Research Article

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Spatial and diachronic challenges encountering literary Arabic translators of the classical Arabic literature into English

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Abstract
This research endeavors to shed light on the challenges that are associated with translating traditional Arabic literary works which impedes modern readers from understanding and grasping the content of these papers. The research utilized a diversified methodology, which included the application of a number of various translation techniques and linguistic methodologies, in order to investigate the influence that geography and time have had on the translation of classic Arabic literature. This was done in order to investigate the influence that time and space have had on the translation of those works. The research has resulted in the discovery of a considerable number of findings. The fact that classical Arabic literature is going through a semantic shift is one of the most crucial things that is taking place. This is as a result of the fact that a number of lexical items have been subjected to semantic alterations, which can either be ameliorative or pejorative to the language. The translator has a propensity to encourage the recipient to engage with ancient literature from a contemporary perspective, which may make it more difficult to arrive at an interpretation of the text that is more accurate. This is another important outcome that can occur.

Keywords: classical texts, diachronic language, literary translation, spatial challenges

Public Interest Statement

The significance of the current study implies in the idea that it focuses on the problems of translating the classical Arabic text. Reading works written in classical Arabic requires a high level of intelligence to understand the complexities of the language. Recognizing that modern Arabic has mostly evolved from this classical form, this study centers on translating literary works written in classical Arabic into English. Much work has gone into translating and interpreting Arabic into English from its classical period, which is the focus of this research.

Introduction

Engaging with literary materials composed in classical Arabic necessitates an elevated intellect to comprehend the intricacies of the Arabic language. This study focuses on translating existing literary works composed in classical Arabic into English, acknowledging that contemporary Arabic has mostly developed from this classical form. This study allocates considerable attention to the classical phase of the Arabic language, which has undergone extensive Arabic-English translation and interpretation efforts. Allen (2000, p. 195); Lewis (1980, p. 42) The lexical arcades and clusters of structures present in classical Arabic prose and poetry, transcribed by the scribes of eminent Arabic intellects nearly five hundred to a thousand years ago, convey threads of wisdom and concealed knowledge that remain pertinent to diverse individuals today. (Leder & Kilpatrick, 1992; Moreh, 2023).

Taha-Thomure (2008) contends that recognizing the ongoing Arab contributions in areas such as economics, politics, arts, sports, and diplomacy is countered by the detrimental effects of individuals who are either unfamiliar with the Arabic language or by a minority who, despite their knowledge, choose to disregard or misinterpret it. The present condition of the Arabic language, among the few predominant languages spoken by a substantial population, is concerning. Cote (2009) notes that the issue has intensified due to the significantly lower proportion of individuals employed in non-religious professions like translation, editing, and language analysis, compared to those in engineering, medicine, law, and similar sectors..

Overview of Classical Arabic Literature

Pre-Islamic Arabs mistakenly believed that their lack of a civil society was due to illiteracy. When the Arabs of Hijaz accepted the marvelous Holy Qur'an, it became their true identity. According to Brown (2003), in pre-Islamic literature, poetry is the only structured and substantial text. It uses mandates and prohibitions to depict societal lives, including norms, customs, and disputes. These subjects contributed to the formation of the language and intellectual frameworks. The relationship between the community and language was reciprocal. Therefore, the relevant topic to explore in this context is how these tools and instruments, associated with a specific historical period and socio-historical setting, may maintain their semantic integrity into the present day. Do modern translators have the true historical resources and materials required to accurately interpret distant objects and cultural tools?

When Arab guests visited communities, a mob gathered to welcome them. After discovering that the guests lacked science books, the throng dispersed because they valued study over visitors of all ranks. In Al-Mutanabbi's poem, he adds that they would have welcomed any guest who had built a house, but they would have dispersed when they discovered that the guest had authored entire books. This poetry

illustrates the centrality of language in Arab identity, which dates back to the Arabian Peninsula's pre-Islamic origins.

