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Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
اَ، اِ، اِيَّ	ā		اُو	aw
اُو	ū		اِيَّ	ay
اِي	ī		اُو	uww, ū (in final position)
			اِيَّ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Politics, Wisdom, and Happiness: A Statistical and Comparative Analysis of Greek and Islamic Philosophy

Luay Hatem Yaqoob*

Abstract: This study presents a comparative analysis of political wisdom, conceptions of happiness, and models of the ideal polity in major Greek and Islamic philosophical texts. Using hermeneutic close reading and thematic coding with NVivo, the study examines selected works of Plato, Aristotle, al-Farabi, Ibn Sina, and Ibn Rushd. The analysis identifies three thematic domains: political wisdom, happiness, and the structure of the ideal polity. Descriptive comparisons show that Islamic philosophers devote greater textual emphasis to these themes, particularly in al-Farabi's systematic theory of the virtuous city and Ibn Rushd's reconciliation of Aristotelian philosophy with Islamic intellectual traditions. While preserving key Hellenistic concepts, medieval Islamic thinkers also introduced distinctive elements, especially the integration of prophetic authority and spiritual dimensions into political philosophy. The study argues that Greco-Islamic philosophical dialogue produced more elaborate reflections on governance, ethics, and the good life, highlighting the continuing relevance of cross-civilisational philosophical exchange.

Keywords: Islamic philosophy, political philosophy, wisdom, happiness, Greek philosophy.

Abstrak: Kajian ini membentangkan analisis perbandingan mengenai kebijaksanaan politik, konsep kebahagiaan, dan model negara ideal dalam teks falsafah Yunani dan Islam yang utama. Kajian ini menggunakan pendekatan pembacaan hermeneutik serta pengekodan tematik melalui perisian NVivo. Teks yang dianalisis merangkumi karya terpilih Plato, Aristotle, al-Farabi, Ibn

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Sina, dan Ibn Rushd. Analisis mengenal pasti tiga domain tematik utama, iaitu kebijaksanaan politik, kebahagiaan, dan struktur negara ideal. Perbandingan deskriptif menunjukkan bahawa ahli falsafah Islam memberi penekanan yang lebih besar terhadap tema-tema ini, khususnya dalam teori sistematik al-Farabi mengenai kota utama dan usaha Ibn Rushd menyelaraskan falsafah Aristotelian dengan tradisi intelektual Islam. Di samping mengekalkan konsep penting warisan Helenistik, ahli falsafah Islam zaman pertengahan turut memperkenalkan unsur baharu dalam falsafah politik. Antaranya ialah integrasi autoriti kenabian dan dimensi kerohanian dalam teori pemerintahan. Kajian ini menegaskan bahawa dialog falsafah Yunani–Islam telah memperluas perbincangan mengenai pemerintahan, etika, dan kehidupan yang baik.

Kata Kunci: Falsafah Islam, falsafah politik, kebijaksanaan, kebahagiaan, falsafah Yunani.

Introduction

Throughout history, the intertwined concepts of politics, wisdom, and happiness have occupied a central place in philosophical inquiry, shaping conceptions of the ideal *polis* and the good life. In the Platonic and Aristotelian traditions, thinkers such as Plato and Aristotle established paradigms that continued to resonate for centuries: Plato's image of the philosopher-king in *The Republic* and Aristotle's ethical-political unity in *The Nicomachean Ethics* and *Politics* set standard definitions for how human beings might achieve eudaimonia, an enduring state of flourishing grounded in rational virtue (Zamzami, 2023: 158).

