

Translation and Acculturation in the Abbasid Era: Dynamics and Role in Shaping Arabic Literary Output

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Abstract

The translation dynamic endeavors to establish a form of interaction among the diverse cultural systems pertaining to different civilizations. It functions as an intermediary bridge facilitating communication between heterogeneous human groups. The objective of this undertaking is to acquire an intellectual and scientific foundation that empowers these groups to build their knowledge base and enrich their cultural legacy. It embodies a form of cultural dialogue wherein diverse civilizations interweave. This important study addresses a critical issue that has been insufficiently explored within modern critical studies: the active role of translation in fostering and augmenting acculturation among nations during the Abbasid era and its impact upon Arabic literature, along with the contributions of rulers in supporting this dynamic to create a space for intercultural exchange. It also sheds light on the political, intellectual and ideological dimensions that accompanied the translation movement during this active period, viewing it not merely as a linguistic or technical task, but a strategic intellectual endeavor that served the broader objectives of the Abbasid state. This study, employing historical, descriptive, and inductive methods, aims to examine the role played by the translation dynamic in promoting openness to the “other” and constructing bridges of cultural and intellectual communication. Additionally, it traces the efforts of translators during the Abbasid era and highlights major translated works in literature, arts and sciences from other civilizations, mainly Persian and Greek and others, while also pointing to the enduring influence of those works on the development of Arabic intellectual thought and literary creativity.

Keywords; Acculturation; Communication; Interaction; Literature; Translation.

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Introduction

Translation is considered an active intellectual and cognitive activity that enables one to understand the "other" and explore its intellectual and scientific productions, thus allowing us to know ourselves. The process of comparing the self (the Ego) with the other generates a perception of our own identities, leading to the effort of improving and elevating them. History has borne witness to the significant role played by the translation dynamic over time in the process of cultural interaction and the blending of civilizations, due to its purposeful components that enabled it to establish a strong foundation from which civilizations could emerge. The Abbasid era witnessed an extensive translation dynamic across various arts and sciences, to the point where one could confidently state that most of the sciences, literature, and knowledge that enhanced the intellectual and scientific heritage of Arab-Islamic civilization were translated from their original languages into Arabic.

This was particularly true in the fields of medicine, astronomy, chemistry, and others. In the field of literature, notable and significant works were translated, which became a substantial addition to the Arabic literary canon. Some of these works are still taught in schools and institutes in the Arab world today, such as Ibn al-Muqaffa's «Kalila wa-Dimna» and Ferdowsi's «Shahnameh» among others. Based on the above, it can be confidently asserted that the dynamic of openness to the culture of the other, or what is referred to as acculturation during the Abbasid period, contributed to granting Arab-Islamic society a noble civilizational value. It did not negate the principle of openness, nor did it practice exclusion or marginalization against any heritage it engaged with. Instead, it benefited from diverse sources without bias, contributing to its intellectual and cultural development.

1. The Arab-Islamic Civilization Between the Dynamics of Translation and the Act of Acculturation:

Before delving into the issue of acculturation and the dynamics of translation, which have actively contributed to enriching Arab-Islamic civilization, it is necessary to define the terms and clarify their concepts as follows:

1.1. The Concept of Translation

Its general meaning is grounded in the processes of transferring or interpreting speech from one language into another. "Translation is considered one of the means through which knowledge is transferred between nations and intellectual and literary influences are exchanged among peoples" (Al-Dubayan, 1993, p. 17), Arab-Islamic civilization has recognized translation since ancient times, actively engaged in its practice, and accorded it significant attention, particularly within the context of scientific and intellectual exchange with diverse nations. Consequently, "translation is primarily considered a dialogic process" (Leviger, 2022, p. 9), as it facilitates dialogue and interaction between cultures.

