

Media Translation

Media Translation

By

Mohammad Akbar

CAMBRIDGE
SCHOLARS

P U B L I S H I N G

Media Translation,
by Mohammad Akbar

This book first published 2012

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Copyright © 2012 by Mohammad Akbar

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-4438-3884-5, ISBN (13): 978-1-4438-3884-9

TABLE OF CONTENTS

Foreword	vii
Chapter One.....	1
Translation History, Progress and Types	
1.1 Translation History	
1.2 Most Important Schools of Translation	
1.3 Types of Translation	
1.4 Effects of Translation	
1.5 The Importance and Results of Translation	
1.6 Media Translation	
Practical Applications	
Chapter Two	157
Translation for Cinema and Television	
2.1 Translating Movies and Other TV Programs	
2.2 Sayings and Expressions	
References	167

FOREWORD

Anyone working in the field of translation of any kind knows that it is a difficult and problematic enterprise, something that is largely unfelt by the reader or receiver of the translated text. It is a profession based on acquired experience, yet it can also be an art as creative as any other art. Translating from one language to another is not a matter of giving parallel words and expressions even in a scientific or documentary translation. It is, and largely in literary texts, a rendering of the spirit of the original language and the author. There are texts that no translator would aspire to translate regardless of his/her experience, talent and self-confidence. The best he could hope for is to convey meaning in a language that reflects more or less the spirit of the original text. The translator's profession is fraught with continuous anxiety and tension which are accompanied at the end with a feeling of dissatisfaction. It is also a morally and physically risky profession.

Whatever we were to say about the critical importance of translation, we would never do it justice. In this context, we have nothing to do but to remember the role played by translators over the ages by translating sciences and knowledge among nations and peoples and their role in achieving civilization and development for nations. Ancient and modern history registered famous names in the world of translation in recognition of the credit of their authors in conveying sciences and knowledge from one civilization to another and from one culture to another. This book deals with one of the aspects of translation approached by a number of Arabic books, i.e. media translation which has become more and more important in recent times. The book is divided into two chapters; in the first chapter, I have included a number of sections on the history, importance, role, progress, most important theories and types of translation; in the second chapter, I included several applications in both Arabic and English so that the professionals working in the domain of translation can make use of it, especially those working in media translation.

I wish this book, after my earlier one entitled "Television Translation" and having worked for 30 years in media translation, would be beneficial for

those concerned with studying the history, art and science of translation. May it engender your career so that you acquire full command of both the languages (source language and target language). I wish also that this book would fill a vacuum in the Arabic Library in the field of translation, especially media translation.

Moreover, this book should ideally be an incentive for those working in media translation to contribute to writing books enriching the Arabic Library and provide great benefit for concerned persons and students. I would like to extend my heartfelt gratitude to all who contributed to finalizing this book and providing advice and consultation, especially Mr Samir Mas'oud who contributed with his wide-range experience over a long period and Dr Abdullah Badran who exerted great effort to follow up the work.

CHAPTER ONE

TRANSLATION HISTORY, PROGRESS AND TYPES

1.1: Translation History

There is a statement frequently quoted in almost all intellectual books: "Without translation, the world has no history". This clear and brief statement summarizes the importance of translation and sheds light on the major role played by it; studying the history of translation helps those concerned with translation, literature and cultural studies to have a better and profound understanding of the contributions made by translation in civilization and its role in the process of cultural and intellectual life development.

The reason for this is that translation is closely related to progress achieved in all fields; all the eras of awareness and renaissance in the history of nations, peoples and societies started with translation.

The French Scholar, Antoine Berman, says, "Building the history of translation is the first task of the modern translation theory."

In the modern era, civilizations became various, the scope of culture widened and sciences became ramified; it has become necessary for each nation to make full use of the heritage, culture and sciences of other nations, and to develop, enrich and utilize them for achieving the welfare of all humanity.

Thus, translation becomes a bridge linking nations that have varying degrees of development and prosperity. Hence, differences and gaps become small, and each respective heritage in every nation derives from the general human heritage.

Considering the very beginning of translation among the languages of nations and peoples, one finds that ideas and visions were imparted from one culture to another through travellers and dealers; translation gradually began to play a major role in developing the world culture.

For example, translation played a major role in imparting knowledge and sciences from Ancient Greece to Persia, from India to the Arabs, from Islam to Christianity and from Europe to China and Japan.

Then, the invention of alphabets helped authors and translators to compile and construct written languages and dictionaries; this was contributed to by the emergence of national literature and the dissemination of religions.

Translators played an effective and decisive role in achieving development and progress for their societies and in writing the history of thought itself. Over time, the task assumed by a translator gained an overriding importance in developing, activating and imparting cultural heritage to humanity.

Translation is as old as man's instinct to know, understand and be understood by others. George Monan, in a major encyclopaedia, says that there was a treaty between the Ancient Egyptians and Hittis three thousand years ago, the text of which was written in the languages of both sides and that there were translators appointed by the ruling Pharaohnic dynasties, who used to inherit this work and hold the title of a prince.

The first annals of history (some of which date back to the 11th Century BC) show considerable activity in translation, especially in China and India indicate that translation was practised by government employees whose main concern was to convey ideas.

This made the Scholar Jia Ghunghian define translation as the replacement of one written language for another without changing the meaning.

This definition, despite being a primitive one, proves the existence of a translation theory in Ancient China. However, serious discussions regarding translation were initiated only after the introduction of Buddhism in such countries in 222 – 589 AD, when the monks of Buddhism started to translate the classics of Buddhism into Chinese.

By the early fourth century, translation was organized, at a large scale in China, and a governmental school was established for translation under the administration of Daw Ann who was kidnapped to Changhan where he established his famous translation school and which became one of the most important translation centres of the time.

Three of the most prominent translators of this school adopted different techniques and theories of translation:

Daw Ann: He insisted upon strict literal translation, i.e. rendering the source text into a word-for-word translation.

