

**Towards a Civilisational 'Millennial Theory of Translation':
With an Application to English < > Arabic Translation**

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Abstract

The world has reached a terrifying point of chaotic, uncivilised globalisation, epistemicide, conflicts, and wars, at a time when translation is accessed easily and often freely through Artificial Intelligence-based translation systems. It is illogical to think that translation as such has played a constructive role globally. On the contrary, the role is generally 'scandalous', putting aside its important role in some social settings and knowledge-related contexts, like medical, court and police settings. Therefore, this paper aims to present the tenets of a 'civilisational' theory of translation, I would like to call the 'Millennial Theory of Translation', and a simple model valid for application to various language pairs. It is applied to English < > Arabic translation in a methodological framework that is based on grounded theory. Starting from a redefinition of translation as 'the interpretation of what is said (interpreting), written (translation), or delivered in sign language (sign interpreting) to communicate and understand a civilisational message', the suggested theory explores a translation process that consists of four stages: the 'why' to translate, 'what' to translate, 'who' translates and 'how'. In each stage, the translator makes his decision based on a realisation of his functional, civilisational role. The theory, which differentiates between written translation and interpreting, is explained, then, in terms of a model that consists of seven steps. It seeks to restore the functional, civilisational role of translation to build societies and reserve the universe rather than contributing to 'a shameful history of translation', conflicts and wars among nations.

Keywords: Civilisation; Theory of Translation; Translation Model; Postcolonial Translation Studies; English-Arabic Translation

نحو نظرية حضارية للترجمة في الألفية الثالثة: مع تطبيقها على
الترجمة الإنجليزية < > العربية

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المستخلص

لقد وصل العالم إلى نقطة مرعبة من العولمة الفوضوية غير المتحضرة، وقتل المعرفة، والحروب، والصراعات. وأصبحت الترجمة متاحة بسهولة وغالبًا بشكل مجاني من خلال أدوات الترجمة التي تعمل بالذكاء الاصطناعي. ومن غير المنطقي أن نعتقد أن الترجمة المعولمة بحد ذاتها لعبت دورًا بناءً في ظل هذه الظروف والمعطيات. بل على العكس من ذلك، كان دورها شيئاً بصورة عامة، بغض النظر عن دورها المهم في بعض السياقات الاجتماعية، كما هو الحال في حالة الترجمة الطبية أوداخل المحاكم وأقسام الشرطة وما إلى ذلك، أو السياقات المتعلقة بالمعرفة. ومن ثم، يهدف هذا البحث إلى تقديم مبادئ نظرية "حضارية" للترجمة، أطلقت عليها اسم "النظرية الألفية للترجمة" (Millennial Theory of Translation (MTT)). ومن خلال عرض نموذج (model) معين، يقوم البحث بشرح كيفية تطبيق هذه النظرية على مجموعات لغوية مختلفة كالترجمة الإنجليزية < > العربية، أي من الإنجليزية إلى العربية وبالعكس ومقارنتها، في إطار منهجي أساسي (Grounded Theory). انطلاقاً من إعادة تعريف الترجمة على أنها "تفسير ما يُقال (ترجمة شفوية)، أو ما هو مكتوب (ترجمة تحريرية)، أو ما يُنقل بلغة الإشارة (ترجمة الإشارة) من أجل التواصل وفهم رسالة حضارية معينة". وتطرح النظرية فكرة أن عملية الترجمة تتكون من أربع مراحل: "لماذا" نترجم، و"ماذا" نترجم، و"من" يترجم، و"كيف". في كل مرحلة منها، يتخذ المترجم قراره بناءً على إدراكه لدوره الوظيفي والحضاري. هذا ويتم شرح النظرية، التي تفرق بين الترجمة التحريرية والشفوية، من خلال نموذج يتكون من أربع خطوات: "لماذا" نترجم، و"ماذا" نترجم، و"من" يترجم، و"كيف". وهي بذلك تسعى لاستعادة الدور الوظيفي والحضاري للترجمة لبناء المجتمعات والحفاظ على الكون بدلاً من المساهمة في "تاريخ مخجل للترجمة"، وفي نشوب الصراعات والحروب بين الأمم.

الكلمات المفتاحية: الحضارة؛ نظرية الترجمة؛ نموذج للترجمة؛ دراسات الترجمة ما بعد الاستعمار؛ الترجمة بين الإنجليزية والعربية

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1. Introduction

The world has reached a terrifying point of chaotic, uncivilised globalisation, epistemicide, conflicts and war, at a time when translation is accessed easily and often freely through various Artificial Intelligence (AI)-based translation applications or tools. It is illogical to think that translation as such has played a constructive role globally. On the contrary, the role is generally scandalous, putting aside its important role in some social settings and knowledge-related contexts, like medical, court, and police settings. Therefore, this paper aims to present the tenets of a new civilisational theory of translation, I would like to call the 'Millennial Theory of Translation' (MTT), to produce a model valid for application to various language pairs, and to apply the model to English ↔ Arabic translation, i.e. from English into Arabic and vice versa. It attempts to present a theory where translation plays a functional, civilisational, instead of a dysfunctional, 'shameful', 'epistemic' role in history.

Munday et.al. 's very important work 'Introducing Translation Studies' (2008/2022) discusses the history of translation over more than 2000 years. The book dedicates some parts to the contributions of postcolonialists to the development of cultural translation studies. Various translation scholars have noticed recently the 'shameful history of translation' (cf. Bassnett and Trivedi 1999: 9). Spivak (1993/2021) explains how the translation into the language of power, English, has distorted the Third World literature and eliminated people's identity and culture and how it has created an ideologically motivated image of the colonised and the coloniser. Niranjana (1992) discusses the relationship between the colonial power and the rewritten image of the East through literary translation. She (Niranjana, 48-9) criticises translation studies for three reasons:

1-Translation studies has failed to account for the imbalance of power between different languages.

2-Many of its concepts like 'text', 'author, and 'meaning' are flawed.

3-The 'humanistic enterprise' of translation needs reconsideration since it is based on colonial ideology and superiority.

Meanwhile, Cronin (1996) thinks that translation strategies can account for diversity and heterogeneity, Bennett (2011) addresses the

domination of English over scientific fields and academia, leading to the 'epistemicide' of other knowledge systems. Munday et.al (2022:180) argue that the relationship between translation, power and ideology is examined by, for instance, Venuti's 'Rethinking Translation' (1992), Flotow's 'Translation and Ideology' (2000), Gentzler and Tymoczko's 'Translation and Power' (2002), and Munday's 'Translation and Ideology: Encounters and Clashes' (2007). They refer to manipulations in translation:

Much research from an ideological perspective is interested in uncovering manipulations in the TT that may be indicative of the translator's conscious 'ideology' or produced by 'ideological' elements of the translation environment, such as pressure from a commissioner, editor or institutional/governmental circles. This is particularly the case in the translation and adaptation of news. (Munday et al.,181)

Tymoczko (2010:6) criticises the dominance of Westernisation and Eurocentricity prevalent in the field: "Western perspectives in translation studies have also been privileged because of the dominant roles of Europe and North America in globalization itself as an economic and communicative process" calling for enlarging the role of translation and empowering translators.

Venuti (1998:1) mentions that "The scandals of translation are cultural, economic and political". He attributes these scandals to dominant social and institutional values, saying "Translation is treated so disadvantageously, I want to suggest, partly because it occasions revelations that question the authority of dominant cultural values and institutions" (Venuti, 1). He cites Mason's (1994) example of a UNESCO monthly 'Courier' where a Spanish article about the history of Mexican peoples was translated into English and presented them as inferior (Venuti, 3).

A postcolonialist herself, Ahmed argues in her paper 'Ideological Translation and Mass Communication: A Modernisation or a Conflict Enterprise?' (2014) that ideological translation played a dysfunctional role in modernisation discourse, which has led to conflict instead of modernisation. In 'The Other in Subtitled Documentary Films and Making History' (2016a), she argues that the West has created an inferior stereotyped image about the other, in this case the Arabs, and a superior delineation of itself, the powerful, and thus it makes or writes history. She explains how translation has dysfunctionally and shamefully deformed the Arab identity in 'Translation and Shaping the Arab Identity in a Postcolonial Globalised World' (2016b). The neo-colonial effect of

translation on the Arab family values is investigated in 'Postcolonialism and Foreignisation as a Translation Strategy' (2019a) where Ahmed elaborates how the translation strategy called 'foreignisation' (i.e. transferring the foreign aspects in the source text ST to the target text TT which reads like a translation) is manipulated in this regard. Furthermore, she explores the use of translation as a soft power in the West's hands to impose its western version of globalisation and eliminate local identities in 'Translation as a Soft Power to Westernise Local Identities' (2019b). She traces the origins of globalisation to the Medieval Ages, when an ideology of domination realised the importance of translation as a tool for domination, in 'Translation and the Western Ideology of Domination during the 11th -15th Centuries' (2020). Then, in 'Translation: Comparative Study of the Arab Medieval and Contemporary Western Schools and Seminal Implications for the Field' (2022), she compares between the contemporary westernised school of translation and the Arab school during the Golden Age of Arab Islamic civilisation. In that paper, she reaches the conclusion that the former played a dysfunctional role while the latter a functional one which helped form a great civilisation. From such studies, Ahmed was able to suggest Islamic Universality as a potential model to replace the current model of Globalisation and elaborate the role of translation in each in 'Globalisation vs. Islamic Universality and the Politics of Translation' (2024b). In 'The Politics of Integrating Artificial Intelligence into Higher Education' (2024a), Ahmed explores how translation with the help of AI have created a dangerous information and misinformation bubble that is epistemic.

