The tumult of terminology and the fixation on unification: a critical and evaluative examination of the origins and endeavors of translation in the Arab world

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Abstract:

This paper examines the significance of terminology in the formation of scientific knowledge, highlighting that terminology transcends mere linguistic tools; it embodies the essence of science and is crucial for comprehension. It draws upon Abdel Salam El-Masdi's assertion that terminology serves as the conceptual barrier safeguarding science and symbolizes its autonomy.

The paper underscores the challenges of idiomatic translation within the realm of linguistics as it pertains to the Arabic context. It observes that this transfer transpired without a defined methodology, resulting in subjectivity prevailing throughout the translation process. Consequently, this engendered a terminological disarray that perplexed scholars and fostered a fear of terminology. This situation has significantly contributed to a considerable number of students' reluctance toward linguistic studies.

The paper seeks to address several critical questions: What are the origins of this terminological confusion? What are its underlying factors? And has translation effectively fulfilled its essential role in disseminating linguistic knowledge? Additionally, it offers a series of solutions aimed at mitigating this chaos by examining the history of translation and the phases of Western knowledge transfer, while also investigating methods to enhance Arabic linguistic studies with accurate concepts and terminology that align with global scientific advancements.

Keywords:

Translation - Terminology - Linguistics - Arab World - Orientalists.

introduction:

Terminology serves as the cornerstone of knowledge. While the ancients regarded terminology as the keys to the sciences, in our contemporary era, it represents the keys to human knowledge as a whole. Knowledge cannot exist without terminology, and the terminology of the sciences embodies its ultimate expression. It encompasses the entirety of cognitive truths and delineates what distinguishes each concept from the others. There is no avenue through which an individual can attain the logic of science other than through its technical terms. When the perils of terminology become evident in every discipline, it is clear that the technical lexicon acts as the conceptual revelation that fortifies science, establishing its protective barrier and comprehensive stronghold.

One of the detrimental effects of this identification was the absurdity of translating this science (linguistics and its branches) and transferring it to the domain of Arabic linguistic studies. This process was executed without any methodological controls to govern it, and subjectivity in translation and terminology predominated among most translators of the time. This unsystematic transfer of Western sciences and knowledge into the field of linguistics soon resulted in irreparable chaos, compelling the Arabic linguistic student to endure a state of anxiety that can be termed terminology phobia, from which they could scarcely find—and would never find—a way out until the customary duration of their academic training at universities was completed (three to five years at most). This situation subsequently fostered an atmosphere of aversion and reluctance toward the study of language and its branches.

Accordingly, the challenges associated with this intervention are as follows: What are the underlying causes of this terminological confusion? What factors contribute to its emergence? Has translation in the Arab world effectively fulfilled its role in disseminating contemporary Western knowledge? What strategies can be proposed to alleviate this confusion, or—at the very least—what measures can be implemented to contain or address it?

This research paper seeks to address these questions and others by exploring the origins of the transfer of Western sciences into Arab culture, the rise of the translation movement, and various factors contributing to terminological confusion. This endeavor aims to enhance Arabic linguistic studies with new concepts, terminology, and academic fields that were previously absent, thereby facilitating the advancements occurring in the field of linguistics in the West.

The Arab Renaissance and the onset of the transmission of Western sciences:

The Arabic language experienced significant decline and deterioration during the periods of adversity faced by the Arab Islamic nation, which was besieged by relentless Crusader forces from the West and subjected to successive devastating incursions by the Mongols and Tatars from the East. The fall of Granada, the final Islamic capital in Andalusia, closely mirrored the earlier fall of Baghdad. Arab governance in Andalusia came to an end, and the Ottoman Empire assumed control over the majority of Islamic territories. While the

West advanced rapidly in its scientific renaissance, the Ottoman Empire remained in a state of stagnation, earning the moniker "the sick man." The era of Turkish dominance represented one of the most challenging periods for the Arabic language. Upon seizing power, the Ottomans instituted Turkish as the official language, even in Arab regions. Turkish became the medium of instruction in schools, and Arabic language and literature were taught in Turkish. *(Muhammad Al-Zarkan, 1998, p. 5.)*

Before the Renaissance, the Arabs, particularly in Egypt—the cradle of the Arab Renaissance—exhibited little significant interest in the natural sciences and industries. This lack of engagement may have stemmed from the policies of the Turkish government in the Arab world, which largely disregarded scientific pursuits. A remarkable fact I encountered in this context is that the Ottoman Empire, despite its awareness of printing prior to Egypt, produced no more than forty books from the printing presses in Türkiye over the course of a century (1728-1830 AD)! *(Mohsen Abdel Aziz, February 19, 2021, accessed September 5, 2021.)*

