

Translation is a Historical, Cultural and Artistic Phenomenon that Relates to the Peoples of the World

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Abstract

This study aims to address the issues of translation as a cultural phenomenon and an artistic and strategic skill to connect the peoples of the world to each other, because of the human, living, civilizational and cultural commonalities between them at various levels. It has become difficult to ignore the universality of translation and its important status, and the tremendous and rapid developments it has undergone for the better. From its historical synopsis and through the development of its theories, such as the theories of Jacobson, Halliday, Catford, Nida, George Steiner, Jean Rune-Rademiral, and others.

In this study, the researcher attempted to describe and analyze the phenomenon of the diversity of translation, its developments, and some of its theories, based on the problem that we formulate as follows: What about modern translation, its types, arts, skills, and theories? What are the latest developments in it? Through this research paper, the researcher discussed some types of translation and focused on the cultural dimension, skill, and theories such as Nida's theory. The research reached a number of results, and the goal is to enrich the translation library with this type of studies.

Keywords: Universality of Translation, Development, Culture, Theories, History

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Introduction

Translation is a process of crossing from one language to another, but not everyone who explained the words has become a translator. Indeed, not everyone who translates is considered a translator. But translation has dimensions beyond that, and there is no doubt that translation, with its types, has become so, and what has helped in paying attention to it is the urgent need for it. Rather, it is one of the necessities of daily life, especially in cultural, economic, and diplomatic circles. Also, the connection between translation, culture, and humanity is like the connection of the soul to the body. Hence the idea of this study came to show the importance of the serious issue of translation in human life, as translation is linked to the individuals of humanity with the diversity of their languages and cultures and the dispersion of their ideas, in order to consolidate relations between them culturally, economically, socially and scientifically in accordance with human civilization and the development of societies in various fields. This is what made an important question quickly addressed. Mind and its content What about translation nowadays?

A number of other questions branch out from this basic question, including:

- What is the relationship between translation and language, culture, technology, art and skills?
- What problems does the translator face during translation? How to overcome it?
- How dangerous is the unpopular and uninterrupted translator with tools, skill and translation science?

With these questions, the research problem was also determined.

research assumes

- Important developments have occurred in the field of translation at the scientific and technical levels following contemporary theories.
- Translation is not in a praiseworthy situation and is unable to express itself and relies only on skill.
- Translation is not only a science, an art, or a skill, but it is also a cultural and civilizational mixture.

The importance of the study

The importance of this study stems from the importance of the connection of human peoples as one family living on the face of the Earth, and the necessity of communication between them, so that culture, dialogue, and civilization replace enmity, grudges, hatred, hatred, and wars.

The importance of this study stems from the importance of learning about the experiences, knowledge, and capabilities of peoples and nations, and even everything that encourages creativity and service to man and humanity in all its types, languages, sects, and religions, and everything that serves humanity.

Reasons for choosing the topic

Translation is considered an intellectual and cultural activity that a person practices to acquire knowledge of other cultures and languages in addition to his own culture and language. This topic is also important because it helps to enrich the translation library and benefit translators, even if this is a small amount. I do not claim that he did not write a book, study, or research on it, but I can say We are still at the beginning of the path of translation. Translation is within the power of humanity and the entire world.

Previous studies

I do not claim that the subject of the research has not been written in a book nor has a study been presented on it. Among those studies are: The Art of Translation by Yasmine Faydouh, Translation Principles and Applications by Abdullah Abdel Razzaq, the Arab Index to the Literature of Translation Science by Hamid Al-Awad, and Studies in the Art of Translation of All Kinds by Hasib Elias. This is in addition to the sources that were quoted. Some of them are found in research sources, and everyone looks at the translation and deals with it according to his vision and has done his part, and everyone is happy with what he has, but the reality of the matter is that the issue of translation is still in its infancy and needs more books and research, and the researcher in this research paper wanted to emphasize that translation has become a culture. knowledge and skill, and it must be viewed from this perspective.

