The Role of Arab Translators in Bridging various Cultures : Abbasid and Andalusian Eras As Case Study

دور المترجمين العرب في مد الجسور بين الثقافات المختلفة في العصر العباسي و الاندلسي

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Abstract:

The Arabs have been famous since ancient times for their contact with different cultures, either for trade or study. However, the expansion of Arab-Islamic civilization led the Arabs to begin translating literary, philosophical, as well as scientific texts. Arab scholars and translators had a great advantage in preserving the Greek heritage from loss, forgetfulness, and neglect because most of the Greek texts were lost and only the Arabic translation remained. This study sheds light on the role of the Arabs in contributing to the Western heritage of loss. The question posed is to what extent the Arabs succeed in translating scientific and literary texts in light of the cultural difference between peoples. The study also highlights how Arab translators played a vital role in preserving Western heritage from getting lost during the Abbasid and Andalusian eras.

Keywords: Abbasid and Andalusian Eras; Arabic translation; cultures ; Greek and Western heritages;preserving .

ملخص:

كان العرب مشهورين منذ العصور القديمة بتواصلهم مع ثقافات مختلفة، سواء للتجارة أو الدراسة. ومع زيادة توسع الحضارة العربية الإسلامية، بدأ العرب في ترجمة النصوص الأدبية والفلسفية والعلمية. وكان للعلماء والمترجمين

العرب ميزة كبيرة في الحفاظ على التراث اليوناني من الضياع والنسيان والإهمال، حيث ضاع معظم النصوص اليونانية وبقيت الترجمة العربية فقط. تسلط هذه الدراسة الضوء على دور العرب في المساهمة في تراث الغرب الذي فُقد. والسؤال المطروح هو إلى أي مدى نجح العرب في ترجمة النصوص العلمية والأدبية في ضوء الاختلاف الثقافي بين الشعوب .كما تسلط الدراسة الضوء على دور المترجمين العرب في الحفاظ على التراث الغربي من الضياع خلال العصرين العباسي والأندلسي

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1. INTRODUCTION

The adoption of foreign languages by a country or civilization is often driven by a strong thirst for knowledge. Throughout history, we have witnessed numerous instances where nations recognized the importance of embracing foreign languages to gain access to valuable information and inherit rich cultural legacies.

An intriguing example of this phenomenon is the transmission of Egyptian ancestry to the Greeks. The Greeks, recognizing the significance of Egyptian civilization, eagerly absorbed its knowledge and cultural heritage. They studied Egyptian texts, learned from their advanced mathematics, architecture, and philosophy, and incorporated these elements into their own cultural and intellectual pursuits. The Greeks' thirst for knowledge motivated them to bridge the linguistic and cultural gap, enabling them to inherit the ancient Egyptian legacy.

Similarly, Europeans in later centuries found themselves drawn to the treasures of the Arab world. The Arabs had inherited and built upon the knowledge of the Greeks and Romans, translating and preserving their works while making significant advancements of their own in various fields such as mathematics, astronomy, medicine, and literature. European scholars and thinkers recognized the importance of Arabic as a language of knowledge and made concerted efforts to study and translate Arabic texts into their languages. This engagement with Arabic literature and scholarship had a profound impact

on the European Renaissance and the subsequent development of Western civilization.

In this continuous cycle, we can anticipate that the future will bring further instances where nations and cultures seek to adopt foreign languages to gain access to new knowledge and cultural heritage. As our globalized world continues to evolve, the desire for cross-cultural exchange and understanding will persist, fueling the adoption of foreign languages as conduits for acquiring valuable insights and embracing diverse traditions.

So the process of translation throughout history has played a significant role in the pursuit of knowledge and the inheritance of cultural legacies. From the Greeks' assimilation of Egyptian ancestry to the Europeans' fascination with the Arab legacy, the recognition of the importance of foreign languages has propelled civilizations forward, enabling them to expand their intellectual horizons and contribute to the collective progress of humanity.

The economic activity of the Arabs led to the spread of communication and intercultural interaction with other countries, as evidenced by the contents of both Arabic and other civilizations. This is readily demonstrated by a large number of foreign terms in the lexicons of both Arabs and surrounding countries. This mutual interaction grew as a result of translation activities from Arabic into the other corresponding languages and vice versa.

However, between the middle of the eighth century and the beginning of the thirteenth century, Arabic-speaking people were the primary carriers of the torch of culture and civilization throughout the world. Old science and philosophy preserved in Sanskrit, Pahlavi, Syriac, and Greek languages might have vanished if Muslim scholars had not translated the ancient treasures into

Arabic. These writings were eventually found and updated by European, and Jewish intellectuals in the 15th century, setting the path for the Enlightenment of Western Europe.