This brief review is not an attempt to list all postcolonialist translation scholars and their opinions about the dysfunctional role of translation. Instead, the present paper aspires to present a glimpse of what translation can otherwise do as a tool if directed towards a good project. Yet, we can make the following remarks:

1-Despite the humongous amount of literature on translation as a field, process, product, as theories and practices, and the unprecedentedly easy and free accessibility of AI translation tools, there is a general disappointment, especially from postcolonial translation scholars, about the dysfunctional, shameful, scandalous role of translation.

2-This dysfunctional role has reshaped, with the help of easily-accessed AI translation tools, our knowledge and the big bubble of information and misinformation we are living inside (cf. Ahmed 2024a) is epistemic, indeed.

3-Most of the literature on translation has distracted our attention from 'why' and 'what' to 'how' to translate.

4-There is a gap in translation theorisation, and consequently practices, that requires pumping new blood into the field. We urgently need to reconsider the whole field definitions, theories and models.

5-Here comes the significance of the modest contribution of this paper as an attempt to present a theory and a model that aim to restore such a 'civilisational' role once played at the Arab Islamic Golden Age.

I do not pretend, however, to present the MTT as a totally new theory. Instead, it is based on two important figures' conceptions about translation, namely Al-Jahiz's and Hunayn ibn Ishac's, with some reconsiderations and updates. It attempts to restore a functional, civilisational role of translation, once played by the Arab Islamic civilisation.

The paper is divided into three sections besides this introduction and the conclusion: theoretical framework and methodology, the theory tenets, and the model with its application to English < > Arabic translation.

2. Theoretical Framework & Methodology

2.1 Theoretical Framework

The MTT derives its foundations from the contributions of Al-Jahiz and Hunayn ibn Ishac, as afore-mentioned, with some reconsiderations and updates.

Prophet Mohammad (May Peace Be Upon Him) set the first brick in the Arab Islamic civilisation, where translation played a pivotal role (cf. Ahmed 2022). The Golden Age of that civilisation was reached in the Abbasid rule particularly during its first period extending from 750 to 1258 and translation flourished with the establishment of Al-Hekma House [Wisdom House] in the eighth century_ there is much controversy about who first founded Al-Kikma House, Haroun Al-Rasheed, his sons Al-Ameen and Al-Ma'amoun, or even an earlier prince of Muslims. Whoever the one who established the House, it embraced "highly skilled scholars and thinkers who translated from Greek, Syriac, Persian, Coptic, Indian, etc. into Arabic" (Ahmed 2022:75). In my opinion, two of the important figures who influenced translation theorisation and practices and helped in the creation of the Golden Age of translation and civilisation are Al-Jahiz and Hunayn ibn Ishac.

Abu Othman Amr ibn Bahr Al-Kinani Al-Basri, known as Al-Jahiz, was

Figure 1: Al-Jahiz



Note. <https://elektro-unimal.blogspot.com/2013/06/al-jahiz.html>

born in Iraq in 776 and died in 868/9, Figure 1. He is a famous Arab Muslim polymath and man of letters. He has about 140 works in literature, zoology, philosophy, theology, philology, linguistics, grammar, dialectics, rhetoric and politico-religious polemics. *Kitab Al-Hayawan* [Book of the Animal], 7 volumes on various topics taking animals as their point of departure, *Kitab Al-Bayan wal Tibyan* [Book of Eloquence and Exposition], a work on human communication, and *Kitab Al-Bukhalaa* [Book of Misers], a collection of anecdotes on mean people, are just examples for his exceptional wit. He was fond of reading and is said to know no languages except Arabic, so he did not translate, but he managed to write about translation and the translator.

Al-Jahiz looks at translation as an 'interpretation' of language for communication and understanding and as a 'transfer' from a language into another. We can summarise and divide his translation theory into four parts about translating poetry, prose, religion and the translator according to Al-Jahiz (868/1965: 75-77; Trans.) as follows:

1-Poetry cannot and shouldn't be translated. The target text (TT) will lose its beauty, rhythm, rhyme and impressiveness. He is talking about Arabic poetry and how it will lose its distinctive characteristics if translated into other languages. In other words, the TT will not impress the receivers, who have similar meanings and messages in their own languages. Meanwhile, he argues, Indian books, Greek wisdom and Persian literature were translated into Arabic; some TTs became more beautiful than STs and others were as beautiful as the original.

2-Translating prose, thus, is possible and better than translating poetry. Additionally, we need translation since:

All nations need others' wisdom in various walks of life to benefit from. Books were transferred from a nation to another, a century to another, a language to another, until they have reached us and we last inherited and looked into them. Books are truly better than poetry in recording good deeds and virtues. (Al-Jahiz, 78).

3-Translating religion is more dangerous than translating prose because a mistake in telling a wrong message from Allah is more harmful than that in math, philosophy or chemistry for example.

4-The translator is never accurate or faithful unless he is well-aware and an expert of what the wise man, the writer, intended to say explicitly and implicitly. Then, Al-Jahiz assures that the translator would never be like Aristotle or Plato. A translator must be specialised in the subject-matter of the translation and in both source language SL and target language TL. He must know the author's thoughts, ideology, approach, style, etc.

Al-Jahiz warns against what a bad TT may lead to and stressed the idea that it should read fluent as if written in the original language. Finally, it is noted that he read in Arabic only, as many sources indicate, and his opinion is based on works translated into Arabic. However, the value of his theory is undeniable.

The second scholar is Hunayn ibn Ishac, known in Latin as Johannitius,

was born in Iraq in 808 and died in 873, Figure 2. He was a well-known Nestorian Christian translator, physician, scholar and scientist. He lived in Baghdad and headed the Hekma House, where a tremendous heritage and masterpieces of various civilisations in various applied sciences, literature, philosophy, among others, were translated into Arabic, sometimes via Syriac as a medium language. A renowned physician, who mastered four languages (Arabic, Syriac, Greek and Persian), he was the most productive translator of Greek medical and scientific texts of his age.

Figure 2: Hunayn Ibn Ishac.



Note. www.hamad.qa/EN/AllEvents/8SRIS2018/Pages/Hunayn-ibn-Ishaq-al-Ibadi.aspx

According to Hunayn's translation strategy, the translator should read and understand the sentence or the chapter of the ST, then he transfers the accurate meaning into fluent Arabic, which he mastered (Al-Mihdawy2014: 336; Trans.). Like Al-Jahiz, Hunayn argues that the translator must have a native knowledge of both ST and TT and a specialisation in the discipline he translates. Meftah sums up Hunayn's characteristics as a translator according to Meftah as follows:

[He] mastered four languages, strictly abided by scientific faithfulness and accuracy (relying on meaning instead of terminology), had an excellent knowledge of the sciences he translated, spoke Arabic fluently and rhetorically, and he followed a firm scientific methodology (e.g. using an original text written by the author himself in its original language_ translators used to travel a long way to get an original book. (Meftah 2013; as translated and cited in Ahmed 2022:79)

It is noteworthy that Hunayn used two versions of the ST if the latter is not the original text to compare between them and fill in any possible gaps between them. Therefore, translations were said to be 'faithfully and fluently' transferred into Arabic, with a meaning typical to the original (Ahmed 2022:79). He set some principles for the translator to follow for

an accurate translation according to Awni (2012:101; as cited and translated in Ahmed 2022:79-80):

- 1-To respect the original message, i.e. translate the sense, not words;
- 2-To respect the ST form when necessary and possible; this requires a clear vision, right interpretation and getting the original ideas;
- 3-To divide the ST into parts and paragraphs to transfer the original message easily and clearly;
- 4-To use eloquent expressions and nice rhyming, since Arabic is a language of style and rhetoric;
- 5-To express the idea until it becomes totally clear, through explanations, comments, footnotes, etc.;
- 6-To avoid the appealing idea of omission and summarising;
- 7-To pay attention to the TL daily expressions, imageries, proverbs, idioms, terminologies, inter alia, since each language has its own characteristics; and
- 8-To edit the TT every now and then.

Hunayn's translation strategy was appreciated and adopted by many translators.

