



***TRANSLATIONS OF BOOKS FROM ARABIC
IN SIX EAST EUROPEAN COUNTRIES AFTER 1989***

Results of six studies that answer the questions

***WHAT gets translated from Arabic?
HOW it gets translated?
WHO translates?***

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Notes on the book translations from Arabic in six East European countries after 1989

a summary of survey results

Scope of the surveys

In late 2008 the Next Page Foundation had commissioned seven independent researchers¹ to provide general overviews of the situation with translations from Arabic in Bosnia and Herzegovina, Bulgaria, Hungary, Poland, Serbia, Slovenia and Slovakia. The choice of countries was meant to represent a balance regarding the size of reading populations and publishing industries as well as the countries' history of cultural ties with the Arab-speaking world.

The main question posed to the researchers can be summed up as the question on *what type of material is being translated from Arabic nowadays in the languages of Eastern Europe, by whom and why*. "Translations" here stood for single volume books translated directly from Arabic but some researchers have chosen to include also publications in periodicals. Parallel to that, we were interested to see what is the *share* of Arabic translations on the local markets, were there any visible *tendencies* in the dynamics of translations and which factors determine these dynamics. Further, the survey's terms of reference went as far as posing the ambitious question of the *reception* of Arabic translations in the five countries. As one can see, however, the scarcity of data but also the scarcity of translations made this issue irrelevant.

A brief summary of the results

¹ These were Bosnia and Herzegovina (Zehra Alispahic), Bulgaria (Nedelya Kitaeva), Hungary (László Tüske), Poland (Marcin Mihalsky), Serbia (Dragan Petrovic later on replaced by a more in-depth study by Dragana Djordjevic) and Slovenia (Barbara Skubic). Later on the researcher for Bosnia and Herzegovina repudiated so we included Slovakia as the sixth case-study.

1. Translations from Arabic represent a negligible part of the overall translations production in CEE (Central and Eastern Europe).

In all of the six countries, with the notable exception of Serbia, the average number of titles translated from Arabic in the last decade is 0 to 3 titles per year. Given that in the same period the share of translations from all languages varies from 20 to 40 % of the overall publishing production in the countries, these numbers are more than “negligible”.

Contrary to the initial expectations, the healthiness and the size of the local publishing industry does not automatically mean a bigger number or bigger print runs of translations from Arabic. Poland, for example, translates almost as much as Bulgaria or Serbia while Polish publishing industry is roughly three times larger.

The most often quoted reasons for these low numbers of translations from Arabic are: the ruptures in the political relations after 1989 that brought about a break also in the cultural relations; the high level of difficulty of Arabic language; the lack of foreign cultural policy of the Arab states as well as the lack of sizable Arabic ex-patriate community in Eastern Europe that would possibly act as a cultural link between the two regions. For Slovenia, the absence of university programs of Arabic language is clearly an impediment to cultural and translation flows between the two languages.

2. The more statistics available, the more problematic it is!

Numbers and bibliographic data quoted in all of the six surveys is gathered via the National Libraries or National Statistical Institutes and supplemented by information from local Oriental libraries and individuals. The data was then compared to information available in the [Index Translationum](#) – the UNESCO’s international bibliography of translations. The overall number of translations from Arabic as represented in the two sources is – at a first glance - comparable. However, serious discrepancies become visible when the concrete titles behind these numbers are being compared – even when National Libraries and the *Index* show similar numbers, they often actually count different titles!

Here is an example of these sticking discrepancies

Period: 1990-2008

Country	n. of translations/titles from Arabic acc. to	n. of translations/titles from Arabic acc. to	n. of titles present in both Index and National	notes
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	Index Translationum	National bibliography	bibliography	
Bulgaria	36	39	13	Index data also includes 5 titles from other languages
Hungary	38	23	3	Index has 10 religious titles that are not available in National library as well as few titles from other languages
Poland	48	38	16	Index data includes 3 titles from other languages
Serbia	61	124	NA	Index data also includes 4 titles from other languages
Slovenia	13	13	1	Index data also includes 5 titles from other languages
Slovakia	9	15	2	

Part of the reason for these discrepancies is the lack of consistency in both the Index and the national libraries when it comes to what is considered “translation from Arabic”. In both sources, we often see translations from Farsi or Hebrew incorrectly catalogued in the “Arabic” section. Also, many translations published in the turbulent times of the early 90s do not indicate the original language and are thus being classified arbitrarily. Further, national bibliographies are updated more frequently than the Index and thus many publications from 2008 are still not to be found in the later. However, given that the Index data is supplied mainly through National libraries, such a large divergence is still rather puzzling.

3. Classical literature clearly dominates over modern prose

Arabic writings seem to equal *1001 Nights* and *The Quaran* ! As much as 1/3 of all the translations in Hungary and Bulgaria and 1/4 in Poland, are in fact various editions of *1001 Nights*! Notably, this is not the case in Serbia where contemporary prose writers prevail, with even six titles having second and third editions.

4. Translators themselves are still the major driving force behind each publication

The efforts and enthusiasm of translators from Arabic are often the single driving force that leads to publications from Arabic. Apart of the several publishers

affiliated with Oriental institutes or Muslim communities, very few demonstrate a lasting policy in translating from Arabic. In Poland these are Dialog and Państwowy Instytut Wydawniczy, in Hungary - Ulpius ház, Európa Könyvkiadó, Helikon Könyvkiadó, Seridan; in Serbia – Paideia, Clio, Geopoetika and Samizdat B92; in Slovenia - *cf while in Bulgaria there is not a single non-Muslim private publisher that has more than two Arabic titles on its list. Slovenia, Slovakia and Serbia seem to be exceptions as there are indications that fiction publishers had started to take the initiative in publishing Arabic literature as it is done with other fiction texts instead of relying exclusively on translators' proposals.

5. Poland has translated more after 1989, all the rest – less

The fall of communist regimes in 1989 (and the war in Yugoslavia) has brought economic destabilization and insecurity in all countries at this side of the Iron Curtain. The dropping out of the state regulation in publishing and the state monopoly in cultural policy at large brought a significant decrease in the number of translations from Arabic in all countries, with the exception of Poland where there is an increase of 70% in comparison with the previous pre-1989 decade. Slovenia, again, is an exception as prior to 1990 translations were most accessible via the common language of Yugoslavia.

6. If any, the single event that makes a visible mark in translations dynamics is Naghib Mahfouz's Nobel prize for literature

But – again - not everywhere! While the major works by Mahfouz are being translated into Hungarian, Polish and Serbian, there is still not a single translation available into Bulgarian. For the last 20 years, he – together with Gao Xingjian – is the only Nobel Prize winner whose works are not available to Bulgarian readers. For Bulgaria again, it should be noted that in fiction and poetry it is mainly little-known titles that get translated while many of the already internationally renowned authors are still on the waiting list.

7. Translations from Arabic rarely make a breakthrough into the mainstream book distribution, media reviews and – ultimately – wide readerships in the countries

This statement is valid (again Serbia is an exception here) also for contemporary works that have made a breakthrough in other language markets such as English or French-speaking ones. In fact, although the studies did not particularly focus on translations of Arabic authors writing in languages other than Arabic, it will be

safe to state that such authors are equally unknown to readers in CEE as are their colleagues writing in Arabic.

There is nothing comparable to Al-Aswany's in the UK or Amin Maalouf's success in France suggesting that CEE publishers and translators still rely on direct links with Arab literary scene rather than following what happens in other European markets. In Slovenia and Serbia, however, Arab authors writing in other languages and with a reputation in Western Europe are equally well-known to local audiences.

8. Literary periodicals – an important channel

When dealing with languages with a relatively small number of speakers such as the ones of CEE region as well as with fragmented readerships and impeded distribution, literary periodicals (magazines and newspapers) are playing a major role in cultural communication. Large extracts or even whole novels are often published in periodicals rather than as single volumes. This trend is quite visible in the lists of translated literature from Serbia, Slovakia and Slovenia, and a bit less important in Bulgaria.

9. The bind between politics and culture at play. Examples

While the bound between politics and culture is no surprise, it is interesting to see how it looks like when it comes to the policy of translating from Arabic. Eastern Europe is no exception in its Orientalists aspirations that tended to view Oriental literary products merely as sources of philological, linguistic, historical, or geographical information, and had little regard for the aesthetic value of the works. For its part, the socialist period brought in the idea of literature as political propaganda but also backed up literary exchange with substantial state funding. Later on, in early 90s as well as in the post- September 11th period readers were offered low quality editions of Arab-related trash about princesses in purdah and terrorists.

Cultural links inherited from the socialist period still seem (especially in Bulgaria) to play a role. For example, 4 of the total of 16 literary translations into Bulgarian after 1989 are done by the (formerly state-controlled) Writers' Union that continues to sustain relations and participate in literary events organized by its counterparts in Syria and Egypt. In Bulgaria again, another 3 of the total of 16 literary translations are clearly political gestures and odd literary choices, such as the memoirs of the former prime minister of Jordan Sulaiman Arar, the collection of stories by the leader of the Libya's revolution Muammar al-Kadafi, or

the poetry collection by Abd ar-Rahman Shalgham who was occupying different high governmental positions in the Libyan Jamahiriya.

The full text versions of all of the five studies are available in English at the Next Page web-site WWW.NPAGE.ORG

Translations of Arabic Literature into Bulgarian (1990-2008)

**a report commissioned by the Next Page Foundation
conducted by Nedelya Kitaeva, Sofia University**

1. General notes

When one gets acquainted with the titles of translated literature, published in Bulgarian language for the last few years, it becomes clear that the overall proportion of books, translated from Arabic to Bulgarian language, is insignificant. According to data provided by the *St. St. Cyril and Methodius National Library*, only 39 translations from Arabic are published in the period 1990 - 2008. We use the word "only", because we think that this is too modest for a culture developing in the frame of 22 Arabic countries, situated in Northern Africa and Southwest Asia. What is more, the literary Arabic language is official in 19 of them.

The number of Arabic works in genres such as literature, philosophy and publicism (political journalism) translated and published in Bulgarian literary collections, newspapers and magazines is also insignificant. The presence of those works in such periodicals is accidental and random, rather than carefully pondered and planned.

2. Reasons for the small number of translations from Arabic into Bulgarian language

There are several reasons for the small number of translations from Arabic to Bulgarian language, which act as deterrent to the spread of Arabic literature and culture in general:

On the first place appears the question about the specificities of the Arabic language, which makes its translation extremely difficult. In the Bulgarian interpreters' practice it is categorized as belonging to language Group Three, which includes languages that are complex and are rarely spread in Bulgaria. The high degree of complexity has always created serious troubles in the spread and popularization of Arabic culture worldwide. Still, while in the Western European countries the dialogue with the Arabic East is facilitated by the strong presence of distinguished Arabic ex-patriate poets, writers and intellectuals, in Bulgaria such figures are missing and, as a result, the exchange between the two cultures is limited. Furthermore, the knowledge of Arabic language as well as the understanding about this culture remains elite's pursuit.

On the second place, among the factors which restrain the translations from Arabic to Bulgarian language, we can point out the limited number of translators, who work in this specific field. In Sofia University, one of the

most prestigious higher education institutions in the country, degree program "Arabic studies" exists only for the last 34 years. The number of students, who have attained a diploma for this period, however, is a bit over 200. Most of them have turned to diplomacy, administration, journalism and mainly translation of documents. What is more, the lack of continuity between the already distinguished interpreters from Arabic and their young colleagues, combined with the absence of programs and courses with specific focus on the translation from Arabic to Bulgarian and vice-versa, exacerbate the situation. That way the translation (especially the one of literature) mainly relays on personal enthusiasm, since it is in fact a costly hobby for the translators themselves. In addition, here the good knowledge of Arabic is by no means enough. Due to the great cultural differences, the translation from Arabic language requires a profound understanding about the Arabic-Muslim context and its literature, with its symbols, personages and traditions. And while in the USA and Western Europe most of translations are done by native Arabic speakers, who are writers and poets living in the respective countries, in Bulgaria the situation differs significantly – here the translation of books from Arabic to Bulgarian language has become a field, specifically preserved for people holding a degree in Arabic Studies.

On the third place, the financing of projects about translation from Arabic to Bulgarian language matters, though in our case it is mostly a question of lack of financing.

Before the political changes in Bulgaria (1989) there were two institutions in charge of the activity of translation as such – the *Union of Translators in Bulgaria* and the *Cabinet of the Young Translator*. They had their local offices in several towns around the country and had their own literary periodical for translated literature - "Panorama". In addition, reviews of translated books appeared in many Bulgarian literary magazines and newspapers, and the *Union of Bulgarian Translators* issued reports of its activity on yearly basis.

After the changes, those activities visibly lessened. Looking specifically at the case of Arabic, if one gets closely acquainted with the titles of books translated from Arabic to Bulgarian language, it becomes clear that after 1989 there is a lack of comprehensive strategy and policy of translation. Big expectations were put on financing from abroad, which did not took place. Contrary to West European countries where Arabic writers and institutions initiate many projects for supporting the translations from and to Arabic language, in Bulgaria this happens very rarely. For instance, in the field of literature and political sciences we can mention only five books, which were published with the financial support of Arabic institutions – an anthology of contemporary Palestinian poetry, sponsored by the Union of Palestine Writers, "Anthology of Kuwaiti Literature" and, "Kuwait-Iraq Boundary: A Study in Political Geography" published with the financial support of the *Center for Research and Studies on Kuwait*, "Memory for Forgetfulness" by Mahmoud Darwish, issued with the support of the Embassy of Palestine in Sofia, "The Prophet" by Djubran Khalil Djubran, published under the patronage of the Embassy of Republic of Lebanon and sponsored by the Lebanese community in Bulgaria.

Although in Sofia there are 11 Arab embassies and cultural centers, very few of them subsidies or support in any way the spread of their national cultures. In this situation of complete lack of a thoughtfully organized

strategy of translation from Arabic to Bulgarian language, the main missing element is the initiation of a supporting programs, like the one launched by the French Embassy and the French Cultural Institute, which has led to an outburst of translations from French authors in the late 90's.

3. Translations from Arabic into Bulgarian language after 1990

If one observes carefully the Arabic authors and titles translated into Bulgarian for the period 1990 – 2008, it becomes evident that they are falling under two visible categories – literature and religion – each of which is represented with equal number of translated titles – 16. In each of all other categories, such as theater, history, philosophy, politics and economics, there are one or at most two translated titles.

In studying the situation of translated Arabic books, we think that it is obligatory to respond to two questions: *what* and *how it is being translated* and with regard to the answers given, we can talk about achievements and failures.

3.1. How it is being translated

When the translations are compared with the original texts it appears that the answer to the question *how it is being translated?* is simple. With just a few exceptions in the spheres of literature and religion, history, philosophy, etc., the translations are precise and are strictly following the Arabic originals. The fact that most of them are done by professional interpreters, with long experience in translations and background in Arabic Studies and Islam, is reflected in those translations. The most productive among them are the University professors Cvetan Teofanov, Maya Cenova, Veselina Raizekova, Mariana Marinova and others. Very often a group of editors and reviewers works together with the team of interpreters, what is the case with the translation of one of the editions of the "The Holy Quran", for instance. In the process of translating poetry books, distinguished poets-translators – like Nino Nikolov, Blaga Dimitrova, Nevena Stefanova, Nikolai Kunchev, etc. - are often invited, as it was done with the translation of "Words with an address" by Ahmad al-Ahmad. This practice definitely enhances the quality of poetry translations.

3.2. What is being translated

Literature

The 16 titles, which represent the contemporary Arabic prose and poetry (here we exclude the collection of tales from the Middle Ages *One Thousand and One Nights*) signify for gaps, rather than presences. The reasons for that are deeply related to the lack of systematic policy of translation combined with insufficiency of funding. Among the present translations, the works of Arabic authors and poets, famous around the world – Adonis, Nizzar Qabbani, Zakaria Tamer, Ghada as-Samman, Ghassan Kanafani, etc. – are missing. Single works of some of them have

been included in literature newspapers (such as "Literature newspaper"), in collections such as the "Syrian stories" and "The New Face of the East", in cultural magazines such as "Ah, Maria" and "Panorama". It is odd that after 1988 when the Egyptian writer Najib Mahfouz was awarded Nobel Prize for literature (and that led to a wave of translation of his works world-wide) not a single of his books is being translated in Bulgaria. The lack of anthologies can be sensed very clearly. For the period 1990-2008, the 22 Arabic states are represented with only two collections of this kind – "Anthology of Kuwaiti Literature", which includes prose and poetry and an anthology of present Palestine poetry. For a rich culture like the Arabic one, this is too modest.

Arabic literature continues to be marginal in Bulgaria, not only because it is difficult to access, but because of the chaotic appearance of translation and the often dull selection of works that are translated.

For example, in 1994 in Bulgarian language appeared the book "Return to Earth" which includes the memories of Sulaiman Arar, who is better known as a Prime Minister, a deputy and later on a Principal of the Jordan's Parliament, than as a writer. In 1995 was translated the collection of stories "The Village...the Village...the Earth...the Earth and the Suicide of the Astronaut - with Other Stories" by Muammar al-Kadafi, the leader of the Libya's revolution. In 2005 is published the collection of poems "Secrets" by Abd ar-Rahman Shalgham, who is a journalist and has been occupying high governmental positions in the Libyan [Jamahiriya](#). His poetry book, translated into Bulgarian language, is his only collection of poems.

No doubt those examples are many and they are probably marking political gestures.

Of course, in the field of literature we find many significant translated books, which should have created a real literature uproar – the masterpiece of Djubran "The Prophet" translated by Maya Cenova, Spas Nikolov and Svilen Stanchev, the most successful book of the Palestinian writer and poet Mahmoud Darwish – "Memory for Forgetfulness", again wonderfully translated by Maya Cenova, the collection of stories by the contemporary Syrian writer Ibrahim Samouil translated by Irina Troshanova, the collection of tales "One Thousand and One Nights", presented for very first time in its full translation from original Arabic texts by Kiriak Conev and Slavian Ruschukliev. Those works definitely can be considered as important events and achievements, not only because of the high quality of the original Arabic texts and its translation, but also because of the successful selection of authors and titles.

What is worrying here is that those translations of contemporary Arabic literature did not trigger further research by academics or literary criticism. Up to date, in Bulgarian language, there is not a single published study on modern Arabic literature that would situate it in a wide cultural context and stimulate a greater interest in reading audiences.

Situation with the Classical Arabic literature is completely different. The books of poetry, which should present the legacy of Classic Arabic poetry, are entirely missing.

The single work that deserves to be mentioned is the major piece of professor Cvetan Teofanov "Arab Medieval Culture: from paganism to Islam". In addition to its substantial number of facts and literary critique

materials (that cover the whole Arabic literature from [Jahiliyyah](#) to late Abbasid epoch), it also includes valuable poetic works of the most famous [Jahiliyyah](#)'s poets like Imru al-Qais and Labid ibn Rabiya, and Abbasid authors like Abu-I-Atahiya, Abu Nuas, Abu Tammam, Ibn al-Farid.

