

Translation as an Art between Skill and Theories: A Descriptive and Analytical Study of Modern Translation as an Art between Skill and Theories

Jihad Faiz Al-Islam

University of Tehran, Tehran, Iran

Email : fezsoleslam@ut.ac.ir

Orcid ID : [0000-0002-9874-256](https://orcid.org/0000-0002-9874-256)

Received	Accepted	Published
1/12/2024	24/1/2025	27/1/2025

doi : 10.63939/AJTS.mtxr6m90

Cite this article as : Al-Islam, J. F. (2024). Translation as an Art between Skill and Theories: A descriptive and analytical study of modern translation as an art between skill and theories. *Arabic Journal for Translation Studies*, 4(10), 85-99.

Abstract

This study aims at modern translation as an art, science, skill, and strategic and important theories to connect the peoples of the world with each other, due to the commonalities between peoples in terms of humanity, livelihood, civilization, economy, and culture at various levels. It has become difficult to ignore the universality of translation and its important position in various fields, and the rapid and amazing developments it has undergone as an art, skill, and then a science that has developed towards the better. This development was followed by important theories to guide translation towards the brighter and more prosperous better, such as the theories of Jacobson, Garces, Catford, Eugene Nida, George Steiner, Efim Ankid, Antoine Berman, Edmond Carey, and others.

In this study, the researcher tried, through description and analysis, to address modern translation, its developments, and its most prominent and important theories, based on the problem that we formulate as follows: What about modern translation as an art, skills, and theories? What is new in it? Through this research paper, the researcher addressed the universality of translation, types of translation, its status, and focus on it as an art, skill, and theories that keep pace with the civilization of the peoples of the world and play the largest role in it. The research reached a number of results, and the goal is to contribute in order to enrich the translation library, even if only to a small extent.

Keywords: Translation, Art, Skill, Theories, Analytical study

Introduction

Translation is a bridge from one language to another, but not everyone who translates is considered a translator; rather, translation has its own skill, art, and science, and also its theories that accompany it and go with it to correct its path and give it strength and ability. There is no doubt that translation, with its sections and types, has become like this, and what helped to pay attention to it is the urgent need for it among all societies and peoples. Rather, it is a necessity of daily life, especially in economic, diplomatic, and cultural circles. Hence, the idea of this research came to clarify the serious importance of translation in human life, as translation is linked to individuals of humanity with the diversity of their languages, cultures, and the dispersion of their ideas. If translation has this importance, then everything related to it from art, skill, science, and theories is of the greatest importance. This is what made an important question rush to the mind of man and its content: What about translation, its development, and its theories at the present time? Where has it reached? Where is it heading?

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

- What is the relationship between translation and art, skills, theory and theories?
- What is the importance of modern theories and what is their impact on translation sciences and skills?
- Who are the most prominent theorists and what are the most important theories they talked about?
- How dangerous is an unqualified translator who is not familiar with the tools, art, skills and science of translation?

The research problem has also been defined by these questions.

Research Hypotheses

- Translation has developed very important developments in the level of art, skill, experience and science after modern and contemporary theories.
- Translation is in a state of flourishing development and can express itself thanks to science, art, skill and new theories
- Translation is not only science, art or skill, but it is also creative theories and a civilized cultural mixture.

The importance of the study

The importance of this study stems from the importance of the connection between human societies as one family living on the face of the earth, and the necessity of communication between them, and this cultural and civilizational communication is the reason for the development of the art and skill of translation. On the other hand, it is

necessary to study modern theories that have given translation a qualitative leap and a transformation towards the better.

Also, the importance of this research stems from the importance of identifying the experiences, knowledge and capabilities of peoples and nations, and even everything that encourages creativity, science, experimentation and knowledge of new theories and their owners so that this is in the service of man and humanity in all its types, languages, and ideological and intellectual orientations, and everything that serves humanity.