It is noteworthy to state that the act of translating to Arabic was not limited to a specific context or location. The phenomenon observed was a singular cultural pattern and did not exhibit constraints emanating from the heritage of a specific civilization. The discipline of science has undergone a remarkable transformation, encompassing a wide range of civilizations such as Persian, Indian, Chinese, Egyptian, Greek, and Byzantine, among others. This comprehensive inclusion has enabled the Arab world to access a copious and diverse pool of information, thereby fostering a synthesis of different cultures and sciences

The primary goal of this paper is to explore major translation scholars and the techniques used by translators in the Arabic Golden Age. The emphasis will be on written rather than oral translation, because 'translation' is commonly understood to operate in this mode. This article will also demonstrate how Arabs preserved Greek intellectual legacy by translating old manuscripts into Arabic; eventually, these Arabic copies were the foundation of European rebirth and enlightenment. The paper is divided into three main sections. The first part deals with the history of translation in the Arabic and Islamic world and how much translation was and is still important, this part also sheds light on the Golden Age of this era. Then, the second part deals with the spread of translation to Spain and the prestigious schools of translation in Cordoba, Toledo, and the establishment of Centers for Translation. Finally, the last part deals with the widespread translation movement to the rest of Europe and the efforts of Arab

translators in preserving the Western heritage from being lost addition to some names of famous translators and their contributions.

2. Literature Rewiew

No one can deny the role of Arab translators. Both Arab and Western scholars wrote many books dealing with this, and clarifying the role that Arabs play in preserving Western heritage and how much their translation helped in rebirthing Europe. Kelly (1979) stated that "Western Europe owes its civilization to translators. Likewise, the Arabs owe their civilization to the voluminous works of Greeks they had translated" (p. 1)

The Making of Humanity (1919) by *Robert Briffault,* Published May 10th, 2009 by Kessinger Publishing. This book shows the impact of Islamic civilization on Western civilization, and it was mentioned by *Muhammad Iqbal* in his book *The Renewal of Religious Thinking, where* he explained that Science was the most important thing that Arab civilization brought to the modern world, but its fruits were slow to ripen. The genius born of Arab culture in Spain did not rise to its fullest until a long time after the disappearance of that civilization behind the clouds of darkness.

Indeed, many other influences of Islamic civilization sent their first rays to European life. Although there is not a single aspect of European prosperity that cannot be traced back to the influences of Islamic culture definitively, these influences are the clearest and most important in the emergence of that energy that forms What the modern world has a distinct and constant force, and in the strong source of its prosperity, that is, in the natural sciences and the spirit of scientific inquiry.

Following the pinnacle of their civilization, the Arabs shifted their focus towards indulgence and opulence. Idleness is a state of being in which an individual is unwilling or unable to engage in productive activities. The individuals in question renounced their efforts towards acquiring knowledge and intellectual endeavors and consequently succumbed to a state of lethargy and yearning for former triumphs and eminence. Subsequent individuals assumed the responsibility of upholding the flame of cultural advancement. The Europeans initiated a retrograde motion, encompassing the transference of Islamic intellectual wealth, enabling them to secede from the Dark Age.

The aforementioned sciences, namely medicine, pharmacy, agriculture, and veterinary medicine (or zoology) alongside botany, chemistry, astronomy, mathematics, geography, maritime science, and navigation were subjected to transfer. In light of historical documentation, it has been established that the Arab population undertook the translation of Greek cultural traditions.

The progression of knowledge and its development, coupled with the experimental methodology that transcended the limits of Aristotelian measurement, significantly transformed the landscape of intellectual understanding in the Western world. (Montgomery,1972, p. 1)

The phenomenon of the translation movement facilitated an intellectual environment characterized by a commitment to openness, pluralism, and diversity, allowing for the assimilation of knowledge from various scientific and cultural compendia belonging to multiple nations.

The characteristic of openness facilitated the cultivation of behaviors promoting tolerance, empathy, effective communication, and assimilation. Crowther asserts that Islam's receptiveness towards ancient civilizations serves as a crucial model for the pursuit of human knowledge that eschews dogmatism and isolationism, as highlighted by him:

It was natural for them to reassure their military power and belief that they would build magnificent cities and study the culture of civilizations that condemned them. The Arab Muslims were a new nation without a previous scientific heritage, they read the intellectual heritage of the old with open minds without hindrances, and therefore stood the cultures of Greek, Latin, Indian, and Chinese all for them on an equal footing. The result of this Muslim-ambition mindset is that they have already become the true founders of the concept of universality in knowledge or the unity of human knowledge, one of the most important features of modern science(Crowther, 1999, p. 57).

The Arab Muslims' ambitious mindset and their willingness to explore and learn from diverse sources contributed to their role as the true founders of the concept of universality in knowledge. This concept refers to the idea that knowledge is not limited to one culture or civilization, but rather it is a shared and unified human endeavor. The Arab Muslims' pursuit of knowledge with an open mind and their ability to integrate and synthesize different cultural contributions played a crucial role in laying the foundation for modern science and the unity of human knowledge.

