşaybî'a, *'Uyûn al-Anbâ'* I, Mısr, 1299, S. 235; Suter, *Matematiker*, 59.

## Yaḥyā b. 'Adī (AD 893/4-974)

Of Yaḥyā b. 'Adī, Ibn Abī Uṣaybi'a wrote:

He was supreme in his age in [intellectual] leadership and knowledge of the philosophical sciences. He studied under Abū Bishr Mattā and Abū Naṣr al-Fārābī and several others. He was unique in his time. By religion he was a Monophysite Christian (*wa madhhabuhu min madhāhib al-Naṣāra al-Ya'qūbiyya*). He had considerable proficiency in translation and translated from Syriac into Arabic. He [also] wrote much and produced several books.<sup>39</sup>

Elsewhere, however, a note of caution intruded:

The excellent Yaḥyā b. 'Adī composed a Syriac and Arabic commentary on the Sophistic [i Elenchi]. I have seen most of it and estimate that it comprises about two-thirds of the work. I presume that he completed it, but after his death it could not be found among his books. My opinions about this fluctuate. Sometimes I think that he may have destroyed it because he was dissatisfied with it, while at other times I suspect that it was stolen, which I consider more likely. He produced the said translation before compiling his commentary, hence it is a little obscure, *for he did not always grasp the meaning correctly* and based his translation on the Syriac text.<sup>40</sup>

This idea that Yaḥyā's scholarship was not quite all it should have been was reiterated even more powerfully by his student Abū Ḥayyān al-Tawḥīdī who attended Yaḥyā's *majlis* and who mixed plaudits with some fairly damning and calculated indictments of his master's academic abilities:

As for Yaḥyā b. 'Adī, he was a mild-mannered, timid *shaykh* who was lousy at interpretation and expressed himself badly. But he was kindly in the elucidation of divergent [questions]. He outshone the majority of this group in his *majlis*. He was not a very rigorous metaphysician (lit. *wa lam yakun yalūdh bi 'l-Ilāhiyyāt*) and would become laboured<sup>41</sup> and make mistakes in the exposition of [metaphysics]. What was sublime [in metaphysics] was obscure to him, let alone what was subtle. [Yet] he ran a splendid salon (lit. *wa kāna mubārak al-majlis*).<sup>42</sup>

Modern opinion, however, has not always been as harsh as that of

Yaḥyā's contemporaries by any means. Majid Fakhry, for example, characterizes the philosopher as 'far more than a simple dragoman of Syriac-Greek learning' and believes that he

deserves a place all his own in the narrative of philosophical and theological controversy during the tenth century. His vast erudition is shown by numerous accounts that credit him with preserving and disseminating, very often in his own handwriting, some of the more important philosophical or logical texts prized so highly by scholars and patrons of learning.<sup>43</sup>

In the light of these remarks then, and despite the derogatory comments of al-Tawḥīdī, we may share the surprise of Khalil Samir that the name of Yaḥyā b. 'Adī did not find a distinguished and rightful place in the first or third volume of the new edition of the *Encyclopaedia of Islam*.<sup>44</sup> For even the most casual acquaintance with his works shows that, though he was a Christian, he was one whose scholarship and thought, particularly in the Aristotelian field, had an impact on the general development of tenth-century scholarship and thinkers, Christian and Muslim. A glance at any list of his disciples and students, of both faiths, bears immediate witness to that.<sup>45</sup> He might have been a Monophysite Jacobite Christian and worked from within the framework which his faith dictated, but the range of his academic education and interests, expressed in his writings, was uncircumscribed by narrowly sectarian religious boundaries.<sup>46</sup> We have only to note the names of two of his most distinguished teachers in Baghdad to realize the truth of this: one was the great Muslim al-Fārābī; the other was the Nestorian Christian Abū Bishr Mattā ibn Yūnus. And a brilliant man such as Yaḥyā (whatever his academic imperfections might have been), could hardly have studied under two such celebrated teachers and remained himself 'un auteur mineur' or 'un philosophe de second ordre'.<sup>47</sup>

