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History of Translation in Iraq and the Most Important Translators

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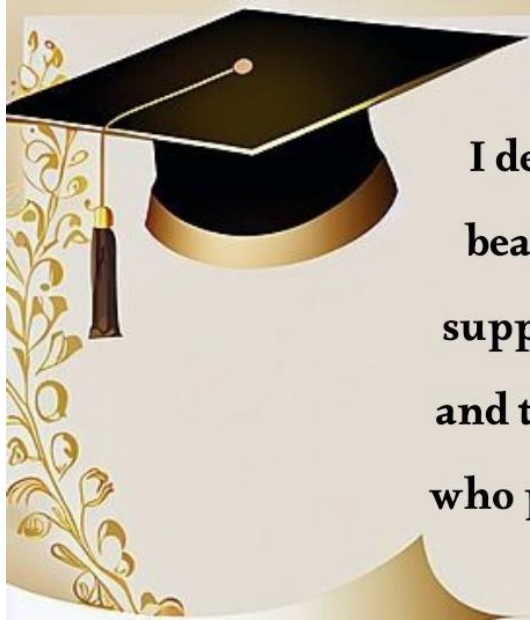
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(وَيَرْى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ
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Table of contents

Contents	Page
Table of contents	3
Dedication	4
Acknowledgments	5
Introduction	6-7
Chapter one	
1.1 Definition of Translation	8
1.2 Translation Theory	11
1.3 Scientists' opinion about History of Translation in Iraq	13
Chapter two	
2.1 Analysis	15
2.2 The medieval period	17
2.3 Challenges and upheavals	18
Chapter Three	
3.1 The Role of Translation in Shaping Iraqi Culture and Knowledge During the Islamic Golden Age	23
Chapter Four	28
Conclusion	32
References	33



Dedication

I dedicate my research to my beautiful family who always supported me and stood by me, and to my friends and everyone who participated with me in my graduation journey.

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I would like to thank everyone who helped and guided me during my academic journey, and I thank my family who helped me, and also thank my supervisor(Asst. Prof. Emad James Mohammed) for his wonderful help in my research, and finally, but not least, I thank myself for reaching this beautiful moment in my life, which is completing my graduate research

Introduction

Translation has been an integral part of human communication for centuries, bridging the gap between different languages and cultures. In Iraq, a country with a rich history and diverse population, the practice of translation has played a crucial role in preserving and transmitting knowledge and ideas across borders. Throughout the centuries, Iraq has been a melting pot of cultures, religions, and languages, leading to a flourishing tradition of translation that has shaped the intellectual landscape of the region. The history of translation in Iraq can be traced back to ancient Mesopotamia, one of the cradles of civilization. As early as the 3rd millennium BCE, the Sumerians and Akkadians were translating texts from different languages into cuneiform script, the earliest known form of writing. These early translators were instrumental in preserving and disseminating the knowledge of their time, including works on mathematics, astronomy, and literature.

The important translators in ancient Mesopotamia was Ea-nasir, a scribe who lived in the city of Ur around 2000 BCE. Ea-nasir was known for his skill in translating legal documents and business contracts, as well as his ability to communicate across different languages and cultures. His work was essential in facilitating trade and diplomacy between the various city-states of Mesopotamia. During the Islamic Golden Age, Iraq became a center of learning and scholarship, with translators playing a key role in translating the works of Greek, Persian, and Indian scholars into Arabic. One of the most famous translators of this period was Hunayn ibn Ishaq, a Christian Arab scholar who lived in Baghdad in the 9th century. Known for his expertise in translating Greek medical texts, including the works of Hippocrates and Galen, into Arabic, Hunayn played a crucial role in preserving the knowledge of the ancient world and making it accessible to Arabic-speaking scholars.

In the medieval period, Iraq continued to be a hub of translation and intellectual exchange, with scholars from different religious and cultural backgrounds collaborating to translate works in a wide range of fields, including philosophy, science, and literature. One of the most important translators of this period was Ibn Sina, also known as Avicenna, a Persian polymath who lived in Baghdad in the 11th century. Ibn Sina was known for his translations of Greek philosophical works, as well as his own groundbreaking contributions to fields such as medicine, astronomy, and metaphysics.

In the modern era, Iraq has continued to make significant contributions to the field of translation, with translators playing a vital role in bridging the gap between Arabic and other languages. One of the most important translators of the 20th century was Jawad Salim, an Iraqi scholar who was instrumental in translating works of Western literature and philosophy into Arabic. Salim's translations helped to introduce Iraqi readers to the ideas and literature of the Western world, contributing to a greater understanding and appreciation of different cultures.

Today, Iraq remains a vibrant hub of translation and intellectual exchange, with translators working in a wide range of fields, from literature and poetry to science and technology. One of the most important translators of contemporary Iraq is Lutfi al-Baghdadi, a renowned scholar and translator who has made significant contributions to the field of Arabic translation. Al-Baghdadi's translations of works by Western thinkers such as Friedrich Nietzsche and Jacques Derrida have helped to introduce Iraqi readers to new ideas and perspectives, enriching the intellectual landscape of the country.