1.2. The Concept of Acculturation

The concept of acculturation has varied across different schools of thought and ideologies; however, it is universally agreed upon that the term refers to "the acculturation between different peoples, based on the idea of contact and interaction, which acts as a driving force for progress" (Al-Sarawi, 2012, p. 61), Acculturation inherently involves; the concepts of influence, assimilation, representation, and other cultural mechanisms that result from the interaction of one civilization or nation with another, as well as cultural communication with it. This contributes to the enhancement of the values of cultural interaction and, consequently, to civilizational advancement. This is evident in our exploration of the topic of acculturation

between Arab-Islamic civilization and other civilizations with which it interacted during the Abbasid period, and the resulting constructive intellectual and cultural activity, driven by the dynamics of translation and transfer, which were at their peak of effectiveness during that time.

The Arab-Islamic civilization, as defined herein, encompasses the civilization that united diverse nations, including Arabs, Persians, Romans, Indians, and others, who differed in race, culture, and thought. These diverse peoples were united under the banner of Islam, with the Arabic language serving as the unifying medium. Those who embraced Islam learned and mastered the Arabic language, excelling in its various disciplines. Consequently, the Arab-Islamic civilization brought together both Arabs and non-Arabs under a single umbrella. It is crucial to note that some individuals within this civilization were non-Muslims. However, due to their geographical affiliation, they were considered part of this civilization, and their contributions were attributed to it.

This premise clarifies that the Arab-Islamic civilization fostered values of cultural interaction, establishing it as an open civilization with a heritage renowned for its richness and diversity, “Throughout Islamic history, there has been no instance of a culture emerging in isolation or developing through independent, self-driven dynamic. Civilizations inherently interact and inherit from one another, a natural law that no power can negate or diminish, “Early Arab-Islamic culture exemplifies this civilizational interaction, having developed in environments characterized by cultural pluralism both before and after the advent of Islam” (Shahlan, 2005, p. 178).

Moreover, the Arab-Islamic civilization witnessed a significant dynamic in the field of translation, which began in the Umayyad period and flourished during the Abbasid era. During this period, translators worked diligently to transfer knowledge from many nations, including the Persian, Greek, Indian, Byzantine, Chinese, and others. This highlights the idea that translation into Arabic was not limited to the heritage of one nation but encompassed diverse cultural systems, borrowing from many civilizations, thereby reinforcing the meanings of acculturation and communication aimed at establishing a knowledge base that embraces the values of dialogue and openness.

All of this was supported by the elite of Abbasid society, including the caliphs and government officials. In addition to the encouragement that the translation dynamic received from the caliphs, state officials, and notables, there were other factors that prompted the interest in translating Greek books and others into Arabic, “The stage of civilizational development that the Arabs had reached in the third century and the increase in their public wealth led them to seek knowledge of what other civilizations had to offer in terms of sciences and knowledge” (Baqi, 1991, p. 272), This emphasizes the idea of the caliphs and rulers of the state showing interest in the literature and sciences of others, with a strong desire to benefit from them in a way that would serve Arab-Islamic thought and culture.

1.3. The House of Wisdom and Its Active Role in Advancing the Translation Dynamic and Promoting Acculturation

The interest of the caliphs and governors in sciences and literature, and their translation from their original languages into Arabic, led to the establishment of a number of bureaus and departments specialized in copying manuscripts and translating those in foreign languages. One of these departments is the House of Wisdom, founded by Caliph Harun al-Rashid in Baghdad and later cared for by Al-Ma'mun. The House of Wisdom housed large chambers and vast libraries containing various scientific and literary books and encyclopedias, overseen by skilled custodians and scribes. Its scientific activity was always bustling, with translators, copyists,

authors, paper sellers, bookbinders, and others engaged in ceaseless work for the sake of knowledge and learning.

Al-Ma'mun transformed the House of Wisdom into a hub for translation, revision, and correction. It actively engaged in preserving books, categorizing them, and assigning translation tasks to specialized translators. In this regard, it functioned as an institution or research center dedicated to the organization and management of all library-related matters. Translation into Arabic was a cornerstone of its activities. The House of Wisdom served as the headquarters for the Arabic translation dynamic, with dedicated funding allocated for translators, "Al-Ma'mun generously rewarded each translator with the weight of the translated book in gold, aiming to stimulate their abilities and foster enthusiastic engagement" (Mahasneh, 2000, p. 284).

