The Landscape of Translation Movement in the Arab World: From the 7th Century until the Beginning of the 21st Century

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Abstract
According to the 3rd Arab Human Development Report (AHDR) (2003), contemporary translation movement in the Arab world is "weak and chaotic". However, the Arab history witnessed astonishing eras of translation activities, productions, programs, and projects. This paper aims to trace translation movement in the Arab world and to investigate different aspects of this movement from the rise of Islam in the 7th century until the beginning of the 21st century. This study is divided into four main sections. First, it tackles the Arabic translation movement during the golden era and modern history. Second, it explores national and foreign translation programs and projects. Third, it investigates contemporary Arabic translation movement and current challenges. Finally, it looks at the Arabic machine translation (MT) systems and audiovisual translation. This paper closes with proposing general recommendations to enhance contemporary translation movement and translation activities in the Arab world for a knowledgeable Arab society in the globalized 21st century. The findings provide a better understanding of the changes that took place to the Arabic translation movement throughout different historical stages. As well, the findings uncover current shortcomings and challenges that encounter contemporary translation movement in the Arab world.
Keywords: Arabic translation movement, audiovisual translation, machine translation, translation programs, translation projects

Introduction

Many international reports (AHDR, 2003; Next Page Foundation, 2004; Transeuropéennes & Anna Lindh Foundation, 2012) indicate that contemporary Arabic translation movement encounters many shortcomings and challenges with regards to translations' quantity and quality, translation programs and projects, translators' profiles, MT systems, and audiovisual translation. However, translation played a vital role in transmitting knowledge to and from the Arab world since the pre-Islamic era to the rise of the Islam in the seventh century and afterward with the Abbasid era (750-1258 AD) when the Arabic translation movement witnessed a significant development. This study uses a historical comparative approach to draw the trajectory of translation movement in the Arab world from the rise of Islam in the seventh century until the beginning of the twenty-first century. The rationale behind choosing this approach is to examine the changes that occurred to the Arabic translation movement throughout different historical aspects, and to uncover current shortcomings and challenges that face contemporary Arabic translation movement in the twenty-first century.

This study is divided into four main sections. First, it tackles the Arabic translation movement during the golden era and modern history. Second, it explores national and foreign translation programs and projects. Third, it investigates contemporary Arabic translation movement and current challenges. Finally, it looks at the Arabic MT systems and audiovisual translation. As a result, this paper proposes general recommendations to improve contemporary translation movement in the Arab world and to overcome current shortcomings and challenges in the twenty-first century where translation plays a significant role in communicating and building human knowledge between different linguistic and cultural communities. It is worth noting that this study relies on data and statistics from various international and organizations and sources such as the United Nations (UN) and the European Union (EU).

The Golden Era of the Arabic Translation Movement

According to Prince (2002), translation movement in the Arab world has started during the reign of the Assyrians in the second century who translated their heritage into Arabic. Yet, the appearance of Islam in the seventh century was a significant turning point for the Arabic translation movement. In order to spread Islam, Prophet Mohammad
sent messages to various political rulers and non-Arabic speaking communities urging them to adopt the new religion. This pushed the prophet to look for translators to translate
the messages from Arabic into other languages and encourage Muslims to learn other languages as well (Mehawesh, 2014, p. 685).

Baker & Hanna (2009) also mention that "[t]he rise of Islam in the seventh century is the most important event in the history of the Arab peoples; it changed the political, cultural and linguistic map of the area forever" (p. 328). By the same token, Abdo Rababah (2015) states that "Arabs have transferred knowledge from pre-Islamic civilization to the Islamic Civilization and later to the European or Western Civilization. This transfer of knowledge has taken place through effective and active translation movement" (p. 124).
Indeed, the Arabic translation movement witnessed a remarkable era in the time of Prophet Mohamad when the Arabs translated and communicated the messages of Islam to non-Arabic speaking communities such as the Assyrians, Persians, and Romans (Baker & Hanna, 2009). Afterward, the Arabic translation movement continued to develop during the Umayyad ruling era

(661-750 AD) when "[t]ranslation activity gained impetus during this period. There is a general agreement that the first translations carried out during this period were from Greek and Coptic into Arabic" (Mehawesh, 2014, p. 686). Baker & Hanna (2009) also state that many Greek and Persian books and writings on medicine, astrology, alchemy, literature, and Byzantine and Persian songs were translated into Arabic during the Umayyad ruling era.