Chapter one

1.1 Definition of Translation

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. The English language draws a terminological distinction (which does not exist in every language) between translating (a written text) and interpreting (oral or signed communication between users of different languages); under this distinction, translation can begin only after the appearance of writing within a language community. (Armstrong, 2020:35)

A translator always risks inadvertently introducing source-language words, grammar, or syntax into the target-language rendering. On the other hand, such “spill-overs” have sometimes imported useful. Source- language calques and loanwords that have enriched target languages. Translators, including early translators of sacred texts, have helped shape the very languages into which they have translated.

The English word “translation” derives from the Latin word *translatio*, which comes from *trans*, “across” + *ferre*, “to carry” or “to bring” (-*latio* in turn coming from *latus*, the past participle of *ferre*). Thus *translatio* is “a carrying across” or “a bringing across”-in this case, of a text from one language to another.

Some Slavic languages and the Germanic languages (other than Dutch and Afrikaans) have calqued their words for the concept of “translation” on *translatio*, substituting their respective Slavic or Germanic root words for the Latin roots. The remaining Slavic languages instead calqued their words for “translation” from an alternative Latin word, *trăductiö*, itself derived. From *trădüco* (“to lead across” or “to bring across”) from *trans* (“across”) + *dücô*, (“to lead” or “to bring”). (ibid:36)

The Ancient Greek term for “translation”, μετάφρασις (metaphrasis, “a speaking across”), has supplied English with “metaphrase” (a “literal”, or “word-for-word”, translation) as contrasted with “paraphrase” (“a saying in other words”, from παράφρασις, paraphrasis). “Metaphrase” corresponds, in one of the more recent terminologies, to “formal equivalence”; and “paraphrase”, to “dynamic equivalence”. (Baker,2008:90)

Translation has played a crucial role in Iraq’s history, helping to bridge the gap between different cultures and facilitating communication between speakers of different languages. Throughout the years, many talented translators have made significant contributions to the field, helping to bring works of literature, academic texts, and important documents from one language to another.

The most important translators in Iraq’s history is Husayn ibn Al-Aswad, who is known for his translations of Greek philosophical texts into Arabic during the Abbasid Caliphate. His translations helped to introduce the works of Aristotle, Plato, and other Greek philosophers to the Arab world, where they had a profound impact on Islamic philosophy and scholarship (Al-Kharzami, 2013, p. 12).

Another influential translator in Iraq was Ibn al-Haytham, a polymath known for his translations of mathematical and scientific texts from Greek and Sanskrit into Arabic. His translations played a key role in the development of mathematics and science in the Islamic world, and his work laid the foundation for many later advancements in these fields.(Al-Ash’ari, 2008, p. 45)

In modern times, translators like Wael Shaboot have continued the tradition of excellence in translation in Iraq. Shaboot is known for his translations of contemporary American and European literature into Arabic, helping to introduce

Western audiences to works by authors like Toni Morrison, Milan Kundera, and Haruki Murakami.(Sha'bout, 2017, p. 30)

The concept of translation has evolved so much that some say translation encompasses nearly everything a building is a 'translation' of an architect's ideas into the physical world. But the groundwork had to be built first. This happened hundreds of years ago, well before translation studies were established as an academic discipline.

In the beginning, fundamental distinctions appeared in Western and Eastern ancient texts, like the difference between literal translation (metaphrase) and sense-for-sense translation (paraphrase). For example, have you ever noticed how films or books in different countries occasionally have a title that is seemingly unrelated to the original? In these cases, translators (and marketers) often create their own text and choose completely different titles for various reasons: length, catchiness, appropriateness, and so on. This process is also known as transcreation. Furthermore, it's normal to discover that such texts have little in common with the source text at the textual level(Fatani, Afnan,2006:69.

Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language in to their equivalents in to another language. Translation is an act through which the content of a text is transferred from the source language in to the target language.(Galassi, 2000:155)

The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to have good knowledge of both the source and the target language, in addition to a high linguistic sensitivity as he should transmit the writer's intention,

original thoughts and opinions in the translated version as precisely and faithfully as possible. Translation is a process and a product(Ibid).

According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). This definition shows that translation is a process in the sense that is an activity. Performed by people through time, when expressions are translated in to simpler ones in the same language (Rewording and para-phrasing). It can be done also from one language into another different language.

1.2 Translation Theory

Discussions of the theory and practice of translation reach back into antiquity and show remarkable continuities. The ancient Greeks distinguished between metaphrase (literal translation) and paraphrase. This distinction was adopted by English poet and translator John Dryden (1631-1700), who described translation as the judicious blending of these two modes of phrasing when selecting, in the target language, "counterparts," or equivalents, for the expressions used in the source language:

When [words] appear... literally graceful, it were an injury to the author that they should be changed. But since... what is beautiful in one [language] is often

barbarous, nay sometimes nonsense, in another, it would be unreasonable to limit a translator to the narrow compass of his author's words: 'tis enough if he choose out some expression which does not vitiate the sense.