This approach proved successful attracting numerous translators to Baghdad and contributing significantly to a flourishing translation dynamic. Prominent figures among these translators included: Hunayn ibn Ishaq, Thabit ibn Qurra, Stephanus ibn Basil, Habish ibn al-Asam, Yuḥanna ibn al-Biṭriq and others.

As a result of the active translation dynamic at the House of Wisdom, the Arabic library was enriched with the essence of diverse human knowledge and experiences. Among the most notable books translated in the House of Wisdom from Greek are: *The Elements* by Euclid translated by al-Hajjaj ibn Matar; *Categories* by Aristotle, translated by Yahya ibn Adi; *History of Animals* by Aristotle, translated by Ibn al-Batriq; and *Rhetoric* by Aristotle, also translated by Isaac ibn Hunayn. Additionally, Hunayn ibn Ishaq, his father, translated works by Galen in medicine, as well as some books by Hippocrates, among others. From Persian, we note: the translation of *Kalila wa Dimna*, *Mazdak*, *Al-Itimah*, *Khoday Nama*, *Ayin Nama*, and *Al Taj Fi Sirat Anushirwan* (LIT. *The Crown in the Biography of Anushirwan*) by Ibn al-Muqaffa, along with the translation of *Rustam and Isfandiar* by Jablah ibn Salim, and several books on astrology, history, and biographies translated by the al- Nubakht family.

2. The Translation Dynamic in Arab Islamic Heritage and the Role of Caliphs in Supporting It

The earliest evidence of translation within Arab Islamic heritage emerged during the Umayyad era. The first individual to undertake this endeavor was Khalid ibn Yazid ibn Muawiya (d. 85 AH)... He invited a group, including a Roman monk named Marianos, and requested that he instruct him in the art of chemistry... Upon acquiring this knowledge, he commanded its translation into Arabic, which was executed by a man named Estephan al- Qadim. This event is considered the inaugural translation in Islam from one language to another.

It is crucial to acknowledge that Arab Islamic heritage encompasses all intellectual and artistic creations produced within this civilization and documented in the Arabic language, irrespective of whether they originated from Arabs or non-Arabs from diverse nations who joined the Arab community upon embracing Islam. Despite their conversion to Islam and their adherence to its teachings, these individuals and communities retained their intellectual identities and philosophical perspectives, as evidenced by the creative contributions they made to Arab thought. Furthermore, they played a pivotal role in disseminating a substantial volume of artistic and literary works, particularly after attaining proficiency in the Arabic language. This bilingual and bicultural group exerted a significant influence in stimulating intellectual and creative activity within the Arab world, especially during the Abbasid era, a period characterized by a vibrant intellectual dynamic centered in the Islamic capital.

Following the Islamic conquest, Arab encounters with other nations facilitated a flourishing translation dynamic. This provided an avenue for the effective and skillful transfer of intellectual

heritage from these nations into Arab Islamic civilization. Scholars concur that the Abbasid era witnessed the most prosperous period of translation and knowledge transfer, establishing a prominent model of acculturation between the Arabs and other nations. During this period, Greek, Indian, Persian, and other sciences were revitalized by multilingual scholars. These scholars, driven by scientific, cultural, and intellectual objectives, accelerated the pace of civilizational development within Abbasid society.

One of the reasons that contributed to the activation of the translation dynamic at that time was the establishment of the city of Baghdad, which housed a society of diverse races, ethnicities, sects, and religions. This cultural amalgamation led to the creation of a new culture that viewed the ancient civilizational heritage positively, which encouraged it to draw from its sources and benefit from it. Consequently, Baghdad “witnessed significant development throughout the Abbasid era and a huge surge in political, economic, scientific, and architectural activity” (Mahasneh, 2000, p. 242), making it a center of knowledge, science, and the home of writers, scholars, philosophers, and intellectuals who worked to revive and transmit the sciences.

