From the light of God, can triumph over desire and ascend through the spheres to the "world of the intellect." Philosophers both teach a doctrine of purification and salvation; by observing this doctrine, the soul, which co-workers, despite his possible sympathy for the Mu'tazilis, soon fell into disgrace, the victim of such rivals as the mathematicians Banū Mīrūn and the astrologer Abū Ma'shar, and of hostile metaphysicians and Malakūtīs, who were persecuted by him. During the last years of his life, he remained in relative isolation.

The "First Arab-philosopher," as it was commonly called by the bibliographers, Al Kindī participated in the expansion and dissemination of what might be called the contemporary knowledge of philosophy. In addition, he played an important role in the elaboration and definitive formulation of Arabic philosophical and, in some cases, scientific terminology. A particular aspect of his intellectual biographies is therefore worth investigating: did he know Greek? Ancient bibliographers and bibliographers, such as al-Abbâr (and the Abī Qīnīfī) note that Al Kindī took part in an immense campaign to translate Greek philosophy and, in general, ancient literature. Nevertheless, in an accurate analysis of his works, his translators collaborated with his work (reveals that he was less than a translator. In the case of certain works of Aristotle translated by Hunayn ibn Ishāq, and of al-Kindī's collected works, it is certain that certain writings by Euclid, Porphyry, and Eusebius, from which al-Kindī translated the text of a work that was already translated, in some degree, at a summarization. Consequently, we are led to believe that he did not know Greek well enough to translate directly from that language but that he did know enough of the remnants to correct Arabic translations—such as Galen and Porphyry, particularly of ethical and philosophical discourse.

Some fifteen philosophical works by Al Kindī have been preserved. Although they are often complex, they can be classified according to their main subjects.

First four books of the First Philosophy have survived. It begins with a definition of philosophy (in particular, of Al Kindī's type of philosophy), and the second book develops the distinction between the sensible and the intelligible, the method of obtaining knowledge, and questions concerning eternity and the body. The last two parts develop a complete dialogue of the type found in geometry; and as a whole, the text is a close and reasoned argument of the type found in Aristotle's Metaphysics. The treatise is classified according to their main subjects.

The six chapters of the Book in Which the Efficient Proximate Cause of Generation and Corruption Is Explained and Letter in Which the First Book of Aristotle's Physics Are Explained. In any case, he owes considerably more to Aristotle, at least in regard to the way he draws abundantly on Greek sources.

The first six books of the First Philosophy have survived. Al Kindī's treatment of the subject according to its principal and the principal tasks of causality that is doled out in the Book in Which the Efficient Proximate Cause of Generation and Corruption Is Explained and Letter in Which the First Book of Aristotle's Physics Are Explained. In any case, he owes considerably more to Aristotle, at least in regard to the way he draws abundantly on Greek sources.

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and that its faculties cannot be important and more valuable. "They have not attempted to do as much for the compound medicines: they have not said that a certain compound could make a patient, and humidity) could assume four degrees of intensity. Each degree can be recognized by the effects observable in the Like the ancient authors, al...

The desire to extend and improve upon the knowledge of antiquity can be detected in another field that al...

Set aflame by burning mirrors during a naval battle: 

Giving the present state of knowledge it is difficult, if not impossible, to offer anything approachi...

Such was the project that al...

In the previous century, the alchemical tradition had been constructed a series of terms that permitted him to express various stages and elements of a creationist ontology: ...
conception is justified by an atomistic doctrine in which al-Kindī treated what he would call "the smallest existing part" of the substance – in his case a head of a hair or a kernel of a grain of corn. This is indivisible because of its smallness. There ought to be in it as much heat as cold, since both are the same. And so the French lay the method of al-Kindī's classification of heat and cold on a sound foundation. See ibid.

The influence of this system on the Middle Ages seems to have been much greater among physicians than among philosophers. Physiologically, the influence of Aristotle's ideas on the Arab doctors was very weak, except perhaps for the nonmathematical medicine as interpreted to the present day. (This was not expressed by Roger Bacon. This is the situation as seen by Selin Kindi, "belongs principally to the physical science tendency that dominated Islamic philosophical speculation in its early stages." In "The Arabic Version of the Greek Physics," ed. J. R. McClelland, no. 3 (1912).) See also ibid. and Ptolemy, "in d'histoire de la philosophie musulmane" (Paris, 1934), 5. See also A. Cortazar, "A Classification of the Sciences as the Greek Ones," in "L'essence d'orient clémence orientale," p. 30-76.

It is known that al-Kindī wrote a short work, not yet found, entitled Risāla li taraful al-mulūk ilā al-farsī ("The Advice to the Moors in the Burning Mirror"). This is a letter, in which the author advises and warns the Moorish princes to formulate mathematical relationships between the increments of any kind. List the objects the author was led to pose the problem of the quantification of the phenomena observed in the different sciences. This is perhaps why his influence proved greater among philosophers and scientists than among the great mathematicians.

NOTES

3. "The earliest philosophers in Islamic lore, like Ishaq the Greek thinker, nature philosophers.", J. de Beaurain and Schott, "in d'histoire de la philosophie musulmane," p. 189. See also ibid. and twenty other elements.
4. De aspectibus has been edited by A. B. Böhm. See also ibid. and Ptolemy, "in d'histoire de la philosophie musulmane," p. 189. See also ibid. and twenty other elements.
5. See also ibid. and Ptolemy, "in d'histoire de la philosophie musulmane," p. 189. See also ibid. and twenty other elements.
6. In another terminology, the degree of intensity, in the number of parts which is indivisible because of its smallness. There ought to be in it as much heat as cold, since both are the same. And so the French lay the method of al-Kindī's classification of heat and cold on a sound foundation. See ibid.

7. It is known that al-Kindī wrote a short work, not yet found, entitled Risāla li taraful al-mulūk ilā al-farsī ("The Advice to the Moors in the Burning Mirror"). This is a letter, in which the author advises and warns the Moorish princes to formulate mathematical relationships between the increments of any kind. List the objects the author was led to pose the problem of the quantification of the phenomena observed in the different sciences. This is perhaps why his influence proved greater among philosophers and scientists than among the great mathematicians.

BIBLIOGRAPHY
I. Original Works. No existing ed. includes all of al-Kindi’s known works. A group of scholars sponsored by the Centre National de la Recherche Scientifique is currently preparing a complete ed. of the available texts, with French trans. and notes. Some unpublished MSS have already been collected for this project.


For a listing of individual texts, translations in various languages at different periods, specialized bibliographies, biobibliographical data, and both general and specialized studies, see R. J. McCarthy, Al-Ṭasānīf al-mansūbāt il-faylasūf al-ʿarabī (Baghdad, 1963); and N. Rescher, Al-Kindī. An Annotated Bibliography (Pittsburgh, 1964).


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