The Abbasid Ruling Era (750-1258 AD)

The Arabic translation movement developed dramatically during the Abbasid ruling era. In fact, this historical period featured the development the Arabic knowledge and scientific research, and the evolution of the scientific Arabic language. It was also during the Abbasid era when the holy Quran was first translated into Persian and then into other languages (Mustapha, 2009; Mehawesh, 2014). In that sense, Mustapha (2009) says that the holy Quran was translated and printed in Europe in the sixteenth century, while the first translation into English appeared in the seventeenth century. Moreover, the second Abbasid Caliph Al-Mansur (754-775 AD) encouraged translating into Arabic many Greek, Syriac and Persian books in fields of science, philosophy, and literature.

Furthermore, translation activities witnessed a dynamic progression during the reign of Caliph Al-Ma'moun (813-833 AD) who sent translators to the East and the West to collect and translate books. Nevertheless, the establishment of the House of Wisdom (Bayt al-Hikma) in Baghdad under the reign of Al-Ma'moun had a substantial impact on the development of the Arabic translation movement. As a matter of fact, many translators translated many books in this vivid scientific institute. Several Greek scientific books, Aristotle's books, and philosophical books were translated by famous translators such as Youhanna bin Al-Batriq Al-Turjuman, Abu Yousuf Ya'qoub Al-Kindi, and Hunayn bin Ishaq (Baker & Hanna, 2009; Mehawesh, 2014). In 1258 AD, the House of Wisdom was burnt down when the Mongols invaded Baghdad, and most of the House's books and manuscripts were thrown into the River Tigris.

Ultimately, the Abbasids played a fundamental role in the development of the Arabic translation movement through translating books and works of different cultures such as Chinese, Persian, Indian, Greek, and Spanish. It is also relevant to mention that libraries during the Abbasid ruling era contained enormous collections of translated books and works. In that sense, the AHDR explains that the "objective of the translation movement was not to establish a scientific library to enrich the palaces of caliphs and princes, but to *fulfil the needs of scientific research*" (emphasized in the original, 2003, p. 43).

It is worth noting translation activities of the School of Translators of Toledo in Spain and its contribution to the development of the Arabic translation movement in the twelfth and thirteenth centuries. The translation activity of this school was "fundamental to the transmission of scientific and philosophical knowledge to medieval Europe. The activity was centered on the philosophical and scientific achievements of the Arab world in medicine, mathematics, astronomy, and astrology" (Mehawesh, 2014, p. 688). In effect, the translations of the twelfth century were from Arabic into Latin, while translations in the thirteenth century were from Arabic into Spanish (Mehawesh, 2014).

As a matter of fact, translation activities that took place during the Abbasid ruling era and by the School of Toledo stimulated the development of all branches of human knowledge in the West, especially natural sciences and philosophy. Those translation activities transferred the Arabic scientific knowledge and achievements to Europe and contributed to the development of the western scientific knowledge in many fields such as medicine, mathematics, astronomy, and astrology (Baker & Hanna, 2009; Mehawesh, 2014). Later, the Arabic translation movement witnessed a major collapse in translation activities, and "[s]tarting with the late tenth/early eleventh century, the Islamic Empire began to experience a long period of gradual disintegration" (Baker & Hanna, 2009, p. 334). In fact, this collapse in translation activities was caused by many reasons such as the establishment of rival caliphates in Egypt and Spain, foreign invasions to the Arab world, and the rise of the Ottomans who ruled the Arab world until the twentieth century. During the Ottomans ruling era, most of translation activities were made from Arabic into Turkish to enrich the Turkish literature, and to promote the "Turkization" cultural policy.

The Arabic Translation Movement in Modern History

This paper attempts to investigate the aspects of the Arabic translation movement in modern history relying on data and statistics from many international and private organizations and sources. To begin with, Jacquemond (2009) divides translation movement in the Arab world into five chronological stages: the French occupation, the first half of the nineteenth century, the end of the nineteenth century, the end of the Second World War (WWII), and the beginning of the twenty-first century. During the French occupation, translation was used as a tool in the hands of the French forces to assert their control over the occupied Arab world. This period also witnessed translation of many sacred texts and religious books (e.g. the Bible), especially in Lebanon.