Yaḥyā's correct full name is considered by modern scholars to have been Abū Zakariyyā Yaḥyā b. 'Adī b. Ḥamīd b. Zakariyyā al-Takrītī,<sup>48</sup> though variations clearly exist.<sup>49</sup> He was born in Takrīt, a town roughly one hundred miles to the north of Baghdad, in AD 893 or 894 but he lived most of his life in Baghdad where he died in AD 974. By this time he had become the most distinguished Baghdadi philosopher of his age.<sup>50</sup> Yaḥyā was buried in the Christian Church of St Thomas in a quarter of north-west Baghdad.<sup>51</sup> He was succeeded as intellectual leader in that city by the equally famous Muslim thinker and philosopher Abū Sulaymān al-Sijistānī, one of his former disci-

chase and lease, etc. The book puts a high value on authentic tradition whose timeless model character it upholds, but does not go much into the practical applicability in real-life land taxation. None of the *kutub al-kharāj* was likely to be satisfactory in real life. But Yahyā also left some “lee-way”: adaptations to new situations, should they become necessary, could always be done by caliphal fiat.

*Bibliography*: 1. Sources. Ibn Sa’d, vi, 281; Ibn Qutayba, *Ma’ārif*, ed. Wüstenfeld, 258; Ibn al-Nadīm, *Fihrist*, 227; Nawawī, *Tahdhīb al-asmā*, Cairo 1927, ii, 150; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, Haydarābād 1327, xi, 175-6; Dhahabī, *Huffāz*, i, 327-8; idem, *Siyar a’lām al-nubalā*, Beirut 1982, ix, 522-9 no. 204; Ibn al-‘Imād, *Shadharāt*, ii, 8; Dārakūṭnī, *Dhikr asmā’ al-tābi‘īn wa-man ba’dahum*, Beirut 1985, i, 405; Yahyā b. Adam, ed. Th.W. Juynboll, *Le livre de l’impôt foncier*, Leiden 1896, repr. with introd., notes and indices by A.M. Shākir, Cairo 1347, 1384. For an illustration of the first page of the unique Paris ms. (written 489/1096) and four *samā’s* from the beginning of the 7th century A.H., see G. Vajda, *Album de paléographie arabe*, Paris 1958, pl. 20.

2. Studies. F. Pfaff, *Historisch-kritische Untersuchungen zu dem Grundsteuerbuch des Yahyā ibn Adam*, diss. Erlangen 1917; A. Ben Shemesh, *Taxation in Islam*, i, *Yahyā ben Adam’s Kūṭab al-Kharāj*, Leiden 1967; J. Schacht, *ET* s.v.; Brockelmann, I, 192-3, S I, 308; Sezgin, *GAS*, i, 520. (W. SCHMUCKER)

**YAḤYĀ B. ‘ADĪ**, Christian Arab philosopher and theologian, translator and commentator of the works of Aristotle. Coming from the Christian town of Takrīt on the Tigris (but given a Persian genealogy in some of the manuscripts), he spent his active life in Baghdād, where he earned his living as a copyist and bookseller (*warrāk*); this activity is recorded by his contemporary Ibn al-Nadīm (d. 380/990 [q.v.]), who drew extensively on Yahyā’s library for information on the Greek philosophers and their Arabic transmitters (*Fihrist*, 264, cf. 246, 250-3). There he died on 21 Dhu ‘l-Ḳa‘da 363/13 August 974 at the age of 81 years.

Ibn ‘Adī was recognised by his contemporaries as master of the *falāsifa* in his time. He took the teaching of Aristotelian philosophy from the Nestorian translator Abū Bishr Mattā b. Yūnus (d. 328/940 [q.v.]) and from the latter’s most eminent Muslim student, Abū Naṣr al-Fārābī (d. 339/950 [q.v.]). Following Mattā’s tradition, he translated (from the Syriac) and annotated parts of the *Organon* of logic and of Aristotle’s physical and metaphysical work. Al-Fārābī’s concept of philosophy as demonstrative science, where absolute knowledge is based on the principles established in Aristotle’s *Analytica posteriora* (the *K. al-Burhān*) is upheld by Ibn ‘Adī as the universal foundation of sound thinking and righteous action.