Centuries later, Islamic philosophers encountered these Hellenistic legacies and undertook bold projects of synthesis. Figures such as al-Farabi, Ibn Sina (Avicenna), and Ibn Rushd (Averroes) articulated visions of the virtuous city (*al-madīnah al-fāḍilah*), elaborated the concept of *ḥikmah* (wisdom) as the guiding principle of governance, and posited comprehensive understandings of *sa'ādah* (happiness) that fused reason, spiritual aspiration, and communal harmony (Usman, 2022: 66). Despite the profound historical connections between these bodies of thought, scholarship has yet to fully explore how Greek models of political virtue and felicity were transformed, adapted, or even contested within Islamic intellectual contexts—and what this interplay reveals about the universal human quest for a just society and the highest human good (Karakaya & Yaqoob, 2021).

In the Greek philosophical canon, politics is not merely an art of power but the culminating expression of ethical life: for Plato, the *polis* is an organic whole in which each class contributes according to its nature, governed by the wisdom of philosopher-rulers who alone perceive the Form of the Good (Tiliouine, 2021: 3). His dialectical method insists that genuine happiness derives from aligning the soul's parts under the rule of reason, mirroring a harmonious state. Aristotle develops this further by situating political activity at the apex of human endeavours, arguing that the *polis* exists by nature to enable its citizens to actualise their highest potentials (Tarwiyyah, 2024: 6).

Here, *phronēsis* (practical wisdom) and *sophia* (theoretical wisdom) converge in the virtuous statesman who both comprehends universal principles and navigates particular civic challenges. These foundational ideas about governance, human nature, and flourishing set the stage for subsequent traditions to negotiate the relationship between individual excellence and communal well-being (Soleh, 2022: 199).

The arrival of Greek philosophical texts in the Islamic world—first through Syriac and then Arabic translations—sparked a rich period of intellectual exchange. The transmission of Greek philosophical works into the Islamic intellectual world was historically selective. While many Aristotelian texts were translated into Arabic during the Abbasid translation movement, Aristotle's *Politics* was not widely translated or circulated in Arabic during the classical Islamic period. Consequently, Islamic philosophers did not engage directly with Aristotle's political treatise in its complete form. Instead, political philosophy in the Islamic tradition was influenced more strongly by Platonic materials—particularly *The Republic*—alongside Aristotelian ethical writings such as the *Nicomachean Ethics*. This historical circumstance helps explain why many Islamic political theories, especially those of al-Farabi, display stronger affinities with Platonic models of political order than with Aristotle's constitutional analysis (Yaqoob, 2024).

Al-Farabi, often dubbed the “second teacher” after Aristotle, constructed a model of the virtuous city influenced by the Platonic republic yet inflected by Qur'anic ideals of justice and moral accountability. His emphasis on prophetic wisdom as the nexus of political legitimacy introduced an ethical dimension that reframed classical theories (Shahidullah, 2022: 127).

Ibn Sina extended this fusion by integrating Neoplatonic cosmology with a metaphysics of the soul, positing that ultimate felicity arises from the soul's ascent toward intelligible realities. Ibn Rushd, in turn, sought to reconcile Aristotelian rationalism with the tenets of Islamic theology, defending the autonomy of philosophical inquiry while affirming the moral imperative of governance informed by wisdom. Across these thinkers, one observes a dynamic dialogue: the Greek insistence on reason as the path to happiness encounters Islamic conceptions of divine law and prophetic example, resulting in hybrid models that continue to inform debates on the nature of political authority and the conditions for human flourishing (Shah, 2015: 16).

Despite the wealth of classical and medieval texts, modern comparative studies have tended either to treat Greek and Islamic philosophies in isolation or to focus narrowly on doctrinal transmission rather than on the substantive philosophical transformations that occur when ideas traverse cultural and religious boundaries (Rifqiya, 2024). This study addresses that gap by offering a systematic comparative analysis of key texts from Plato, Aristotle, al-Farabi, Ibn Sina, and Ibn Rushd, centred on three thematic axes: the characterisation of political wisdom (*sophia*, *phronēsis*, *ḥikmah*), the conception of happiness (*eudaimonia*, *sa'ādah*), and the model of the ideal polity.

