Bayanic translation :
an integrated approach (*)

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1. Al bayān

This Arabic term which has become a hallmark of the Arabic language defies a precise and comprehensive definition. Encyclopaedia Britannica (Micropaedia v:501) describes it as « elegance of expression » and according to the Arabic-English Hans Wehr dictionary it has a wide spectrum of equivalents: clearness, plainness, patency, explanation, elucidation and illustration in addition to being a « rhethorical art of the Arabs ». In his translation of Süra LV (al-Rahmān)[1] of the Qur-ān, Ali Yusuf commented on the bayān saying that it is « intelligent speech; power of expression : capacity to understand clearly the relations of things and to explain them ». The Qur-ān itself exemplified it as Arab scholars undertook the tremendous task of interpreting it, and the *bayān* served as a pivot to that gigantic scheme.

However, this was not an exclusive trait of Arab history:

> The oldest explicit preoccupation with texts has been the maintenance and interpretation of prestigious texts, typically official, legal, ritual, sacred, or poetic. Evidently, the text, above all the written inscription, was widely deemed a potent social instrument for setting down and transmitting the important knowledge of the culture(de Beaugrande 1995:1-8)

This culminated in the development of a sophisticated approach to textual anaylsis in Arabic. Also, it is not surprising that the study of the Bible translation problems and implications resulted in a fundamental theory in the field of translation (cf Nida 1952, 1960, 1964, 1969), serving as a basis for modern Translation Studies.

A more comprehensive description of the bayān was included by Ibn Manzür (1232-1311) in his encyclopaedic dictionary Lisan al Arab. He classified it at five levels: (1) reunion (wasl); (2) separation (fasl); (3) appearance (zuhür) and clarity (wudüh); (4) eloquence (fasāha) and capacity of communication; this inculdes eloquence with intelligence, disclosure of intention with most eloquent words, aptitude to convince and fascinate the listener to the extent that the false is taken as right and vice-versa, and (5) man is endowed with a bayān capacity, i.e. he is able to speak and convince eloquently; this is an attribute of human beings.

The bayanic theory of knowledge is a vision based on dissociation and not on unitedness, as bayān and tabyïn (elucidating), fahm (comprehension) and

ifhām (informing) and wudūh (clarity) and idāh (clarification) are realized through separation and acquisition of a distinctive entity. (Al-Jābiri 1986:33).

At first, and until the 10ᵗʰ century, there was only one Arabic bayan, which was still at the craddle, with embryonic Persian and Greek support. Then a two-pronged bayān came into existence, one purely Arabic and the other flully engaged in philosophical feats under the influence of Aristotle.[2]

The bayanic researchers were devided into two streams of thought, one at the very initial phase was preoccupied with the rules of discourse interpretation (analysis) and the other with the conditions for discourse production (Al-Jābiri 1986:16). The interpretation trend was championed by Al-Shāfi'i (767-820) who considered that the bayan is a comprehensive term combining multiple meaning facets, as he was systematically and methodologically carrying out the task of interpreting the Qur-ān. (Al-Jābiri 1986:18)

Afterwards, and for more than two centuries, intensive discussions took place between illustrious scholars, among them Al-Jāhiz (775-868) and culminated in the widely acclaimed works of Abd Al Qādir Al-Jurjani (d. 1075). Those discussions were centred on the coupling of word and meaning. (Al-Jābiri 1986:75).

Al-Jāhiz observed that :
... ideas come to life only when they are given utterance, brought into the open and used. Then they impinge on the understanding [of others], are made plain to the mind, revealed after being hidden, present after being absent, and near at hand after being remote... To the extent that they are expressed plainly, with appropriate gestures and proper conciseness,... ideas become clear. The clearer and more lucid the expression and the more eloquent and luminous the gesture, the more useful and effective they are. Clear expression of a concealed thought is bayān. (Al-Jāhiz : 102, emphasis added).

and :

The word bayān comprises anything that reveals the sense and brings out the inner meaning, so that the hearer may grasp the reality of it... The main object of both speaker and hearer is simply to understand and be understood; and any means used to make oneself clearly understood is bayan. (Al-Jāhiz : 102, emphasis added)

Regarding eloquence, he considers that it « means conveying the meaning, aiming at lucidity without unnecessary words and with an eye to the difference between separation and reunion » (Al-Jāhiz : 112, emphasis added). This should be coupled with « conciseness », « economy of words », while «verbosity»,«prolixity» and «undue repetition» should be avoided. (Al-Jāhiz : 111-112)

The ideas of clarity[3] and lucidity, plain and clear expresion are brought into relief.