2.2 Methodology

In spite of the unprecedented huge number of translations around the globe nowadays, translation seems to play a so negative role in our societies that we have become in a dire need for a theory of translation that helps build rather than destroy societies and civilisations. From this problem statement, this paper has formulated its aim to present the tenets of a new theory of translation, produce a model valid for application to various language pairs, and apply the model to English ↔ Arabic texts.

It has raised the following research questions (RQs):

- RQ1-Why do we need a new theory of translation?
RQ2-What are the tenets of the Arab theories of translation in the Golden Age?
RQ3-How to update them in a new theory in the technological era?
RQ4-What are the tenets and model of the suggested theory, the MTT?
RQ5-How to apply the MTT to English < > Arabic translation?

And it set the objectives:

- 1-To review the literature to identify gaps;
- 2-To explore Arab theories in the Abbasid time;
- 3-To explain the theoretical foundations of the suggested theory;
- 4-To present an applicable model;
- 5-To collect sample data; and
- 6-To apply the model to the data.

The paper is a qualitative research that uses a grounded theory methodology. Data is collected and analysed sensitively based on an in-depth reading of the literature, my professional and personal experience, and the analysis process itself, which provides an understanding of the issue. Data includes a sample English text (Statement by President Trump on Jerusalem on 6 December 2017) and its Arabic translation as provided by the US State Department, the Global Public Affairs section, and other illustrations. Here comes the use of the symbol '< >' borrowed from computer sciences and AI with the meaning of comparison, to refer to comparison between the ST and TT from and into the two languages. The symbol is also similar to the arrows '↔' in 'English ↔ Arabic translation' which implies the two directions of translation. The paper employs observation, analysis and interpretation, content analysis, and comparison as the research tools.

I am not claiming, however, that the theory is totally new, instead it is based with some reconsiderations and updates on two important figures' works and conceptions about translation, Al-Jahiz's and Hunayn ibn Ishac's. This is why I describe the suggested theory MTT as civilisational since it aims to restore the momentum of the Arab Islamic Golden Age of Civilisation, and more precisely to restore the functional, civilisational role of translation, or in simple words to build a similar civilisation. I have called the theory 'millennial' for two reasons. First, we are in the third millennial and after coming to the point of realising the dysfunctionality of the 'shameful' role and the scandals of translation, a new path should be sought. Second, with the technological developments especially in the field of AI, the theory should be updated to comprise any tools that can be useful in the translation process and help us achieve such a desired goal.

The discussion of the MTT is divided into two sections: theory tenets or foundations, and the model and its application to English < > Arabic translation.

3. MTT Foundations

3.1 What is Translation. 'Trans' means 'across' and 'latio' is the past participial of 'ferre' which means 'to carry or bring' (Munday et al. 2022:8). According to Lisan Al-Arab, an Arabic dictionary Ibn Manzour completed in 1290, 'Al-Torgoman' [translator] or 'Al-Targoman' [translator] is 'the interpreter of language' and Targamah' [translation] means 'the interpretation of language' or 'transferring'

Figure 3: The Image of Translation as a 'Transfer'



Note. <https://www.deviantart.com/mandra-ke-ednam/art/Abandoned-Pirate-Ship-964110891>

meaningful utterances_ in linguistics, utterances refers to uninterrupted spoken or written language_ from one language into another. This definition together with Al-Jahiz's would be vital in the conceptualisation of my definition of 'translation' later.

Postcolonialist translation scholars look at the Western definition of translation as a 'transfer' image with suspension. It enhances the idea of transferring and stealing wealth, heritage, sciences, goods, etc., from the colonised countries to the colonisers' via ships on the one hand, and transferring something else (like the colonisers' needs) in the other direction on the other hand, Figure 3. Tymoczko sees the image in terms of transporting material objects like captives, slaves, soldiers and missionaries from or into colonies:

As a result translation studies has privileged a particularly Western view of translation, namely the view of translation as a 'carrying across', a 'leading across', or a 'setting across', the original meanings of the words in the major Western European languages for 'translation'.. All these words privilege transfer as the basic mode of translation whether that transfer is figured in terms of transporting material objects or leading sentient beings (such as captives or slaves in one direction or soldiers and missionaries in the other) across a cultural and linguistic boundary. (2010:6)

She goes on to further suggest that if translation theory and practice continue to be dominated by the West, translation will persist in transferring Western values, like Globalisation, from the West to the others and:

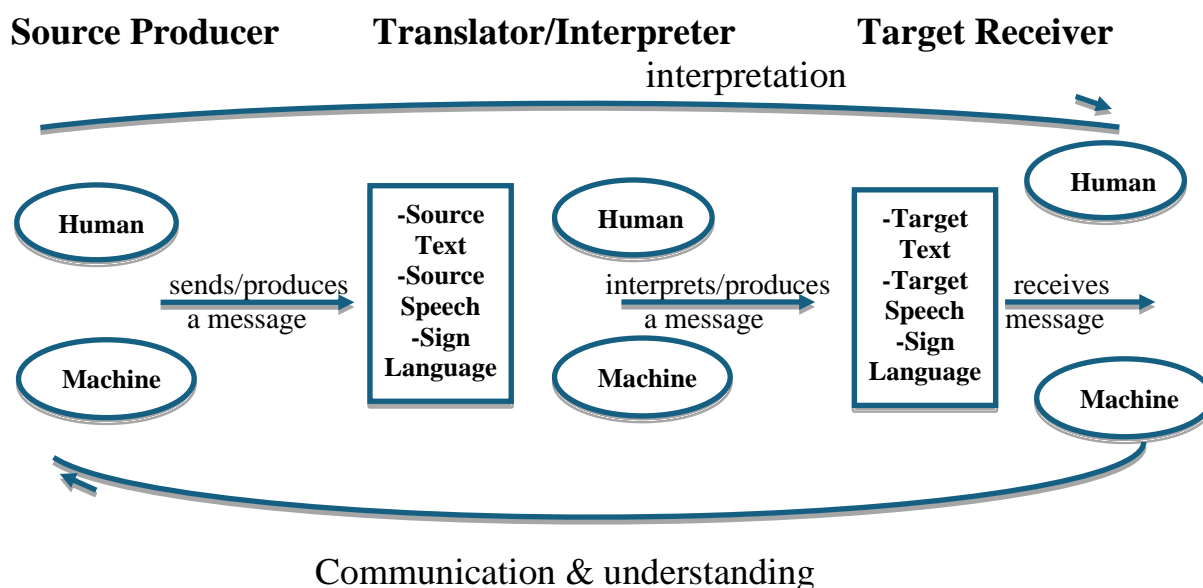
translators will ipso facto through their processes of translation, consciously or not, be enlisted in the political aspect of globalisation from a dominant Western point of view, that is, the use of globalisation to further the carrying across of Western dominance – military, political, economic, and cultural – in the world. (Tymoczko, 6)

To evade such connotations and implications of the definition of translation as a 'transfer', I may define it as 'the interpretation of what is said (interpreting), written (translation), or delivered in sign language (sign interpreting) to communicate and understand a civilisational message'. So it is a tool or a means of communication and understanding. This definition is based on Al-Jahiz as I mentioned, but it differs in three ways: first changing the 'transfer' image for its negative connotations for postcolonialists, second dividing translation into 4 types instead of 3, and third including sign interpreting.

The suggested definition of translation implies a sender (human or machine) who sends/produces a source message (in the form of a Source

Text, a Source Speech or Sign Language) via the translator/interpreter (human or machine), in this case a tool, who/which interprets/produces a message (in the form of a Target Text, a Target Speech or a Target Sign Language) for the purposes of communication with and being understood by the message receiver (human or machine), see Figure 4.

Figure 4: What is Translation?



In this definition, translation is an 'interpretation', a term Roman Jakobson used in his categorisation of translation types into intralingual, interlingual or intersemiotic translation (1959/2021; as cited in Munday et.al, 9). While the image of 'transfer' could mean usurping others' wealth, 'interpretation' indicates the translator's mediation in the process of translation, with the subsequent implications of the boundaries of mediation and their relationship to his 'faithfulness' and 'honesty' and the 'accuracy of the message, a debate I will come back to later. For the translator, by the nature of his very role, mediates between the message sender and the receiver. The process of translation is dynamic denoting an active operation of interpretation between a sender and a receiver on the part of the translator, and a receiver who must understand the communicated message delivered in a language different from the original one so that the loop will go back again to the sender, and so on. Notice that the direction of the operation can be reversed if the receiver becomes a sender of a new message. Also, the definition classifies messages, be them sent or received, into a written 'text', an oral 'speech' or a 'sign language' message. The three parties involved in this process can be either human or machine. A 'civilisational message' is an important

message that will add value to functional communication and understanding, an ethical message we need to translate for a noble reason.