Indian Scholar **Kuma Rajina**: He adopted a contrary technique, totally devoted to the free translation method which targets an elegant and comprehensible style in the language into which the text is rendered.

The Chinese Buddhist Scholar **Shwan Zhang**, however, combined the two techniques.

The Arabs have long known the art of translation and realized its importance; they translated whatever they found proper into Arabic in the field of medicine, drugs, philosophy, literature and other sciences and arts.

In the era when translation was prosperous, it was common for the translator to receive a golden reward equalling the weight of the book he translated. Historians point out that the most professional translators (Ancient Arabs) were Aal Hunain Abu Zaid Hunain bin Isshaq (773-853), the chief translator, his son Isshaq who died in 910 or 911 AD and his nephew Jaish bin Al-A'asam. This family was widely famous and had a great reputation to the extent that many contributions were attributed to its members, with which they might have had nothing to do. In that era, the fame of Hunain was publicly known to the extent that every work of translation had the touch of Hunain by means of correction, editing or interpretation. Abbasid Caliph Al-Ma'amoun promoted him to the rank of the chief translator; he used to generously give him gifts and assign him to do critical tasks. Assistants of Hunain admitted his superiority and wide horizons of comprehension; Jibreel bin Bakhtishoo'u used to call him "Ibn Hunain", i.e. our master Hunain.

1.1.1: First Requirement: Definition of Translation

First: Linguistic Definition:

Al-tarjama is the Arabic word for translation and the Arab scholar Ibn Manzhour (died in 711 AH) said: Tarjama a derivative of Al-turjuman, is the one who interprets the utterance. In the speech of Hercules (Heracles), the term tarjama appears to mean translation.

A turjuman (translator) is the person who translates utterance, i.e. renders it from one language into another.

Among the examples not mentioned by grammarian Sibawaih: "tarjamahu (he translated it)", "tarjama hu (he translated according to it)" and "turjuman (translator)".

Second: Idiomatic Definition:

Translation is considered a main stage in the process of cognitive communication and in the relevant scientific, artistic domains. Translation has moral and ethical dimensions. It also has legal obligations and

communicative objectives. There are numerous multi-dimensional objectives of communication which aim at enhancing and enriching the evaluation of a term, word, sentence or even paragraph for increasing the credibility of a translator and translation.

Translation is a science, an art and a propriety; it requires one to be accurately specialized in one of its fields so that the translator can be constantly updated and keep up with the single wording and phrase in his/her field of specialization, especially in the field which necessitates introducing an aesthetic spirit to the text as well as keeping the honesty of the correct meaning. Translation is only a main stage for the process of information communication.

So far, we have found a few contemporary authors who have provided a definition for translation, while we see old authors already referred to have approached translation as in the examples below.

The Great Man of Letters Al-Jahiz, one of the scholars of the second and third Hijri century mentioned the prerequisites for a successful translator saying: "A translator must have a great deal of knowledge in the field of translation thereof; he should have full command of both the source and target language. Whenever we find a person using two languages, we know that is unjust with one of them because each language attracts the other, takes from it and objects to it. Is the translator's mastery of two languages like the mastery of one language? A translator has one aspect of mastery; if he masters one language, it overcomes the other. If a translator uses more than two languages, the level of mastery is distributed over the number of languages. You will never find a translator **equalling** one of those scientists".

The historian and man of letters, Salah Al-Din Al-Safadi, one of the elites of the eighth Hijri century, handles translation from another perspective, saying that translation has two ways of rendering. The first way is that of Yohanna bin Al-Batreeq and Ibn Na'ema Al-Hamsi; it is to look at each single word of the Greek words and the meaning it denotes. The translator brings a single equivalent word in Arabic and selects it, and so on until he/she finishes the text he/she wants to translate. This method is bad for two reasons; the first reason is that there are lexical items in Arabic which are not equivalent to all the Greek lexical items. This is true during translation; there are many lexical items in Greek which are kept as they are without change; the second reason is that the properties of the language system and construction are not identical in two languages. Errors occur when using many figures of speech in all languages. The second approach in translation is that of Hunain bin Isshaq and Al-Jawhari, i.e. the translator grasps the meaning of the whole sentence in his

mind and expresses it in an identical sentence in the other language whether lexical items are the same or different. This approach is better; therefore, the books translated by Hunain bin Isshaq did not need editing, except in the case of mathematical sciences (because he was not fully competent in them), medicine, and natural and divine logic.

Ahmad Hassan Al-Zayat, one of the contemporary leaders of translation, talked about his school of translation, saying, both, referring to what is said by Al-Jahiz and Al-Safadi, are the two schools of translation in Islam. The school I followed in all that I translated is a combination of both schools. I took advantage of combining the good aspects and confining myself to translating literary works that was not done by early translators who only handled the translation of sciences and philosophy, except for Ibn Al-Moqaffaa' and others. The feeling and emotional experience felt by the writer and poet should ideally be expressed powerfully and sincerely. I literally render the foreign text into Arabic according to its construction in its respective language. Then I contrast it with the original Arabic style, changing the order of sentences and phrases without addition or deletion and then I formulate the spirit and emotions of the author in the text through the appropriate words and figures of speech. Finally, I produce a product that the author's novel or poem in Arabic appears in a form that resembles the original text in meaning, style and emotion.

Hence, translation in this way was more difficult and exhausting because the author directly renders from his inner feelings into his own language of expression but the translator renders from a language totally different from his own language in composing the sentence, structuring the style and portraying nature and environment in the light of education, mentality and civilization. The effort of the former lies in the manipulation of the disobedient language to accept the foreign meaning in such a manner not resulting in ambiguity or dissonance. The effort of the latter lies in the blending in of what is translated from, feeling it with his heart, looking at it with his eyes and uttering it with his tongue; by this manipulation and this blending, honesty of expression and performance are achieved and thus both a translator and an author become as one person and his reflection in a mirror. (1)

Dr Mohammad Enani sees that "translation is an applied art represented in a craft polished and improved only by training and practice depending on a pre-existing talent." This means that a professor of language or literature, or both, however knowledgeable in English or Arabic, can not produce an acceptable text translated from one of the two languages without having practised translation for a long time.