There are five categories of bayān in Al-Jāhiz's conception:

1 . Fluency (talaqatu al-lisān) and ability to make understand (ifhām) and understand (fahm);
2 . Proper selection and combination of words;
3 . At the semantic level, « words »[4] should convey an appropriate connotation and contain a meaning;
4 . Rhetoric: it is meant to be conformity of « words » to the meaning;
5 . Authoritive statement having an impact over the reader or listener.

In fact, Al-Jahiz follows a bayanic didactic approach vis-à-vis the reader. He took into full account the psychological readiness of his reader who takes a prominent place in the process (Al-Jābiri1986:20-21). He aims at word use skilfulness, convincing argumentation and well-balanced impact (Al-Jābiri 1986:25).

The debate on word / meaning relationship was launched by Al-Jāhiz who first declared his preference of word over meaning. He was however the percursor of the « nazm » theory further elaborated by Al-Tawhidi (d. 1010) and Al-Jurjāni and his successors undertook the task of highlighting the importance of words in the bayanic process (Al-Jābiri 1986:75-76).

Generally speaking, there was a concordance on the necessity of conveying the meaning in good wording with a consolidation of word and meaning. Al-Sakkāki (1160 - 1228) went a further step in his attempt to reconcile the discourse system and mental system (Al-Jābiri 1986:90). However, Arabs had eventually a bayanic vision of the world as their mental process hinged on the text perse (cf 1.2.3). Many factors, historical among others, conditioned the whole text treatment, with adverse consequences for communication through Arabic as the mechanism of thought became confused with the form and was suppressed by it.

Finally, for the prupose of this study, the original referential frame of bayān is here reaffirmed. It means separation (fasl) and disclosure (izhār), on one hand, and dissociation (infisal) and appearance (zuhūr), on the other hand. It is the principle of transparency with suitable antecedent control and pertinent utilization of the language virtual system relying on logic (mainly through theme/ rheme progression). Clarity with a touch of elegance and conciseness is therefore a sine qua non requirement for a good bayanic performance and intertextuality plays a key role in this respect.

2 . Hunayn; the scholar/translator
2.1. The Syriac school

Most of the early translators into Arabic were of Syriac origin. They had behind them a rich cultural heritage dating back to the epoch of paganism (Baumstark: 10-12 qtd by clyad 1993:166). Already, the Bible translation into Syriac was completed during the second half of the 2nd century A.D. (Brockelmann 1909:7-8 qtd by clyad 1993:166) and later on supplemented and annotated in the 7th century. Christian missionaries were interested in Greek philosophy (especially Aristotle) and initiated its translation into Syriac, for the expansion of Christianism in Mesopotamia. Those translations greatly influence the Syriac language, as many terms were introduced and the Greek mode of expression and syntax were adopted (clyad 1993:166-167).

Those translators followed the Greek pattern in their Arabic translations, while, unlike Persians, They were neither fully adapted to the Islamo-Arabic culture nor assimilated. Actually, they conserved their educational system and customs. they were culturally marginalized. Consequently, their knowledge in Arabic was generally limited and some of them submitted their work to Arab writers for editing (clyad 1993:168). Therefore, their linguistic and translational ability in Arabic was questioned by Arab scholars, like Al-Jāhiz and the grammarian Al-Sayrāfi (897-979). This was due to a cultural disorder (cf Snell-Hornby 1988 for the importance of culture in translation).