Previous Studies

It cannot be said that no book has been written about the subject and no study has been presented on it, of course. Some of these studies are: Translation of Principles and Applications by Abdullah Abdul Razzaq, The Art of Translation by Yasmine Fayedouh, Studies in the Art of Translation in All Its Types by Hasib Elias, and the Arabic Index of Translation Science Literature by Hamid Al-Awad. This is in addition to the sources from which I have quoted that are present in the research sources. Everyone looks at translation and deals with it according to their own vision and thought and has contributed their two cents, and each people is happy with what they have. In this, the competitors compete, but the truth of the matter is that translation is still in its infancy and young and has not reached the peak of its turmoil, and needs more books and research, especially in the field of studying theories. The researcher in this research paper wanted to emphasize that translation has become an art, civilization, culture, science, and skill that is supported and enriched by more modern theories, and it must be looked at and contemplated from this perspective.

Research Methodology

In this study, the researcher relied on description, study and analysis. Through this method, the researcher tried to provide an introduction to translation, then addressed the problems, questions, objectives, hypotheses and importance of the research. Then, the study came to include the following topics:

First: Translation and the civilization of society

Second: The concept and meaning of translation

Third: Translation is a science, skill and theory

Fourth: Translation and modern theories

Fifth: Roman Jakobson's theory

Sixth: John Catford's theory

Seventh: Eugene Nida's theory

Eighth: Garces's theory

Ninth: George Monin's theory

Tenth: Edmond Carey's theory

Eleventh: Efim Etkind's theory

Twelfth: House's theory

Thirteenth: George Steiner's theory

Fourteenth: Conclusion

First: Translation and the Civilization of Society

Translation is a bridge from one language to another, and there is no escape from it as it is a symbol of human civilization to reach the sublime, sophistication, familiarity and progress of peoples, and it is still the first necessity for the peoples of the world, as the difference in languages is the first incentive for translation, and it appears that translation has come into the world with humans, as people and translators practiced it in ancient times for various purposes. Perhaps the history of translation goes back to the first meeting between two people whose languages differed, where they were forced to translate to understand each other's words, and after the succession of scientific theories of translation and its relative maturity, it has become at the present time a science, art and skill that is indispensable, to have the utmost importance in building the contemporary civilization of societies and peoples of the world.

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 took from other human civilizations without fear or trepidation, and then the opportunity was given to other cultures, and thus 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 in driving the wheel of human civilizations towards more developed, cultured, coexistent and prosperous societies at various levels and in all civilizational fields.

Second: The concept of translation

The meanings of translation in the language are multiple, including: interpretation, transfer, and clarification. It is said that he translated his speech if he interpreted it in another language, and from it the translator and the plural is translations (Al-Jawhari, 1990 AD, article: R. J. M).

As for the terminology, it is the expression of the meaning of a word in one language with another word in another language while fulfilling all its meanings and purposes. In other words: "It is the explanation and interpretation of what the other 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 by someone else in another language, and he does

not have to search for this idea anywhere, but all that is required of him is to transfer it to 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 converting the content of the speech of the text of the first language or the source language to the equivalent in the second language or the 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 associated with human history, and it is perhaps the oldest profession known, because the multiplicity of peoples and ethnicities and the difference 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 meet the need for communication between people, individually and in groups, and in all types of exchange. And before reading and writing, by gesture, then recalling the singular or diminutive of the thing, until reaching writing and reading. Primitive peoples, no matter how closed they were, could not stop communication in its various types. This unorganized communication was prevalent among neighboring tribes and peoples with different languages due to necessity and the prevailing interest at that time, and it now seems logical that this type of language at the beginning of history would be more diverse than in our era (see: Al-Eiss, 1999, 6).

Thus, the concepts of translation multiplied, and its meaning and concept were dominated by impressionistic and tasteful evaluation. Translation studies remained the same until the beginning of the twentieth century, when the first linguistic studies that focused on translation appeared. These studies were no longer considered by their authors to be merely an art and skill, but rather began to consider it a basic science and to support it with new and important theories, and to seek to develop a special methodology for it until translation became one of the origins of civilization among the peoples of the world, and it had its place in human societies.