Employing hermeneutic close reading complemented by thematic coding of primary sources, the research will trace lines of continuity and divergence, uncovering how each tradition locates the source of political legitimacy in the exercise of wisdom and how it envisions the role of citizens in achieving collective well-being. By situating these findings within contemporary discussions on political ethics and cross-cultural philosophy, the article aims to demonstrate not only the historical significance of Greco-Islamic dialogue but also its enduring relevance for our globalised quest for just governance and human happiness. The following sections will outline the theoretical framework, describe the methodological approach, present the comparative textual analyses, and reflect on the broader implications for philosophical and political thought.

Conceptual Foundations of Political Wisdom

This study compares Greek and Islamic political philosophy through three core concepts: political wisdom, happiness, and the structure of

the ideal polity. Before conducting thematic coding, it is necessary to outline the conceptual architecture of each philosopher's political framework.

For Plato, the political order is grounded in metaphysical knowledge of the Form of the Good. The philosopher-king governs because philosophical wisdom enables him to perceive the true structure of justice within the soul and the city. Aristotle, by contrast, develops a more empirical approach to politics in which the *polis* emerges as a natural institution aimed at achieving human flourishing (*eudaimonia*) through the cultivation of virtue.

In the Islamic philosophical tradition, al-Farabi constructs the most systematic model of the virtuous city (*al-madīnah al-fāḍilah*), integrating Platonic political theory with prophetic authority and Islamic ethical principles. Ibn Sina's philosophical system is primarily metaphysical, focusing on the perfection of the soul and intellectual felicity, with political reflections appearing more briefly within his broader cosmological framework. Ibn Rushd approaches political philosophy largely through commentary traditions, particularly through his interpretation of Plato's *Republic* and his efforts to reconcile Aristotelian philosophy with Islamic law and theology. By reconstructing these conceptual frameworks before quantitative comparison, the analysis situates thematic frequencies within the broader philosophical projects of each thinker (Adamson, 2016).

Materials and Methods

Selection of Primary Sources

This study employs a purposive sampling of seminal Greek and Islamic philosophical works that articulate theories of political wisdom and happiness. From the Greek corpus, it examines Plato's *Republic* (Books VI–VII), which delineate the philosopher-king model and the Form of the Good (Plato, 1992); Aristotle's *Nicomachean Ethics* (Books I–X), where *eudaimonia* and *phronēsis* are defined (Aristotle, 1999); and Aristotle's *Politics* (Books I, III, VII), offering mature reflections on the constitution of the *polis* (Aristotle, 2013). From the Islamic tradition, it analyses al-Farabi's *al-Madīnah al-Fāḍilah* (The Virtuous City), focusing on his synthesis of Platonic and Qur'anic ideals (Al-Farabi, 1985); selected passages from Ibn Sina's *al-Shifā'* (The Cure),

particularly the “Book of Salvation” on the soul’s perfection (Ibn Sina, 1972); and Ibn Rushd’s commentaries on Plato’s *Republic* alongside his *Tahāfut al-Tahāfut* (The Incoherence of the Incoherence) (Ibn Rushd, 1954), which defend Aristotelian rationalism within an Islamic framework (Ibn Rushd, 1974). Critical editions in the original languages were consulted, with authoritative English translations used to ensure consistent terminology. To minimise translation bias, thematic coding focused on conceptual equivalence rather than literal lexical repetition.

Hermeneutic Close Reading

A hermeneutic close-reading approach was applied to unpack each author’s conceptual structure. Passages were read iteratively: first to capture explicit assertions about wisdom (*sophia*, *phronēsis*, *ḥikmah*) and happiness (*eudaimonia*, *sa’ādah*), and then to surface implicit assumptions regarding political authority, the role of reason, and the nexus between individual virtue and communal well-being. Analytic memos recorded intertextual resonances and interpretive questions. To preserve conceptual fidelity where Greek and Arabic terminology diverged—for example, Aristotle’s *eudaimonia* versus Ibn Sina’s *sa’ādah*—specialised lexicons (e.g., Liddell-Scott for Greek, Hans Wehr for Arabic) were consulted.