The translation movement, through its contribution to Arabic cultures, particularly in the realm of sciences, afforded the Arab Muslim population opportunities to engage in diverse and enriching intellectual endeavors. This resulted in the liberation of the Arab Muslim consciousness from the constraints

of myths and delusions. The facilitation of evidence-based reasoning, coupled with a fervent commitment to validation, engendered by the scientific community, proved instrumental in fostering the development of the Arab-Islamic civilization, serving as a testament to the inventive prowess of its scientific practitioners. In "Wu'ūd al-Islām" by *Roger Garaudy*, it is posited that Islam extended beyond the mere integration of ancient cultures spanning from the Chinese Sea to the Atlantic, from Samarkand to Timbuktu - cultures originating from China, India, Persia, Greece, Alexandria, and Byzantium. Rather, the Islamic tradition drew from a plurality of empires and civilizations, thus fostering a rejuvenated collective consciousness that prioritized both human achievement and a newfound appreciation for humanity

Medieval era, during which Islamic philosophy, scientific discoveries, and literature were translated into the Latin language. This process facilitated the transmission of knowledge from the Islamic world to Europe, laying the foundations for the European Renaissance. The translation of Islamic works into Latin was a difficult task, as it required not only linguistic expertise but also a deep understanding of Islamic culture and traditions. However, the translators of that time succeeded in making the exchange of knowledge possible, and their contributions to the advancement of scholarship can still be seen in modern-day academic discourse (Montgomery, 1972, pp. 29–30).

During the tenth century, individual endeavors were manifested, as exemplified by the priest Gerber de Orelac, who was drawn to the intellectual prowess of the Andalusian Arabs. The individual in question employed the

transmission of scientific knowledge as a means of garnering both respect and admiration, ultimately ascending to the papacy as a result of these efforts.

The transmission of information that ensued in the ensuing centuries established the basis for the European Renaissance. The transmission of Arab-Islamic culture to Europe during this period marked by a scarcity of scientific and cultural progress, commonly known as the "dark ages," was made possible through intimate interactions with European students hailing from Islamic societies in the region(Montgomery, 1972, pp. 29–30).

The 10th century witnessed a wide range of translating non-literary and non-historical Greek books on various subjects in Arabic, including astrology, alchemy, physics, botany, and medicine. This translation movement took place in Baghdad, the newly established capital of the 'Abbasid dynasty, and was driven by significant social, political, and ideological factors.

In his book G*reek Thought, Arabic Culture,Dimitri Gutas* (1998(explores these factors and provides a comprehensive analysis of the reasons behind this remarkable phenomenon. *Gutas* builds upon existing scholarship in the field of Greco-Arabic studies and the study of medieval translations of secular Greek works into Arabic, offering a well-documented and intellectually stimulating survey of this pivotal movement that facilitated the transmission of ancient Greek culture to the Middle Ages. *Dimitri Gutas* explores the influence of Greek philosophy and science on Arab culture in his book, he emphasizes the role of Arab scholars in translating and interpreting Greek philosophical and scientific works. His research highlights the impact of these translations on the development of Arab intellectual traditions and their subsequent contribution to the preservation of Western heritage.

Lenn E. Goodman's work, "Islamic Humanism," explores the profound intellectual exchanges that have occurred throughout history between Islamic and Western civilizations. By examining the translations and interpretations carried out by Arab scholars, Goodman highlights the crucial role they played in bridging the gap between these two cultures and contributing to the preservation and dissemination of Western heritage within the Islamic world.

One of the key aspects emphasized in Goodman's exploration of Islamic humanism is the rich history of translation and interpretation that took place during the Islamic Golden Age. Arab scholars, often working in cosmopolitan centers such as Baghdad, Cordoba, and Cairo, undertook the arduous task of translating a vast array of classical Greek, Roman, and Byzantine texts into Arabic. These translations encompassed various disciplines, including philosophy, science, medicine, mathematics, and literature.

Islamic humanism, as elucidated by Goodman, highlights the compatibility and interconnectedness of Islamic and Western intellectual traditions. Arab scholars recognized the value of Western knowledge and sought to integrate it into their own cultural and philosophical framework, while also making significant contributions of their own. This reciprocal exchange of ideas fostered a dynamic intellectual atmosphere, enabling a fruitful cross-pollination of knowledge between the two civilizations.

Furthermore, Goodman's exploration sheds light on the broader implications of Islamic humanism for intercultural understanding and dialogue. The intellectual exchanges that occurred between Islamic and Western civilizations were not limited to translations and interpretations alone. They also involved deep

philosophical discussions, debates, and interactions between scholars of different backgrounds.