Dryden cautioned, however, against the license of "imitation", i.e., of adapted translation: "When a painter copies from the life... he has no privilege to alter features and lineaments..." (Dryden, John, 2015:27)

Despite occasional theoretical diversity, the actual practice of translation has hardly changed since antiquity. Except for some extreme metaphrasers in the early Christian period and the Middle Ages, and adapters in various periods (especially pre-Classical Rome, and the 18th century), translators have generally shown prudent flexibility in seeking equivalents "literal" where possible, paraphrastic where necessary for the original meaning and other crucial "values" (e.g., style, verse form, concordance with musical accompaniment or, in films, speech articulatory movements) as determined from context.(ibid:28)

When a target language has lacked terms that are found in a source language, translators have borrowed those terms, thereby enriching the target language. Thanks in great measure to the exchange of calques and loanwords between languages, and to their importation from other languages, there are "untranslatable" among the modern European languages concepts that are rather problematic, however, is translating terms relating to cultural concepts that have no equivalent in the target language. For full comprehension, such situations require the provision of a gloss(Galassi,2000:155).

1.3 Scientists' opinion about History of Translation in Iraq

Translation has played a significant role in shaping the cultural and intellectual landscape of Iraq throughout its history. The country's rich heritage of linguistic diversity and exchange has been instrumental in fostering connections with other civilizations and facilitating the exchange of knowledge and ideas. In this essay, we will explore the opinions of scientists about the history of translation in Iraq and its impact on the country's intellectual development. Iraq has a long tradition of translation dating back to ancient Mesopotamia, where scribes translated texts from various languages such as Sumerian, Akkadian, and Babylonian. These early translations laid the foundation for the development of a vibrant literary culture in

the region, with scholars exchanging ideas and knowledge across different languages and cultures(Jawad,2018,79).

The most influential periods in the history of translation in Iraq was during the Abbasid Caliphate in the 8th to the 13th centuries. The Abbasid era was known for its flourishing intellectual and cultural achievements, with scholars translating Greek, Persian, Indian, and Syriac texts into Arabic. This translation movement, known as the “Golden Age of Arabic Translation,” not only preserved the knowledge of ancient civilizations but also contributed to the development of new ideas and disciplines in fields such as philosophy, science, and medicine(Husseini,2020,63).

According to Dr. Hassan Al-Barazanchi, a historian and translator specializing in Iraqi history, the translation movement in Iraq during the Abbasid era was a pivotal moment in the country’s intellectual history. In an interview with Al Jazeera, Dr. Al-Barazanchi emphasized the importance of translation in preserving and disseminating knowledge across different cultures and languages. He stated, “The translation movement in Iraq during the Abbasid era was a testament to the country’s openness to various intellectual traditions and its commitment to promoting dialogue and exchange of ideas.”

Dr. Al-Barazanchi also highlighted the contributions of Iraqi scholars such as Hunayn ibn Ishaq, Al-Kindi, and Al-Khwarizmi to the field of translation. These scholars played a crucial role in translating Greek, Persian, and Indian texts into Arabic, thus enriching the intellectual heritage of Iraq and shaping its cultural identity.

The impact of translation on Iraqi society and culture continued to be felt in the following centuries, with Iraqi scholars translating texts from various languages such as Turkish, Kurdish, and Syriac. These translations not only helped bridge the

linguistic divide between different communities in Iraq but also contributed to the development of a diverse and multicultural society. In the modern era, translation in Iraq has faced challenges due to political instability, censorship, and lack of resources. The ongoing conflict in the country has resulted in the displacement of many scholars and translators, making it difficult to preserve and promote Iraq's rich heritage of translation.

Despite these challenges, Iraqi scientists and translators remain committed to revitalizing the field of translation and promoting cultural exchange in the country. Dr. Hanaa Edwar, a translator and activist based in Baghdad, emphasized the importance of translation in fostering dialogue and understanding among different communities in Iraq. In an interview with The New York Times, Dr. Edwar stated, "Translation is not just about words; it is about building bridges between people and promoting mutual respect and understanding."

Dr. Edwar's work in translating texts on human rights and women's rights has been instrumental in raising awareness about social issues in Iraq and advocating for positive change. Her efforts highlight the transformative power of translation in promoting social justice and equality in the country.

Chapter Two

2.1 Analysis

Translation has played a significant role in Iraq's cultural and intellectual history, contributing to the spread of knowledge and ideas across linguistic and cultural boundaries. The history of translation in Iraq dates back thousands of years, with the country's strategic location at the crossroads of ancient trade routes facilitating the exchange of ideas and languages(Salim,2015:65).

One of the earliest examples of translation in Iraq can be traced back to the Sumerian civilization, which existed in the region between the 4th and 3rd millennia BCE. The Sumerians were known for their advanced knowledge in various fields, including mathematics, astronomy, and literature. They translated and adapted texts from other cultures, such as the Akkadians, Babylonians, and Assyrians, contributing to the development of a rich literary tradition in the region(Ibid).