Research Methodology

In this article, the researcher relied on description and analysis, and through this approach the researcher tried to provide an introduction about translation, then he discussed the differences between some translations, in order to reach the importance and explain their types, and some experiences, skills, and arts in the field of translation were talked about. The study included: The following investigations:

- The first topic: the universality of translation
- The second topic: the meaning and concept of translation
- The third topic: diversity of translation
- Section Four: Translation skills
- Section Five: Translation and the importance of theories
- Conclusion and most important results

The first topic: the universality of translation

Translation is a process of crossing from one language to another, and it is still a necessity for the peoples of the world, and there is no escape from it, as it is a culture and a symbol of human civilization in order to reach understanding and avoid hostility and wars. Perhaps the difference in languages was the first motivation for translation, and it appears that oral translation began before any other language. A form of translation in ancient

times that was practiced by people and translators at that time for various purposes. We can say that the history of translation goes back to the first meeting between two people whose languages differed in ancient times, when they were forced to make use of translation to convey their words, leading to the fact that formal knowledge, art and skill are essential, to have the utmost importance in building or destroying relations between peoples and governments.

And so; It can be said that translation at the present time has become in the service of human societies, “in addition to the fact that interpretation in conferences, which is considered an extremely difficult practice, remains the subject of foggy research tainted by a lot of ambiguity and the absence of a clear vision, because it refrains from revealing all its secrets and components due to the complexities.” However, starting in the fifties of the last century, scholars began to focus most of their attention on the specificity of oral translation in conferences, and this organized intellectual trend quickly became an existing science in its own right, independent of the science of translation (see: Hadid, 2011, 222-223). .

We must “remember that translation was one of the reasons for the progress of Arab and Islamic civilization, which was going through a phase characterized by flexibility, and learned from other human civilizations without fear or fear, and then other cultures were given the opportunity. Therefore, we find Arab and Islamic creativity in the series of human civilizations.” “(Alber, 2007, 17). Based on the research hypotheses, it can be said that translation is an intellectual, creative and cultural activity that advances human civilizations towards more developed, cultural, coexistent and prosperous societies at various levels and in all areas of civilization.

The second topic: the meaning and concept of translation

There are many meanings of translation in the language, including: interpretation, transmission, and clarification. It is said that his words were translated if he interpreted them in another language, including translation and the plural of translations (Al-Jawhari, 1990, article on rajm).

As for the terminology, it is the expression of the meaning of words in one language with words in another language, while fulfilling all its meanings and purposes. In other words: “It is the explanation and interpretation of what another says and writes, from another language to the language of the recipient or listener. For the translator, it is the interpretation of an idea formulated from Before anything else in another language, he does not have to search for this idea anywhere, but all that entails is conveying it in another language. In other words, the idea does not return to the translator, but to the creator of the text. It was said: It is the process of transforming the content of the text of the first language or language Source to equivalent in the second or target language, and most researchers believe that translation is a process of crossing from one language to another language.

The phenomenon of translation has been and still is inherent in human history, and it is perhaps the oldest profession known, because the multiplicity of peoples and nations and the differences in languages that emerged as a result of climate and environment contributed to human civilization and made the phenomenon of translation the only tool to fill the need for communication between human beings, individually and in groups, and in all types of exchange. Before reading and writing, by gesturing, then conjuring up a single thing or its small form, until writing and reading are reached. Primitive peoples, no matter how closed they were in themselves, were unable to stop communication of various kinds.

This unorganized communication was prevalent between neighboring tribes and peoples with There is no doubt that language appeared with the creation of man as a need for communication between people, and with the multiplicity of human gatherings, groups and communities, languages multiplied, so the need for communication and building cultural bridges was an important incentive for interest in translation. But when we want to define a single definition of translation, we see that there are many discrepancies in the definitions of translation scholars and linguists for it, and its fields of knowledge are multiple, which has led to the difficulty of talking about a single definition of the concept of translation. Edmund Carey defines translation as “the process that creates analogies between two texts expressed in two different languages, such that these analogies always and necessarily take into account the nature of the two texts and their audience, i.e. the recipients of the two texts, as well as the relationships that exist between the culture of the two peoples and their psychological and intellectual climate.” And emotional, in addition to all the circumstances surrounding the era And the place from which he is translated to and from” (Rana Majid Raddawi, 44).different languages by necessity and the prevailing interest at the time, and it now seems logical that this linguistic type was more diverse at the beginning of history than it is in our era (see: Al-Eis, 1999, 6).