Hunayn Ibn Ishāq [5] was among the

very few translators into Syriac closely associated with Arabic culture (Ibn Abi Usaybi$_c$a, qtd by clyad 1993:167). Their rendering, first into Syriac (Pognon 1903:IV qtd by clyad 1993:168) and then into Arabic, was in most cases heavily literal and excessively close to the original, to the extent that when they were faced with a difficult paragraph they resorted to a mere word for word transposition devoid of any meaning. They were, however, very few exceptions to this rule, as Greek works (notably of Aristotle) were translated by Serjes into Syriac with' a combination of clarity and accuracy (cf clyad 1993:168f). It should be mentioned, however, that Syriac translators took more freedom in translating philosophical works for popular use (cf clyad 1993:169f).

Ibn Abi Usaybi$_c$a(1203-1269) praised the work of Hunayn Ibn Ishāq and his disciples, mainly his son Ishāq, his nephew and best student Hubaish, clsa Ibn Yahya Ibn Ibrahim and also, but to a lesser extend, Qusta Ibn Luqa and Ayub Ibn Alabrash. He strongly attacked others, like Hilal Ibn Abi Hilāl Al Himsi, Istefan Ibn Sabil (clyad 1993:169).

Hunayn himself gave bad judgements regarding most of the Syriac translators, in his letter to cAli Ibn Yahya (Bergsträsser 1913).

2 - 2 His methodology

According to Salah Al-Din Al-Safadi (1226-1362) and Baha Al-Din Al-cAmili (1546-1637), his method « consisted of reading the whole sentence, comprehending its meaning and then expressing it with a corresponding sentence whether words are equivalent or not. « (Al-Jamili 1982:36, Khuri 1988:51 and Salama-Carr 1990:64-65, emphasis added). The sentence occupies a central position in his translations.

In fact, the importance of the sentence and the word has been emphasized in modern linguistics.

Within the context of Distributed Language Translator (DLT), which is the name of a research and development project of software house based in the Netherlands (Buro voor Systeemonwikkeling (BSO/ Resrach)), which was initiated in 1980 and funded by the European Community, and which is « a system for semi-automatic machine translation with a monolingual interactive dialogue with the user » (Papegaaij) and Schubert 1988:15), Papegaaij and Schubert (1988:11) reduced the translational mechanism to its most elementary aspects. They considered that « texts and many of their elements are linguistic signs of form and content » and that « the most outstanding obstacle to accurate translation is ambiguity », which is located at linguistic signs such as words, and is two-fold:

- monolingual ambiguity, a word refers to a number of concepts,
- bilingual, contrastive or translation ambiguity: « two words from different languages that are often adequate translations of each other do not denote exactly the concepts or the same range of concepts ». Therefore, there are translation alternatives. A disambiguation process is involved in translation and:

is based on the restrictive influence that words have when they combine to form sentences and texts. Though individual words may have a large renge of possible meanings, the moment they are used in relation to other words, that range is narrowed down. In general, one can say that the more content words one can relate to a particular word, the less ambiguous that word will be. (Papegaaij and Schubert 1988:51).

Words establish a context for each other by means of a mutual meaning restriction (1988:74). A second major text dynamics is thematic progression as texts « move from theme to rheme in recognizable patterns (1988:94) with logical connectives.

Actually :

> an analysis of thematic progression influences the expectation patterns of the reader, and supports the inter-clausal reference mechanism. Another useful aspect of a thematic-patterns analysis is that it can be used to derive a « summary » of a length of text (provided it is coherent enough to produce a single structure). (1988:122).

This allows a logical connection between text elements and it is this « connectedness that makes up the coherence of a text » (1988:12), with a balanced interplay between the following (1988:17):

- Syntax, as the arrangement of words in sentences, morphemes in words, words in syntagma, syntagma in clauses, clauses in sentences and sentences in texts;
- Semantics, dealing with the content side of the word formation; and
- pragmatics, covering the extra-linguistic influence on language (with sociolinguistics as an important sub-branch).

Text coherence is thus situated at the word and sentence levels forming a micro-text. This fully coincides with Sinclair's view (1994:17):

> The text is the sentence that is in front of us when an act of reading is in progress. Each sentence then is a new beginning to the text. Each sentence organizes language and the world for that particular location in the text, not dependent on anything else. (No wonder, by the way, that we have had such problems in the past about the definition of a sentence, if it is indeed synonumous with the definition of a text. The paradox of the structure which represents 'complete thought', but which is often verbalized in a form that is clearly part of a larger organization, is resolved.)