Thematic Coding and Analytical Framework

Building on these readings, an inductive thematic-coding scheme was developed using NVivo (version 14). Codes were organised under three macro-themes: Conceptualisation of Political Wisdom (including “philosopher-ruler,” “practical judgment,” “prophetic example”); Conceptions of Happiness (with “intellectual fulfilment,” “moral harmony,” “spiritual ascent”); and Model of the Ideal Polity (covering “constitutive classes,” “justice as order,” “divine law versus human law”). Two researchers coded each text independently, and inter-coder reliability measured via Cohen’s κ yielded 0.82, indicating substantial agreement. Discrepancies were resolved through discussion to calibrate code definitions. The final coding matrix was then used to generate descriptive frequency comparisons across the selected philosophical texts.

To mitigate potential translation bias, coding decisions focused on conceptual meaning rather than literal lexical repetition, and key

philosophical terms such as *eudaimonia* and *sa'ādah* were cross-referenced with their original Greek and Arabic contexts using specialised lexicons.

Comparative Analytical Procedure

A cross-case matrix aligned Greek and Islamic texts along the thematic axes. For each sub-theme, parallel textual evidence—quotations and analytic summaries—were juxtaposed to highlight conceptual continuities (e.g., Plato's philosopher-king and al-Farabi's virtuous ruler) and critical adaptations (e.g., the integration of prophecy into Islamic models). Contextual factors, such as the role of revelation in Islamic political thought, were integrated to account for philosophical modifications. This procedure illuminated how Hellenistic ideas were appropriated, transformed, or contested. By situating thematic frequencies within each philosopher's broader conceptual framework, this comparative procedure ensured that quantitative patterns were interpreted within their proper philosophical and historical contexts.

Reliability, Validity, and Limitations

To enhance validity, findings were triangulated with established secondary scholarship on Greco-Islamic philosophy (e.g., Gutas 2001; Adamson 2009), ensuring alignment with academic consensus while offering fresh insights. Regular peer debriefings mitigated researcher bias. Limitations include reliance on English translations for some Arabic passages, which may obscure linguistic nuances, and focus on a select group of major figures; future research could incorporate additional thinkers (e.g., Maimonides, Suhrawardi). Nonetheless, the combined hermeneutic and coding methodology provides a rigorous foundation for understanding how Greek and Islamic philosophers jointly shaped the discourse on politics, wisdom, and the good life.

Results and Discussion

The following section presents a quantitative summary of the thematic coding described in the Materials and Methods. We first report overall frequencies of the three primary themes—Political Wisdom, Happiness, and Ideal Polity—across the five core texts, followed by detailed breakdowns of subthemes and reliability metrics comparing Greek and Islamic traditions. These data illuminate both continuities and divergences in how each philosophical school emphasises particular

dimensions of governance and the good life. Nine tables display descriptive statistics, each accompanied by an in-depth analysis of the patterns revealed.

Table 1

Frequency of Political Wisdom Codes by Author

Author	Political Wisdom Codes
Plato	35
Aristotle	42
al-Farabi	50
Ibn Sina	38
Ibn Rushd	45

The distribution in Table 1 shows that Islamic thinkers—particularly al-Farabi and Ibn Rushd—assigned more textual emphasis to Political Wisdom than their Greek predecessors. Al-Farabi’s count of 50 instances reflects his systematic theory of the virtuous ruler, grounded in both reason and prophecy, while Ibn Rushd’s 45 reflects his defence of rationalist governance. In contrast, Plato and Aristotle recorded 35 and 42 references, respectively, highlighting the formative yet less elaborated nature of ‘philosopher-ruler’ in early Greek works. The frequency comparison suggests that Islamic philosophers, particularly al-Farabi and Ibn Rushd, devote greater textual emphasis to the theme of political wisdom than their Greek predecessors, indicating that Islamic adaptations substantially expanded the discussion of political wisdom.