Third: Translation is an art, skill and theory

A - Paper and pen are considered a weapon for the translator to succeed in conveying the idea from the original language to the language to which it is translated, as their loss sometimes causes confusion and the loss of many concepts.

B - The translator must always review the technical terms and terms that are used frequently in some special fields, learn the relevant terms and follow international news daily via satellite channels.

C - The translator must have good morals, because a well-mannered person has a positive impact on the recipient.

D - The skill of speaking well and clearly is considered one of the most important skills that concern translators during their translation, as its importance lies in conveying the concept of the word clearly if the translation is oral.

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

F - The translator may encounter during translation an expression or term that he does not understand and that did not occur to him, so he should not hesitate to inquire personally if possible, and he should also explain the idea or term (see: Marouf, 1384 AH. Sh, 44-64) also (Abu Risha, 2012 AD).

G - Knowing the culture of the two languages because the difference in cultures and languages is one of the important issues in translation. Some see this difference as the basic and subjective problem of translation. They believe that expression differs from one culture to another (see: Salah Jaw, 1385, 96). Translating some languages into others is fraught with some difficulties due to the differences in their cultures and linguistic roots. The translator must take both cultures and their differences into consideration. (See: Tahmasbi, 1390 AH, 5).

The most important qualifications of the translator

- To be familiar with proverbs and terminology and to be familiar with the cultures of both languages.
- Mastering dialects and being familiar with a large linguistic dictionary of the vocabulary of both languages, the principle and the purpose, is considered important for the translator.
- Abbreviation and the ability to express his ideas and what he understood from the translation in the other language.
- The translator must have a literary sense through which he can also convey feelings (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 should be a moving linguistic dictionary (see: Abu Risha, 2012 AD, 2-10).

Fourth: Translation and Modern Theories

It appears that translation is the bridge that connects the peoples of the world because of its importance in exchanging ideas, knowledge and the achievements of various nations. It is also one of the main drivers of cultural and civilizational growth. Perhaps there is no civilization in history in which translation has not had the greatest impact, and the means of communication, connection and interaction between the nations of the world. Without translation, we would not have known the great figures of the world, literature, and the masters of history, poetry and art. Therefore, the utmost necessity has emerged for studying translation theories, methods, forms and types. Studying translation theory allows

the translator to support his own point of view and benefit from the scientific and practical experiences of the owners of the theories, until the rules on which the correct and integrated translation process is based are established and established.

The theory is: "A scientific assumption that brings together several studied and rationally and scientifically imposed concepts, upon which ideas, opinions, trends and tendencies are built (Al-Tunji, Part 1, 1999, p. 860). It is what makes the translation process and its skill approach maturity and perfection, because it goes through a process of polishing, criticism and experimentation. Therefore, philosophers defined it and said that "the theory is a case proven by evidence, and for philosophers it is a rational construction, composed of coordinated concepts, aiming to link results to principles (Saliba, 1982, Part 2, p. 477).

Modern translation refers to the process of transferring a text from one language to another to achieve equivalence between the translated text and the text into which it is translated. Every translator tries to achieve this goal that he seeks in translation, which is to transfer all the elements of the original text to the text into which it is translated, taking into consideration that there can be no absolute equivalence between languages, and therefore translation processes cannot be completely accurate and identical. Equivalence is more comprehensive than identity. Here the importance of searching for theoretical trends in the field of translation studies emerges, which is a new specialty that emerged in the early nineties of the contemporary century, and Catford, Garces, George Monan, Edmond Carey, Kohler, Baker, and House, and the theories of Valerie Larbaud, Roman Jakobson, Halliday, Catford, Eugene Nida, George Steiner, Efim Enkind, Jean-Ronnie Radmeral, and others. Perhaps this was the main reason for the proliferation and diversity of translation studies, and the creation of an independent field of studies that combines different theories, art, skill, and science of translation in this field.