Religion

The situation with translating religious literature in Bulgaria is slightly different. Besides Orientalists and historians, it is targeted at Muslim community in the country. Contrary to our expectations, however, writings with aggressive religious propaganda are completely missing. The publishing houses and institutions, which finance religious book are demonstrating much better consistency than the ones dealing with literature. For example, in 1998 the *Supreme Holy Council of Muslim Community in Bulgaria* initiated a project for translations of book related to Islam, of which only four books were published.

At the same time, the list with translated titles of religious literature shows a desire of presenting to Bulgarian language distinguished Muslim works. The most ambitious project in that regard is the *Holy Quran*, translated by professor Cvetan Teofanov. "Krugozori" foundation published a series of six books of the well-known Islam thinker Said Nursi (again translated by professor Cvetan Teofanov) who is famous for his encouragement to Muslims and Christians to join efforts against the aggressive atheism.

Publishing house "Prozrenie" presented two works on the life of the Prophet that won the first prize of the Muslim World League competition for translations.

History

In the field of history, there are two books that are particularly important to Bulgarian culture and include information about the Bulgarian state by Arabic authors from IX-XV century. These were "A Journey to Volzka Bulgaria" by Ibn Fadlan и "*Arabic Sources on the Bulgarians*".

Philosophy

After 1990, the incredibly rich Arabic-Muslim philosophical legacy is represented only by one book – the philosophical novel by Ibn Tufail (1110-1185) *Hai ibn lakzan*. This book is prominent on its own – it is the only full work of Ibn Tufail, that has survived and with its help his ideas are known worldwide. The extremely precise translation made by Veselina Raizekova makes the present of this book on the Bulgarian market even more meaningful.

Theater

There is only one translated book in the field – the dramatically-romantic theatric piece "The New Comers" by Ursan Ali Ukla.

Politics

During the period there are two books from this area– the above mentioned “Kuwait-Iraq Boundary: A Study in Political Geography” and “Fundamentalist Parties in the Arab countries” by the Palestine political scientist Mohd Abuasi, who lives and works in Bulgaria.

Economics

In this category, only one title of a book translated from Arabic to Bulgarian appears – “The Japanese Management) by Hatam Muhammad.

4. Reception of books translated from Arabic in Bulgaria

Despite all the efforts of the Bulgarian translators, the legacy of the Arabic culture is poorly known in our country. What is essential for improving that situation are the events, organized by the Arab embassies and universities in Bulgaria. Though not so often, there are openings of exhibitions of paintings by Arabic painters, literature evenings, dedicated to the Arabic etc.

Doctor Hodor Faqih’s programme “1001 candles”, which begun to be broadcasted on TV “7 dni” in 2002, plays a vital role in the popularization of the Arabic culture. It has a crucial importance in enlarging the audience, that currently consists mostly of people with background in Arabic studies and members of the Arabic communities in the country.

Despite all that, when compared with the number of titles, translated from English and other Western languages, the overall number of books, translated from Arabic, remains unsatisfying.

The cases when an Arabic title attracts a wider audience are very rare.

5. Concluding words

As a conclusion, we would like to say that we hope that, even though the present invisibility of the great achievements of Arabic literature and cultural legacy, names like Djubran, Darwish, Adonis, and other distinguished authors, will be able to bring out the Arabic culture from its current marginal place in Bulgarian culture. We also hope that the huge gaps in translation will open new needs.

Notes on the Hungarian Translation of Literary Works in Arabic

a report commissioned by the Next Page Foundation
conducted by László Tüske, Pázmány Péter Catholic University -
Hungary

The last century and a half have brought about radical changes in the field of the translation of literary products: the space previously dominated by the classical literary erudition are being gradually filled by translations of a wealth of works originally produced in countless languages of the world. On the bookshelves of our more and more integrated world library - be they located in Budapest, Tunis, La Puebla, Mumbai or Hong Kong - one finds works of various origins translated into the same language, an unprecedented phenomenon up to now.

This transformation can be observed in the literary output translated into the Hungarian language too. While previously the main goal tended to be the production of ever new versions in Hungarian of the Greek and Roman classics, the last one hundred and fifty years have seen the Hungarian educated class, who paid attention to developments in Europe, displaying a growing and unceasing interest in the immediate translation and circulation of outstanding contemporary works appearing in other languages. As the representatives of Hungarian culture came to participate in the processes taking place in Europe and made the programme of 'catching up' with Western Europe paramount in their agenda, literary works appearing in Hungarian translation have elevated the Hungarian cultural scene to the level of contributing to principal developments in the West. Contemporary foreign authors became familiar to the domestic reading public, and at the same time Hungarian writers also took part in the renewal of European literatures. Their names were noted by journals and periodicals, while European authors were willing, and glad, to the invitations of Hungarian literary editors and publishers to contribute to their publications, as one could observe, in the period between the two world wars, in the case of Ferenc Molnár, Sándor Márai on the one hand, and Thomas Mann on the other.

In accordance with the global trend of the period, the notion of 'world literature' did not go beyond the limits of the 'known literatures', an observation especially valid for the Hungarian cultural scene with its close

attention to developments in German, French, English, Italian, and perhaps also Russian, culture. Interest in Oriental literatures was sporadic at best, and it rarely relied on knowledge of the language in which the works had been originally produced, but on primary translations into European tongues instead. The Hungarian version of the Arabian Nights, for example, bore the hallmark of the German translations as well as the paraphrasings of the age of Romanticism. It was an all-European phenomenon that the literatures of the colonized regions, despite all the high aspirations of Romanticism, reached the European readership only in abridged versions and either scholarly or amateur paraphrasings. Colonization itself played a prominent role in this, as the European empires, focusing on their own economic, military and political interests and their *cultural mission* – had less interest left for the cultural traditions of the colonized peoples. An even more important factor may have been the opinion of mainstream Orientalism that tended to view Oriental literary products merely as sources of philological, linguistic, historical, or geographical information, and had little regard for the aesthetic value of those works. Rare exceptions include the inspired translations of Fr. Rückert, while Fitzgerald's translations of Omar Khayyam circulated all over the literary salons of polished Western society.

After the end of the colonial period, the new situation (namely the cold war, the opposition of the Soviet bloc and the West) again resulted in non-literary factors defining the kind of works singled out for translation. The Left supported politically committed literatures; the Soviet bloc preferred to finance literature that displayed a tendency of quasi-messianic mission. The literatures of the previous colonies were given the label of 'Socialist realism', which left the door wide open for works of crude political propaganda. The situation in Hungary was affected to some extent by the fact that the leading Orientalist of the time (Abdalkarim Julius Germanus), more of a teacher than a scholar, spared no efforts to bring Arabic literature closer to the Hungarian reading public. His anthology, replete with careful annotation and lively anecdotes, was a real breakthrough, as it was the first to give the Hungarian reader, in 1961, a comprehensive historical overview of the whole of Arabic literature, even though his volume of selected Arabic works in translation suffers from a lot of shortcomings in both its form and content. Still, a breakthrough it undeniably was.

The following period, an era of growing and improved contacts between Hungary and the Arab world, witnessed the committed efforts of an editor (Robert Simon) that led to the appearance of a series of the best modern Arab novels (Taha Husain's *The Stream of Days /Ayyam/* – an autobiographical novel, Taufiq al-Hakim's *Diary of an assistant magistrate*, Naguib Mahfouz' *The Beginning and the End*, and *The Sin /al-Haram/* from Yusuf Idris) as well as the most outstanding works of contemporary Arabic short prose (Mahmoud Taymour, Yusuf Idris, Naguib Mahfuz, Tayeb Salih etc.) a famous novel on the Palestinians' tragedy (Ghassan Kanafani's *Men in the Sun*), and some great works of medieval Arabic prose including the philosophical treatises of Ibn Tufayl (*Hayy ibn Yaqzan*) and Miskawayh. In the years immediately preceding the fall of Communism, there appeared the first complete Hungarian version of the

Quran with full scholarly apparatus (*Korán – A Korán világa*, transl. Robert Simon, Helikon Kiadó, Budapest 1987). Meanwhile, readers would encounter the works of some better-known Arab poets or writers in Hungarian journals, and there also was the occasional special number dedicated to the presentation of a selection of works by various contemporary Arab authors (*Contemporary Arab Poets* ed. Andras Tokai in *Nagyvilág* 1986). In addition to political considerations, the intrinsic literary value of a work came to be an important factor in the choice of particular Arabic works for translation. The fluidity of the situation was highlighted, however, by the fact that the laudation and appraisal in Hungarian of the oeuvre of Nobel laureate Naguib Mahfouz of 1988 did appear relatively soon after his international success, and yet no Hungarian publishing house published any of the novels of the celebrated Egyptian writer.

The fall of Communism in 1989-1990 was a clear dividing line. While the 60s and 70s were characterized by a translation activity more or less state-approved and planned, this relatively intense activity was already diminishing in the 80s. As the economic and political relations between Hungary and the Arab world dwindled, almost to the point of extinction, in the early 90s, the number of translations also decreased. For years, it was practically impossible to find any new translated Arabic works in bookshops or literary periodicals. This in a period when sensationalistic low-quality literature and pulp fiction (mainly written in English) was abundant to provide the readers with a distorted and manipulated image of the Islamic world, with its stock figures of princesses in purdah, oppressed womenfolk, and similar trash.

Nevertheless, an independent and disinterested view of Arabic culture came to be a tangible possibility in the Arabic studies, as it was no more colonization or political considerations but interest in the intrinsic value of Arabic culture, as well as a more and more evident interest in Islam, that became the driving force behind the production of new studies and translations. A new generation of Orientalist experts in the West and even in Hungary went beyond a documentaristic approach to Eastern literatures, preferring to examine the aesthetic value of any old or new literary work.

The publication in this period of an exquisite translation of the complete text (Calcutta edition) of the Arabian Nights, a project undertaken by a newly established scholarly publishing house in Budapest (*Atlantisz Kiadó*), is a good indication of those changes. New editions (like Ghassan Kanafani's *Men in the Sun* by the Palestinian Embassy, or Yusuf Idris's *The Sin* by Non-profit Books, Serbian Publishing House) Internet databases (for example *Terebess Online* (<http://www.terebess.hu/konyvkiadas>) e-libraries (like the Széchényi National Library's special collection (<http://mek.oszk.hu/>), of previous publications also started to appear. (A Hungarian monograph on Naguib Mahfouz was published; various dissertations at Hungarian universities were dedicated to aspects of modern Arabic literature; and a journal (*Kalligram* XVII, January 2008, pp. 43-80) has recently made a survey of the authors of modern Arabic literature who have attained more or less classic status (like Adonis,

Naguib Mahfouz, Yusuf Idris, etc.). Simultaneously, the small Hungarian Muslim community began to translate Islamic religious literature. New translations of the Quran have appeared, in addition to small publications devoted to familiarizing Hungarians with the structure, values, and religious life of Islam. In Hungary as elsewhere in the world, the specialized literature on the fight against terrorism has received much attention and cast a shadow, again and again, on the Arabo-Islamic world, which seems to have introduced once again factors external to literature itself into the production of translations, and given those factors an important role.

Based on the above-mentioned observations, the following bibliography will be divided into four categories:

- 1) translations of the Quran
- 2) works on religious theory and praxis
- 3) belles-lettres
- 4) works of general cultural heritage

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Translations of Arabic Literature into Polish (1990-2008)

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Bibliography

Section I. Statistics and empirical data

1. Polish book market. General information

In the recent years, the number of books published yearly in Poland has been around 20 thousand titles per year, as indicated in the following table:

Books published yearly 1998-2006 in Poland

	1998	1999	2000	2001	2002	2003	2004	2005	2006
Titles published	24000	24 500	25 700	24 420	22 960	22 430	20 830	20 410	19 860

Rynek książki w Polsce 2007 [quoted from RKP 2006]

The share of belles lettres is as follows:

Belles lettres books in Poland 1991-2005

	1991-1995		1996-2000		2001-2005	
	For adults	For children and youth	For adults	For children and youth	For adults	For children and youth
Titles published	2 006	482	2 694	742	3 240	832
Copies (in thousands)	34 258	9 174	20 142	5 188	21 141	6 864
Average print run (in thousands)	17,1	19,0	7,4	7,0	6,5	7,3

Ruch Wydawniczy w Liczbach" Biblioteka Narodowa [quoted from RKP 2006]

Translations constituted more than 26% of all titles published in Poland in 2005. If one considers the number of copies printed, the number of copies of originally Polish books is only by 19 % higher than that of translations [after RKP 2006].

The numbers of titles translated into Polish between 1944-2004 are represented in the following table:

Translations into Polish 1944-2004

Years	number of titles	belles lettres
1944-1955*:	10040	4340
1956-1965:	7956	3761
1966-1975:	9128	3580
1976-1985:	9222	3592
1986-1995:	17136	8577
1996-2000:	20344	8289
2001-2004:	17841	7439
Total 1944-2004:	91667	39578

[Source: based on RWL 2004: 93; *partly estimated data]

As for the source languages, in 2005, for example, 2696 titles were translated from English (including 1103 belles lettres), 599 titles from German (70 belles lettres), 413 from French (92 belles lettres), 262 from Italian (34 belles lettres), 128 from Russian (48 belles lettres) and 82 from Spanish (37 belles lettres) [source RKP 2006]. In that year only 2 titles were translated from Arabic (1 representing belles lettres).

2. Translations from Oriental languages into Polish

Altogether 337 translations from Oriental literatures appeared as books between 1945-1999. The temporal distribution according to decades shows that the number of titles translated tends to rise:

1950-1959: 40 translations

1960-1969: 47 translations

1970-1979: 51 translations

1980-1989: 81 translations

1990-1999: 114 translations [Szymańska 2000: 102]

3. Translations from Arabic into Polish. Books

The Arabic language is the leading source language as far as translations from Oriental literatures into Polish after 1945 are concerned². In the period 1942-1999 there were 67 translations from Arabic in the form of books (337 translations from Oriental languages altogether), followed by 52 from Japanese and 43 from Chinese [Szymańska 2000: 103]. In the 1990s, nearly three times more Oriental texts were translated as compared with the 1950s. In the 1990s 114 translations from Oriental languages were published as books, among which 34 were from Arabic (18 from Japanese, 6 from Chinese) [Szymańska 2000: 103].

The translations include both contemporary and classical literature (chiefly prose and poetry). From 1945 to 2008 25 books of modern authors and 34 titles of classical and older works in the form of books have been published. As far as modern literature published in the form of books is concerned, the authors translated into Polish are chiefly Egyptians. They are followed by Lebanese, Palestinian, Syrian, Tunisian, Iraqi, Kuwaiti and Libyan authors. Generally, the language of works translated into Polish is the standard Arabic (*fusha*), texts translated from Arabic dialects are exceptions (short texts only). Classical literature is richly represented in translations of medieval texts of Arab philosophers, scholars and poets. There have also been several editions of *Kitab alf layla wa layla* (1001 Nights). The Quran has been translated as well (4 editions). The greatest number of books translated from Arabic has been published by Państwowy Instytut Wydawniczy (PIW) in Warszawa – 18 books in the period 1959-2008 (without counting re-editions).

The process of translating contemporary Arabic prose into Polish started in the 1960s and gained momentum throughout the 1980s. First after-war translations of classical works appeared much earlier (the 1950s). Until the fall of communism in 1989, 12 modern works and 19 classical and older ones appeared in Polish translations in the form of books. After 1989, modern literature has been represented by 13 titles, while classical by 15 titles. Although these numbers may seem low, it must be observed that during the last 18 years Polish publishers have published more books of modern Arabic prose (15) than during the whole period 1945-1989 (12 titles in 44 years). This fact seems to be promising for the future. Despite economic recession in the 1990s, a considerably high number of titles translated from Arabic was published, chiefly thanks

² Non-Arabophone literature of the Arab countries (Francophone, Anglophone etc.) is not taken into consideration in this report.

to the activity of two publishers: Dialog and Państwowy Instytut Wydawniczy. Several editions of *1001 Nights* played also a role in this respect.

3.1. Prose (books)

Nearly a half of all the modern prose books translated into Polish from Arabic in the period 1945-2008 (25 titles) are those written by Egyptians (12 titles; chiefly Naguib Mahfuz). They are followed by Lebanese (3 titles) and Palestinian (2 titles) authors. There are also works representing other Arab countries as well as collections of stories from various countries. It should be observed that in the last four years (2005-2008) as many as 5 prose books have been published: 3 books by Naguib Mahfuz, 1 by Alaa Al-Aswany (both Egyptians), and one collection of various authors.

What dominates in the translations of contemporary prose quantitatively is novels, followed by collections of short stories. As far as translations of classical and older works are concerned, they include scholar works (historical, philosophical, theological) and classical belles-lettres. There are also several editions of *1001 Nights* (*Kitab Alf Layla wa Layla*).

Polish translations of Arabic prose (books):

	Contemporary	classical and older
1945-1949	-	-
1950-1954	-	1
1955-1959	-	3
1960-1964	-	1
1965-1969	1	4 (incl. 1 re-edition)
1970-1974	1	1
1975-1979	-	5 (incl. 1 re-edition)
1980-1984	7	1
1985-1989	3	3
1990-1994	3	6 (incl. 1 re-edition)
1995-1999	3	5
2000-2004	2	1 (re-edition)
2005-2008	5 (incl. 1 re-edition)	3
Total 1990-2008	13	15
Total 1945-2008	25	34

The data concerning the period before 1990 are based on *Literatura arabska w przekładach polskich*. Indirect translations (via other languages) as well as aphorisms and religious books (e.g. prayers) are not taken into consideration here.

3.2. Poetry (books)

The 12 titles of modern poetry published in Polish between 1945 and 2008 include 5 collections of poems by Hatif al-Janabi (an Iraqi poet living in Poland), a collection of Palestinian poetry, a collection of modern Arabic poetry (two editions), one of the Syrian poet Adonis, one of the Yemeni poet Abd al-Aziz Maqalih and an anthology of Kuwaiti female poets.

Classical Arabic poetry has been published in the form of several anthologies, one of which encompasses the period 6th-13th centuries (in the series *Biblioteka Narodowa*).

Polish translations of Arabic poetry (books):

	contemporary	classical and older
1945-1949	-	-
1950-1954	-	1
1955-1959	-	-
1960-1964	-	-
1965-1969	-	-
1970-1974	-	-
1975-1979	1	-
1980-1984	2	1
1985-1989	1	1
1990-1994	5 (incl. 1 re-edition)	1 (re-edition)*
1995-1999	1	1
2000-2004	-	1
2005-2008	2	-
Total 1990-2008	8	3
Total 1945-2008	12	5

*A re-edition of a book published outside Poland (Canada).

The data concerning the period before 1990 are based on *Literatura arabska w przekładach polskich*. Indirect translations (via other languages) are not taken into consideration here.

3.3. Genre division after 1990

As far as modern prose is concerned, almost only belles lettres are published in the form of books. However, some political texts and essays are included into collections of scholar articles or other publications.

