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Greco-Arabic Translation Movement in the Muslim World, an Introductory Study

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Abstract:

This article highlights the importance of the Arabic translation movement in global academic progress. It covers three main periods of translation: Bayt al-Hikmah during the Abbasid era (8th- 10th centuries), the Andalusian translation movement (10th- 12th centuries), and the translation efforts in Istanbul under the Ottoman Empire (15th- 16th centuries). Bayt al-Hikmah in Baghdad translated Greek and Persian works into Arabic, with scholars like Hunain bin Ishaq and al-Kindi leading the way. In Andalusia, Arabic knowledge was translated into Latin, influencing European thinking and the Renaissance. The Ottoman Empire focused on translating Arabic, Persian, and Turkish works, spreading Arabic knowledge across cultures. These translation movements were key in developing global academic growth and fostering intercultural connections.

Keywords: Arabic translation, Bayt al-Hikmah, Abbasid era, Andalusian translation, Ottoman Empire, Arabic scholarship, Global academic exchange.

1- Introduction

1.1 Importance of Translation:

The art of translation is a bridge in the evolution of human civilizations. It is an important means of exchange of ideas, knowledge, and experiences between different languages and cultures. Through translation, ancient Greek, Persian, and Arabic sciences were transmitted to Europe, making the

Renaissance possible. According to Maulana Muhammad Hussain Azad, "Translation brings nations closer and expands their ideas".[1]

In modern times, translation is not only limited to literary texts but also plays a key role in science, technology, and international relations. In his book Literature and Culture, Dr. Ibadat Barelvi writes, "Translation is a creative process that revives the spirit of the original text in another language.

Therefore, translation is not a mere exchange of words but an essential means of cultural communication and intellectual development. [2]

2- Objectives of the Graeco-Arabic Translation Movement:

The Graeco-Arabic Translation Movement (8th–10th centuries) was a significant intellectual endeavor to translate Greek works into Arabic. This effort was driven by several key objectives that shaped the intellectual landscape of the Islamic world.

2.1 Preservation and Expansion of Knowledge

One of the primary aims was to preserve Greek philosophical, scientific, and medical texts, ensuring that valuable knowledge from ancient civilizations was not lost. These translations also enabled scholars to expand upon existing ideas, fostering new intellectual developments.

2.2 Intellectual and Cultural Enrichment:

By translating the works of Aristotle, Plato, and Galen, Islamic scholars engaged with diverse philosophical and scientific traditions. This cross-cultural interaction enriched Islamic thought and helped develop new schools of philosophy and science.

2.3 Advancements in Science and Philosophy:

The translation movement played a crucial role in scientific progress. Texts like Euclid's Elements advanced mathematical knowledge, while Galen's medical works influenced Islamic medicine. Scholars not only translated but also critiqued and built upon these ideas, contributing original insights.

2.4 Development of Educational Institutions:

The establishment of institutions such as the House of Wisdom in Baghdad provided scholars with the resources to study and expand upon translated works. This fostered a culture of academic pursuit, laying the foundation for future advancements.

2.5 Enhancing Cultural Prestige:

[1] Azad, Muhammad Husain, Sukhan-Dan Farsi, Kutub Khana Imdad Ali,Lahore,1923,p. 35.
[2] Barilvi, Ibadat, Adab Aur Majlis-e-Saqafat, Taraqqi Adab, Lahore, 1981, p. 45.