Fifth: Roman Jakobson's theory

He stands out as one of the pioneers who theorized translation from a purely linguistic perspective, considering that translation for him is nothing but a process of transferring symbols and messages from one language to another, and thus it is closely linked to linguistic studies and deserves to be subject to analysis on linguistic grounds. Then, Ja Copson equates translation theory with linguistic theory, because he believes that cultural and civilizational elements intervene in translation that indicate the difference between languages. Hence, it is possible that some meanings and connotations may exist in one language and in another. Ja Copson says: "No linguist can interpret a linguistic sample without translating the signs that compose it into other signs belonging to the same linguistic system or to a different system. As soon as we compare two languages, the question of the possibility of translation from this language to that one arises.

Hence, the activity of translation is worthy of the constant attention of those working in linguistics. (Jacobson, 1978, p. 80). Here, Jacobson appears to be deeply aware of the

importance of dealing with the signs and symbols that qualify languages from the perspective of their belonging to different linguistic and cultural systems and registers. (See: Bahrawi, no date, p. 32).

Sixth: Catford's Theory

It can be said that the equivalence theory is one of the most important translation theories and its main 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 and in terms of vocabulary and others, the translation must be free and not literal, as literal translation is concerned with the source text and does not care about the language of the target text.

The concept of equivalence did not go beyond "its linguistic meaning at the beginning without taking into account any of the context elements and occupies a less important position, as Finney and Darbelnet went to steps called translation techniques, and they also went to the fact that equivalence is summarized in linguistic sentences, proverbs and proverbs" (Emparo Hurtado, Theories in Translation, p. 283).

Catford was the first to present an important study on the nature of translational 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 target language. He also explained the difference between formal equivalence and textual equivalence, and he believes that formal equivalence is one of the levels of the target language. Catford's book can be considered a linguistic theory of translation representing the formal linguistic principle. By giving priority to formal equivalence over textual equivalence, he calls for a translation that is restricted by language and depends on formal linguistic units" Muhammad Shaheen, Translation Theories, 25) See also: Catford, 2004. Linguistic Theory of Translation, 33 (

Catford based his approach to translation on a purely linguistic and mechanical view. He sees in his book "A Linguistic Theory of Translation 1965" that translation is a process that takes place between two languages or is a path in which the source language text is replaced by the target language text. He also views equivalence as the basis of translation practice and the essential concern of translation theory.

Catford divides equivalence into two parts:

A - Formal correspondence

Catford defines it as "any category of the target language (a unit, linguistic structure or element thereof) that can be produced to occupy the same position in the source language"

(Catford, 2004, p. 27). This means that a part of the target language plays the same role in the original linguistic system.

B - Textual Equivalence Textual equivalence is when any part of a text or an entire text from the target language is equivalent to a part of the text or an entire text in the source language, but this equivalence is based on form or structure and not on meaning. (Fayrouz, Shen, 2025 AD, <https://www.google.com/search?q>).

Seventh: Eugene Nida's theory

In this theory, equivalence is a basic concept in translation, and therefore "linguists' efforts focused on revealing the connections between the source language and the target language, but the communication process and the translator's personality did not occupy a real place in their contemplation, until Eugene Nida, who is considered the father of contemporary translation, came, where he focused his attention on the communicative goal of translation according to specific recipients, and realized that the abundance of geographical and cultural references when translating the Torah in Middle Eastern society hinders ensuring the effective transmission of the Torah's message to groups living in a polar environment, and others living in a tropical environment, which prompted him to define two concepts of equivalence between the source text and the target text, formal equivalence that aims to convey the form of the source text, and dynamic equivalence that aims to meet the desires of the recipient" (Daniel, Principles of Translation Science, No. 134, 18, 2008).

Nida's theory emerged when he adopted the clarification of Noam Chomsky's introduction, method, transformational rules, and 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 cornerstone 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 can be translated so that its reception is the same as that of 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 an equivalent and equivalent effect on the recipient are called dynamic equivalence. Therefore, Eugene Nida says: "In such a translation, one does not care much about the suitability between the message of the target language and the message of the source language, but rather the attention is paid to the dynamic relationship, since the relationship between the recipient and the message should be essentially the same as the relationship between the original recipients and the message" (Towards the Science of Translation, 1976, 159). As Nida says, he notes in his theory the following steps:

- Analyzing the expression in the source language in light of the essential core sentences to generate the phrase.

