

**Translation is a cultural, linguistic, and civilizational act
that connects civilizations**

Prof. Dr. Moustafa El-Abdallah Al Kafry

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From an early time in the history of human civilization associated with writing, literature and languages, translation has occupied an important place in changing the trajectories of nations and civilizations, and even in their stability, the expansion of their borders, and the flourishing of their arts and literature. Translation also played an important role in spreading the rays of enlightenment in societies, and through their translation's translators carried the messages of the Enlightenment.

Translation is a cultural, linguistic, and civilizational act and the link between civilizations, translators, apostles of the Enlightenment and horses of the Enlightenment mail, from ancient times to the present day, translation has not lost its importance, necessity or effectiveness, it is the vessel through which knowledge is transmitted from one country to another and from one language to another. Translation is an intellectual window and a civilizational entrance that ensures that the national identity has more communication with the other in all areas of his creativity. Pushkin says the great poet of Russia (translators are the horses of the Enlightenment mail).

Translation is one of the most important means of intellectual and cognitive transmission between different peoples of the world and throughout the ages. One of the most important reasons for the progress and development of the Arabs in the era of Arab-Islamic sovereignty was their identification of the civilizations that preceded them through translation and Arabization. They developed scientific terminology, and were able to move from the assimilation and employment of science to its development and creativity in it, and the Arab Educational, Cultural and Scientific Organization

(ALECSO) sought to obtain documented scientific data on the translation movement in the Arab world. In 1978, the organization adopted a Syrian proposal to develop an Arabic program to translate the most prominent foreign books into various modern knowledge and sciences. It recommended the preparation of bibliographic lists of what the Arab States had accomplished in translating knowledge and in 1979 the Organization approved a draft Libyan proposal that attention should be paid to translation in the Arab world.

I - Translation is an act of betrayal in the first place, a second mention and a third enlightenment:

(Translation is an act of betrayal in the first place, remembering secondly and enlightenment thirdly. is an act of betrayal, because the translated text is slightly more or slightly less than the original text. It is a remembering act, because the translator does this with at least a good text and revives it elsewhere, another language and in the midst of a different social environment. It is also an act of enlightenment, because the translated text in its new language, its other place and its different environment inevitably plays a leading role in the consciousness of those who read it.) ¹

In large part of their renaissance, growth and development, human civilizations have benefited from the translation process of the sciences and literature of other civilizations, and from these translated sciences and learned literature, new translations have been generated on which more developed civilizations are based and loaded with new and deeper cultures, and this reproduction continues to form a non-stop circle of permanence in influence. So there is also a mutual benefit between translation and civilizational

¹ - Mohammed Eid Ibrahim, Proceedings of the Intellectual Symposium held by the Ministry of Culture and Community Development in the United Arab Emirates, during the intellectual forum accompanying the Sharjah International Book Fair, entitled: Stimulating Variables for the Translation of Emirati Culture and Creativity into Foreign Languages.

and cultural growth, taking into account on the one hand that "translation is the one that breathes life into texts and transmits them from one culture to another."²

(The first work in translation is chronicled as the first witness to the contact of languages and cultures known to Mesopotamian civilization in the form of a Sumerian-Akdi bilingual lexicon. It is a two-digit table in which words meet in the two languages and in the ways, they are written. The libraries of clay paintings have preserved countless documents of correspondence written in different languages (Tel Amarna, a model) telling of an intensive translation activity between ancient Egypt and Mesopotamia that has provided a bridge of communication between cultures and civilizations since ancient times.)³

The translation process, then, is not just about replacing one language with another; in translation, different cultures and different personalities, different stores of thought, different literatures, different eras, different levels of development, different traditions, and different policies converge.

II - Three of the most important works have been translated from Arabic into other foreign languages:

(Arguably, three of the most important works translated from Arabic into other foreign languages: One Thousand and One Nights, Kalila and Damna, and Ibn Battuta's Journey, constitute a unique phenomenon in how closely they relate to translation from the time they are written to the present day. Other).⁴

² - slave Peace Ben Abdelali. In translation, translated by Kamal Toumi. Introduce him and see the translation Abdel Fattah Kilito. Morocco. Toubkal Publishing House, First Edition, 2006, p. 21.