In Egypt, scholarship was predominantly focused on Islamic religious sciences, as knowledge during that period was largely restricted to Al-Azhar, with most students pursuing jurisprudence, save for those with a particular interest in other disciplines. While Europe had begun to emerge from its dormancy and was establishing modern sciences, this information did not reach Egypt until the French campaign in 1798 AD. *(Jurji Zaydan, 2017, p 145 and 150, with minor modifications. Additionally, refer to: Jamal al-Din al-Shiyal, 2000, p. 7.)*

Napoleon's campaign was characterized more by scientific inquiry than by military strategy, as he brought approximately one hundred of France's leading scientists to Egypt. Upon the French expedition's arrival in Egypt, these scholars dedicated themselves to the study of its antiquities, flora, fauna, and minerals. In 1802, the French government mandated the compilation of the expedition's scientific findings and their publication in a single volume. This culminated in the release of "Description de l'Egypte," which stands as the largest and most comprehensive work published to that point. *(See: Omar Al-Iskandari and Salim Hassan, 2014, p. 119-120.)*

The French campaign in Egypt represented a quintessential intellectual invasion, and the subsequent renaissance of Muhammad Ali, while beneficial, inadvertently provided a renewed impetus for the French initiative, enabling Napoleon's successors to realize their original objectives. Although the French failed to disseminate their knowledge among Arab intellectuals and scholars, Muhammad Ali effectively accomplished this through what were termed scientific missions to France and by incorporating French elements into his renaissance. He engaged numerous French scholars and thinkers, offering them generous incentives to leverage their expertise in the construction of the new state.

Dr. Ahmed Ezzat Abdel Karim states: "Muhammad Ali was convinced that if Western sciences were translated into Arabic or Turkish, the government, informed by their content, would be able to advance accordingly. Thus, the primary responsibility of the government was to translate Western texts, particularly those in French and Italian, into Arabic and

Turkish. He sought assistance from various Eastern and foreign translators; however, they frequently exhibited negligence in fulfilling their responsibilities, to the extent that one translator would take five years to complete what should have been accomplished in six months." *(Ahmed Ezzat Abdel Karim, 1938, p. 33.)*

According to a French eyewitness, identified as "Monsieur Hamon," who served as the headmaster of the medical school, Veterinarian - Many individuals whom Muhammad Ali engaged in his renaissance were charlatans and mercenaries lacking genuine understanding. He remarks about certain doctors: "Some of them were nurses, telegraph operators, shoemakers in Marseilles, and waiters in a café in Cairo. Two-thirds of these doctors lack degrees, and out of one hundred pharmacists, only ten possess qualifications. If a European arrives in Egypt without a profession, he is swiftly designated as a pharmacist or a doctor." *(Ahmed Ezzat Abdel Karim, 1938, p. 32.)*

Muhammad Ali was not content with merely incorporating Western expertise into his renaissance; he engaged in various administrative roles and industries that bore no direct relation to culture. Unbeknownst to him, he also facilitated the implementation of French policy within educational curricula and syllabuses by enlisting French experts to establish educational regulations across different stages of education at that time. In 1836, he formed a committee tasked with organizing education and developing regulations for each educational level. This committee comprised French members alongside Egyptians and Egyptianized individuals who had completed their studies in France. The education they aimed to organize was not rooted in Eastern traditions or history but was instead modeled on Western principles. This committee continued to formulate educational curricula until 1841, initially in French before being translated into Arabic. *(See: Ahmed Ezzat Abdel Karim, 1938, p. 53.)*

The repercussions of this openness to Western civilization and its allure were profoundly detrimental to Arab knowledge in general, and to linguistic studies in particular. This openness quickly evolved into an intellectual movement, supported by its proponents and theorists, characterized by a rejection of heritage. This movement undoubtedly represented the primary objective behind the French campaign, as articulated by numerous European scholars of that era. They asserted that "the foremost duty of the reforming ruler in Eastern countries is to dismantle the old structure, which offers no benefit to its people, and to discard the sciences and knowledge they have pursued for centuries without yielding any advantage for themselves or humanity. Subsequently, new institutions should be established to teach European sciences in European languages." The renowned writer Macaulay famously remarked that "the contents of a single shelf of European books are equivalent to all the literature of India and the Arabs, and even the finest poetry collections from those literatures fall short of European poetry." *(Ahmed Ezzat Abdel Karim, 1938, with an introduction by Professor Muhammad Shafiq Gharbal, pp. (p-q).)*

Napoleon recognized that the most significant barrier to his ambitions in Egypt was the populace's commitment to their heritage and the core of their Arab Islamic identity. He did not conceal this apprehension; instead, he articulated it by stating, "The astute politicians with

experience in Egypt, who understood the circumstances and character of its people, regarded religion as the foremost impediment to the establishment of a lasting French presence in Egypt." *(Ahmed Hafez Awad, 2013, p. 396.)*

The same holds true for the traveler "Volti," who arrived in Egypt in 1788 AD and asserted, "To remain in Egypt, one must confront three wars: the first against England, the second against the Sublime Porte, and the third, the most challenging, against the Muslims who constitute the populace of Egypt." *(Ahmed Hafez Awad, 2013, p. 396.)*

The primary obligation of the West was to instill a sense of disdain for their heritage and language among the Arab Muslim populace, serving as a precursor to the proliferation of Western knowledge within the Islamic realm.