Translation, as noted by Ghassan Ghosen, is a cultural interchange through conveying literary heritage from one language into another. He imposes technology, accuracy and restriction to special rules. This becomes an independent art among literary arts. It is also one of the windows of culture extending beyond the limits of environment. It exists and prospers in atmospheres where the matters and affairs of people go well. The most prominent evidence of this is that the intellectual renaissance in the Abbasi era was based on the intellectual interchange from translating Indian, Greek and Persian philosophies and sciences; thus, Arabian thinking was linked to the human thinking.

Newmark believes that "translation is a skill represented in attempting to replace a message and/or statement written in one language for a message and/or statement written into another language." Catford defines translation as, "the process of replacing the text written in one language (called Source Language) with an equivalent text written in another language (called Target Language)". By this definition, Catford focuses on the impact resulting from the written text, not just rendering the linguistic components at the level of lexical items or grammatical items.

Halliday thinks that the "textual equivalent between the source language and target language texts does not necessarily require finding the formal equivalent between both texts at the level of lexical or grammatical items; rather, it requires finding an equivalent at the entire text level."

Some researchers and scholars focus on the meaning of the term "text" in relation to translation; this is because a "text" means anything to translate whether written or oral. Text could be just a phrase, sentence, paragraph or a chapter of a book or even an entire book.

This indicates that emphasis is laid in translation on investigating the relationship between language and translation and the main aim behind this is to give translation a fixed form to follow in different cases of translation and to attempt to formulate governing rules for the purpose of preventing or avoiding mistakes when performing the process of translation.

Ghassan Ghosen gives us his opinion about Arabicization, saying, "I completely refuse to use the expression 'Arabicization' to mean translation from a foreign language into Arabic, though it is quite common as such. My references for proving what I am sticking to, on the basis of conviction not obstinacy, are numerous, of which I mention three followed by a personal note:

1- Al-Muajam Al-Wasseet Dictionary, issued by the Academy of Arabic Language in Cairo, defines the word "Arabicization" as "giving the word an Arabic form when rendering it from its foreign word into Arabic."

2- *Dictionary of Arabic Terms in Language & Literature* by Magdi Wahba and Kamel Al-Mohandes does not mention the word "Arabicization" at all; while in the chapter on translation, it mentions that it is "rewriting a certain subject into a language other than the language in which it was originally written."

3- In *Linguistic & Literary Terms Dictionary*, "Arabicization" has two different definitions: "the Arabs shall say the foreign word as it is in manner and style or the opposite". Both definitions are in agreement that the translated word is a foreign word said by the Arabs, but they differ in the conditions of this translation; the first makes it a condition that the translated word shall be changed by deletion, addition or inversion and attaching it to one of the Arabic rhythms, and the second does not provide for this condition.

This dictionary is the only one among the five references adding, without adopting, that "it is noteworthy that the word 'Arabicization' is used nowadays to mean translation from a foreign language into Arabic." (2)

Dr Subhi Al-Saleh says that Translation is not in Arabic more than rendering the meanings included by the foreign words rendered. On this consideration, translation is a common linguistic feature among Arabic and other human languages; if Arabic is not created by main languages, they all affect and get affected, lend and borrow, whenever they are linked to one another in any manner, for any reason or end.(3)

Latif Zaitouni comments on this, saying, translation is a rendering of the meaning; it handles a phrase as it handles a word making Arabic sentences and Arabic words. The Arabic sentence is the one given an Arabic formulation in the manner made by Arabs in their utterance. The Arabic words are of Arabic origin, whether ones put for directly giving the meaning or derived from an Arabic origin to give a new meaning or its old meaning was modified to imply a new. Rendering the foreign meaning into Arabic through Arabic words and Arabic sentences is the intended meaning of translation. Translation is originally of two types each of which is divided into sections, and each section is divided into branches according to the distribution of mental production and the variety of its types and arts. We give examples of this through the following figure of speech:

Translation:

1- Oral:

A- Primitive: If the language of a nation is not written.

B- Civilized: It includes, for example, the simultaneous interpretation in conferences and meetings.

2- Written:

• Divan:

• Translation of administrative memos, correspondence and press news.

• Scientific translation.

• Translation of history, philosophy, religion and sociology books.

• Literary translation.

From the above, it is clear that translation is a conveyance of an idea or informing others thereof, converting this informing into another language and giving it a written or audible form, or setting an identical form to the form in the target language. (4)

1.1.2: Second Requirement: Historical Stages of Translation

Translation went through several stages in the history of humanity. Civilizations witnessed the translation of a number of documents, registers and books from other languages into their own languages for the purpose of achieving communication with other civilizations and establishing relationships with them. Translation was the only means for each civilization to understand the language of others.

Regarding the Arabs, the stages of translation can be chronologically divided according to the following:

First: In the Pre-Islamic Era:

There is proof pointing out that the Pre-Islamic Arabs knew and practised translation; this proof includes the following:

1- Personal Relationships:

This includes personal relationships between the Arabs and non-Arabs such as the meeting between Imroa Al-Qais and Caesar; thus, we find him reciting his poetry:

فأوجهنى وركبت البريدا

ونادمت قيصر في ملكه

I drank with Caesar in his own kingdom;

He entertained me and prepared horses for me to travel with.

We read in the books of history about the visit of Al-A'asha to Al-Hira countries and the Land of Non-Arabs and this was proved through his lines:

كما جرى المرء نوحاً بعدما شابا وظل يجمع ألواحاً وأبواباً	جرى الله إياها خير نعمته في فلكه إذ تبداه ليصنعها
---	--

*May Allah reward Iaas for his own favour;
 In the same manner Allah rewarded Noah when he grew old.
 Allah helped Noah build his Ark and collect pieces of wood;*

Likely, the relationship between the elite of the Arabs with Al-Monthir bin Al-No'aman was portrayed.