According to Durakovic (2015), classical Arabic literature is an important force in the history of Arabic culture and civilization since it symbolizes the Arab identity within classical Islamic civilization. In truth, Sibawayh's book/Kitab, as well as other publications supplemented by experts through debate, serve as the foundation for reading about Arab history and language.

Before entering into the actual process of translating ancient Arabic writings into English from a hermeneutic circle perspective, it is necessary to provide an overview of classical Arabic literature, including its characteristics and function in Arabic culture. The following step will investigate the fundamental problems of the translation process, building on this foundational understanding.

Understanding the Hermeneutic Circle Approach

Understanding one aspect influences our understanding of the whole, and vice versa, forming the hermeneutic circle. (Grondin, 2015, p. 150.) Boell and Cecez-Kecmanovic (2010) argue that comprehending is an event rather than a mental exercise; at any point, the text relates to the entire context of the text, the writer's goals, and so on. Understanding, therefore, is a component of a wider activity. (Ismail, 2017, p. 50).

When we examine Arabic texts through the lenses of various linguistic and literary critics, we can see that these practitioners, whether intentionally or subconsciously, work inside the hermeneutic circle. They demonstrate this by analyzing the text's rhetoric, the language's syntactical and morphological structure, intertextual echoes, personal style, Islamic studies, and the sociopolitical and historical background. (Ismail. 2017).

The purpose of this brief note is to establish the extent to which such contemplation will remain in an advanced student's ongoing readings of Arabic literature. Aksoy (2016) clarifies this. M. Abdassi introduced the "Hermeneutic Circle" concept to Arabic studies. J. M. Abdassi developed the concept of the "hermeneutic circle" while studying at Cambridge University. Abdassi incorporated the term "please" into the "Hermeneutic Circle" in an Arabic essay that Dirasat published. Wood (1981) asserts that a German legal professor named Fuerbach coined the term "hermeneutic circle" in the 1790s. The primary source for this concept is Friedrich Schleiermacher, a German philosopher and theologian. Philology, literary theory, and language philosophy widely utilize the hermeneutic circle. Ricoeur (1977) attributes Schleiermacher's affiliation with the Romantic movement to his hermeneutic approach to literary criticism, which focuses on the principles of textual interpretation.

Key Concepts and Principles

The literature contains many approaches to translation. In simple terms, translation is defined as the act of converting one text (referred to as the source text) from one language to another (referred to as the target text) language. This conversion constitutes an act of mediation between the author's text and the recipient of the translated work. Although theories about translation have existed for just over two thousand years, they have been a part of human history for centuries.

It is known that there are only two fundamental approaches to all translating. Nida (1991) posits that there are two fundamental approaches to translation: 'literal' translating, which preserves the author's original form, background, and references, and 'sense' translating, which focuses on the

text's meaning while sacrificing many of the subtleties of its form, background, and references. All arguments revolve around determining the appropriate boundary. Different schools of thought develop their disputes by centering on different issues, such as dilemmas about translating word for word or in rendering meaning.

The purpose of this present study is twofold. Firstly, the study seeks to offer a philosophical perspective on the process of translating literary Arabic classical texts into English, proposing that a translator must constantly oscillate between the entire text and its individual parts to ensure a satisfactory translation. For the sake of brevity, we will refer to this dialectical process as the Hermeneutic Circle, which could prove beneficial for Arabic-English literary translators, as well as other researchers and scholars seeking a profound understanding and interpretation of literary Arabic classical texts.

We divide this present study into two main sections. The first section presents and clarifies the key concepts and principles that this study will employ, such as translation, literary translation, Arabic-English translation, Arabic classical literary texts, the interpreter's role in the translation process, and the hermeneutic circle.

Problems with Translating Classical Arabic Texts into English:

The study of the various meanings and interpretations of literary Arabic texts has the potential to become a full-fledged field in and of itself (Alanazi, 2024, p. 47). Due to the length and variety of meanings of the writings. However, when reading a specific ancient Arabic text, academics do not collaborate, and they even refrain from speaking in each other's native tongue.