However, despite this assault on the nation's foundations and constants aimed at undermining it, the essence of the nation persists in the hearts of many—from scholars to the general populace—who harbor a sense of apprehension regarding this new Western cultural intruder. This trepidation arises not from a rejection of the science itself, but from concerns about the potentially grave consequences that such contact may entail. *(Ahmed Ezzat Abdel Karim, 1938, from the introduction by Professor Muhammad Shafiq Gharbal, p. (F))*

Regarding the general populace, a deep-seated aversion to all things Western, perceived solely as instruments of colonization, was firmly entrenched in the minds of both the young and the old. Consequently, they found it challenging to embrace this new colonial paradigm, characterized as an intellectual invasion. Indeed, there existed a pronounced skepticism towards those Muslims who engaged with the West and absorbed its knowledge. The testimony of an Orientalist who experienced this milieu firsthand serves as a poignant illustration of the mindset of the Arab intellectual during that era and his perspective on Western sciences. The Orientalist Layne recounts: "One day, while I was seated with a bookseller, a man approached inquiring about a copy of Rifa'a's travelogue. He asked one of the bystanders about the contents of this book, and a man, in a sarcastic tone that reflected public sentiment, volunteered to respond. He stated: I will reveal the true account of this journey. It details Rifa'a al-Tahtawi's travels from Alexandria to Marseille and the events that transpired during his journey, including his intoxication and subsequent recklessness. At that juncture, the ship's captain ordered him to be restrained and flogged. He then disembarked in Frankish lands, indulging in pork and the company of Frankish women, and after committing numerous transgressions that secured his place in Hell, he returned to Egypt." *(Ahmed Ezzat Abdel Karim, 1938, from the introduction by Professor Muhammad Shafiq Ghorbal, p. "S".)*

It appears that the French had meticulously calculated their approach and confronted this popular rebellion indirectly. Their strategy to mitigate the populace's anger and fear involved winning the allegiance of the sheikhs and scholars, who possessed a perspective on worldly life and comfortable living. In turn, these scholars would encourage the public to listen to and obey the great sultan. The likelihood of success for this policy was further enhanced by its alignment with the Turks' approach, who were notorious for their disdain for

knowledge and its proponents. They frequently removed sheikhs from administrative and judicial roles. The outcomes, in principle, indeed yielded the desired results. "Not even a month had elapsed since the French army's entry into Cairo when the sheikhs' sentiments towards the French shifted, leading them to develop a strong attachment to the great sultan and to genuinely admire him... Notably, one of the sheikhs of Al-Azhar, Sheikh Al-Mahdi, who was the most eloquent and the youngest among them, and the one most trusted by Napoleon, translated one of Napoleon's renowned sayings into Arabic verse, which subsequently became popular as people began to recite that poetry across the African deserts and Arab nations. *(Ahmed Hafez Awad, 2013, pp. 396 et seq.)*

This is another Al-Azhar sheikh, known as Hassan Al-Attar, who embraced Westernization. It was remarked about him—being one of the most distinguished figures of his era and the foremost sheikh of Al-Azhar—that he "lost his confidence in Arabic sciences, having been captivated by French knowledge. He began to pursue alternative avenues for himself, introducing his students to texts beyond those of Al-Azhar and disciplines outside the traditional sciences of Al-Azhar *(Ahmed Ezzat Abdel Karim, 1938, p. 6.)*

This commitment of the French to disseminating the influence of Westernization within Arab culture to the greatest extent elucidates the manifestation of that Westernization, characterized as a "denial of heritage," which emerged in the Arab intellectual sphere and continues to infiltrate and undermine it. It is unsurprising that, during this period, the movement of classification in linguistic sciences and religion experienced near-total stagnation in the first half of the nineteenth century, compounded by prior paralysis inflicted by the Turks and their policies. Indeed, a French orientalist named "Byron" asserted that the scholars of Cairo—during his era—were largely unfamiliar with the titles of Arabic books, with fewer than ten capable of utilizing a linguistic dictionary. *(Ahmed Ezzat Abdel Karim, 1938, Introduction by Muhammad Shafiq Gharbal, p. (f).)*

It is evident, as any rational individual would recognize, following this presentation of various facts and examples regarding the origins of Western-Arab interactions, that the West has effectively propagated a state of "cognitive weakness" within the Arab world. This success has, at the very least, allowed them to assume control over civilization and its governance. Meanwhile, they have ensured that for the Arab Islamic nation to extricate itself from the myriad conflicts—be they regional, political, cognitive, or even sectarian and doctrinal—in which it has become ensnared, it will require decades, or potentially much longer, and will not awaken until the West has achieved advancements in science and civilization that humanity has yet to attain.