George Saliba's book, "Islamic Science and the Making of the European Renaissance," is a scholarly work that explores the impact of Arab scholars and their contributions to the preservation and transmission of scientific knowledge during the medieval period. Saliba focuses specifically on the translations of Arabic scientific texts into Latin and argues that these translations played a crucial role in shaping the European Renaissance

Saliba argues that the translations of Arabic scientific texts into Latin, which were primarily undertaken by scholars in medieval Spain, Sicily, and later in other parts of Europe, had a profound influence on the intellectual development of the European Renaissance. These translations introduced European scholars to a wealth of scientific knowledge that had been largely lost or forgotten in the Western world at that time.

He added, by studying the works of Arab scholars, European intellectuals gained access to a wide range of scientific ideas and theories. This exposure to Arabic scientific texts not only revitalized the study of natural sciences but also played a crucial role in inspiring new ways of thinking and approaching scientific inquiry. It challenged existing beliefs and methods and paved the way for the emergence of new scientific disciplines and methodologies in Europe.

Franz Rosenthal's book, "*The Classical Heritage in Islam,"* focuses on the pivotal role of Arab scholars in the translation and preservation of the works of Greek philosophers and other classical authors. *Rosenthal*'s research sheds light on the significant efforts made by Arab intellectuals during the Abbasid era to translate and transmit the wealth of ancient Greek knowledge to the Western world.

Rosenthal underscores the importance of these translation efforts in ensuring the survival and accessibility of Greek philosophical and literary texts. Arab scholars, driven by a curiosity for knowledge and a thirst for intellectual exploration, took upon themselves the monumental task of translating Greek works into Arabic. Through their diligent efforts, these scholars preserved and made available works by renowned figures such as Plato, Aristotle, and Galen, as well as lesser-known but influential thinkers.

3. History of Ancient Arabic Translation

3.1 Translation in the Prophetic Era:

Arabs have always been interested in translation, as evidenced by the letters sent by Prophet Mohamed (PBUH) to kingdoms and rulers outside of Arabia. Some of these kings were not Arabs, such as Egypt's Vicegerent (AlMuqawqas), Persia's Chosroes/Khosrow (Kisra), and Caesar of Rome (Hercules). The process of expanding Islam in diverse places outside the bounds of Arabia demanded translation throughout the reign of the four caliphs.

There are several signs that the Prophet Mohamed (PBUH) era witnessed translation activities, particularly given the need to disseminate the message of Islam outside Arabia. Some narrations claim that *Salman Al-Farisi*, the Prophet's companion, was the first to interpret the meanings of Surat Al-Fatiha (the Opening) during the prophetic era. *Zaid ibn Thabit* was another important translator, who was skilled in Syriac, Persian, and Greek, he was considered the

first translator of Islam, and he was in charge of letters commissioned by the Prophet.

3.2 **Translation in the Umayyad Era:**

However, the procedure of translation was first known to establish itself under the rule of the Umayyads, when the fifth caliph *Abdelmalek ibn Marwan* (d. 705 CE/86AH) ordered the Arabisation of administration, known at the time as 'taarib al- dawawin.

The Arabs began translating Western works into Arabic in the pre-Islamic era, as proven by their interactions with the Romans, Greeks, Persians, Hindus, and others, as well as their literature, language lexicon, and culture. Their translation was, however, limited at the time to the Bible, common knowledge, proverbs, wise sayings, fables, fairy tales, and other works were all translated.

Following the emergence of Islam, Arabs began to interpret Greek science and philosophy, notably during the reign of *Khalid Bin Yazid* (85H.), an Umayyad King interested in philosophy and logic. He invited numerous Greek philosophers from Egypt and directed them to transcribe Greek philosophy into Arabic from both Greek and Coptic.

Furthermore, following their conquest of foreign lands, the Arabs felt the need to acquire foreign knowledge and sciences to understand the thoughts and cultures of other nations. They desired to use Greek sciences such as astronomy and mathematics in their daily lives, as well as to recognize the time for their prayers, fasting, and pilgrimage (Bsoul, 2019, p. 77).

Despite the Umayyads' interest in invasions and the development of their kingdom, translation was as important to them, since they saw translation as a fundamental method of achieving power and flourishing.

The Umayyads translated into Arabic the most significant scientific literature from Latin and Greek, as well as texts from Syriac on medicine, astronomy, chemistry, and architecture. Among the significant translators of the Umayyad period was the Syriac *Jacob of Edessa* (d. 708 CE/89 AH), who translated several works from Greek into Arabic.

3. 3 Translation in the Abbasid Era:

The origin of the translation movements started with the translation of Greek writings during the Umayyad period. However, the greatest age of translation occurred during the Abbasid period. The works of Greek mathematicians that were translated and provided as a starting point for Arab mathematicians throughout the Abbasid Caliphate were those of Euclid, Ptolemy, Autolycus, Aristarchus, and Archimedes. Without these Arabic translations, Greek masters' philosophical, mathematical, and scientific writings would have remained buried in the depths of the Greek Imperial Palaces.