This clearly proves that there is an oral interpretation made by the Pre-Islamic Arabs. (5)

2- Business Relationships:

As it is known, some tribes such as the Quraish had business relationships with India, China, Persia, Rome, Ethiopia, Al-Hira Government, Ghassanides; this made Mecca a terminal on the route of caravans.

3- International Relationships:

An example of international relationships is that Udai bin Zaid worked as an ambassador for Hormoz bin Anoshrowan to Caesar Tiberius and was succeeded in his post by his son Zaid. Two of his brothers also worked in the same profession. Zaid, father of Udai, used to read both Arabic and Persian. Luqait bin Ya'amor Al-Yaadi wrote to Caesar of Persia and translated for him. The conquests of Alexander the Great were historical ones with which cultural interchange was made. In this regard, Dr Jawad Ali says, "Alexander's conquests, which threw the Greeks and Romans to vast areas of Asia, are not only a political event; rather, they are one of the chapters of human history in which we read the news of both the Eastern and Western Worlds encountering each other face to face on vast areas of land; the tendency of the West to assume hegemony over the East; the civilizations being influenced by one another; Greek and Roman scientists gaining direct knowledge about the conditions of nations they used to hear about from dealers, tourists and navigators. If you reach such nations, there is an end to the element of imagination tending to exaggeration and overestimation. The conquests of Alexander corrected some such misconceptions for the Fertile Crescent and Egypt. Such conquests brought

the scholars and scientists of Greece to these countries, especially Egypt. They received and gave benefits and Alexandria, in particular, and some of the Levant Countries, became the meeting place of cultures, both Eastern and Western and the intellectual contact centre between the West and East; Alexandria continued to keep its rank till the adoption of Islam." (6)

4- Religion:

Religion played a major role in reviving the movement of translation; hence, Mecca, as a religious centre, became a main stopping point on the caravan route. Churches played a vital role in the process of cultural interchange. Missionaries also played an effective role in the process of translation; they rendered the Greek and Aramaic heritage to the Arab Peninsula in the days of the Pre-Islamic Era.

It was proved that the Torah was translated into Arabic in the Pre-Islamic Era. This caused poets to use words which were not known in their environment. For example, Udai bin Yazeed composed some Torah stories in his poetry in Arabic:

أعاذل ما يدريك أن منيتي	إلى ساعة في اليوم أو في ضحى الغد
ذريني فإنما لي ما مضى	أأامي من مالي إذا خف عودي
كفى زاجراً للمرء أيام دهره	تروح له بالواعظات وتغتدي (7)

Perhaps I may attain my death at a certain time in the day or tomorrow morning;

Leave me to myself to feel sad for what I lost in the past;

It is enough for man to have the days as a deterrent for him.

This was also done by Umaiya bin Al-Sallt who derived the idea of the serpent story from the scriptures of the Torah and expressed it in his poetry, saying:

كذي الأفعى يرببها لديه	وذي الجني أرسله يساب
فلا رب البرية يأمنها	ولا الجني أصبح يستتاب (8)

Like the owner of serpent he breeds it with him;

And like the magician of a Jinn sent him for his own service;

Neither the Lord of World renders it secure nor the Jinn will repent;

Likely, Al-Semouel, making use of the ideas of previous religions, said:

إذا المرء لم يندس من اللؤم عرضه فكل رداء يرتديه جميل (9)

If a man is not marred by meanness, he would be good in any way he looks.

5- Scholars:

Pre-Islamic people used to travel to other countries to learn philosophy, medicine and other sciences. One of them was Zaid who sent his son Udai to learn the Persian Language in Persia, where he later became an ambassador. Also, Al-Harith bin Kalda sent his son Al-Nazhir to Jend Yasabour School in Persia. (10)

It is natural that the language of study in such countries was not the Arabic Language; it was Persian, Syriac or Greek. The dialogue between the teachers and students would be through translation.

6- Existence of Some Foreign Words:

Some foreign words were used by the Pre-Islamic people; for example, Imraa Al-Qais said:

أتت حجج علي بعدها فأصبحت كخط (زبور) في مصاحف رهبان

Years elapsed one after the other and I became like a line of Salter in the Books of Monks.

The word "Zabur" (Salter) is not an Arabic word; it is Hebrew.

Another example of Imraa Al-Qais is when he says also:

مهفهفة بيضاء غير مفاضة ترائبها مصقولة كالسجنجل (11)

The word used in the above text "Sajanjal" (mirror) is not an Arabic word; it is a Roman word meaning mirror.

Also, we have Al-Nabegha Al-Thobiani saying:

محلتهم ذات الإله ودينهم قديم فيما يرجعون غير العواقب

The word "mahalla" is not an Arabic word; rather, it is a Hebrew word meaning place or position.

Dr Jawad Ali lists a group of such foreign words which Arabs used in their poems, letters and prose, thus indicating to what extent the Arabs influenced and were influenced by others. For example:

The following words:

أس	Basis
حندقوق	A type of plant (called Barbeer in Arabic)
ريحان	Basil
شالم	A type of plant
يتوع	A type of plant containing liquid
الحريز	Cautious
الاسفنت	Grape wine
نرجس	1 - A kind of plant 2 - Narcissus
تابوت	Coffin, casket
جرّ	Dragging
بطيش	Oppressor
الطباهج	Sliced meat
الجلاب	Flower water
بركان	1 - Fur 2 - Black garment 3 - Volcano
طليسان	1 - An area in Iran called Talesh nowadays 2 - Black shiny garment
موبذ	Chief justice
درهم	Dirham
فلوس	Fish skin – scales
قنطار	Pound

Second: Translation in the Early Islamic Era:

In the Era of Prophet Mohammad (PBUH), and Rightly-Guided Caliphs afterwards, the volume of communication with other nations increased because Prophet Mohammad (PBUH) did not come for the Arabs in particular, but for all the people in the universe as was the Qur'an and Islamic Sharia, as mentioned in the Holy Qur'an:

"وما أرسلناك إلا رحمة للعالمين" (الأنبياء: 107)

"Indeed we sent you only as mercy for all the people in the universe."