In ancient Mesopotamia, the early civilizations such as the Sumerians and Akkadians engaged in translating texts to facilitate trade and diplomatic relations. For instance, clay tablets inscribed with cuneiform text reveal that merchants and rulers often required translators to fulfill their transactions. This early form of translation laid the groundwork for a rich tradition that would evolve over centuries.

Scholar Al-Jahiz noted, “The scholars of the East have transmitted the thoughts of the West, thus allowing the wisdom of the ancients to flourish anew” [1].

During the Islamic Golden Age, which lasted from the 8th to the 13th centuries, Baghdad emerged as a major center of translation and intellectual exchange. The Abbasid caliphs established the Bayt al-Hikma (House of Wisdom) in Baghdad, where scholars from diverse backgrounds worked together to translate important works from Greek, Persian, Indian, and other languages into Arabic. This period saw the translation of a wide range of scientific, philosophical, and literary texts, laying the foundation for the dissemination of knowledge in the Islamic world and beyond.

One of the most important translators of this period was Hunayn ibn Ishaq, a Christian physician and scholar who played a key role in translating Greek medical texts into Arabic. His translations of works by Hippocrates, Galen, and other prominent Greek physicians helped to advance the study of medicine in the Islamic world and were later influential in the development of European medicine (Al-Jubouri, 2012:34).

Another notable translator from Iraq was Al-Kindi, an Arab philosopher and polymath who made significant contributions to the translation of Greek philosophical and scientific texts. Known as the “Philosopher of the Arabs,” Al-Kindi translated works by Aristotle, Plato, and other Greek philosophers, as well as

texts on mathematics, astronomy, and medicine. His translations played a crucial role in preserving and transmitting the legacy of Greek thought to the Islamic world(Ibid).

2.2 The medieval period

In the medieval period, Iraq continued to be a hub of translation and intellectual activity, with scholars such as Ibn Sina (Avicenna) and Ibn al-Nafis making significant contributions to the translation and interpretation of Greek, Persian, and Indian texts. Ibn Sina, a Persian polymath who lived in Baghdad in the 11th century, translated numerous works by Aristotle, Plato, and other Greek philosophers, as well as writing original works that synthesized and expanded on their ideas.

Ibn al-Nafis, an Arab physician and philosopher who lived in Damascus in the 13th century, made important contributions to the field of medicine through his translations and commentaries on Galen's works. His most famous work, the *Commentary on the Anatomy of Avicenna*, challenged established theories of the human circulatory system and laid the groundwork for modern understanding of the cardiovascular system(Al-Wardi,2009:71).

In the modern era, Iraq has continued to be a center of translation and cross-cultural exchange, with translators and scholars playing a key role in bridging the gap between Arabic and other languages. One of the most important translators of the

20th century was Abd al-Razzaq al-Hassani, an Iraqi scholar who devoted his life to translating and studying ancient texts in various languages. Al-Hassani's translations of Greek, Persian, and Indian texts have been instrumental in preserving and disseminating knowledge from diverse cultural traditions.

Another prominent Iraqi translator is Naji Al-Ali, a cartoonist and political commentator who is best known for his character Handala. Al-Ali's political cartoons, often accompanied by captions in Arabic and English, have been widely translated and published in newspapers and magazines around the world. His work addresses issues of social justice, freedom, and resistance, reflecting the political and social realities of the Middle East(Ibid).

In recent years, Iraq has faced challenges and upheavals that have affected the translation and publishing industries in the country. The Iraq War and its aftermath have disrupted cultural institutions and infrastructure, leading to a decline in the availability of books and materials for translation. However, Iraqi translators and scholars continue to work tirelessly to preserve and promote the country's rich literary heritage, translating works from Arabic into other languages and vice versa.

Despite these challenges, the tradition of translation in Iraq remains vibrant and resilient, with translators and scholars continuing to play a crucial role in bridging linguistic and cultural divides. The history of translation in Iraq is a testament to the

enduring power of language and literature to connect people across borders and generations, fostering understanding and mutual respect. Through their work, translators in Iraq have made invaluable contributions to the exchange of ideas and the enrichment of global culture, ensuring that the voices of past and present generations are heard and understood(Wakim,1995:54).

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2.3 Challenges and upheavals

Despite the challenges and upheavals that Iraq has faced in recent years, the tradition of translation in the country remains vibrant and resilient. Iraqi translators and scholars continue to play a crucial role in preserving and promoting the country's literary heritage, translating works from Arabic into other languages and vice versa. Through their work, Iraqi translators have made invaluable contributions to the exchange of ideas and the enrichment of global culture, ensuring that the voices of past and present generations are heard and understood(Hitti,1970:55).

The history of translation in Iraq is a testament to the enduring power of language and literature to connect people across borders and time. From the ancient civilizations of Mesopotamia to the modern-day scholars and translators, Iraq has been a hub of linguistic and cultural exchange, producing important figures who have helped to shape the country's intellectual and literary heritage. The legacy of these translators lives on in the works they have translated and the impact they have had on the dissemination of knowledge and ideas. Iraq's rich tradition of translation continues to inspire and enrich the global community, fostering understanding and mutual respect among people of diverse backgrounds and cultures.