Engaging in these translations positioned the Islamic world as a center of knowledge, demonstrating intellectual leadership and fostering scholarly exchange with other civilizations.[3]

3- Discussion

3.1 Different Movements of Arabic Translation:

The Arabic translation efforts can be categorized into the following distinct movements:

3.1.1 Early Translations (Pre-Islamic and Early Islamic Periods):

Before and during the early Islamic era, translations were primarily focused on administrative and practical texts, often from Persian and Indian sources.[4]

3.1.1.a) The Art of Translation during the Prophet's (PBUH) Era:

During the lifetime of the Prophet Muhammad (PBUH), the Quran was revealed in Arabic, and there was little to no formal translation of the Quran into other languages. The primary focus was on preserving the Quran in its original language. However, there were interactions with non-Arabic speakers, and translation efforts were undertaken to communicate the message of Islam to those who did not understand Arabic. Salman al-Farsi, a companion of Prophet Muhammad (PBUH), was one of the first to explain Quranic meanings in Persian. [5]

The Prophet's Correspondence with Kings and Rulers: The Prophet Muhammad (PBUH) sent letters to various rulers and kings, such as the King of Persia (Kisra), the King of Egypt (Muqawqis), and the Byzantine Emperor (Heraclius). Some of these letters included translated parts of the Quran.[6]

Hazrat Abu Hurairah (R), known for his narration of hadith, was also involved in conveying the message of the Quran in various linguistic and cultural contexts, particularly among non-Arab tribes.

No formal translations of the Quran into other languages took place during the Prophet's era, but the translations of key Quranic messages were done as needed for communication. [7]

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[3] Gutas, Dimitri. Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd–4th/8th–10th centuries). Routledge.

[4] Richard Walzer, The Transmission of Greek Philosophy to the Arab World, Harvard University Press, 1962, pp. 30-50.

[5] Guillaume, Alfred, The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah, Oxford University Press, Oxford, 1955, Pp. 651-652.

[6] Shibli Nomani, Seerat-un-Nabi, Vol. II, Darul Isha'at, Karachi, 1998, Pp. 288-290.

[7] Abdur Rahman, Muhammad, The Companions of the Prophet, Vol. I, Darussalam Publishers, Riyadh, 2004, Pp. 56-59.

3.1.1.b) The Art of Translation during the Era of the Rightly Guided Caliphs

After the death of the Prophet (PBUH), the first four caliphs (Abu Bakr, Umar, Uthman, and Ali) furthered the spread of Islam across a vast area, from the Arabian Peninsula to parts of Persia, Egypt, North Africa, and the Byzantine Empire. This expansion led to interactions with non-Arab communities and the need for translation. The third Caliph, Uthman ibn Affan, ordered the compilation and standardization of the Quran into one uniform written text, a process known as the "Uthmanic Codex." Although the primary language of the Quran remained Arabic, Uthman's efforts were crucial in preserving the text's authenticity.[8] The Translation into Persian (Middle Persian): The translation of the Quran into Persian began during the time of the Caliphs. It is believed that the early attempts were made by Persian-speaking scholars or Muslim converts who were tasked with translating the meaning of Quranic verses for the Persian-speaking populace.[9]

Al-Tabari (838–923 CE): A renowned Islamic scholar who wrote extensive commentaries on the Quran, such as "Tafsir al-Tabari." Although he did not translate the Quran into Persian, his works helped to explain its meaning, making it accessible to the non-Arab world.[10]

Sa'id ibn Jubayr (664–714 CE): A companion of Ibn Abbas, known for his tafsirs and translations of the meanings of Quranic verses, particularly into Persian.[11]

The early translations were not entirely of the Quran as a whole but rather interpretations or summaries of Quranic messages for understanding among the Persian-speaking Muslims. [12]

3.1.1.c) The Art of Translation in the Umayyad Period:

The Umayyad period (661–750 CE) saw significant advances in the translation of various texts. As the Islamic empire expanded, there was an increasing demand for translating works from Greek, Persian, and Indian

[8] Abdul Malik bin Hisham, Sirat Ibn Hisham, Volume 2, Cairo: Dar Al-Fikr, 1998, pp. 411-413.

[9] Syed Salman Nadwi, Arabs, Islam and Western Asia, Karachi: Dar-ul-Isha'at, 2001, pp. 57-60.