Classical prose works are more varied, as they include philosophical, historical, religious texts and other types of texts. A great deal of poetry, both contemporary and classical, has been published both as books and in periodicals. An absence of translations of plays in the form of a book may be noticed, as well as the scarcity of translations of Arabic drama in general.

3.4. Print runs

Before 1990, translations from Arabic in the form of books reached print runs of 20 thousands copies, which was an average print run for fiction books. After 1990, the publishers generally ceased to indicate the print runs on the books. However, the data that could be gathered for the purpose of this report suggest that the present print runs are substantially lower. E.g. the novel *Rozmowy nad Nilem* (2008, Świat Książki-Bertelsmann Media) by Naguib Mahfuz were printed in 5000 copies, whereas the collection of Kuwaiti poems *Miraże i oazy* (2008, Elipsa) appeared in 500 copies.

4. Non-book publications

Between the 1960s and 1990, various periodicals, even those not directly interested in the Arab world, published modern Arabic stories and poems. This seems to have been related to Poland's political orientation (many Arab countries were experimenting with socialism and, like Poland, opposed the Western world). A literary organ of *Towarzystwo Przyjaźni Libijsko-Polskiej* (Libya-Poland Friendship Society), "As-Sadaka", was active from the 1980s until 1991 and published numerous literary texts. Also "Kontynenty" and "Literatura na świecie" (Literature In the World) published a considerable number of texts. Various translations appeared in "Przegląd Orientalistyczny", the organ of Polish Oriental Society.

After the political and economical change in 1989, a decrease in the publications in periodicals can be noticed. "As-Sadaka", the only specifically Arab-oriented periodical, ceased to exist in 1991. Similar fate was shared by many periodicals which printed Arabic stories and poems occasionally. Translations from Arabic stopped to appear in „Literatura na świecie”, which, however, devoted the issue 11-12/2003 to Francophone literature of the Maghreb.

However, "Przegląd Orientalistyczny" has maintained its active role in publishing texts translated from Arabic. Since 1993 the Chair of Arabic and Islamic Studies (Katedra Arabistyki i Islamistyki) at the Warsaw University has been publishing "Studia Arabistyczne i Islamistyczne" (Arabic and Islamic Studies), where classical Arabic texts are published. New periodicals have appeared, e.g. „Albo albo”, a monthly devoted to psychology, which has a special column "Dialog z Orientem" (Dialogue with the Orient), where translations from Arabic are published. Some shorter texts, almost exclusively poetry, are printed sporadically in other, smaller literary or religious periodicals. A considerable number of shorter prose texts, both modern and classical, is printed in collections of articles related to Arab studies.

4.1. Drama

Before 1990, 4 translations of Arabic plays were published in the theatre periodical „Dialog” (according to *Spis sztuk drukowanych*), whereas one play by Tawfiq al-Hakim (Egypt) was published in „Przegląd Orientalistyczny”. No Arabic drama was published in the form of a book. After 1990 one short drama by Tawfiq al-Hakim was published in the

periodical „Albo-albo” and another one, by Sa’d Allah Wannus (Syria) was included into a book.

5. Publishers of translations from Arabic

In the period before 1990, translations from Oriental languages, including Arabic, gradually attracted the attention of Polish publishing houses. The number of translations rose. As far as Polish translations of modern Arabic prose are concerned, Państwowy Instytut Wydawniczy (PIW) published as many as 7 titles in this period, while the remaining ones appeared in other publishing houses. What is more, before 1990 PIW published two collections of modern poetry and one of classical poetry.

Presently, there are around 20 thousand publishers in Poland [RKP 2006]. In 2000, 71 professional publishing houses and institutions could vaunt to have published translations from Oriental literatures [Szymańska 2000: 109]. The strongest ones are big publishing houses with more than 10 years of presence on the market, e.g. Państwowy Instytut Wydawniczy, which is the 10th biggest publisher in Poland (in 2006 it published 66 titles) [Source: RKW 2006]. This institution has remained very active in publishing Arabic texts after 1990. Four of all 13 titles of modern Arabic prose published after 1990 appeared in PIW, which, in addition, launched also a re-edition of an anthology of modern poetry.

However, relatively recently, viz. in 1992, Wydawnictwo Akademickie Dialog (the Dialog Academic publishing house) was established, which is the only publisher that specialises in books related to the Orient and Oriental literature. Its staff is constituted by highly skilled Polish and foreign Orientalists. Dialog has launched some special series, e.g. *Mądrość Orientu* (The Wisdom of the Orient) and *Skarby Orientu* (The Treasures of the Orient), in which Arabic titles have appeared. It also publishes books translated as part of the *Mémoires de la Méditerranée* programme of the European Cultural Foundation. Since the beginning of its activity it has published 5 modern prose titles and 2 collections of poems and aphorisms in the form of books, as well as collections of articles containing translations of Arabic.

The two publishers, Państwowy Instytut Wydawniczy (PIW) and Dialog, are the leaders in publishing Arabic literature in Poland. However, other institutions have also released some important though, so far, isolated books translated from Arabic. Thus, the biggest book publisher in Poland, Świat Książki-Bertelsmann Media (967 titles in 2006) [Source: RKW 2006] published in 2008 the novel *Rozmowy nad Nilem* [Tharthara fawqa an-Nil] by Naguib Mahfuz. On the other hand, a rather little-known publishing house Capricorn Media Lazar produced a Polish translation of the novel *Kair. Historia pewnej kamienicy* [Imarat Ya’qubian] by Alaa Al-Aswany. Other examples of small publishers are Miniatura, which published a collection of short prose texts and poems from various countries, (*Moje serce potrafi*, 2008), and Elipsa (a collection of poems, collections of articles). As far as modern poetry is concerned, 2 titles were published by Świat Literacki. Also the publishing house Ibidem has produced some collections of articles where translations from Arabic are included.

6. Translators after 1990

Most Arabic-Polish translators active in Poland are Arabists and Islamists working in Polish universities (chiefly Warsaw University and Jagiellonian University, Kraków). These academic scholars, just to name the most important of them, are:

JANUSZ DANECKI (Warsaw University) – a very active translator, mostly classical literature, poetry and prose.

MAREK M. DZIEKAN (Warsaw University/Łódź University) – a very active translator, both classical and modern literature, prose and poetry.

JOLANTA KOZŁOWSKA (Warsaw University) – modern and classical literature (incl. Naguib Mahfuz and Edwar Al-Kharrat).

EWA MACHUT-MENDECKA (Warsaw University) – modern literature.

DANUTA MADEYSKA (Warsaw University) – modern and classical literature.

BARBARA MICHALAK-PIKULSKA (BARBARA MICHALAK) (Jagellonian University, Kraków), modern literature.

KATARZYNA PACHNIAK (Warsaw University) – classical philosophical and religious works.

KRYSTYNA SKARŻYŃSKA-BOCHEŃSKA (Warsaw University) – modern poetry, especially the Syrian poet Adonis.

BARBARA WRONA (Warsaw University) – modern literature.

JOANNA WRONECKA (Polish Academy of Sciences) – classical religious and philosophical works

There are, however, also translators who are not linked to any academic institution:

HANNA JANKOWSKA, modern literature, prose and poetry.

JOANNA PIERZCHAŁA, modern literature.

JACEK STĘPIŃSKI, modern literature (incl. Naguib Mahfuz).

A new generation of young translators has made their debuts by means of shorter or larger texts. They too are linked to universities, where they have graduated from Arabic or related studies. Here one should name, by way of example, Agnieszka Piotrowska (Adam Mickiewicz University, Poznań), who translated the novel by Ala al-Aswany, Magdalena Kubarek (Warsaw University), Zbigniew Landowski (Warsaw University), Arkadiusz Płonka (Jagiellonian University, Kraków), Izabela Szybińska (Adam Mickiewicz University, Poznań), Marcin Michalski (Adam Mickiewicz University, Poznań), Yousef Sh'hade (Jagiellonian University, Kraków), Michał Filip Horbowski, Justyna Maćkowiak, Dominik Małgowski (all from Adam Mickiewicz University, Poznań) and others.

7. Intermediaries

As far as intermediaries are concerned, there is no special body that would facilitate the translation process between Arabic and Polish. The translators' activity visible in their publications in periodicals suggests that the number of book publications does not reflect their translating potential. It seems that a considerably greater number of books could be translated and published if only market-related barriers were not standing

in the way. Publishers, on whom the task of acquainting the readers with foreign literatures primarily rests, still seem to be skeptical about producing translations of exotic literatures such as Arabic. If a commercial publisher is interested in an Arabic title, it is usually one that can attract potential readers in some way. Thus, for instance, Świat Książki and Państwowy Instytut Wydawniczy have published novels by Naguib Mahfuz with the indications on the covers that the author is the Nobel Prize winner. Generally speaking, translators have to assume the role of finding a publisher. These are frequently academic publishing houses (such as Dialog) or smaller editors (e.g. Elipsa).

Some translations from Arabic were published with the aid of cultural institutions (e.g. the European Cultural Foundation, which runs the project *Mémoires de la Méditerranée* in which Dialog is participating). The publication of the collection of poems of Kuwaiti female poets *Miraže i oazy* (2006) was helped by the Society ARABIA.pl in cooperation with the Embassy of Kuwait. The Society ARABIA.pl, established in 2003, is linked to the web portal Arabia.pl, run by young Arabists and Islamists, aiming at exchange of information about the Arab and Islamic world as well as furthering Polish-Arabic and Christian-Muslim dialogue. Reviews of books related to the Arab and Muslim world can be found there. Finally, it should be added that rather limited publishing activities of religious institutions, such as Muzułmański Związek Religijny w RP (Muslim Religious Union in Poland) or Stowarzyszenie Studentów Muzułmańskich w Polsce (Association of Muslim Students in Poland), seated in Białystok, concern religious and ethical texts, frequently translated via other languages.

Section II. Evaluative assessment

8. Quality of translations after 1990. Overview of titles translated

Since the translators are well-skilled Arabists, whose academic activities are more or less closely linked to literature, Polish translations of Arabic literature are made with due care and quality; the artistic literary value in belles-lettres texts is preserved as well. Although the number of the titles translated still seems too low in comparison with the vast richness of the literature of the Arab world, it seems that the Polish translators try to choose the most important and representative works.

As far as modern prose is concerned, the novels of Naguib Mahfuz, Nobel Prize winner of 1988, are quite well represented. So far he is the only Arabic-writing novelist to have more than one novel translated into Polish after 1945 (4 titles). Other important prose writers, mentioned here by way of example, are Edwar al-Kharrat (Egypt), Rashid ad-Da'if (Lebanon), Alaa al-Aswany (Egypt), or Hanan al-Shaykh (Lebanon). Many important prose writers are still waiting for a Polish translation in the form of a book, yet fragments of their works have already appeared as parts of collections or books, e.g. Abd ar-Rahman Munif (Jordan) or Ahlam Mustaghanami (Algeria).

As far as modern poetry is concerned, there are translations of the Syrian poet Adonis [Ali Ahmad Sa'id] (a Nobel Prize candidate for

some years now) and the Yemeni poet Abd al-Aziz Maqalih. A considerable amount of poems of the Iraqi poet living in Poland Hatif al-Janabi (Iraq) has been translated into Polish as well. Some anthologies have been published, e.g. one of Kuwaiti female poets, one of contemporary Arabic poetry (2nd edn) and one of various poets from all over the Arab world. Many collections of poems are edited bilingually, with parallel Polish and Arabic texts. A significant number of translations of poems has appeared in periodicals ("Przegląd Orientalistyczny", "Albo-albo" and others).

A very good niveau of translation characterizes also classical prose works, which are commented, footnoted, and accompanied by extensive introductions. A number of most important canonical works of great Arab belletrists (Ibn Hazm), philosophers and theologians (Al-Ghazali, Ibn Arabi, Al-Quṣayri), historians (Ibn al-Atir), geographers (Ibn Battuta) have been translated into Polish and published (or re-edited) in the form of a book since 1990, thus complementing the great deal of classical literature translated before 1990. Numerous shorter prose texts have been published with commentaries in "Przegląd Orientalistyczny" and "Studia Arabistyczne i Islamistyczne". Several editions of *1001 Nights* should also be mentioned here.

Classical poetry is represented by an important anthology published in the form of a book in 1997. There is also a collection of Arab-Andalusian poets (re-edition) and a luxury bibliophile edition of pre-Islamic poetry. A great number of translations of classical poems has appeared in periodicals. It must be noted here that the standard manner of translating Arabic poetry into Polish consists in translating it into prose divided into verses due to the incompatibility of the Arabic and Polish verse and language systems.

Some Arabic texts have been translated into Polish via other languages, usually English or French, but also Czech or Esperanto. These texts include religious and ethical works for the use of Muslims (e.g. a translation of the Quran by the Ahmadiyya Association) but also works of the Lebanese Gibran Khalil Gibran and the erotic treatise by Shaykh Al-Nafzawi (translated into Polish from French and English).

9. Aesthetic aspects

Between 1945-1990 new technical printing possibilities made mass production possible, which, however, was not accompanied by any special graphics or elegance. Good translations, provided with commentaries, footnotes and glossaries often had poor aesthetic form [Szymańska 2000: 154]. Nevertheless, some Polish translations of classical works had a more refined look, e.g. the UNESCO series (Ibn Munqidh, 1975) or *Bibliotheca Mundi* (the Quran, 1986) on relatively good paper [Szymańska 2000: 155-156]. Państwowy Instytut Wydawniczy re-edited the Quran in the same shape in 2002 and 2007. A luxury edition of *1001 Nights* was published by Państwowy Instytut Wydawniczy in 9 volumes (1973-1976), which were provided with rich illustrations of Oriental miniatures [Szymańska 2000: 157]. In 1985 a leather-bound reprint of the Polish translation of the Quran ascribed to Jan Murza Tarak Buczacki (1858) was published by Wydawnictwo Artystyczne i Filmowe (Warszawa).

After 1990 the covers have become more colourful and the editorial form more eye-catching. Prose works are usually published as paperbacks (which is the standard form in Poland). Frequently, poetry collections are illustrated by professional artists. Series usually keep one graphical form, e.g. the series *Mądrość Orientu* (Dialog) is published in gold-coloured hardcover pocket format. Here, the expensive leather-bound and bilingual bibliophile luxury edition of pre-Islamic poetry *Miód i kolokwinta* (2000) must be mentioned, printed in 299 numbered copies in Koszalin.

10. Reception of translations from Arabic in Poland

The Arabic literature still remains little known in Poland. Although in recent years there has been a rise in the number of titles translated, their amount remains almost imperceptible in the flood of translations from English and other Western languages. Therefore it is only rarely that a new title reaches wider public attention. This was, however, the case of the novel by Naguib Mahfuz *Rozmowy nad Nilem*, which, shortly before its appearance, was presented by its translator in the Polish Radio and was announced in Poland's most important daily newspapers. However, many other books go unobserved by the media. E.g. information about the recent collection of poems and short stories of writers from various Arab countries *Moje serce potrafi* can be found only on an Arabic web site.

All new translations in the form of books are listed and frequently also reviewed in periodicals devoted to Arab and Islam studies (such as "Przegląd Orientalistyczny" and "Studia Arabistyczne i Islamistyczne"). Reviews and discussions of these books can also be found in *Nowe Książki*, a monthly devoted to the newest publications, in newspapers, and, last but not least, on web portals, among which ARABIA.pl seems to be the most important one as far as Arabic literature is concerned.

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Dialog www.dialog.edu.com.pl

Państwowy Instytut Wydawniczy www.piw.pl

Polish Oriental Society: www.orient.uw.edu.pl/pto

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Translations of Arabic literature into Serbian (1989-2008)

**A report commissioned by the Next Page Foundation
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1 – Introduction

Arabic language and literature were continuously present in the Serbian academic and cultural sphere for at least 83 years, since the foundation of the Department of Arabic language and literature in 1926. This research will describe and analyze the state of the affairs during the last two decades in Serbia regarding the Arabic literary translation. Although we were unable to obtain the accurate figures for the period prior to 1989 to compare them with the current figures, we will otherwise call the readers' attention to the key similarities and differences between the two periods.

We have to emphasize that we've taken into consideration only the translations published on the territory of Serbia during the last two decades, in order to get the most realistic picture possible. Another reason for such an approach is that it was impossible to determine an exact date when publishing houses stopped being Yugoslav and became Serbian, Croatian, Bosnian, Montenegrin, etc. We don't deny that it would be very important to compare the figures from the time of Republic of Yugoslavia with the period after the dissolution of Yugoslavia, but we believe that such a research should be the subject of some future joint project.

2 – Facts and figures

The following chart is based upon the data we've gathered from the Serbian Republic Institute for Statistics and it encompasses the period from 1989 till 2001.³

The first chart consists of the data excerpted from the relevant statistics published in the Bulletin of the Serbian Republic Institute for Statistics. Since the Serbian Republic Institute for Statistics had changed the methodology of the research in the year 1998, taking into account much less detailed information regarding the publishing sphere, for the period from 1999 till 2001, we had to include the total number of all of the published works related to literature, or else, fictional ones as well as theoretical, historical and other studies. These figures were marked with an asterisk (*) in the chart. The

³ The reason for that is that the previous source for the basic data, Yugoslav Bibliographical Institute had stopped to exist, and the task of monitoring, gathering and registering the relevant information on the number of translated books was transferred to the National Library of Serbia. Although being on the source of the "action", this institution, as we were informed in the Serbian Republic Institute for Statistics, hadn't been sending the required data ever since this transfer of duties had occurred.

statistics covered the whole territory of Serbia, Vojvodina and Kosovo included, even after 1999. Montenegro is not included in the figures.

Although we're fully aware that the encountered figures are neither completely precise nor fully compatible with the period, territory or languages that we've covered in our research, we've used them to show certain fluctuations that had occurred in the translation and publishing business during the last two decades.

year	Translated single volume books Titles in total	From other languages Titles in total	From English language Titles in total	Literary works Titles in total	Domestic authors Titles in total	Foreign authors Titles in total
1989	789	32	191	1239	933	306
1990	607	17	55	3576	2665	911
1991	621	15	39	1174	919	255
1992	352	54	0	1888	1371	517
1993	168	5	25	384	338	46
1994	344	6	24	1350	1038	312
1995	495	8	49	927	511	416
1996	653	103	0	1365	1129	236
1997	773	95	0	1448	1207	241
1998	786	10	73	1621	1271	350
1999	775	80	0	1954*	1615*	339*
2000	832	17	50	2002*	1464*	538*
2001	700	17	54	1781*	1450*	331*

Chart 1

In the light of our research, we can make some general observations regarding this chart. First of all, we can see that the period from 1992 till 1995 was the worst regarding the publishing of the translations, which isn't much of a surprise considering the circumstances in the country. We see that later years had brought along full recovery, at least in the quantity. Unfortunately, statistics does not or cannot show if there had been changes in the quality.