This repudiation of heritage, which initially manifested as a preacher advocating for the imperative of aligning with scientific civilization and the advancements occurring in the West, subsequently evolved into a deluge that inundated the Arab intellectual landscape with turmoil and discord. It also became a weapon wielded by the progeny of the Arab nation—before anyone else—against the nation's enduring principles, its language, and its beliefs. In our assessment, it represents the primary catalyst for the intellectual disarray currently

afflicting the Arab terminological landscape across various scientific domains, not to mention linguistic ones.

Subsequently, the initiative to establish scientific terminology, which had stagnated during the periods of decline due to the halt in scientific endeavors and the deterioration and isolation of the Arabic language, was revitalized as the Arabic language began to undergo renewal at the dawn of the nineteenth century. This century marked a transitional phase in which the development of modern scientific terminology (Arabization and translation) was undertaken through the two predominant languages in the Arab nations, namely French and English, which were prevalent alongside foreign colonial influence.

The Arabs, particularly in Egypt, began to focus on applied sciences and establish their terminology with a solid foundation rooted in translation. Initially, these sciences were studied in the Arabic language; however, this practice ceased before the conclusion of the nineteenth century.

Following the First World War, the establishment of scientific terminology was formalized through official institutions. The two academies in Damascus (1919 AD) and Cairo (1932 AD) focused on the development of scientific terminology. The initial task of the Damascus Academy was to Arabize the military terminology used by the Arab army during King Faisal's reign. The members, primarily physicians, aimed to transform the language of medicine into Arabic, achieving notable success in this endeavor.

Following the Second World War, the evolution of scientific terminology was shaped by the prevailing atmosphere of independence and freedom in the Arab Levant region, alongside the significant expansion of education. Numerous new terms emerged, prompting the involvement of entities beyond academic institutions in the development of terminology, including university professors, scientific research organizations, private institutes, and others. The number of disseminators of modern sciences and authors increased, resulting in a marked divergence in scientific terminology. This divergence continues to expand in tandem with the growth and proliferation of culture and science among Arabs to this day.

In our contemporary era, the translation of linguistic terms and the adaptation to their modern derivations has emerged as a pressing cognitive necessity for effective communication across languages and the enrichment of their verbal resources. Nevertheless, a significant challenge within the field of linguistics persists regarding the methodology and approach to transferring linguistic terms and knowledge into the Arabic language.

Below, we will outline several methodological challenges that impede translation in the Arab world, which are prevalent across numerous initiatives in the region.

The translational pluralism of an individual foreign text and its implications for terminological pluralism:

The enthusiasm, unrestrained by the constraints of knowledge, exhibited by numerous translators soon unveiled new challenges within the realm of translation. This phenomenon gave rise to "multiple translations" and the ensuing diversity of styles and terminology. One can observe several Arabic texts corresponding to a single foreign work, lacking methodological justification or even temporal distinction among those translations. Dr. Bashir Al-Aissawi states: "The issue ultimately revolves around the existence of various Arabic translations that periodically emerge in Arab countries, whether culturally or geographically proximate. These translations do not significantly differ from one another, provided the translator's intent is to translate from the original text... We do not dismiss the multiplicity of the translated text for the Arab translator if there is a valid rationale. The emergence of an Arabic translation of a specific work a century ago may not be suitable for contemporary use, thus necessitating a second translation as an essential and obligatory endeavor." *(Bashir Al-Aissawi, 1996, p. 11.)*

He provided successive examples of this, including:

The play "Romeo and Juliet" has undergone seven Arabic translations within a relatively short timeframe. It was first translated by Tainos Abdo in 1898, followed by three translations in 1960 by Samir Shihani, Mu'nis Taha Hussein, and Hassan Mahmoud. In 1978, two additional translations were produced by Jamal Ghazi and Ali Ahmed Bakthir.

The Odyssey by Homer: It underwent three translations in quick succession: the first in 1947 by Anbara Salam Al-Khalidi, the second in 1960 by Khashaba Drini, and the third in 1978 by Amin Salama.