In the first half of the nineteenth century, the Arab political and intellectual elites used translation as a process tool for building and developing the nation. During this period, many Arab countries (e.g. Egypt, Lebanon, Morocco, Tunisia, Algeria, and Saudi Arabia) established national translation programs and sent translators to advance their translation education and training in western countries. As an example and during Muhammad Ali's reign of Egypt in the first half of the nineteenth century, Rifa'a al-Tahtawi established *Madrasat al-alsun* (School of Languages) in Egypt in 1835 when he came back after finishing his translation education and training in France. As a result, al-Tahtawi trained the first Egyptian translators who translated into Arabic several books in history, geography, and applied sciences. In addition, the Egyptian translators in *Madrasat al-alsun* contributed to the formation of technical and scientific language, and the Arabic scientific terminologies (Jacquemond, 2009; Baker & Hanna, 2009).
A new pattern of translation emerged by the end of the nineteenth century with the development of the publishing industry. This new Arab translation pattern offered the Arab readers with better quantitative and qualitative translations that fit their new reading trends and tastes. In addition, the Arab Renaissance (al-nahda) in the nineteenth century witnessed a rapid growth in translation activities and publications in the Arab world due to the invention of modern printing press, especially in Egypt and Lebanon (Next Page Foundation, 2004).

Many national and foreign translation programs and projects were established in the Arab world by the end of the WWII, especially in Egypt, Lebanon, and Syria. The Arab national

programs aimed to promote the new "Arabization" cultural policy, and to protect Arabic from Ottoman's "Turkization". In addition, Jacquemond (2009) mentions that the national programs aimed to translate into Arabic the world most popular literature and thought, and "to make recent scientific developments available to the Arab readership and to contribute to the modernization of the Arabic language" (p. 24-25). Indeed, the League of Arab States attempted to organize and coordinate translation activities, programs, and projects in the Arab world in the 1970s and 1980s. For that purpose, the translation unit of the League conducted a number of translation studies and projects which resulted in proposing the National Translation Plan in 1982. Unfortunately, this plan was not implemented because the Translation Unit of the League was abolished in 1985 (Next Page Foundation, 2004).

Finally and according to Jacquemond (2009), the beginning of the twenty-first century period witnessed an increase in the number of national translation programs within an ideological and political context. However, the AHDR (2003) states that these programs have been dominated by a "crisis discourse"; a dilemma which is discussed later in this paper.

The Arab National Translation Programs

As mentioned earlier, a number of national translation programs and projects were launched in the Arab world in the second half of the twentieth century. Accordingly, the Egyptian A Thousand Book (Alf kitab) project was founded in 1955 by Egyptian writer Taha Hussein. This project translated and published more than 700 titles between 1955 and 1968. However, A Thousand Book translation project ceased in 1968 after the Arab-Israeli War in 1967 but it was re-launched again in 1986 under the name of The Second Thousand Book (Alf kitab al-thani). But Jacquemond (2009) mentions that the translations' quantity and quality of The Second Thousand Book project were not as reputable as those of A Thousand Book project. Furthermore, the Egyptian Supreme Council of Culture launched the National Project for Translation (NPT) in 1995 which aimed to translate major publications in the fields of humanities, social sciences, literature, and arts. This project also intended to produce one thousand translations; a goal which A Thousand Book and The Second Thousand Book failed to accomplish. Indeed, the Egyptian Supreme Council of Culture announced in a conference in 2006 that the NPT fulfilled its commitment. During this conference, Professor Jaber Usfur – the president of the Egyptian Supreme Council of Culture – asserts six principles to overcome the shortcomings and challenges that face the Arabic translation movement in the twenty-first century. Actually, Jacquemond (2009) mentions Usfur's principles which recommend that the Arab national programs and projects should focus on translating different source texts other than English and French texts. Second, translating the works that promote progress, rationalism and experimentation. Third, translating a variety of works rather than just translating classic literature and humanities. Fourth, translating directly from the original source text. Fifth, avoid indirect translating from target text or another translated text. Finally, translators should collaborate and propose recommendations to enhance translation activities in the Arab world.