> The relation between a sentence and the previous text is as follows: each sentence contains one connection with other states of the text preceding it. That is to say it contains a single act of reference which encapsulates the whole of the previous text and simultaneously removes its interactive potential. The occurrence of the next sentence pensions off the previous one, replaces it and becomes the text. The whole text is present in each sentence. The meaning of each previous sentence is represented simply as part of the shared knowledge that one is bringing to bear in the interpretation of a text at any point.

An accurate translation will therefore concentrate on the sentence, with special emphasis on terminology and phraseology. This opposes Paepcke's opinion (1986: 103f) advocating the translation of the text as a whole and not words and sentences (Übersummative Sinnenheit), as language parallelism is not guaranteed and only a detailed translation would reach a high degree of accuracy and correspondence.

The architext, as a whole and as a sequence of sentences, determines the general context.

Hunayn fully adapted each sentence according to the Arabic language requirements. He was perfectly imbued with the Arabic bayan, and his translations were characterized by elegance, clarity and smoothness (cf Bergsträsser 1913,

Meyerhof 1928, Rosenthal 1975 and others). He was quality-minded and he systematically revised his colleagues' work in Bayt Al-Hikma or even some of his own translations done at an earlier stagem as he gained more experience and expertise.

His approach had two other main traits:

1. His translations were modelled according to the specific needs of the user and the purpose of translation, thus applying what is known today as « skopostheorie » in the German School, with special emphasis on informativity and acceptability:

> Hunayn insiste sur l'importance qu'il accordait aux lecteurs de ses traductions et notamment au niveau de la forme linguistique de même qu'il s'attachait à rendre ses traductions claires pour tout non-spécialiste qui aurait à les consulter, conscient du fait que le problème majeur est de provoquer la compréhension et l'acceptation du lecteur. Rappelons que les traductions de Hunayn étaient souvent destinées à des étudiants en médecine puisque leurs études se fondaient sur le corpus galénique.(Salama-Carr 1990:53).

This idea is stressed in modern linguistics, as a text-producer should always have in mind an imagined reader:

> Because texts are disigned for a specific audience, once they exist, they define that audience; indeed; as no writer can create even a single sentence without a target Imagined Reader, almost every sentence provides some clue(s) about this Reader which allows any Real Reader to build up communicatively a picture of his/her Imagined Counterpart.
> However, some texts create confusion, or worse, because the author has failed to maintain a consistent Imagined Reader from sentence to sentence or paragraph to paragraph. (Coulthard 1994:5, emphasis added).

The ideal situation is created when the real reader is the imagined one.

2 - As a specialist, a scholar in his own right, he was always keen to deliver product of a touch of elegance and clarity, as he was in full command of the cognitive content (cf Bergsträsser 1913, Meyerhof 1928, Rosenthal 1975 and others). He particularly excelled in the translation of medical texts:

> La connaissance du sujet, condition impérative à toute véritable traduction, était donc respectée. Cela est particuliérement valable pour la traduction des textes médicaux. Hunayn était un praticien renommé et il en était de même pour plusieurs de ces collaborateurs et élèves. La connaissance du sujet est d'ailleurs avancée par les historiographes pour expliquer la qualité des traductions.
> C'est ainsi qu'Ibn Abi Usabi‚a mentionne la connaissance des opinions de Galien comme l'une des raisons de la supériorité de Hunayn comme traducteur de texts médicaux. (Ibn Abi Usabi‚a qtd by Salama-Carr 1990:51).

It is therefore evident that he departed from the literal concept of the Syriac School and developed it into a more balanced technique with a skillful combination of a maximum correspondence between the ST and TT at the micro-level and a forem st utilization of the Arabic virtual system (cf de Beaugrande 1995), with the valuable support of the Arabic bàyan which was flourishing at that time.

3 - Bayanic translation in modern context

3 - 1 Western tradition

Western tradition in the field of translation is certainly rich and goes back as far as to the Greco-Roman antique world. Many attempts have since been made for a systematic study of translational principles and procedures [6].Translators were mostly and actively involved in rendering the New Testament.