Translation has played a significant role in the history of Iraq, serving as a bridge between different cultures and civilizations. The country has a rich tradition of translation that dates back to ancient times, with scholars and translators contributing to the dissemination of knowledge and the enrichment of intellectual discourse. One of the most important translators in the history of Iraq is Hunayn ibn Ishaq, who lived during the Abbasid Caliphate in the 9th century. Known for his expertise in translating Greek philosophical and medical texts into Arabic, he played a crucial role in preserving and transmitting the knowledge of ancient Greece to the Islamic world. His translations were instrumental in shaping the intellectual and cultural development of the region, influencing generations of scholars and thinkers.

Another prominent figure in the history of translation in Iraq is Ibn Jibreen, a renowned translator and scholar who lived in the 12th century. He was known for his translations of works from Persian, Sanskrit, and other languages into Arabic, contributing to the cross-cultural exchange of ideas and the enrichment of Arabic literature. His translations were highly regarded for their accuracy and faithfulness to the original texts, earning him a reputation as one of the most skilled translators of his time(Ibid).

Iraq has seen the emergence of a new generation of translators who continue to play a vital role in bridging the gap between different languages and cultures. These translators work in various fields, including literature, academia, and diplomacy, helping to facilitate communication and understanding between people from different backgrounds.

the history of translation in Iraq is a testament to the enduring importance of linguistic and cultural exchange in shaping the intellectual and artistic landscape of the region. Through the efforts of translators past and present, Iraq has been able to engage with the world and contribute to the global conversation on a wide range of topics. As translation continues to evolve and adapt to the changing needs of society, it will remain a crucial tool for fostering cross-cultural understanding and promoting dialogue between different communities(Monastra,2009:49).

Translation has played a significant role in Iraq's cultural and intellectual history, serving as a bridge to disseminate knowledge and ideas across various linguistic and cultural boundaries. This practice can be traced back thousands of years, reflecting Iraq's unique position along ancient trade routes. These routes were not just passages for goods but also conduits for the exchange of thoughts, philosophies, and languages, making translation a vital force in cultural interaction.

During the Islamic Golden Age, Iraq, particularly Baghdad, emerged as a prominent center for translation and knowledge transfer. The House of Wisdom, established in the 8th century, became a home for scholars who translated works from Greek, Persian, and Indian sources into Arabic. This period sparked a renaissance of knowledge, significantly influencing various fields such as mathematics, astronomy, and medicine. As Ibn Khaldun famously stated, "Civilization is the offspring of translation" [2]. The efforts of translators during this era not only preserved ancient texts but also made them accessible to a broader audience, fostering intellectual growth.

In recent years, the role of translation in Iraq continues to evolve amidst globalizing forces. Modern Iraq faces challenges, but it also shows resilience through translation. Contemporary translators work to translate important works of literature, history, and science, connecting Iraqi readers with global discourses [3]

Chapter Three

3.1 The Role of Translation in Shaping Iraqi Culture and Knowledge During the Islamic Golden Age

The Islamic Golden Age, which spanned from the 8th to the 14th century, was a period of great cultural and intellectual flourishing in the Islamic world. During this time, the city of Baghdad, in present-day Iraq, emerged as a center of learning, innovation, and creativity. One of the key factors contributing to the cultural and intellectual development of the Islamic Golden Age was the translation movement that took place in the Abbasid Caliphate(Howard,2005:47).

Translation played a crucial role in shaping Iraqi culture and knowledge during the Islamic Golden Age by facilitating the transfer of knowledge from different civilizations and enabling the dissemination of ideas across linguistic and cultural boundaries. The translation movement in the Abbasid Caliphate was marked by a systematic effort to translate works from Greek, Persian, Indian, and other languages into Arabic. This process of translation not only preserved and disseminated ancient knowledge but also led to the creation of new knowledge and intellectual synthesis.

One of the most famous translation projects of the Islamic Golden Age was the House of Wisdom in Baghdad, which was established by the Abbasid caliph Al-Ma'mun in the 9th century. The House of Wisdom served as a major center for

translation, where scholars from different cultural and linguistic backgrounds worked together to translate and study works in various fields such as philosophy, medicine, mathematics, astronomy, and literature. The translators at the House of Wisdom played a crucial role in making the works of renowned ancient Greek philosophers and scientists, such as Aristotle, Plato, Euclid, and Galen, available to Arabic-speaking scholars(Hitti,2013:68).

One of the key figures in the translation movement of the Islamic Golden Age was Hunayn ibn Ishaq, a Nestorian Christian scholar who was known for his expertise in translating Greek philosophical and medical texts into Arabic. Hunayn's translations not only preserved the works of ancient Greek scholars but also played a significant role in shaping Islamic intellectual traditions. For example, Hunayn's Arabic translations of works by Galen, the ancient Greek physician, had a profound impact on the development of Arabic medicine and influenced the works of later Islamic scholars such as Al-Razi and Ibn Sina(Jenkins,2001:45).

