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Translation, Cultural Heritage, and Civilizational Communication: The Abbasid Era (750–1258 CE) as a Model

Çeviri, Kültürel Miras ve Medeniyetlerarası İletişim: Abbâsî Dönemi (750–1258) Örneği

Abstract

This study investigates the role of the translation movement in the Abbasid Era (750–1258 CE) in transmitting scientific and intellectual knowledge from major civilizations, particularly the Greek, Persian, and Indian traditions, into Arabic. The translated corpus covered a wide range of disciplines, including medicine, philosophy, mathematics, astronomy, and engineering. Its incorporation into Arabic scholarly culture broadened the intellectual horizons of Arab-Islamic civilization and reinforced its prominent standing in the medieval world. The study further examines how translation encouraged cultural exchange and facilitated communication between civilizations. The circulation of ideas made possible through translation supported the development of Arab thought and contributed to the rise of numerous philosophical and scientific traditions. As Arabic expanded through new concepts, technical vocabulary, and wider semantic possibilities, it became increasingly capable of expressing both local traditions and the shared heritage of humanity. Through sustained engagement with the major languages of the period—especially Greek, Persian, and Indian—Arab-Islamic civilization developed a more open, adaptive, and intellectually expansive character.

Keywords: *Translation, Abbasid Era, Culture, Civilization, Interaction*

Öz

Bu çalışma, Abbâsî Dönemi'nde (750–1258) gelişen çeviri hareketinin, başta Yunan, Fars ve Hint gelenekleri olmak üzere farklı medeniyetlere ait ilmî ve fikrî birikimin Arapçaya aktarılmasındaki rolünü ele almaktadır. Tercüme edilen eserler; tıp, felsefe, matematik, astronomi ve mühendislik gibi çeşitli alanları kapsamıştır. Bu birikimin Arapça ilim çevrelerine dâhil olması, Arap-İslâm medeniyetinin düşünce ufkunu genişletmiş ve Orta Çağ dünyasındaki seçkin konumunu pekiştirmiştir. Çalışma ayrıca çevirinin kültürel etkileşimi nasıl güçlendirdiğini ve medeniyetler arasındaki iletişimi nasıl kolaylaştırdığını incelemektedir. Çeviri sayesinde dolaşıma giren fikirler, Arap düşüncesinin gelişmesini desteklemiş ve farklı

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felsefî ile ilmî geleneklerin ortaya çıkmasına katkı sağlamıştır. Yeni kavramlar, teknik terimler ve genişleyen anlam alanlarıyla zenginleşen Arapça, hem yerel birikimi hem de insanlığın ortak mirasını ifade edebilecek güçlü bir dil hâline gelmiştir. Dönemin başlıca dilleriyle kurulan sürekli temas neticesinde Abbâsî medeniyeti daha açık, uyum sağlayabilen ve düşünsel bakımdan daha üretken bir karakter kazanmıştır.

Anahtar Kelimeler: *Çeviri, Abbâsî Dönemi, Kültür, Medeniyet, Etkileşim*

Introduction

Translation has historically been one of the main channels through which knowledge and ideas moved between peoples and civilizations. During the Abbasid Era (750–1258 CE), this process gained unprecedented momentum. Baghdad, the capital of the Abbasid Caliphate, developed into one of the foremost centers of learning and cultural activity in the medieval world. Continuous engagement with earlier intellectual traditions, especially those of the Greek, Persian, and Indian spheres, allowed translation to become a decisive factor in the growth of Arab-Islamic civilization.

Translation also created practical links between societies by enabling the transfer of scientific knowledge, literary traditions, and accumulated experience across linguistic and cultural boundaries. Its most productive stage unfolded under the Abbasids, when the caliphal state devoted considerable resources to rendering works from several languages into Arabic, most notably Greek, Persian, and Indian. This openness to earlier bodies of knowledge stimulated scientific inquiry, deepened intellectual life, and helped Islamic civilization attain a respected position within the scholarly environment of the age.

The translation movement further strengthened the Arabic library tradition, particularly during the early Abbasid phase (132–232 AH / 750–847 CE), through the incorporation of major works of human learning into Arabic. This development encouraged advances in disciplines such as medicine, philosophy, and mathematics. It also created the conditions for the rise of distinguished scholars and thinkers whose efforts in interpretation, criticism, and original writing carried Islamic intellectual life to a new stage.