³ - <http://www.alecso.org/bayanat/translation.htm>

⁴ - Sultan Al Amimi, On the Importance of Translation in Communication and Dialogue of Cultures, Date Posted: Thursday, September 28, 2017. <http://www.alecso.org/bayanat/translation.htm>

1 - Translation of the book One Thousand and One Nights:

The book One Thousand and One Nights was translated into a number of languages of the world, (the first complete translation of which appeared in French in 1704, and was carried out by the orientalist Antoine Gallan. then translated into English, German and Danish, and then the German translation was issued from the French language, which began in 1710 by Talandier, but the Germans issued a translation of Arabic in the first half of the nineteenth century for the Arabic version printed in Kolkata in 1814, and for the Egyptian version edition Boulaq in the twenties of the same century. The work was translated into Polish in the mid-eighteenth century, in 1768, and was translated by Gallan.)⁵

The German poet Goethe memorized the tales of The Thousand and One Nights to the extent that he played the role of Scheherazade when he had the opportunity, and in his youth and in his old age he used the symbols and images of tales in his letters, and for him was the book of his age, all that and the German translation had not yet been completed, but was due to the fragmented French translation by the French orientalist Antoine Gallan, before the German translation appeared in 1825, which made Goethe spend the last two years of his life With this translation. 16

And do not forget the collection of drawings that accompanied the Western translations of One Thousand and One Nights in the book (One Thousand and One Nights: Critical and Bibliographic Essays) Cambridge, Dar Mahjar (1985) in English. The Diwan of One Thousand and One Nights is the investigation of Abdul Sahib al-Aqabi: The Book of Folklore, First Issue, Baghdad, 1980, and is located in 577 pages with paintings.⁶

⁵ - See the free encyclopedia Wikipedia.

⁶ - Abdeslam Ben Abdelali, *ibid.*

2 - Translation of the book Kalila and Damna:

(The book of Kalila and Demna was translated into Syriac for the second time in the tenth or eleventh century AD, and into Greek in 1080 AD, and retranslated into modern Persian organized by the poet Rudki, and then prose by Abu al-Ma'ali Nasrallah Manshi in 1121 AD, and into Spanish in 1252 AD. The book was also translated from Arabic into Hebrew by Rabbi Joel in the twelfth century AD, and then the Hebrew version was translated into Latin by John the Capone under the title Guide to Life. Humankind, printed in 1480, became the source of most European versions. The German version of the book entitled: The Book of Proverbs was printed in 1483, which made the book one of the first books to be printed by the Gutenberg Press after the Bible, and the Latin version was translated into Italian in 1552, and this version became the basis for the first English translation, in 1570 Thomas North translated it from Italian to Elizabethan English under the title «Myths of Bidba», and the copy was reprinted by Joseph Jacobs in 1888.⁷

3 - Translation of the masterpiece of the Nazar in the strangeness of the Amsar and the wonders of the Scriptures, Ibn Battuta:

The book The Masterpiece of the Glasses in the Strangeness of the Princesses and the Wonders of Travels, also known as the Journey of ibn Battuta, has been translated into French, Portuguese and English, published in them, and chapters of it have been translated into German and also published. His first translation was in Paris in 1853 when he was first printed in full in four volumes with a carefully translated French translation by Deaver Pass and Sangente. Twenty years after its publication in France in 1873, The Book "Around the World in Eighty Days" by the French writer Jules

⁷ - Sultan Al, Amimi, On the Importance of Translation in Communication and Dialogue of Cultures, Date Posted: Thursday, September 28, 2017.
<http://www.alecso.org/bayanat/translation.htm>

Verne tells the story of the traveler Philias Vogue who travelled with his servant to win a bet between himself and a number of his friends, and on that trip, he passed through countries from Asia, Africa and America before returning to Britain. We note that his journey took place by land and sea, just like Ibn Battuta, and this novel has become a world literature and has been transformed into films and series, including cartoon series for children, which have been dubbed into international languages, including Arabic.⁸

The manuscript of Ibn Battuta's journey was first translated into German in 1911, and the translation was completed at the time by the German scholar Hans von Mezik, and although this translation is good, it is partial and limited only to Ibn Battuta's trip to India and the eastern countries of it. It was recently released in Munich in October 2010, a second German translation of the trip. This new translation was based on the manuscript of Ibn Battuta's journey developed by the seventeenth-century Allama al-Halabi Muhammad ibn Fathallah al-Belluni, which was excellently completed by the scholar of Islamic sciences Dr. Ralph Elger, and attached to a commentary on the journey and on the credibility of the text, the first translation of its kind to present the text of Ibn Battuta's journey almost entirely to the German reader.⁹

III - Translation is a journey that begins and does not end:

Translation played an important role in the manufacture of human civilization, when translation is carried out from one language to another, a translation that was born from the womb of another translation, and then in the womb of the new translation were born other translations that generate translations that do not stop. Following these translated studies, new studies and research have emerged, which will one day find their way into translation,

⁸ - Ibid.

⁹ - Sultan Al, Amimi, ibid.

and thus a new translation will be born in the womb of translation in a non-stop way!