3.2 Why and What to Translate. A translator should not translate what destroys civilisations. He should translate what he can be proud of. His role should be constructive rather than destructive, a functional (civilisational) rather than dysfunctional (shameful) role. The word 'functional' here does not have anything to do with functional theories of translation as presented by theorists like Kathrina Reiss, Hans Vermeer, Holz Mänttari, Mary Snell-Hornby, or Christiane Nord (cf. Munday et.al). Instead, it means that the translator does his job well and performs his expected function in communication and understanding and consequently the opposite is 'dysfunctional' which implies performing a bad, destructive function. He translates what serves the society, the country and the whole universe. He should not translate every Tom, Dick and Harry's messages; he should not translate 'any' or 'every' thing that comes in his way. He should not translate for the sake of 'translation'. Translation is just a means, a tool, a very important tool indeed, not an end in itself.

This argument is not a rhetoric, heroic speech about what the translator should do. It is like the oath and ethical code of conduct a physician takes at the beginning of his career since Hippocrates (the Latin name for the Arab Abo-Crat). Why should a physician have ethics and the translator should not?

This brings us to the inevitable question 'Why we translate?' One may logically assume that the need for translation existed with humans' need to communicate and understand other humans who spoke a language they did not understand and whom the former wanted to exchange trade with or get married to. Here arose the need for translation and translators. The United Nation General Assembly adopted Resolution 71/288 on **'The Role of Professional Translation in Connecting Nations and Fostering Peace, Understanding and Development'** on 24 May 2017, stating that:

Noting that, as a transposition of a literary or scientific work, including technical work, from one language into another language, professional translation, including translation proper, interpretation and terminology, is indispensable to *preserving clarity, a positive climate and productiveness in international public discourse and interpersonal communication* (UN General Assembly 2017; emphasis is added)

Translation is 'indispensable' in international communication and "bringing nations together, facilitating dialogue, understanding and cooperation, contributing to development and stating world peace and security" (UN General Assembly).

Historically speaking, we can go back to the seventh century and explain why translation and interpretation were used. Prophet Mohammad (May Peace Be Upon Him) needed interpreters, like Zayd Ibn Thabet, to understand what enemies think of, to make treaties and alliances, to invite the kings and princes of his age to worship Allah and understand Islamic principles, and of course to trade or to communicate with others generally if necessary. In other words, the Prophet identified the strategic goals and the priorities of his newly-born state: be safe from enemies, make alliances, spread Islam, and vital communication.

In the Umayyad and Abbasid Rule, the Islamic state started to expand outside the Arab Peninsula, from the Chinese borders in the east to south France in the west. The Umayyads and the Abbasids realised that in order to make a great Islamic civilisation, they had to fill in the gaps in their sciences and knowledge since the Arabs excelled in the Arabic language and its arts, unlike the other sciences (Othman 2012; translated). So, they looked around and far away for the great civilisations to make use of the advances they made in the sciences which the Arabs had lacked. They understood the potential civilisational role of translation in making their dreams come true. They set the priorities of their expanding state and began an unrivalled movement of translation to translate into Arabic masterpieces of Persian, Chinese, Greek, Roman, Egyptian, Assyrian and Babylonian civilisation in applied sciences like medicine, physics, geometry, chemistry, astronomy, etc. They did not translate the Holy Quran into other languages. Al-Jahiz (1965:75) argues that all nations need wisdom from each other to make use of it in their life. Indian masterpieces, Greek wisdom and Persian literature, among others, were translated into Arabic. Philosophy and logic were translated later and they led to the development of theology, which negatively affected Muslims whose faith was weak (cf.Othman). This latter example reveals the importance of selecting what to translate because the translated content can either be useful or harmful, not only useless. In fact, the relation between useful translation and civilisation is proportional.

The West recognised the importance of selecting what to translate from and into the language of power to advance its interests and agenda. In the Medieval Ages, they thought of translating the works of the Arabs in the Arab Islamic Golden Age of Civilisation into the European languages. Unfortunately, translation is a soft power tool that can be used, instead of the traditional military equipment, to control nations. The following remarks are worth contemplation in this context:

1-Translation into Arabic helped the Arabs build a great civilisation starting from the seventh century.

2-The Arab civilisation started to deteriorate when, among other reasons, translation brought to it havoc and destructive ideas peculiar to religion, ethics, traditions, identity, etc.

3-The West transferred via translation the Arab's civilisation in the Medieval Ages and this helped European get out of the Dark Ages.

4-Translation is a soft power that can be utilised to control nations. In the technological age, with the proliferation of AI free and easy-to-use translation tools, it can be employed to further enhance the Globalised Western values.

5-I partially agree to Munday et al.'s opinion that "The harsh, macro-contextual constraints of censorship that may exist in authoritarian regimes are perhaps the most obvious example of ideological manipulation" (2022:181) because not only authoritarian regimes have censorship, the West has its own rules and censorship though it claims to advocate for freedom. Also, each country may have its own identity and ethics to protect itself from the influx of destructive material so it resorts to censorship.

In this last particularly interesting point, Munday et al. elaborate how the various players in translating (like governments and politically motivated institutions, publishers, etc.) affect the selection and reception of translations:

In addition to governments and other politically motivated institutions, which may decide to censor or promote certain works (compare Lefevere's discussion of control factors in Section 8.1), the groups and social institutions which allow translations to be published include the various players in the publishing industry as a whole. Above all, these would be the publishers and editors who choose the works and commission the translations, pay the translators and often dictate the translation method. (Munday et al., 188-9)

They continue to refer to other parties who have a particular role in cultural and political agendas, including translators. They can accept or reject the translation of a certain work:

They also include the literary agents, marketing and sales teams and reviewers. The reviewers' comments indicate and to some extent determine how translations are read and received in the target culture. Each of these players has a particular position and role within the dominant cultural and political agendas of their time and place. The translators themselves are part of that culture, which they can either accept or rebel against. (Munday et al., 189)

The engineering of this universe is based on the contributions of humans to its preservation and construction, not corruption. Allah does not like corruption nor corruptors as mentioned, for instance, in Suret Al-Baqarah, Verse 205:

{وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ}

and in Suret Al-Qasas, Verse 77:

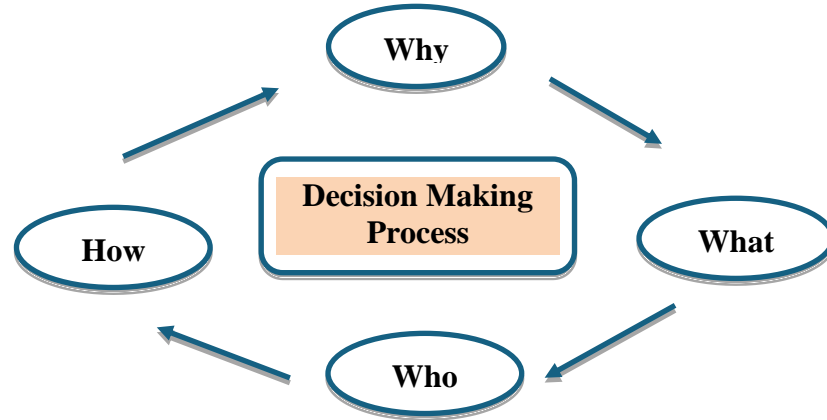
{وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ}

and in Suret Al-Maedah, Verse 64:

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ}

This means that the decision-making process in translation starts with deciding 'why' we translate, i.e. identify goals and priorities, at the various levels of parties involved in the process. Then accordingly, the decision of 'what' to select and what to discard can be made and taken. Once decided, the question of 'who' is the translator, and what his characteristics are, comes to the surface. See Figure 5:

Figure 5: The Process of Decision-Making in Translation



3.3 Who Translates. There are certain characteristics for a good translator:

- 1- To have good ethics;
- 2- To be honest;
- 3- To realise his functional, 'civilisational' role;
- 4- To be knowledgeable;
- 5- To be an expert in SL and TL;
- 6- To have specialised knowledge in the topic at hand; and
- 7- To have expertise knowledge of his tools.

Let's discuss these characteristics in more details.

A translator's first characteristic is to have 'good ethics' as any effective member in a society which aspires to build a civilisation and to develop. Oxford Languages dictionary defines ethics as "moral principles that govern a person's behaviour or the conducting of an activity". Ethics is a firm, deep-rooted state in ourselves, from which good or bad actions emanate. Ibn Manzour explains that when someone gets used to something, it becomes a part of his ethics, i.e. he is trained to do it; henceforth comes good or bad ethics. Abo Auf (n.d.:746; Trans.) states that we are in a dire need for building our nation on solid grounds, but this will be attained only through supreme ethics and ideals. Some nations have achieved high materialistic advancement and they have no ethics, so their material structure collapses quickly and social systems deteriorate (Abu Auf, 747). Prophet Mohammad (May Peace Be Upon Him), described to have "great ethics" in the Holy Quran (Soret Al-Qalam, Verse 4), says he was sent to complete good ethics:

{.إنما بعثت لأتمم مكارم الأخلاق}

Ethics is crucial not only for the translator, but also for all the parties involved in the translation process, like the patronage, the text-writer, the text receiver be him a text-user like a reader or an academic user like a student who uses the text for academic purposes, critics, the government, the decision-makers of development plans related to translation, censors, the commissioner, etc.