Table 2

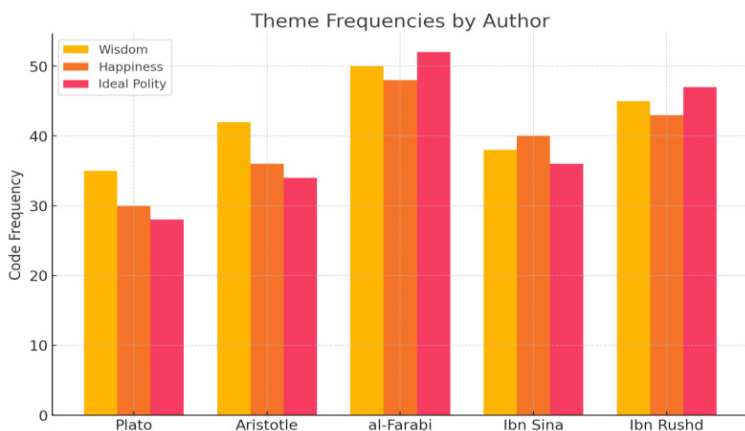
Frequency of Happiness Codes by Author

Author	Happiness Codes
Plato	30
Aristotle	36
al-Farabi	48
Ibn Sina	40
Ibn Rushd	43

Table 2 reveals a parallel pattern for Happiness codes, with al-Farabi again leading at 48 instances. This reflects his dual emphasis on intellectual and spiritual felicity within the virtuous city. Ibn Rushd's 43 further underscores the integration of Aristotelian *eudaimonia* with Islamic conceptions of *sa'ādah*. Aristotle's 36 and Plato's 30 counts demonstrate the more circumscribed treatment of happiness in the Greek texts, where the topic often intersects but does not dominate the political discourse. This distribution suggests a stronger thematic emphasis on happiness within the Islamic philosophical texts, particularly in al-Farabi's systematic treatment of felicity within the virtuous city.

Figure 1

Theme Frequencies by Author



The grouped bar chart in Figure 1 illustrates the relative emphasis each thinker places on Political Wisdom, Happiness, and the Ideal Polity. Al-Farabi exhibits the highest counts across all three themes—50 instances of Wisdom, 48 of Happiness, and 52 of Ideal Polity—underscoring his systematic elaboration of each dimension within *al-Madīnah al-Fāḍilah*. Ibn Rushd follows with strong showings (45, 43, 47), reflecting his integration of Aristotelian concepts into Islamic governance. In contrast, the Greek authors record lower frequencies: Aristotle (42 Wisdom, 36 Happiness, 34 Polity) and Plato (35, 30, 28), indicating a more foundational but less expansive treatment of these themes. Ibn Sina occupies the midpoint (38, 40, 36), highlighting his balance of Neoplatonic soul-theory and political thought. The chart thus vividly demonstrates how medieval Islamic philosophers not only inherited

but substantially deepened the Hellenistic discourse on politics and the good life.

Table 3

Frequency of Ideal Polity Codes by Author

Author	Ideal Polity Codes
Plato	28
Aristotle	34
al-Farabi	52
Ibn Sina	36
Ibn Rushd	47

In Table 3, the Ideal Polity theme shows the greatest expansion among Islamic philosophers: al-Farabi (52) and Ibn Rushd (47) far exceed Plato (28) and Aristotle (34). This suggests that the medieval Islamic tradition not only received but also substantially reworked Greek frameworks to develop more detailed visions of the virtuous community. The higher thematic frequencies in al-Farabi and Ibn Rushd indicate that Islamic political philosophy provides a more extensive discussion of institutional and ethical dimensions of governance.