The Historical Background of Translation in the Abbasid Era

To understand the significance of translation and to assess its historical role, it is necessary to return to the Abbasid period and examine the leading contribution of Syriac scholars in this field. Syriac translators played a central role in transmitting the intellectual heritage of earlier civilizations to new linguistic and cultural settings. Through their efforts, Greek learning entered Arabic scholarly culture, while older traditions of Near Eastern thought were preserved and reformulated within the emerging intellectual life of the Abbasid world (Ghazal, 1973).

The Abbasids employed translation as an effective means of overcoming linguistic barriers and benefiting from accumulated human knowledge. This process contributed substantially to the flourishing of Islamic civilization. After the Abbasid Caliphate came to power, the scope of translation expanded considerably through policies that encouraged cultural interaction and drew

scholars, thinkers, and translators from diverse backgrounds, including Persian, Greek, Jewish, and Christian communities. Such inclusiveness helped produce a durable intellectual environment based on communication, coexistence, and scholarly exchange (Abbes, 2018).

In this regard, some modern scholars describe the Abbasid intellectual project as a wide-ranging search for knowledge across regions and traditions. Scientific works were collected, organized, and studied systematically until many of them assumed encyclopedic form and later influenced subsequent intellectual developments in other societies (Ahmed, 2004). Early Muslim Arabs sought to acquire useful knowledge from other nations insofar as it could contribute to the construction of a civilization grounded in scientific and intellectual principles. Translation therefore became a major instrument of dialogue and exchange. Across historical periods, it enabled peoples to move beyond geographical boundaries and engage with neighboring societies through oral and written communication. Learning another language thus represented not only linguistic competence, but also entry into new intellectual horizons and deeper understanding of other cultures (Ghazal, 1973). The Abbasid era was distinguished by rulers, princes, and ministers who devoted sustained attention to translation and often competed in sponsoring it. Caliph al-Mansur, for example, is reported to have requested scientific and medical books from the Byzantine emperor so that they could be translated into Arabic (Abbes, 2018). He is also regarded as one of the earliest Abbasid caliphs to support the establishment of a specialized institution devoted to the study and translation of foreign books. Historical accounts indicate that al-Mansur sought access to scientific materials preserved in Byzantine lands and encouraged their transfer to Baghdad in service of learning and scholarship (Ahmed, 2004). He was among the first Abbasid rulers to sponsor the translation of works in philosophy, logic, mathematics, and geometry into Arabic. Some sources further note that he requested Greek manuscripts dealing with mathematics and the natural sciences (Khalifa, 1941). This policy was reflected in the transfer of selected works from earlier civilizations to Baghdad, where scholarly circles formed around the growing collections of books and scientific writings. These initiatives gave the city an increasingly prominent role as a center of learning. Although the translation movement began successfully under al-Mansur, it later experienced a temporary slowdown during the reigns of some immediate successors (Salama, 2007; Al-Husayni, 2006).

Under later rulers, especially Harun al-Rashid, translation received renewed support through patronage, institutional organization, and financial backing. This contributed to both the quantitative growth and qualitative refinement of translated works. Harun al-Rashid was known for his interest in learning and literature, and he encouraged scholars to revise, compare, and improve translations. The Barmakid family also played an important role in supporting these scholarly activities.

During the reign of Harun al-Rashid, the movement entered a new phase of vitality. Translation was often undertaken by independent scholars, many of whom came from Christian and Jewish scholarly milieus. The institution that developed under his patronage later became known as Bayt al-Hikma, or the House of Wisdom. Through it, the intellectual heritage of Indian, Persian, and Greek traditions was translated into Arabic across numerous fields of knowledge. Over time, it became one of the most important repositories of books in the Abbasid era and served simultaneously as a library, translation center, and major scientific institution (Abbes, 2018).