Therefore, two important concepts, 'honesty' and 'faithfulness', are highly connected to the work of the translator. They have raised too much controversy in the literature on translation and the practices of translators over thousands of years. Both are related to 'loyalty'. To whom or what the translator should be loyal? To the ST or TT, to the writer or the receiver, to the source culture or the target culture, to the SL or the TL, etc.? In fact, there are so many confusing, and sometimes conflicting, loyalties which can reflect different translation strategies at best or agendas at worst! If we are talking about a functional, civilisational role of translations and translators, and a realisation of this role, then good ethics should determine loyalty. In other words, the translator should be loyal to good ethics in the sense of 'correctness' and 'righteousness'. Here arises the problem of determining what constitutes 'good ethics', especially in an age when strange, abnormal bad ethics have started to find their way globally with advocates who defend strenuously their evil or newly-acquired habits. In my point of view, Islam addresses this dilemma simply by giving us details about what should and should not be done. The Prophet (May Peace Be Upon Him) says that the permissible is

clear, and so is the impermissible; and there is a gray area between them which you must avoid:

{ إِنَّ الْحَالَ بَيْنَ، وَالْحَرَامَ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ، وَعَرَضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ... }

The givings of our age necessitate us to set off from ethics in our conceptualisations of a translation theory since we have reached the point when the history of translation is described as 'shameful', borrowing Bassnett and Trivedi's (1999). In this context, 'accuracy', in the sense of conveying a 100% accurate message, may be flouted in order to serve a better ethical cause; in this case some footnotes may be added to explain the decision of the translator to do so. Moreover, this applies to written translation, not interpreting where the context and setting require a limited or no mediation on the part of the interpreter. Under 'accuracy' allegations, scandals of written translation took place as in transferring globalised, western values into the others' cultures (cf. Ahmed 2019a).

The translator's recognition of the functional role of translation and his civilisational role is based on his knowledge background. The more general knowledge he has_ a shut of every flower_ the better it becomes. There are other types of knowledge he should possess: expert knowledge of the SL and TL, a specialised knowledge of the topic he translates and expertise knowledge of his tools (e.g. hard and soft dictionaries, any software translation memories, or translation tools he finds useful in the translation process).

3.4. How to Translate. The translation process itself starts with a categorisation of the ST type: the Holy Quran, poetry, a scientific text, or a general knowledge text. The four categories are somehow induced from Al-Jahiz's notes regarding the translation of poetry, prose and religious texts with the exception of dividing prose into two distinct categories, scientific and general knowledge. By 'scientific', I mean a text that requires a specialised kind of expertise knowledge, or terminology, as opposed to general knowledge.

There is no translation for the Holy Quran. It is written in Arabic, however, it pertains to how Allah uses it. It is the Creator's miraculous use of language. Allah assures that those who doubt that the Holy Quran is sent from Him cannot write one Surah (chapter) like it even if they are supported by their allies as in Suret Al-Baqarah (Verse 23-4):

{ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ . فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا نَارَ الَّتِي وَفُودَهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ }

He defies all mankind and jinn to write something like the Holy Quran even if they back each other in Suret Al-Esraa (Verse 88):

{قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}

They cannot write 10 verses whatever support they get, Suret Hood (Verse 13):

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَلْطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ}

If this is the case with the ST, how can a translation be possible? The Arabs did not translate the Holy Quran into English or other languages during the Prophet's time, the Caliphs' or during the Golden Age of Civilisation. The West did centuries later! And the Arabs have attempted to 'interpret' it lately, but with many mistakes and misinterpretations. Therefore, I can easily and confidently argue that this sacred text is untranslatable!

Poetry in each language has its own poetics and characteristics. When translated into another language in a different literary system, it may lose some of its beauty in the eyes of the target receivers. The beauty of a poem is not in the content or message, or what Al-Jahiz calls the wisdom of nations, which is almost universal. Yet, some languages can add some beauty to the translated text, like Arabic with its rich word-origins, derivations and music, when poetry is translated into Arabic. So, if translation would convey a message only, then there is no need for poetry since it would add no value to the text. If, on the contrary, it would have the beauty of the target literary system poetics, then it can be translated.

The main challenge of the translation of specialised texts lies in the nature of the topic and terminology and they require an expert knowledge of the subject-matter and how its community uses language and jargon. Meanwhile, the translation of general knowledge texts is less demanding. In all the cases of translatable texts, cultural differences should be noted and the naturalness of how the target text reads should be attained, i.e. the translation should read fluently as if written in an original language.

Once an ST is decided to be translated, the translator should understand and analyse it completely, i.e. linguistically, ethically, culturally, ideologically, etc. in order to identify the challenges and set the necessary strategies to this end. He should detect the intentions of the ST writer and how the text-receivers would receive and comprehend the TT. He can use helpful tools if necessary, like paper dictionaries, software or online dictionaries, translation memories, or/and AI translation systems, with utmost carefulness because picking the right equivalent, for instance, is a skill which needs proficiency, talent,

cleverness, aptitude and competence. The decision of using such tools or not and how to use them is left to the translator. He can add footnotes and explanations as deemed crucial in justifying a certain translation decision, or explain an idea, inter alia. The first draft should be edited as many times as seems satisfactory to the translator, that's to say the TT should read fluently and smoothly without any peculiarities in the message or in the language itself. The naturalness of expressions and structure should give the reader the impression that the translation is not a translation.

Within this context, the concept of 'naturalness' differs from Schleiermacher's alienating (leaving the writer in peace and moving the reader towards him) and naturalising (leaving the reader in peace and moving the writer towards him) (Munday et al. 2022:39). It also differs from the two translation strategies of Venuti, 'foreignisation' which 'entails choosing a foreign text and developing a translation method along lines with which are excluded by dominant cultural values in the target language' and 'domestication' which 'involves an ethnocentric reduction of the foreign text to receiving cultural values' (Venuti 1988: 242, 241). Maybe it is close to Venuti's invisibility of the translator in the sense that the translation does not sound like a translation; instead, it should sound like an original text written in a mother language and here is where the translator becomes invisible. Yet, in my understanding of the functional, civilisational role of the translator, he should be visible through his contribution of selecting a certain text to be translated, in every decision he makes in order to make the translation accessible to the readers, and in his footnotes and explanations. Moreover, although Venuti mentions that choosing 'what' to translate is important, he does so within a minority project he defends against the dominating British and American translation culture, which uses domestication when it translates into English the literature of others according to Eurocentric cultural values. Venuti, like postcolonialists, is 'alert to the cultural effects of the differential in power relations between colony and ex-colony' (Munday et.al, 189). However, I totally agree to Venuti's general concept of the 'scandals' of translation.

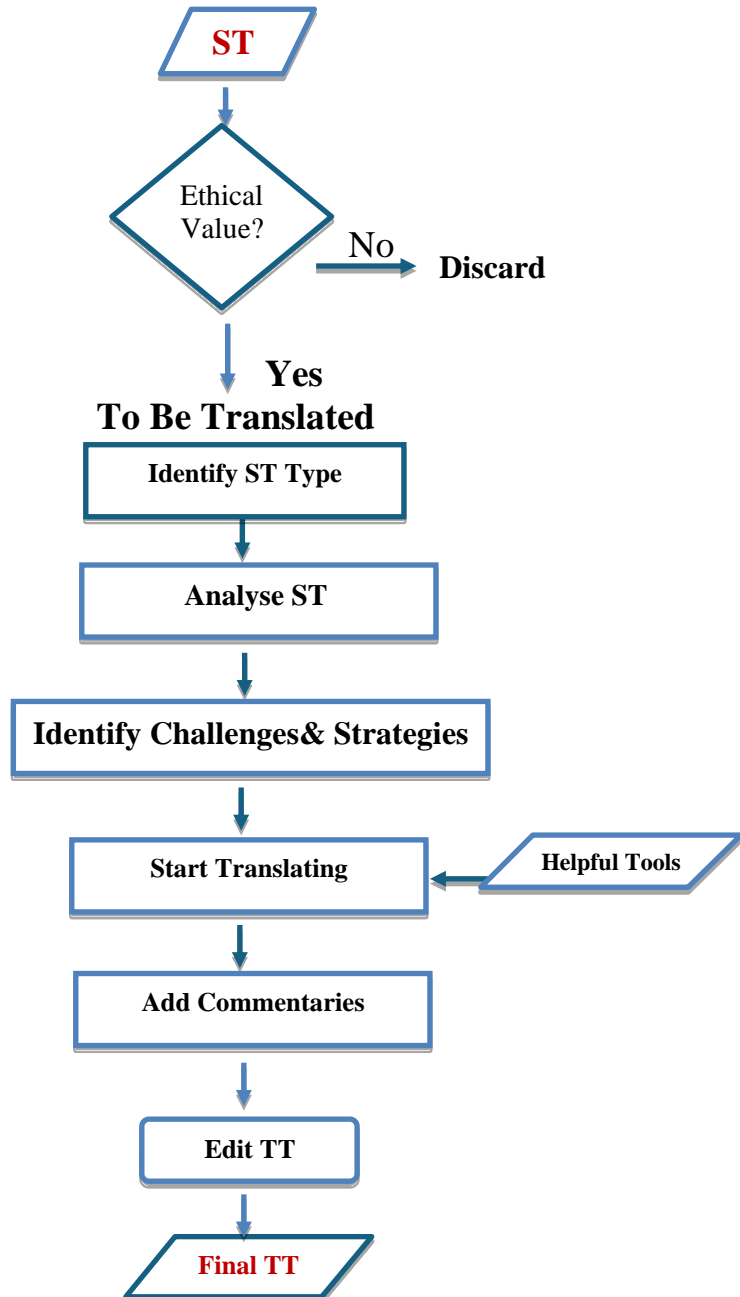
4. MTT Model: English < > Arabic Application