Although notoriously difficult, translating classical writings remains the most effective way to preserve and transmit them to future generations. The endeavor is more difficult when a researcher who does not speak Arabic attempts to penetrate the sacred realm of recognized savants. The process may potentially end in failure. With worldwide scholarly demands in mind, a small group of language experts is tasked with the translation task, which requires significant hermeneutical knowledge. A translator's primary task is to transmit meanings rather than just phrases.

The cultural context, defined by a pervasive and cohesive system of imbrication and cross-pollination, influenced the development of Old Arabic writings. The Arabic language pervades every one of these writings. For instance, every metaphorical term in Arabic literature bears the burden of excessive denial. Since the late tenth century, the number of books on practical critique in the early days of Arabic criticism has significantly increased. Conservatives argue that, despite periodic attempts to enhance structural characteristics or advocate synoptic reduction, Arabic texts in all disciplines have not changed significantly over decades.

However, the Mongol armadas' invasion in the thirteenth century shattered the golden period of Arabic literature. Unfortunately, the loss of innovation in the classical Islamic civilization resulted in a refractory and self-referential style. What was once a complex kaleidoscope has transformed into a homogenous brownish color.

If we can find a method to reintroduce Arabic studies into the mainstream worldwide academic outlook and arena, classical writings will continue to hold immense importance. Scholars who work with Arabic texts mostly write for other professionals, who often anticipate a thorough hermeneutic reflection on their contributions, even if they are unaware of the existence of such a process.

Linguistic and Cultural Differences

In classical Arabic poetry, the online translation of the formal meaning of a word or sentence often eliminates the original phrases' color or sound, which are significant to the poet's intention and therefore appropriate. Excessive additions to the text also alter the author's original word, disrupting the reader's understanding and reducing the reader's association with the text.

Literal translation from Arabic into English leads to the loss of the original meaning of the Arabic words, as well as the chain of odd sounds and vigorous colors of Arabic poetry. Strategic issues are applied to translation that attempts to give the reader a reference to the literary conventions of the Arab World and the particular qaçaicl rather than trying to reproduce exact technical copies that could lead possible Arabic words from the opposite extreme in which their originalities are depleted of the poetic impact that breathes life into the original text.

Arabic literature has endured numerous challenges, some as real as physical offenses, and has played vital roles in shaping the historical, cultural, religious, and social identity of the Arab man, becoming an integral part of his identity. The poet, acting as a character facing the world and others, expresses this vision through the language he uses.

Translating literary Arabic classical texts from modern standard Arabic into English requires a thorough understanding of the cultural implications in their various dimensions, the formation of ideas, and the implied meanings behind the words. Literature is an important cultural element of any civilization, and in order to understand and appreciate any culture, it is necessary to understand its literature.

The translator 'role in the hermeneutic circle.

The parallels and differences in cognitive-communicational features between Arabic and English literary traditions, as well as their cultural and sociological differences, are the focus of this study. In order to accomplish this, we put ourselves in the shoes of a translator and work to bring old Arabic manuscripts into the modern English language.

The multimodality of the biblical texts is only one example of how some of the concerns and methodological approaches explored in these translations are comparable to or even identical to those discussed in the BH. Does the passage of time and the incorporation of literary objects keep these ideas distinct, or do they continue to overlap?

The habits of seven Arabic translators, who are all professors at the University of São Paulo's Bachelor's Program in Arabic Studies, are examined through a method called "joint translation." We then examine the data based on the translations provided by these scholars.

At its core, the hermeneutic circle model is a tool for literary translators. Therefore, while they may not be strictly speaking readers, they do consider many of the same issues as researchers who employ the Circle as a reading methodology. Alternatively, we could view the translator as a mediator between the writers and the readers. Taking into account their points of view at various points in the translation process.