Scholars divide the translation dynamic into two time periods: the first begins with the caliphate of Abu Ja'far al-Mansur (754 CE) until the death of Harun al-Rashid (809 CE), and the second spans from the rise of al-Ma'mun to the caliphate of the Abbasid state (814 CE) until the middle of the 4th century Hijri. Some of the Abbasid caliphs and their ministers played prominent roles in launching the translation dynamic, including:

▪ ***Abu Ja'far al-Mansur(713 CE /775CE)***

Abu Ja'far al-Mansur diligently worked to create the conditions and environment necessary to activate and develop the translation dynamic. He personally oversaw the affairs of the state and its operations, ensuring its establishment was strong and solid. In his view, access to the heritage of other nations was one of the most important factors that contributed to the advancement and prosperity of the state. Therefore, he established centers and allocated large sums of money to attract translators from various regions and corners of the world, assigning them the task of translating books from the Greeks, Chinese, Persians, and others into Arabic.

Caliph Abu Ja'far al-Mansur accorded special attention to translation. It is narrated that a wise scholar specializing in mathematics and astronomy came to him, bringing with him the book *Sind hind*, which pertains to astronomy according to the Indians. Al-Mansur had a strong interest in the influence of the stars and was deeply passionate about it. He entrusted the Indian scholar with dictating a summary of the aforementioned book, and then ordered it to be translated into Arabic, with the significant support from al Mansur for the translation - Dynamic, the number of practitioners of this craft increased day by day, thanks to the state's encouragement and its commitment to promoting it as a successful intellectual endeavor.

▪ ***Caliph Harun al-Rashid (766 CE-809CE)***

Was renowned for his fervent enthusiasm for knowledge and learning, coupled with a profound appreciation for scholars and men of science, His active participation in fostering intellectual and academic pursuits, alongside his vigorous promotion of the translation dynamic during his reign, is widely acknowledged. He devoted particular attention to the acquisition of translated works, Upon his triumphant return from a military expedition against the Byzantine Empire, he brought with him a substantial collection of Greek philosophical treatises. He entrusted the esteemed Abu Sahl al-Fadl ibn Nubakht with the stewardship of this valuable library and appointed the eminent physician John ibn Masawayh as the chief translator, providing him with a team of skilled scribes to diligently transcribe under his supervision. Thus, al-Rashid laid the foundation for the renowned Bayt al-Hikma (House of Wisdom), an institution whose activities

were subsequently refined and expanded under the patronage of Caliph al-Ma'mun.

▪ ***Caliph al-Ma'mun (786CE -833 CE)***

Was reared in a milieu profoundly influenced by knowledge, dedicating himself wholeheartedly to scholarly pursuits. He diligently upheld the tradition of his predecessors in championing translation initiatives and nurturing cross acculturation among nations. The translation dynamic attained its zenith during his reign, as he devoted considerable attention to the Bayt al-Hikma (House of Wisdom), meticulously transforming it into a comprehensive scholarly hub that accommodated the most eminent and proficient translators. These scholars assiduously dedicated themselves to translating Greek philosophical treatises, Persian literary works, and scientific treatises from India and China, encompassing disciplines such as mathematics, medicine, and astronomy. Furthermore, al-Ma'mun instituted awards and financial stipends for those actively engaged in this intellectually enriching endeavor.

3. The dynamics of translation and acculturation between the Arabs and the Persians

The acculturation between the Arabs and the Persians was characterized by dynamism, profundity, and a strong bond under the aegis of Islam. Notwithstanding the linguistic disparities between the two nations, this did not impede their communication nor disrupt the prevailing principle of dialogue between them. The Persian language was enriched with numerous Arabic terms introduced by Islam, such as zakah, jihad, halal, haram, punishment, and reward, among others. It also absorbed political terms like hakam (ruler), imam, war etc. Furthermore, the Persian language was influenced by certain Arabic grammatical rules pertaining to sentence structures, word formations, and aspects of precedence, delay, omission, and affirmation in morphological and syntactic sciences.