George Orwell's novel serves as another instance that Dr. Bashir Al-Eisawi experienced firsthand, which we cite verbatim. He stated: "In 1984, our professor, Dr. Ramses Awad, along with a team of graduates from the Faculty of Languages, dedicated a year to producing a translation of George Orwell's novel, which was completed at the beginning of the following year, 1985. Ultimately, they achieved this goal, but the elation was short-lived, as we discovered that the novel had already been translated by Abdul Rahim Al-Suri. The translated copy resides in the King Saud University Library and lacks a publication date; however, the condition of the pages suggests it is at least thirty years old, indicating it predates Dr. Awad's translation by a minimum of twenty years. The disappointment deepened upon learning that Professor Aziz Diaa in the Kingdom of Saudi Arabia was undertaking a similar endeavor and shared the same sentiments as Dr. Ramses Awad. He translated the novel under the title "The World in 1984," which was released at the beginning of that year. He introduced it by stating: "... So here is the story translated into…" marking the first time in the Arab world. Alas, the remainder of the joy dissipated when we learned that Dr. Abdul Karim Nassif produced a fourth translation of the same narrative in 1986. *(Bashir Al-Aissawi, 1996, pp. 11-12, with certain modifications.)*

These examples illustrate the significant methodological confusion and disorder present in the field of translation within the Arab world, which can be attributed to two primary factors: one related to individuals and the other to organizations. Regarding individuals, the

emergence of this translational chaos can be traced to the dominance of subjectivity and an obsession with precedence that has influenced the thinking of many as they prepare to publish their works. The evidence lies in the tendency of each individual to assert their precedence in such endeavors, a phenomenon I refer to as scientific arrogance, which serves as the principal motivation for individual contributions. *(Compare with: Mustafa Al-Shihabi, 1955, p. 44 and following)*

The rationale of selfishness, or individualistic behavior, whether at the individual or institutional level, as articulated by Dr. Al-Shahed Al-Bouchihi, *(Al-Shahid Al-Bouchihi, 2004, p. 12.)*

Here, it is pertinent to reference an example that has consistently posed a challenge within the terminological landscape of linguistic studies: the term "linguistique." The Arabic equivalents for this term have proliferated to twenty-three variations, including linguistics, modern theoretical linguistics, and others, culminating in the term that first emerged in Algeria in 1966 AD. As articulated by Al-Masdi, this term is "the most abstract, the most distant from consensus, and the most expansive in conception." *(Abdul Salam Al-Masdi, pp. 71 and following.)*

The same holds true for the term "synchronic," which has numerous Arabic equivalents, including: contemporary, contemporaneous, synchronistic, instantaneous, static, fixed, horizontal, state of stability, instantaneous distribution, current, decisional, among others. *(Haider Ghadhban Mohsen Al-Jubouri, 2015, pp. 532-533.)*

This pertains to the individual level. Regarding the organizational level, we observe - beyond the individual actions of some - that there is a notable absence, in most instances, of linguistic organizations and academies tasked with coordinating and organizing the translation process.

Dr. Bashir Al-Aissawi identified multiple factors contributing to this failure, including:

1. The absence of an organization for Arab translators to facilitate the coordination of their projects, including both prospective translations and those that have already been completed.
2. The absence of effective communication between translators and the entities overseeing translation operations is evident. We observe translators from the Levant in one region, those from Morocco in another, and again translators from the Levant in a third. Communication methods cannot be fully leveraged without an organization to facilitate these connections and relationships. At the individual level, there should be an association in each Arab country that represents these professionals. Furthermore, the organizations responsible for translation must engage in periodic communication with one another.

With the ongoing scientific advancements in the field of informatics, I believe it would not be challenging to establish an Arabic platform to streamline the translation process and

coordinate those involved. Additionally, the creation of electronic scientific clubs could facilitate meetings among translators and students from various disciplines, including linguistics, to address emerging issues in this domain. Such initiatives are entirely feasible, yet they are hindered by individualistic, regional, and even governmental political inclinations that obstruct progress.

Dr. Bashir Al-Aissawi states: "...despite the existence of translation organizations in every Arab nation, these entities are often influenced by political agendas and a sense of regional superiority, which poses a significant threat to the issue at hand and undermines any potential solutions. We must consistently advocate for the dismissal of nationalism when discussing cultural and intellectual matters in general." *(Bashir Al-Aissawi, 1996, p. 12.)*

3. The absence of comprehensive indexes for works translated into Arabic, encompassing all existing literature in the Arab world, underscores the necessity for a dedicated entity to conduct regular updates to include newly translated materials. While information collection centers, such as the "Microfilm" Center at Al-Ahram in Cairo, periodically provide printed and published collections, the works identified as translated continue to be limited to the region.

The guide titled "The Guide for Translators and Translation Institutions," published by the Arab League Educational, Cultural and Scientific Organization, may aim to address certain deficiencies in this area.

A review of the indexes of printed books, both Arabic and translated, reveals the significant attention afforded to them by Orientalists, an interest that was perhaps unmatched in its era. One critique of these indexes is their failure to list Arabized books individually; instead, they categorize both Arabic and Arabized works together, following an alphabetical arrangement by title or author. Nonetheless, these indexes remain valuable resources for translators, albeit with some reservations, in tracing the history of book Arabization, as well as the origins and titles of Arabized works.