[10] Muhammad Ibn Jarir al-Tabari, Tafsir al-Tabari, Volume 1, Beirut: Dar al-Kutub al-Ilmiyyah, 1987, pp. 15-20.

[11] Abu Bakr Ahmad bin Muhammad al-Khwarizmi, Tafsir Sa'id bin Jubayr, Lahore: Al-Maktabah al-Salafiyyah, 1970, pp. 35-38.

[12] William Montgomery Watt, Islamic Political Thought, Edinburgh: Edinburgh University Press, 1962, pp. 72-75.

cultures, including religious and scientific texts. The Umayyads were not as focused on the translation of the Quran itself but on other scholarly works.

In the Umayyad period, the process of translation was initiated with the order of fifth Umayyad calif Abdul Malik bin Marwan (d. 705 CE/ 86 AH) for the Arabization of administration (known as 'taarib al-dawawin').

Al-Hajjaj ibn Yusuf was an important Umayyad official who played a role in organizing translations of scientific and philosophical works. [13]

Al-Kindi (c. 801–873 CE): An Arab philosopher and polymath who translated Greek philosophical texts into Arabic. Although Al-Kindi did not translate the Quran, his contributions to the translation of scientific and philosophical works laid the foundation for the later translation movements. [14]

During the Umayyad era, the Quran was not officially translated into languages other than Arabic. Instead, the efforts of translation focused primarily on making Islamic philosophy, law, and sciences more accessible to the new non-Arab Muslim converts. However, Quranic interpretation and the translation of its meanings were occasionally carried out.

Persian-speaking regions began to develop their translations of Quranic meanings, with works often being commentaries or explanations rather than direct translations of the Quran. [15]

The books of astronomy, medicine, chemistry and architecture from Syriac were translated into Arabic from Latin/ Greek in the Umayyads period. Famous and important translators of Umayyad period were Khalid ibn Yazid (d. 704 CE/85 AH) and the Syriac Jacob of Edessa (d. 708 CE/89 AH) who translated many books from Greek into Arabic.

3.1.1. d) The Art of Translation (Graeco-Arabic) in Abbasid Period (8th to 10th centuries):

The art of translation developed in the Abbasid period (750 CE - 1258 CE), mainly in the period of Al Ma'mun (813-33 CE), and is known as the Golden Era of Arab translation movement. Persian-speaking scholars in the Abbasid era worked on summarizing or interpreting Quranic verses in Persian for new Muslim converts. Centered in Baghdad, this well-funded and systematic effort focused on translating a vast array of Greek secular

[13] Walzer, Richard, The Transmission of Greek Philosophy to the Arab World, Harvard University Press, Cambridge, 1962, pp. 30-50.

[14] Gutas, Dimitri, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd–4th/8th–10th Centuries), Routledge, London, 1998, pp. 65-90.

[15] De Blois, François, Persian Literature: A Bio-Bibliographical Survey, Volume 5, Routledge, London, 2004, pp. 1-15.

texts into Arabic, covering subjects like philosophy, science, and medicine. At the peak of the Graeco-Arabic movement, translation activities continued, including works from other cultures and languages, adapting to the evolving intellectual needs of the Islamic world. The Graeco-Arabic translation movement was a significant intellectual endeavor that took place primarily in Baghdad from the mid-8th to the late 10th century. A large, well-organized, and well-funded initiative aimed at translating a substantial volume of Greek secular texts into Arabic.[16] Prominent translators, such as Yahya ibn al-Batriq, played crucial and pioneer roles in this movement by translating major works of Greek scholars like Galen and Hippocrates into Arabic and Ibn Naima Al-Himsi (d. 835 CE/ 220 AH), Al-Abbas ibn Said Al-Jawhari (d. 860 CE/ 245 AH), Abu Yousuf Yaaqoub Al-Kindi (d. 873 CE/ 259 AH), Hunayn ibn Ishaq (d. 873 CE/ 260 AH), Thabit ibn Qurra (d. 901 CE/ 288 AH), Ishaq ibn Hunayn (d. 910 CE/ 297 AH) and Qusta ibn Luqa (d. 912 CE/ 299 AH) were the famous translators of this house of wisdom.[17] The translations not only preserved Greek philosophical and scientific knowledge but also transformed Arabic culture by integrating and expanding upon these ideas, leading to significant advancements in various fields. [18]