Additionally, Persian adopted Arabic meters for poetry rules of rhyme and other poetic sciences. According to researcher Muhammad Saleh al-Siddiq, the Arabic language exerted a clear influence on Persian, as the Persian spoken in Iran prior to Islam differed significantly from the Persian known today.

After the Islamic conquest, the Persians turned to learning the Arabic script and writing in it, to the point where Arabic almost supplanted their Persian language. However, in the early 3rd century AH, they resisted this trend and revived their language, which had been threatened with extinction. Before this revival, Persian and Arabic coexisted side by side. Many prominent Muslim scholars emerged from Persia, and most of their works were written in Arabic, thereby contributing to the foundations of Arab-Islamic civilization and participating in its growth and prosperity. Figures such as Avicenna, al-Razi, al-Biruni, al-Tabari, and others connected Arabic with Islam, giving it great importance as the language of their religion, which elevated them and led them to progress in civilization and advancement. They then dedicated themselves to translating the knowledge they had acquired from neighboring nations into Arabic, thus opening the doors to Persian heritage in philosophy, literature, and various sciences to the Arabs. This was a significant contribution by the Persians to Arab culture, enriching it and strengthening its foundations and principles. In this context, the translation dynamic from Persian to Arabic can be exemplified by many literary and philosophical works, including:

▪ ***The Book of Kalila and Dimna***

Was translated by Abdullah ibn al-Muqaffa' (724 CE - 759 CE) from Parsik (the ancient Persian language used by the Sassanids) into Classical Arabic. Originally, the book was adapted from a Buddhist Indian author, with the sage Bidpai composing it at the request of King Dabshalim of India. It was customary for Indian kings to commission a great book for themselves to

immortalize their reign and ensure their memory endured after their death. When King Dabshsalim had secured his rule and no longer needed to focus on matters of the enemies, thanks to Bidpai's help, he turned his attention to the books that Indian philosophers had written for his ancestors. He concluded that he too should have a book that would be attributed to him and recount his reign, just as the books of his ancestors had done. Once he made this decision, he realized that only Bidpai could carry out this task, He summoned him, and, after a private conversation, he said: 'O Bidpai, you are the sage and philosopher of India. I have thought about the wisdom books of the kings before me, and I found that each one of them had a book in which they recorded their deeds and histories...I would like you to write a profound book for me, and dedicate your full intellectual efforts to it.

The book was subsequently translated from Indian languages into Parsik during the reign of Khosrow I (Khosrow Anushirvan), Subsequently, Ibn al-Muqaffa' translated it from Pahlavi into Arabic during the Abbasid era, Ibn al-Muqaffa', renowned for his eloquence and expertise in Greek sciences and Persian literature, achieved particular distinction in his translation of Kalila and Dimna. Notwithstanding the apparent simplicity of his style, he successfully preserved the original meanings of the text, a testament to his profound command of Persian linguistic rules and structures.

- ***The Book of Khodaynama (The Book of the Lords)***

Was translated by Ibn al-Muqaffa' in the mid-8th century CE. It is a book on the history of the Persians, from their earliest origins to the end of their era, and Ibn al-Muqaffa' referred to it as The History of the Kings of the Persians, as it provides a detailed account of the lives of Persian kings and the long history of their lords, The book serves as an important reference for research into Persian history, their myths, and their social, political, and cultural life.