By the same token, the Abu Dhabi Tourism and Culture Authority in the United Arab of Emirates launched the "KALIMA" translation project" in 2005. As a matter of fact, "[e]very year, the *Kalima* project for Arabic translation publishes one-hundred translations of high quality works of literature, arts and sciences from several languages into Arabic" (emphasized in the original, Shureteh, 2014, p. 1381). Moreover, the Palestinian literary critic and poet Salma

Khadra al-Jayyusi founded the Project of Translation from Arabic (PROTA) in 1980 as an anthology project for Columbia University Press. PROTA's main purpose was to disseminate the Arabic culture and literature worldwide. For that purpose, PROTA translated into English and published two vast volumes of Arabic poetry and narratives. In addition, the Syrian Ministry of Culture established the national translation project in 1960 which translated and published more than 1400 titles of western classic literature and thought. Other Arab countries such as Iraq and Kuwait created their own national translation programs and projects which translated and published hundreds of books and titles. However, the Next Page Foundation's report (2004) evaluates the national translation programs and projects. The report mentions that most of those national programs emphasize the quantity rather than the quality of translations, and this "is reflected in the weak documentation of their translations work" (p. 34).

Foreign Translation Programs in the Arab World

The end of WWII period also featured a number of foreign translation programs as part of the international development aids, as well as to implement foreign cultural policies in the Arab world. The United Nations Educational, Scientific and Cultural Organization's (UNESCO) program was among those foreign programs. The UNESCO's project translated into Arabic twenty-two books and edited ten titles of Arabic originals in bilingual versions between 1951 and 1998 (Next Page Foundation, 2014). The list of translated works included books of western thinkers such as Aristotle, Descartes, Leibniz, Rousseau, and Voltaire on political theory, philosophy and sociology. According to the Next Page Foundation's report (2004), the translations of the UNESCO's project are accurate, consistent, and readable. The report mentions that the output of the translation project in terms of quantity may be considered modest, the performance in terms of quality remains one of the outstanding examples of contemporary translation into Arabic. This applies to the selection of titles as well as to the professionalism of translations and the quality of printing (p. 17).

Additionally, the United States was among the first foreign countries that promoted its western culture and values through promoting its foreign translation programs in the Arab world in the 1950s. For that purpose, the American administration founded Franklin Publications which encouraged translating into Arabic the American literature and principles of "dignity and freedom". In essence, the purpose of the American translation programs aimed to "reducing Arab ignorance, suspicion and resentment of the West and particularly the United States…, creating a realistic and comprehensive world view in which Arabs can see a secure and respected role for themselves…" (as quoted in Jacquemond, 2009, p. 22). The American embassy also created many translation programs in both Egypt and Jordan in the 1980s.

By the same token, the French Ministry of Foreign Affairs and French cultural missions to the Arab world generated a number of translation programs and projects in Egypt, Lebanon, Syria, and North Africa in the 1980s and 1990s. Contrary to the purpose of the American programs, the French programs translated the books which were "closer to the needs and/or expectations of the local markets. A clear indicator of this is the strong presence of titles that focus more or less directly on these countries (their ancient history, orientalist books, etc.)" (Jacquemond, 2009, p. 23). In addition to the American and French translation programs, the former Soviet Union created many translation programs in the Arab world which translated

hundreds of books between the 1960s and the 1980s. The list of translated titles include the Soviet literature and scientific manuals, as well as the works of Marx, Engels, Lenin and Stalin.

Contemporary Translation Movement in the Arab World
        The following section examines many aspects of contemporary Arabic translation movement counting on data and statistics from many studies and reports. It is worth to mention the AHDR's (2003) findings although it was widely criticized by Arab intellectuals and officials because of its unreliable and unverified facts and statistics. In effect, the report represents contemporary Arabic translation movement as "static and chaotic" and "strikingly weak". It indicates that "only 4.4 translated books per million people were published in the first five years of the 1980s (less than one book per million people per year)" (p. 4). The report also states that the field of translation in the Arab world remains "chaotic" with regards to translations' quality and the shortage in translating titles on natural sciences and literature. In that sense, Galal (1999) says that

        In terms of quantity, and notwithstanding the increase in the number of translated books from 175 per year during 1970-1975 to 330, the number of books translated in the Arab world is one fifth of the number translated in Greece. The aggregate total of translated books from the *Al-Ma'moon* era to the present day amounts to 10,000 books – equivalent to what Spain translates in a single year (as quoted in AHDR, 2003, p. 67).