Contribution of Bait-ul-Hikma in the Abbasid Period:

Bayt al-Hikma (House of Wisdom) the great center of knowledge, a great academic and a research institution, translation center and was served as a library of the Abbasid period, which was established in the Baghdad during the regime of Caliph Harun al-Rashid (786-809 AD) and its peak under Caliph Ma'mun al-Rashid (813-833 AD).[19] It was a large and magnificent building, located in the academic and cultural center of Baghdad. It had extensive libraries, translation rooms, research laboratories, and halls for the gathering of scholars. This building was a masterpiece not only academically but also architecturally.[20] The purpose of establishment of Baytul-Hikma was to transfer knowledge reserves of different civilizations into Arabic language. Its most important aspect was the

[16] Jim Al-Khalili, The House of Wisdom: How Arabic Science Saved Ancient Knowledge, Penguin Books, 2011, pp. 200-250.

[17] Dimitri Gutas, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early `Abbāsid Society, Routledge, 2001, pp. 90-120.

[18] George Saliba, Islamic Science and the Making of the European Renaissance, MIT Press, 2007, pp. 45-70.

[19] Nasr, Seyyed Hossein, Science and Civilization in Islam, Harvard University Press, 1968, pp. 81-85.

[20] Gutas, Dimitri, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society, Routledge, 1998, pp. 36-50.

translation and interpretation of scholarly materials from Greek, Persian, Hindi, and Syriac languages.[21] Bayt al-Hikmah facilitated the systematic translation of significant Greek medical and philosophical texts into Arabic, thereby preserving and disseminating classical knowledge. Notably, the works of prominent Greek physicians such as Hippocrates and Galen were translated, enriching the Islamic world's medical understanding. In philosophy, texts by Aristotle, Plato, and Socrates were rendered into Arabic, introducing foundational concepts that influenced Islamic philosophy. Key figures in this translation endeavor included Hunayn ibn Ishaq, a Nestorian Christian scholar who translated numerous Greek medical texts, and Thābit ibn Qurra, who translated works by Apollonius, Archimedes, Euclid, and Ptolemy. These translations not only preserved ancient knowledge but also spurred original scholarship within the Islamic world, leading to significant advancements in various scientific and philosophical disciplines.

As Islam spread beyond the Arabian Peninsula, non-Arab Muslims required Quranic translations for better understanding. The rise of Persian, Turkish, and Indian Muslim communities increased the demand for translation into their native languages. While Bait-ul-Hikma mainly focused on scientific and philosophical texts, scholars working there contributed to the linguistic and grammatical analysis of the Quran. Scholars like Sibawayh (d. 796 CE) and Al-Farabi (d. 950 CE) developed Arabic grammar rules, aiding in clearer translations of the Quran.

While Hadith texts were primarily circulated in Arabic, scholars like Ibn Nadim documented that portions of Hadith collections were translated into Persian, Syriac, and other languages for educational purposes. [22]

Ajam Movement of Translation Greek and other works Translated into Arabic:

Author	Name of Book	Translator	Subject
Socrates (469-399 BCE)	Apology, Phaedo	Al-Kindi	Philosophy, specifically the trial and death of Socrates
Plato	Republic,	Al-Kindi	Political philosophy,
	Timaeus,		

[21] Rosenthal, Franz, The Classical Heritage in Islam, Routledge, 1975, pp. 22-25.
[22] Nasr, Seyyed Hossein, Science and Civilization in Islam, Harvard University Press, 1968, pp. 81-85.