Examples of this include:

1. The "Dictionary of Arabic and Arabized Publications" by the orientalist Youssef Sarkin encompasses the titles of printed works, along with the names of their authors and brief biographical sketches. Additionally, it provides the publication dates of these books.
2. The catalog of the "Oriental Library," known in Latin as "Bibliotheca Orientalis," was compiled by the German scholar Zenker and published between 1846 and 1861. It includes the titles of books in Arabic, their descriptions, and the names of their authors in French. This catalog encompasses the most significant oriental publications in Arabic, Persian, Turkish, Syriac, and other languages, spanning from the advent of printing until 1860. Additionally, the German scholar Friederici produced a continuation, detailing works published after 1860.

3. The French indexes are referred to as: de livres orientaux Préiodique Catalogue. These booklets, published in the French language, serve to catalog newly printed Arabic and Persian books. They are produced by Brill Press in Leiden, Netherlands, as a supplement to the two preceding indexes.

4. The dictionary "Iktifa' al-Qan'u bi ma Huwa Matbu'a" by the orientalist Edward Vandyke reveals in his introduction that, as a non-native Arabic speaker, he was dissatisfied with the scattered presence of indexes and thus endeavored to consolidate them into a single, comprehensive index. *(See: (Edward Vandyke, 1896, p. 8.)*

Translation between languages is a fundamental human necessity. It empowers individuals and nations to surmount linguistic barriers arising from diverse languages, each contributing significantly to the advancement of human civilization. The development of human civilization is not restricted to a single people, nor is it limited to a specific location or historical era. Instead, it is the product of a collective human experience. *(Muhammad Ahmad Mansour , 2006 p. 13, with certain modifications.)*

Another issue contributing to the complexities of translation is that the majority of translators focus on translating works within the humanities—such as philosophy, literature, and thought—resulting in a disproportionately small number of technical and natural science texts compared to their counterparts in other branches of the humanities. One possible reason for the cultural and scientific dependency in the realm of experimental sciences is the peculiar and somewhat absurd situation in which subjects like medicine are taught in French or English at Arab universities, despite both the professors and students being Arab.

If those responsible for translation had devoted even half the effort they applied to literary and philosophical works to the Arabization of medicine, experimental sciences, and technology, it would have been more beneficial and honorable for the nation. However, it appears that the West's commitment to maintaining the instruction of natural and technical sciences in foreign languages within Arab countries has taken precedence over all else. In doing so, the West ensures the allegiance of these nations in these domains and fosters their cognitive dependence, such that when they advance in knowledge production in these areas, they generate knowledge in foreign languages that neither diverges from nor competes with Western knowledge. Conversely, if any Arab country were to teach technical and natural sciences in Arabic, it could produce knowledge in Arabic, which would signify a revival of Arab intellectualism—something the West is unlikely to permit again.

It is a widely recognized fact that education serves as a fundamental catalyst for change, employed by various groups to instill their desired values in individuals, thereby shaping their personalities. The more significant the transformation in these personalities, the greater the influence on the future of society and the nation's historical progress. Numerous nations have altered and redirected their trajectories due to the influences introduced to their citizens and the content of their upbringing and educational programs. *(Firdaws bint Hafez Muhammad Jamal al-Din, 2013, p. 246, with minor modifications.)*

The objective of founding foreign schools in Muslim nations was not to promote science and knowledge, but rather to disseminate European culture and undermine the Islamic identity. This initiative aimed to cultivate a generation of Muslims who would disdain their heritage and history, utilizing destructive means to dismantle Islamic life. A missionary named Takli articulated this sentiment by stating: "We must encourage children in schools, particularly through Western education, as many Muslims have experienced a crisis of faith upon learning the English language, and Western textbooks significantly challenge belief in an Eastern scripture." *(Firdaws bint Hafez Muhammad Jamal al-Din, 2013, p. 246, with certain modifications.)*

Dr. Muhammad Ahmad Mansour states: "...we do not oppose the translation of literary works; in fact, we support it. However, we contend that translation should occur across all levels and in every domain of social, political, cultural life, as well as in the humanities, natural sciences, medical fields, and technical disciplines. This approach will empower our nation to assimilate contemporary sciences and, in turn, generate them *(Muhammad Ahmad Mansour , 2006 , p. 26. Additionally, refer to: Shawqi Jalal, 2010. p. 149.)*

By analyzing extensive indexes of translated works in Egypt, Dr. Muhammad Ahmad Mansour presents the following findings:

- By analyzing the indexed compilation of works translated in Egypt from 1956 to 1967, spanning a duration of eleven years, we observe the following:
- The total number of translated titles during this period is 4,261, representing an average of 400 titles per year, which includes:

- 267 goats in mathematics and pure sciences.
- 185 titles in applied sciences (medicine, agriculture, industry, technology).
- 3,802 titles in the humanities, predominantly in literature, religion, history, and translations.