As for the chart 2, it shows both **number and type of Arabic translations** that have appeared since 1989 until today. The translations are classified according to the type of publication as well as the type of translation. Thus we differentiate single volume books from articles or component parts, on one hand, and literary and non-literary translations on the other. The literary translations are roughly classified to poetry and prose, in order to determine certain trends.

The figures are as complete as possible due to the fact that the electronic data base of the National Library of Serbia is practically under construction and incomplete, and the same applies even more for the Oriental Library at the University of Belgrade. Still, since the chart covers all of the published single volume Arabic literary translations in the past two decades, and most of the translated literary articles and component parts in the same period, we

find that there is enough data to give us a realistic picture of the situation in the literary translation activities from Arabic to Serbian. The chart includes only direct translations from Arabic, though we will make certain remarks regarding the works of Arabic literature translated from other languages.

year	Single volume books	Articles and component parts	Literary works	Non-literary works
1989	2	49	51	0
1990	0	4	4	0
1991	1	4	4	1
1992	0	6	6	0
1993	0	2	2	0
1994	2	20	22	0
1995	0	15	15	0
1996	0	12	12	0
1997	1	11	11	1
1998	1	16	17	0
1999	5	16	18	3
2000	11	17	27	1
2001	9	0	5	4
2002	6	7	10	3
2003	13	2	5	8
2004	7	7	11	3
2005	15	3	8	10
2006	16	14	18	12
2007	23	14	14	23
2008	12	31	34	9
total	124	250	294	78

Chart 2

The **following analysis is mostly based on the single volume publications** for several reasons. First of all, their number, choice and quality represent a realistic illustration of the present state and ongoing trends in general. Secondly, many of the single volume books, especially the short stories and the poetry, were first published partially, in literary or other magazines and then as single volumes. Thus, they represent a great part of the translated works. In the period from 1989 till 2008 the total of 124 books was translated and published from Arabic to Serbian. **Literary translations encompass 47 books, i.e. 37.9%, and non-literary ones 77 books, i.e. 62.1%.** Only 5 of the non-literary translations throughout this period were non-religious texts. One was related to politics, and the rest belonged to the fields of history, culture, science and politics (cf. the bibliography in the annex here).

The literary works presented in the chart, encompass various genres of prose and poetry belonging to different literary periods and style, from classical all the way to post modern. Various prosodic genres absolutely prevail in number, including the novel, novella, short story, very short story, folk tale and children story. Comparing the two forms, the **prose was significantly more**

often published both as single volume monographs and as article or a component part than poetry. For example, the proportion between the two genres published as single volume books throughout the two decades in question is 42:5 in favor of the Arabic prose.

Twelve of the 42 prosodic works are short stories and tales, 19 are novels, and the rest belongs to other prosodic genres. **Six books had been published in more than one edition** in that period: *Season of Migration to the North*, by late Sudanese writer Tayeb Saleh (Clio publishing house), lived to have a second and revised edition, *A Woman at Point Zero* by Nawal al-Saadawy had even four more editions (1997, 1999, 2000, 2002, 2004, at Plavi Jahac publishing house), Jubran's *Broken Wings*, *Rebellious Spirits*, *Nymphs of the Valley* and *The Voice of the Master*, all by the publishing house Paideia. A famous theosophical work *The Jewels of Wisdom* by Ibn Arabi (Prosveta publishing house) had two editions in this period – in 1999 and 2007, as well as the memoirs of Osama ibn Munqidh, *The Book of Learning by Example* (1984, 2008, by SKZ, Serbian Literary Cooperative). **Five of the prosodic works were published in Braille alphabet** for the visually challenged. These are *The Call of the Curlew*, *Season of Migration to the North*, *The Voice of the Master*, *Broken Wings* and *The Woman at Point Zero*.

Most of these monographs, 39 to be exact, were translated from the Modern Standard Arabic. **All of the literary works originate from the Arabic East** which is a trend that corresponds with the strong influence of that part of the Arab world in the field of belles-letters and culture in general.

As for the print runs, they varied throughout this period. In the more troubled years, most of the books were printed in not more than 500 copies, while nowadays **a usual print run for Arabic literature is 1000**. Although it surely is a progress, we must note that it is still the smallest number of copies that could possibly pay off to the publisher. The approximate average fee for the translation is 3.5 € for 1800 characters with space.

3 – Where does it get published?

During the last twenty years, the largest number of single volume translations from the Arabic was published at private publishing houses. Eight of them had published 22 titles in total. The private publishing houses that share the greatest interest in the Arabic literature are: Paideia, Clio, Geopoetika and Samizdat B92, all situated in Belgrade. Hopefully these companies will continue their activities in this field. As for the state owned publishing companies, which used to be leaders in the field, many of them are closed or experienced and still are experiencing difficulties due to the ongoing privatization. **In most of the cases, translators are the ones who suggest** or else offer the literary works to the publishing houses. As far as we know, the only recent exception was the publishing of Gamal Ghitany's works in Serbian. The first one, *Cairo throughout 1000 years* was chosen not by the translator but on the publisher's demand as a writer's view of his city, and the translation of the second one, the novel *Zayni Barakat*, was commissioned by the publisher.

The leading magazines for the translated literature are Mostovi (The Bridges – the official magazine of the Serbian Translators' Union), Knjizevna rec (Literary Word), Knjizevnost (Literature), Letopis Matice Srpske (The Annals of Matrix Serbica), Rec (The Word), Pismo (The Letter), Knjizevne novine

(Literary News), Povelja (The Charter), etc. Among these magazines we should include the leading daily informative newspapers Politika that used to publish on a daily basis translated short stories from various languages, changing it relatively recently to stories written by local authors. Nevertheless, as our esteemed translator Srpkio Lestarić had noted, to publish a short story in Politika was as good advertising for Arabic literature as a whole book, if not even better. From 1984 till 1992 in Belgrade existed a magazine Kulture Istoka (Cultures of the East), specialized in philosophy, literature and culture of both Middle and Far East. The editors and the contributors were predominantly teachers of the Oriental Department at the Belgrade University. Unfortunately, due mostly to financial difficulties, it stopped coming out in 1992. Although it existed for a short period, it made an important impact on introducing Arabic literature through various studies, articles and some translations.

The absolute majority of the publishing houses and magazines that are interested in Arabic literary works are situated in the capital, Belgrade. In our opinion, that is a direct consequence of a separate, yet actual problem – the centralistic establishment of the cultural institutions.

On the other hand, most of the publishing houses specialized in the religious literature are situated in of Sanjaq, the area populated with Muslim majority. Though these publishing houses seem to have the necessary resources, they don't show any interest in presenting Arab-Islamic civilization in aspects other than religion. The growing number of religion related translations corresponds to similar trends in the Arab world.

4 – The analysis: What gets translated, how, why and by whom?

Considering the contributions in the field of Arabic literary translations prior to the period in question, together with the fruits of the translators' labor in the two decades that we have examined here, we are entitled to express a cautious contentment with the found results.

We mustn't forget that the two decades in question had brought along not only the toils of the transition, but the mayhem of the multiple disintegration of the state, the turmoil of the civil war(s) and bombing, severe economic crisis accompanied with hyperinflation and the growth of grey economy, etc. We should probably be most proud of the fact that someone had translated and published anything from the Arabic if we recall the general statistics for that period. But, it wouldn't be wise or useful to consider the state of affairs in the Arabic translating trade from this perspective alone. There are several issues that we should notice and consider if we intend to improve it.

First of all, *the publishing, especially of the single volume Arabic literary translations has proven to occur in a highly irregular, almost sporadic, tempo.* Of course, the aforementioned circumstances in the state had had their share of influence on every single part of life, translation and publishing included. Although that is neither the only nor the main reason, it doesn't lack in importance. It is safe to say that these sad circumstances had deferred the expected progress in every field of the profession.

Looking at the translated titles, it is obvious that the translators have been choosing renowned Arab authors for their work. The most famous by all means is late Mahfouz, the winner of the Nobel Prize for literature in 1988. He was actually much more translated in that period, only not directly from the

Arabic. His winning of the Nobel Prize somehow surprised the local translators and the scientific public so the first translations of Mahfouz appeared from German and English. Only after three such translations have we gotten a direct translation from the Arabic, by Rade Bozovic, now retired professor of the Arabic literature at the University of Belgrade and still an active translator of numerous prosodic and poetic works of classical and contemporary literature. The first Arabic translation of Mahfouz was of his famous novel *The Harafish* (1989). The second was by Dragana Kujovic, *The Nighths of 1000 Nights* (2000), and the last was published to commemorate his death in 2006 with a collection of short stories *The Stories of Our Alley* (2008), translated by Miroslav B. Mitrovic.⁴

While the belated appearance of Mahfouz's works confirmed certain weaknesses in the field of Arabic literary translation, not all of the writers had the same destiny. For example, *during the last two decades, Serbian public has had on more than one occasion an exclusive opportunity to enjoy in several "world premieres" of the prose works of Zakariya Tamer and Abd al-Sattar Naser*, thanks mostly to the efforts of Srpkio Lestarić. Srpkio Lestarić, by all means, presents the most fruitful and most accomplished translator of the Arabic literary works in the past two decades with almost ninety high quality translations, all accompanied with valuable reviews of the authors' work, the genre or certain translation issues. Another extremely successful translator was late Jovan Kuzminac (1944-1999) among whose numerous translations we single out two: *The Contemporary Arabic Stories* (2000) and Ibn Arabi's *The Jewels of Wisdom* (1999 and 2007), which is one of only a few translations in the world of this inspiring theosophical work of the famous mystic.

The Egyptian prose works, which hold an influential role in the Arab world, were presented during this period by several authors of different generation and style. Apart from the three books by Mahfouz, one novel by Taha Hussein (*The Call of the Curlew*, 2002) was translated by Nikoleta Bulatovic, to join his magnificent biography *The Days* (1979) previously translated by Sulejman Grozdanic from the Oriental Department in Sarajevo.

Serbian audience had the opportunity to get to know younger authors who had never been translated before. *A Woman at Point Zero* (first edition 1997, 1999, 2000, 2002, 2004) by Nawal al-Saadawy, translated by Maja Trifunovic-Kaludjerovic and *The Interpreter of Desires* (2003) by Salwa Bakr, translated by Srpkio Lestarić, represent two approaches to the feminine issue, different in style and sensibility, by two female Egyptian authors. Two novels by Bahaa Taher (*The Point of Light*, 2003 and *Aunt Safiya and the Monastery*, 2005), one novel by Ibrahim Aslan (*The Heron*, 2006), and one novel by Gamal Ghitany (*Zayni Barakat*, 2008), all translated by Dragana Djordjevic, presented important Egyptian writers of the so called Sixties literary generation, a post revolutionary literary movement whose authors represent today's most eminent literary figures of the Arab world. Likewise, the Serbian public had the chance to read an artistic description of Cairo by Gamal Ghitany in *Cairo throughout 1000 years* (2007), translated by Dragana Djordjevic and Marija Obrenovic.

⁴ During the two decades, two more translations were published, but since they weren't published on the territory of Serbia we didn't take them into consideration.

As it had to be expected, Egyptian and Syrian prose are the best presented literatures of the Arab world in Serbia. In the translated prose, we find 10 books from Egypt, 7 books from Syria, 6 from Lebanon, 3 from Iraq, 2 from Palestine and 1 from Sudan. **Nagib Mahfouz (two novels and one collection of short stories), Zakariya Tamer (seven collections of short stories) and Khalil Jubran (four collections of tales)**⁵ are the most translated Arab authors in Serbia in the last twenty years. In the given period, we find among the authors chief names of mostly contemporary writers, such as: Tayeb Saleh (one novel in two editions), Bahaa Taher (two novels), Ibrahim Aslan (one novel), Gamal Ghitany (one novel and one non-literary work), Salwa Bakr (one collection of short stories), Nawal al-Saadawy (one novel), Ghassan Kanafany (one novel) and others. We also find two works of the authors that belong to the period of the birth of modern Arabic prose, such as Taha Hussein (one novel) and Mikhail Nuayma (one collection of short stories). In addition to that there are two anthologies of short stories that include large number of contemporary authors from different Arab countries. One is *Contemporary Arabic Stories* (2000), translated by Jovan Kuzminac, and the other is *The Twelve Impossible People* (2005) by Srpko Lestarcic, where in both cases, the translators themselves selected a number of important Arab authors by a certain criterion.

The two works that were translated from the dialects, both by Srpko Lestarcic, have great scientific and cultural importance since they introduce the complex and little known branch of Arab folk literature study to the Serbian scene. The first one, *An Anthology of Arabic Folk Tales* (1994) is a translation of *Modern Arabic tales*, collected by Enno Littman, from the Syrian-Lebanese dialect. The second one is *The Fisherman's Daughter* (1998), an anthology of folk Iraqi stories collected and translated from the Iraqi dialect by Lestarcic himself. To show that he continues his efforts in this field, we'll mention that Lestarcic had completed translation of two other folk tale anthologies, *Short Children Songs of Mesopotamian Arabs* and *Golden Scepter and Other Stories: Palestinian Folk Tales*. Unfortunately, due to some financial difficulties of the publisher, the publishing of these books has been delayed.

As we see, the two decades had brought along new and interesting developments. Introducing Arabic children literature is also one of them. Thus we find two published anthologies of stories for children, both by Zekeriya Tamer and in translation by S. Lestarcic: *Why Did the River Become Silent?* (2002) and *My Invisible Friend* (2008).

As for the poetry, both single volumes and component parts that were published during the two decades, concentrate mostly on the contemporary Iraqi, Palestinian, Lebanese, Libyan, Syrian and Egyptian poetry. Among the translated authors, we find important authors such as Adonis, Nizar Qabbany, Amal Donqol and Mahmoud Darwish. Also, there is a number of classical poems published in various literary magazines and one revised and reprinted anthology of both classical and contemporary love poetry: *It's a sin, she's still a virgin...* (2000) selected and translated by Rade Bozovic. Although the poetry in general had been much less translated, another two translated books in this period deserve our attention. One is by the famous Lebanese

⁵ We've considered here just Jubran's works that were originally written in Arabic and as such translated to Serbian. The fact is that Jubran is the most translated and the most often published Arabic author, if we'd include his complete works in English.

poet Adonis, *The face of the Sea* (1994), translated by Rade Bozovic and Slavko Pavicevic. The other is an anthology *Poetry of Palestine* (2002), selected and translated by Rade Bozovic, following his own and other's previous numerous translations of the poetry of the resistance.

Regarding the non-literary translations, we find seven single volume books and two articles translated from the Arabic that are more or less connected to the Arabic culture in the broadest sense. One of those is the second edition of Osama ibn Munqidh's *The Book of Learning by Example* (1984, 2008), translated by Darko Tanaskovic, and the other lived to see both the first and the second edition in this period – Ibn Arabi's *The Jewels of Wisdom* (1999, 2007). The rest of the 72 works are all single volume religious books translated from the Arabic, repeated editions included. It should be emphasized, that The Holy Qur'an is not among those books.

Unfortunately, Arabic literary translations, like most other Oriental languages, still get translated every once in a while not directly but from other languages, mostly English. However these translations were they show that there is a constant interest of the public and publishing houses. While Mahfouz's "surprising" winning of the Nobel's prize pressed the publishers to act immediately, we believe that the main reason for such a decision nowadays is of the financial nature. Simply, the idea of an open market is too often understood that anyone who had ever learnt a language for a while could be a translator of any kind of spoken or written text. We are not implying here that literary translation is an elite trade, but like any other trade, it requires significant knowledge, great skills and specific sensibility in order to be successful. In some cases the translators of such texts, since they usually have little or none knowledge of Arabic language and culture, thus often making unnecessary mistakes with names, places, customs, etc. But there are numerous publishers who want their translations to be quicker and cheaper, even at the cost of the quality. It doesn't mean that all of the translations made directly from the Arabic were an example of excellence and supreme quality, or that all of the indirect translations were disastrous, but we often find the translations of Arabic literature from any language other than Arabic to be problematic in too many issues to ignore. Even if they are the most adequate and elegant, which they often aren't, they're still chosen and performed by persons who don't have a clue about Arabic literature, language or culture. That leads to suspicious choices and translations of a very suspicious quality. The latest example for that was *Girls from Riyadh* (2008) by a young Saudi female writer Rajaa Sanea. Not just that we were deprived of an adequate translation, but we were also deprived of any information on the development and trends in the (female) Saudi literature. Instead of that, the novel was advertised as simple Oriental trash literature using a successful formula of a chance for a quick peek into the forbidden luscious lives of Orientals. Maybe the novel in question didn't reach the highest level of writing, but we believe that such an evaluation should be left to competent professionals.

If we consider the age of the most engaged translators, let's say those who translated and published five or more single volume books and/or ten or more component parts in relevant literary magazines we discover a tremendous gap between the generations. They either belong to the older generation

(sixty or more years), or younger generation (below forty).⁶ The fact that there isn't one single middle aged translator confirms the lack of continuity. The other fact that the "younger generation" is in reality only one person, gives us more reasons to be worried: Who'll translate the Arabic literature in the future? Why aren't the younger people more interested in this trade? How come that there isn't half a dozen of half decent translators in the country if there is a Department of Arabic language and literature? We will try to clarify these questions to the maximum possible extent in the 7th chapter of the research.

5 – Translations of Arabic literature originally written in other languages

Though Arab and non-Arab authors and specialists in literature do not agree upon the acceptance of the Arabic francophone literature, it seems that this kind of literary works had managed to popularize Arabic literature in the world. The number of translated authors was not large during this period, but the number of prints and reprints leads us to the conclusion that this type of literature is quite accepted. The most translated Arab authors of this kind are Khalil Jubran, Amin Maalouf and Albert Cossery. The works of Khalil Jubran are the most popular by far and the number of different translations and repeated editions points to that. The Serbian public is lucky to be able to enjoy in his complete works, written in English and Arabic. Amin Maalouf is also very well-liked among the Serbian readers, and most of all of his works, both literary and non-literary ones, were translated into Serbian. We also had an opportunity to read one novel by Tahar Ben Jelloun, one by Andre Chedid and one by Racheed Boujedra. Likewise, the two recently translated novels by late Albert Cossery, *The Colors of the Dirt* and *Proud Beggars*, were also very well accepted by the Serbian readers. The translations of Arabic francophone literature are done in a better way, by more skilful translators than those who translate from a mediatory language. For example, the translation of Maalouf's novel *Baldassar's Travels* was officially commended for its quality by the Serbian Union of Literary Translators. As for the publishers, some of them, for example Paideia and Geopoetika, are interested in publishing Arabic literature both written in Arabic and other languages, while others, like Laguna, a publishing company that had popularized Amin Maalouf, specializes in printing somewhat "lighter" literary works.