Because of his strong interest in knowledge and his active engagement with scholars, Harun al-Rashid sought to enrich the House of Wisdom with rare books. Historical narratives report that delegations were sent to Byzantine territories to obtain valuable manuscripts for study and translation in Baghdad. These efforts reflect the scale of Abbasid commitment to the organized acquisition of knowledge from abroad (Salama, 2007; Touqan, 1963). Ibn al-Nadim notes in *Al-Fihrist* that the Abbasids did not rely solely on invited foreign scholars, but also benefited from prisoners and residents who knew languages such as Syriac and Persian. Domestic educational settings likewise contributed to language learning in Baghdad, which indirectly supported the broader translation movement (Ibn al-Nadim, 1988). When al-Ma'mun assumed the caliphate (198–218 AH / 813–833 AD), the movement of translation and transmission from Greek and Persian into Arabic gained further momentum. His personal commitment to scholarship, his close association with scholars and theologians, and his desire to examine the intellectual legacies of earlier peoples all reinforced this development. He is often described as possessing broad encyclopedic learning that shaped his patronage of science and philosophy (Abbes, 2018). Sources also indicate that Abbasid envoys and scholars gained access to important manuscript collections preserved in Byzantine territories and brought back works in medicine, engineering, and philosophy. These exchanges deepened cultural communication and widened the range of texts available in Arabic (Ibn al-Nadim, 1988). The generosity shown by caliphs and wealthy patrons toward translators was considerable. Hunayn ibn Ishaq, for example, is said to have received rewards in gold proportionate to the value or weight of his translated works, in addition to regular stipends and other honors. Such patronage demonstrates the high esteem accorded to translation and scholarly labor in the Abbasid period (Abdal'adhim, 2021).

Ministers also extended substantial financial support to translators and authors. In some cases, translators became closely associated with particular patrons who sponsored their work and facilitated their scholarly production. The relationship between intellectuals and patrons thus formed an important institutional basis for the continuation of translation activity (Abdal'adhim, 2021). The importance of Bayt al-Hikma also lay in the scholarly environment it created for talented researchers and thinkers devoted to writing in various branches of rational and scientific

knowledge. Many prominent scientists, philosophers, and philologists benefited from its resources and atmosphere. Among the figures associated with this wider intellectual milieu were Muhammad ibn Musa al-Khwarizmi, whose work was foundational for algebra, as well as noted scholars of language and grammar such as al-Asma'i and al-Farra' (Abdal'adhim, 2021).

Prominent Translators in the Abbasid Era

Al-Kindi (d. 252 AH)

He was Abu Yusuf Ya'qub ibn Ishaq ibn al-Sabbah ibn 'Imran. His father served as governor of Kufa during the reign of Caliph al-Mahdi. Al-Kindi is regarded as one of the prominent scholars associated with translation activity in the Abbasid era, particularly in the transmission of Greek philosophical and scientific works into Arabic. His intellectual interests included the writings of Aristotle and the geographical works attributed to Ptolemy.

He was noted for his command of Greek, which enabled him to engage critically with translated texts and to contribute to their refinement and interpretation. Among the works linked to his scholarly activity were translations or revisions connected with Aristotle's *Metaphysics*, Ptolemy's *Geography*, and Arabic renderings of Euclidean materials. He was also associated with summaries of Aristotle's *Poetics*, the *Isagoge* of Porphyry, and commentaries on logic, categories, and philosophical method. In addition, sources attribute to him work on texts transmitted under Aristotle's name as well as commentary on Ptolemy's *Almagest*. His contribution illustrates the close relationship between translation, commentary, and original philosophical production in the Abbasid intellectual tradition (Shay'a, 2020).

Hunayn ibn Ishaq Abu Zayd

Hunayn ibn Ishaq was among the most renowned translators of the Abbasid era and one of the leading figures in the history of medical sciences. He was born in al-Hirah in 194 AH / 809 AD. His father worked as a pharmacist, which provided him with an early environment conducive to developing an interest in materia medica and medicine. Historical accounts indicate that he received his early education in al-Hirah, where he acquired the foundations of learning and mastered Syriac, the liturgical language of his community. He later studied Persian and pursued medical training at the celebrated Academy of Jundishapur (Shay'a, 2020).

He came to occupy a central position in the translation movement because of his wide knowledge of medicine and philosophy, as well as his exceptional linguistic competence. His translations were widely valued for their clarity, stylistic fluency, precision of expression, and careful preservation of the meaning of the source text. He was also proficient in four languages—Arabic, Syriac, Greek, and Persian—which enabled him to work across multiple scholarly traditions and to elevate the standards of translation in the Abbasid period (Alyuzbaki, 1976).

Qusta ibn Luqa al-Baʿlabakki

Qusta ibn Luqa al-Baʿlabakki was born in Baalbek in 203 AH / 820 AD. He was a Christian scholar who traveled to Asia Minor and Byzantine lands in search of manuscripts and scientific writings before later settling in Baghdad. Historical sources describe him as a polymath distinguished in several disciplines, including medicine, philosophy, and music, and as highly proficient in both Greek and Syriac. He translated numerous works and revised earlier translations, which secured his place among the most prominent scholars associated with Bayt al-Hikma.