The trends followed since the seventeenth century are summarized by Steine (1975:252) as follows:

> The theory of translation, certainly since the seventeenth century, almost invariably divides the topic into three classes. The first comprises strict literalism, the word-by-word matching of the interlingal dictionary, of the foreign-language primer, of the interlinear crib. The second is the great central area of 'trans-lation' by means of faithful but autonomous restatement. The translator closely reproduces the original but composes a text which is natural to his own tongue, which can stand on its own. The third class is that of imitation, recreation, variation, interpretative parallel. It covers a large, diffuse area, extending from transpositions of the original into a more accessible idiom all the way to the freest, perhaps only allusive parodistic echoes.

Eminent translators realized the importance of rhythm and melody of the text (Luther in his « Sendbrief vom Dolmetschen »; cf Störig 1969 and Stolze 1994:15), spoke of the overall stylistic effect and appropriate 'tone' (Dolet; cf Nida 1964:15-16), drew the attention to the necessity of « exegetical accuracy and textual variants » (Luther; cf Nida 1964:15) and the importance of «full intelligibility »

(Luther; cf Nida 1964:14), insisted on giving the version « at least so far the quality of an original performance, as to appear natural and easy » (Campbell; cf Nida 1964:19).

Dryden, in his 1680 preface to Ovid's Epistles, Translated by Several Hands, defines metaphor, a ground middle between two extremes metaphrase (word for word) and imitation (free translation), as a:

> Translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense, and that too is admitted to be amplified, but not altered. (cf Steiner 1975:255f).

Goethe, on his part, aimed at achieving « a perfect identity between the original text and that of the translation. This does not signifies that the new text does not exist 'instead of the other but in its place'.. This ... mode requires that the translator abandon the specific genius of his own nation, and it produces a novel tertium datum » (Steiner 1975:258, emphasis added).

The final objective is a « complete fidelity » and « interlinearity » (Steiner 1975: 258).

Humphrey (or Humfrey) (1559) advocated a middle way combining simplicity and learning, elegance and fidelity with the « observance of urbane elevation, neither emphatic on the one hand nor gross on the other » (Steiner 1975:263) and, for him, the « true translator will seek to attain 'plenitude, purity and propriety' ». (Steiner 1975:263).

Huet had also a middle path doctrine as the translator in his opinion « copies the innate essence of his author to the extent to which this is possible. His one study is

faithfully to display his author whole, taking nothing away and adding nothing ». (transl. by Steiner 1975:264).

Bayanic translation is situated on that middle path and the ideas of rhythm and melogy, tone, exegetical accuracy, simplicity, elegance, textual variance, complete fidelity, interlinearity, are among its basics.

3 - 2 Modern concepts

Modern linguistics opened up new horizons for translation studies, but a dichotomy has persisted.

Under the influence of Chomsky, Nida (1964) distinguished two types of translation: one oriented toward formal equivalence and the other toward dynamic equivalence, i.e., the receptor response.

House, in A model for translation quality assessment, distinguished two major types of translation: « overt », « tied in a specific way to the source language community and culture » ([1981]:189) and « covert » translation « which enjoys the status of an original ST in the target culture... An ST and its covert translation are pragmatically of equal concern for source and target language addressees » ({1981]:194). Thus the « overt » translation is source culture-bound and the « covert » one is source culture-free and in texts falling within the « covert » category, « the translator has to place a culture filter between ST and TT » ([1981]: 196f).

The purpose of translation (cf Skopostheorie) is a determining factor for the decision as to whether an « overt »or «covert » translation is appropriate ([1981]: 204).

The notion of culture has gained prominence in the German School (mainly ReiB and Vermeer [1991], and translation is considered to be operated between two cultures instead of two languages (Snell-Hornby 1998).

In the seventies, Toury Gideon catalogued prose fiction translations into Hebrew undertaken during a fifteen-year span, with the aim of unveiling the actual decisions made by translators and in order to bring to light a system of rules of translation in the polysystem in question. After analyzing the « shifts » (cf Popovic 1970), he concluded that.

