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Translation and the role of the intellectual in the contemporary Arabic novel "Formation of consciousness and criticism of the discourse of cultural hegemony"

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Abstract:

Translation as a cultural work is an essential tool in achieving that civilized interaction that leads to the convergence of different cultures, and it would contribute to the transfer of experiences, knowledge and different lifestyles of cultures and societies, but translation often exceeds this function to turn into a cognitive space that enables us to reveal the contents of cultural discourses and also reveal their different cultural biases, especially when this activity reaches its peak when it moves to the space of the novel, this literary genre that accommodates various ideologies and intellectual positions.

From this point of view, our research paper tagged with translation and the role of the intellectual in the contemporary Arabic novel will try to form awareness and criticism of the discourse of cultural domination to provide a theoretical approach that combines translation and thought as a critical duo, and takes from the contemporary Arabic novel a narrative space that raises the possibility of forming a countercultural awareness capable of dismantling the dominant cultural centrality, so this research paper will try to answer the following problem: : How can an intellectual through translation contribute to the formation of a countercultural awareness within the contemporary Arabic novel capable of dismantling the mechanisms of cultural hegemony?

Key words:

Translation, the intellectual, the contemporary Arabic novel, cultural awareness, cultural hegemony.

Introduction:

The act of cultural openness leads to the activation of a cultural partnership between cultures, a partnership that allows each culture to benefit from the experiences and knowledge of the other, in response to the current historical moment that requires them to learn about neighboring cultures and benefit from their patterns of civilization, and the most important intellectual products, based on the principle of give and take. This cultural interaction contributes to the establishment of cultural ties that strengthen the idea of Peaceful Coexistence, which

humanity longs to achieve, "it is enough to take a careful look at the general features that usually characterize the decisive stages in the historical development of mankind, to realize the fact that no matter how keen human societies are to remain closely related to their culture in their ancient forms and Ancient Origins, they are unable to continue forever as a sterile consumer of those cultures, they are forced to update them whenever necessary, but to the extent possible for them to endure and assimilate"¹, such modernization and cultural interaction is not carried out, which is why it results in a change in cultural frameworks and lifestyles, and in turn reduces the gap Cultural relations between societies, only through the investment of human knowledge and experience.

This makes such communication fruitful, broadens horizons and provides an opportunity for cultures to establish partnerships between them in order to produce new insights and knowledge through which new and new cultures are formed. However, this positive civilizational course, no matter how natural and desirable it may seem, is based on the fact that it allows the production of new insights and knowledge that develop the outcome of cultural and intellectual communities, and enshrines the idea of recognizing different other cultures away from hate speeches, and intolerance does not happen automatically, but needs different cultural tools and mechanisms, foremost of which translation, which has long been considered the main bridge between civilizations, but translation alone as a linguistic Act is not enough, it needs a conscious actor to guide it the actor is the intellectual, as a creator of consciousness rather than a carrier of information, but this role reaches its peak when he moves into the space of the novel .This is a literary genre that embraces Polyphony, the hybridity of languages and the embodiment of cultural conflicts. The novel becomes an effective tool in dismantling the discourses of cultural hegemony, as it takes advantage of internal and external translation mechanisms to show how power is built through language, and how it can be undermined through an alternative fictional narrative. Thus, the role of the translated intellectual integrates within the narrative text to reveal the violence of Western centralities, redistributes roles between the self and the other, giving the reader a critical awareness that enables him to read the world from a different perspective.

This is where the dialectical relationship on which this research paper is based stands out, as it seeks to stand at the effectiveness of translation when it turns from a literal transmission tool that enshrines cultural dependence to a cultural means that reproduces the text and research its cultural contents, and thus it contributes significantly to the formation of cultural awareness. This is only possible when it is carried out by an intellectual who is critical and aware of his responsibility, because the intellectual is part of the society to which he belongs, as he carries his concerns and aspirations, and translates his issues to the world with great honesty, and from this point of view, this research paper tries to answer the following problem: How Can thought, through translation, contribute to the formation of a counter-cultural consciousness within the contemporary Arabic novel, capable of dismantling the mechanisms of cultural hegemony?