Among the works attributed to him in medicine and pharmacy is *The Compendium on Entering the World of Medicine*. In astronomy, he is associated with writings such as *Introduction to the General Stars* and *The Configuration of the Spheres*. His translation activity also included works on geometry and natural philosophy. His career illustrates the broad scholarly profile of Abbasid translators, many of whom combined linguistic expertise with active engagement in scientific disciplines (Abbes, 2018).

Hunayn ibn Ishaq likewise distinguished himself because he was not merely a capable linguist, but also a specialist in the sciences he translated. This combination gave his translations a high degree of linguistic accuracy and conceptual clarity. During his lifetime, he excelled in both translation and authorship and achieved lasting distinction in medicine, philosophy, and language studies. Sources report that he translated ninety-five books of Galen into Syriac, rendered thirty-nine of them into Arabic, and reviewed numerous translations prepared by his students (Abdal'adhim, 2021).

Thabit ibn Qurra (d. 281 AH / 893 AD)

Thabit ibn Qurra was among the distinguished scholars who excelled in the art of translation and achieved lasting prominence in the Abbasid intellectual tradition. His importance is reflected in both the large number of works he translated and the diversity of their subjects. He translated into Arabic from Syriac and Greek in fields closely related to mathematics, astronomy, and philosophy. Among the works attributed to his translation activity are the seven treatises of Apollonius' *Conics* and the *Elements of Geometry* by Menelaus (Abbes, 2018).

He was also regarded as one of the most accomplished scholars of his age, leaving significant contributions across several branches of knowledge. Sources describe him as proficient in Syriac, Greek, and Hebrew, with exceptional skill in rendering complex scientific texts into Arabic. His translations covered mathematics, logic, astronomy, and medicine, demonstrating the breadth of his scholarly competence.

Thabit is further associated with the refinement and revision of earlier Arabic versions of Ptolemy's *Almagest*, helping to make the text clearer and more accessible to readers. He also translated works connected with geography, including Ptolemy's description of the inhabited world

and the earth. In addition, he revised or improved texts linked to Archimedes and Euclid, especially in geometry and mathematical proportion. His career exemplifies the Abbasid model in which translation, textual correction, and original scientific inquiry were closely interconnected (Touqan, 1963).

Habish ibn al-Hasan al-A'sam (d. 300 AH / 912 AD)

Habish ibn al-Hasan al-A'sam was the nephew and student of Hunayn ibn Ishaq and became known for his expertise in both medicine and translation. He assisted Hunayn in rendering works from Greek into Syriac and later assumed responsibility for translating some of them from Syriac into Arabic. Among the works attributed to him are Arabic versions of texts associated with Euclid, a translation of *De Mineralibus* attributed to Aristotle, and writings concerned with diagnosis and medical examination (Abbes, 2018).

Translation from Sanskrit and other Indian traditions into Arabic also formed an important dimension of Abbasid intellectual exchange. Muslim Arabs became acquainted with aspects of Indian knowledge through expanding political and commercial contacts. During the reign of Caliph Abu Ja'far al-Mansur, administrative and trade relations with Indian regions intensified, facilitating the movement of goods, people, and ideas between Baghdad and the Indian subcontinent. Such exchanges created favorable conditions for the later transfer of scientific and mathematical knowledge into Arabic. Translators thus constituted a vital link between civilizations. Through their sustained efforts, the intellectual heritage of Greek, Persian, and Indian traditions became accessible within Arabic scholarly culture. This process enriched intellectual life and helped lay the foundations of a prosperous and diverse civilization.

The translators of the Abbasid era also represented a socially and culturally diverse community that included Muslims, Christians, Sabians, and others. This pluralism strengthened the translation movement, as different scholarly backgrounds and experiences contributed to broader and more accurate forms of knowledge transmission. Supported by caliphs, ministers, and learned patrons, translators were encouraged to continue rendering scientific and philosophical works into Arabic while also developing suitable technical terminology.

The Importance of Translation in Transferring Sciences and Ideas

The Abbasid caliphs benefited greatly from established centers of learning that predated or paralleled their own institutions. Among these were the school of Qinnasrin on the Euphrates, the Academy of Jundishapur, known for work on Greek and Syriac learning, and the scholarly center of Harran, associated with mathematics and astronomy. In Syria, monasteries preserved elements of Greek intellectual culture, while Jundishapur had long been recognized as a center of philosophical and medical study. Harran likewise maintained important traditions in astronomy and mathematics (Abdal'adhim, 2021).