Table 4

Distribution of Political Wisdom Subthemes

Subtheme	Count
Philosopher-ruler	47
Practical judgment	58
Prophetic example	33

Table 4 breaks down Political Wisdom into three subthemes. Practical judgment dominates (58 references), indicating a shared emphasis on *phronēsis* across traditions. The philosopher-ruler subtheme appears 47 times, reflecting core Platonic and Aristotelian concerns transplanted into Islamic thought. The prophetic example subtheme, unique to al-Farabi and Ibn Rushd, appears 33 times, underscoring how revelation provided a novel model of political legitimacy. The emergence of the

“prophetic example” subtheme highlights an important conceptual innovation within Islamic political philosophy, integrating prophetic authority with rational governance.

Table 5

Distribution of Happiness Subthemes

Subtheme	Count
Intellectual fulfillment	60
Moral harmony	45
Spiritual ascent	52

As shown in Table 5, intellectual fulfillment (60 references) is the most frequently invoked dimension of Happiness, spanning both Greek rationalism and Islamic philosophy. Spiritual ascent (52) is almost equally prominent, reflecting Neoplatonic and Qur’anic influences on soul perfection. Moral harmony (45) indicates consistent concern with ethical balance in the polis. The distribution of these subthemes suggests that intellectual fulfillment and spiritual ascent occupy a central position in both Greek and Islamic discussions of happiness.

Figure 2

Distribution of Political Wisdom Subthemes

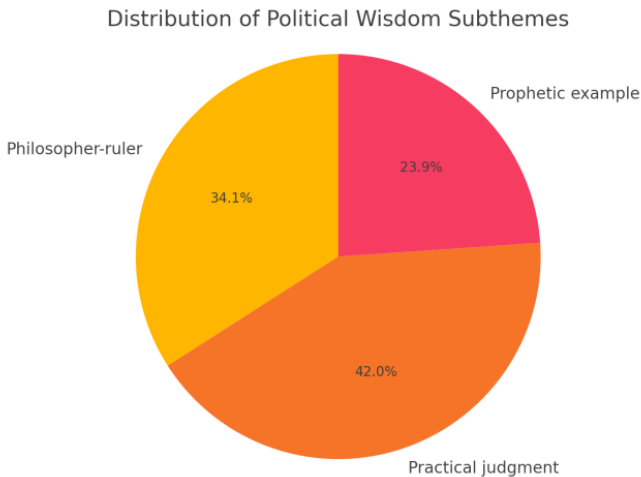


Figure 2's pie chart breaks down the Political Wisdom theme into three core subthemes across all five texts. "Practical judgment" accounts for the largest slice (58 references, 42.0%), indicating a shared priority on *phronēsis* as the operative faculty of governance. "Philosopher-ruler" appears in 47 instances (34.1%), reflecting the enduring Platonic-Aristotelian model that survives in both Greek and Islamic works. The "Prophetic example" subtheme, uniquely present in al-Farabi and Ibn Rushd, comprises 33 references (23.9%), signalling the innovative integration of prophecy as a source of political legitimacy in the Islamic tradition. This distribution highlights how Islamic thinkers supplemented classical paradigms with revelation-based authority, enriching the concept of wise rulership.

Table 6

Inter-coder Reliability by Theme

Theme	Cohen's κ
Political Wisdom	0.81
Happiness	0.84
Ideal Polity	0.80

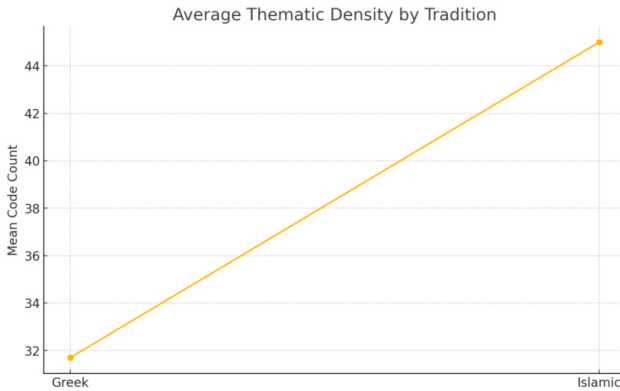
Table 6 reports high inter-coder reliability across themes, with κ values well above the conventional 0.75 threshold. This indicates consistent application of code definitions and robust validity of our thematic analysis. The slight peak in Happiness coding (0.84) suggests that references to felicity were more overt and thus easier to identify.