1. Translation as a cultural act:

The process of civilizational interaction between nations is a universal and humanitarian necessity that imposes itself on all cultures, based on its effectiveness in building bridges of peaceful coexistence and cultural and civilized openness that would develop these cultures and strengthen their cultural and historical ties, and there are many ways for this civilizational

interaction and its mechanisms, including the need to learn foreign languages in order to achieve the to consolidate this power, with the knowledge and thought available in other languages"², this If the purpose of this is to enrich the indigenous culture and move it forward," learning other languages, especially if at the expense of native languages, may suggest some kind of weakness or cultural dependence, for some of those interested and concerned with cultural and intellectual authenticity, out of fear for the language, and the meanings it carries of cultural and civilizational affiliation"³, Because learning languages can be as positive as it can be negative for itself if the new language is not treated with balance.

Language is considered a tool for human communication, it is a means of communication that conveys ideas and knowledge, and enables the individual to express his needs, so knowing the language of others allows a person to explore the harmony of their thinking, stand on their lifestyles, get to know their culture more closely, and from this point of view, learning languages contributes to bringing peoples closer and dialogue with them according to fruitful cultural interaction.

Many international educational institutions today focus on the need to teach foreign languages as a mechanism to get to know the culture of the other and the ability to communicate with him, it is necessary for a person to meet with other cultures and invest them to refine his cultural awareness and develop his human sense based on his innate need for openness and communication, "our need for foreign languages is very severe, but foreign languages are not limited to English and French, and science, art, literature, philosophy and all the materials of culture and knowledge are not intended for English and French, but there are living European languages that are no less refined and privileged than these two languages, and there are refined European nations that are no less superior and privileged in The culture and knowledge of these two great nations."⁴

Therefore, cultural necessity requires us to expand the horizons of learning foreign languages, which for a while in our Arab culture remained limited to French and English, but now we need to learn other languages wider and more comprehensively, especially with the fall of the great colonial empires, or the so-called traditional colonialism, which valued only its European culture, marginalizing the role of other cultures and civilizations.

However, learning foreign languages, despite its importance, remains limited to a limited group of elites and specialists, and it cannot be a general means of civilized interaction that extends to all members of society. Here Comes the role of translation as one of the most important mechanisms of cultural interaction that transfers the intellectual and cultural achievements of the other to the whole society, its function through the historical path was to build bridges of communication between cultures and to transfer cultural achievements from one culture to another, and this is revealed by the history of civilizations, "translation has been and remains the most appropriate means of transferring experiences and ideas easily and creating a sustainable civilizational dialogue between peoples and it is the most appropriate tool to monitor mutual influences between them in all fields"⁵.

Therefore, translation is considered one of the important determinants in identifying the culture of the other and monitoring his experiences and prevailing cultural patterns, it works to

transform knowledge from its narrow linguistic space into an open cultural space, and this phenomenon is as old as Man and the evidence of history is full of human models that have translated the achievements of neighboring civilizations, in order to acquire and develop the knowledge and cultural stock of those civilizations, and this pivotal role of translation has not been lost on the consciousness of Arabs throughout their cultural history. since their golden ages, Arabs have realized the value of translation as a bridge for transferring Sciences and arts from former or neighboring nations, such as what we find, for example, in the translation of Aristotle's book *The Art of poetry*. Muslim philosophers such as Ibn Sina and Al-Farabi learned about Greek philosophy through translation, "from this point of view, the phenomenon of transfer and translation began to be strong among Muslims, since the first decades of Islam, so the Centers of transfer and translation, the Houses of Science, and the role of wisdom spread, and these centers had an effective impact on the culture of Muslims and their worldly Sciences, and had an impact, as well as in the worldly Sciences"⁶. the results of these civilizational meetings through translation were multiplied by the multiplicity of goals of its practitioners, including thought, Science, Daily Life practices and other knowledge and achievements.