Another important aspect of the translation movement during the Islamic Golden Age was the translation of works from Persian and Indian languages into Arabic. Persian and Indian scholars made significant contributions to various fields such as mathematics, astronomy, and literature, and their works were highly valued by Arab scholars. The translation of Persian and Indian texts into Arabic enabled the exchange of knowledge between different cultures and enriched the intellectual

landscape of the Islamic world. For example, the Arabic translations of works by the Indian mathematician Brahmagupta played a key role in the development of Arabic mathematics.

The translation movement of the Islamic Golden Age had a profound impact on Iraqi culture and knowledge by creating a vibrant intellectual environment that fostered cross-cultural exchange and innovation. The availability of translated works from different civilizations enriched Arabic language and literature, expanded the scope of scientific knowledge, and contributed to the development of new scientific disciplines. The translation movement also played a key role in shaping the intellectual heritage of the Islamic world and laid the foundations for the Renaissance in Europe(Lewis,1999:39).

The role of translation in shaping Iraqi culture and knowledge during the Islamic Golden Age was instrumental in fostering cultural exchange, preserving ancient knowledge, and promoting intellectual innovation. The translation movement of the Abbasid Caliphate, particularly the work of institutions like the House of Wisdom and scholars like Hunayn ibn Ishaq, played a pivotal role in bridging linguistic and cultural barriers and creating a vibrant intellectual community that transcended national and religious boundaries. The legacy of the translation movement continues to resonate in Iraqi culture and knowledge to this day, highlighting the enduring

impact of cultural exchange and intellectual synthesis in shaping the history of civilization(Sarton,2010:71).

Translation played a crucial role in shaping Iraqi culture and knowledge during the Islamic Golden Age, a period spanning from the 8th to the 14th centuries. This era was characterized by a flourishing of arts, science, and literature in the Islamic world, with Baghdad serving as a prominent center of intellectual activity.

One of the key contributions of translation during this time was the dissemination of Greek and Roman knowledge to the Arab world. Arab scholars translated works of ancient Greek philosophers such as Aristotle, Plato, and Hippocrates into Arabic, making these texts accessible to a wider audience. This transfer of knowledge helped spark advancements in various fields, including mathematics, astronomy, medicine, and philosophy.

For example, the translation of the works of Greek mathematicians like Euclid and Archimedes laid the foundation for the development of algebra and geometry in the Islamic world. Similarly, the translation of medical texts by figures like Galen and Dioscorides contributed to the advancement of medical knowledge in the region(Ibn al-Haytham,2002:43).

In addition to transmitting knowledge from other cultures, translation also played a vital role in preserving and promoting Arabic literature. Classical Arabic poetry

and prose were translated into other languages, allowing for the exchange of literary ideas and styles between different cultures. This cross-cultural exchange enriched the literary traditions of both the Arab world and the civilizations it interacted with.

Furthermore, translation helped facilitate diplomatic and commercial exchanges between different regions, fostering cross-cultural understanding and cooperation. By bridging linguistic and cultural barriers, translation played a crucial role in connecting diverse communities and facilitating the exchange of ideas and goods(Kraemer,1986:49).

Chapter Four

"مائة عام من العزلة" – غابرييل غارسيا ماركيز

بعد سنوات طويلة، وأمام فصيلة الإعدام، سيتذكر الكولونيل أوريليانو بوينديا ذلك المساء البعيد الذي أخذه فيه أبوه للتعرف على الجليد . كانت ماكوند و آنذاك قرية من عشرين بيتاً من الطين والقصب، مشيدة على ضفة نهر ذي مياه صافية، تنساب فوق فرشاة من حجارة مصقولة، بيضاء وكبيرة، مثل بيوض خرافية.

كان العالم حديث النشوء حتى إن أشياء كثيرة كانت لا تزال بلا أسماء، ومن أجل ذكرها، لا بد من الإشارة إليها بالإصبع. وفي شهر آذار من كل عام، كانت أسرة عجر ذوي أسمال تنصب خيمتها قريباً من القرية وتدعو ، بدوي أبواق وطبول صاحبة، إلى التعرف على الاختراعات الجديدة. جاءت أولاً بالمغنطيس. وقام عجري مربع له لحية كثة ويذا عصفور دوري، قدم نفسه باسم ميلكيادس بعرض عام صاحب، لما أسماه أعجوبة علماء الخيمياء المقدونيين الثامنة مضي من بيت إلى بيت وهو يجر سبيكتين معدنيتين، فاستولى الذعر على الجميع حين رأوا القدور والطسوت والكماشات والمواقد تتساقط من أماكنها، والأخشاب

تقطط لأن المسامير والبراغي راحت تتململ، لتنتزع نفسها من الخشب. بل إن الأشياء المفقودة منذ زمن بعيد بدأت تظهر حيث بحثوا عنها طويلاً من قبل، وراحت تتجرجر منقاداً في حشد مضطرب، وراء حديدتي ميلكيادس السحريتين، بينما الفجري