There is no doubt that language appeared with the creation of man as a need for communication between people, and with the multiplicity of human gatherings, groups and communities, languages multiplied, so the need for communication and building cultural bridges was an important incentive for interest in translation. But when we want to define a single definition of translation, we see that there are many discrepancies in the definitions of translation scholars and linguists for it, and its fields of knowledge are multiple, which has led to the difficulty of talking about a single definition of the concept of translation. Edmund Carey defines translation as “the process that creates analogies between two texts expressed in two different languages, such that these analogies always and necessarily take into account the nature of the two texts and their audience, i.e. the recipients of the two texts, as well as the relationships that exist between the culture of the two peoples and their psychological and intellectual climate.” And emotional, in addition to all the circumstances surrounding the era And the place from which he is translated to and from.

Thus, the concept of translation multiplied, and its concept was dominated by impressionistic evaluations. Translation studies remained unchanged until the middle of

the twentieth century, when the first linguistic studies concerned with translation appeared. These are studies whose authors no longer consider translation merely an art. Rather, they have begun to consider it as one of the basic sciences and it has its place in human societies, and they seek to develop a special methodology for it.

The third topic: diversity of translation

Research and studies were concerned with the concept of translation, and for this reason translation has departed from taste evaluations to enter a new path to be viewed as one of the other sciences, not just an art and a human experience.

In the issue of translation in general, we see two conflicting trends. The first trend: was fanatical and championed literal translation, as it believed in protecting the integrity of the text in this type of translation. As for the second trend: it championed artistic translation, as it saw creativity, beauty, and people's interest in it, and rejected the accusation of betrayal in it. . Another direction can be added to them, which is the direction that distinguishes between literary translation and others, such as the translation of religious texts.

In whatever direction we take, translation is divided into two main parts: oral translation and written translation.

First: written translation

It is the conversion of a written text from the original language to another language, and in this type both languages are used editorially. This type is the most widely used type in translation, and its types include: literary, cultural, scientific, media, social, computer translation, machine translation, theatrical translation, social, political, legal, terminological, etc., and the researcher In this study, we are not talking about this type of translation.

Second: Oral translation

Oral translation: It is the change of an oral text from the original language to another language. Both languages are used orally in this type, and its types include: simultaneous translation, simultaneous translation, audiovisual translation, sequential translation, whisper translation, and others.

A- Visual translation

It is the translation practiced by the interpreter, where the translator reads the text of the message written in the source language, then translates it into the language to which it is transferred. This type of translation usually takes place while going to archaeological and historical places, and so on.

B - Consecutive translation

What is meant by it is the rapid translation of the speech after hearing it in succession, for each sentence or each paragraph. This translation takes place after the speaker finishes speaking into the language to which he was transferred.

C- Simultaneous translation

It is the translation keeping pace with the speaker's speech, whereby a speech that came in another language is transmitted in a certain language directly during the delivery of the speech. In this case, the translator is isolated in a cabin and listens to the speech through an earphone and transmits it into a second language directly to the attendees using individual listening devices in the local conference hall. Or international conferences (see: Hadid, 2011, 36).

D- Field translation

It is the translation provided to employees, businessmen, investors, and the like who make field visits. The translator accompanies a delegation or person and translates their conversations or inquiries. This translation is characterized by spontaneity and the different situations in which the translator may find himself, from official meetings to visits to factories and to private parties. The translation used in this case, in most cases, is sequential.

E - Whisper translation

Whisper translation is practiced when translation devices are not available, and the translator whispers in sync with the speaker into the recipient's ear. This method is suitable for events with a small number of listeners, such as private meetings.

Translation differences

It is possible to summarize the differences between simultaneous and written translation in several axes:

A- The lack of the appropriate opportunity to search for the equivalent of terms in interpretation, unlike what we see in written translation.