(427-347 BCE)	Laws	Yahya ibn al-Bitriq (Nestorian Christian)	cosmology, and law
Aristotle (384-322 BCE)	Nicomachean Ethics	Hunayn ibn Ishaq. Thabit ibn Qurra (Muslim scholar) Improved previous translations and worked on mathematical and astronomical treatises.[23]	Ethics and moral philosophy
	Physics, Metaphysics		Natural philosophy and fundamental principles of reality
	On the heavens, Politics		Astronomy and political science
Hippocrates (460-370 BCE)	On the Sacred Disease , Airs, Waters, and Places , Epidemics	Hunayn ibn Ishaq. His translations helped Muslim physicians like Al-Razi and Ibn Sina develop advanced medical theories. Works like Airs, Waters, and Places were critical for epidemiology and public health studies in the Islamic world. [24]	
Galen (129-199 CE)	On the Natural Faculties, On the Therapeutic Method,	Hunayn ibn Ishaq. Galen's medical theories influenced Islamic medicine, particularly in areas like physiology,	

[23] Fakhry, Majid, A History of Islamic Philosophy, Columbia University Press, 2004, pp. 57-70.

[24] Gutas, Dimitri, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society, Routledge, 1998, pp. 50-56.

	On the Use of Drugs	pathology, and pharmacology. Hunayn ibn Ishaq meticulously translated and revised Galenic texts, ensuring accuracy. Ali ibn al-'Abbas al-Majusi, a Persian physician, expanded upon Galen's works in his famous book Kitab al-Maliki (Complete Book of the Medical Art). [25]	
Zoroaster (circa 1000 BCE)	Zoroastrian Hymns (Avesta)	Rudaki (Persian poet, involved in translating and adapting some religious and philosophical texts into Arabic) [26]	The Avesta contained religious, philosophical, and ethical teachings central to Zoroastrianism. Some sections, especially those related to astronomy and ethics, were later incorporated into Islamic philosophy and theology.
Plotinus (204-270 CE)	Enneads	Ibn al-Muqaffa (Zoroastrian convert to Islam) [27]	philosophical texts

[25] Nasr, Seyyed Hossein, Islamic Science: An Illustrated Study, World Wisdom, 2006, pp. 110-115.
[26] Rosenthal, Franz, The Classical Heritage in Islam, Routledge, 1975, pp. 72-80.
[27] Gutas, Dimitri, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society, Routledge, 1998, pp. 144-150.

Brahmagupta (598-668 CE)	***Brāhma-sphuṭa-siddhānta*** Sanskrit in language	Al-Khwarizmi (Muslim mathematician) Text introduced zero as a numeral and contained advanced concepts in algebra and trigonometry. It was translated under the patronage of the Abbasid Caliph Al-Mansur (r. 754–775 CE) and influenced later mathematical advancements in the Islamic world. [28]	on astronomy and mathematics

The impact of this movement laid the foundation for scientific research in the Islamic world, leading to discoveries in fields such as astronomy, medicine, and chemistry.

3.1.1. e) Role of Andalusia in the Art of Translation of Arabs:

Andalusia (Muslim Spain) was the center of intellectual, cultural and scientific development, where the Translation Movement played an important role. This movement was essentially an attempt to connect Islamic sciences with Greek, Persian and Indian philosophy, which laid the foundation for the "Renaissance" of Europe.

The great libraries of Córdoba, such as the "Dar al-Hikamat", were famous for translations. There were more than 500,000 books in them, while in Europe at that time, there were only a few dozen books in a library. [29] Islamic thinkers improved upon Greek philosophy (Plato, Aristotle), medicine (Bocaratus, Galen), and mathematics by translating them into Arabic. Muslims not only preserved knowledge but also introduced experimental scientific methods, which later led to the development of European science.