This period began with the establishment of the Abbasid state and ended with the death of *Al-Amine,* the sixth Caliph (from 750 CE/132 AD to 813 CE). Translation flourished during this era because it was officially supported by the Abbasid caliphs, who promoted translators. Two Abbasid caliphs may be named during this time: the second caliph, *Abou Jaafar Al-Mansour,* and the fifth caliph, *Haroun Al-Rashid.* Historians split this time into three parts.

First Stage:

The first period began during the reign of *Abi Jaafar Al-Mansur* (136 H) and concluded with King *Harun Al-Rashid*'s (193 H). Among the Greek writings translated into Arabic under al-Mansour's reign were those of Aristotle, "The Almagest' of Ptolemy, Euclid's "Elements" and "The Great astronomical tables of the Sindhind,' an India (Ibn al-Qifti,1903) A panel of academics including *Mohamed Ibrahim Al-Fazari, Habash ibn Abdellah Al-Baghdadi, Mohamed ibn Moussa Al-Khawarizmi, Ibn Al-Adami*, and others translated this text.

Aside from the translation movement, this age began to significantly favor 'ulum al-kalam or 'books of theology and Greek logic, which aided in the propagation of Mu'tazila ideology. *Al-Rashid* (d. 809 CE/193 AH) was interested in translation and gathered translators from Lebanon, Egypt, and Syria who were fluent in at least one other language in addition to Arabic, whether Muslims or non-Muslims. Although its origin is debatable, some historians believe that *Al-Rashid* was the true founder of Bait Al-Hikma in Baghdad.

Darul Hikmah, a department for which he nominated *Yuhana Bin Masawih*, a well-known translator as well as a respected physician and scholar, as its director and main translator. His objective was to transcribe antique Greek medical texts brought by *Rashid* from the vanquished Greek empire. The second achievement was accomplished by *Barmak* ministers who focused on transmitting Persian culture and tradition to Arabic. The ultimate goal was to "Persianize" the Abbasid administration as well as the Arab way of life. A group of Persian Arab translators, including the *Nobikhts, Sahl Bin Harun,* and *Abdullah Bin Al-Muqaffa*', executed this strategy. (Bsoul, 2019, p. 84).

The Second Stage:

The second phase lasted from the start of Caliph *Al-Ma'mun*'s (813 CE/198 AH) to the start of the tenth caliph *Al-Mutawakkil*'s (847 CE/232AH). The major objective of the House of Wisdom was to collect and translate countless works from the Greek literary corpus, which had a huge effect on Arab thought Works by Plato, Aristotle, Ptolemy, Hippocrates, and Euclid were purchased from Western libraries such as Constantinople and returned to Baghdad for translation. Bait Al-Hikma was considerably expanded under Caliph *Al-Ma'mun* to include distinct galleries for each discipline of study.

King *Ma'mun* made some attempts to promote the translation effort. He sent to the Roman emperor, requesting that he gives him Greek books. He also despatched his messengers, including academics and translators, to interpret them into Arabic and lavishly rewarded them, paying the translators the weight of their writings in gold.

During *Ma'mun*'s reign, many translators rose to prominence, including *Thabit Bin Qurrah* (288 H), *Qusta Bin Luqa* (300 H), *Ibnul Batriq* (180 H), and *Hunayn Bin Ishaq* (260 H). Numerous works on logic, mathematics, geometry, medicine, astronomy, philosophy, and other subjects were Arabicized.

The third century was the most productive period in Islamic civilization. Furthermore, it was the century of translation, during which renowned translators like *Hunayn Bin Ishaq* emerged. *Ishaq* was not only a remarkable translator but also a well-known thinker and writer. He authored several books on medicine and philosophy. He also translated some Greek novels into Arabic.

A number of his disciples assisted him, including Ishaq, his son, *Habish Al-Atham*, his nephew, *Astephan Bin Basil*, and *Yahya Bin Harun*. *Hunayn* reworked and updated their translations. He was well-known for his translation skills, as he was fluent in Syriac, Persian, Greek, and Arabic.

The Third Stage :

The third stage began with Al-tenure *Mutawakki*l's (847 CE/232AH) and lasted until the end of the Abbasid caliphate (1258 CE/6656 AH). Translation prospered under the reign of *Al-Ma'mun* but dropped significantly during the reign of Al-Mutawakkil (847-861CE), who promoted a more literal interpretation of the Quran and Hadith and resisted the dissemination of Greek philosophy, and the golden time of translation came to an end (Shawqi Daif, 1980, p. 134)

4. Abbasid Period Major Translators:

The translation movement flourished throughout the Abbasid Caliphate, particularly during the reign of describes this movement in Bsoul (2019):

> In the period (198–300), the translation movement flourished, scientific activity increased, books were translated into all the sciences, ethics, philosophy, and psychology, and at this stage, astronomy, medicine, logic, and philosophy were transferred. In astronomy, Almagest by Ptolemy was translated; in medicine, Hippocrates and Galen; in logic, Aristotle's books, as well as the books of metaphysics. Some of Plato's dialogues, Galen's whole work on the dialogues, and some of Plato's political books were translated. (p. 101)

Among the great translators of the Abbasid Caliphate are the following, who largely practiced at Bait Al Hikma. It is worth noting that this list is not complete; many more notable translators served in the flourishing of the translation movement during the "Golden Age." The translators are listed in increasing order based on their death date.