The greater part of his extant philosophical work is devoted to logic and epistemology. The parts of Aristotle’s *Organon* of logic, translated or re-translated by Ishāq b. Ḥunayn, Abū ‘Uṭmān al-Dimashqī and Mattā b. Yūnus [q.v.], and his own version of the *Sophistici elenchi* (combined with two alternative versions), compiled and annotated by himself and his school, were copied from his holograph by his students and successors, ‘Īsā b. Zur‘a (d. 398/1008) and al-Ḥasan b. Suwār (d. after 407/1017), in the Paris manuscript, B.N. ar. 2346—an impressive document of the extent and standard of Aristotle reading in his school (cf. H. Hugonnard-Roche, *Une ancienne «édition» arabe de l’Organon d’Aristote: problèmes de traduction et de*

*transmission*. in *Les problèmes posés par l’édition critique des textes anciens et médiévaux*, Louvain-la-Neuve 1992, 139-57). Apart from that on logic, he translated other works of Aristotle and his ancient commentators (e.g. parts of the *Physics* and *Metaphysics*; only his translation of Themistius’ paraphrase of Aristotle’s *De caelo* has survived in a Hebrew version). His own contributions are devoted to the traditional topics of introduction to the study of logic and philosophical method: a commentary of the book *Alpha minor* of Aristotle’s *Metaphysics*, and numerous *quaestiones* and lecture notes on the elements of epistemology, the categories and the syllogism, and theoretical physics. A popular compendium of ethics, called *Tahdhīb al-akhlāk* “The refinement of character” (like that of his contemporary, Miskawayh [q.v.]), is founded on the Platonic tripartition of the soul (appetitive, spiritual, rational); after giving a catalogue of the virtues and vices of each part, the author shows the way to perfection under the rule of reason (see Khalil Samir, in *Arabica*, xxi [1974], 111-38, xxvi [1979], 158-78; the latest of several editions by Djād Ḥātim, Beirut 1985).

Most significant as a philosophic statement in the context of Muslim Arab society are his treatises on topics discussed in Islamic theology, not in a theological discourse, but by applying the tools of demonstrative logic to various concepts of *kalam*. Such diatribes are devoted to (1) the meaning of *tawḥīd*, the unicity of God (ed. Khalil Samir, *Makālat al-tawḥīd*, Jounieh 1980); (2) the establishment of contingent being (ed. C.-R. Ehrig-Eggert, *Die Abhandlung über den Nachweis der Natur des Möglichen von Yahyā ibn ‘Adī*, Frankfurt am Main 1990, Ar. text ed. by idem, in *ZGAIW*, v [1989], [Arabic part] 63-97); (3) the refutation of atomism (ed. G. Endress, in *ZGAIW*, i [1984], 155-79); (4) the concept of “acquisition” (*iktisāb*) by man of the acts created by God, current in contemporary Ash‘arism (ed. and tr. S. Pines and M. Schwarz, *Yahyā ibn ‘Adī’s refutation of the doctrine of acquisition*, in *Studia Orientalia memoriae D.H. Baneth dedicata*, Jerusalem 1979); and in the same vein, (5) he established, against the claims of the Arab grammarians, philosophical logic as the universal tool to control correct reasoning (defending the position taken by Abū Bishr Mattā, “On the difference between the arts of philosophical logic and Arabic grammar”, ed. Endress, in *Jnal. for the Hist. of Arab Science*, ii [Aleppo 1978], 38-50, 156; Ger. tr. and comm. by idem, *Grammatik und Logik: arabische Philologie und griechische Philosophie im Widerstreit*, in B. Mojsisich (ed.), *Sprachphilosophie in Antike und Mittelalter*, Amsterdam 1986, 163-299).

As a Christian theologian, Yahyā b. ‘Adī defended the Monophysite concept of the Incarnation against Nestorianism, and made use of the same theological-philosophical model for his apology for the Christian faith, notably the dogma of the Triune God, against Muslim polemical arguments. God is one in substance, but constituted of three essential attributes (*sifāt*) called *personae* (hypostases, *akānīm*): goodness (*ḡiūd*), wisdom (*ḥikma*), and might (*kudra*). This interpretation of the Trinity reflects the primary divine triad of Neoplatonic theology (Christianised by Ps.-Dionysius Areopagita), and in the philosophical model of Ibn ‘Adī, is considered equivalent to the three aspects of the divine intellect thinking itself: absolute intellect (*‘akl*), intelligence (*‘ākil*, thinking its own essence), and intelligible (*ma’kūl*, being its own primary object of knowledge). These essences—the Father, the Son, and the Spirit, in the language of religion—are perceived separately, but are inseparable from the divine substance. Incarnation is the conjunction of the divine *logos*—which