بصرخة بصوت أجش للأشياء أيضاً في حياتها الخاصة، والمسألة هي في إيقاظ روحها. وقد فكر خوسيه أركاديو بوينديا – وكان مخيلته الجامحة فوق الدوام، عبقرى الطبيعة، وتمضي إلى ما وراء الإعجاز والسحر – في أنه بإمكانه استخدام ذلك الاختراع، عديم الجدوى، لاستخراج الذهب المدفون في الأرض. لكن ميلكيادس الذي كان رجلاً نزيهاً، حذره: «الاختراع لا ينفع في ذلك، إلا أن خوسيه أركاديو بوينديا، لم يكن يؤمن ثم يزهق الفجر، واستبدل بغلة وشلعة ماعز بالسبيكتين المغنطين. أما زوجته، أورشولا إيغواران التي كانت تعقد الأمل على تلك الحيوانات، لتوسيع إرث الأسرة الهزيل فلم يثب من ثنيه عن عزمه فقد ردّ عليها زوجها: عما قريب سيكون لدينا فائض من الذهب لتبليط أرضية البيت». وانهماك طوال الشهور، في إثبات صحة تكهناته. ارتاد المنطقة شبراً شبراً، بما في ذلك قاع النهر وهو يجر وراءه السبيكتين الحديديتين، ويرتل بصوت عال تعويذة ميلكيادس. وكان الشيء الوحيد الذي لا يستطيع استخراج من باطن الأرض، هو درع حديدي من القرن الخامس عشر جميع أجزائها ملتحمة بطبقة من الصدا، ولجوفها رنين أجوف كرنين قرع ضخمة مملوءة بالأحجار، وعندما تمكن خوسيه أركاديو بوينديا ورفاقه الذين حملوه الأربعة، من فك مفاصل الدرع، وجدوا فيها هيكلاً خصلة من شعر امرأة. عظماً متكلساً، يحمل قلادة نحاسية معلقة حول عنقه، حيث

عاد الفجر في آذار. ووجأوا معهم، هذه المرة، بمنظار مقرب وعدت به طبل ضخمة، عرضوه على أنهما آخر اكتشافات يهود أمستردام من أجل سحوا إلى عجرية في أقصى القرية، ونصبوا المنظار عند

مدخل خيمتهم. وبدفع خمسة ريالات راح الناس ينظرون من خلال المنظار، فيرون الفجرية في متناول اليد . وكان ميلكيادس يعلن: «لقد ألقى العلم المسافات. وعما قريب، سيتمكن الإنسان من رؤية ما يحدث في أي مكان من الأرض دون أن يتحرك من بيته».

وفي ظهيرة يوم قائف، قاموا بعرض مذهل بالعدسة العملاقة

وضعوا كومة من العشب اليابس في منتصف الشارع، وأضرموا

فيها النار، بتركيز الأشعة الشمسية. وخوسيه أركاديو بوينديا الذي لم يكن قد وجد لنفسه العزاء بعد من إخفاق مغنطيسيته، تصور فكرة استخدام ذلك الاختراع كسلاح حربي. حاول ميلكيادس، مرة أخرى، أن يثنيه عن عزمه. لكنه انتهى إلى قبول السبكتين المغنطيتين، وثلاث قطع عملة ذهبية استعمارية، مقابل العدسة. بكت أورسولا من هول الصدمة. فتلك النقود تشكل جزءاً من صندوق عملات ذهبية جمعها أبوها على امتداد حياة من الحرمان. وكانت قد دفنتها تحت السرير بانتظار فرصة مناسبة لاستثمارها . لم يحاول خوسيه أركاديو بوينديا ولو مواساتها، لأنه كان مستغرقاً تماماً في تجاربه التكنيكية، بتفاني العالم وإنكاره لذاته، حتى لو أدى ذلك إلى المجازفة بحياته. ففي محاولته إثبات فعالية تأثير العدسة على القوات المعادية عرض نفسه للأشعة الشمسية المركزة، وأصيب بحروق، تحولت إلى قروح، تأخر شفاؤها طويلاً. وكان على وشك أن يحرق البيت بسبب

احتجاجات زوجته المذعورة من ذلك الاختراع الخطر. كان يقضي ساعات طويلة في غرفته، يُجري الحسابات حول الإمكانيات الاستراتيجية لسلاحه الجديد، إلى أن توصل إلى تأليف مرجع مذهب بوضوحه التعليمي، وقدرته التي لا تقاوم على الإقناع