B- The lack of movements and parsing in written translation, while the interpreter benefits from clues and linguistic movements and also listens to the correct pronunciation.

C - Translation is stronger than oral translation because the translator has the opportunity and appropriate methods.

D- Written translation is subject to linguistic scrutiny, unlike interpretation.

E- The interpreter may not be a specialist in translation, provided that he is proficient in the source and target languages, while the translator must be more qualified.

Section Four: Translation skills

A - Paper and pen are considered a weapon for the interpreter to succeed in conveying the idea from the source language to the transferred language, as losing them sometimes causes confusion and the loss of many concepts.

B - The translator is sometimes exposed to severe psychological pressure and tension, and for this reason it is advised to inquire in advance from the speaker about the subject of the word and whether the word was prepared in advance or not? The translator's access to the text of the word helps him greatly in translation.

C - It is recommended that the interpreter be psychologically stable, for example, that he should not be hungry or full and feel uncomfortable for fear that the duration of the meeting or speech will be prolonged.

D - The translator must always review technical terms and terms that are frequently used in some s E - The translator must have good morals, because a good person has a positive effect on listeners and addressees.

It is known that the translator cannot translate for more than 45 minutes.

G - The skill of speaking well and clearly is considered one of the most important skills that is important to translators during their translation, as its importance lies in conveying the concept of the word clearly.pecial fields, learn the relevant terms and follow international news daily via satellite channels.

H - The translator must live the traditions, customs, proverbs, anecdotes and dialects of the people to which the speaker belongs in order to convey the translated material well.

I - The translator may encounter during translation an expression or term that he does not understand and an equivalent word or term has not occurred to him. He should not hesitate to personally inquire of the speaker if possible, and he should also explain the idea or term (see: Marouf, 1384 AH. Sh., 44- 64) Also (Abu Risha, 2012 AD).

The culture of the two languages

The diversity of cultures and languages is an important issue in translation. Some see this discrepancy as the fundamental and subjective problem of translation. They believe that the expression differs from one culture to another (see: Peace Treaty, 1385, 96). Translating some languages into others is fraught with some difficulties due to the difference in their cultures and linguistic roots, so the translator must take the two cultures and their differences into consideration. (See: Tahmasbi, 1390 AH, 5).

Some qualifications of the translator

-The translator must have good knowledge of the subject of translation and the topics covered in the speeches.

-To become familiar with proverbs and terminology and to be familiar with the cultures of the two languages.

-Mastery of dialects and familiarity with a large vocabulary of the two languages are considered very important for the translator.

-Shorthand and the ability to express his thoughts and what he understood through speech in order to translate it into the other language.

-The translator must have a literary sense through which he can convey the preacher's feelings to the listeners or audience (see: Marouf, 1384 AH. Sh, 44).

-Building a linguistic dictionary and learning words in their context, a new word, a new phrase, a new term, a new expression, a new style, because the translator must be a mobile linguistic dictionary (see: Abu Risha, 2012 AD, 2-10).

Section Five: Translation and the importance of theories

It appears that translation is one of the basic engines of cultural and civilizational growth and is the bridge that connects global peoples because of its importance in exchanging ideas, knowledge and the achievements of multiple nations. Perhaps there is no civilization in history without translation having an impact on other civilizations, and it is the means of this communication, interconnection and friction for the nations of the world. ; It is what had an impact in forming the essence of the cultural stock of peoples, and enriching it with the cultures of other peoples. Were it not for translation, we would not have known the greats of the world, literature, the masters of history, poetry, and art, but rather all aspects of life and its secrets. This is why the utmost necessity has emerged to study translation theories, methods, forms, and types. The study of translation theory allows... The translator has the right to support his own point of view, and benefit from the scientific and practical experiences of theorists, in order to establish and establish rules upon which the correct Translation is the process of transferring text from one language to another language in order to achieve parity between the translated text and the text it has been translated into. Every translator tries to reach this goal that he seeks in translation, which is to transfer all the elements of the original text to the text it has been translated into, taking into account that there cannot be an identity. It is absolute between languages, and therefore translation processes cannot be completely accurate and identical, as equivalence is more comprehensive than matching and integrated translation process is based.