- ***The Shahnameh (The Great Epic of the Persians)***

Is a voluminous narrative epic composed in Persian poetry, chronicling the history of the Persians and their heroic exploits, while its subject matter bears resemblance to that of Khodaynama, the two are not entirely identical, It is believed that Ibn al-Muqaffa' did not incorporate all the narratives and accounts present in Persian historical texts within Khodaynama, as The Shahnameh encompasses all material found in Khodaynama and extends upon it, "It is asserted that this book – The Shahnameh – comprises the entirety of the content within Khodaynama and analogous works of Persian history, and that a significant portion of its material was derived from ancient Persian texts authored during the Sassanian era" (Al-Firdawsi, 1932, p. 36).

The compilers and translators of the book incorporated numerous tales, proverbs, and speeches, The book was rendered into Arabic by Fath ibn Ali ibn Muhammad al-Bandari in 620 AH (1223 CE) at the behest of a king of the Ayyubid dynasty.

4. The Dynamics of Translation and Acculturation Between Arabs and Greeks

Greek sciences were transferred to Arab-Islamic culture, which adopted them in much the same way it did with Persian sciences, and even expanded upon them with works that contributed to its renaissance and advancement. Greek literature was also the foundation for the literature of many nations that emerged after the Greeks in the East, including the Arabs, "Islamic civilization owes much of its development in natural sciences to Greek literature, just as the Persians did during the reign of the Sassanids" (Zaydan, 2007, p. 23), Among the most famous books translated from Greek during the Abbasid period, we can mention:

- ***The Book of Categories (also known as The Book of Predicaments)***

Was written by Aristotle on the subjects of argumentation and dialectics, The Categories teaches

dialectics, which is the art of argumentation based on organized rules, “Its purpose, as clearly stated in the text, is to develop a method that enables one to argue for or against a proposition based on commonly accepted beliefs. Therefore, it provides us with rules for discussion related to questioning and answering between two parties: the questioner and the respondent” (Gutas, 2003, p. 121), This book is not easy to read or translate, which is why it had many translations during the era of the Abbasid caliphs, with the most famous being the translation by Yahya ibn Adi (894 CE - 974 CE). Arabic scholars were inspired by it, developing the art of debate based on dialogue and argumentation.

▪ *The medical and anatomical works of Galen*

Were translated into Arabic by Hunayn ibn Ishaq (809 CE - 873 CE), a renowned translator who significantly contributed to the translation dynamic. This was facilitated by his extensive knowledge of medicine and philosophy, coupled with his fluency in Arabic, Syriac, and Greek, “Beyond his remarkable capacity for translating between languages with clarity and simplicity, Hunayn's precision in expression and his dedication to preserving the original meaning of the text further enhanced his linguistic endeavors” (Baqi, 1991, p. 277).

Given that most medical and philosophical works of that era were composed in Greek and Syriac, his expertise in both languages broadened his translation activities. The evolution of philosophical thought coincided with the progression of translation efforts, which during the reign of al-Ma'mun, diverged from earlier approaches. Translations during this period were distinguished by their emphasis on accuracy and linguistic correctness.

Hunayn ibn Ishaq's endeavors were instrumental in safeguarding numerous works of Galen, the Greek originals of which subsequently vanished. The Arabic translations he generated served as the enduring record of these texts, distinguished by their focus on conveying the underlying meaning of the original works rather than merely their literal wordings, Hunayn ibn Ishaq and his translation school were pivotal figures in the dissemination of Greek medicine throughout the Islamic world, concurrently contributing to the decline of Indian and Persian medical traditions. Hunayn elucidated the intentions of Greek physicians and streamlined Galen's texts into elegant Arabic, rendering them comprehensible to all, Both Hunayn ibn Ishaq and his contemporaries dedicated themselves to translating scientific and intellectual knowledge into Arabic, striving for accuracy and refinement to enhance their accessibility and, consequently, their applicability in both scholarly and practical domains.