6 – Serbian literature in Arabic

It is hard to speak of the possible reception of the Serbian, or to be more exact, Serbo-Croatian literature in the Arab world since the number of translations is very small. Although these translations encompass several works of classics like Nobel laureate for the literature in 1961 Ivo Andric and famous Yugoslavian writer from Bosnia Mehmed Selimovic, we cannot be pleased with the situation, past or current. First of all, only relatively recently had the works of Andric been translated into Arabic directly. First translation of his famous novel *The Bridge over the river Drina* was made from the Russian

⁶ The only middle aged translator, Dragana Kujovic is now a citizen of Montenegro. She translated the novel *Stories of 1000 Nights* by Nagib Mahfouz, all of the Jubran's works in Arabic and some of his works from English, as well as the letters written to Jubran by the Lebanese writer Mai Ziadeh. Also, she hasn't been active for several years, or at least, we are not aware of her activities in translation from the Arabic.

or French translation, we're not sure. The first direct translation was performed in a way that did not completely match all the artistic criteria. The last translations of Andric's works were done by late Zuheir Khoury, a Syrian who lived in Serbia for over 40 years. These remarkable translations were published by a small Lebanese publishing house and we're not sure that the books were distributed in the whole Arab world. Second, the Arabs remain completely unaware of the numerous excellent works that represent other phases of the Serbian literature. The explanation for that is quite simple – there is not a single department in any of the Arab universities that teaches Serbian or any other ex-Yugoslav language. On one hand, most of the Arabs that live in Serbia came here to study technical or medical sciences. They are usually not interested in the literature, and they learn only so much of the Serbian language to meet their communicative and professional needs. That level of the linguistic knowledge is insufficient for the demands of the literary translation. On the other hand, Serbian natives are, by definition, unsuitable candidates for such a venture, and they accomplish much better results in translating from Arabic.

Serbian government should become more involved in spreading the language and the culture in the Arab world as a long term investment. We must not forget that university is the main source of building educated translators, literary and non-literary ones. And we feel that it's not necessary to emphasize the importance of a translator's role in a much wider perspective.

7 – Becoming a translator

Almost all of the currently active translators of the Arabic literature had graduated from the Department of Arabic language and literature at the Faculty of Philology, University of Belgrade. Some of them taught and still teach various courses at the same department. Since neither the Department nor any other specialized institution still do not offer any specialized professional training for the translators of any kind, let alone those involved in the literary translation, it is necessary to emphasize that all of the translators from Arabic to Serbian were self-taught and self-build, learning the secrets of the trade on the move, which is undoubtedly the most difficult way.

For over eighty years of its existence, the Department of Arabic language and literature has been clearly holding a very important role in educating the future professionals in the vast field of Arabic philology, though only a very small percentage of its graduates had decided to give their contribution to the translating of the Arabic literature. We can find at least three major reasons for this, apart from the above mentioned lack of appropriate training in the field of translating: 1. Most of the graduates never continued working in the field of the Arabic language due to the lack of demand for the profile in the market even if they traveled abroad for practice; 2. Most of the graduates who did get an Arabic related employment, worked in an unrelated or a non-inspiring environment, such as the civil engineering, army, commerce, etc., again learning the translation trade from painful first-hand experiences; 3. Simply put, Arabic is too different and distant, too difficult and demanding, that a graduate student could learn it as fast as Spanish, German, Russian or any other similar European language. And to become a translator of any kind, one has to know his languages.

Having all of these facts in mind, the only effective conclusion that imposes on us is that the Department of Arabic language and literature, as the main professional authority for all of the issues of the Arabic language and literature in Serbia, should consider organizing at least regular workshops in translation for undergraduate and graduate students.⁷ That way, the students could ease the leap from classroom to office. This could enable them to instantly carry out certain basic tasks. The newly reformed university education based on the principles of Bologna has included *Theory and techniques of translation* and *Translation practice* on the third year of the Arabic language and literature, basic one-term courses which provide a necessary introduction to the trade. Still, these classes are not intensive enough to be able to resemble proper translators' training and practice.

Also, the fact that the literary and other sorts of translations are not evaluated as scientific, but as professional work, should not prevent the members of the Department in taking on again a much more active role in competent presenting and promoting of the Arabic literature to the Serbian public, through various scientific and professional activities. In the last two decades, the only members of the Department who had published their translations were Rade Bozovic, Darko Tanaskovic, Dragana Djordjevic and Marija Obrenovic.⁸

8 – The comparison with the pre-transition period⁹

First of all, we must notice that the political and economic circumstances in the Serbian society had much changed since the pre-transition period. Moreover, the society is going through rapid changes as we speak. Former Yugoslavia had created and maintained very friendly relations with Arab countries. That had lead to a fruitful cooperation in the field of industry, commerce, engineering, etc. but it didn't have almost any direct impact on the translation of the literary works. Yes, all of that had positive influence on the increase in the number of jobs for Arabic translators and a bigger popularity of the Arab countries. But not even then did any concrete funding or cooperation in the field of translation take place. Most probably, the relevant Arab authorities were not ready to support such cooperation, most likely because the culture wasn't on the top of the list of their priorities. The very seldom cultural activities of the embassies, first of all, the Egyptian embassy, were never oriented towards promoting the literature. Serbia now needs to rediscover, maybe even redefine and reinvent its relations with the Arab world, this time not neglecting the cultural matters. It mustn't slip our minds that the culture can be a very lucrative product if it's handled properly.

As for the translations, it is safe to say that in the pre-transition period, classical and pre-classical literary works prevailed, especially poetry, along

⁷ Professor Rade Bozovic was, as far as we know, the only teacher at the Department who occasionally incited undergraduates and graduates in trying out in the field of literary translation during the last two decades. We, personally, owe the gratitude for our very first published translations to him.

⁸ Dragana Kujovic, who transferred from Sarajevo to the Belgrade Department of Arabic language and literature because of the civil war, had begun translating after she left again, this time for Montenegro, where she works as a scientific consultant in Montenegrin Academy of Sciences and Arts.

⁹ By the term "transition" we mean the economical and political changes that the country had started by introducing multiparty political system and free market principles in short.

with a good selection of novels, novellas, stories, modern and pre-modern poetry, or else the works that represented almost all the phases of Arabic literature. Up-to-date translations, or to be precise, translations that had followed existing literary trends were much rarer. That is quite understandable, if we take into the consideration the importance and urgency of the task that the pioneers of Arabic translation took upon themselves. On the other hand, we notice that the last two decades slowly but firmly introduced important changes: more and more up-to-date translations had appeared and the range of interest in literary genres had expanded.

Since the state was much larger in the pre-transition period, the print runs were significantly bigger, though we sincerely doubt that the Arabic translations surpassed the number of copies of any English literary translation at any time. Today, due to the disintegration of the ex-Yugoslavia, we have witnessed another phenomenon: suddenly there are several competitive markets with overlapping interests. That fact could be well used in the future.

The majority of the translators in the pre-transition period were at the same time teachers at the Arabic departments in Belgrade, Sarajevo, Zagreb and Prishtina. On occasions they'd even organized and participated in several joint translation projects, mostly of various poetry anthologies. This practice had unfortunately stopped long time ago. On the other hand, we have observed during the two decades in question that translators from different professional environment had stepped into the scene, while the academic environment had reduced its activities in the field. Though the latter instance cannot be looked upon as positive, the first one is highly commendable, showing that the profession has finally grown and given the fruits.

9 – The events and activities

The general observation regarding the events and the activities that aim to promote the translations and Arabic literature in general is that they are very rare and the number of audience that they reach is quite limited. The most often events are publishers' promotions of the new translations which usually result in very short notifications in the media, and only rarely are they accompanied with interviews with relevant persons and associated texts that introduce the writer and the book.

The most effective events and activities are direct visits of the authors but they occur very rarely and the publishers hesitate to organize such occasions. The most prominent authors who had visited Serbia during the period in question were Salwa Bakr and Bahaa Taher who both came here to promote Serbian translations of their books. S. Bakr's visit in 2004 was arranged with the National Writers' Union, an organization that organizes annually "October Gatherings", important literary event that gathers local and foreign writers and poets. B. Taher's visit earlier in 2004 was organized by the publisher of his first Serbian translation, during which he managed to give a lecture to the students at Oriental Department of Belgrade University. Unfortunately, occasions like these are very rare, although they're most valuable by far.

Though the International Belgrade Book Fair in October is by all means the best place for Arab publishers and authors to come to and participate, we have no knowledge if such a matter had ever occurred. Also, we can only guess what could be the obstacles for such an occurrence – is it the lack of interest of on one or both sides, or is it in the funding issues, or both? We

vaguely remember that there was a Palestinian stand on the Fair long time ago, probably in the 1991. It was most probably organized by the Palestinian embassy and it offered only non-literary books about political issues.

It is evident that the space and means for promoting Arabic literature are not even remotely exploited. There is a great need for a stronger cultural cooperation between Serbia and Arab countries. We believe that such cooperation could encourage the translation activity in both directions.

10 – The perspective

The undeniable growth that the Arabic literary translation had experienced during the last two decades in spite of the very difficult circumstances in Serbia, assures us that it is possible to achieve further improvements. First of all, it is an absolute imperative to attain a much more balanced pace in both translating and publishing. Regarding its size and importance, as well as a rather large number of translations, Arabic literature still isn't well-known in these parts. We can't change the habits and preferences of all the readers, but by intensifying the translation activity the number of readers would undoubtedly grow. This would have to also include a greater exploitation of all the media-oriented ways to promote the translated works and Arabic literature in general.

This kind of venture could and should be supported by the means of a concrete cooperation with local and Arab publishing companies, as well as significant local support. All the concerned authorities, both on the local level and in the Arab countries, such as ministries of culture and other concerned organizations and parties, should be animated to take on a much more active role in it. All of these institutions should be constantly reminded that the number, the quality and the choice of translations had long ago become one of the indicators of a country's state of the culture. We believe that most of the local publishing companies would be more than happy to take part even in high profile projects if supported in the right manner.

Furthermore, some concrete and urgent steps must be made in order to attract and educate new generations of translators. Without the right people for the task, all the support in the world could not have any effect.

The bibliography of single volume literary translations from Arabic to Serbian in the period 1989 – 2008:

1989:

1. **Ponovno slikanje Gernike** / Hamid Said ; predgovor Rade Božović ; izbor i prevod sa arapskog Slavko Pavićević. - Kruševac : Bagdala, 1989 (Kruševac : Bagdala). - 70 str. ; 20 cm. - (Poezija u prevodu) Tiraž 2.000. - Str. 5-11: Predgovor / Rade Božović. – Literatura (Broš.) [Repainting Guernica by H. Said]
2. **Saga o bednicima** / Nadžib Mahfuz ; preveo Rade Božović. - Beograd : Prosveta, 1989 (Beograd : Novi dani). - 420 str. ; 20 cm. - (Savremeni strani pisci ; kolo 12, knj. 68) Prevod dela: Ma`ihamatu al-harafiši. - Str. 411-[421]: Pogovor / Rade Božović. [Harafeesh by N. Mahfouz]

1994 :

3. **ANTOLOGIJA arapske narodne priče** / priredio i sa arapskog preveo Srpko Leštarić. - Beograd : Vreme knjige, 1994 (Beograd : Publikum). - 317 str. : faks. ; 21 cm. Beleške. [An Anthology of Arabic Folk Tales]
4. **Лице мора** : изабране песме / Адонис ; с арапског превели Раде Божовић и Славко Павићевић. - Нови Сад : Матица српска ; Београд : Цицеро : Писмо, 1994 (Београд : Цицеро). - 127 стр. ; 20 cm. - (Библиотека Писмо ; 16) Pravo ime autora: Ali Ahmad Sa'id. - Стр. 119-124: Белешка о песнику / Р. Н. Б. [The Face of the Sea by Adonis]

1997:

5. **Žena na nultoj tački** / Nual el Saadaui ; [prevela s arapskog Maja Trifunović-Kaluđerović]. - Beograd : Plavi jahač, 1997 (Subotica : Birografika). - 128 str. : slika autora ; 19 cm. - (Biblioteka Plave čarape ; 8) Tiraž 500. - Str. 123-128: Intervju sa Nual el Saadaui / razgovor vodila Maja Trifunović-Kaluđerović. - Biografija: str. [129]. [The Woman at Point Zero by N. Saadawy, 1st edition]

1998:

6. **РИБАРЕВА кћи** : арапске народне приче из Ирака / сабрао, приредио, [поговор написао] и с ирачких народних говора превео Српко Лештарић. - [1.изд.]. - Београд : Завод за уџбенике и наставна средства, 1998 (Београд : "Слободан Јовић"). - 303 стр., [14] стр. с таблама (факс.) ; 24 cm Тираж 1000. - Језик и превођење арапске народне приче: стр. 239-293. - Белешка о преводиоцу: стр. 299. - Библиографија: стр. 294-296. - Регистар. [Fisherman's Daughter – Iraqi folk tales]

1999:

7. **Glas učitelja** / Halil Džubran ; prevela sa arapskog Dragana Kujović. - [1. izd.]. - Beograd : Paideia, 1999 (Beograd : Grmeč). - 111 str. ; 17 cm. - (Biblioteka Klasici) Tiraž 2000. - Beleška o knjizi Glas učitelja: str. 5-7. [The Voice of the Master by K. Gibran]
8. **Žena na nultoj tački** / Nual el Saadaui ; [prevela s arapskog Maja Trifunović-Kaluđerović]. - [2. izd.]. - Beograd : Plavi jahač, 1999 (Beograd : Art grafik). - 128 str. : slika autora ; 20 cm. - (Biblioteka Plave čarape ; 8)Tiraž 500. - Str. 123-128: Intervju sa Nual el Saadaui: Skinuti veo sa misli / Maja Trifunović-Kaluđerović. [The Womant at Point Zero by N. Saadawy, 2nd edition]

2000:

9. **Gazde** / Mihail Nuajma ; preveo s arapskog Srećko Čolaković. - [1.izd.]. - Beograd : Paideia, 2000 (Beograd : Grmeč). - 142 str. ; 17 cm. - (Biblioteka Maštarije) Tiraž 2000. - Pustinja puna reči / Srećko Čolaković: str. 5-8. [The Masters by M. Nuayma]
10. **GREHOTA je, nevinna je** --- : najlepše arapske ljubavne pesme / odabrao i prepevao Rade Božović. - Beograd : Narodna knjiga - Alfa, 2000 (Beograd : Grafoprint). - 102 str., [8] listova s tablama ; 21 cm. - (Biblioteka Megahit ; knj. br. 249) Str. 5-10: Ljubav kao rajaska slast / Rade Božović. [It's a sin, she's still a virgin]
11. **Hiljadu i jedna noć** / Nagib Mahfuz ; prevod sa arapskog Dragana Kujović. - 1. izd. - Beograd : Paideia, 2000 (Beograd : Grmeč). - 206 str. ; 21 cm. - (Biblioteka Maštarije) Kor. stv. nasl.: 1001 noć. - Tiraž 500 (Broš.) [The Night of Thousand Nights by N. Mahfouz]
12. **Povratak u Haifu** : roman iz Palestine / Gasan Kanafani ; prevela Marija Landa. - Beograd : Convent, 2000 (Beograd : Profigraf). - 57 str. ; 20 cm Izv. stv. nasl.: A'id ilä Haifä / Ghassän Kanafänï. - Tiraž 500. [Returning to Haifa by G. Kanafaany]
13. **SAVREMENA arapska priča** / preveo s arapskog Jovan Kuzminac. - Beograd : Clio, 2000 (Beograd : AB Taš). - 310 str. ; 20 cm. - (Gral) Reč-dve o savremenoj arapskoj književnosti / Jovan Kuzminac. - Pogovor / Jovan Kuzminac: str. 297-305. - Beleška o prevodiocu: str. 306-307. - Bibliografija: str. 308-310. [Contemporary Arabic Stories]
14. **Sezona seobe na sever** / Tajib Salih ; preveo s arapskog Srpko Leštarić.- Beograd : Clio, 2000 (Beograd : Donatgraf). - 155 str. ; 20 cm. - (Gral) Velika reka teče na sever / Srpko Leštarić: str. 141-154. [The Season of Migration to the North by Tayeb Saleh, 1st edition]
15. **Slomljena krila** / Halil Džubran ; prevod s arapskog Dragana Kujović. - [1. izd.]. - Beograd : Paideia, 2000 (Beograd : Grmeč). - 95 str. ; 17 cm. - (Biblioteka Klasici) Beleška o knjizi / D. K.: str. 5-9. [Broken Wings by K. Gibran]
16. **Smejaćemo se** / Zekerija Tamir ; priredio, preveo s arapskog i pogovor napisao Srpko Leštarić. - [1. izd.]. - Beograd : Paideia, 2000 (Beograd :

Grmeč). - 192 str. ; 21 cm. - (Biblioteka Maštarije) Tiraž 2 000. - Gorki smeh bez kraja: str. 183-188. - Na kor. slika autora I beleška o njemu. [We shall laugh by Z. Tamer]

17. **Žena na nultoj tački** / Nual el Saadaui ; [prevela s arapskog Maja Trifunović-Kaluđerović]. - Beograd : Plavi jahač, 2000 (Beograd : Art grafik). - 128 str. : slika autora ; 19 cm. - (Biblioteka Plave čarape ; 8) Tiraž 1 000. - Str. 123-128: Intervju sa Nual el Saadaui : Skinuti veo sa misli / Maja Trifunović-Kaluđerović. [The Woman at Point Zero by N. Saadawy, 3rd edition]
18. **Атентат : приче** / Зекерија Тамир ; [приредио и с арапског превео Српко Лештарић]. - Београд : Verzalpress, 2000 (Београд : Ћигоја). - 205 стр. ; 20 см. - (Енергија књиге) (Савременици) Превод дела: Dimašk al haraik; Al tamur al jaumi al ašir. - Тираж 2000. - Фантастика сурове сатире: стр. 197-202. [The Assassination by Z. Tamer]

2001 :

19. **Slomljena krila** / Halil Džubran ; prevod s arapskog Dragana Kujović. - [2. izd.]. - Beograd : Paideia, 2001 (Beograd : "Grmeč"). - 95 str. ; 18 cm. - (Biblioteka Maštarije) Tiraž 3000. - Beleška o knjizi / D. K.: str. 5-9. [Broken Wings by K. Gibran, 2nd edition]
20. **Zašto je začutala reka** : priče za decu / Zekerija Tamir ; priredio i s arapskog превео Српко Лештарић ; [ilustracije Mina Ilić]. - Beograd : Samizdat B92, 2001 (Beograd : Standard 2). - 200 str. : ilustr. ; 18 cm. - (Edicija Za decu ; knj. 01) Tiraž 1000. - Opaki dečak Zekerija / Српко Лештарић: str. 193-200. [Why did the river become silent? By Z. Tamer]
21. **Zov kerevana** / Taha Husein ; [prevela sa arapskog Nikoleta Bulatović]. - Beograd : Narodna knjiga-Alfa, 2001 (Beograd : Alfa). - 165 str. ; 21 cm. - (Antologija svetske književnosti ; knj. br. 7) Predgovor / Nikoleta Bulatović: str. 5-10. [The Call of the Curlew by T. Hussein]
22. **Глас учитеља** [Брајево писмо] / Халил Џубран ; превела са арапског Драгана Кујовић. - Београд : "Филип Вишњић", 2001 (Београд : "Филип Вишњић"). - 31 см. - 163 стр. Тираж 3. - Према издању из 1999. - Белешка о књизи: 3-8 стр. [The Voice of the Master by K. Gibran, Braille edition]
23. **Сломљена крила** [Брајево писмо] / Халил Џубран ; превела са арапског Драгана Кујовић. - Београд : "Филип Вишњић", 2001 (Београд : "Филип Вишњић"). - 158 стр. ; 31 см Тираж 3. - Према издању из 2000. - Стр. 3-10: Белешка о књизи / Д.К.[Драгана Кујовић]. [Broken Wings by K. Gibran, Braille edition]