.2. The Arab intellectual between the strangeness and the problematic of modernity and heritage:

The issue of the intellectual is considered an intellectual focus in the Arab cultural arena, as it is considered one of the thorny intellectual issues that have been the subject of research and questioning, in view of the important roles played by the intellectual in his society, society needs the intellectual contributions of intellectuals and their civilized awareness, and we can define the concept of the intellectual as "a man of Science and knowledge and the general civilized attitude towards his time and society, and the intellectual's awareness of the complex processes of interaction between him as a man of Science and knowledge and between social, civilized and evolving attitudes and topics in general and continuously in this representation lie the distinctive differences between man, the world or the educated man and the educated man"⁷, In this sense, the intellectual in general is that cognitive actor who is armed with a set of knowledge and science, in order to benefit his society and reach solutions to its thorny issues, and here the difference of the educated person from the human world is increasingly highlighted, because the intellectual seeks to get his society out of the corridors of ignorance and backwardness, especially with the problems and complexities that contemporary humanity is experiencing, which has increased the need for intellectuals and their lofty tasks in societies, as Antonio gramsci says in his book *prison pamphlets*: "The perception of the" intelligentsia " as a distinct social group independent of class is nothing but a myth, all people can be intellectuals, in the sense that they have intelligence and they use it. But not all of them are educated in terms of social function."⁸

We understand here that the real intellectual is the one who represents the issues of his society and sheds light on its dark corners, trying to improve the conditions of society and free it from the outdated inherited intellectual restrictions that plunged it into the swamp of corruption and backwardness, which made the philosopher John Paul sarter emphasize the role of intellectuals in guiding society and its progress "you see in the intellectual a necessary evil, as their presence is inevitable to preserve, transmit and enrich culture".⁹

Edward Said is considered among the Arab thinkers who were stopped by the value of intellectuals in societies and their contributions to their civilizational progress, where he defined

the concept of an intellectual and the roles assigned to him by saying: "an intellectual plays a specific role in public life in his society, and his image cannot be reduced to an unknown philosophy, or an opinion that embodies and reveals it to a society and represents it in the name of this society."¹⁰

Proceeding from this theoretical concept of what an intellectual is, a number of Arab writers worked on the issues of their societies, and tried to stand up to the most important civilizational and cultural problems witnessed by the Arab world, perhaps the most important issue of the East and the West, which sparked a wide debate, as the Arab intellectual tried to represent the relationship with the, "The task assigned to a thinker or thinker is to try to break stereotypes of fixed patterns and reductionist generalizations that impose severe restrictions on human thought and communication between people."¹¹, In this sense, the Arab intellectual rebelled against the reductionist image and deliberate marginalization enshrined in the colonial discourse in his painting of the East and its cultural specificity.

The tyrannical and arrogant view applied by colonialism to the East made him devote a series of colonial speeches, through which he showed his centrality and superiority over the backward and degenerate East in his eyes, and in the face of this one-colonial vision, the Arab intellectuals stood in opposition, reflecting their militant consciousness, and their desire to dismantle the Western colonial statements that made the East in a marginal space. Novelists are at the forefront of Arab intellectuals who have joined the ranks of this militant consciousness that seeks to fight colonialism and undermine the stereotype enshrined by its arrogant outlook through their creative works that dealt with the issue of East and West and the civilized relationship between them.