From this theory, a simple 7-step model (see Figure 6) can be devised as follows:

- 1- Filter ethically 'what' to translate based on 'why' to translate!
- 2- Decide the type of the ST!
- 3- Analyse the ST to understand it!

- 4- Identify the challenges in the ST and the translation strategies to be used!
- 5- Start translating and use helpful tools if and when needed and found useful!
- 6- Add footnotes and explanations as necessary!
- 7- Edit the TT to read naturally and fluently as if written in a native language!

Figure 6: MTT Model for the Translation Process



Translation, as I define, is 'the interpretation of what is said (interpreting), written (translation), or delivered in sign language (sign interpreting) to communicate and understand a civilisational message'. Whatever the

means of translation is, the translator decides what will be translated and what to be discarded based on the purpose of translation. Translation in this sense becomes a critical tool or a means of communication and understanding between nations for bigger causes related to the well-functioning of the Universe. If this concept is applied to written translation from English into Arabic, the translator should bring to his nation civilisational texts only, which will add real value to his people exactly as the Arabs did during the Golden Age of the Arab Islamic Civilisation when they translated into Arabic the masterpieces of great civilisations, such as applied sciences and classics from Persia, Egypt, India, China and Greece. They did not need to translate from Arabic into other languages. Similarly, we need to translate both old and recent masterpieces and important texts, as well as updated advances in applied sciences. For example, advances in AI (evident in the Israeli AI-driven military systems in the Arab-Israeli conflict) should be translated into Arabic so that we build on what the others have reached. Though AI is a secret industry, yet translation can motivate translators and readers to unveil the algorithms and secrecy pertained to it and both can have their own Arab contributions.

In fact, the two questions 'why' and 'what' to translate are closely related to the issue of good ethics and a functional, 'civilisational role'. I insist to ascribe the adjective 'good' to ethics since there are good and bad ethics and deciding what constitutes ethics should not be left to the interpretation of translators or parties involved, because one's bad habits may represent his own 'ethics'. I am not talking here about such a loose understanding of ethics, instead, I propose it as clarified in the Holy Quran and the Prophet's sayings. Hence, an English film that would bring about foreign values harmful to our identity as Arab Muslim countries would be discarded. Any text that is harmful at worst and useless at best should not be translated and the translator should defy the allegations that we will miss the development train by discarding any type of texts and that globalisation is inevitable.

The case of interpreting and sign language interpreting is a bit different from written translation because of their nature that is related in many situations to social settings, like interpretation inside courts, police-stations, refugee contexts, etc. The value of the source speech or text lies in the importance of the noble service of communication between the concerned parties rather than a civilisational role of the text in the sense discussed above.

The 'why' and 'what' issue is further challenged by the age of technology. Many AI-based translation systems have become accessible and free of charge, e.g. Neural Google Translate and Reverso, a matter which raises concerns about the ethical value of such tools and their users. Translation as a means to build civilisation is at stake, indeed.

On the other hand, translation from Arabic into English, the language of power, is really controversial. Should we do like the Arabs in the Golden Age and translate only what is useful into Arabic? That's to say no translation in the other direction, from Arabic. Alternatively, should we translate what corrects our bad stereotyped image created by the Western translations of some Arab works into their languages? Should we really care about improving our image in the others' eyes, or concentrate on restoring our civilisation which in turn will speak for us better? Would the others let this image be improved? But, if we leave the mission of translation from Arabic into other languages to others, the scandals of translation will continue! Maybe, we should concentrate on building or restoring our civilisation first, then we may think of our image.

As I mentioned before, I divide the English and Arabic texts to be translated into poetry, applied sciences and general knowledge, after excluding the Holy Quran from the translatable texts. The translation of poetry is difficult and sometimes impossible because it involves more than interpreting a message. The ST has its own music, rhyme and rhythm, imagery, irony, and literary poetics and system in general and there will be a loss somewhere. The translator should always investigate if the translation will add value that equals the hard effort he exerts in the translation or not. In this case, the translator uses suitable strategies, like omission, addition and substitution, to translate and chooses what poetic rules to lose for what gain.

We should identify the gaps in our knowledge of up-to-date applied sciences. This does not mean in any sense we become consumers of the sciences produced by the West. Unfortunately, most, if not all, disciplines are dominated by the West. Translating those disciplines does not imply our subjectivity. On the contrary, we aim to start where others have reached. This type of translation necessitates expert knowledge of a specific community's jargon and style. A translator of medical texts, for instance, may not be aware of legal settings' jargon and way of expression and any mistake or error in the translation can lead to grave consequences. In this framework, applied sciences and even general knowledge may coin new terms and the challenge emerges when the translator cannot find an equivalent in the TL; footnotes and explanations

represent effective translation strategies in this regard until equivalents are coined in the TT.

The analysis of the ST plays an important role in understanding the original message and the intentions of the ST writer. A background about the context and the situationality of the ST text is vital, too. Any intertextual references should be unveiled. The receivers' acceptability of the TT counts. A full linguistic analysis is important. For instance, Beaugrade (1990)'s seven standards of textuality (cohesion, coherence, intentionality, acceptability, situationality, intertextuality and informativity), together with a full pragmatic, cultural, and ideological analysis are crucial. The translator's personality and world knowledge matter a lot in the translation process.

Let's take the Statement by President Trump on Jerusalem, issued on 6 December 2017, and its Arabic translation provided by the US State Department Global Public Affairs as an example for both simultaneous interpretation and written translation from English into Arabic. Regarding the 'why', the speech should be interpreted simultaneously due to the importance of the topic itself for the Arab audience. The interpreter should be honest, an expert in the two languages, have an expertise knowledge of politics, have a world knowledge about the Arab-Israeli conflict, among other professional characteristics. He should interpret the speech accurately with no mediation as much as possible because he is delivering a rendering as exactly given by the speaker to an audience. He has no time to give comments on what the speaker is saying, unlike the written translator who has time and space to do so. In example [1], he understands that Trump mentions 'Israel' as a state while referring to 'Palestinians' rather than Palestine as he does not acknowledge Palestine as a state, though Israel is an occupying power which is occupying Palestine since Belfour Promise in 1917:

[1] **ST:** My announcement today marks the beginning of a new approach to conflict between *Israel* and the *Palestinians*.

TT: بياني اليوم يمثل بداية لنهج جديد تجاه الصراع بين إسرائيل والفلسطينيين.

Israel was acknowledged a state in 1948. The translator should be aware of the terminology and its accurate Arabic translation, e.g. 'conflict' is [صراع] which is confused with 'dispute' [نزاع] by many people. A 'dispute' means that the concerned parties have documents to prove their ownership of the disputed territories and they may go to the International Court of Justice, for example, to resolve the issue. This is not the case in

the Arab-Israeli 'conflict', where one party is occupied and the other is an occupier with no rights at all. The Israelis claim that they lived in Palestine thousands of years ago at the time of King Solomon and Dawood. Even if we suppose that that had been true, the international law set by colonisers themselves does not allow countries to adjust their borders which date back to thousands of years. We can easily imagine the wars that will erupt in every corner around the world in such a scenario. On the other hand, in the case of written translation, the translator can add any comments or explanations of such points for his readers and hence comes his contribution. Some may criticise such explanations and accuse the translator of imposing his opinion on his readers. Actually, such a criticism aims at avoiding and even ruining the valuable civilisatioanal role of the translator and making him just a machine or a tool in the hands of others; i.e. it deprives him from having an opinion in an age of a claimed freedom of speech. Such a defective il-logic denies the reader, too, to practice his right to know and decide what to accept or reject. The translator's terror from being criticised if he expresses his opinions is in itself 'opinion terrorism' and epistemicide and may be considered one reason why we have lost our great Arab Islamic civilisation and suffer from society deterioration, corruption and weakness today since we are not allowed to say our opinions.