Another example illustrates that authorship is primarily contingent upon translation, and its detrimental effects are significant. The translation of a greater number of books within a specific domain expands the horizons for specialists and individuals engaged in that area of knowledge. Conversely, a more limited scope of translation and the availability of less reliable material result in diminished knowledge production within the pertinent fields. An examination of the Egyptian Book Directory for the year 1979 AD substantiates this assertion, revealing that the total number of authored and printed publications across all specializations amounted to 15,427 titles, including:

- 649 titles exclusively in pure and applied sciences.

-3393 titles in religious studies.

- 3,267 titles in social sciences.

The significance of these figures is amplified when we consider that this census encompasses statistics available in the market since the 1950s, indicating it includes translated and published works spanning over two decades.

The sluggishness and inadequacy of updates within the Arabic terminology system:

Every year, over 40,000 new scientific terms are generated in foreign languages. This substantial influx of terminology presents yet another challenge for translation in the Arab world. The examples discussed below will illustrate that the translation of scientific terms, including linguistic ones, adds to the myriad methodological issues and obstacles confronting translation in the Arab world.

The official entities designated for this task, despite their considerable efforts since inception, have struggled to keep pace with the swift influx of foreign cognitive terms. Consequently, some experts have characterized their activities as sluggish. We contend that this is attributable to the mechanisms and practical procedures involved in term establishment. My intention is not to critique the methods of term formation in Arabic, but rather to address the mechanisms for monitoring and collecting terms, the duration required to validate the agreed-upon terms, and the subsequent process of introducing and disseminating them in both private and public dictionaries. *(See: Abu Bakr Al-Siddiq Sabry, Linguistic Practices Journal, Issue 8, p. 33.)*

Through this discourse, we can discern the stages that a foreign term undergoes on its path to Arabization:

Monitoring new and valuable knowledge terms, emphasizing the word "valuable." One of the primary factors contributing to the confusion within the Arabic terminology system, leading to chaos and pluralism, is the inconsistent and unrefined transfer of the extensive array of imported terms.

Gathering the terms that have been mutually agreed upon as essential.

In this context, the translation process intersects with the labor-intensive task of transferring terminology and conveying it to designated authorities—primarily governmental entities that are influenced by the national and regional policies previously mentioned—for approval and subsequent integration into daily use across various sectors.

An examination of the samples referenced by Dr. Abu Bakr Al-Siddiq Sabry in his study reveals the significant gap between the current state of Arabic translation and the intended objectives of translation as a scientific instrument for disseminating knowledge and fostering the progress of the nation's civilization.

1. **The Unified Dictionary of Professional and Technical Terms (Volume One: Printing and Electrical Terms) English, French, Arabic:**

This dictionary comprises two works: the Printing Dictionary and the Electricity Dictionary. Experts have examined and evaluated both dictionaries throughout their development (1980-1981 AD). They were reviewed during the Fourth Arabization Conference convened in Morocco in 1981 AD. In 1984 AD, a follow-up committee for the two lexicographers was established in Rabat, tasked with verifying the terminology. In 1996 AD, it was published, encompassing 272 pages and containing 2,838 terms.

Sixteen years elapsed between the initial preparation and its ultimate release.

I stated: According to UNESCO, human knowledge in the 1980s generated approximately 20,000 terms each year, averaging 50 terms per day. By extrapolating these figures over time, it becomes evident that the West was capable of producing over 300,000 terms during the sixteen years it took for Arabs to Arabize 3,000 terms. Consequently, the disparity in time between the West's production efforts and the Arabs' translation endeavors is roughly 100 times greater.

Here, I recall pertinent information regarding the pioneer of modern translation, the late Rifa'a al-Tahtawi. During his time in France, he successfully translated twelve books into Arabic and authored his own work, "Takhlis al-Ibriz," averaging more than two translations per year. Furthermore, upon his return to Egypt and the establishment of the School of Languages, he and his colleagues managed to translate two thousand books across various fields of knowledge within forty years. In contrast, the Ottoman Empire, despite having access to printing technology prior to Egypt, produced only forty books through its printing presses in Turkey over the course of a century (1728 AD - 1830 AD**). (Mohsen Abdel Aziz, February 19, 2021, accessed September 5, 2021.)**

This encourages government agencies and institutions to incorporate individual competencies into the knowledge transfer process, ensuring that this involvement is consistent and that its results contribute to the collective outcomes of the participating group, thereby mitigating the discrepancies in transfer and the multiplicity previously mentioned.

Dr. Sabry reflects on these sixteen years, stating: "...it is a period that, when assessed scientifically, can be regarded as sufficient for the emergence of a new generation of scientific knowledge, complete with its novel terminology, within the same field of specialization. This paves the way for evaluating certain terms within it as having been rendered obsolete and supplanted by newly developed terminology." *(See: Abu Bakr Al-Siddiq Sabry, Linguistic Practices Journal, Issue 8, p. 33.)*

2. **The Comprehensive Dictionary of Linguistic Terminology: English, French, Arabic.**

The collaborative efforts of the Arabization Office and the Institute of Linguistics in Algeria culminated in the creation of this dictionary. A symposium was convened in 1983 at the Institute's headquarters to examine it, and it received approval from the Fifth Arabization

Conference in Amman, Jordan, in 1985. The dictionary was published in 1989, comprising 272 pages and containing 3,052 terms.