2002 :

24. **Sezona seobe na sever.** Sv. 1,2 [Brajevo pismo] / T[Tajib] Salih. - [Beograd : b. i., 2002]. - 31 cm [Season of Migration to the North by T. Saleh, Braille edition]
25. **Žena na nultoj tački.** Sv. 1,2 [Brajevo pismo] / Naual el Sadaui. - [Beograd : b. i., 2002]. - 31 cm [The Woman at Point Zero by N. Saadawy, Braille edition]
26. **ПОЕЗИЈА Палестине** / изабрао и превео Раде Божовић. - Београд : Народна књига-Алфа, 2002 (Београд : Алфа). - 140 str. ; 20 cm. - (Библиотека Арапски свет) Белешке о ауторима: str. 129-131. - Str. 133-136: Час о родољубљу / Раде Божовић. [The Poetry of Palestine]

2003:

27. **Pobunjeni duhovi** / Halil Džubran ; prevod sa arapskog Dragana Kujović. - [1. izd.]. - Beograd : Paideia, 2003 (Beograd : Bogdanović). - 115 str. ; 21 cm. - (Džepna biblioteka Vizije / [Paideia]) Tiraž 3.000. [Rebellious spirits by K. Gibran]
28. **Svetla tačka** / Baha Tahir ; prevela sa arapskog Dragana Đorđević. - Beograd : Clio, 2003 (Beograd : AB Taš). - 228 str. ; 20 cm. - (Gral / Clio) [The Point of Light by B. Taher]
29. **Tumač želja** : kratke priče / Selva Bakr ; prevod s arapskog i pogovor Srpko Leštarić. - Beograd : Prosveta, 2003 (Beograd : Janus). - 161 str. ; 20 cm Prevod dela: Zajiin al-fallaaha. - Tiraž 600. - Selva Bakr - Uteha i protest: str. 153-159. - Napomene uz tekst. - Na kor. autorova slika i beleška o njemu. [The Interpreter of Desires by S. Bakr]
30. **Zov kerevana** : u dve sveske [Brajevo pismo] / Taha Husein ; [prevela sa arapskog Nikoleta Bulatović]. - Beograd : "Filip Višnjić", 2003 (Beograd : "Filip Višnjić"). - 2 knj. (165; 164 str.) ; 31 cm Tiraž 3. - Str. 3-15: Predgovor / Nikoleta Bulatović. [The Call of the Curlew by T. Hussein, Braille edition]
31. **ЉУБАВ и слобода** : (арапска поезија) / превод са арапског Исак Абу Лабан. - Београд : Ривел Ко, 2003 (Сопот : Призма). - 77 стр. ; 21 cm. - (Библиотека "Ривелова издања") Тираж 500. - Стр. 3-5: Поезија је леп разговор за Арапе / Раде Божовић. - Стр. 6-7: Зближавање арапске и српске културе / Сами Садоун. - Белешке о писцима: стр. 72-74. [Love and Freedom: Arabic poetry]

2004:

32. **Kiselo grožđe** / Zekerija Tamir ; priredio, preveo s arapskog i pogovor napisao Srpko Leštarić. - 1. izd. - Beograd : Paideia, 2004 (Beograd : Čigoja štampa). - 140 str. ; 21 cm. - (Библиотека Маџарије) Тираж 1.000. - Приче од којих трну зуби: str. 127-138. - Napomene uz tekst. - Na kor. autorova slika i beleška o njemu. [Sour Grapes by Z. Tamer]

33. **Najsrećniji čovek na svetu** : priče / Abdusetar Nasir ; priredio i s arapskog preveo Srpko Leštarić. - Beograd : Geopoetika, 2004 (Beograd : Čigoja štampa). - 322 str. ; 20 cm. - (Edicija Svet proze / [Geopoetika, Beograd]) Tiraž 1.000. - Str. 277-319: Neobuzdani ljubavnik kratke priče / Srpko Leštarić. - Na presavijenom delu kor. lista beleška o autoru. - Bibliografija objavljenih knjiga Abdusetara Nasira: str. 321-322. [The happiest man in the world by A. Nasser]
34. **Nimfe iz doline** / Džubran Halil Džubran ; prevela s arapskog Dragana Kujović. - Beograd : Paideia, 2004 (Beograd : BIGZ). - 49 str. ; 17 cm. - (Biblioteka Halila Džubrana) Izv. stv. nasl.: 'Ar_a'is al-mur_uj. - Tiraž 3.000. [Nymphs of the Valley by K. Gibran]
35. **Žena na nultoj tački** / Nauval el Saadaui ; [prevela s arapskog Maja Trifunović-Kaluđerović]. - 4. izd. - Beograd : Plavi jahač group, 2004 (Beograd : Art grafik). - 128 str. : autorova slika ; 19 cm. - (Biblioteka Plave čarape ; 8) Tiraž 500. - Str. 123-128: Intervju sa Nauval el Saadaui / razgovor vodila Maja Trifunović-Kaluđerović. - Biografija: str. [129]. [The Woman at Point Zero by N. Saadawy, 4th edition]

2005:

36. **12 nemogućih** : priče buntovnih arapskih pisaca / izabrao i s arapskog preveo Srpko Leštarić. - Beograd : Narodna knjiga - Alfa, 2005 (Beograd : Alfa). - 181 str. ; 21 cm. - (Biblioteka Megahit / [Narodna knjiga - Alfa] ; knj. br. 526) Tiraž 1.000. - Sadrži beleške o piscima. [Twelve Impossible People – short stories]
37. **Nimfe iz doline** / Halil Džubran ; prevela sa arapskog Dragana Kujović ; ilustrovala Jagoda Živadinović. - 2. izd. - Beograd : Paideia, 2005 (Beograd : BIGZ). - 69 str. : ilustr. ; 18 cm. - (Sabrana dela / Halil Džubran) Prevod dela: Ara is al-murug / Khalil Gibran. - Tiraž 3.000. - Str. 5-6: Predgovor / P. L. - Napomene uz tekst. - Bibliografija Halila Džubrana: str. 68-69. [Nymphs of the Valley by K. Gibran, 2nd edition]
38. **Pobunjeni duhovi** / Halil Džubran ; prevela s arapskog Dragana Kujović ; ilustrovala Jagoda Živadinović. - 2. izd. - Beograd : Paideia, 2005 (Beograd : BIGZ). - 141 str. : ilustr. ; 18 cm. - (Sabrana dela / Halil Džubran) Prevod dela: Al-Arwa al-mutamarrida / Kahlil Gibran. - Tiraž 3.000. - Str. 5-6: Predgovor / P. L. - Bibliografija Halila Džubrana: str. 140-141. [Rebellious spirits by K. Gibran, 2nd edition]
39. **Sezona seobe na sever** / Tajib Salih ; preveo sa arapskog Srpko Leštarić. - 2. izd. - Beograd : Clio, 2005 (Beograd : Taš). - 169 str. ; 20 cm. - (Gral) Tiraž 1.000. - Str. 147-169: Velika reka teče na sever / Srpko Leštarić. - Napomene uz tekst. - Na presavijenom delu omotnog lista autorova slika i beleška o njemu. [Season of Migration to the North by T. Saleh, 2nd edition]
40. **Tetka Safija i manastir** / Baha Tahir ; s arapskog prevela Dragana Đorđević. - [1. izd.]. - Beograd : Paideia, 2005 (Valjevo : Topalović). -

106 str. ; 21 cm. - (Biblioteka Maštarije ; [Paideia]) Prevod dela: Khalati Safiyah wa aldayr / Bahaa Taher. - Tiraž 1.000. – Na koricama autorova slika i beleška o njemu. - Podatak o izd. preuzet iz CIP-a. [Aunt Safiyya and the Monastery by B. Taher]

2006:

41. **Glas učitelja** / Halil Džubran ; prevela sa arapskog Dragana Kujović ; ilustracije Jagoda Živadinović. - Beograd : Paideia, 2006 (Beograd : BIGZ). - 139 str. : ilustr. ; 18 cm. - (Sabrana dela / Halil Džubran) Tiraž 3.000. - Str. 5-7: Predgovor / Dragana Kujović. - Na koricama beleška o autoru. - Biobibliografija Halila Džubrana: 138-139. [The Voice of the Master by K. Gibran, 2nd edition]
42. **Ibis** : tužna ptica / Ibrahim Aslan ; sa arapskog prevela Dragana Đorđević. - Beograd : Geopoetika, 2006 (Beograd : Čigoja štampa). - 159str. ; 21 cm. - (Edicija Svet proze / [Geopoetika]) Nasl. izvornika: Mâlik al-hazîn : riwayah Misriyah/ Ibrâhîm Aslân. - Tiraž1.000. - Napomene uz tekst. - Str. 7-15: Tužna ptica čovek / DraganaĐorđević. [The Heron by I. Aslan]
43. **Nojev poziv** / Zakerija Tamir ; [preveo s arapskog i pogovor napisao Srpko Leštarić]. - Beograd : Narodna knjiga - Alfa, 2006 (Beograd : Alfa).- 276 str. ; 21 cm. - (Antologija svetske književnosti / [Narodna knjiga - Alfa] ; knj. br. 142) Tiraž 1.000. - U susret potopu: str. 265-273. [Noah's calling by Z. Tamer]
44. **Svi na kolena** / Zekerija Tamir ; [preveo s arapskog i pogovor napisao Srpko Leštarić]. - Beograd : Narodna knjiga - Alfa, 2006 (Beograd : Alfa). - 167 str. ; 21 cm. - (Antologija svetske književnosti / [Narodna knjiga - Alfa] ; knj. br. 135) Prevod dela: Taksir rukab / Zakariyya Tamir. - Tiraž 1.000. - Precizna vaga Zekerije Tamira: str. 161-167. - Napomene uz tekst. [Everybody get down on your knees by Z. Tamer]

2008:

45. **Priče iz našeg kvarta** / Mahfuz Nagib ; s arapskog preveo Miroslav B.Mitrović. - Beograd : Samizdat B92, 2008 (Lazarevac : Elvod-print). - 192str. ; 20 cm. - (Edicija Busola ; knj. 44) Prevod dela: Hekayet Harutna / Naguib Mahfouz. - Tiraž 2.000. – Rečnik slabo poznatih reči, izraza i imena: str. 187-192. - Na presavijenom delu kor. lista autorova slika i beleška o njemu. [Stories from our alley by N. Mahfouz]
46. **Zejni Barakat** / Gamal Gitani ; prevela s arapskog Dragana Đorđević. - Beograd : Geopoetika, 2008 (Beograd : Čigoja štampa). - 290 str. ; 20 cm. -(Edicija Svet proze / [Geopoetika]) Prevod dela: Zayni Barakat / Gamal al-Ghitani. - Tiraž 1.000. - Str.281-284: Pogovor / Edvard Said. - Napomene uz tekst. [Zayni Barakat by G. Ghitany]
47. **Moja nevidljiva drugarica** / Zekerija Tamir ; sa arapskog preveo i priredio Srpko Leštarić ; [ilustracije Ivan Rankovič].

- 1. изд. – Београд : Креативни центар, 2008 (Београд : Публикум).
- 73 стр. : илустр. ; 18 см. - (Библиотека Свет је један ; књ. 35)
Превод дела: Al-Qufudth = The Hedgehog / Zakaria Tamer. - Тираж
3.000. - На пресавијеном делу предњег кор. листа белешка о
аутору. [My Invisible friend by Z. Tamer]

The bibliography of single volume non-literary non-religious translations from Arabic to Serbian in the period 1989 – 2008:

1999:

1. **Dragulji mudrosti** / Ibn Arabi ; prevod s arapskog, beleške, predgovor, komentar i pogovor Jovan Kuzminac. - Beograd : Prosveta, 1999 ([s. l. : s. n.]). - 450 str. ; 21 cm Tiraž 1000. - Predgovor: str. 7-32. - Komentar: str. 271-442. - Pogovor: str. 443-447. - Beleška o prevodiocu: str. 449-450.
2. **Mi i Evropa** : studija o evropsko-mediteranskom partnerstvu i arapskom svetu / Hani Halaf, Ahmed Nafi ; prevod sa arapskog Rade Božović. – Beograd : Nea, 1999 (Novi Beograd : Cicero print). - 274 str. ; 22 cm Tiraž 500.
3. **Plavi plamen** : (ljubavna pisma Džubrana Halila Džubrana Mej Zijadi) / Halil Džubran ; prevod s arapskog i predgovor Dragana Kujović. - Beograd : Paideia, 1999 (Beograd : Publikum). - 135 str. : ilustr. ; 17 cm. - (Biblioteka Klasici) Tiraž 2000. - U traganju za savršenim: str. 5-15.

2001:

4. **Ajnštajn i relativitet** : popularno objašnjena Teorija relativiteta / Mustafa Mahmud ; prevela s arapskog Nikoleta Bulatović. - Beograd : "Jeremija", 2001 (beograd : Jeremija). - 80 str. ; 21 cm. - (Edicija Popularna nauka / "Jeremija", Beograd) Dragi čitaoci / Nikoleta Bulatović: str. 5-6. - Pogovor / Dejan Urošević: str. 75-76. - Bibliografija: str. 77.

2006:

5. **Plavi plamen** : ljubavna pisma Džubrana Halila Džubran Mej Zijadi / Halil Džubran ; prevod sa arapskog i predgovor Dragana Kujović. - Beograd : Paideia, 2006 (Beograd : BIGZ). - 147 str. : ilustr., faks. ; 18 cm. - (Sabrana dela / Halil Džubran) Autorova slika. - Slika M. Zijade. - Tiraž 3.000. - U traganju za savršenim: str. 5-15. - Na korici beleška o autoru. - Napomene i bibliografske reference uz tekst.

2007:

6. **Dragulji mudrosti** / Ibn Arabi ; prevod s arapskog, beleške, predgovor, komentar i pogovor Jovan Kuzminac. - 2. izd. - Beograd : Prosveta, 2007 (Novi Sad : Budućnost). - 440 str. ; 21 cm. - (Biblioteka Svetionik) Stv. nasl. izvornika na arap. jeziku. - Tiraž 1.000. - Predgovor: str. 7-34. - Pogovor: str. 433-436. - Beleška o prevodiocu: str. 437-438. - Napomene i bibliografske reference uz tekst.
7. **Kairo u 1000 godina** / Gamal Gitani ; prevele sa arapskog Dragana Đorđević, Marija Obrenović. - Beograd : Geopoetika, 2007 (Beograd : Čigoja štampa). - 259, [16] str. s tablama ; 24 cm Tiraž 1.000. - Beleška o autoru: str. 255. - Pojmovnik: str. 239-253. - Napomene uz tekst.

2008:

8. **Књига поуке** : Сећања арапског витеза на бојеве са крсташима и лавовима / Усама ибн Мункиз ; Превод, предговор и објашњења Дарко Танасковић. - Београд : Српска књижевна задруга, 2008 (Нови Сад : Будућност). - 300 стр. : илустр. ; 19 цм. - (Посебна издања) Превод дела: Kitâb al-^ltibar / Usâma ibn Munqid

The bibliography of single volume religious translations from Arabic to Serbian in the period 1989 – 2008:

1991:

1. **Kur'an u islamu** / Sejjid Muhammed Tabataba'i ; prevod s arapskog Enes Karić, Nusret Čančar. - Beograd : Kulturni centar Islamske Republike Iran, 1991. - 156 str. : faks. ; 20 cm Predgovor / Prevodioci: str. 5-6

2000:

2. **Muhammed alejhisselamovi unuci Hasan i Husejn, njihovo stradanje i ubistvo** / Abdul Hafiz Ebu-s-Su'ud ; s arapskog preveo Sabahuddin Višegrađanin. - Novi Pazar : Print-graphic trade, 2000 (Novi Pazar : Print-graphic trade). - 256 str. ; 21 cm Prevod dela: Sibta rresul el Hasanu vel Husejnu. - Tiraž 1000. – Indeks nepoznatih i manje poznatih riječi: str. 255.

2001:

3. **Kako i čime se zaštititi od šejtana?** / Ebu Abdullah Mustafa ibn al-Adewi. - Novi Pazar : El-Kelimeh, 2001 (Prijepolje : Grafokarton). – 71 str. ; 16 cm Tiraž 1.000 (Broš.)
4. **Kur'anske priče za djecu** / [autor Ejmen Abdul-Aziz Džeber ; prijevod Enver Ujkanović]. - Novi Pazar : El-Kelimeh, 2001 (Prijepolje : Grafokarton). - 318 str. : ilustr. ; 24 cm Prevod dela: Kisasul-Kur'an

lilatfal. - Kor. nasl. - Podatak o autoru preuzet iz impresuma. - Tiraž 1 000. - Str. 1: Predgovor / Suada Hodžić.

5. **Sabur u Kur'an i Kerimu** / Jusuf el-Qaradawi ; [prevod Mesud Džajić ; prepjev stihova Esad Bajić]. - Novi Pazar : El-Kelimeh, 2001 (Prije polje : Grafokarton). - 121 str. ; 21 cm Prevod dela: El Sabur fi-l-Kur'ani-l-kerim. - Tiraž 2 000. - O autoru: str. 120-121. - Napomene i bibliografske reference uz tekst.

2002:

6. **Djela koja izvode iz vjere** / Sulejman b. Nasir El-'Alwan ; [preveo Mensur Zukorlić]. - Novi Pazar : El-Kelimeh, 2002 (Novi Pazar : Graphic printed Trade). - 131 str. ; 21 cm Tiraž 1.000. - Na nasl. str. godina izdavanja 2003. - Napomene i bibliografske reference uz tekst. Zašto islam ; Uzorita generacija pobjede ; Muslimanka sutrašnjice ;
7. **Kako se i čime zaštititi od šejtana?** / Ebu Abdullah Mustafa ibn El-'Adevi ; [prevod s arapskog Munir Zahirović]. - Novi Pazar : El-Kelimeh, 2002 (Prije polje : Grafokarton). - 62 str. ; 15 cm Prevod dela: El-`awasimu mine-š-sejtan / Ebu Abdullah Mustafa ibn al-Adewi. - Tekst delimično na arap. jeziku. - Tiraž 1 000. - Napomene i bibliografske reference uz tekst.
8. **ZBIRKA dova** / [priredio] Enver Ujkanović ; tekst na arapskom jeziku Nasra Ujkanović]. - Novi Pazar : El-Kelimeh, 2002 (Prije polje : Grafokarton). - 202 str. ; 21 cm Delimično upor. tekst na srp. i arap. jeziku. - Tiraž 1 000. - Napomene i bibliografske reference uz tekst.