The Toledo School of Translators in Spain played a key role in translating Arabic works into Latin. Christian scholars, alongside Muslim and Jewish scholars, preserved and transmitted knowledge to Europe.

[28] Nasr, Seyyed Hossein, Science and Civilization in Islam, Harvard University Press, 1968, pp. 82-85.

[29] Rosenthal, Franz, The Classical Heritage in Islam, Routledge, 1975, pp. 22-25.

The Translation Movement in Andalusia was not just about transferring knowledge—it transformed knowledge. Muslim scholars refined Greek, Persian, and Indian ideas, developed new scientific methods, and laid the foundation for the European Renaissance. The intellectual exchanges in Toledo, Córdoba, and Seville proved that knowledge transcends borders and civilizations.

After the fall of Granada in 1492, attempts were made to destroy the intellectual heritage of Muslims. However, the Andalusian translation movement changed European society forever.

3.1.2 The Art of Translation during the Ottoman Empire:

Byzantine libraries in Istanbul yielded a large number of Greek texts, which were transferred to Arabic and Ottoman Turkey. [30] After the European Renaissance, modern scientific and philosophical sciences were translated to Istanbul so that the Ottoman Empire could adapt to the demands of modern times. The Ottomans promoted translations in madrasas, libraries and centers of learning. The movement of translations in Istanbul is another important chapter in Islamic history, which is mainly known for its intellectual and intellectual development during the Ottoman period. The translation movement in Istanbul played an important role in transferring the knowledge capital of Islamic studies as well as Greek, Latin, and European languages to the Ottoman Empire.

After the conquest of Constantinople (modern Istanbul) in 1453, the Ottoman Empire made the city its capital and made it a center of academic and cultural activities. Academic institutions and libraries were established in Istanbul, and an important series of translations began here, which served to strengthen scholarly links between the Islamic world and the Western world.

In the Ottoman caliphate, the great collection of knowledge existed in Arabic, Persian and Turkish languages, but the translation of scientific and philosophical works from the Western world was important for the Ottomans in the academic field. During this period, not only Islamic literature and scientific books were translated into Arabic, Persian and Turkish, but also from European languages.

During the Ottoman period (1299–1922), Quranic translations into Turkish became more formalized. The first Turkish translations began to emerge with the effort to make the Quran accessible to Turkish-speaking

[30] "Sarton, George, Introduction to the History of Science, Carnegie Institution of Washington, Baltimore, 1927, Vol. 1, Pp. 140-145.

Muslims. Süleyman al-Tunisi, one of the earlier scholars who made attempts at translating the Quran into Turkish.[31]

In 12th Century, with the expansion of the Islamic empire into Europe, there was an interest in the Quran in Latin during the medieval period, especially after the Crusades. Christian scholars, including Robert of Ketton and Herman of Carinthia, translated portions of the Quran into Latin.[32]

Later, the Quran was translated into various European languages, including English by George Sale in the 18th century.[33]

As the Ottoman Empire expanded, non-Arab Muslims in regions such as Anatolia, the Balkans, and Eastern Europe required translations of Islamic texts.

Ottoman rulers and scholars saw translations as essential for standardizing religious teachings across their diverse empire.

The Ottomans founded Dar al-Tarjuma (House of Translation) in Topkapi Palace during the 15th century. Scholars translated scientific, military, and philosophical texts for Sultans and Ottoman administrators. Sultan Mehmed II (r. 1451–1481) encouraged translations of Byzantine, Persian, and Arabic texts and commissioned translations of Plato and Aristotle's works. Sultan Suleiman the Magnificent (r. 1520–1566) expanded translation efforts to European medical and legal texts and ordered the translation of Hippocrates and Galen's medical works into Arabic and Ottoman Turkish. Sultan Mahmud II (r. 1808–1839) modernized Ottoman translation efforts by establishing printing presses and sponsoring translations of French and German military and engineering works. [34]

Famous translators of the Ottoman Empire and their work are as follows:

1. Sheikh al-Islam Abu Saud Efendi (1490–1574) translated Islamic legal and philosophical texts that influenced Ottoman legal reforms.