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EMILIO PLATTI

## LES OBJECTIONS DE ABŪ 'ISĀ AL-WARRĀQ CONCERNANT L'INCARNATION ET LES RÉPONSES DE YAHYĀ IBN 'ADĪ

Polémiques, apologies et dialogues islamo-chrétiens, dans leurs expressions classiques médiévales ou contemporaines<sup>1</sup>, se sont poursuivies et poursuivent de siècle en siècle, exprimant les incompatibilités mutuelles, les efforts de coexistence, ou même la compréhension perspicace de l'autre. Le père Anawati en a fait l'historique dans un article déjà ancien, de 1969; la revue *Islamochristiana* en a publié la bibliographie détaillée<sup>2</sup>; des thèses ont été écrites à ce sujet, à Strasbourg et à Rome<sup>3</sup>; des anciennes polémiques multiples auteurs, certaines, particulièrement intéressantes, viennent d'être publiées récemment (e.a. la correspondance entre Ibn al-Munāggim, Hunayn ibn Ishāq et Qusā ibn Lūqā ...<sup>4</sup>). D'autres polémiques contemporaines, et plus acerbes celles-là, s'inspirant ou non des commentaires du pseudo-évangile de Barnabé, jonchent les trottoirs des bouquinistes du Caire, produit d'une assurance de soi islamique retrouvée.

On se demande parfois, dans ce cas, s'il est bien utile de passer son temps à relire des questions mille fois répétées sur le *lahnif* des Évangiles et d'autres, alors que des collègues de la faculté de Philosophie et des Lettres nous incitent à nous intéresser davantage aux questions herméneutiques qui aboutissent à la question du statut des textes révélés ou de la Révélation elle-même.

Paradoxalement, il me semble que certains auteurs classiques, dont l'auteur sceptique et critique qu'était Abū 'Isā al-Warrāq, se situent à un niveau

<sup>1</sup> Anawati, G.C., *Polémique, apologie et dialogue islamo-chrétien. Positions classiques médiévales positions contemporaines*, dans *Euntes docete*, 12 (1969), pp. 375-452.

<sup>2</sup> ISCH 1 (1975), pp. 125-181; 2 (1976), pp. 187-249; 3 (1977), pp. 255-286; 4 (1978), pp. 247-267; (1979), pp. 299-317; 6 (1980), pp. 259-299; 7 (1981), pp. 299-307.

<sup>3</sup> Bouamama, Ali, *La littérature polémique musulmane contre le christianisme, depuis les origines jusqu'au XIII<sup>e</sup> siècle*, Thèse de doctorat d'Etat, Strasbourg, 1976; Gaudeul, J.M., *Encounters and Clashes. Islam and Christianity in History*, Roma, 1984.

<sup>4</sup> Nwyia, P. et Samir, K., *Une correspondance islamo-chrétienne entre Ibn al-Munāggim, Hunayn ibn Ishāq et Qusā ibn Lūqā*, dans *P.O.*, tome 40, fasc. 4, n° 185, Turnhout, 1981.