.3. Edward Said and the critique of Orientalism: translation as a tool for the critique of colonial discourse:

In essence, Orientalism is considered one of the features of interaction between the East and the West, and represents a channel for cultural exchange between them, however, this role has not escaped from raising critical controversy about it, but critical opinions have been divided only between a supporter of his achievements in recognition of the cultural achievements he presented to the East, and an opponent who sees in his achievements a colonial plan followed by the west to overthrow the East and falsify their history to serve their anti-Islamic ideological thought and the philosophies of the East in general, limiting Orientalism and his achievements in a colonial circle only

Orientalism is defined as: "the contribution of non-Muslim scientists and thinkers, Eastern or Western, in Islamic sciences and in the traditions, customs and literature of Islamic peoples, regardless of the geographical destination of these scientists"¹² and the research and studies they provide about the East, so their achievements were varied through the realization of manuscripts and translation of dictionaries, etc. "Orientalism, then, is an attempt to identify the East in a general framework Orientalism is also a means of controlling and controlling the East, a view that was greatly influenced by the course of world events in the post-nineteenth century period .It is the period of the flourishing of Orientalism, not its beginnings."¹³

From it, we can consider that Orientalism in its beginnings was considered one of the positive determinants in the convergence of cultures and enhancing their dialogue, through the direction of the west to the East and trying to know its cognitive achievements and cultural peculiarities, and exerting great efforts in this. the efforts of orientalists in research and scrutiny have increased, and no one denies this, but Orientalism was influenced in later stages by the thought of the colonial empires and their quest to dwarf the civilized efforts of the other East.

The Cultural thinker and academic Edward Said believes that an Orientalist is "anyone who works by teaching, writing, or conducting research on topics specific to the East, whether in the field of Anthropology, anthropology, sociology, history, or philology, and whether it relates to general or private aspects of the East, and Orientalism is therefore a description of this work."¹⁴

The research of orientalists included most of the eastern sciences through research and scrutiny to identify this civilization, as well as to benefit from its cultural achievements, because at the beginning of its civilization Renaissance, Europe relied on Indeed, most of her early Renaissance Research was based on the achievements of Eastern Civilizations.

At the beginning of the nineteenth century, Orientalism began to take a new direction aimed at colonial expansion and domination over the Eastern countries whose power had bled, making them prey to exploiting their wealth. "since the beginning of the nineteenth century until the end of the Second World War, France and Britain had control over the East and Orientalism, but since the end of these wars, America has been controlling the East and orientalism and follows in the approach that France and Britain once followed, and this rapprochement in which we glimpse a tremendously fruitful power"¹⁵, through a set of strategies aimed at Control and extend the influence of the West over the East, which it sees as a margin in exchange for its centralization.

According to Edward Said, Orientalism is not "just a political topic or sphere that manifests itself negatively in culture, scientific research or institutions; it is also not a large, unrelated collection of texts written about the East, but not a representation and expression of a vile" Western " imperial conspiracy aimed at subjugating the "Eastern" world, but it is a geopolitical awareness transmitted in scientific, economic, social, historical and linguistic texts; it is a detailed development not only of the basic geographical distinction that says that the world is divided into two unequal halves, East and West but a whole series of "interests" that he uses various means to achieve and preserve them "¹⁶ as an embodiment of his intention Imperialism in order to expand its geographical and civilizational entity, using in this its grand narratives that establish Western colonial centralism and forcibly impose itself on the other, different from it.

Within the project of cultural interaction, knowledge of Western cultural structures has become a key focus of Arab research, as the research sought to monitor the manifestations of this different cultural entity, and track its effects and achievements through study and scrutiny, where "it can be said that the word "occidentalism" is taken from the word "west" and the word west means the origin of the sunset, and based on this, occidentalism is the science of the West, and from here it is also possible to identify the word "occidentalism", which sails from the people of the East in one of the languages of the West, literature and civilization"¹⁷, which gives him the opportunity to identify achievements in addition, it determines the nature of the relationship

between the East and the West, which We have already identified it by the West, which made it an object of study

That is, "occidentalism is the other side, the opposite and the opposite of "Orientalism" If Orientalism is to see the ego (the east) through the other (the West), then the "occidentalism" aims to unravel the historical double knot between the ego and the other, and to argue between the ego's inferiority complex and the other's greatness complex."¹⁸