It was mentioned in the Prophet's Biography (Sira) that Prophet Mohammad (PBUH) sent messengers with letters to the kings and Caesars; he sent Amro bin Umaiyah Al-Dhamari to Al-Najashi, King of Ethiopia; sent Haiya bin Khalifa to Caesar of Rome; sent Abdullah bin Huthafa to the Prince of Persia; sent Hateb bin Balt'aa to Al-Moqowqas the leader of Egypt; sent Shojaa bin Wahb to Al-Hareth Al-Ghassani and sent Sulait bin Amro to Saheb Al-Yamama.

For example, Al-Hafiz bin Qaiyem Al-Jawziya narrated, Prophet Mohammad (PBUH) wrote letters to Al-Moqawqas, King of Egypt and Alexandria saying 'In the Name of Allah Most Merciful, Most Compassionate: From Mohammad, bondman of Allah and His Messenger to the Great Al-Moqawqas, ruler of Copts, peace of Allah be upon him who follows the right path. I do hereby invite you to convert to Islam; convert to Islam and you will be safe; convert to Islam and you will obtain your retribution twice from Allah. If you shun, you will have the sin of Copts upon you: (Say (O Muhammad PBUH): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims".

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ" (آل عمران : 64)

Prophet Mohammad sent this letter with Hateb bin Abi Balt'aa; when the latter was allowed in to Al-Moqowqas, he said to him, "There was a man before alleging that he is the supreme lord of the universe and Allah the Almighty took revenge upon him; so, it is better for you to take example from others not to let others take example from you."

Al-Moqowqas said, "We have a religion that we would never abandon except to one which is better than it."

Hateb said, "We do hereby call you to convert to the religion of Allah, i.e. Islam which has nothing parallel to it now. This Prophet called people to convert to Islam but he encountered the most cruel people of Quraish and most hostile people of the Jews, but the closest ones were the Christians. I swear the prophecy and glad tidings made by Moses for Jesus is like that of Jesus for Mohammad. Our call to you for Qur'an is like your call to the people of the Torah to the Bible. If a prophet reaches a group of people, they become his nation and they should obey him and you were reached by this Prophet. We are not preventing you from the religion of Jesus but we are commanding you with it."

Al-Moqowqas said, "I considered the matter of this Prophet and I found that he never ordained for something desirable nor prohibited doing something desirable. I do not find him a magician, nor a hypocrite or liar. I found signs of prophethood by revealing what is hidden ⁽¹²⁾ and informing of confidential talk and I will consider his matter."

Then, Al-Moqawqas took the letter of Prophet Mohammad (PBUH) and put it in an ivory box and sealed it. (13)

Prophet Mohammad (PBUH) played a major role in the movement of translation, as narrated by Zaid bin Thabet, saying, Prophet Mohammad (PBUH) said, 'I am writing to a people and I fear that they might add to or delete the contents of my letters; so, learn the Syriac language.' He said, "I learned it within seventeen days."

Moreover, letters came to Prophet Mohammad (PBUH) in Syriac; he ordered Zaid to translate them into Arabic and then Zaid used to write replies to them. Zaid wrote letters for Abi Bakr and Omar. Like Zaid, Mo'aiqeb Al-Diousi used to do the same. ⁽¹⁴⁾

Thus, history proves that translation used to play a major role in the intellectual life of people. The first Hijri century was a first of reception stages. For example, Omar bin Al-Khattab kept a piece of the Torah; when Prophet Mohammad (PBUH) saw him, he forbade him to keep it.

There was a strong friendly relationship established between the Arabian Muslim Ruler Umair bin Said and Patriarch John II who, in reliance on the Ruler's request, translated the Bible Scriptures into Arabic. The Patriarch delegated for this mission translators from Bani Uqail, Tanookh and Taiee. The first Arabic translation for the New Testament was done in the monasteries of Al-Riqqa and Peninsula in 413 Hijri. (15)

Thus, Muslims made great use of People of the Book; they were influenced by other cultures through translation. As narrated by Abu Hurairah, People of the Book used to read the Torah in Hebrew and interpret it into Arabic for the people of the Levant.

Thus, Mecca and Medina were two centres for the Jews, Ethiopians, Persians and Byzantines. He used to speak their own languages; Friends of Prophet Mohammad (PBUH) learned their languages. Zaid bin Thab (May Allah be pleased with him) knew Persian, Roman, Coptic and Hebrew languages and used to translate for Prophet Mohammad (PBUH) the wording of all those languages; Abdullah bin Amro bin Al-A'as also mastered the Syriac Language.

When Hormozan, one of the non-Arab rulers, came to Omar bin Al-Khattab, Moghira worked as an interpreter for Omar and him and answered all the questions in Persian.

It was mentioned in the book entitled *Al-Farooq* (Omar bin Al-Khattab was called Al-Farooq as he discriminated between what is right and what is not right) that Omar bin Al-Khattab used to have meetings with Persian people to tell them about the policies of Kings, especially non-Arab kings such as Anoshirwan. They used to like it very much.

For example, it was narrated by Ibn Al-Qafeti, A Greek philosopher was allowed into Amro ibn Al-A'as, after Egypt was conquered, and they discussed philosophical issues. The philosopher was allowed in to Amro bin Al-A'as and it was known how much knowledge and belief he had and what happened to him with the Christians. Amro was generous with him and listened to him talking about the nullification of Pagan Talaiyoth doctrine and he liked it. He also listened to the philosopher talking about the elapse of time and admired his logical reasoning very much. He listened to his philosophical words which had never been known by the Arabs. Amro was wise, a good listener and was smart; he kept the philosopher beside him all the time.