criticism by Fārābī, Ibn Sīnā and Ibn Rushd); **Nizāmī** 1063 (origin of the w.); **Proclus** 5998 (proof of the eternity of the world); **Thomas Aquinas** 2752 (world and eternity: “antinomy” in Ibn Rushd, Maimonides, Thomas Aquinas); **Ṭūsī**, **‘Alā al-Dīn** 7729 (w. – creation – eternity: Ghazzālī – ‘Alā’ al-Dīn al-Ṭūsī); → eternity of the world  
 world state – ps.-Aristotle: *Risālat Aristūṭālīs li-l-Iskandar fi l-siyāsa = Risālat Aristūṭālīs ilā l-Iskandar fi siyāsāt al-mudun* – analysis, echoes in Arabic literature 8329  
 world view → Weltanschauung  
*wudjūb* 959 (concept of ~ – Ibn Sīnā), 4803 (~ – *imkān* – Ibn ‘Arabī), 7837 (~ – *imkān* – Fārābī); → necessary/necessity; → *wādjūb*  
*wudjūd* 38, 445, 1043 (*wudjūd = ays*), 1563 (~ – *māhiyya*), 2398, 2640, 2681 (*wudjūd dhilmū – khāridjī*), 4791 (mysticism), 4793 (~ “existence” – Iranian philosophy), 4812 (Islamic thought), 5111 (Fakhr al-Dīn al-Rāzī and others), 6749 (*wudjūd “acte d’exister”*), 6772 (~ – *māhiyya*); **Abū ‘Alī al-Djubbā’ī** 3147 (~, Abū Hāshim al-Djubbā’ī, -Ash‘arī); **Abū Hāshim al-Djubbā’ī** 3147 (~, Abū ‘Alī al-Djubbā’ī, -Ash‘arī); **Abū l-Barakāt al-Baghdādī** 190; **-Ash‘arī** 3147 (Abū ‘Alī and Abū Hāshim al-Djubbā’ī, -Ash‘arī); **-Attas**, Syed Muhammad Naquib al- 979 (*wudjūd muṭlaq – ‘adam muṭlaq*); **Djāmī** 4065; **Fakhr al-Dīn al-Rāzī** (and others) 5111; **Fārābī** 659 (~, *al-Hurūf*), 3080 (~ “existence” – *māhiyya* “essence” – Fārābī, Ibn Sīnā), 6556 (~ – *māhiyya* – Thomas Aquinas, Fārābī, Ibn Sīnā, Ibn Rushd); **Ghazzālī** 2155 (*wudjūd muṭlaq* [Ghazzālī] – *ens necessarium* [Raimundus Lullus]), 3394 (*wudjūd fi l-lisān, wudjūd ‘ilmī*), 7705 (five kinds of ~); **Ibn ‘Arabī** 246, 1897/1, 3342, 3343, 4803 (*wudjūd haqīqī – wudjūd idāfī* “real, absolute being” = “relative being”; *wudjūd muṭlaq* “absolute being”), 7210; **Ibn Rushd** 6556 (~ – *māhiyya* – Thomas Aquinas – Fārābī – Ibn Sīnā – Ibn Rushd); **Ibn Sīnā** 441 (~ – *annīyya* – sources), 442 (~ – *annīyya*), 2024 (~ – *māhiyya*), 3080 (*wudjūd “existence” – māhiyya “essence”* – Fārābī – Ibn Sīnā), 3335 (Avicenna), 3340, 5962, 6406 (~ – Naṣīr al-Dīn Ṭūsī), 6556 (~ – *māhiyya* – Thomas Aquinas – Fārābī – Ibn Sīnā – Ibn Rushd); **-Īdjī**, *al-Mawāqif* 8571; **Ikhwān al-Ṣafā’** 35; **Ishraqis** 6784 (~ – *māhiyya*); → Suhrawardī; **Kalām** 8889 (Maimonides and Kalām); → Mu‘tazila; **Kindī** 4896 (*wudjūd “perception”*: two kinds – *wudjūd al-ḥiss* and *wudjūd al-‘aql*); **Maimonides** 8889 (~ and Kalām); **Mīr Dāmād** 6313; **Mullā Ṣadrā** 355, 6429 (*wudjūd “being” – māhiyya “quiddity”*), 7363 and 7364 (*wudjūd dhilmū*

“mental existence”), 8148 (*wudjūdīyya*), 8479 (*waḥdat-i tashkīk-i wudjūd* “graded unity of being”); **Mu‘tazila** 1227; → Kalām; **-Nābulusī** (‘Abd al-Ghanī) and forerunners 336 (*wudjūdīyya – māhiyya*); **Narāqī**, Mullā Maḥdī 6863 (~, *Qurraṭ al-‘uyūn* – edition); **Raimundus Lullus** 2155 (*wudjūd muṭlaq* [Ghazzālī] – *ens necessarium* [Raimundus Lullus]); **-Rānīrī**, **Nūr al-Dīn**: *Hudjūjat al-ṣiddīq li-l-daf‘ al-zindīq* 978; **-Sabzawārī** 315 (*al-wudjūd al-muṭlaq*); Shahrastānī, Muḥammad Ibn ‘Abd al-Karīm 8060; Suhrawardī [Maqtūl; Shaykh al-ishraq], *al-Mashārī wa-l-mutārahāt* 660; → Ishraqis; **Thomas Aquinas** 6556 (~ – *māhiyya* – Thomas Aquinas – Fārābī – Ibn Sīnā – Ibn Rushd); **Ṭūsī**, **Naṣīr al-Dīn** 6406 (Ibn Sīnā – ~). → being; → existence; → *ḥaḍra* (*al-ḥadarāt al-ilāhiyya al-khams* 1890: *marātib al-wudjūd*); → *muqaddama muṭlaqa* – or – *wudjūdīyya* (5411); → *waḥdat al-wudjūd*  
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|| YAHYA B. ADI  
"ARABICA". XXI. 2 (S. 2), S. 117-138, XL: 1974  
(LEIDEN)