Here, it is important to search for theoretical trends in the field of translation studies, which is a new specialty that emerged at the beginning of the 1990s, such as the theories of Valéry Larbeau, Roman Jakobson, Halliday, Catford, Eugene Nida, George Steiner, Efim Enkind, Jean Rune-Rademiral, and others.

Perhaps this was the main reason for the diversification and diversity of translation studies, and the development of an independent field of studies that brings together different theories in this field.

For this reason, Naida's theory and method of translation, which focused on the issue of equivalence and addressed the foundations on which it is based; Such as the coexistence between the units of the original text and the translated text, or between two texts as an integrated unit, so he tried to clarify and control the different types of translations when he addressed these types, starting with the literal translation.

From this standpoint, Eugene Nida is considered one of the most important contemporary theorists and linguists. He developed the theory of dynamic equivalence in translating the Holy Book, i.e. the Bible, and invented two basic trends in the translation process: formal equivalence and dynamic **Eugene Nida's method of translation**.

Naida was a pioneer in the fields of translation theories and linguistics. One of the most important achievements that Naida achieved in the field of translation theories was the idea of dynamic or functional equivalence, as this methodology in translation seeks to translate the intentions of the original text instead of resorting to translating words and sentences without paying attention to the function. He also developed the method of compositional analysis of words, where he analyzes the complex meanings contained in a word, in order to determine the extent of its equivalence with another word in terms of meaning during translation. Naida, along with his colleague Venuti, were able to draw the attention of academics to the fact that translation is an accurate and complex science, contrary to what some people think at first glance. The translator needs to look at what the text presents in terms of phrases and words, then resort to the process of deconstruction at the level of the text, and look with another eye at the existing cultural elements. In that text, shorthand phrases, linguistic syndromes, and rhetorical elements, to verify the understanding of the text, then begin the translation process, which goes beyond conveying the meanings of words to conveying the same effect that the original text achieves on the recipient equivalence.

Eugene Naida's book "Toward Ascience of Translating" in which he distinguishes between formal equivalence (mal Equivalence For) and dynamic equivalence is considered one of the important primary references in the field of translation that gave this linguistic approach the necessity of not separating The practical reality of translation is stripped of its theoretical thought, as the practical aspect enriches the theoretical aspect by providing it with the material that must be studied, while the theoretical aspect was created to serve and develop the practical reality (see: Naida, The Role of Context, 2009, 308).

In another translated book by Naida, entitled "The Role of Context in Translation," he discusses a number of factors affecting the work of the translator and interpreter, and through it he presents a theory of translation that gives understanding the context of the text priority and great importance in order to accomplish the process of reproducing the text in a different language with the greatest degree of validity and scientific honesty. Naida, in the introduction to his book, states the essential and fundamental role played by understanding the context of the text in transferring the intended meaning without errors to another language, given that the context has a major impact on all structural, lexical and historical levels of the text, and this is what constitutes the essence of many examples of texts translated from a number of living languages such as French, German and Spanish. into English. The book begins with an introductory discussion of the concept of the translation process, focusing on its creative dimension that requires innate skill and skill acquired through experience, pointing out the phenomenon of the best professional translators not caring about the data of translation theories, despite their abundance and

linguistic diversity, especially social and communicative ones, citing the reason why these theories do not meet the conditions for practical application by simply presenting Theoretical frameworks devoid of practical illustrative examples. Eugene Naida also examines the relationship between language and culture due to the close causal link between them.

Throughout his book, Eugene provides samples and examples of the translation process and an entire chapter that includes a number of illustrative examples of translation. He also discusses three main models of translation theories, such as those based on philology or the linguistic differences between source language texts and target language texts based on social symbology.