There are lots of narratives showing how much Muslims influenced and were influenced by other people through translation. (16)

Third: Translation in the Umayyad Era:

With the preoccupation of Umawis with the spreading of Islam made conquests and supporting the aspects of the Islamic State, translation would have had vaster horizons. It had some important steps; it started in the Umayyad Era when the first Caliph, Mu'awia bin Abi Sofian (died in 60 Hijri), acceded to the throne. It was known that Mu'awia was fond of reading about the biographies of kings and their policies. He appointed for himself a translator (Ibn Athaal) to translate for him the books of medicine from Greek into Arabic. Mu'awia also appointed men to copy the books translated from Greek, Latin and Chinese, especially after receiving a present from the King of China. The present was a book which was translated during his reign. Then, the Umayyad Prince Khaled bin Yazeed bin Mu'awia (died in 85 Hijri) came and failed to become the Caliph. He turned away to science and gathered about it all that is related to translation. As narrated about him by Ibn Al-Nadeem, Khaled was called the Wise Man of Aal Marawan. He was a virtuous person, enthusiastic and fond of knowledge and science. He had an idea struck in his mind about craft (san'aa); he ordered that a group of Greek philosophers be brought, from among those who used to travel to Egypt and have mastery of the Arabic language. He ordered them to render the books on craft from Greek and Coptic into Arabic; this was the first thing to be translated in Islam from one language into another. (17)

Mohammad Kurd Ali mentions that Khaled used one of the scholars of the Alexandria School (Istafen) in rendering some Greek medical books into Arabic.⁽¹⁸⁾

The Greek orientalist Nillino sees that perhaps the first book rendered from Greek into Arabic was *Ahkaam Al-Nujoom* (Provisions of Stars), affiliated to Wiseman Hormos.

It is without doubt that Khaled made great use of the great library he inherited from his grandfather Mu'awia in addition to gaining knowledge and science from his master, the Damascene Marr John, who was a friend and childhood companion of his father Yazeed.

Marr John and another monk translated for him from the Greek language. Moreover, some books were translated for him from Persian by Jabala bin Salem.

One of the merits of Khaled bin Yazeed was that he made lots of the books which were translated, in the fields of astronomy, medicine, philosophy and craft, available in public libraries to be accessed by students and concerned persons.

In addition, Khaled had lots of knowledge in literature; he was an orator, fluent, having sound judgement and had soul-stirring poems.

Thus, it can be said that the library of Umayyad Caliph Mu'awia was considered the first centre for translation into Arabic. Khaled bin Yazeed developed such a central library which was called the House of Wisdom. He enriched it with books of Hadith (Prophetic Tradition), chemistry, astronomy, medicine and philosophy. He established a movement for translation therein for translating foreign books into Arabic. He gathered scholars and scientists in different fields; he thus gave the House of Wisdom its special nature.

In the reign of Marawan bin Al-Hakam (died in 65 Hijri), he appointed a Jewish physician for himself called Masserjewaih who rendered the first medical book into Arabic. The book was entitled *Kanash*, written by the Monk Ahran; it contained thirty articles. Monk Ahran was one of the physicians who lived in Alexandria during the reign of Heraql (641 AD).

Ibn Abi Usaibi'aah says, Caliph Omar bin Abdul-Aziz, may Allah have mercy upon him, ordered that the book *Kanash* be published after it was found in the storerooms of books in the Levant.

However, the problem here lies in the fact that Marawan bin Al-Hakam was preoccupied with suppressing sedition; he did not pay attention to the fact that some divans in the Umayyad State had Syriac and Persian as the prevailing languages. His son Abdul-Malek tried to draw his attention to this fact but could not do this until he became a caliph. He appointed

Sulaiman bin Saad Al-Khashni to be in charge of Levant Divan and assigned him to render it into Arabic.

During the Umayyad Era, divans were rendered from Greek into Arabic in Syria during the reign of Caliph Abdul-Malek bin Marawan; from Persian into Arabic in Iraq and beyond it by Al-Hajjaj bin Youssef, the ruler appointed by Caliph Abdul-Malek; and from Coptic into Arabic in Egypt by Abdul-Aziz bin Abdul-Malek, then ruler of Egypt. (19)

There is no doubt that rendering divans was very influential in supporting the foundations of the Arab State; Arabic became the language of management all over the territory and there was no longer the current prevailing saying that Arabic was not good for that.

The trend of translation continued in the reign of Hisham bin Abdul-Malek (died in 105 Hijri), when more than one book was translated for him. He had people to translate or proofread such as Abu Al-Alaa Salem bin Abdul-Malek who translated the messages of Aristotle to Alexander from Greek into Arabic. (20)

Likely, Jabala bin Salem translated the book of *Rostom Wasfendiar* from Persian and the book of *Bahram Shoos*, and both books were on history and politics.

Abdullah bin Al-Moqaffaa' was one of the translators who appeared at the end of the Umayyad Caliphate; he was the contemporary of about ten caliphs of Abbasid. He translated lots of Persian books into Arabic such as *Kalila and Demna*, *Khuway Namah*, *Aaeen Namah* and *Book of the Crown in the Biography of Anoshruwan*. He also translated the three books of logic written by Aristotle before he was killed in 142 Hijri.

One of the translators who appeared in the Umayyad Era was Hassan bin Abi Senan Al-Anbari, who used to write in Arabic, Persian and Syriac. To Hassan was attributed the translation of the book entitled *Ardh Moftah Al-Nujoom* (Review of Stars Key) which was said to have been written by Wiseman Hormos; the book revolves around the world of stars.

At the very end of the Umayyad era, the trend of translation was not that prosperous and the countdown started for the decline of the Umayyad Caliphate; however, this did not mean that translation and authoring came to an end.