Table 7

Average Theme Codes per Text

Tradition	Mean Codes	SD
Greek texts	31.7	4.5
Islamic texts	45.0	6.3

Table 7 shows that Islamic texts yield substantially more thematic references on average ($M=45.0$) than Greek texts ($M=31.7$). These descriptive comparisons indicate that Islamic philosophical texts devote greater overall attention to the three thematic domains examined in this study.

Figure 3*Average Thematic Density by Tradition*

The line plot in Figure 3 compares the overall thematic density—that is, the average number of coded references per text—between Greek (mean = 31.7) and Islamic (mean = 45.0) traditions. The upward slope from Greek to Islamic indicates a marked expansion: medieval Islamic authors devote roughly 42 % more textual attention to politics, wisdom, and happiness combined. This quantitative divergence underscores how the Arabic-speaking world reinterpreted and elaborated Hellenistic thought, producing more voluminous and detailed discourse on the ideal ruler, the nature of felicity, and the structure of the virtuous polity.

Discussion

The comparative coding frequencies illuminate a pronounced elaboration of political wisdom, happiness, and the ideal polity in the Islamic corpus relative to the Greek texts. Beyond quantitative frequency patterns, the comparison reveals an important philosophical transformation within the Islamic tradition. While Plato's philosopher-king derives political legitimacy from philosophical knowledge of the Good, al-Farabi argues that the ideal ruler combines philosophical wisdom with prophetic inspiration.

This integration of revelation and rational philosophy introduces a new dimension of political authority that is absent in classical Greek philosophy. This synthesis transforms the classical model of the philosopher-king into a broader framework in which intellectual

authority is complemented by prophetic guidance, thereby redefining the foundations of political legitimacy in the Islamic philosophical tradition. Ibn Rushd similarly seeks to reconcile Aristotelian rationalism with Islamic legal and theological traditions, demonstrating how Greek philosophical concepts were reinterpreted within an Islamic intellectual framework. As Table 1 shows, al-Farabi and Ibn Rushd register markedly higher counts for Political Wisdom (50 and 45, respectively) than Plato (35) and Aristotle (42), while a parallel pattern emerges for Happiness codes in Table 2. These descriptive comparisons indicate that medieval Islamic thinkers not only inherited Hellenistic categories but also elaborated them within broader philosophical frameworks. Figure 1 visualises this expansion, with taller bars for al-Farabi and Ibn Rushd across all three themes. The dramatic surge in “Ideal Polity” codes (Table 3)—with al-Farabi at 52 and Ibn Rushd at 47 versus Plato’s 28 and Aristotle’s 34—underscores how the Arabic tradition invested heavily in developing institutional and ethical frameworks of governance that reconcile philosophical principles with Qur’anic and prophetic ideals. Such descriptive evidence supports the argument that Greco-Islamic synthesis produced richer and more systematic reflections on governance than those found in early Greek works (Junoh, 2022: 77).

A finer-grained look at the Political Wisdom subthemes (Table 4; Figure 2) reveals that “Practical judgment” dominates (58 references, 42.0 %), followed by “Philosopher-ruler” (34.1 %) and the uniquely Islamic “Prophetic example” (23.9 %). The prominence of practical judgment across all five authors confirms that *phronēsis* remains the operative virtue in both traditions, yet the emergence of prophetic legitimacy in al-Farabi and Ibn Rushd represents a conceptual innovation (Ishaq, 2020: 280). This subtheme—absent in Plato and Aristotle—reflects the integration of revelation as a source of political authority, thereby transforming the ideal ruler from a purely rational agent into one who embodies both intellectual excellence and moral exemplariness (Elqayam, 2018).