[31] Zubaida, Sami. Islam, the People and the State: Political Ideas and Movements in the Middle East, I.B. Tauris, London, 2009, pp. 58–65.

[32] Southern, R. W. Western Views of Islam in the Middle Ages, Harvard University Press, Cambridge, 1978, pp. 95–120.

[33] Sale, George. The Koran: Commonly Called the Alcoran of Mohammed, Frederick Warne and Co., London, 1734, pp. i–viii.

[34] Fakhry, Majid, A History of Islamic Philosophy, Columbia University Press, 2004, pp. 57-70.

2. Yusuf Agah Efendi (1744–1824) was the first Ottoman ambassador to England. He translated European political and economic texts into Arabic.
3. Muhammed Hamdi Yazır (1878–1942) translated Hak Dini Kur'an Dili (The Language of the Quran in the Religion of Truth) from Arabic to Ottoman Turkish. It is one of the most detailed exegeses (Tafsir) in Ottoman Turkish. It was sponsored by Ottoman Sultan Abdulhamid II to promote Quranic understanding among Turkish-speaking Muslims.
4. Mehmed Esad Efendi (d. 1753) translated Tefsirü'l-Celaleyn (Commentary of Al-Jalalayn) from Arabic to Ottoman Turkish. A widely used Tafsir (Quranic commentary) adapted for Turkish audiences helped simplify complex Quranic interpretations for non-Arab scholars.
5. İsmail Hakkı Bursevî (1653–1725) translated Ruh al-Bayan (A spiritual commentary on the Quran and Hadith), a major Sufi-inspired commentary on both the Quran and Hadith. Integrated Islamic mysticism (Tasawwuf) with Hadith studies.
6. Mehmed Zihni Efendi (19th century) translated Kashf al-Haqa'iq (Unveiling of the Truths – Hadith collection), which aimed at educating Ottoman scholars on the authenticity and classification of Hadith. It is used in madrasas (Islamic schools) across the Ottoman Empire.

The Ottomans sought to preserve classical Islamic knowledge while integrating modern Western sciences and philosophy. Translation efforts focused on Greek, Persian, Indian, and Latin texts to advance medicine, astronomy, military strategy, and philosophy. Such as :

1. Aristotle's logic and metaphysics were reintroduced into Arabic philosophy through Ottoman efforts by Ishaq bin Murad (Ottoman philosopher). His works influenced Islamic legal reasoning (Usul al-Fiqh).
2. Muhammad bin Hasan al-Istanbulî (Ottoman astronomer) translated Ptolemy's Almagest (2nd century CE) and Advanced Ottoman navigation and astronomy. It is used in Ottoman naval strategy and geography.

The Ottomans also focused on the Arabic Muslim work and translated it from Arabic to Ottoman Turkish. Such as :

1. Haji Pasha (Ottoman physician, 14th century) translated Ibn Sina's (Avicenna) Al-Qanun fi al-Tibb into Turkish. It was the standard medical

textbook in Ottoman hospitals. Integrated Greek, Persian, and Indian medical traditions.

2. Mustafa bin Ali al-Muwaqqit (Ottoman astronomer) translated Al-Biruni's Kitab al-Tafhim fi Awail Sina'at al-Tanjim (Introduction to Astrology). It is used in calculating prayer times and the Islamic lunar calendar. It contributed to Ottoman advancements in timekeeping and astronomy.

4. Effects and results of the Translation Movement in the Muslim World:

The translation movement in the Muslim world led to significant intellectual, scientific, and cultural advancements. The major effects and results include:

4.1. Preservation and Expansion of Knowledge:

Classical Greek, Persian, Indian, and Latin texts were preserved and expanded with new commentaries and interpretations.