Fourth: Translation in Abbassi Era:

People knew of the translation of religious books into Arabic in the Pre-Islamic Era and this was also the case for the very early years of the Islamic Era; however, the trend began to widen its scope in the Era of Rightly Guided Caliphs. Whereas in the Umayyad Era, there were some individual attempts at translating some practical sciences such as medicine

and astronomy, regarding the Abbasid Era, with the spread of prosperity and stability, the Caliphate had its scope widened in space and time, thus leading to supporting the Abbasids State. Therefore, the trend of translation from and into Arabic became prosperous. This era can be divided into three stages:

1- First Stage (136 – 193 Hijri):

This stage is the beginning of the origination stage. It was characterized by the translation of scientific books including mathematics, medicine and astronomy. This was due to the fact that the Caliph Abu Jaafar Al-Mansour was suffering from a disease in his stomach. Therefore, he began to investigate any books coming to him from physicians; he was very concerned with translation and recruited Georgeos bin Bakhteshiou' from Jandisapur School and assigned Ibn Batriq to translate many books, especially books from India such as the book entitled *Shanaq* in toxicology, etc.

Abu Jaafer is considered to be the first caliph to make correspondence with the King of Rome, requesting books of wisdom from him, and the King of Rome in turn sent him the book of Iqlidis and some books on natural sciences.

He gathered around himself the cream of scientists in different branches of knowledge, encouraged the translation of sciences and created a divan for translation.

In the reign of Al-Mansour, the Abbasids State was concerned with translating books of astronomy and astrology. The Caliph requested the Empire of Byzantium to send him the Greek manuscripts and books they had. They sent them to him; in 771 AD, a delegation came from Sindh in the west of India, and among the persons in the delegation was a man called Kanaka who was very skilled in mathematics and astronomy. He was carrying with him a book entitled *Soria Sadhanta*. Caliph Al-Mansour ordered that such a book be summarized and then translated into Arabic; he assigned this work to Ibrahim bin Habib Al-Ghazawi, the astrologer who mastered the Hindi language, and this book was known as *Sindh Hind*.

In addition, religious books were translated for the Manichaeism and Magianism which spread skepticism and atheism!

It was said that Caliph Al-Mansour was the one who established the House of Wisdom in Baghdad. He was the one who endangered the public treasury when he used to pay translators in gold equal to the weight of a book translated.

Thus, translation began to prosper in the reign of Al-Mansour after the aspects of the Abbasids Caliphate were well supported. When Al-Mahdi became the Caliph, his concern was focused upon replying to disbelief, atheism and scholastic theology; he also followed in the footsteps of his father in enhancing his relationship with the physicians of Jandisapoor who translated books of mathematics and medicine for him.

When Haroon Al-Rasheed became the Caliph, translation prospered more than ever because Haroon was very fond of Greek sciences. He sent his agents to different parts of the Roman Empire to buy Greek manuscripts, especially medical ones. He spent lots of money in achieving this purpose. During his reign, Aristotle's books on logic were translated. The book of Iqlidis was translated in his reign by Al-Hajjaj bin Youssef bin Matar; the translations made in the reign of Haroon Al-Rasheed were called Harooni to be distinct from Ma'mouni Translation. In addition, the book entitled *Al-Majasti*, written by Ptolemy, was translated into Arabic under the auspices of Yahia bin Khaled Al-Barmaki.

One of the characteristics of the reign of Haroon Al-Rasheed was that the interest in translation was not limited to the caliph, prince or governor; rather, the rich turned to this trend and established centres concerned with rendering books into Arabic after bringing them from Roman countries and calling upon people to translate them.

One of the most prominent families was that of Moosa bin Shaker: Mohammad, Ahmad and Al-Hassan, who devoted a house to translation in Baghdad. It is mentioned that the most famous people who worked therein included Hunain bin Isshaq, Jaish Al-A'sam and Thabet bin Qurrah. Each of them used to receive five hundred dinars for rendering and editing.

The family of Barmaki made great contributions in the field of translation. They endeavoured to spread Persian culture in the Islamic Countries. Therefore, they ordered the precious sciences to be rendered into Arabic. They appointed, for this purpose, translators such as Al-Fadhel bin Nobakht.

Among the most prominent men in the Barmaki Family was Yahia bin Khaled Al-Barmaki, who supported such contributions from Persian; Mohammad bin Abdul-Malek Al-Zayat, who used to pay at least two thousand dinars monthly for copiers and translators; and Ibrahim Al-Kateb, who was keen on rendering the books of the Greeks into Arabic. (21)

Haroon Al-Rasheed assigned Yohanna bin Masawaih, who was the chief translator then, to translate the books he found in Ankara and Amorion during his conquests. As mentioned by Ibn Al-Nadeem, Yohanna bin Masawaih was Christian in religion and Syriac; he was assigned by Al-

Rasheed to translate old books found in Ankara and Amorion and all the Roman countries, when Muslims took them over, and was assigned by Al-Rasheed to be in charge of translation. (22)

Al-Rasheed also entrusted the affairs of the House of Wisdom's storeroom of books to Al-Fadhel bin Nobakhet Abu Sahel, of Persian origin, who mastered Persian and used to render the books he found in House of Wisdom from Persian into Arabic.

Then came the reign of Caliph Al-Amin; he was known for nothing in this field but his interest in medicine in extension of his father's concern for it. Therefore, his reign is regarded as a period of relative stagnancy. Anyhow, Al-Amin did not have sufficient time to show his contribution in prominently serving the Islamic Caliphate. It seemed that the time when he came was going in the opposite way to the one Al-Amin wanted to go through. However, there were some scientific contributions in the trend of translation. Among the most prominent persons who worked for Al-Amin in the field of translation was Jabreel bin Bakhteshiou', the grandson of Georgeos bin Bokhteshiou'.