Since the establishment of Israel in 1948, the US presidents have supported and defended it though they knew it is an expansionist colonial power amidst Arab countries. Thus, the contradiction arises, when you contradict international legitimacy, international law, UN Charter and resolutions, the inadmissibility of acquiring lands by war, respect for states' sovereignty' and even common sense. Therefore, they hesitated to take Trump's step to move the US Embassy from Tel Aviv to Jerusalem and announce Jerusalem the capital of Israel. Trump took the two measures, see example [2], referring to the Jerusalem Embassy Act:

[2] **ST:** In 1995, Congress adopted the Jerusalem Embassy Act, urging the federal government to relocate the American embassy to Jerusalem and to recognize that that city — *and so importantly* — is *Israel's capital*.

TT: ففي العام ١٩٩٥، اعتمد الكونجرس قانون سفارة القدس حثَّ فيه الحكومة الفدرالية على نقل السفارة الأمريكية إلى القدس والاعتراف بتلك المدينة كعاصمة لإسرائيل.

The translator should have a historical background of the previous US presidents' stance in this respect. The translator of this text seems to have omitted the phrase 'and so importantly' which is very vital to Trump since

the announcement of Jerusalem as Israel's capital is in fact more important than moving the embassy. No one had ever dared to make such announcement, especially as they realise the position of the city to the Muslims; this brings back to our minds the wars and events which took place to control the city, the Crusades and Salahel-Deen's victory. For this critical situation, the US presidents had waived the Act repeatedly, as in example [3]:

[3] **ST:** Yet, for over 20 years, every previous American president has exercised the law's waiver, *refusing* to move the U.S. embassy to Jerusalem *or* to recognize Jerusalem as Israel's capital city.

TT: لكن، ومنذ أكثر من ٢٠ عاما، جميع الرؤساء الأمريكيين السابقين أخرجوا ذلك القانون، ورفضوا نقل السفارة الأمريكية إلى القدس أو الاعتراف بالقدس عاصمة لإسرائيل.

The refusal comes as a result of a realisation of the critical situation of all the parties involved in the conflict. Look at the use of 'or' and its Arabic equivalent 'أو' [or] and how they reflect the graduation of the two steps, i.e. it was expected that they move the embassy first as a move towards the final agenda of acknowledging Jerusalem as an Israeli capital so that they won't provoke the Arabs' and Muslims' feeling towards Al-Masjed Al-Aqsa, their first Qibla (direction of prayers) and third Holy Shrine.

The paradox and contradiction in the US discourse and course of actions manifest themselves in example [4], where Trump tries to convince the international public opinion that such a devastating statement would enhance peace in the Middle East:

[4] **ST:** I've judged this course of action to be *in the best interests of the United States of America and the pursuit of peace between Israel and the Palestinians*. This is a long-overdue step to *advance the peace process* and to *work towards a lasting agreement*.

TT: لقد قررت أن مسار العمل هذا يخدم المصالح العليا للولايات المتحدة والسعي لتحقيق السلام بين الإسرائيليين والفلسطينيين. إن هذه خطوة طال انتظارها للدفع بعملية السلام قدما والعمل نحو التوصل إلى اتفاق دائم.

I can easily understand that that step serves the US interests, but how can it pursue peace between 'Israel' and 'Palestinians'? How can the victim, the Palestinians, give up their territories and holy lands to the coloniser willingly or imagine that this will serve their interests and peace in the region? It is noticeable that the translator missed again the difference between the ST reference to 'Israel' as a state and Palestine as 'Palestinian' and wrongly translated 'Israel' as 'الإسرائيليين' [Israelis]. The Palestinians, like any previously occupied country, would resist occupation until they restore their occupied lands; history tells us so. Colonisation can continue for years, decades or centuries, but will eventually come to an end. This is

obvious, legitimate, legal and logical. What is illogical and illegitimate is to convince the colonised that he can live in peace with a coloniser who has made genocides against the former's innocent people daily for a century. A 'lasting' peace is based on a just, comprehensive peace; justice means restoring occupied lands. To compare, when the Iraqi president Saddam Hussein invaded Kuwait on 2 August 1990, the UN Security Council on the same day adopted Resolution 660 (1990) whereby it calls Iraq to 'withdraw immediately and unconditionally' the Iraqi forces to its positions before the invasion. When Saddam refused, the US and allied forces attacked Iraq and the rest is history. Kuwait is a sovereign state, and so is Palestine.

According to international law, all countries, big or small, have equal rights without discrimination to race, sex, language or religion. In example [5], Trump says Israel (a coloniser) is a sovereign nation:

[5] **ST:** Israel is *a sovereign nation* with the right *like every other sovereign nation* to determine its own capital. Acknowledging this as a fact is *a necessary condition for achieving peace*.

TT: إسرائيل دولة ذات سيادة، ولها الحق، حالها كحال أي دولة أخرى سيادية، أن تحدد عاصمتها. والاعتراف بذلك أمراً واقعاً هو شرط ضروري لتحقيق السلام.

But what about the Palestinian 'state' sovereignty and rights? Are not the Palestinians humans and have the right to live like any other human being? Where are the equal fundamental human rights, ex aequo et bono principles, which the UN Charter mentions? There is no reference at all to Palestinians in this ST context. Although two parties are involved in the topic of this statement, and an alleged peace is supposed to be achieved between them, Trump deliberately ignores any rights to the Palestinian people! The translator again seems unable to grasp the reference in the ST to 'nation' rather than 'state' in the previous example. The political term 'state' refers to the three elements of the state: people, land and a ruling regime. Israelis were individuals who immigrated from different parts in the world without a land before Belfour Promise, which founded them a land in Palestine in 1917. While the term 'nation' refers to people who share same history, language, religion, or land, or share them all as in the Arab nation. Israel may, according to the United Nations, be acknowledged as a state in 1948 but it will never become a 'nation'. Though Trump's reference implies a big political mistake in understanding what is meant by a 'nation', or perhaps he used the term deliberately. The translator should have paid attention to the translation 'دولة' [state] because he translates Trump's words not the translator's ideology; he should add commentaries. Had I been in his place, I would

have used commentaries at the end of the written translation. Trump insists to twist facts and present his decision to consider Jerusalem the capital of Israel as the only acceptable 'fact'. The accuracy of translating 'fact' as 'أمر واقع' [de facto] is flouted as well; 'fact' is a fact, while 'de facto' is made to look like a fact and be accepted as such, maybe be force; look at the force implied in the use of 'condition'. If you change facts, peace cannot be achieved, as Trump suggests.

The US-Israeli relationship is steadfast. USA announces clearly that it defends and supports Israel. Therefore, it is ready to flout any principle to this end. For example, as I mentioned above, the colonising powers divided the Arab world and delineated the borders of its countries. To ensure that no one would claim its historical rights in the borders of a neighbour country and ensure stability in the region as that, it is agreed that no one would adjust its borders to any positions before independence. In [6] Trump says:

[6] **ST:** It was 70 years ago that the United States, under President Truman, recognized the State of Israel. Ever since then, Israel has made its capital in the city of Jerusalem — the *capital the Jewish people established in ancient times*.

TT: قبل ٧٠ عامًا، في ظل حكم الرئيس ترومان، اعترفت الولايات المتحدة بدولة إسرائيل. ومنذ ذلك الحين جعلت إسرائيل القدس عاصمة لها – العاصمة التي أسسها الشعب اليهودي في الأزمنة القديمة.

If we accept the argument that Jerusalem is the 'capital the Jewish people established in ancient times' and thus Israel has the right to occupy lands under such an allegation, then we open doors for never-ending wars and conflicts to arise consequently worldwide. The Arabs would similarly have the right to restore the borders of the Arab state during, say, the Abbasid times when it extended from the Chinese borders in the east to south France in the west, and so on.

There is no bigger, clearer lie than claiming that Israel is 'one of the most successful democracies in the world', unless the word 'democracy' means genocides of civilians, occupying the others' territories, and depriving humans of their fundamental human rights and humanity, see example [7]:

[7] **ST:** Jerusalem is not just the heart of three great religions, but it is now also the heart of *one of the most successful democracies in the world*. Over the past seven decades, the Israeli people have built a country where *Jews, Muslims, and Christians, and people of all faiths are free to live and worship according to their conscience and according to their beliefs*.