Aristotle's logical works, collectively known as the Organon, constitute a significant corpus encompassing a substantial portion of his philosophical thought. These treatises encompass a diverse range of subjects, including poetry, rhetoric, dialectics, logic, and more. Key works Prior Analytics (focusing on syllogism, proof, and logical analysis), Peri Hermeneias (on interpretation), Isagoge (serving as an introduction to the Organon), Rhetoric, Poetics, and others. A notable aspect of the Organon's legacy lies in its translation into Arabic by scholars such as Yahya ibn Adi and Ibn al-Muqaffa (724 CE - 759 CE), The Organon's significance within the translation dynamic can be attributed to two primary factors: “its profound impact on subsequent thought and its rich philosophical content” (Gutas, 2003, p. 245).

▪ *The Elements*

Written by the Greek Euclid, this educational book deals with the fundamentals of geometry, It was translated from Greek into Arabic by al-Hajjaj ibn Matir (786 CE - 833 CE) during the reign of Caliph Abu Ja'far al-Mansur.

- ***Poetics by Aristotle***

This work was translated into Arabic by several translators, including Abu Bishr Matta ibn Yunus (870 CE - 939 CE).

- ***Secretum Secretorum***

Written by Aristotle in Greek, this book addresses matters of war and politics. It was translated into Arabic by John of Damascus (730 CE - 815 CE).

- ***The Conics of Apollonius***

This consists of eight treatises on mathematics and geometry. It was translated from Greek into Arabic by Thabit ibn Qurra (836 CE - 901 CE).

5. The impact of translation and acculturation processes on Arabic literature

The intellectual exchange and acculturation between the Arabs and other nations during the Abbasid era exerted a discernible influence on Arabic literature; the impact of this interaction can be summarized as follows:

- The influence of Persian culture on Arabic literature was particularly pronounced compared to other cultures. In fact, many of the prominent literary innovators of the Abbasid period were of Persian origin, and they introduced novel elements into Arabic literature that had not been previously encountered;

“For example, Bashar ibn Burd, the Persian poet, invented new similes that the Arabs had not utilized; Abu al-Atahiyya, the leader of religious poetry, was from the mawali (non-Arab converts to Islam); Abu Nouwas, renowned for his poetry about wine and other indulgences, and who pioneered a new form of satire, was half- Persian.. Their contributions, without a doubt, are the result of both Persian origins and Arabic culture” (Amin, 2012, p. 338).

The fusion of Persian and Arabic cultures in the works of these poets significantly enriched Arabic literature, both in terms of style and content.

- The influence of Greek thought on Arabic literature is evident in References Books such as The Book of Animals (Lit. Kitab al-Hayawan) by al-Jahiz. In this book, the author relied heavily on the works of Aristotle, particularly those on animals and their lives, which were translated into Arabic by ibn al-Batriq, “When the book came into al-Jahiz's hands, he read it, and it became a significant source for him. When he cited it, he often referred to Aristotle as 'the master of logic 'sometimes explicitly mentioning his name” (Amin, 2012, p. 357), Thus, al-Jahiz's connection to Greek culture was mediated through the books translated from Greek.

- Translation and acculturation dynamics play a vital role in enhancing and enriching knowledge across various fields of study. Al-Jahiz emphasized the significance of cultural interaction and communication between nations in enriching science and knowledge. He provided various definitions of eloquence from different nations, stating: When asked by a Persian; what is eloquence? He replied: It is the knowledge of connection and separation, when asked by a Greek; what is eloquence? He said; it is the proper arrangement of words and the choice of language, when asked by a Roman; what is eloquence? He replied; it is clarity in brevity and abundance when elaborating, when asked by an Indian; what is eloquence? He said; it is clear expression, seizing the opportunity, and effective gesture, this demonstrates the importance of openness to the cultures and intellectual heritage of other nations.

- New methods in research, authorship, and classification such as: analogy, inference, and

induction emerged in Arabic literature as a result of translation and interaction with the Greeks, who had long practiced these techniques. Among the most notable scholars in the field of rhetoric and linguistics who were influenced by Greek practices are al-Sakkaki, Ibn Qutaybah, Hazim al-Qartajanni, and al-Jurjani. These scholars adopted principles of Greek logic and the corresponding syllogisms, as well as the methods of reasoning and argumentation practiced by the Greeks, along with the principles of induction followed in scientific inquiry.