The transformation of the Western other from a self that possesses the authority of knowledge into a subject of study and analysis, which is what laid the foundations for the approach of occidentalism that distances itself from the Suprematism, and from the policies of exclusion and marginalization that characterized the Orientalist discourse towards the East, Instead of cognitive domination, the goal has become to search for dialogue and interactive mechanisms that respect the cultural peculiarities of peoples, and are freed from the imperialist backgrounds based on the Western centralist wall" let's hope that the direction of these in the future will be a school, and gradually spread an objective picture of the Western world among the broad masses of the people, among Muslim clerics, specialists and non-specialists, this would lead to a broader understanding between the two worlds, which since the dawn of the Middle Ages for centuries have been standing one from the other position of hostility."¹⁹

This transition, which has been defined by civilizational Studies, explains the contradictory relationship between the East and the West, which in its previous period carried goals, most of which were imperialistic political, adopted by the Western meta-view, which sees itself as focused and self-aware, so occidentalism came with its cognitive and intellectual statements to undermine Western centralism, and exposes its cultural discourses and the underlying prejudices that marketed it through the statements of Orientalism, so " occidentalism" is therefore, the danger of considering European civilization as the source of all science, and other civilizations, is lost Live on them"²⁰.

The civilizational relationship between the Arabs and the West is linked to historical circumstances, perhaps the most prominent of which was the result of the French campaign on Egypt, where the Arab civilization during its contact with the West in the modern era witnessed a transitional phase that resulted in changes affecting all aspects, and the most prominent cultural aspect was," despite the colonial intentions of Napoleon's military campaign on Egypt, aimed at extending the influence and expanding the economic markets of France in the eighteenth century, it has carried with it the seeds of the modern Arab renaissance, bringing a new social lifestyle that marked the beginning of the conflict for the first direct clash between the two civilizations"²¹, Despite the implied colonial goals of this campaign, we must acknowledge its importance in the formation and development of modern Arab thought, because this historical stage revealed the cultural contrast between the two contradictory civilizations, as the Arab reality at that time was defined by a state of backwardness and civilizational decline in contrast to the progress and prosperity of the West, "it is the moment of encounter with the West that will push the Arab man to get to know himself through the other/the West"²².

Hence, the French campaign was considered a radical turning point in the formation and development of Arab Thought, which was impressed by the other's civilizational achievements,

"let it be known that the Arab-Western friction, an announcement of the spark of the intellectual launch of the renaissance in the Arab countries, and this civilizational friction has affected the Arab intellectual category, its feature is intellectual confusion resulting from the Arab intellectual's sense of concern about the inevitability of coexistence with two civilizations. ""disputing disparate influences"²³.

Against the background of the historical the stage the dilemma of modernity and heritage has emerged in modern Arab thought; the positions of Arabs have varied and varied between supporters and welcomes of the landmarks of Western civilization and hostile opposition to preserve its identity and authenticity, so this problem is often posed " in modern and contemporary Arab Thought, as the problem of choosing between the Western model in politics, economy and culture..."Heritage" is described as offering, or being able to offer, an alternative and "authentic" model covering all spheres of contemporary life."²⁴.

There was an acute intellectual clash of these intellectual positions between those who see the Western model as a model of Civilization expansion and liberation from backwardness and civilization decline, and those who advocate the need to stick to the heritage and not succumb to Western modernity because of its prejudices, in addition to the fact that it originated in historical, religious and civilization contexts that differ from the specificity of Arab reality, it was combined with the European age of lights, which Immanuel Kant defined as " the emergence of man from the shortcomings for which he bears responsibility, which means his inability to use his mind without the guidance of others. And one himself is responsible for such a state of insufficiency when the reason for this is not the absence of a reason. It is a lack of determination and courage to use it without the guidance of others. Dare to confess! Be bold in using your brain! This is the motto of the lights "²⁵ , advocated by a group of Western thinkers, led by Immanuel Kant Immanuel, who by his ideas aims to free European thought from theology and metaphysics, ridding European man of the power of those beliefs that plunged him into the swamp of darkness and ignorance.