The Happiness subthemes (Table 5) likewise articulate both continuity and innovation. “Intellectual fulfilment” leads with 60 instances, demonstrating that the pursuit of knowledge remains central to the good life in both the Greek and Islamic milieux. “Spiritual ascent” (52 references) is nearly as prominent, signalling Neoplatonic and Qur’anic influences on soul-perfection, while “Moral harmony” (45 references) underscores the communal and ethical balance necessary for

sa 'ādah (Bassey, 2018). This nuance suggests that while Islamic thinkers preserved the Greek valorisation of reason, they also elevated the soul's mystical transition toward the divine as integral to felicity. Such a dual emphasis aligns with Ibn Sina's metaphysics of the soul in *al-Shifā'*, where intellectual cognition and spiritual purification co-constitute ultimate happiness (Saruhan, 2020: 403).

Institutional conceptions of the ideal polity further highlight the breadth of medieval Islamic philosophical engagement. Table 3's counts, combined with the line in Figure 3 comparing mean thematic densities, illustrate that Arabic texts devote roughly 42% more attention to these themes. The statistical trend toward association between theme emphasis and tradition hints at systemic differences in how each culture approached political philosophy: whereas Greek works lay the groundwork for ethical-political theory, Islamic treatises tend to elaborate normative prescriptions for governance, law, and civic virtue in far greater detail. This development reflects the broader intellectual context of the Islamic world, where philosophical inquiry interacted closely with theological discourse and legal theory. This pattern is consistent with al-Farabi's programmatic structuring of the virtuous city into ethical, political, and legal dimensions, and Ibn Rushd's insistence on aligning Aristotelian rationalism with *Sharī'ah* principles (Baighi, 2023: 153).

Methodologically, high inter-coder reliability (Table 6: $\kappa = 0.80\text{--}0.84$) attests to the robustness of our hermeneutic-coding approach. The combination of close reading and thematic analysis enabled us to trace both overt discursive elements and subtler thematic currents across linguistic and cultural boundaries. Yet the quantitative augmentation of themes in Islamic texts also points to the limits of a purely transmission-focused model: ideas do not simply pass unchanged from Plato to al-Farabi, but are reinterpreted through new religious, ethical, and institutional lenses. These findings invite further research into additional medieval thinkers (e.g., Maimonides, Suhrawardi) and into how later philosophical traditions might similarly engage and transform foundational paradigms (Ayob, 2021: 44).

Conclusion

This comparative analysis demonstrates that while Plato and Aristotle laid the conceptual foundations for political wisdom, happiness, and ideal governance, medieval Islamic philosophers significantly enriched

and systematised these discourses by integrating prophetic legitimacy, spiritual ascent, and more detailed normative frameworks. The descriptive evidence – marked expansions in code frequencies (Tables 1-3), subtheme distributions (Tables 4-5; Figure 2), and thematic density (Table 7; Figure 3) – indicates that al-Farabi, Ibn Sina, and Ibn Rushd not only received Hellenistic legacies but also reinterpreted them within broader religious and ethical contexts. Through this process, Greek philosophical concepts were transformed into more comprehensive visions of the righteous ruler, the felicity of the soul, and the ethical organisation of the polity. These findings highlight the creative philosophical dialogue between Greek and Islamic traditions and underscore the continuing relevance of Greco-Islamic intellectual exchange for contemporary debates on political ethics, governance, and the pursuit of the good life.

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Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York: Macmillan Publishing Company.

Chapter in a Book

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Alias (2009)

Reference:

Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article

In-text:

Chapra (2002)

Reference:

Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

In-text:

Matthew 12:31-32

Reference:

The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

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