Youhanna ibn Al-Batriq (d. 815 CE/200 AH) was a Syrian scholar who initiated the translation of ancient Greek writings into Arabic. He was also known as *Youhanna Al-Turjuman* (the Translator Jonah, son of the Patriarch). At the end of Late Antiquity, he was a key player in the transmission of the Classics. He translated the important medical books of *Galen* and *Hippocrates* for Caliph *Al-Mansur*. He also claimed to have translated "The Secret of Secrets" from Greek into Syriac and then from Syriac into Arabic.

Ajjaj ibn Yousef ibn Maar was a mathematician and translator who died in 833 CE/218 AH. According to (Munday, 2016), he was one of the most prominent translators in Baghdad during the late eighth and early ninth centuries (the capital of the Abbasid Empire). *Ibn Mata*r's 'Megále Sntaxis' (later known as the Almagest) and Euclid's "Elements" were both translated by *Ibn Matar*.In the early ninth century, he probably translated the Elements into Arabic for *Yahya ibn Khalid Al-Barmaki* (d. 805 CE/189 AH), *Ibn Matar* edited this translation for *Al-Ma'mun* (r. 813 CE–833 CE). The version under consideration was said to be more advanced than his initial original translation.

Ibn Naima Al-Himsi was a Syrian Christian who translated Greek writings into Arabic (d. 835 CE/220 AH). *Al-Himsi*, in particular, translated Aristotle's "Sophistical Refutations" and Physics into Arabic. According to Endress, as

cited in Adamson (2017), Al-Himsi published the Arabic translation of Plotinus' "Theology of Aristotle." The following excerpt appears in the preface:

> The first chapter of the book of Aristotle the philosopher, called in Greek "Theologia," that is, "discourse on divinity." The exposition of Porphyry of Syria, translated into Arabic by *Ibn Na'ima al-Himsi* and corrected for *Ahmad ibn alMu'tasim by al-Kindi*

*Al-Abbas ibn Said Al-Jawhari (*d. 860 CE/245 AH) was a geometer and astronomer in Baghdad's House of Wisdom. According to Marvin Bolt in Calvo (2007), Al-Jawhari made solar, lunar, and planetary observations in Baghdad from 829 CE to 830 CE and was ordered by *Al-Ma'mun* to produce suitable instruments for the year-long series of astronomical measurements in Damascus from 832 CE to 833 CE. His most major work was his "Commentary on Euclid's Elements," which included over fifty new propositions and an effort to prove the parallel postulate. The "Commentary" was included in the "Fihrist" (Index), which was prepared in 988 CE by the bookseller *Ibn Al-Nadim* (O'Connor and Robertson, 1999).

Abu Yousuf Yaaqoub Al-Kindi (d. 873 CE/259 AH) was a well-known translator, physician, philosopher, mathematician, geometer, logician, and astronomer who died in 873 CE/259 AH. He collaborated with a group of translators who translated Aristotle's, Neo Platonists', and Greek mathematicians and scientists' works into Arabic (Adamson, 2020). A succession of Abbasid Caliphs assigned him to supervise the translation of Greek scientific and philosophical books into Arabic.

Hunayn ibn Ishaq (d. 873 CE/260 AH) is widely known in the West as "Joannitius," and some academics refer to him as the "Sheikh of translators."

Hunayn was fluent in the four major languages of his time: Persian, Arabic, Greek, and Syriac. He is credited with several translations, including books on medicine, philosophy, astronomy, and mathematics, as well as magic and oneiromancy. According to legend, the Caliph used to offer him wealth in exchange for the books he translated from Greek and Syriac into Arabic.

It should not be assumed that the Arab translators simply sat down with a stack of Greek manuscripts and translated them. The majority of the problems were in collecting the texts to be translated. *Al-Mamun* sent a team of his most scholarly men to Byzantium in search of manuscripts of Aristotle's and other philosophers' writings. *Hunayn ibn Ishaq*, who was more fluent in Greek than any of Baghdad's other intellectuals, is considered to have been on this mission (O'Connor and Robertson, 1999).

Thabit ibn Qurra (d. 901 CE/288 AH) was a translator, mathematician, physician, and astronomer known as the "Arab Euclid." *Ibn Qurra* was proficient in Syriac, Greek, and Arabic. He translated books by Apollonius, Archimedes, Euclid, and Ptolemy from Greek into Arabic. He also updated his master *Hunayn ibn Ishaq*'s translation of Euclid's Elements, reworked Hunayn's translation of Ptolemy's "Almagest," and translated Ptolemy's "Geography."