        As for the translators' profile in the Arab world, the Next Page Foundation's report (2004) mentions that most translators possess a university degree in one or more foreign languages, especially English or French but they do not have an adequate translation training. The report adds that "the profile of translators in terms of their studies and professional training is a rather mixed one" (p. 30). Whereas, Transeuropéennes & Anna Lindh Foundation's study (2012) asserts that the "status of the translator in the Arab world differs considerably from that of the translator in Europe: he is not considered to be an author but as a technician offering a service" (p. 28).

        In terms of translation activities in the Arab world, the Next Page Foundation's report (2004) indicates that the translated works between 1995 and 2002 were made from both English and French texts as dominant source languages. The report also states that the quality of most translations' during this period was inconsistent. Furthermore, Transeuropéennes & Anna Lindh Foundation's study (2012) explored the lists of translated titles into Arabic in Europe between 1985 and 2010. The study reveals that "[i]n numerous countries in the European Union, one in a thousand translations is of an Arabic book, and only rarely does the proportion reach one in a hundred" (p. 13). It also uncovers that the Arabic language represents 0.64% (1065 translated titles) of the translated works into French between 1985 and 2000, 0.23% (472 translated titles) in Spain between 1996 and 2010, and 0.11% (178 translated titles) in Italy between 1997 and 2008. Yet, Turkey was the first country that translated from Arabic (1161 translated titles) in the last 20 to 25 years followed by France (1065 translated titles) (p. 13).

        Transeuropéennes & Anna Lindh Foundation's study (2012) add that most of translated works from Arabic into the languages of the EU are literary works of contemporary thinkers and authors. However, the study indicates that "[t]ranslations from Arabic have grown significantly

in the last 25 years, although unevenly from country to country" (p. 13). This significant growth is caused due to many reasons such as the growing number of private publishers in the Arab world, the establishment of new Arab translation organizations, and the foundation of national Arab translation programs and projects. The study also estimates around 35000 translated titles into Arabic in the last 20 years. According to the study, the majority of the Arabic translations were made from English which represented 95% of translations in the Arab Gulf States, 75% in Egypt, and 72% in Lebanon. It is worth noting that "[i]n the last fifty years there has been an explosion of translations of Arabic literature by a growing number of translators" (Freccero, 2013, p. 246). Freccero (2013) adds that translating from Arabic includes the works of many Arab writers such as Naguib Mafouz, Huda Shaarawi, Nawal El-Saadawi, and Ghassan Kanafani.

With regards to the academic translation programs and training courses, many universities in the Arab countries offer graduate and undergraduate translation programs and training. Some of those academic institutions are: Translation and Interpreting Institute at Hamad bin Khalifa University in Qatar, King Fahd School of Translation in Morocco, Graduate program in English-Arabic translation at Yarmouk University in Jordan, American University of Sharjah in the United Arab of Emirates, Lebanese American University and Saint Joseph University in Lebanon, King Abdullah Institute for Translation and Arabization and many more. Nevertheless, Al-Sohbani & Muthanna (2013) says that most of the academic translation programs are "ineffective". Similarly, Siddiek (2010) indicates that translation programs and courses in the Arab universities are "not that satisfactory, as there is no well designed syllabus to facilitate teaching this subject. The materials used are not that authenticated and a bit far away from the practical needs of the learner and the market's need" (p. 561).

In addition to the academic programs, the Arab world has many specialized academic journals which are devoted to publish translation studies and articles such as the Journal of Translation Studies (Turjuman) and Studies in Translation. Moreover, the Arab world hosts many translation organizations which to promote translation activities and production in the Arab world such as the Arab Organization for Translation which was established in Beirut in 1999. The main purpose of this specialized and international non-governmental organization is to provide the Arab readers with translations of human thought and knowledge, major scientific books, periodicals, and publications. It also organizes conferences and workshops in the Arab countries. Other Arab translation organizations include: the Arab Organization for Translation, the Committee of Arab Translators, and the World Arab Translator's Association (WATA).