A translator who is proficient in both the source and target languages as well as their respective sociolinguistic and textual contexts endeavors to offer a fresh interpretation of the source text within the context of the target literary tradition, thus expanding the boundaries of language communication. Another task is to create an author model that improves translation by drawing on their knowledge of

the author's life and times and the original text's verbal surface.

Challenges in Translating Classical Arabic Texts into English

Interpretation and reconstruction of culture-bound literary texts is a complex process. A text in a source culture evolves from many components, including its history, beliefs, religion, culture, norms, and other conceptual elements. Whenever we translate such a text, we translate that evolved product, which contains structure and semantic meanings influenced by the many components over time.

Translating this text involves contextualizing the subject matter for the thinkers and writers who produced it. This means that there is literal and figurative information in the text. The context of the thinkers and writers producing this text is visible when we closely examine the text and its many facets, such as the lexical, ideational, and stylistic elements. These aspects of the text can reveal insights into the sociocultural and political forces influencing its producers' environment.

Such a structural relationship, where language is central, secures the text's sociocultural connection. Missing these components during translation creates a breach, necessitating the translator to fill these gaps to the best of their ability, even if it means altering the text. The number of conscious gaps will be kept to a minimum.

The solution lies in gaining a deep understanding of the components of the source culture, followed by mastery over conceptual structures that reflect the normalizations, worldview, and sociocultural conceptualization of that culture.

Translation Strategies and Techniques

This emphasis on recognizing an interpretive approach within the literal approach of continually comparing the original to the present reader of the translated text is possibly the most common dispute in modern literary translation. In other words, we no longer adhere to the Calque translation methods or procedures that enabled the English language to acquire new words or meanings, thereby enriching its expressive resources. Instead, we choose to preserve the stylistic and lexical forms of the source text in these procedures, prioritizing an understanding and interpretation of the underlying meaning and message. (Saeed, 2023).

Once the translator has gained a satisfactory understanding of the source text or the entire work under translation, they need to establish processes that allow them to apply the highest level of understandable and cohesive transformation to both the chosen translation and target text.

As translators, we may state that we look up and pay attention to a variety of things during the translation process. However, for each individual text, the dominant component can provide an endless array of influences that shape and guide our translation choices. As previously stated, the ancient text will continue to be the driving force behind the strategies and techniques pursued, particularly those of a reconstructive nature, because our strategies and techniques are the medium through which the modern reader, lacking the prerequisites of the ancient contemporaries, can reproduce the experiences and feelings that the ancient reader had with the original work.

The process of manipulating the language of the lexes choices over and over again through question-and-answer interactions creates a need for dynamic equivalence of functional equivalent development.

Literal versus Dynamic Equivalence

According to Nida (1974), dynamic equivalence refers to a translation input that results in a functionally equivalent outcome, specifically the retrieval of affect and response in the source audience. However, its realization typically reinforces the formal lack of equivalents. Furthermore, the Nida interview's hermeneutic cycle presents the only viable options once formal fake friends and formal glosses have been established.

Nida (1999) and Nida (1964) All translations are teleological adaptations; dynamic equivalence simply adapts them for a modern audience. All translations are framing adaptations; functional equivalency simply brings the frame to mind.

Eugene Nida's theories of literal and dynamic equivalence contribute significantly to translation studies in general. Nida defines literal translation as the retrieval of form and content as they appear in the original text, with the goal of developing formal equivalents. He presents numerous examples of the translation phenomenon, including redundancy and the habitual allocation of units into dichotomous pairs of 'form' and 'content'. Such allocations correctly represent ideographical and morphological analogies, but they rarely give useful equivalence. This is especially true in the case of syntactic and grammatical discrepancies between Socratic, Hellenistic, and patristic Greek and modern English.