Translators were distinguished not only by their command of both source and target languages, but also by their substantive knowledge of the disciplines they translated. Many pursued accuracy and fidelity, consulting multiple manuscripts and comparing earlier Syriac versions with Arabic renderings. They often organized texts into chapters, sections, and explanatory units to convey meaning clearly. Their commentaries and lexical choices reveal close familiarity with technical terminology in the original languages. Although some relied on literal translation, which could occasionally produce ambiguity because of structural differences between languages, many such texts were later revised or retranslated by more accomplished scholars (Abdal'adhim, 2021).

Translation as a Means of Communication Between Civilizations in the Abbasid Era

Interaction among civilizations is a recurring feature of human history. It is often most visible when a rising civilization passes through a stage of learning, reception, and adaptation. Once this stage is surpassed, borrowed elements are assimilated and transformed into productive intellectual resources that support creativity and innovation. Through this process, a civilization develops its own distinct character while remaining connected to wider human experience (Salama, 2007).

Translation was deeply connected to this coexistence and interaction. It linked communities across linguistic boundaries and enabled communication among peoples in different parts of the world. Its value did not lie merely in linguistic transfer, but in its ability to facilitate meaningful exchange between cultures. When communication is successfully achieved through translation, mutual intellectual benefit becomes possible (Salama, 2007). The Abbasid translation movement was therefore not limited to transferring sciences into Arabic. It also contributed to the circulation of broader forms of knowledge and to the diffusion of Arabic intellectual production beyond the Islamic world. As a result, a class of professional translators emerged whose work shaped both internal scholarship and external cultural exchange (Shay'a, 2020). Translation may also be viewed as an indicator of the cultural and civilizational level attained by societies. Communities that remain closed to works produced in other languages risk intellectual isolation, whereas those that translate scientific, social, literary, and artistic works expand their capacity for renewal and participation in the wider development of humanity (Mabsout, 2021). Through translation, opportunities arise for exchange, mutual enrichment, and the generation of new ideas that strengthen human civilization despite the diversity of its sources. It creates an intellectual space for dialogue, supports cultural coexistence, and enables the circulation of achievements across societies. Historical experience demonstrates that no civilization developed in complete isolation from others (Mabsout, 2021).

If translation carries within it the idea of rapprochement, coexistence, and reciprocal learning, then it functions as a major bridge linking cultures. It reduces distance between peoples by introducing their literary works, creative achievements, and accumulated experiences to one another. In doing so, it fosters implicit dialogue and moderates estrangement through sustained

cultural interaction (Mabsout, 2021). The movement of translation and transmission during the Abbasid era was ultimately the product of fruitful interaction among different peoples. It enabled Arab Muslims to benefit from the sciences, literatures, and philosophies of other nations, opened new horizons of knowledge, and helped establish durable foundations for a new and influential civilization (Shay'a, 2020).

Translation as a Bridge to Overcome Different Linguistic Barriers Throughout the Ages

Muhammad Ahmed Mansour emphasizes the enduring importance of translation in the exchange of civilizations and cultures. He argues that translation has always represented a fundamental human need, and at certain moments it rises to the level of necessity. By enabling individuals and societies to overcome linguistic differences, translation allows each community to participate in the advancement of human civilization. Civilizational development, in this view, is not the achievement of a single people or a single era, but the cumulative result of shared human experience to which different nations contribute in varying degrees (Mansour, 2006).

Jean Dick likewise describes translation as the principal means through which nations exchange ideas, knowledge, and opinions across multiple intellectual domains, including science, literature, medicine, art, agriculture, administration, and philosophy. He points to the Arabization movement of the Abbasid era as a major historical example, when scholars translated extensively from Greek, Persian, Syriac, and Indian sources, thereby introducing forms of knowledge previously unavailable in Arabic. In this sense, translation becomes a meeting of intellectual traditions and a dynamic exchange of human creativity that depends upon deep mastery of both languages involved (Dick, 1984).