Moreover, "modernity cosmically is the emergence of modern Western bourgeois society within the framework of the so-called Western or European renaissance, this renaissance that made industrially developed societies achieve a high level of development that enabled and pushed them to conquer and tame other societies, which led to the so-called shock of modernity"²⁶ due to the different specificity enjoyed by these societies, as modernity made them, That is, "the central concept in Western modernity is the concept of progress . Our cognitive dependence is evident in our use of the word "progress", when we say:" let's catch up with progress and civilization", we are actually saying: Let's follow the Western concept of progress "²⁷, which is rooted in our awareness in front of our fascination with the achievements of Western civilization in front of our Arab reality and its crises.

The Modernity has raised many questions, and put the Arab intellectual in front of the need to respond to it or look for a different path to save it from its repercussions, does the current Arab intellectual situation require recognition of Western modernity and its data, or does the possibility lie in taking advantage of the data of modernity while seeking to read heritage in accordance with new developments, such as Hassan Hanafi's call to renew Arab heritage , or reconsider Arab heritage, Hassan Hanafi believes that heritage is the only resort that must be

adhered to to move forward and keep pace with the development of civilization as the totality of what has reached us from our ancestors, and this is what he said: "Heritage is the starting point as a cultural and national responsibility, renewal is the reinterpretation of heritage in accordance with the needs of the era; the old precedes the new, originality is the basis of the contemporary, and the means lead to the end . Heritage is the means , and innovation is the end, which is to contribute to the development of reality and solve its problems, remove the causes of its obstacles, and open its doors that prevent any attempt to develop it"²⁸.

The explicit invitation was to return to our heritage achievements and re-read them in accordance with the developments of the era and thought, on the premise that heritage represents the foundation of the nation and can not be dispensed with, and in the same context Taha Abdul Rahman preferred to stick to heritage due to two things: "One of them provides him with 'identity', this connection provides the individual with a cultural dimension that makes him identify himself, realizing his distinction from the rest of humanity, and thus heritage is a means of establishing identity, and the second, that this heritage provides man with 'the power of giving and creativity', or at least, provides him with 'the preparations that qualify him for creativity and giving'"²⁹, Hence, the great importance of heritage in transferring a person qualitatively to the future, consolidating his identity and his original cultural components highlights "it is not a museum of ideas that we are proud of and look at with admiration, and we stand in front of it in fascination and invite the world to watch and intellectual tourism with us, but it is a theory of action, a guide to behavior and a national repertoire that can be discovered, exploited and invested in order to rebuild man and his relationship with society"³⁰

In front of these two contradictory positions of the problem of modernity and heritage in Arab thought, we find the third position, which is a compromise position that calls for selecting the best of the two models-modernity and heritage-and calls for researching the features of Western civilization and Arab civilization alike, and taking what can benefit reality and its requirements for the advancement of modern Arab thought, because "authenticity preserves our historical, national and spiritual elements, and modernity connects us with the Times, and frees us from tyranny and scientific and cultural backwardness"³¹, Taha Hussein is considered one of the Arab thinkers who took a conciliatory stance on this problem.in his book the future of culture in Egypt, he asserts that his call to contact European life and keep up with Europeans in their path that led them to advancement and superiority does not mean sticking to their sins and evils, but is a necessity required by contemporary life, as did those who called for sticking to our inherited life; their call does not mean sticking to our inherited sins and evils, but sticking to the good and known in it³².

The conciliatory call that calls for the adoption of the two civilizational models-East and West-is essentially a call that reflects a civilizational awareness that would promote the idea of cultural interaction , through the investment of culture, economic and social patterns...In in this way, positive interaction is achieved and the benefits of the Arab reality are met in response to the current moment when the latter has witnessed setbacks that led to its civilizational decline in front of what the West has reached.