TT: واليوم فإن القدس ليست مجرد قلب لثلاثة أديان عظيمة، بل هي أيضا قلب لأحد أكثر الأنظمة الديمقراطية نجاحا في العالم. ولقد بنى الشعب الإسرائيلي لسبعة عقود مضت بلدا يتمتع فيه اليهود والمسلمون والمسيحيون وأتباع جميع الأديان بحرية العيش والعبادة وفقا لما يمليه عليهم ضميرهم ووفقا لما تمليه عليهم عقيدتهم.

Trump goes on to bluntly deny history over seven decades. With technological advances in mobiles, computers, internet, social media, etc., we can follow the daily Israeli massacres, particularly since 7 October 2023, not only in Palestine but also in Syria, Lebanon, Jordon, Iraq, Iran, Yemen, or elsewhere. Israelis have an agenda to have an Israeli state that extends from the Euphrates to the Nile and they have that devilish map drawn on their soldiers' military uniform badges. For seven decades, neither Muslims nor Christians have been allowed to live or worship freely as claimed!

All this manipulation of words and facts appears in the attempt to appeal to the international public opinion and convince all parties that what Trump states is acknowledging the 'obvious' and 'reality' as if he is the one to show us what is obvious and reality, as if we cannot decide for ourselves. See example [8]:

[8] ST: ..we finally acknowledge *the obvious*: that Jerusalem is Israel's capital. This is nothing more, or less, than *a recognition of reality*. It is also *the right thing to do*. *It's something that has to be done*.

TT .. أخيرا نعترف بما هو واضح، وهو أن القدس عاصمة إسرائيل. وهذا ليس أقل أو أكثر من اعتراف بالواقع، بل هو أيضا الشيء الصحيح الذي يجب القيام به. إنه شيء يجب القيام به.

Contrary to all international norms, he alleges that this is 'the right thing to do' and 'has to be done'. Shakespeare says 'fair is foul and foul is fair'. And this is exactly the situation regarding the US discourse on the Arab-Israeli conflict, where occupation is hailed as 'one of the most successful democracies in the world' while noble resistance to occupation becomes 'bloodshed', 'ignorance' and 'terror', as in example [9]:

[9] ST: The Middle East is a region rich with culture, spirit, and history. Its people are brilliant, proud, and diverse, vibrant and strong. But the incredible future awaiting this region *is held at bay by bloodshed, ignorance, and terror*.

TT: الشرق الأوسط منطقة غنية بالثقافة، والتاريخ، والروح. شعبه رائع، وفخور، ومتنوع، ومفعم بالحياة وقوي، لكن المستقبل الباهر الذي ينتظر هذه المنطقة يتم صدّه من قبل سفك الدماء، والجهل، والإرهاب.

There is a remark on the structure of the Arabic translation of the passive English original 'is held at bay by' into 'يتم صدّه من قبل'. The TT sounds affected by the English structure and would have been better to be translated into an Arabic active sentence like 'يصدّه سفك الدماء والجهل والإرهاب' instead.

Thus, in an almost final reference in the statement, Trump mentions the two-state solution in example [10], which it has been advocating since the peace process has started in Madrid in 1993:

[10] ST: The United States would support *a two-state solution if agreed to by both sides*.

TT: وستدعم الولايات المتحدة حل الدولتين إذا وافق عليه كلا الطرفين.

Although expecting any results from a negotiation process that has continued for more than three decades would look naïve, we should notice the phrase 'if agreed to by both parties' which ruins the idea of acknowledging a Palestinian state since the two-state solution should be agreed to by 'both' Israel and Palestine, a matter which the former will never do. In fact, this peace process has proved its failure and USA has utilised diplomatic discourse to keep the Arabs' expectations high while they get nothing except losing more lands for Israel. The use of the conditional 'if' in the past tense also reflects the difficulty of attaining a two-state solution, an issue that the translator did not get. The Arabic phrase 'إذا وافق عليه كلا الطرفين' [if the two parties agree] conveys a less assuring message that 'The United States will support a two-state solution if the two parties agree to it'. A final grammatical mistake in the translation lies in 'الطرفان' [two parties] which should be 'الطرفين'.

This process would help the translator avoid falling into grave mistakes of the kind found in, for instance, the formal Arabic translation of UN Security Council Resolution 242 (1967) of 22 November 1967 on a peaceful and accepted settlement of the Middle East situation, as in the following example:

[11] ST: Withdrawal of Israeli armed forces from *territories* occupied in the recent conflict;

TT: انسحاب القوات المسلحة الاسرائيلية من الأراضي التي احتلتها في الصراع الاخير،

The Arabic translation 'الأراضي' [the territories] ignores some background essential for the analysis of the indefinite reference in 'territories'. The text-producer, the British diplomat Lord Caradon, used deliberately the zero indefinite article in the ST. At that time, some negotiations took place between King Hussein of Jordan and a US ambassador and they agreed on the withdrawal of the Israeli armed forces from all the Arab territories Israel occupied in the 1967 war except minor adjustments. The error of the Arabic translation, then, lies in using the definite Arabic structure which wrongly refers to 'all' the occupied territories, a meaning

not unintended by the original text-producer and misunderstood by TT Arab receivers.

Generally, the ST challenges in the whole text should be identified and the expert, the translator, decides the strategies to use in translation. He chooses what to explain and what not, and how. Definitely, he uses any helping tools in this process, including but not limited to, dictionaries, terminology memoirs, any CAT (Computer-Assisted Translation) or CAI (Computer-Assisted Interpreting) tools as necessary, or checking any piece of information he deems important for his translation to play a functional, civilisational role. It goes without saying that he edits the TT_ in the case of written translation_ until he feels a final TT becomes convenient to readers.

Conclusion

The present paper has noticed that despite its critical role in some social settings and knowledge-related contexts, translation has been playing a scandalous role in societies where conflicts and wars seem to spread at a time when AI technology offers free translation tools. Therefore, it has attempted to present the tenets of a 'civilisational' theory of translation, I called the 'Millennial Theory of Translation' (MTT). To this end, it explained a model which, I hope, would be valid for application to various language pairs. The theory and model were applied to some data and illustrations in English ↔ Arabic translation in a grounded methodological framework. From the review of the literature, she found that there is a general disappointment about the dysfunctional, shameful role of translation and that the literature on translation seems to have distracted our attention from 'why' and 'what' to 'how' to translate. Hence comes the modest contribution of the paper to pump a new blood into the discipline and try to restore a functional, 'civilisational' role once played by translation during the Arab Islamic Golden Age of Civilisation. I have not claimed, however, by any means, to suggest developing a new theory from scratch. On the contrary, I admitted the contributions of every and each scholar I have learned from, especially Al-Jahiz and Ishac ibn Hunayn whose opinions I liked so much and found useful. I also benefited from most postcolonial translation scholars, though I sometimes disagreed with them or to some of their conceptualisations.

Starting from a redefinition of translation as 'the interpretation of what is said (interpreting), written (translation), or delivered in sign language (sign interpreting) to communicate and understand a civilisational message', the MTT explores a translation process that consists of four stages: the 'why' to translate, 'what' to translate, 'who' translates and 'how'. In each stage, the translator makes his decision based on a realisation of

his functional, civilisational role. The theory, which differentiates between interpreting and written translation, is explained then, in terms of a model that consists of seven steps. First, 'what' to translate based on 'why' to translate should be decided not only by the translator, but also by all the parties involved in the translation process; ethics plays a pivotal role in accepting or discarding a text. Second, the translator should identify the type of the ST. And here, if we are talking about Arabic STs, then there are four types: the Holy Quran, poetry, applied sciences and general knowledge. While there are three types of foreign texts if we translate into Arabic: poetry, applied sciences and general knowledge. Third, he analyses the ST to understand it. Fourth, he determines the challenges in the ST and decides the strategies to be used. Fifth, the translation process begins and helpful tools can be manipulated if and when needed. Sixth, the translator, like those in the Golden Age, add footnotes and explanations as necessary. Finally, the TT is to be edited until it reads naturally and fluently as if written in a native language.

The translator can help build a civilisation or ruin a civilisation especially if the translator is a machine whose ethics and algorithms together with the interests of the AI industry owners are questioned. We should not be happy that we, human translators, are giving up voluntarily our traditional role (potentially a civilisational one if used well) to a machine. We should not hesitate to add comments and explanations, to written translation, of the kind illustrated in the sample data for fear of being criticised; again this is giving up our role. Our ancestors managed to have their own works, i.e. become authors, after they had explained and commented on what they translated.

I am aware, however, of the limitations of the paper as the theory and the model are applied to English < > Arabic examples only. Definitely, applying them to other language pairs would enhance the argument. Also, the size of data is limited by time and space. My intention was to restore the functional, civilisational role of the translators during our Arab Islamic Civilisation, and other perspectives may enhance such a role.

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List of Abbreviations:

AI: Artificial Intelligence

MTT: Millennial Theory of Translation

SL: Source Language

ST: Source Text

TL: Target Language

TT: Target Text

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