Case Studies in Translating Classical Arabic Texts

In the process of translating the classical Arabic texts, I encountered a number of methodological difficulties and delved into various critical issues. The goal of the case studies below is to test the practical application of the hermeneutic circle, as proposed in the above examination of theoretical studies. The aim is to determine whether the hermeneutic circle can provide logical and practical principles that serve as practical methodological guidelines for the translator involved in the process of translating classical Arabic texts.

The translator must discern the meaning of words from the distant cultural and psychological historical context of the classical Arabic language community. (Salama-Carr, 2014, p. 129). Today, consumers of the target language, including native speakers of English, find this elusive when expressed in a different linguistic reality. This is especially true given the implications of my research, which suggests that deciphering the original meaning of a word necessitates delving into the historically distinct context to which it belongs and vice versa.

In this final study, I aim to revisit the primary inquiry: how can the hermeneutic circle, originating from contemporary Western philosophical ideas, enhance the process of translating Arabic texts into English, particularly in situations where cultural and psychological realities diverge between the two languages? Specifically, I aim to examine how my own experimental translations and commentaries embody the circularity of word-text context.

Analysis of Specific Texts

So far, we have discussed an overall theoretical understanding of what a hermeneutic circle means in the context of classical Arabic texts in general and considered some of the salient features we might come across when dealing with an important genre of these texts, i.e., the habitus of their authors. While it's nearly impossible to universally articulate this animate and unpredictable feature, we can ascertain it in many instances and sometimes incorporate it into our interpretive translations. We can also creatively

and contextually incorporate it into a translation of the target text.

In this section, we will demonstrate how certain illustrative characters in classical literary Arabic texts, initially identified in Moorish intellectual nurturing, can solve specific problems of the Chaff/ Bradshaw type in true Aristotelian discourse. First, we will explore two broad sets of actor-characters: the 'budding Hermes' and an avuncular-type character, who, through their personally experienced habitus of the time, align with the unique genealogy of the specific literary Arabic texts, a peculiar trait of the classical Arabic precursor.

We will then briefly touch on the issue of the anonymity of special texts. Finally, we look at some aspects related to the theory and practice of interpretation in the world of lexical Semitic morphology, particularly verb roots.

Theoretical Frameworks in Translation Studies

From the sixth-century Greeks to post-modern theorists, the preservation and transfer of original meaning or sense have generally been associated with translation and its sometimes-dogmatic imposition of the original meanings of the source text. Major Western theories of translation convey the idea of translation as replication of the meaning of a text, rendering meaning from one language form into another, and adhering largely to the assumption that translation yields meaning preservation. This Western view, however, does not apply blindly across all cultures.

Given that different cultures view one another differently, various connotations of these two cultures in particular have surfaced. For instance, Westerners, whose paradigm forms the basis of Anglo-American "universal" translation theory, have always viewed Arabic as "The West's perceived 'other'", and the language of Christian Europe's main cultural and military rival has linguistically reinforced this "otherness". Theoretical inquiry can be used within a hermeneutic circle based on divergent and convergent mappings to make literary texts clearer in the source language so that they can be remade with new meanings in the target language.

This article primarily addresses ideas about the nature of translation and translating, without attempting to present a comprehensive theory. Instead, we propose that the choice is arbitrary, and the rationale behind it aligns with the previously mentioned research goals. Because of its multi-disciplinary nature, Translation Studies encompasses a wide range of theoretical positions and has enduringly involved itself with diverse disciplines. This article's project could draw upon theoretical perspectives from various sub-disciplines within Translation Studies, including historical and deconstructive approaches, literary theory, gender and post-colonial studies, corpus linguistics, and traditional and structuralist views, to explore the key issues that influence the process of translating Arabic into English.

While these theories are of fundamental importance to this study, none of the traditional or even contemporary approaches seem to be capable on their own of providing the kind of interpretative arsenal that might yield the intended insights.