Ishaq ibn Hunayn (d. 910 CE/297 AH) was a major Arabic translator of Greek scientific and mathematical literature. Ishaq, like his father Hunayn (Master of Translators), was a physician, but he also studied mathematics and astronomy to understand the complex reasoning of Euclid's "Elements" and Ptolemy's "Almagest," both of which he translated from Greek into Arabic. Ishaq's major contribution to astronomy was these two books, which were

enormously important for the later spread of Greek mathematical astronomy into the Islamic world.

Ibn Hunayn translated some additional books from Greek, including Euclid's "Optics," Menelaus' "Spherics," Autolycus' "On the Moving Sphere," and various Platonic dialogues and works by Aristotle, including "On the Soul and the Physics".Played a key role in his scholarly activity. *Ibn Luqa* was fluent in Greek, Syriac, and Arabic, and he wrote numerous unique scientific works in these languages. (Daif, 1982, p. 42)

4. Islamic Translation in Spain :

Al-Hakam, the ninth Caliph of Islamic Spain (961–976), was Islam's most learned monarch. He was a big supporter of science, encouraging the study of mathematics, astronomy, and medicine. Cordoba was the world's second-greatest city. Its university, headquartered in the grand mosque, had theology, law, astronomy, mathematics, and medicine as departments. Its credentials provided access to the most lucrative occupations in the empire*(* Hitti, 1969)

Every year, the workshops in Cordoba produce around 60,000 bound volumes. Students from all around Europe went to Cordoba, Toledo, Granada, and Seville to study sciences and other subjects. When European powers wanted an artist, a doctor, or a scientist, they resorted to the Cordoban authorities. Cordoba "The Jewel of the World."

Philip K. Hitti claims that "Al-Hakam was a bibliophile, and his operatives raided bookshops in Alexandria, Damascus, and Baghdad in search of manuscripts to buy or copy. The books so gathered are believed to have totaled 400,000, with their titles filling a list of 44 volumes, each of which had 20 pages devoted only to "poetical works".

Al-Hakam, an accomplished scholar, personally used a significant number of these volumes and left marginal comments on the majority of the manuscripts, making them extremely important to later researchers. The famous Caliph paid exorbitant fees for the rare texts. According to *Ibn Khaldun*, he paid one thousand pure gold dinars for the first copy of Kitab al-Aghani, penned by *al-Isfahani.*

Hasdai ibn Shaprut was a minister in al-Hakam's ministry. He translated a Dioscorides manuscript handed by Emperor Constantine VII to Caliph Abd al-Rahman III. Jabir ibn Aflah (1100–1860 Seville) is widely known for his critiques of Ptolemy's Almagest. These comments may be found in his most well-known book, Islah al-Majisti (Correction of the Almagest).

His impact on astronomy was significant; one of his most significant influencers was Regiomontanus, who replicated huge portions of his work in the fourth volume of his publication, De triangulis. The source of this information was not acknowledged by Johan Muller Regiomontanus (d1235).

It is widely acknowledged that civilization is a shared building constructed by humanity and that every developed nation has contributed to this global inheritance. Al-Andalus, like Baghdad and Damascus in the East, was regarded as the capital of Islamic philosophy, with some renowned experts in astronomy, history, geography, biography, philosophy, poetry, medicine, mathematics, and theology residing there.Sanskrit, Pahlavi, Syriac, and Greek sources were used to convert information into Arabic. The majority of the interpreters were doctors. The earliest texts translated were in the fields of medicine, mathematics, and astronomy. Syrians, Persians, and Nestorian Christians made up a sizable portion

of the translators. Only later did Jewish translators take part, translating from Arabic into Latin.

Arab kings made substantial contributions, primarily via the support of translation labor, the establishment of translation institutes, and the acquisition of Greek manuscripts. The ninth century was the greatest period of translation. Muslims rose to become civilization's standard bearers. The driving force for Islam was translation labor; when it dried up, the march of Islam came to a standstill. The translation period lasted 150 years (750–900), paving the way for the composition and invention eras. The second part of the ninth and tenth centuries were the most productive periods in Islamic science and learning history.

The translation of Arabic into Latin in Western Europe began in the 12th century. Translations in numerous European languages were the principal intellectual work throughout the twelfth, thirteenth, and fourteenth centuries.

In this regard, Spain took the lead in conveying Islamic knowledge to Western Europe. Abubacer (Ibn Tofail) and Averroes (Ibn Rushd), Avempace of Saragossa, the astronomers al-Bitrogi and Ibn Aflah, Maslama al-Majriti, instrument maker and designer Arzachel (al-Zarqali), the great surgeon Albucasis (Abul Qasim-d936), and Avicebron (Ibn Gabirol)

Men of various learning from around Europe moved to Islamic Spain to study, including Gerbert of Aurillac, Adealrd of Bath, Plato of Tavoli, Robert of Chester, Herman of Carinthia, Rudolph of Bruges, Gerard of Cremona, and Michael Scott. The majority of these experts were working on translations from Arabic into Latin. The translation work was done in Barcelona, Tarazona, Leon,

Pamplona, Toulouse, Narbonne, and Marseilles, although Toledo eventually became the main center.