Arabic Machine Translation

The emergence of computer-assisted translation (CAT) and MT systems in the translation process affects translation activities. This section sheds light on the status quo of MT systems in the Arab world as an essential aspect of contemporary Arabic translation movement. According to Zantout & Guessoum (2000), "research and development of Machine Translation and computational linguistics for Arabic has remained limited with almost no involvement of governmental institutions to support it" (p. 118). Though, various commercial companies such as Apptek, ArabTrans, CIMOS, ATA, and Sakhr produce Arabic MT systems (e.g. Transphere, Al-Nakeel & Al-Mutarjim Al-Araby) which are used to translate from either English/Arabic/English

or from English to both Arabic and French. Those MT systems can translate both general and specialized domain documents in different fields such as science, technology, and Oil industry. Many Arabic MT systems are produced and developed by foreign companies, while Arabic MT researches and studies are conducted and funded by academic and professional institutions with "the absence of Arab governmental institutions and Pan Arab institutions involvement in the efforts towards building such a vital area of technology" (Zantout & Guessoum, 2000, p. 135). It is worth noting that Qatar Computing Research Institute (QCRI) has collaborated with many local and international organizations to create a MT system of non-Arabic content such as news and scientific articles and to make it available for online access to the Arabic speakers. As well, the QCRI is working to produce an Arabic speech recognition and understanding in formal Arabic, in various colloquial Arabic dialects, and in mixture of these.

Nonetheless, the current Arabic MT systems suffer from serious shortcomings during the translation process and product. For example, the grammatical and linguistic tools of those systems produce inappropriate and inconsistent source-target equivalences. But overall, the Arabic MT systems can perform many important translation processes. Among those processes is the role that the Arabic MT systems play with regards to terminology standardization. In that sense, Raddawi & Al-Assadi (2005) mention that "MT can play an important role in this field among Arab countries, and contribute in the process of standardization of Arabic technical terminology. Consistency can be reached through MT software if this technical terminology is input online and widely accessed" (p. 76-77).

Audiovisual Translation in the Arab World

Gamal (2007) says that the late 1990s witnessed a growing number of satellite channels and broadcasting hours in the Arab world which "gave audiovisual translation a big boost and made it a promising career" (p. 80). But he posits that Arabic audiovisual translation "remains outside the scope of translation departments at a time when there is an obvious need to espouse the concept, localize the discipline and invest in the training of specialists in Arabic audiovisual translation studies" (2014, p. 1). As a matter of fact, audiovisual translation in the Arab world is practiced in forms of subtitling and dubbing of foreign films and programs. However, audiovisual translation in the Arab world does not pay attention to technical issues, software design, and professional training program.

Although the first screen translation program in the Arab world was launched in the American University of Cairo two decades ago, the academic and professional institutions in the Arab world still show little interest and investment in audiovisual translation. In fact, few Arab academic institutions offer audiovisual translation programs and training courses such as the Translation and Interpreting Institute at Hamad bin Khalifa University in Doha which recently started to offer a Master degree in audiovisual translation in 2014, the American University in Cairo, and the University of Balamand in Beirut. Gamal (2014) also mentions that there is "a technological gap between academia and practitioners on the one hand, and a generational gap between the professors and their students who are growing up with YouTube, Facebook and smart phones on the other" (p. 7).

Discussion

Although the Arab world has witnessed several translation activities and national translation programs and projects in the twenty and twenty-first centuries, contemporary Arabic translation movement faces many shortcomings and challenges on the threshold of the globalized twenty-first century with regards to the quality and quantity of translations, translators' profile, translation programs and projects, MT systems, and audiovisual translation. In that sense, Shureteh (2014) asserts that there is "a sharp contrast between an organized institutionalized past, and a feeble chaotic state stigmatizing the theory and practising of contemporary Arabic translation" (p. 1376). However, Shureteh (2014) says that Translation Studies as a new discipline in the Arab world "has developed in terms of theory and practising and is clearly to continue developing well into the twenty-first century" (p. 1382). Thus, she suggests that any attempt to evaluate contemporary Arabic translation movement should take into account "the contemporary valuable achievements and the big challenges that control the development of Arabic translation nowadays" (p. 1379).