LE *TAHDIB AL-AHLĀQ* DE YAHYĀ B. 'ADĪ (m. 974)  
ATTRIBUÉ À ĠĀHĪZ ET À IBN AL-'ARABĪ\*

PAR

K. SAMIR

**L**A littérature arabe chrétienne ancienne est encore assez mal connue. Certes, nous disposons d'un inventaire, sinon complet, du moins assez large, grâce aux travaux assidus de Georg Graf (mort en 1955) et aux cinq volumes de sa *Geschichte der christlichen arabischen Literatur* (Rome 1944-53).

Mais, d'une part, cet inventaire n'est pas complet, comme nous venons de dire. Il exclut, en effet, les œuvres dites « profanes », à savoir essentiellement : la poésie et les belles-lettres, la médecine surtout, et même la philosophie (toutes les fois qu'elle n'est pas directement liée à la théologie).

\* *Abréviations et références*

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27 EYLUL 1998

Yahya b. Adi

\* يحيى بن عدي اليعقوبي ، التكريتي ، أبو زكريا . ت ٣٦٤ هـ / ٩٧٤ م .  
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YAHYA b. ADI

NOUVEAUX RENSEIGNEMENTS SUR LE TAHDĪB  
AL-AHLĀQ DE YAḤYĀ IBN 'ADĪ ET SUR  
LE « TAYMŪR AHLĀQ 290 »

PAR

SAMIR KHALIL

Il n'y a pas longtemps, nous avons publié, dans cette même revue, une étude sur le *Tahdīb al-Ahlāq* (désigné dorénavant par *TA*), dans le but de faire le point de nos connaissances sur cet ouvrage<sup>1</sup>. Nous y signalions qu'il avait été attribué à quatre auteurs différents; mais établissions aussi que Yaḥyā Ibn 'Adī, grand philosophe aristotélien de Bagdad mort en 974, en était le véritable auteur<sup>2</sup>. Nous indiquions ensuite les diverses éditions du texte, ainsi que les manuscrits dont nous avons eu connaissance. Enfin, rééditant plus critiquement certains passages, nous tirions quelques conclusions destinées à aider le futur éditeur de cette œuvre importante.

Nous voudrions aujourd'hui, après quelques années, corriger et surtout compléter ce premier article. Pour ce faire, nous regrouperons nos remarques sous trois chefs :

- A. Le problème de l'Auteur et des attributions;
- B. Les éditions et traductions du *TA*;
- C. Les manuscrits du *TA*.

La troisième partie, celle consacrée aux manuscrits, est de loin la plus importante. À elle se rattache aussi un appendice (ou quatrième partie) étudiant un des manuscrits particulièrement important : le codex du Caire, *Dār al-Kutub, Taymūr Ahlāq 290*.

Cependant, avant de commencer, il nous faut rendre justice à un

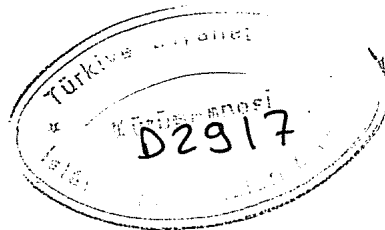
1. Cf. Khalil SAMIR, *Le Tahdīb al-Ahlāq de Yaḥyā b. 'Adī (m. 974) attribué à Ḡāhiz et à Ibn al-'Arabī*, dans *Arabica* 21 (1974), p. 111-138 [cité dorénavant : SAMIR].