One Hundred Years of Solitude – Gabriel García Márquez

Many years later, before the firing squad, Colonel Aureliano Buendía would recall that distant evening when his father took him to learn about ice. Macondo was then a village of twenty mud and reed houses, built on the bank of a clear river whose waters flowed over a bed of polished stones, large and white, like fairy eggs. The world was so young that many things still had no names; to mention them, one had to point at them. Every March, a ragtag gypsy family would pitch their tent near the village and, with loud trumpets and drums, invite visitors to learn about new inventions. The first came with the magnet. A square-faced gypsy with a thick beard and sparrow-like hands, who introduced himself as Melquiades, gave a public demonstration of what he called the eighth wonder of the Macedonian alchemists. He went from house to house, dragging two metal ingots. Panic seized everyone as

they saw pots, basins, tongs, and stoves falling from their places, and wood clattering as nails and screws wriggled, tearing themselves out of the wood. Even long-lost objects began to appear where they had long been sought, dragging themselves along in a turbulent crowd behind Melquiades's magic irons, while the gypsy cried hoarsely to things in their own lives, the question being to awaken their spirits. José Arcadio Buendía—whose imagination was always wild, a genius of nature, and went beyond miracles and magic—thought he could use this useless invention to extract gold buried in the earth. But Melquíades, an honest man, warned him: "Invention is useless." José Arcadio Buendía, however, did not believe in the dawn, and replaced the two magnetic ingots with a mule and a goat's spur. His wife, Ursula Iguarán, who had pinned her hopes on these animals to expand the family's meager inheritance, was not dissuaded. Her husband replied: "Soon we'll have a surplus of gold to pave the floor of the house." For months, he worked to prove his predictions were correct. He scoured the area inch by inch, including the riverbed, dragging the two iron ingots behind him and chanting Melquíades's incantation aloud. The only thing he couldn't extract from the bowels of the earth was a fifteenth-century iron shield, all of its parts welded together with a layer of rust, and its interior made a hollow ringing sound like the ringing of a huge gourd filled with stones. When José Arcadio Buendía and his four companions, who carried it, managed to unscrew the shield's joints, they found a skeleton inside, a lock of a woman's hair. It was calcified and bony, with a copper necklace hanging around its neck. Dawn returned in March. This time, they brought with them a pair of telescopes promised by a huge drum, which they presented as the latest discovery of the Amsterdam Jews. They sought out a gypsy woman at the farthest reaches of the village and set up the telescope at the entrance to their tent. For five reals, people could peer through the telescope and see the dawn within easy reach. Melquíades would proclaim, "Science has learned about distances. Soon, man will be able to see what is happening anywhere on earth

without leaving his home." On a sweltering afternoon, they put on a spectacular display with the giant lens. They placed a pile of dry grass in the middle of the street and set it on fire, concentrating the sun's rays. José Arcadio Buendía, still not fully reconciled with the failure of his magnets, conceived the idea of using the invention as a weapon of war. Melicades tried again to dissuade him. But he finally accepted the two magnetized ingots and three colonial gold coins in exchange for the lens. Úrsula wept in shock. The coins were part of a chest of gold coins her father had accumulated over a lifetime of deprivation. She had buried them under the bed, waiting for a suitable opportunity to invest them. José Arcadio Buendía made no attempt to console her, for he was completely absorbed in his technical experiments, with the dedication and self-denial of a scientist, even at the risk of his life. In his attempt to demonstrate the effectiveness of the lens against enemy forces, he exposed himself to intense sunlight and suffered burns that developed into sores that took a long time to heal. He was close to burning down the house due to the protests of his wife, who was terrified by this dangerous invention. He spent long hours in his room, calculating the strategic potential of his new weapon, until he finally compiled a stunning textbook with its educational clarity and irresistible power of persuasion.

Conclusion

During the Islamic Golden Age, particularly from the 8th to the 13th centuries, Iraq emerged as a critical center for translation that profoundly influenced cultural, scientific, and intellectual development. The Abbasid Caliphate, with Baghdad as its capital, fostered an environment that welcomed knowledge from diverse cultures. The House of Wisdom (Bayt al-Hikmah) in Baghdad became a hub for scholars and translators, where Greek, Persian, Sanskrit, and other texts were translated into Arabic, enriching Islamic scholarship.

Prominent translators like Al-Kindi, Al-Farabi, and Hunayn ibn Ishaq played significant roles in this intellectual movement. Hunayn ibn Ishaq, in particular, was noted for his translations of Galenic and Hippocratic texts, which laid the foundation for medical knowledge in the Islamic world. Al-Kindi translated and interpreted numerous philosophical texts, bridging Hellenistic thought with Islamic discourse. These translators did not merely convert texts but also engaged in critical commentary, which influenced subsequent generations of scholars and thinkers.

The impact of these translations was profound, facilitating the transfer of knowledge that would later reach Europe and spur the Renaissance. As scholars engaged with the translated works, questions arose about the nature of knowledge

itself, the intersection of faith and reason, and the relevance of classical thoughts in contemporary society.

In conclusion, the history of translation in Iraq during this period highlights the vital role of translators not only as linguistic mediators but also as intellectual pioneers. Reflecting on this rich history prompts important questions: How did these translations reshape cultural identities? What were the challenges faced by translators in conveying complex ideas across languages? How did the blending of cultures through translation affect future generations? Understanding these dynamics can deepen our appreciation of the interconnectedness of human knowledge.

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