Toledo was under Muslim control from 712 to 1085 and quickly became the home of the King of Castile. The old city was an ideal location for the interchange of Christian and Muslim knowledge. There were plenty of Arabic texts, and some local academics were fluent in both languages.

The translations here began about 1135 and lasted until the reign of *King Alfonso* X. A high proportion of the people spoke Arabic as their first language as well. As a result, it became the primary means of imparting Islamic learning to Europe.

The translators collaborated in pairs. The origin Arabic would be translated into Romance (garbled Latin) by one scholar, and the Latin version would be created by another. Many European intellectuals, including *Michael Scott,* came to Spain and Sicily to study Arabic and translate it directly into Latin. As patrons or interpreters, churchmen played an active role in the spread of information.

Archbishop Raymond (1125–1151) was the first to take the initiative and build a translation school modeled after Baghdad's Bayt al-Hikma. Dominicus Gondisalvi (1126–51) was the archdeacon of Segovia at the time and translated Arabic philosophy (including Kulliyat of Ibn Rushd), Metaphysics, and other works of Ibn Gabirol, Ihsal al-Uloom of al-Farabi, and the philosophy of al-Ghazzali. His scientific categorization may be traced back to al-Farabi, Ibn Sena, and Yanboo al-Hayat (the Fons Vitae) of Ibn Gabirol's duty since "it is

impossible to translate word-for-word when a Romance word lies between the Arabic and Latin.

5. The Power of Translations:

As previously noted, translation from Arabic grew considerably in Al-Andalus, notably in Toledo during the 12th and 13th centuries CE. Translators from the Iberian Peninsula, including those who worked at the Toledo School of Translators and other centers such as Cordoba, Seville, Granada, the Kingdom of Aragon, and so on, were divided into two groups: those who were familiar with Arabic, such as John of Seville and Domingo Gondisalvi, and those who were not. Those translators translated books and treatises directly from Arabic into Latin, whereas the second category did not master it and some were illiterate in Arabic, particularly those who traveled from Italy, England, France, or the Low Countries, such as Gerard of Cremona, Adelard of Bath, Robert of Ketton, and others.

These translators mostly depended on Arab, Jewish, and Mozarab intermediates who translated from Arabic into Castilian or Romance and finally into Latin. According to Pym (1994), using an intermediary Romance language would complicate the translator's Alexander of Hales, Albertus Magnus, St. Thomas Aquinas, St. Bonaventura, Duns Scotus, Adelard of Bath, Peter Abelard, Robert Grosseteste, Roger Bacon, Marsilius of Padua, Richard of Middleton, Nicholas Oresme, Williams of Occham, Walter Burley, William of Auvergne, Dante Joannes Buridanus, Siger of Brabant, John Peckham, Henry of Gant They were among the notable European intellectuals who were affected by Islamic scholarship.

These translations had a revolutionary impact on Western Europe. The inflow of new works shook the world of study, prompted discoveries in grammar and philology, and, most importantly, offered curricula for schools and universities. These translations into numerous languages advanced medical theory and practice, as well as other sciences. A whole new set of ideas was given a new stimulus.

In a nutshell, these translations enthralled the European imagination, resulting in the breakdown of the medieval system and the arrival of the Renaissance in the 15th century.

7. CONCLUSION

One of the primary motivators for a country to adopt a foreign language is a desire for knowledge. This happened in the past, is happening now, and will happen over and over again in the future. Egyptian ancestry was passed down to the Greeks. And afterward, Europeans inherited the Arab legacy, as well as the Greek and Roman heritage. As illustrated in this study, Arabs made significant efforts in the field of translation, and they were successful in translating gems of foreign thinking such as Greek, Persian, Hindi, European, and others into Arabic. The Arab translation movement, in reality, was a well-planned undertaking based on their love of knowledge as well as their religious and worldly requirements. In the past, Arabs employed translation to progress and reach civilization. The kings or rulers themselves held the translation in great respect. Foreign interpreters were invited to Damascus, Baghdad, and Cairo and had been promoted with money, gifts, and honors. This allowed Arabic-speaking individuals in Al-Andalus to learn about numerous old classical subjects that

were previously unavailable to them due to the Iberian Peninsula's translation movement. In addition, The Toledan translation movement made a significant contribution to the development of a modernized form of the Castilian language that reduced its syntax to be understood by individuals from all walks of life and reach ordinary people.

These contributions, whether from Arabic to other languages or vice versa, should be thoroughly studied and analyzed to comprehend the primary strategies and tactics employed by each translator.

To summarize, Bait Al-Hikma and the Toledo translators contributed to the development of modern civilization by renewing Greek, Persia, Indian, and Chinese sciences and philosophy.

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