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

-Converting the essential expressions in the recipient (target) language to expressions that are appropriate in terms of style. (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 congruence, such as: the congruence of sentence with sentence and concept with concept, in order to accurately balance the message transferred to the target language" (same source: 308). Therefore, Nida's theory and his translation style, which was concerned with the issue of equivalence and addressed the foundations on which it is based; such as the equivalence between the units of the original text and the translated text or between two texts as an integrated unit, tried to clarify the different types of translations and control them when he addressed these types, starting with literal translation. From this standpoint, Eugene Nida is considered one of the most important contemporary theorists and linguists, who developed the theory of dynamic equivalence in the translation of the Holy Book, i.e. the Bible, and invented two basic trends in the translation process, which are: formal equivalence and dynamic equivalence.

Eighth: Garces' theory

Garces' theory in translation is based on linguistic, grammatical, semantic and functional characteristics and the comparison between the original text and the translated text. Garces says:

There are "four levels that must be taken into consideration when comparing and resembling the original text and the translated text. They are linked to each other and intertwined in the translation process. Most writers were interested in the pre-translation stages in order to reach a text equivalent to the original and original text, and they disregarded the characteristics of the target language as well as the reader" (Garces, 1994, 81). The four levels according to Garces are:

"The semantic-linguistic level: It includes: A. Definition B. Cultural equivalent C. Quotation D. Morphological and syntactic expansion E. Abbreviation F. General versus specific and vice versa G. Ambiguity.

The syntactic-morphological level: It includes: A. Literal translation B. Substitution C. Adaptation D. Compensation E. Clarification F. Allusion, reduction and deletion G. Changing the type of sentence.

The rhetorical-functional level: It includes: A. Deleting the intended meaning of the original text B. Deleting footnotes C. Changing due to cultural and social differences D. Changing the tone F. Changing the self-structure of the original text E. Modifying the terms of the dialogue.

The stylistic-pragmatic level: It includes: A. Creative expansion B. Translator errors C. Preserving specific names D. Preserving the specific structure of the original text E. Inappropriate choice of equivalent in the target text F. Elaboration versus simplification G. Changing rhetorical methods" (Garces, 1994, p. 80). Garces wrote: In this model, we do not only look at linguistic and grammatical accuracy ("adequacy"), but we also look at the effect of the text on the target language and the acceptance of readers, i.e. acceptability (Garces, 1994, 87). The nature of the criteria of adequacy and acceptability is what determines the quality of the translation.

Ninth: Georges Mounin's Theory

The French theorist Georges Mounin revived the debate about the impossibility of translation, thus feeding the historical conflict between translation theorists and practitioners. Mounin was among the members of this aristocracy who followed the tradition that translation is theoretically impossible, and he presents a set of evidence to prove the impossibility of translation.

George Mounin's theory of translation focuses on understanding translation as a creative activity and not just transferring words from one language to another, but rather a process of interpreting and reshaping meanings and ideas. Mounin enhances the role of the translator as a creator and innovator, combining flexibility and the ability to adapt to convey the original meaning appropriately in the target language. Mounin's importance in interpreting translation as an artistic process that requires creative and artistic abilities to convey ideas and concepts accurately and effectively is highlighted. Mounin considers the text resulting from translation as a new work of art that reflects the translator's understanding and personal vision of the original text. (Mounin, 1963, p. 34). Also see: Bahrawi, n.d., p. 27.

Tenth: The theory of Edmond Carey

Russian by origin and French by birth, and perhaps one of the most prominent translation theorists, he became famous as a translator in international forums. He died in the late sixties in a plane crash. His ideas about translation developed thanks to his broad culture, his mastery of several languages, his constant contact with the reality of translation, and his deep belief in its importance in society. If we look at the writings of this researcher, we find a presentation of translation problems from a linguistic or stylistic perspective. The researcher believes that there is not one translation, but rather types of translations, each of which has its own requirements. If we voluntarily accept the idea of multiple translation methods according to the type and specificity of the texts, then we have the right to question him about the requirements imposed by each case individually. In this regard, this researcher refers us to two principles that the translator should keep in mind: the recipient and the spatial and temporal context accompanying the translation process. (Curry, 1966, pp. 17-18). The theory of translation that goes back to Edmond

Carey calls for By abandoning every schematic tendency and every artificial simplification that would make it lose its status and legitimacy, and calling instead for studying translation in its entirety within its diversity and complexity. (The same source, p. 120) Also see: Bahrawi, n.d., pp. 26-32.