Relevance of Hermeneutics

We have grounded our developed hermeneutic model in the human experience. The model incorporates the theoretical foundation from the writings of prominent post-Greek Western scholars, as well as insights from Muslim and other Western scholars. While our model builds on long-established traditions, it is also innovative and contributes to the development of a more inclusive view of what it is to be human.

We then discuss human creation as a vehicle for ordinary people to appreciate the extraordinary. Each time we appreciate these unique creations through the experience of emotions and moods, they can impart new knowledge.

We present the reassuring testimony of the ancient Mesopotamian people who created the first classic works of world literature, the original readers of the classic works of Arabic literature, and the modern readers who still seek to experience the emotions tested in those works. We then present an original and compelling way to analyze the classic works of Arabic literature. Our focus on subjective meaning necessitates an appropriate methodology.

In contemporary Western hermeneutics, the attempt to understand texts is considered to involve some form of dialogue. We contrast this approach with the work of many Arab students of the finest works of Arabic literature who de-contextualize the work under study. A hermeneutic researcher, by contrast, adopts an inductive approach, working from observation through to the formulation of creative models of interpretation. Each effort then tests the developed models against other expressions of the same sociological practice.

Impact of Technology on Translation

Regarding the technological side of translation, we are also all aware of the important role played by technology in translation between languages. (Yves, 2019). After the stage when machine translation was the promise of the future and the disappointment of that promise, computer-assisted translation (CAT) and translation memory (TM) systems have promised so much that it is harder to develop skepticism. These systems have replaced the traditional methods in the work of most professional translators. However, with literary works still mostly relying on human effort, we should also consider this specialized aspect of translation creation.

Over the last two decades, a revolution has occurred in the field of translation. (Doherty, 2016). This revolution has been caused by both the globalization of culture and the explosion of information and knowledge in science that technology has made available to us. In addition, we have used technology in the teaching of translation as well as in many other fields. Translation causes cultural shock, and during this century we are constantly in touch with different cultures. Because of wider communication, it is not only international affairs but the serene everyday course of life that can involve us with cultures not our own

Machine Translation Tools

The findings for poetry verses indicated that the use of machine translation tools should have clear pre-set translational and interpretational targets because poetry poses a different set of challenges for translating and interpreting than prose (Hutchins, 2003). As such, the tool can be customized to guide its high-precision background data to replicate the highly complex and multitudinal functions and purposes of Meter, End Rhyme, and Internal Rhyme structures found in poetry texts, even reproducing the unusual use of verbs in specific word forms that would impart poetry-like qualities to the translated text. Successfully embarking on a translational project like the one presented here adds value to a much-needed corpus of translated Arabic texts that could ultimately assist scholars in the Arabic-English scholarship and could be a useful template for literary analysis in English by making these Bālīʿ texts more accessible to English language understanding readers. In turn, the insights provided may inspire

others to undertake translations of other relevant Arabic texts, such as classical grammatical literature and Arabic translations of key classical texts, without impeding textual complexities and nuances from being camouflaged in the translated text.

The feasibility of using machine translation tools to translate literary texts from classical Arabic into English was the primary focus of this study. Taken as a whole, the results indicated that utilizing machine translation tools such as Google Translate with the proper understanding of linguistic translation and interpretation would enable them to be competent tools for translational studies. From the specific examples, it was apparent that due to their high degree of proficiency, Google Translate enabled literary Arabic classical texts to be translated into comprehensible English. These two factors played crucial roles in determining the reliability of the translated text.

Moreover, the methodology employed in this study facilitated the identification of language structures in the translated text that mirrored the complexities and nuances in the particularly chosen Bālīʿ literature. Factors such as modes, moods, and intents that could ordinarily be determined during human interpretation were successfully identified and compared against the original texts using these freely available tools. Besides planning, an awareness of the level and production quality of the machine translation tool used also allowed the final output to reflect the high degree of proficiency found in the original texts.