More changes were noted with regard to word choices and style, resulting in discovery of « textual » norms such as a tendency to « elevate » the text by choosing words to reflect the « highest » style from the possible alternatives. (Gentzler 1993:126).

He is in fact confirming the importance of words and the importance of building-blocks as alternatives in style confection.

Actually, an important aspect of bayanic translation is corroborated by the polysystem theory, as « the social and literary conventions in the receiving culture (« target » system) govern the aesthetic presuppositions of the translator and thus influence ensuing translation decisions. » (Gentzler 1993:107).

His ideal « invariant of comparison » is actually a literal translation where all the text components are present and which serves for the transition to a bayanic dimension:

Thus, the transformed concept of adequacy finds its main use in the methodology of TT-ST comparison. In the methodological framework it is conceived of as a hypothetical entity constructable on the basis of a systemic (textemic) analysis of ST, and it is used as the invariant of the comparison(i.e. as a tertium comparationis). (Toury, 1980:49).

The main difference between
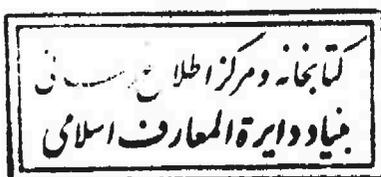
translation within the « polysystemic » perspective and bayanic translation is that the latter is two-way oriented, i.e. towards the ST and TT and no deviation is tolerated as a multilingual parallelism is always in mind for communication purpose and not for a mere cultural transfer and assimilation.

The manipulation school, pioneered by Hermans (1985), Bastin's adaptation (1990) and the Polysystem concept of translation are located at the other extreme of dichotomy (free-translation). The bayanic translation is a middle ground: it is adapted, but neither totally free nor completely word-for-word. It is holistic, as all the elements of the text (or in fact the sequence of micro-texts) are included.

The interpretative theory of the Paris School is based on the « vouloir dire » (communicative intent) and visée (aim), overlapping with « intention », with no clear distinction (cf Bastin 1990 and Lederer 1993). Moreover, in interpretative theory, synonymical expressions are used for what goes beyond « vouloir-dire »« arrières-pensées d'un auteur », « la raison pour laquelle il parle », « les causes ou conséquences de ce qu'il dit », « les mobiles de l'auteur » and « le pourquoi du dire » (Bastin 1990:331). Pushed to extremes, this reasoning may take a more accentuated metaphysical and philosophical overtone, in the context of deconstructionists' tradition. What about Derrida's notion of « inaudible » or « unheard » thought or « différance » referring to « what is there [in the language] and not there »? (Derrida 1982 qtd by Gentzler 1993:158). The same idea is expressed by Heidegger (1971), who pointed to « a new kind of thinking - not thinking about what is there, what is named, but about what is there and not simultaneously yet named, and can never

be named, for it is not. » (Gentzler 1993:158)

Newmark [1984] inspired by Nida, suggested two types: semantic translation, oriented toward syntax and semantic content of the SL, and communicative translation, oriented toward the receptor's comprehension and reaction, aiming at bridging the gap between the two old concepts of free and literal translation (Newmark[1984]:22-23).On the other hand, he recommends a «cognitive translation », a tertium comparationis, whenever translation is effected between two distant cultures and radically different language structures ([1984]:41) and adds three more differences as relates to « semantic translation »;« literal translation » ([1984]:63), rendering the main senses of lexical words of SL out of context and maintaining the syntactic structures of the TL, « straight translation » ([1984]:102) and « interlinear translation » ([1984]:63), where words are translated out of context and word-order of the ST is retained; it is used as a pre-translation for a complicated SL text. But he is manifestly hesitant on which type to be followed for a particular text ([1984]:46) and no clear-cut guidance is given to the translator:

« There are often sections in one text that must be translated communicatively..., and others semantically »...

« There is no one communication nor one semantic method of translating a text-these are in fact widely overlapping bands of methods ». ([1984]:40) emphasis added)

In an article on literal translation (1984/85), he further elaborated on that type of translation, where:

« The primary senses of the lexical words of the original are translated as though out of context, but the syntactic
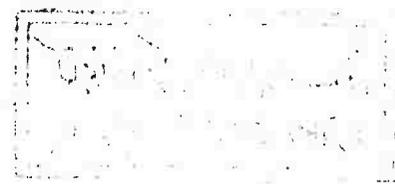
structures of the target language are respected.