2. Sur l'œuvre de Yaḥyā Ibn 'Adī, voir l'ouvrage de Gerhard ENDRESS, *The Works of Yaḥyā Ibn 'Adī. An analytical inventory* (Wiesbaden 1977) (à paraître bientôt). Cet ouvrage faisait partie du volume collectif intitulé *Millénaire d'un grand penseur : Yaḥyā Ibn 'Adī (974-1974)*, prévu pour la collection des *Recherches* de Beyrouth, mais que la guerre civile a retardé, édité par SAMIR Khalil et Paul NWYIA.

Esasında söz konusu bütünlüğün parçalanması demek insan zihninin parçalanması, bozulması demektir. Öyle ise çağımızda mantığın bu parçalanmış yapısını göreceğ ve onun bilimle olan ilişkisini kurarak Fârâbî'nin *İhsâu'l-Ulûm*'da İbn Sînâ'nın eş-Şîfâ'da gösterdiği bütünlüğü yeniden inşa edecek çalışmaların yapılması gerekir. Böylece ona Aristoteles-İbn Sînâ çizgisindeki itibarını yeniden kazandırmak gerekir.

Mantığın tarihine dair bunları söyledikten sonra biraz da onun ne olduğuna dair konuşalım. Her şeyden önce mantığın bir bilim olup olmaması mantıkçılar nezdinde anlamsız ve zait bir tartışmadır. Kısaca mantık, bilginin bilimdir. Bilgi, konusuyla ilişki kurunca bilimler ortaya çıkar. Dolayısıyla mantık, bilimsel çalışma yapmak için gerekli ama yeterli değildir. Bilgi, tasavvur (kavram) ve tasdik (doğru yargı) olarak ikiye ayrılınca mantık, bize tasavvur ve tasdiki kazanma yollarını gösteren (öğreten) bir bilim olmaktadır. Tasavvur ve tasdiki elde etme yolları aynı zamanda düşünme süreçleridir. Dolayısıyla mantık aynı zamanda düşüncenin veya düşünmenin bilimidir. Tasavvur gerçeklik, tasdik doğrulukla ilgili bilgi olduğuna göre mantık, gerçeklik ve doğruluğun ölçütünün ne olduğunu inceleyen bir bilimdir. Mantık sadece bilginin süretini incelemeyiz; bu süretin hangi maddelerden meydana geleceğini de bildirir. Yani o, bilginin biçim ve içeriği ile aynı anda ilgilenir. Bilgiyi bala benzeterek düşünürsek, balın peteğini bilginin süretine, sıvı kısmını da bilginin maddesine benzetebiliriz. Balsız petek, peteksiz bal olamayacağı gibi tek başına bilgi ne süretsiz ne de maddesiz olabilir. Tıpkı peteğin sabit kalıp içindeki sıvı balın türlerinin değişmesi gibi bilginin süreti olan mantık sabit kalır ama onun maddesi olan bilimler değişebilir. Tek başına petek bal olmadığı gibi, tek başına mantık da bilim değildir. Petek olmaksızın bal tasavvur edilemeyeceği gibi mantık olmaksızın bilimden söz edilemez. Sayı bilimde (ilmu'l-aded) sayılar, ölçü bilimde (ilmu'l-hendese) şekiller ve ölçekler, dilbilimde sözcükler (lafızlar) ne ise mantıkta da bilgi odur.

Sonuç olarak şunu söyleyebiliriz ki sadece mantığın yukarıda sözünü ettiğimiz bütünlüğünü korumak yetmez, her türlü bilimsel çalışma, öğrenme ve öğretmenin sağlıklı ve verimli yürümesi için bilgi bilim dediğimiz mantığın yanı sıra genel dilbilimin, sayı ve ölçü bilimin her türlü bilimsel çalışmadan önce belli bir düzeyde öğrenilmesi gerekir. Dolayısıyla sadece mantığın kendi bütünlüğünü sağlamak yetmez, akademik çalışmalar için mantığı dilbilim, aritmetik ve geometri ile de bütünlüklemek gerekir.