Translations have left their mark on writers, researchers and critics in various countries of the world that have been translated into their original languages, and in the light of which many literary books and critical and analytical studies have been published based on these translations. These books and studies constituted a new phase of translation generated from the womb of previous translations, as these studies and researches have found great interest from academic and research institutions and scholars, and have been translated into other languages, including Arabic.

The translation of Kalila and Demnah's book conveyed to us images of Eastern philosophy and wisdom on the tongue of animals and birds, (and created an imaginary world in which a realistic human civilization meets an imaginary "animal" civilization that borrows man's tongue and language, to speak wisdom and philosophy, thus surpassing human civilization.¹⁰

As for the book The Masterpiece of the Glasses in the Strangeness of the Empires and the Wonders of Travel, it was based on the journey of exploring the countries of the world and the civilizations of their inhabitants and transmitting them to readers, using translation to understand these civilizations and their cultures and convey them to us. Consider the conclusion drawn up by Muhammad ibn Jizzi al-Kalbi, the writer of Abu Anan al-Marini, who was impressed by what Ibn Battuta was telling him from the news of his journey, and ordered his writer to write down what Ibn Battuta dictated to him, so that Ibn Jizzi could arrange and refine it, and add the appropriate news and poems to its doors.¹¹

¹⁰ - Ibid.

¹¹ - Al Warraq Website
<http://www.alwaraq.net/Core/waraq/coverpage?bookid=67>.

This interesting literary translation of the content of Ibn Battuta's book conveys to us images of the civilizations of the countries and peoples he went through, and the experiences of human beings in how to organize their lives, for example, the people of Egypt knew early on passports according to the journey.

IV - Translation has an important place in the field of the transition of science from one society to another:

Translation is gaining an important place in the field of the transition of science from one society to another for the following reasons: ¹²

1. Translation is a cultural instigator who does the catalytic yeast act in chemical reactions as it provides the right ground on which the creator, researcher and scientist can stand and then set out into new worlds and innovate, innovate and invent.
2. Translation bridges the gap between the highest-civilization and lower-civilized peoples.
3. Translation is the primary means of introducing, transferring and localizing science and technology.
4. Translation is an essential element in the process of education and scientific research.
5. Translation is the tool by which we can keep up with the cultural and intellectual movement in the world.
6. Translation is a means of enriching, developing and modernizing language.

The Arabs, especially in Egypt, Lebanon and Syria, realized from an early age the importance of translation and transmission in relations between peoples and expanded in all their fields of thought, history, philosophy, theater, novel, religious, scientific, economic

¹² - Dr. Mustafa Al-Abed God the Infidel: Communication between Peoples Through Mediation Interpretation <http://www.alukah.net/culture/0/62902/>.

and other books. Thus, the Lebanese arena, along with Egypt, Syria and Kuwait, was one of the most active Arab arenas in the field of intellectual and knowledge transition between the world and the Arab countries through translation.

According to data from a UN report, Israel translates about 15,000 books a year into an already dead language, Hebrew, while the number of books that Arab countries collectively translate into Arabic does not exceed 330 books per year. This proves that what Arabs translate from other languages into Arabic is very small compared to what is translated into Hebrew or into Spanish.¹³

The data show that hardly all the paper used annually by Arabs is equal to that used by a single French or Russian publishing house. The West is also working to expand the scope of translation in all fields, while Arabs often focus in the translation process on literature and neglect of philosophy and science with its broad horizons, in addition to the chaos in Arab translation projects. These figures indicate the great civilizational difference between Arabs and the West within the struggle for existence in our contemporary world. Translation is part of a huge civilizational and cultural system.

It is no secret that translating from language-to-language means creating a kind of acculturation between them, which would contribute significantly to bringing peoples and nations closer together. This, in turn, leads to the communication of societies and the breaking of their isolation, which is of great benefit to all human beings, since geniuses, which are very rare, cease to be the private property of a people, but become the common property of all humanity when they see the light.

¹³ - Marwa Credit: Translation is a cultural window and translators are messengers of civilizations, Elaf 6/11/2008.

The translation produces for us the necessary references and books in various sciences, and provides university professors with weak international foreign languages with the required research references. Here I suggest that Arab and international research institutions and centers undertake translation programs involving Arabs and other peoples, which facilitate the translation process and make it easier and easier. Books translated by academics should also be limited to international universities and research centers, universities and research centers from Arabic to other languages or from other languages to Arabic. A plan must also be developed to raise the level of teaching in Arabic, especially in the early stages of education, study, teaching and curriculum.

Translation is one of the most important tools of communication between peoples and civilizations and in a globalized world in which the pace of events accelerates, Arab countries find themselves required to dialogue with other peoples, as this role becomes their responsibility as part of their national mission.

Prof. Dr. Moustafa El-Abdallah Al Kafry

Faculty of Economics - Damascus University