A historical comparative analysis of the development of the Arabic translation movement from the rise of Islam in the seventh century until the beginning of the twenty-first century reveals the following insights. First and in terms of the quantity of translations in the Arab world, many reports and statistics show that the lists of translated titles in the twenty and twenty-first centuries include less number than the lists of translated titles during the golden eras of the Arabic translation movement (e.g. the Abbasid era). Second, the lists of translated titles in the twenty and twenty-first centuries lack translations on philosophy, literature, sociology, and natural sciences while the lists of translated works during the golden eras show a wide variety of translated titles. Third, translation activities and projects during the golden eras of the Arabic translation movement were institutionalized and state-funded while most of translation activities and projects in the twenty and twenty-first centuries are funded by private academic and professional institutions. Finally with regards to MT systems and audiovisual translation, the academic and professional institutions in the Arab world do not offer adequate programs and training. Also, the Arab governments do not involve sufficiently to support, fund, and develop MT studies and audiovisual translation. In most cases, MT systems and audiovisual translation research and projects are conducted and funded by private academic and professional institutions.

Towards a Knowledgeable Arab Society in the Globalized 21st Century

This study uncovers many shortcomings and challenges that encounter contemporary Arabic translation movement. For that purpose, it proposes general recommendations to overcome those outstanding shortcomings and to improve the translation process and activities for a knowledgeable Arab society on the edge of the globalized twenty-first century. The following are the proposed recommendations:

1. National translation strategy and governmental funding: the Arab League and Arab governments are invited to establish a national translation strategy and to fund translation activities and projects. The Arab governmental organizations should also fund research and projects in the fields of Arabic MT systems and audiovisual translation. Furthermore, the Arab professional experts and academic researchers in the disciplines of Translation Studies, Linguistics, and Computer Science should

collaborate with each other to improve translation as an academic discipline and as a profession.

2. Technology-based programs and training courses: in her article about the principle trajectories of research in Translation Studies in the coming decades, Tymoczko (2005) mentions that technological shifts and globalization have affected translation processes and products. Technological shifts include the use of information technologies and the media such as CAT and MT systems. In that sense, universities and professional institutions in the Arab world should implement the use of technology in their academic programs and training courses. In addition, they should create specialized translation programs and training courses such as media translation and audiovisual translation.

3. Systematic documentation of translation in the Arab world: the outcome of a systematic documentation of translation activities in the Arab world will result in compiling a scientific directory for contemporary Arabic translation literature. Instead of relying on foreign sources to obtain data and statistics about the Arabic translation movement, this systematic documentation assists academic researchers and translators in any inquiry about translation activities in the Arab world.

4. Translating from source languages other than English and French: the Arab governments, universities and professional institutions should encourage and funds projects for translating books and writings from source languages other than English and French, as well as translating works and titles from different disciplines and human knowledge literature.

5. Participating in international collaboration and conferences: because Translation Studies discipline has become more "internationalized" in the twenty-first century as Tymoczko (2005) says, Arab academic scholars and professional translators should engage and contribute to international collaboration, conferences and workshops. Nowadays, Translation Studies as a field and concept is moving beyond dominant western and Eurocentric perspectives and discourses which requires the contribution of the Arab scholars to elaborate on the definition of translation concept and theory.

Conclusion

In this paper, I have attempted to sketch the landscape of translation movement in the Arab world from the rise of Islam in the seventh century until the beginning of the twenty-first century. This paper have discussed many aspects of the Arabic translation movement during the golden era and modern history, and has explored national and foreign translation programs and projects. It has also looked at the Arabic MT systems and audiovisual translation, and has investigated contemporary Arabic translation movement and current shortcomings and challenges with regards to the quantity and quality of translations and translators' profiles.

In conclusion, the findings uncover that translation activities during the golden eras of translation movement were institutionalized and state-funded while most of translation activities in modern history lack sufficient funds. In terms of translations' quantity and quality, the lists of translated works in modern history include less translated titles than those lists during the golden era. Moreover, there is a noticeable shortage in translating books and publications in the twenty and twenty-first centuries on philosophy, literature, sociology, and natural sciences. In addition, most translators nowadays require an appropriate professional training in the field of translation. With regards to MT systems and audiovisual translation, the findings show an apparent shortage of

academic studies and programs, and training courses. Subsequently, this paper proposes general recommendations to improve many aspects of contemporary translation movement in the Arab world and to overcome current shortcomings and challenges in the twenty-first century. Moreover, the implication and proposed recommendations of this study open new venues for further studies with regards to the challenges that encounter the Arabic translation movement in the twenty-first century.

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