Most scholars and theorists usually divide the translation process into two main types: "Literal Translation" and "Free Translation." A third type is mentioned in some studies, which is "Imitation," which is a translation that involves a large degree of manipulation such that nothing remains of the text. Translation studies often conclude that it is unavoidable to use a combination of two types to produce that fulfills the basic purpose, which is to transfer the text from one language to another with the least amount of loss, whether in meaning or in form, and to multiply the names of the two main types of translation to remain between the literal translation, i.e. Faithful or direct translation, translation in the sense of free or interpretive, and as for imitation, it may sometimes be expressed by quotation or paraphrasing.

No matter how different the nomenclature differs, the difference remains between literal translation, which is word by word and line by line, and free translation, meaning the focus on meaning. As for simulation, the translator rewrites the original text regardless of its words or meaning and gives himself freedom of expression.

Naida sets four basic conditions for a translated text:

- 1-It must have meaning.
- 2-To convey the spirit and character of the original text.
- 3-His style should be smooth and natural.
- 4-It should arouse the feeling that the original text arouses.

It appears that the options are not easy to achieve these four conditions.

Nida's concept of equivalence

It can be said that the theory of equivalence is one of the most important theories of translation, and its basic points are: As the ancients defined it, there are two types of translation, namely literal translation and free translation. They said that considering that the Arabic language, for example, is not equivalent to the English language in terms of the grammatical and morphological system, in terms of vocabulary, etc., it must The translation must be free and not literal, as a literal translation adheres to the source text and does not take into account the rules of the target text language. Translation theories have adopted the principle of equivalence, trying to understand the relationships of languages to each other.

The concept of “equivalence” did not go beyond its linguistic meaning at the beginning, without taking into account any elements of the context, and occupied a less important place. Finney and Darbelnet went to steps called translation techniques. They also argued that equivalence is summarized in linguistic sentences, proverbs, and proverbs. (Emparo Hurtado, Theories in Translation, p. 283.

Catford was the first to present important research on the nature of translation equivalence. He defined equivalence as the fundamental issue in translation and its theories. He argued that the main problem in the practice of translation is finding equivalence in the language it is translated into. He also clarified the difference between formal correspondence and equivalence. The textualist believes that formal correspondence is one of the levels of the language into which it is translated.

Catford's book, “A Linguistic Theory of Translation,” can be considered a representative of the formal linguistic principle. By giving priority to formal correspondence over textual equivalence, he calls for a translation that is restricted by language and relies on formal linguistic units” (Mohamed Shaheen, Theories of Translation, 25). Also see: Catford, A Linguistic Theory of Translation, 33.

Equivalence is a basic concept in translation, and therefore “the efforts of linguists focused on revealing the links between the source language and the target language, but the process of communication and the person of the translator did not occupy a real place in their contemplation, until Eugene Nida, who is considered the father of contemporary translation, came, and focused his attention on the communicative goal of translation.” According to specific recipients, he realized that the large number of geographical and cultural references when translating the Torah in Middle Eastern society hinders ensuring the transfer of the Torah's message in an effective manner to groups living in a polar environment and others living in a tropical environment, which led him to define two concepts of equivalence between the source text and the target text: equivalence. Formalism, which aims to convey the form of the source text, and dynamic equivalence, which aims to satisfy the desires of the recipient” (Daniel, Principles of Translation Science, No. 134, 18, 2008 AD).

Nida's theory appeared when he adopted the clarification of Noam Chomsky's introduction, his method, his transformational rules, and his terminology in order to transform literary translation into a science and a rule. Then Nida's theories in his book “Towards a Science of Translation” became the basis and pillar of every theory in the science of translation (see: Eugene Nida, Towards a Science of Translation, 126).

Nida's theory is based on the fact that the message of the original text is not identifiable, and it can be translated so that its reception is the same as that received by the original recipient. Translations that focus on merely conveying the message are called formal equivalence by Nida, and translations that focus on conveying the message while producing the equivalent effect. The recipient's equivalent is called dynamic equivalence, and so Eugene Nida says:

“In such a translation, a person does not care much about the compatibility between the target language message and the source language message, but rather care is about the dynamic relationship, because the relationship between the recipient and the message should be, in essence, the same as the relationship that exists between the original recipients and the message.” Towards the science of translation, 1976AD, 159). In other words, as Nida says, in transforming deep structure into generating superficial structure, the following steps are observed:

- Analyzing the expression in the source language in light of the basic essential sentences for generating the phrase.