.4.The Contemporary Arab novel and the critique of the discourse of cultural hegemony:

The novel constitutes a prominent presence in the Contemporary Arab cultural scene, as a cultural strategy that contributes to the formulation of intellectual and cultural perceptions that serve the human being, in addition to its ability to understand reality in its own terms, by virtue of its imaginary and narrative worlds that interact with societal and cultural transformations in order to read reality from a creative perspective that establishes a new vision that would remove those boundaries separating socio-cultural phenomena and creative action.

If we turn to the post-colonial cultural context, we find that the Contemporary Arab novel has played a pivotal role in expressing the cultural issues left behind by colonialism, and even more so, it has become a fertile ground for criticism of the colonial discourse itself, the novel has not lagged because it is a cultural discourse in line with the variables of reality, and its various issues the novel's text and its ability to absorb various cultural factors and references, "The internal multiplicity of the components of the story and its openness to cultural and dynastic spaces transfers the novel from being a semi-closed text blog to a pluralistic discourse intertwined with the cultural influences that incubate it"³³ and its ability to represent it in a narrative plot from the perspective of the creative self, according to aesthetic and artistic conditions required by the nature of narrative narrative.

The Arabic novel was not just a receptacle that receives Western influences, but turned into a liberating cultural space that employs narrative with its various mechanisms in order to criticize the colonial discourse and its grand narratives, inseparable in the midst of the post-colonial context and the cultural and cognitive transformations produced by it, the idea of narrative is to describe a resistance strategy that emphasizes historical and creative synergy, "narrative in terms of active as an ideology"³⁴, the narrative world, with its high capacities combining imagination and history, is dealt with by postcolonial studies Based on its effectiveness in shaping cultural and historical consciousness from creative visions that enshrine the interaction of creativity with thought, through the multiple ideologies and cultural references it contains, it gives the recipient the reflections of the culture in which it was produced.

However, the ability of the contemporary Arabic novel to criticize the colonial discourse would not have become clear in such depth if it had not been for its awareness of the act of translation, which lies at the heart of the relationship between the East and the West. when the Arabic novel interacts with the languages and culture of the other, it not only translates fleeting words and dialogues, but also translates entire positions of domination and resistance. in this sense, the Arabic novel does not use translation only as a bridge, but as a resistance strategy that reshapes consciousness and criticizes the Western arrogant discourse and reveals its cultural contents.

In the face of the major transformations imposed by the postcolonial situation and its unbridled desire to expose the central discourses, the marginal cultural discourses aspire to re-read history from the perspective of the marginalized self away from the stereotype set by the West, and from there reveal the imperialist prejudices marketed by the Western self in the world through its various cultural forms, in addition to its desire to assert its identity and draw a self-image that triumphs over colonial discourses. Because "the most important characteristic of postcolonial speech is to deal with a literature characterized by "hybridization" in order to break free from monoculture and the supremacy of Culture above other cultures, and also in order to

escape from all the cultural hierarchy created by the "literature of the center" by an accumulated historical and cultural act-above the "literature of the margin"³⁵

Produced under the weight of tyranny and ontological oppression, this marginalized literature seeks in the light of postcolonial studies to reformulate a conscious and in-depth vision of the civilizational relationship that connects it with the other, and its central discourses that blend and intertwine with its colonization.

Conclusion:

At the conclusion of this research paper, it can be said that translation as a cognitive tool not only transfers human knowledge and builds bridges between different cultures, but also contributes significantly to the reproduction of knowledge, not just a channel for its transfer, as it is considered one of the most important channels and determinants of the civilizational encounter between cultures, which makes it an essential mechanism in activating cultural dialogue and cultural partnership in order to benefit from the achievements of the other.

The role of the intellectual comes to form the active mediator and critic who selects texts and directs the translation, reveals their ideological backgrounds and cultural contents, transforming them from a mere transfer to a conscious act in the formation of consciousness. When translation meets the intellectual within the space of the contemporary Arabic novel, a critical capacity is formed to dismantle the discourses of cultural hegemony and rebuild the relationship of the self to the other on the basis of critical awareness and cultural balance

Footnotes:

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