Six years since its publication is a notable duration compared to previous instances. However, when considered within its scientific and cognitive context (the humanities), it is not insignificant. This leads us to a critical inquiry: How many new terms permeate books each year—without undergoing the scrutiny of language academies and receiving the endorsement of their specialized entities—during the interval preceding the release from these language institutions?

Dr. Sabry concludes by stating: "It appears that the Arab linguistic academies and certain specialized entities have assumed the role of guardians over terminology, overseeing its creation and production. They engage solely with affiliated organizations, which alone ensure the procedural integrity in monitoring the scientific terms required by researchers. The actual usage of these terms has unequivocally demonstrated that, while these academies and their associated bodies have succeeded in some of their designated tasks, they have, in our opinion, faltered in others, particularly in the area of 'updating terminology.' Furthermore, their relentless focus on the pursuit of scientific terms has hindered their ability to adopt a forward-looking perspective regarding the future of terminology." *(See: Abu Bakr Al-Siddiq Sabry, Linguistic Practices Journal, Issue 8, p. 35.)*

Outcomes and suggestions:

The inadequacy of the Arab language academies—predominantly—along with their inefficiency in the timely transfer of knowledge.

The importance of engaging non-governmental entities and organizations, as well as individual expertise in knowledge transfer.

Setting aside regional differences and political orientations in matters of translation and terminology.

- Disavow both individualistic and collective orientations.

Prioritizing the understanding of the concepts that constitute the self is essential.

- Forming committees and entities, each responsible for tasks associated with a specific stage in the development of the Arabic term, as follows:

New Terminology Monitoring Committee: This committee consists of individuals proficient in foreign languages, equipped to focus on monitoring advancements in Western knowledge across various specializations. Several subcommittees should function under the auspices of this committee, aligned with established specializations. For instance, there may be a subcommittee dedicated to monitoring medical terminology, another for linguistic terminology, among others, to prevent divergence, confusion, and the conflation of knowledge.

The activities of these committees are periodically presented at the meetings of the "Terminology Monitoring Committees" and subsequently submitted to the "Revision and Arabization Committee." We propose that this committee incorporate expertise in the field of Islamic law concerning what was previously referred to as "the Islamization of concepts," as "terminology should be confined to the parameters of the civilized nation for the purposes of questioning and verifying identity, good intentions, and the degree of benefit." Al-Shahid Al-Bouchihi: Views on Terminology and Methodology, p. 9. On one hand, the work of this committee is grounded in branches similar to those preceding it, with each committee tasked with establishing the terminology pertinent to its specialty, such as the committee for Arabizing medical terminology, the committee for Arabizing technical terminology, and so forth.

Although the second committee focused on translation and Arabization, the first committee continued to prioritize its monitoring responsibilities.

We emphasize the importance of establishing effective and purposeful communication among committees to address all issues related to translation and the prevailing situation. This may be one of the responsibilities of the "Coordination and Follow-up Committee," which involves first coordinating communication among the committees responsible for translation and ensuring that its stages are monitored with the necessary efficiency and timeliness. Subsequently, it will also coordinate between these committees and governmental entities, such as academies, to facilitate the prompt approval process, thereby ensuring the effective dissemination of new terminology in colleges and university institutes that engage directly with them.

Subsequent to all this, the Terminology Update Committee assumes its role by periodically evaluating the efforts of the Monitoring and Arabization Committees. It compares new terms with their predecessors, updates those deemed worthy of revision, and discards outdated terms, replacing them with new alternatives. This process aims to prevent the proliferation of terms for a single concept.

Finally, we recommend that these committees function under the auspices of the "Arab Union for Arabization of Sciences," which supervises all Arabization initiatives within the Arab world, guided by the principles of science and knowledge rather than nationalism or governmental policies.

It would be beneficial for an independent committee to assume the responsibilities of indexing and publishing. This committee would ensure the extensive dissemination of all approved works and would also compile periodic indexes of previously translated works, as well as those slated for future translation, along with the established terms, to prevent "translational pluralism" and "terminological pluralism."

Had all this work been conducted with the knowledge and tools available in the field of information technology, we would have consistently saved effort and time.

Through this endeavor, we have circumvented terminological confusion, translational pluralism, sluggish development and updates, the absence of a progressive vision for the future of terminology, and various other issues that afflict the Arab intellectual landscape in our contemporary era. Furthermore, we ensure "singular knowledge" by establishing "unified terminology," as knowledge cannot exist without terminology. Subsequently, we can engage in the production of Arab knowledge that not only aligns with but potentially exceeds that of the West.

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