- As a result of acculturation, new literary forms emerged that were previously unknown to the Arabs, such as debate and the art of dialogue, which the Greeks had cultivated through Plato's dialogues and the political and religious trials witnessed in ancient Greece. Al-Ma'mun actively encouraged the art of debate during his reign, providing all the necessary conditions and incentives for such gatherings. In his court, two accomplished debaters would convene to discuss a specific topic, each striving to prove their viewpoint through arguments, evidence, and logical reasoning. A group of scholars, specializing in the subject of the debate, would attend, observing and contributing to the success and evaluation of the discourse. One of the most renowned debates of the Abbasid era was that between Abu Sa'id al-Sirafi and Matta ibn Yunus, which focused on grammar and logic. Both debaters were deeply knowledgeable in logic, language, grammar, and philosophy, and both were well-versed in Aristotelian logic and the Greek philosophical tradition. Al-Tawhidi documented their debate in his work; *Al-Imta' wa al-Mu'anasa*.

Findings

- The Arab-Islamic civilization in the 8th and 9th centuries witnessed a golden age, particularly in intellectual and cultural development, with a strong emphasis on translation. This era was marked by scholars and intellectuals who mastered the Arabic language alongside their native tongues, such as Ibn al-Muqaffa' and Hunayn ibn Ishaq, among others.

- The Abbasid era is considered one of the most glorious periods in history, due to the vast transfer of knowledge into Arabic and the scientific flourishing that occurred during this time. This period also saw significant acculturation, particularly between the Arab, Greek, and Persian cultures.

- The scholars of the Abbasid period were deeply fascinated by the wisdom and philosophy of ancient civilizations, eagerly drawing from their various sources. They recruited specialized translators to render these works from their original languages into Arabic, driven by a love of knowledge and learning, with further encouragement from Islamic teachings that promoted the pursuit and acquisition of knowledge.

- The Abbasid Caliphs recognized that leveraging the intellectual and scientific heritage of other nations would furnish them with the intellectual and cultural instruments indispensable for fortifying their state, augmenting its prestige, and solidifying its foundations. Consequently, they endeavored to incentivize the translation and dissemination of knowledge, extending both moral and material support to translators.

- Translation activities in the domains of literature and philosophy played a pivotal role in cultivating closer bonds and coexistence between the Arabs and other nations. They also exerted a profound influence by opening Arab-Islamic civilization to the literature and culture of other civilizations, granting it access to their intellectual legacy, which contributed to its development and advancement.

- The translation and acculturation dynamic exerted a discernible influence on Arabic literature by enriching its creative endeavors with novel forms, such as debate, and reinforcing

its critical frame work with precise and logical methodological tools, this also enriched its books and works with diverse intellectual content.

Conclusion

During the Abbasid era, the Arab-Islamic civilization experienced a dynamic of extensive translation across various fields of arts and sciences. Numerous books and works were translated from their original languages into Arabic, fostering acculturation and openness to other cultures. This influx brought with it values, principles, and ideas that enriched the native culture and broadened its horizons. Several factors contributed to the flourishing of translation during the Abbasid period. These include the widespread use of the Arabic language compared to other languages, coupled with the progress and development of Arab-Islamic civilization. Furthermore, the intellectual freedom granted by the Abbasid caliphs, alongside the emergence of diverse theological sects with varying religious doctrines, significantly stimulated the translation dynamic. Notably, the incorporation of various ethnicities into the Islamic state broadened and intensified translation and acculturation across different civilizations, No culture can flourish in isolation. Consequently, acculturation between civilizations primarily occurs through translation. This dynamic serves as a crucial tool for facilitating communication, transferring knowledge, and enriching scientific and intellectual discourse. Ultimately, it aids in understanding and absorbing human experiences, enabling us to benefit from them.

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