## MANTIK TARİHİNDEN BİR SAYFA: YAHYA B. ADİ (893/4-974)

Doç. Dr. Ahmet KAYACIK\*

## SUMMARY

Yahya Ibn Adi has an important role in translation movement from Greek to Arabic or Syriac in Tenth century. He also worked for continuation of this movement. This study contains, the short story of life him, his Works, especially in logic; and his activities in different fields of knowledge. The reader can find also some knowledges about his place or role in logical studies and his school and his being a chain in medico-logical tradition for next generations and finally for Andalus.

## I. Giriş

Yunanca bilim ve felsefenin tercüme yoluyla İslam dünyasına aktarılması sırasında birçok kimsenin katkısı olmuştur. Bu kişiler daha çok bu aktarımın yapıldığı topraklarda yaşayan ve bu iki dünyayı tanıyan kimselerden oluşmaktaydı. Mütercimler adıyla da bilinen bu kişiler çoğunlukla Süryani Arap Hristiyanlardan idi. Bunlardan birisi de 10. yüzyılda yaşamış ve bu aktarım faaliyetinde önemli roller üstlenmiş olan Yahya b. Adî'dir. Yahya b. Adî hakkında yapılan Türkçe çalışmalara bakıldığında Mübahat Türker-Küyel'in yapmış olduğu çalışmaların<sup>1</sup> dışında son zamanlara kadar her hangi bir çalışmanın yapılmadığı görülür. Bu makalenin girişinde Yahya b. Adî konusunda yapılan çalışmalar ve onun ilmi faaliyetlerine değinilir ve ardından söz konusu risale tanıtılır. Türkçe'ye *Sapmış Olan Kimseye Kurtuluş Yolunu Göstermek* adıyla tercüme edilen yazıda, mantık sanatının varlığı, ne olduğu, hangisi olduğu ve neye yaradığından bahsedilmektedir. Diğer çalışmalar ise çok yeni olup, Yahya b. Adî'nin bazı risalelerinin çevirisinden ibarettir.<sup>2</sup> Yahya b. Adî ile ilgili olarak yurt dışında yapılan çalışmalara en meşhur örnek ise, Périer'in doktora tezidir.<sup>3</sup> Périer'in eseri daha çok onun Hristiyan savunuculuğu üzerinde yoğunlaşırken, hayatı ve eserleri hakkında o zamanki imkanlar dahilinde bilgi verir. Daha sonraki çalışmalar arasında ise Endress ve S. Halifat'ı gösterebiliriz. Bu son iki çalışmadan ilki Yahya b. Adî'nin hayatına dair kısa bilgilerin ardından eserlerine geçer ve konuyu detaylı bir şekilde ele alır. Halifat ise, çeşitli konulardaki uzun bir girişin ardından Yahya b. Adî'nin felsefi risalele-

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— Yahya b. Adī (220030)

مفهوم الألوهية عند يحيى بن عدي  
في كتاب «الرّد على الوراق» و«مقالة في الموجودات»

الدكتورة نادين عباس\*



المقدمة

تعددت التعبيرات التي أطلقها النصارى<sup>(١)</sup> على لفظة «الإله» في مؤلفاتهم، أبرزها تعبير «البارئ جوهر واحد أقانيم ثلاثة»، وهو الشائع عند متكلمي فرق النصارى الثلاث وفلاسفتهم، مثل عمّار البصري، يحيى بن عدي (ت. ٩٧٤م) والصفّي بن العسال (ت. نحو ١٢٥٥م).

فقد ذكر يحيى بن عدي عدّة معاني للفظ «الإله» عند النصارى في كتبه ورسائله في التثليث والاتحاد، شرح من خلالها مفهوم الألوهية عندهم، وبين أسباب تعدد التعبيرات التي تُطلق على لفظة «الإله» وأوجه الاختلاف بينها. ومن بين هذه المعاني معنى الإله الخالق، وهو جوهر واحد ثلاثة أقانيم، هي: الآب والابن والروح القدس. وهذا المعنى «المسيحي» للإله يقابله المعنى «الفلسفي» للفظ «البارئ» الذي أورده يحيى في إحدى مقالاته الفلسفية: مقالة في الموجودات، حيث عرّف البارئ وشرح صفاته شرحاً فلسفياً غابت عنه ألفاظ: الأتوم، الآب، الابن والروح.

وسنعرض في هذا المقال معاني لفظة الإله الستة التي ذكرها يحيى في

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الإنسانية في جامعة القديس يوسف - بيروت.

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