Eleventh: Efim Etkind's theory

This researcher presents another step towards decentralization compared to French theories, and takes an opposing position regarding the translation of poetry. He is undoubtedly the only contemporary theorist who praises the translation of poetry into French. Based on the description of a group of poetic translations, he ends up proposing the possibility of translating poetry in a way that conveys its content, i.e. reformulating it in content and form, which prevents French translators from translating poetry into appropriate poetic forms, which makes it seem that he is paying attention to poetry other than French. (See: Bahrawi, n.d. p. 42)

Twelfth: House's theory

House believes that translation is divided into two types and patterns, and therefore began in 1977 to distinguish between the two types of translation according to the following divisions:

A - Explicit translation: This translation refers to the strategy used in translation if the target text does not have the same framework as the original text. Explicit translation is equivalent to the original text at the level of language as well as the level of the language of the text, and as an example of this translation we mention political and literary texts.

B - Implicit translation: This translation refers to a translation that is equivalent to the elements of the text and equivalent at the level of the function of the text as well as at the level of discourse, such as the use of political texts, for example. (House, 2009, p. 213)

It is worth noting that within the framework of House's analytical and pragmatic style, the equivalence relationship is defined by functional equivalence, i.e. that the translation has a function similar to that of the original text, and for this reason the translation must use the same pragmatic meaning to achieve this similar function. In addition, House believes that equivalence in translation is based on the double bond; the first bond is related to the original text, while the second is related to the communicative conditions of the reader of the target text and his culture. (House, 1997, p. 26). As for equivalences based on form and text structure, House believes that they have become useless and rejected by translation scholars, and the reason for this is that definitions based on formal, grammatical or lexical similarity. Measuring equivalence on a linguistic basis is no longer valuable, so we find other equivalences such as functional and pragmatic equivalence adopted by contrastive linguistics for a long time because they were focused on discourse and not on linguistic structure or form. (Al-Net: Fairuz Shani, 2025, modified).

Thirteenth: George Steiner's theory

He is considered one of the most important theorists of translation, especially in its cultural and literary aspects. He has a book called *After Babel* 1975. This huge book included establishing a kind of history of the ideas and concepts that took translation as their subject for at least two thousand years, although it is not history in the chronological sense of the word, but rather closer to an interpretive review that tends to approach concepts from philosophical and aesthetic angles, keen to integrate them into his own context and express them according to his personal intention. Steiner also assigns an important role to translation that goes beyond merely achieving communication and bringing languages and cultures closer together. For him, it is the raw material for imagination and it undertakes the task of building bridges between the past and the present, and it can save nations from the fragmentation that threatens them. Finally, translation has shaped the thought of Europe as a whole, and therefore it has received high appreciation in all regions of the world (see: Bahrawi, pp. 36-39).

Fourteenth: Conclusion

It appears that translation has a long history of more than three thousand years, and even extends as long as the age of humanity. The study was limited to the development of translation as an art and skill and the latest theories in the field of translation. It can be said that there is no place or time in which translation is not a living, moving entity characterized by strength and weakness at times.

The most important results

A - Translation studies and their 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 skill-based specialty like other specialties and skills taught in universities, study centers, and associations, and its practice is assigned to specialists in them. Not every bilingual speaker is capable of practicing translation, as it is not only a linguistic process.

B - The process of transferring a text from one language to another does not mean merely transferring vocabulary and its meanings, but rather requires looking at the text as an integrated unit in its cultural and civilizational context and taking into account its purpose. Translation remains a basic driver of exchange between peoples, civilizations, and other nations.