2003:

9. **Bolest i lijek** : prikladan odgovor za onoga ko traži djelotvoran lijek / Ibn Qajjim el-Dževzije ; preveo Fahrudin Smailović. - Novi Pazar : El-Kelimeh, 2003 (Sarajevo : Bemust). - 373 str. ; 24 cm Delimično upor. tekst na boš. i arap. jeziku. - Tiraž 300. – Biografija imama Ibn Qajjima el-Dževzije: str. 5-13. - Napomene i bibliografske reference uz tekst. - Bibliografija: str. 366-368.
10. **Islamski odgoj i škola Hasana EL-Bennaa** : povodom tridesete godišnjice ubistva šehida Hasana El-Bennaa / Jusuf El-Qaradawi ; [prijevod Sulejman Topoljak]. - Novi Pazar : El-Kelimeh, 2003 (Beograd : Print Graphic Trade). - 148 str. ; 21 cm Prevod dela: At-Tarbija al-islamijja wa madrasatu Hasan al-Banna. – Tekst na srp. i arap. jeziku. - Tiraž 300.
11. **Napuštanje islama i kazna koja sljeduje onoga ko napusti islam** / Jusuf El-Qaradawi ; prijevod Munir Zahirović, Nedžad Redžepović. - Novi Pazar : El-Kelimeh, 2003 (Prije polje : Grafokarton). - 199 str. ; 21 cm Tiraž 300. - Bilješka o piscu: str. 195-196. - Napomene i bibliografske reference uz tekst.

12. **Nemuslimani u islamskom društvu** / Jusuf El-Qaradawi ; [prijevod Sulejman Topoljak]. - Novi Pazar : El-Kelimeh, 2003 (Prijevolje : Grafokarton). - 143 str. ; 20 cm Prevod dela: Gajru-l-muslimîne- fi-l-mudžtem'i-l-islâmî. - Tiraž 500. - Bilješke: str. 129-140.
13. **Opasne greške u odgoju dece** / Šejh Muhammed b. Ibrahim el-Hamd ; preveo Nezir Halilović. - Novi Pazar : El-Kelimeh, 2003 ([Prijevolje : Grafokarton]). - 125 str. ; 21 cm Izv. stv. naslov: Et-taksiru fi terbijjetil-evladi. - Tiraž 500. – Napomene i bibliografske reference uz tekst.
14. **Poslanik kao učitelj** : i njegovi metodi u podučavanju / Abdulfettah Ebu Gudde ; [prijevod Bekir Makić i Enver Ujkanović]. - Novi Pazar : El-Kelimeh, 2003 (Prijevolje : Grafokarton). - 227 str. ; 21 cm Delimično upor. tekst na srp. i arap. jeziku. - Tiraž 500. - Str. 6-7: Predgovor / Džemaludin Latić. - Napomene i bibliografske reference uz tekst.
15. **Savremeni povratak islamu** / Ebul-Hasan Ali el-Haseni en-Nedevi ; s arapskog na bosanski preveo Semir Rebronja. - Novi Pazar : El-Kelimeh, 2003 (Beograd : Print Graphic Trade). - 244 str. ; 21 cm Prevod dela: l-lel-islam min džedid. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
16. **Šta je svijet izgubio dekadencijom muslimana** / Ebu-l-Hasen en-Nedevi ; [prijevod Semir Rebronja, Asmir Kujević]. - Novi Pazar : El-Kelimeh, 2003 (Priština : Fokus). - 384 str. ; 23 cm Prevod dela: Maza hasire-l-Alemu bi inhitati-l-muslimin. - Tiraž 300. - Napomene i bibliografske reference uz tekst.

2004 :

17. **Islam civilizacija budućnosti** / Jusuf el-Karadavi ; [prijevod Sulejman Topoljak]. - Novi Pazar : El-Kelimeh, 2004 (Sarajevo : Bemust). - 251 str. ; 21 cm Prevod dela: Al-islâmu hadâratu-l-gad / Yûsuf al-Qaradâwi. - Tiraž 200. - Napomene i bibliografske reference uz tekst.
18. **Ruža iz bašče Resulullaha** : 175 muttefekun alejhi hadisa (Buhari I Muslim) sa komentarom / Abdul Ganijj El-Maqdisi ; [prevod, prokomentarisao i bilješkama propratio Sanin Musa]. - Novi Pazar : El-Kelimeh, 2004 (Beograd : Print Graphic Trade). - 211 str. ; 21 cm Prevod dela: 'Umdatul-ahkâm. - Tekst na srp. i arap. jeziku. - Tiraž 300. - Str. 5-7: Predgovor / Sanin Musa. - Bibliografija: str. 199-200.
19. **Šejtanove zamke** / Ibn Kajjim el-Dževzije ; [preveli i izbor priredili Munir Brkić i Munir Mujić]. - Novi Pazar : El-Kelimeh, 2004 (Sarajevo : Bemust). - 296 str. ; 24 cm Tekst delimično na arap. jeziku. - Tiraž 1.000. - Biografija imama Ibn Kajjima El-Dževzije: str. 5-12. - Napomene i bibliografske reference uz tekst.

2005:

20. **Deset stvari koje vode Allahovoj ljubavi, kao što ih je naveo imam ibn Kajjim, rahimehullah** / Ibn Kajjim el-Dževzije ; [komentar

- Abdulaziz Mustafa ; prijevod Munir Zahirović]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 246 str. : ilustr. ; 24 cm Tiraž 300. - Biografija autora: str. 9-15. - Napomene i bibliografske reference uz tekst.
21. **Ibadet razmišljanja** / serijal predavanja poznatog islamskog da'ije današnjice prof. Amra Halida ; [prijevod Abduselam Fetić]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 109 str. ; 20 cm Izv. stv. nasl. na arap. pismu. - Delimično upor. tekst na boš. i arap. jeziku. - Tiraž 300. - Lična karta prof. Amra Halida: str. [110]. - Napomene i bibliografske reference uz tekst.
22. **Istina i zablude o ženi** / Jasir Ferhat = [prijevod Rešad Plojović, Šukrija Ahmetović]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 178 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 200.
23. **Kćerke Vjerovjesnika, sallallahu alejhi ve sellem** / Muhammed Muveffek Sulejme ; [prijevod Mehić Halil]. - Novi Pazar : El-Kelimeh, 2005 (Prijepolje : Grafokarton). - 103 str. : ilustr. ; 20 cm Tiraž 300. Lijepa riječ / Teqijjudin ibn Tejmijje ; [prijevod sa arapskog Dževad Hot]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 118 str. : ilustr. ; 21 cm Prevod dela: El-kelimum-tajjib / Teqijjudin ibn Tejmijje. - Delimično uporedo arap. tekst i srp. prevod. - Tiraž 300.
24. **Mostovi ljubavi** / Aid ibni Abdillah el-Karni ; [prijevod Omer Spahović]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 98 str. ; 21 cm Prevod dela: Džusûr al-mahabba / 'A'idh Al-Qarny. - Tekst delimično na arap. jeziku. - Tiraž 300.
25. **Na putu ka Alahu** / Ibn Kajjim el-Dževzijje ; [preveli Rusmir Pobrić ... et al.]. - Novi Pazar : El-Kelimeh, 2005 (Sarajevo : Bemust). - 661 str. : ilustr. ; 24 cm Tiraž 1.000. - Kratak osvrt na život i djelo autora: str. 7-8. - Napomene i bibliografske reference uz tekst.
26. **Savršenstvo Kur'ana** / Muhammed Mutevelli eš-Ša'ravi ; [prijevod Nezir Halilović ; uvod Savfet Halilović]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 115 str. ; 20 cm Prevod dela: Mu'džizetul-Kur'an. - Tiraž 500. - Šejh Muhammed Mutevelli Ša'ravi (život i djelo): str. 5-10. - Napomene i bibliografske reference uz tekst
27. **Uvođenje zaljubljenih u vrt ljubavi** / Ibn Kajjim el-Dževzijje ; [preveo Zijad Dervić]. - Novi Pazar : El-Kelimeh, 2005 (Sarajevo : Bemust). - 296 str. ; 24 cm Prevod dela: Rawdatu-l-muhibbîn wa nuzhatu-l-muštaqîn. - Tekst delimično na arap. jeziku. - Tiraž 1.000. - Str. 5-7: Uvod / Raid bin Sabri bin Ebu Alefa. - Biografija autora: str. 9-15. - Napomene i bibliografske reference uz tekst.
28. **Vjerovanje jednog muslimana** / Muhammed el-Gazali ; [preveo Sead Seljubac]. - Novi Pazar : El-Kelimeh, 2005 (Beograd : Refref). - 378 str. ; 21 cm Prevod dela: 'aqidatu-l-muslim / Muhammad al-Gazali. - Tiraž 300. - Str. 5-19: Uvodne napomene ili zašto baš Gazali / Seljubac Sead. - Na nasl. str. mesto izdavanja Sarajevo

29. **Zbirka Vjerovjesnikovih dova i zikrova** / en-Nevevi ; [prijevod Zijad Dervić]. - Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2005 (Sarajevo : Bemust). - 846 str. ; 24 cm Tiraž 1.000. - Napomene i bibliografske reference uz tekst.

2006:

30. **Bogobožnost** / Ahmed Ferid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). - 125 str. ; 20 cm Izv. stv. nasl. na arap. pismu. - Delimično upor. tekst na boš. i arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
31. **Doživljaj** : čovjekov put na Ahiret / El-Haris el-Muhasibi ; [prijevod Fahrudin Smailović]. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). - 96 str. ; 21 cm Tiraž 300. - O autoru: str. 5-7. - Napomene i bibliografske reference uz tekst.
32. **Dvadeset principa razumijevanja islama** : komentar Dvadeset principa od Hasana el-Bene / Džuma Emin ; [prijevod Temama Džerahović]. - Novi Pazar : El-Kelimeh, 2006 (Sarajevo : Bemust). - 516 str. ; 20 cm Na nasl. str. mesto izdavanja Sarajevo. - Napomene i bibliografske reference uz tekst.
33. **Islamom i medicinom do zdravog života** / Hassan Šemsi Baša ; [prijevod Fahrudin Smailović]. - Novi Pazar : El-Kelimeh, 2006 (Sarajevo : Bemust). - 268 str. : ilustr. ; 21 cm Nasl. originala na arap. jeziku i pismu. - Autorova slika. - Tiraž 300. - Biografija autora: str. 261-266. - Napomene i bibliografske reference uz tekst.
34. **Kao da vidiš Poslanika** / A'id ibn Abdullah el-Karni ; [preveo s arapskog Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). - 153 str. ; 20 cm Stv. nasl. izvornika na arap. jeziku. - Delimično upor. tekst na boš. i arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
35. **Karakter muslimana** / Muhammed el-Gazali ; [prijevod sa arapskog Fahrudin Smailović]. - Novi Pazar : El-Kelimeh, 2006 (Sarajevo : Bemust). - 410 str. ; 21 cm Izv. stv. nasl. na arap. pismu. - Tiraž 300. - Na nasl. str. Godina izdavanja 2007. - Napomene i bibliografske reference uz tekst.
36. **Kur'anske priče i poruke sure Kehf** / Muhammed Mutevelli Ša'ravi ; [prijevod Admir Muratović]. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). - 169 str. ; 20 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst i bosanski prevod. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
37. **Obnovi svoj život** / Muhammed el-Gazali ; [prijevod sa arapskog Mesud Džajić i Numan Ćosić]. - Novi Pazar : El-Kelimeh, 2006 (Užice : Grafičar). - 305 str. ; 20 cm Izv. stv. nasl. na arap. pismu. - Bilješka o autoru: str. 302-303. - Napomene i bibliografske reference uz tekst.

38. **Poslanikove fetve** / prema izboru koji je sačinio imam, pravni metodolog, gramatičar, mufessir Šemsuddin Muhammed ibn Ebu-Berr, poznat kao Ibn Kajjim el-Dževzije ... ; valorizaciju teksta i derivaciju komentara hadisa izvršio Abdulkadir Arnaut, uz asistenciju Taliba Awada ; prijevod Jasmin Hadžikadunić. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). – 341 str. ; 24 cm Prevod dela: Fetava Imami-l-muftijjine ve Resuli-r.Rabbi-l-Alemine Nibijji s.a.v.s. - Tiraž 300. - Riječ prevodioca: str. 5. - Biografija imama Ibn Kajjima el-Dževzije: str. 9-12. - Napomene i bibliografske reference uz tekst.
39. **Svojsva robova Milostivog** / Jusuf el-Karadavi ; [prijevod Džemo Redžematović]. - Novi Pazar : El-Kelimeh, 2006 (Beograd : El-Kelimeh). - 169 str. ; 21 cm Na nasl. str. i upor. stv. nasl. na arap. pismu. - Tiraž 300. - Str. 5-7: Predgovor / Džemo Redžematović.
40. **Zadu-l-me'ad** / Ibn Kajjim el-Dževzije ; [prijevod Ahmed Purdić]. - Novi Pazar : El-Kelimeh, 2006 (Sarajevo : Bemust). - 535 str. ; 24 cm Tiraž 300. - Napomene i bibliografske reference uz tekst.

2007:

41. **Govor srca** / Amr Halid ; [prijevod Abduselam Fetić]. - 2. izd. – Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 215 str. ; 24 cm Tiraž 300. - Napomene i bibliografske reference uz tekst. (broš.)
42. **Govor srca** / Amr Halid ; [prijevod Abduselam Fetić]. - Novi Pazar : El-Kelimeh, 2006 [i. e.] 2007 (Beograd : El-Kelimeh). - 215 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Autorova slika na koricama. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
43. **Halife Allahovog poslanika** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 168 str. ; 24 cm Tiraž 300. - Delimično upor. tekst na bos. i arap. jeziku. - Napomene I bibliografske reference uz tekst.
44. **Ibadeti vjernika** / Amr Halid ; [prijevod Fahrudin Smailović]. – Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 200 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
45. **Liječenje srca** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 268 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
46. **Moral vjernika** / Amr Halid ; [prijevod Nijaz Aganhodžić, Semir Rebronja]. - Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2007 (Užice : Grafičar). - 174 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično upor. tekst na boš. I arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.

47. **Najsretnija žena na svijetu** / Aid el-Karni ; [prijevod Fahrudin Smailović]. - Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2007 (Užice : Grafičar). - 184 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300.
48. **Namjesnik na zemlji** / Amr Halid ; [prijevod Semir Rebronja]. – Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2007 (Užice : Grafičar). – 263 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
49. **Ne tuguj!** / Aid el-Karni ; [prijevod s arapskog Mirza Sarajkić]. – Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2007 (Sarajevo : Bemust). – 522 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Tiraž 300.
50. **Odgovori na zablude o islamu** / Zakir Naik ; [prijevod Senad Redžepović]. - Novi Pazar : El-Kelimeh, 2007 ; Sarajevo : Bookline (Užice : Grafičar). - 202 str. ; 21 cm Tiraž 300. - Bilješka o autoru: str. 190-192. - Napomene i bibliografske reference uz tekst. - Sadržaj s nasl. str.: Koncept boga u svetskim religijama ; Odgovor na 20 najčešće postavljenih pitanja o Islamu.
51. **Posljedice srdžbe, mržnje i zavisti** / El-Gazeli ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). – 128 str. ; 21 cm Tiraž 300. - Napomene i bibliografske reference uz tekst.
52. **Riznica kur'anskih mudrosti : pogledi na poruke i ciljeve ku'anskih sura** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 507 str. ; 23 cm Stv. nasl. izvornika na arapskom pismu. - Delimično upor. tekst na bos. I arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
53. **Shvatanje korijena života : ko sam, zašto sam tu, kuda idem** / Muhammed Seid el-Buti ; [prijevod Hajrudin Hodžić]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 120 str. ; 21 cm Tiraž 300. - Napomene i bibliografske reference uz tekst. (broš.)
54. **Spoznaj sebe - spoznaćeš Stvoritelja** / Muhammed Seid el-Buti ; [prijevod Hajrudin Hodžić]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 120 str. ; 21 cm Prevod dela: Medhal ila fehmil-džuzur / Seid Ramadan Buti. - Tiraž 300. - Bilješke o autoru: str. 116-119. - Napomene i bibliografske reference uz tekst.
55. **Spoznaj sebe i kosmos - spoznat ćeš stvoritelja** / Amr Halid ; [prijevod Abduselam Fetić]. - Novi Pazar : El-Kelimeh ; Sarajevo : Bookline, 2007 (Užice : Grafičar). - 156 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično upor. tekst na boš. I arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
56. **Stopama Miljenika, s.a.v.s.** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 200 str. ; 21 cm Stv.

nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.

57. **Strpljivost, pristojnost i nesebičnost** / Amr Halid ; [prijevod Abduselam Fetić]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 158 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
58. **Svijet meleka** / Umer Sulejman El-Eškar ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 159 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
59. **U Tvoje ime živimo** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2007 (Užice : Grafičar). - 256 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
60. **Zašto ne smijem griješiti** / Ibn Kajjim el-Dževzije ; [prevod Fahrudin Smailović]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 168 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Tekst delimično na arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
61. **Zbirka hadisa : poticaji i upozorenja** / Abdul-Azim ibn Abdul-Kavijj el-Munziri ; rezimirao ibn Hadžer el-Askalani ; [preveo Sulejman Topoljak]. - Novi Pazar : El-Kelimeh, 2007 (Beograd : El-Kelimeh). - 159 str. ; 21 cm Prevod dela: Et-tergibu vet-terhib. - Tiraž 300. - Napomene i bibliografske reference uz tekst.

2008:

62. **Allah neće izmijeniti stanje jednog naroda dok on sam sebe ne izmijeni** / Amr Halid ; [prijevod Fahrudin Smailović]. - Novi Pazar : El-Kelimeh, 2008 (Užice : Grafičar). - 272 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
63. **Bedemi Allahove zaštite** / Aid el-Karni ; [prijevod s arapskog Mirza Sarajkić]. - Novi Pazar : El-Kelimeh, 2008 (Sarajevo : Bemust). - 425 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Delimično uporedo arap. tekst I bosanski prevod. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
64. **Čestitim mladićima i djevojkama** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2008 (Užice : Grafičar). - 200 str. ; 24 cm Stv. nasl. izvornika na arap. jeziku. - Tiraž 300. - Napomene I bibliografske reference uz tekst.
65. **Ne zaboravi smrt, kabur i Ahiret** / Ahmed Ferid ; [prijevod Hasan Popara]. - Novi Pazar : El-Kelimeh, 2008 (Beograd : El-Kelimeh). - 106 str. ; 21 cm Tiraž 300. - Napomene i bibliografske reference uz tekst.