The basic difference between semantic and literal translation is that the former respects context, the latter does not . (Newmark 1984/85:63)

Actually, without context a translation is not suitable.

Newmark has however reservations towards « elegant variations », which are aimed at within the perspective of bayanic translation for the sake of an elegant and as-much-as-possible accurate translation. This is one of the main aspect of divergence with his concepts:

« Elegant variations » on literal or one-to-one translation are common, and sometimes satisfy the translator's understandable wish to write in a style of phrase that is entirely natural to him. More often, however, they are irritating to the critic, introduced to exhibit the translator's flair for colloquialisms or synonymy, and, even when insignificant, unnecessary. As I see it, they are not justified in semantic or even communicative translation. But they are a temptation (an indulgence) for any translator ». (1984/85)

and:

Literal translation may appear tedious, but there is satisfaction in weighing it against this or that more elegant version and finding it more accurate and economical. (1984/85).

and he pointed out that :

The hesitation is clear all along in his concepts, but actually he touched upon most of the components of the bayanic translation, which combines his literal translation, which « is only useful for discovering an acceptable translation » ([1984]:138), as a

preliminary stage, and his semantic and communicative modes of translation. He starts with the standard 'micro'-procedures and « then he reviews the sentences, the paragraph and the text » but he is again hesitant on whether to « realize the meaning of the author or to produce precisely the required effect on the reader », noting « that here communicative and semantic translation coincide » (Newmark [1984]:141f).

For quality control and evaluation purpose, in an institutional multilingual environment, not a single one of all the above mentioned types is fully adequate. The bayanic translation is most appropriate in this regard as it is based on the sentence at the micro-level.

For the adaptation of an Arabic target text along the lines of the bayanic approach, which is built on style and clarity, we adopt the procedure suggested by Viany and Darbelnet in the Stylistique comparée du français et de l'anglais [1976], which offers the possibility of controlling shifts at the micro-level. Their work and that of Malblanc [1963] are based on the whorfian hypothesis.

Surging terminological and phraseological concepts (Burger, Fleischer, Kjäer, Galinski, Budin and others) are of direct relevance to the bayanic approach, as terms and phrases are major constituents of the text, which serves as a whole for contextual purposes.

Text linguistics (de Beaugrande and Dressler 1981) and the study of text and discourse (de Beaugrande 1995) are most important for establishing the requirements of the textualization process.

4 - Conclusion

Hunayn Ibn Ishaq, who was subject to the dual impact of the Syriac School strict literalism and the Arabic bayan, was

able to reach an integrated approach in dealing with translation, thanks to his pluridisciplinary knowledge and his outstanding linguistic abilities in Arabic, Greek and Syriac.

All the elements of modern concepts of translation were gathered in his method which is termed as « bayanic translation », combining clarity, elegance and maximum correspondence. His approach fits perfectly within the perspective of modern linguistics (Al-Jamili 1982:228). Hunayn Ibn Ishaq made Arabic truly adapted to translation and teaching and capable of assimilating and producing scientific terminology. He was a pioneer in quality control through revision. He was a bayanic translator.

Notes

1 - (God) Most Gracious! It is He Who has Taught the Qur-ān. He has created man: He has taught him speech (and intelligence). In the version adopted by the Presidency of Islamic Researches, Ifta, Call and Guidance: « He thaught him an intelligent speech ». In the French version: « lui a appris à s'exprimer clairement ».

2 - Husayn considered him as the first teacher of Arabs in the bayan. Aristotle's work on rhetoric (The Poetics of Aristotle) was translated by Abu Bishr Ibn Mata Ibn Yunus Al-Qina'i from Syriac into Arabic. It was revised by Hunayn Ibn Ishaq and summarized and adapted by Ibn Sina (Avicenne, 980-1038) and Ibn Rushd (Averoes, 1126-1198) (Husayn).