C - The diverse theories and the large number of their owners are one of the important influences on the development of translation, and have greatly helped to push its wheel in recent times, which paved the way for translation to be a science, skill, art, experience and theories that keep pace with civilization, modernity and the accelerating time.

D - The weakness of translation is the scarcity or even the absence of sources of theorizing, as well as the lack of approaching it from a scientific, artistic, aesthetic, experimental and literary perspective, in need of supplying the translation library with theories that keep pace with modernity, modernity and civilization.

E - Translation theories have not yet matured and appear to be in their infancy, as they are surrounded by a lot of ambiguity and vagueness, and need to be refined and simplified in order to enter the field of translation work and can address some of the outstanding problems in the issue of translation.

F - Most of the theories that have been discussed are opinions and theoretical ideas more than they are practical solutions, however, they bode well for the future in terms of quantity and in terms of quality, content and development. Z - Theories about translation are full of a variety of visions, ideas and solutions to the problems of modern and contemporary translation, and they look at it from multiple angles, confirming its position and importance as a necessary specialty at the present time.

Second: Recommendations and suggestions

- 1 - Paying attention to qualifying professors and experts in the field of translation.
- 2 - Paying attention to translation and translators materially and morally in a tangible way and at the highest possible level.
- 3 - Developing global governmental and academic plans in the field of translation and solving its problems.
- 4- The science of translation needs to find a balance between the theoretical aspect and the aspect of skill and theories.

List of Bibliography

- Abu Risha, M. Y. (2012). *Lectures in general translation*. Amman: Arab Academy for Professional Translators.
- Molina, L., & Hurtado Albir, A. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, 47(4), 498-512.
- Bahrawi, H. (2020). *Theories of translation in the twentieth century*. Sharjah: Department of Culture, Government of Sharjah.
- Al-Tunji, M. (1999). *The detailed dictionary of literature* (2nd Ed.). Beirut: Dar Al-Kutub Al-Ilmiyyah.
- Al-Jawhari, I. (1990). *Taj Al-Lugha and Sahih Al-Arabiyyah* (4th Ed.). Beirut: Dar Al-Ilm Lil-Malayin.
- Gil, D., & Tajo, M. A. (2005). *Principles of the science of translation*. French University Presses (PUF).

- Gile, D. (1991). Methodological aspects of interpretation (and translation) *research. Target*, 3(2), 153-174.
- Shahin, M. (1998). *Translation theories*. Amman: Dar Al-Thaqafa Library.
- Solh Jo, A. (1385 AH). *Guftman and translation* (4th Ed.). Tehran: Markaz Publication.
- Saliba, J. (1982). *Philosophical dictionary*. Beirut: Dar Al-Kitab Al-Lubnani.
- Al-Eiss, S. (1999). *Translation in the service of popular culture*. Damascus: Arab Writers Union Publications.
- Catford, J. S. (1991). *Linguistic theory in translation*. Arab Affiliation Institute.
- Marouf, Y. (1384 AH). *The art of translation*. Tehran: Samt Publications.
- Nida, E. A. (1991). Theories of translation. *TTR: traduction, terminologie, rédaction*, 4(1), 19-32.
- Cary, E. (1956). *La traduction dans le monde moderne*. Genève: Librairie de l'Université George.
- Catford, J. C. (2004). In B. Hatim & J. Munday, *Translation: An advanced resource book* (p. 27). London: Routledge.
- Garcés, C., & Valero, C. (1994). A methodological proposal for the assessment of translated literary works: A case study, *The Scarlet Letter* by N. Hawthorne into Spanish. *Babel*, 40(2), 77-102.
- House, J. (2009). In J. Munday, *The Routledge companion to translation studies* (p. 213). London: Routledge.
- House, J. (1997). *Translation quality assessment: A model revisited*. Tübingen: Gunter Narr Verlag.
- Jakobson, R. (1959). On linguistic aspects of translation. In R. A. Brower (Ed.), *On translation*. Cambridge, MA: Harvard University Press.