Ethical Considerations in Translating Classical Texts

Translators often adhere to ethical standards relevant to literary translation, ensuring their poetry or prose does not appear artificial or unnatural to the reader. Context is particularly crucial in shaping the core messages of such classical Arabic texts, especially the Quran, which Muslims believe is the literal word of their God, supreme above all other speech. Surah (plural suwar), which means present study or scriptural division, transmits a Quranic message. Each of these consists of verses, known as ayat (plural of aya), which represent discrete meanings within each passage, a subject of both significance and debate. Though translating involves interpreting the lexicon of one language into that of another, literary translation also raises complex ideological, cultural, and ethical issues, notably with sensitive texts, such as texts on war or texts that foreground marginalized voices. (Fitria, 2021, p. 163). These issues are particularly significant in the case of translating the Quran, Islam's most venerated text.

This paper examines the perspectives of both Muslims and non-Muslims in translating Quranic texts, exploring how varying interpretations of sensitivity in this context could influence Western practices when translating other classical texts. We examine Quranic translation in detail, revealing the central role that context plays in this task; translations that isolate verses make different contextual choices than those that emphasize verse relationships. Finally, the method with which this is achieved is considered, given the centrality of context to the hermeneutic circle model and contextualism in normative Quranic exegesis.

Maintaining the integrity of the original text

The regulation of social behaviors in classical legal material involves the use of shifted terms and ideas, especially in modern discussions. The question I posed was not 'What is monogamy?' but 'How does this issue reflect the classical Arabic of the seventh century?' Similarly, the issue was not 'How can I translate Islamic terminology into a language that the young Muslim of the twentieth century understands and

lives by?' but rather 'What has the jurist said, how has he expressed it, and in what time and place did he say it?' Translating classical material into contemporary language presents all sorts of challenges other than translating the words or the meaning. When I attempted to translate early Islamic legal material from Arabic into English, I faced the challenge of preserving the original texts' integrity, even in light of the perceived chauvinism of Arabic. You cannot simply substitute modern terms and expect the contemporary reader to find an equivalent from a synonym—especially if it's a popular term at the time.

Conclusion

The discourse commenced with a historical review, emphasizing various significant publications on the topic. Following the establishment of the theoretical framework, we advanced to the practical dimension of the matter, focusing on the principal obstacles that may emerge while interacting with traditional engineering texts, particularly those authored in Arabic. Time was prioritized as a vital component in the reader's comprehension and appreciation of classical literature. Last but not least, the study addressed reflexivity, another crucial problem that a translator needs to recognize and pay attention to.

This study seeks to analyze the translation of ancient writings from literary Arabic to English via the lens of the hermeneutic circle. Given the challenges of translating texts with complex concepts and the ambiguous legal frameworks governing their translation, as noted by prior scholars, we endeavored from the outset to maintain neutrality in the translation process, acting as intermediaries between the two texts. The iterative procedure that yields a final translated text accurately embodies this cyclical motion.

This study aimed to investigate the particular challenges encountered in translating classical Arabic writings into English and to ascertain the underlying causes of these challenges. The philosophy of translation studies of Ibn Hazm's Kitab al-Akhlq wa al-Siyar was analazyed (The Book of Ethics and Behavior) through the lens of a hermeneutic circle. The investigation lasted seven years, concentrating on the most challenging and controversial elements of assessing the feasibility and validity of the proposed proposal. Throughout the study session, many difficulties were encountered in articulating an appropriate reaction for each passage.

We determined that employing formal knowledge of context, text coherence, and authorial intent, in conjunction with the conventional equation of word-for-word equivalence without constraining the hermeneutic circle, might significantly impact outcomes. The rabist adage "Never accept an Arabic word without a witness" transformed to "Never reject an Arabic word without a witness" enhances the potential for improved translation of complex classical Arabic concepts and other cultures overall.

Biography Note:

Dr. Nouf is an assistant professor of Arabic literature at PSA. Her research interests range from literary criticism, translation studies, poetry, and narrative studies.

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