A comparative study, with a modern translation of Aristotle's authoritative book, was undertaken by Shukri Mohamed 'Iyad (1993).

Hunayn's approach to translation was undoubteldy influenced by that book, in addition to the general bayanic trend observed in his time.

It exerted a great influence on Ibn Wahb in his book « al burhan fi wuduh al bayan ». Ibn Sina made a tremendous effort to « arabize » that book and put it within reach of the Arab mind and made possible the convergence of the two branches of the bayan. In fact the bayan was perfectly digested by the Arabs and developed to the point that one has the impression that it is one-hundred-per-cent Arabic (Husayn). However, Al-Jābiri (1986:79) empahsizes that the « Greek assault » on Arab bayan came very late and did not start until the time of Al-Ghazali (d. 1111), i.e. during the first decade of the 12ᵗʰ century, after the death of Al-Jurjāni (d.1078).

Generally speaking, « the study of rhetorical function originates from the ancient Greek language philosophy, thus from the same source as what we call today linguistics. The main purpose of classical rhetoric was to analyze a speaker's message and intentions and provide rules to determine the most effective linguistic form in which to utter the message and realize his intentions. The emphasis was on 'persuation': trying to convince an audience of one's own point of view; which is illustrated by the predominant interest of classical rhetoric in legal and political oratory ». (Papegaaij and Schubert 1988:149).

3 - « Clarity » is defined by Nida (1990) « as the readiness with an intended audience can comprehend the meaning and functional intent of a text... ». Regarding « obscurity » and « ambiguity » he makes the following difference: »... In the case of ambiguity there are at least two possible meanings and for obscurity there is no certainty as to whether there is any meaning. Speakers and writers often employ ambiguity as a means of throwing the audience off track or of suggesting a relationship which would not otherwise be evident. Obscurity is often employed in order to avoid really saying anything, a skill some advertisers, bureaucrats, and public figures have developed into an art. »

Neither obscurity nor ambiguity should be condoned in UN documents, in particular technical reports and basic and background papers, if real communication is to be effected. In some legal instruments, they can be dispelled in drafting groups meetings and through contrastive discussions involving all languages in question. Synonymy and polysemy are significant factors of ambiguity and obscurity.

4 - « Words » (al-faz) are meant to be utterances of Arabs. Nazm, i.e. the « arrangement of words » concept of Al-Jurjāni (Al-Jābiri 1986:25) is based on the premise that « eloquence does not appear in single words but in words combined in a certain way/ In combination, each word must acquire a quality » and « there is no order or discipline in speech unless its parts are related to each other and based on each other, one part being a corollary of another ». (Al-Jurjāni qtd by Al-Jābiri 1986:78).

Al-Jurjāni further clarifies that « composing speech is like melting fragments of gold or silver into one piece... this resulting in a global meaning. Meaning deduced from the whole utterance signifies the intentions and purposes » (Al-Jurjāni qtd by Al-Jābiri 1986:83-84). He transcends the duo word-meaning in his analysis of the bayanic phenomenon and uses grammar as a referent (logic of language) and considers that the secret of rhetoric lies in « grammatical meaning ». (Al-Jābiri 1986: 87).

5 - Hunayn is from clbad tribe which embraced Christianism and lived in Hira, an ancient city which was under the rule of the Bani Al-Mundir dynasty. Hira disintegrated in ruins and a new city was built in its place under the Caliph cOmar Ibn Al Khattab in

639 (Ibn Khillikan qtd by Al-Jamili 1982:225f and Maher 1987:33). He served three successive, Abbassid Caliphs; Al-Ma'mun (786-833), Al Wathiq Billah (b.815, ruled from 842 to 847) and Al-Mutawakkil (821-861).

6 - For more details, see for example Hans J.Vermeer, 1992. Skizzen zu einer Geschichte der Translation, im:IKO Verlag für interkulturell Kommunikation, Frankfurt,Band1:Anfänger: Mesopotamien, bis Griechenland. Rom, Das frühe Christentum bis Hieronymus. Band 2: Alten Englisch, Altsächsisch, Alt und Frühmittelboch Deutsch.

See also:

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