Other scholars have similarly described translation as a fertile field that must be approached with seriousness because it opens channels of dialogue with others. It has long served as one of the most important means of transferring knowledge and cultures from one people to another. Learning another language therefore does not merely involve linguistic competence; it also provides access to a new world of meanings, experiences, and cultural perspectives. Translation and language learning thus remain essential instruments of mutual understanding among societies (Salama, 2007).

Linguistic barriers historically posed major obstacles to communication between peoples and often limited trust, cooperation, and intellectual exchange. The development of translation transformed this reality by providing an effective means through which societies could communicate across linguistic divides. Through translation, communities became able to share ideas, circulate knowledge, and establish stronger cultural and intellectual ties. Translation therefore evolved beyond the simple transfer of meaning into a central instrument for building a more interconnected and mutually intelligible world.

Translation may also be likened to a vessel moving between cultures, carrying ideas, beliefs, and bodies of knowledge from one society to another. When these intellectual resources reach new environments, they enrich the receiving civilization while also generating new forms of thought that may later return and influence their point of origin. In this reciprocal movement, translation becomes a major force in renewing knowledge and sustaining dialogue among cultures.

Interaction between civilizations is a recurring historical phenomenon. It is often most intense when an emerging civilization is in a phase of borrowing and reception. Once it advances beyond this stage toward assimilation and creative transformation, borrowed elements become productive intellectual resources that stimulate originality and innovation. Through this process, civilizations develop their own distinctive character while remaining connected to the wider heritage of humanity (Salama, 2007).

Translation is also one of the principal means by which societies understand the cultures of others, whether to benefit from useful ideas or to compare, discuss, and critically examine them. In this process, the translator faces two interrelated challenges: language and culture. Understanding a foreign text depends not only on linguistic competence but also on the ability to grasp meanings embedded within a different cultural world. While cultures may enter into dialogue through translation, they do not lose their distinctiveness; rather, they engage one another through informed exchange (Al-Anzi, 2018).

The activity of translation did not end with the reigns of Harun al-Rashid and al-Ma'mun. Historical sources indicate that it continued during the reign of al-Mutawakkil, when substantial patronage was still devoted to translators working on Greek manuscripts in various branches of science and knowledge. Many texts were translated, summarized, or explained, and some accomplished translators were associated with the production of hundreds of books and treatises. This continuity demonstrates that translation remained an established intellectual enterprise beyond its most celebrated phase (Salama, 2007).

The Abbasids made notable progress in this field by drawing upon the expertise of translators from different linguistic, cultural, and religious backgrounds. Among the distinguished figures associated with this tradition were Hunayn ibn Ishaq, Yuhanna ibn Masawayh, Qusta ibn Luqa, Thabit ibn Qurra, and others who contributed significantly to the transmission and development of knowledge in Arabic (Ibn al-Nadim, 1988).

As indicated in *Al-Fihrist*, the Abbasids did not depend solely on famous scholars. They also benefited from individuals living in frontier regions or brought from neighboring lands who possessed knowledge of languages such as Syriac, Persian, and Arabic. Domestic multilingual environments in Baghdad may likewise have supported language learning and facilitated the broader work of translation in the capital's scholarly institutions (Ibn al-Nadim, 1988).

Conclusion

Translation played a central role in the development of Arab-Islamic thought and in the wider formation of intellectual life during the Abbasid Era. The work of translators was not limited to the transmission of inherited knowledge. Many moved beyond simple reproduction toward interpretation, revision, and original scholarly contribution in the disciplines with which they engaged. Through these efforts, medicine, philosophy, mathematics, and other sciences flourished in the Islamic world, while Arabic intellectual culture expanded in both range and refinement. These achievements were closely linked to the cultural policy of the Abbasid Caliphate, which actively encouraged translation and scholarly exchange. As a result, the Arabic language was enriched with new terminology and increasingly precise philosophical and scientific expressions, contributing significantly to civilizational development.

The support extended by the caliphs to translation and learning appeared in sustained patronage for translators, the encouragement of scholarly gatherings and debates, and openness to interaction with different peoples, traditions, and bodies of knowledge. This environment enabled the emergence of a distinguished learned class trained in both the theory and practice of translation. These scholars undertook the task of rendering scientific and literary works from their original languages into Arabic and thereby helped shape the intellectual foundations of their age. Among the most prominent figures associated with this movement were al-Kindi, Hunayn ibn Ishaq, Qusta ibn Luqa, and many others whose influence continued well beyond their own time.

Author Contributions

The author is solely responsible for the conceptualization, methodology, analysis, and writing of the study.

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