- Transferring the essential forms in the source language to synonymous and equivalent essential forms in the target language.

- Converting essential expressions in the language of the recipient (target) into expressions that are stylistically appropriate. (Previous source: 145).

As mentioned above, the focus of Nida's theory is formal equivalence and dynamic equivalence. In formal equivalence, the focus is on “form and content together, and this translation is concerned with those cases of correspondence, such as: matching the sentence with the sentence and the concept with the concept, in order to accurately balance the message transmitted to the target language.” (Ibid.: 308) This type of translation opens the way for understanding habits and style of thinking as well, and so Nida says:

When producing a translation with formal equivalence, changes occur in the text that do not match the temporal or cultural dimension between the source language or the target language. We can justify the translator by keeping the almost literal synonym in the text and interpreting it in a margin. Margins basically perform two main functions, which are:

The first function: correcting linguistic and cultural conflicts, such as:

- Interpretation of contradictory customs.
- Determining the identity of unknown geographical or natural objects.
- Give rewards for weights and measures.
- Provide information about word play.
- Enter supplementary information about proper nouns.

The second function: adding information that could be useful in understanding the historical and cultural roots of the message (previous source: 461-462). As for dynamic equivalence, the center of attention in such equivalence is directed towards the source message. It is not much concerned with rewarding the message in the target language with the message in the source language, but rather rewarding it with the dynamic relationship, as it reflects the meaning and content of the source language, as it is the closest natural synonym for the message in the source language (same source: 321-322). Therefore, according to Nida, the method of dynamic equivalence is of great importance, and he outlines its basic requirements, which are:

The first requirement: the translation performs the meaning.

The second requirement: conveying the spirit and style of the original text.

The third requirement: It has a natural and smooth form of expression (previous source: 316-317).

It appears that dynamic equivalence is a term and concept specific to Nida and has no meaning except when added to his theory of translation and nothing else.

Conclusion and most important results

-It contains the most important results, recommendations and proposals.

-Interpretation is surrounded by many difficulties, including those related to the translator's personality, psychology, and psychological situation during work, and including those related to the factors and their availability for the success of the translator and the success of the translation process.

-Like the simultaneous translator, simultaneous translation has characteristics that distinguish this type of translation from other types. We have noticed through this research that simultaneous translation is as old as man.

-Translation studies and its various theories deserve attention in order to raise the level of translation, develop its studies, learn about its theories, and raise awareness of its requirements. Translation is a profession like other professions that are taught in universities, study centers, and associations, and its practice is entrusted to its specialists. Not every bilingual speaker is capable of practicing translation, which It is only a linguistic process.

-It appears that the translation specialty still needs references in the translated specializations.

-Translation science needs to find a balance between the theoretical aspect and the skill aspect.

-The process of transferring cultures and transferring text from one language to another does not mean merely transferring vocabulary, but rather requires looking at the text as an integrated unit in its cultural context and taking into account its purpose. Translation remains a fundamental driver of cultural exchange between peoples and civilizations and contributes to their rapprochement and harmony.

-Eugene Naida's theory of "equivalence, formal equivalence, dynamic equivalence" and his method of translation is one of the important influences and has helped greatly in advancing the development of translation in the recent period, as he sought a methodology in translation focusing on its creative and aesthetic dimension, pointing out the similarities between language and culture, and searching for Rhetorical features of the text, trying to determine equivalence at the level of verbal synonymy between words and the level of linguistic generation at the level of sentences, and interested in form and its aesthetic impact in form and content.

Proposals and recommendations

- Paying attention to qualifying professors and experts in the field of translation.
- Paying attention to translation and translators, materially and morally, in a tangible way and at the highest possible level.
- Developing global governmental and academic plans in the field of translation and solving its problems.
- Recognizing the intellectual property rights of translation and translators.

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