Many ancient works that were lost in Europe survived through Arabic translations.

4.2. Development of Sciences and Medicine:

Islamic scholars such as Al-Razi, Ibn Sina, and Al-Farabi built upon Greek and Indian medical and scientific knowledge. The translation of mathematical works from India (e.g., Brahmasphutasiddhanta) introduced zero and decimal notation to the Islamic world, later influencing Europe.

4.3. Influence on European Renaissance:

Arabic translations of Aristotle, Plato, Ptolemy, and Galen were later translated into Latin, fueling the European Renaissance. The Toledo School of Translators in Spain (12th century) played a major role in transferring Islamic knowledge to Europe.

4.4. Linguistic and Literary Development:

Arabic became the lingua franca of science and philosophy. The development of Arabic grammar and lexicography helped standardize the language for scholarship.

4.5. Strengthening Islamic Thought and Law:

The translation of Hadith, Quranic Tafsir, and philosophical works enriched Islamic jurisprudence (Fiqh) and theology. Scholars like Al-

Ghazali and Ibn Rushd (Averroes) used translated materials to reconcile Islamic teachings with Greek philosophy. [35]

5. Recommendations and Conclusion

5.1 The Arabic translation movement laid the foundation for a transformative era in human knowledge, contributing to advancements in science, philosophy, medicine, and the arts. These efforts not only preserved ancient knowledge but also acted as a bridge that carried it into modern times. The movement inspired intellectual progress in Europe during the Renaissance and remains relevant in shaping contemporary academia.

5.2 It is vital to revive the spirit of this intellectual heritage in the modern world by promoting multilingual scholarship, collaborative research, and digital preservation of classical texts. The lessons from these movements remind us of the importance of cross-cultural exchanges and inclusivity in knowledge development. [36]

5.3 Global Collaborative Efforts: International organizations like UNESCO should support the digitization and translation of ancient Arabic texts and their dissemination worldwide.

5.4 Cultural Exchange Programs: Promote academic collaboration between nations to revive interest in classical Arabic works, encouraging translations of existing untranslated manuscripts. Research Grants and Scholarships: Encourage global funding for projects studying the historical and intellectual contributions of the Arabic translation movement.

5.5 Integration of Arabic Heritage in Curricula: Universities worldwide should incorporate modules on the historical importance of translation movements, highlighting their contributions to modern disciplines. [37]

5.6 Governments should allocate budgets to research institutions for the exploration and preservation of Arabic manuscripts.

5.7 Establish specialized libraries and archives focused on Arabic heritage and classical works.

5.8 Translation Incentives: Provide financial and institutional support to scholars and translators working on Arabic manuscripts, especially in countries with a rich Islamic and Arab heritage. Public Awareness Campaigns: Conduct seminars, workshops, and public events to

[35] Gutas, Dimitri. Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works. Brill, 1988.

[36] Al-Din, A. R. A. Islamic Manuscripts: Preservation, Restoration, and Archives. Dar al-Kutub, 2013.

[37] UNESCO. Memory of the World: Islamic Manuscripts and Preservation. UNESCO Publications, 2012.

highlight the historical significance of the Arabic translation movement in shaping global knowledge. [38]

5.9 Centers for Translation Studies: Universities should establish dedicated research centers focused on the study of classical Arabic translation efforts and their impact.

Interdisciplinary Courses: Introduce programs combining linguistics, history, and philosophy to analyze the role of translation in knowledge transmission.

5.10 Collaboration with Global Institutions: Partner with international universities and research centers to work on joint projects for digitizing and preserving ancient texts.

5.11 Student Engagement: Encourage students to participate in translation and preservation projects through scholarships and research programs, fostering a new generation of scholars.[39]



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[38] UNESCO. Islamic Heritage and Contemporary Education. UNESCO, 2014.
[39] Husain, M. B. Islamic Translation Studies: The Role of Universities. Oxford University Press, 2015.