2- Second Stage (198 – 300 Hijri)

Caliph Al-Amin, who remained in power for twenty years, was known to be fond of researching and debating. Therefore, he used to gather scientists and men of intellect to hold debates in front of him and to share them. Historian Sa'ed Al-Andalosi described him, saying, When the caliphate was transferred to the seventh caliph, i.e. Abdullah Al-Ma'moun bin Al-Rasheed, he completed what was initiated by his grandfather, Al-Mansour. He endeavored to find knowledge from its genuine sources thanks to his honorable enthusiasm and virtuous person. He paid visits to the kings of the Roman Empire and extended luxurious and lavish gifts to them. He asked them about their relation to the books of philosophers they kept; they sent him most of the books they had, including books of Plato, Aristotle, Hippocrates, Galileo, Iqlidis and Ptolemy, etc. He procured the most skillful translators and assigned them to translate such books. The books were translated as accurately as possible; he urged people to read them and learn them. Thus, science was prosperous in his reign and the State of Wisdom flourished; men of wits competed in sciences due to the generous gifts he used to give to those who were competent. He used to have meetings with them and get entertained by their information and they became used to high ranks and generous giving. The same happened with most scientists, jurists, philosophers, linguists and poets; some men of arts mastered many parts of philosophy and laid thereafter the methodologies of medicine and the foundations of literature to the extent that the Abbasid

State was successfully competing with the Roman Empire during its prosperity and welfare. (23)

Caliph Al-Amin was concerned with missions to the Roman Empire for obtaining books. In this regard, Ibn Al-Nadeem says, There were communications between both Al-Ma'moun and the King of Rome. Al-Ma'moun asked him to exhaust the old books of sciences, stored in his country, he selected and the Roman king reluctantly accepted. Al-Ma'moun sent a group for this purpose including Al-Hajjaj bin Matar and Ibn Al-Batriq, and they took all the books they deemed fit and proper.

Al-Ma'moun even went beyond this; he made the condition of reconciliation with the Romans to obtain the old and precious books. One of the conditions of reconciliation between Al-Ma'moun and the Byzantine Emperor Mikhael III was that the latter was to assign one of the famous libraries in Al-Qostantinia; one of its repertoires was the book of Ptolemy in astronomy, and Al-Ma'moun ordered that this book be translated into Arabic.

Al-Ma'moun established the House of Wisdom in Baghdad; it is a scientific academy, an astronomical observatory and public library where a group of translators stayed and were given their salaries from the treasury. (23)

Historians say about the House of Wisdom, It is like a scientific academy; it was divided into several departments: for copying, authoring, astronomical research and as an observatory. The whole House of Wisdom, with all its divisions, was put under the supervision of one or two scientists. Sahel bin Haroon was one of those with supervision over this institution; he was the librarian of Al-Ma'moun's own library then.

Each section had its own chief; the House of Wisdom was arranged according to the well-known Bibliotheca Alexandrina in terms of objectives, means and work methodology. It continued its work after Al-Ma'moun, though it lost much of its activity until the time of Ibn Al-Nadeem, Author of Index, in the mid-fourth Hijri century. It is likely that the House of Wisdom continued throughout the Abbasid era; it was destroyed by Holako in 656 Hijri when he occupied Baghdad.

Thus, Al-Ma'moun could make translation an organized official work of the State activities. Ibn Abi Usaibi'aa mentioned that Al-Ma'moun admired Hunain bin Issaq so much that he gave him gold weighing as much as the weight of the books he translated into Arabic. He said, I found many books among these books and I kept many of them for myself; they were written in Kufi by Al-Azraq, copier of Hunain. They were big letters written in thick handwriting on separate lines; each paper of them was as thick as three or four papers. Hunain intended, through doing this, to

glorify the size of a book, making its weight heavy in order to have as many dirhams as its weight. Because such pages of paper were very thick, they could last for many years. (25)

One can not forget what was done by the rulers of Al-Andalus regarding translation; they encouraged it, were concerned for books, kept them and translated them into Arabic. In his statement about Ibn Jiljil, Ibn Abi Usaibi'aa mentioned that when Armianos, King of Constantinian, wanted to send a gift to Caliph Al-Nasser bin Abdul-Rahman bin Mohammad in Cordova, he made the book of Dasqoridis in his gift; this book contained a description for herbal medicines in Greek.

Al-Nasser appreciated this gift well; and since he did not have any one in his country to translate this book from Ancient Greek into Arabic, he asked Armianos, Emperor of Byzantine, to send him a person to translate it. The Emperor sent him Monk Niqola, who arrived in Cordova in 340 and assisted in translating the book into Arabic, especially the names of drugs. (26)

There was successive concern shown by other caliphs; for example, in the reign of Al-Watheq Billah, there were a large number of translators available from among the philosophers, as he always loved creativity. In this regard, Al-Mas'oudi said, Al-Watheq always loved contemplation; he did not like imitation. He used to supervise the sciences of people and their opinions including philosophers and physicians who made progress and others who lagged behind; thus, types of their sciences were conducted in his presence in natural sciences and divine sciences. (27)

In the reign of Al-Mutawakkel, several books were translated under the auspices of Hunain. In the reign of Al-Mosta'een Billah, Qesta bin Looqa Al-Baa'labaki was summoned to translate Greek books. Whereas for Al-Moqtader Billah, he sent a delegation of Arab physicians to India so that they could bring beneficial drugs for the diseases.

3- Third Stage (300 – 656 Hijri):

This stage is a stage of revision for that openness for sciences which reached its climax in the reign of Al-Ma'moun, thus having its reflections upon doctrine and religion; a complete revision was made for translators, their inclinations and popularity.

Therefore, a large number of scientists, who were concerned with revising the imparted knowledge for the sake of deepening the idea of originality; it was indeed a time of creativity where the process of authoring overcame copying. This is in addition to the great transformation in translation; there was little concern with translating philosophical books and there was a great concern for translating literary books, especially the