66. **Osnovi islamske pedagogije : elementi islamskog pedagoškog tretiranja formativnog perioda djetinjstva i mladosti** / Ali Abd al-Halim Mahmud ; [preveo sa arapskog Mehmed Kico]. - Novi Pazar : El-Kelimeh ; Zenica : Islamski pedagoški fakultet, 2008 (Užice : Grafičar). - 446 str. ; 24 cm. - (Biblioteka Islamska pedagogija ; knj. 2) Prevod dela: Tarbiya al-naši' al-muslim. - Tiraž 300. - Str. 5-6: Predgovor bosanskom izdanju / Edina Vejo. - Napomene i bibliografske reference uz tekst.
67. **Otvorili su dušu i srce : ispovijesti Amr Halidu** / Amr Halid ; [prijevod Semir Rebronja]. - Novi Pazar : El-Kelimeh, 2008 (Užice : Grafičar). - 174 str. ; 21 cm Stv. nasl. izvornika na arap. jeziku. - Delimično upor. tekst na boš. I arap. jeziku. - Tiraž 300. - Napomene i bibliografske reference uz tekst.
68. **Poslanikove oporuke ženama i primjeri sahabijki** / Halid Hadim es-Surudži ; [prijevod Omer Spahović]. - Novi Pazar : El-Kelimeh, 2008 (Beograd : El-Kelimeh). - 192 str. ; 21 cm Tiraž 300. - Napomene i bibliografske reference uz tekst. - Sadržaj: Priče iz života sahabijki ; Oporuke Alahovog poslanika ženama.

Literature:

Bulletin of the Serbian Republic Institute for Statistics (Belgrade). – 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007.

Спасић, Дора: *Арапска књижевност у српским преводима од 1990. године до данас (Arabic literature in Serbian translations from 1990 till present day)* / In: "Literary History" (Belgrade). – Year 36, number 122/123 (2004), pp. 257-282.

Translation of Arabic Literature into Slovenian (1989-2009)

a report commissioned by the Next Page Foundation
conducted by Barbara Skubič, translator

When discussing current situation and trends in the field of translation from Arabic into Slovenian, there are several points that need to be kept in mind:

- § although the actual number of translated works is small, translating literature from Arabic into Slovenian now has a permanent presence on Slovenian book market;
- § there have been several important events in Slovenia over the past few years that have been fully dedicated to culture from individual Arab countries (most notably Egypt, presented during the festival of Egypt in Ljubljana held at Cankarjev dom in spring 2008), and events where writers from Arab countries were guests (festival Days of Poetry and Wine in Medana, Vilenica International Literary Festival);
- § existing translations have been very popular with the readers, they have also been reviewed extensively – all this generated interest among publishers, so further translations are expected;
- § in addition to the established translators, there are new names that are appearing, and several intend to specialize in non-fiction. The results remain to be seen, but the situation is rather encouraging.

Translating literature directly from the Arabic into the Slovenian language does not really have a long history. It is difficult to determine whether any texts were translated directly from Arabic before 1988, but it is probably safe to assume that there were few, or none. That is not to say that there were no Arab authors present in Slovenian translation; however, it was always translation through a third language (often, as in the case of Al-Tayyib Salih's novel *Season of Migrating to the North*, through Russian, or, like selected stories from *One Thousand and One Night*, through German). Also, it doesn't mean that Slovenian readers had no way of knowing what was going on in the field of culture in different Arab countries: the cultural ties of the former country, Yugoslavia, within the non-aligned movement meant that the Slovenian public was somewhat informed about contemporary art in Arab countries (cinema, performing arts, fine arts); however, to read Arab literature, Slovenian readers had to rely on translations done into other languages of the former country, mostly into what was formerly known as Serbo-Croatian, or, of course, another foreign language.

As one can see from the bibliography in the annex, the total number of units translated from Arabic into Slovenian in the period 1989 to date is only 32, of which six are for young readers, 13 items are poetry and the rest is prose. There are no scientific, philosophical or religious texts translated.

Half of the works were published in literary magazines.

The poetry of Mohammed Bennis and Iman Mersal was published in the catalogues for Vilenica International Literary Festival (2001) and [Days of Poetry and Wine, Medana](#) (2007), respectively, because the authors participated at the festivals as guests.

Since 1988 – the year that the Nobel Prize was awarded to Naguib Mahfouz – there has been a steady increase of translated Arab literature, all done by Margit Podvornik-Alhady, Mohsen Alhady and Talal Hadi (started with the presentation of the work of Naguib Mahfouz in magazines *Sodobnost* and *Nova revija*). Mostly, these were short stories and contemporary poetry, published in literary magazines (*Sodobnost*, *Nova revija*, *Literatura*, *Apokalipsa*, and *Revija 2000*). This was not an unusual situation: the tradition of literary magazines in Slovenia is strong, and there are authors who have never been published in a book form in Slovenia, but are nevertheless present in translation. While the presence of Arab authors was never very prominent, it was consistent, and two magazines (*Literatura* and *Apokalipsa*) dedicated entire blocks to Arab poetry. The problem with magazines is that their reach is limited and that they rarely get enough airtime to generate interest in the general public.

However, there was always enough interest among the publishers of children's literature and children's magazines to publish either Arabic folk tales or the stories from *One Thousand and One Nights* suitable for children. Margit and Mohsen Alhady have translated several, for example *Kalila and Dimna* and *Sindbad*. Unfortunately, this only holds true for what could be described as "classical" children's literature; no contemporary children's literature has been translated, and no such translations are planned in short term.

There was a marked shift in the field of translation from Arabic into Slovenian around the year 2000. It came partly as a result of several translations of Arab authors who write in English or French (Assia Djeber, Tahar Ben Jelloun, Amin Maalouf, and, in the non-fiction field, Edward Said), and partly as a part of the global trend of renewed interest for Arabic following the events of the 9/11. When discussing Arab authors who write in languages other than Arabic, it is quite apparent that almost all these novelists write in French, which is probably the reflection of the European book market in general, with the authors from the Maghreb being earlier and better known to European readers (those who could read French, obviously). The one exception here is Gibran Khalil Gibran; his works originally written in Arabic and in English have been translated since the late 1980s.

In 2003, the publishing house **cf.*, which specialises in philosophy, humanities and contemporary social and political theory, decided to start *kaif*, a series of translations of non-European literature, concentrating mostly on Africa and Asia. The second project of the *kaif* series was Mahfouz's *The Cairo Trilogy* (translated by Barbara Skubic, edited by Zoja Skušek), that was published between 2005 and 2007, one novel per year. The next novel translated was *The Yacoubian Building* in 2008 (Alaa al Aswany, same translator and editor). Along with Khalil Gibran's short

novel *Broken Wings* (translated by Talal Hadi and published by Društvo 2000), these are the only novels translated from the Arabic so far.

All four novels were very well received; the usual first print runs (which in Slovenia is around 700 copies for each book) were sold out in a couple of months. Barbara Skubic received the Young Translator Award of 2006 for the translation of *Palace Walk*, and that created additional interest in contemporary Arabic literature. The public and the media also responded enthusiastically to *The Yacoubian Building*, especially since dr. Alaa Al Aswany visited Ljubljana for the book presentation in March 2008 during the festival Egypt in Ljubljana (which also offered a screening of the film directed by Mrawan Hamed). Currently one novel (Naguib Mahfouz's *Mirrors*; translated by Marina Zorman) is ready for printing, while several other works are being optioned, one of them being Youssef Zidan's *Azazeel*, the winner of the Arab Booker Prize 2009. There are also two projects to present the poetry of Mahmoud Darwish and Adonis. The publishers are beginning to see Arabic literature as something interesting and marketable and therefore follow what is happening in the field, so it is expected that the trend will continue. Translators are regularly contacted and asked to recommend works for translation. (In addition to translators recommending works to publishers on their own accord.)

No similar progress was made in the fields of religious literature and non-fiction.

There is also some interest for translation of Slovenian literature into Arabic; in March 2009, the first ever collection of contemporary Slovenian poetry was published in Morocco, (translated by Margit Podvornik Alhady and Mohsen Alhady, edited by Mohammed Bennis; Éditions Toubkal). Before that, the only two works translated directly was a collection of short stories *Black Grouse Hunt*, translated by Jamal al-Din Sayyid Muḥammad and published in 1987 in Cairo (Al-hay'ah al-misriyah al-'āmmah lil-kitāb), and Maja Gal Štormar's monodrama *Alma Ajka*, (translated by Margit Podvornik Alhady and Mohsen Alhady) and published in Alexandria (The Creative Forum For Independant Theater Groups, Europe-Mediterranean 2008/ Art Center – Bibliotheca Alexandrina/Swedish Institute Alexandria/ I-Act) in 2008.

There were other works translated into Arabic, mostly for theatre (unpublished, done specifically for the purpose of various theatre festivals), one collection of short stories, and some non-fiction (by Tomaž Mastnak¹⁰ and Slavoj Žižek), but all of them through English.

However, despite the progress that has been made and the positive responses with which the translations of Arabic poetry and prose have been met, there are some purely practical obstacles that prevent the

¹⁰ Orobba Wa Tadmeer Al Akhar: Al Honood Al Homr Wal Atrak Wal Bosnawyoun [Europe and the Other: The Indians, the Turks, and the Bosnians] (Kairo: Misr Al Arabiyya, 1995)

increase in translations from Arabic into Slovenian (and vice versa). I will just list two most important ones:

First, there are few translators: none of the three universities in Slovenia offers Arabic as an undergraduate or postgraduate degree, it is also not possible to study it as a part of a degree in translation. There is a non-degree language programme at the University of Ljubljana that takes the students past the elementary level; after that, they are left to their own devices, but the possibilities have so far been extremely limited. The situation theoretically improved upon Slovenia's accession to the European Union, since interested students can now study at European universities as domestic students, but so far, no interest has been expressed to study the language. A department of African and Middle Eastern Studies at the University of Ljubljana is in the process of being established, and that should open possibilities to those wishing to study Arabic language and literature.

Before 2004, there were very few possibilities for those wanting to study Arabic: with no formal study programme, the most that one could get in terms of 'study abroad' or 'student exchange' programmes was a month of intensive language studies at one of the established schools in the Arab world (Slovenian students mostly went to Tunisia and Egypt) catering to foreign students. Anything beyond that had to be covered by the individual student, which made language learning extremely costly and time consuming. The exchange and study abroad possibilities are now somewhat better, but learning Arabic to a degree of proficiency required for translation is still a significant investment; and with unsteady prospects for work, not one that many would willingly take.

The second reason is the type of cultural contacts between Slovenia and the Arab world: a lot of initiative in cultural activities and exchange comes exclusively from personal contacts, which means they are limited to certain parts of the Arab world. (As are "institutional contacts": Slovenia has only one embassy in the Arab world, in Cairo. Likewise, the only Arab country with an embassy in Slovenia is Egypt, and that only since late 2007.)

The latest event that gave an impetus to presenting Egyptian culture in Slovenia was an important cultural festival in Cankarjev dom in Ljubljana in the first half of 2008 where Egypt was the 'guest country'. On this occasion, Alaa Al Aswany attended the presentation of the translation of *The Yacoubian Building* (invited by Cankarjev dom). The festival clearly showed how much interest in literature can be generated when we place it into a broader cultural context.

There is enough interest in Slovenia to translate Arabic literature, but not so much interest for religious literature and non-fiction. The Slovenian Muslim community still relies on religious scriptures in the Bosnian language and has only recently started to organise the translation of some fundamental texts, so far, none have been completed. Both translations of the *Qur'an* were done from the Bosnian.

In the field of non-fiction, several works about the Arabs/Middle East being considered, but not necessarily written in Arabic. The lack of translators is even more obvious in the specialised fields of philosophy, religion, science, political science and so on; however, as stated above, the situation is likely to improve in the next couple of years.

The field of translation from Arabic into Slovenian has grown significantly over the last decade, but there is certainly room for improvement. While there is no doubt that for a steady development some sort of Arabic degree programme must be formed at at least one university, in the meantime (and of course beyond) Slovenia would certainly benefit from a structured programme of cultural cooperation, both in terms of training more translators and in generating a general interest for the output in Arab literature, humanities, and science.

LIST OF WORKS TRANSLATED FROM ARABIC INTO SLOVENIAN

For children

1. Two Arabic Fables. "Krokar in vrč" / "Hijena in lisica." ("A Raven and a Pitcher."/"A Hyena and a Fox.") Kurirček4/5 (1989/90): 22. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
2. Arabic Fable. "Opica in mački." ("A Monkey and Two Cats.") Kurirček 7 (1989/90): 12. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
3. *Arabic Folk Fables*. Ljubljana : Mladinska knjiga, 1991. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
4. *Sedem popotovanj Sindbada pomorščaka (The Seven Voyages of Sindbad the Sailor. From One Thousand and One Night.)* Ljubljana : Mladinska knjiga, 1991. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
5. *Šamardalov zaklad: pravljica iz Tisoč in ene noči. (The Treasure of Shamardal: a Tale from One Thousand and One Night.)* Ljubljana: Mladinska knjiga, 1997. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
6. Ibn al-Muqaffa. *Kalila in Dimna: knjiga modrosti. (Kalila and Dimna: A Book of Wisdom.)* Ljubljana: Mladinska knjiga, 1998. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)

Poetry

1. "Contemporary Arab Poetry." *Literatura* 11(1991): 52–85. (includes poems by Muhammad Al-Faytori, Ali Kanaan, Mustafa Hadr, Muhammad Almaghout et al.) (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
2. Tuqan, Fadwà. "Pesmi." ("Poems.") *Naši razgledi*, 24 January, 1992. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
3. Al Baradoni, Abdullah. "Novi vzorec žalosti /Med dvema izgubama/Tat pod dežjem." ("New Pattern of Sadness"/Between the Two Losses"/A Thief in

- the Rain"), *Razgledi*, 13 November 1996. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
4. Shafi, Ghada. "Ena reka za konja = One river for the horse /Nekaj sveč = A few candles." *Dnevi poezije in vina, Medana 1998* [ed. Aleš Šteger]. Ljubljana : ŠOU, 1998: 230-237. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 5. Ibn al- 'Arabi. "Pojasnjevalec želja." ("The Interpreter of Desires.") *Tretji dan* 8/9 (1998): 130-139. (Translated by Neda Thaler)
 6. contemporary Arab poetry. Apokalipsa 57/58/59 (2002): 131-176. (includes poems by Suad Al Kawari, Ghazi Al-Gosaibi, Adonis, Nazek Al-Malaika, Abdul Wahab Al Bayati, Mouala Khouloud, Khalil Hawi, Mahmoud Darwish and others) (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 7. Bennis, Mohammed. "Reka med pogreboma." ("The River between Two Funerals.") *Dialogi* 1/2 (2004): 77-81. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 8. Ibn al- 'Arabi. *Razlagalec hrepenenj. (The Interpreter of Desires.)* Ljubljana : KUD Logos, 2004 (Translated by Neda Thaler)
 9. Alhady Mohsen and Margit Podvornik-Alhady (eds.). *Moderna arabska poezija. (Contemporary Arabic Poetry.)* Ljubljana: Center za slovensko književnost, 2005. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 10. Tayyib Tariq. "Jetnik v senci." ("A Captive in the Shadow.") *Dialogi* 3/4 (2007): 107-112. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 11. Iman Mersal. "Alternativne geografije." (extract) / "Zdi se mi, da dedujem mrliča." / "Spoštovanje do Marxa." ("Alternative Geography." (extract) / "It Seems I Inherit the Dead." / "Respecting Marx.") *Dnevi Poezije in vina* (ed. Jelka Ciglenečki). Ljubljana: ŠOU, 2007. (Translated by Barbara Skubic)
 12. Tayyib Tariq. "Izposojena glava." / "Premika se po svoje." / "Senca na Dunaju." / "Beračenje." / "Sanje v Makedoniji." / "Sanjam." / "Hitra hoja." *Rast* 2 (2009): 171-174. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
 13. Naut, Fatma. "Samoten lesen stol na robu celine." / "Ne porušite koč." / "Glavni mistik." *Rast* 2 (2009): 175-178. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)

Prose

1. Mahfuz, Najib. "Zabalavi." ("Zabalawi.") *Sodobnost* 12(1988): 1112–1115. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
2. Mahfuz, Najib. "Novi Kairo." / "Tat in psi." / "Božji svet." / "Bejn Alkasrejn." (extracts) ("New Cairo." / "The Thief and the Dogs." / "God's World." / "Bayn Al Qasrayn.") *Nova revija* 107 (1991): 342–360. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)

3. Gibran, Khalil Gibran. "Marta iz Bana." ("Martha.") *Zvon*, 5 (2002): 10-13.
4. Gibran, Khalil Gibran. "Nori Johan." ("Yuhanna the Mad.") *2000* 153/154/155 (2003): 119-127. (Translated by Talal Hadi)
5. Gibran, Khalil Gibran. *Zlomljena krila. (Broken Wings.)* Ljubljana: Društvo 2000, 2003. (Translated by Talal Hadi)
6. Gibran, Khalil Gibran. "Zemlja." ("The Land.") *Zvon* 1(2004): 14-15. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
7. Gibran, Khalil Gibran. *Moj rojstni dan. (My Birthday.)* Šmarješke Toplice: Signet, 2005 (Translated by Talal Hadi)
8. Mahfuz, Najib. *Pot med palačama: 1. del Kairske trilogije. (Palace Walk: Part I of The Cairo Trilogy.)* Ljubljana: Založba / *cf., 2005 (Translated by Barbara Skubic)
9. Mahfuz, Najib. *Palača poželenja: 2. del Kairske trilogije. (Palace of Desire: Part II of The Cairo Trilogy.)* Ljubljana: Založba / *cf., 2006 (Translated by Barbara Skubic)
10. Hrastnik, Nataša (ed.). *Jutri je predaleč : sodobne afriške zgodbe. (Tomorrow Is Too Far Away: Contemporary African Short Stories.)* Ljubljana: Mladinska knjiga, 2007 (stories by Ahmad Ibrahim al-Faqih, Nawal Sa'adawi, Tayeb Salih, Mohamed Zefzaf, Izz al-Din al-Tazi, Mansoura Ez Eldin) (Translated by Barbara Skubic)
11. Mahfuz, Najib. *Cukrarska ulica : 3. del Kairske trilogije. (Sugar Street: Part III of The Cairo Trilogy.)* Ljubljana: Založba / *cf., 2007 (Translated by Barbara Skubic)
12. Al Aswany, Alaa. *Jakubianova hiša. (The Yacoubian Building.)* Ljubljana: Založba / *cf., 2008 (Translated by Barbara Skubic)
13. Gibran, Khalil Gibran. *Ogenj in svetloba.* Ljubljana: Društvo 2000, 2009 (Translated by Talal Hadi)

WORKS TRANSLATED FROM SLOVENIAN INTO ARABIC

Prose

Jamāl al-Dīn Sayyid Muḥammad (ed.). *Ṣayd al-dīk al-barī : qiṣaṣ silūfīniyah min yūghūsīlāfyā.* Al-Qāhirah: Al-hay'ah al-miṣriyah al-'āmmah lil-kitāb, 1987. (Translated by Jamāl al-Dīn Sayyid Muḥammad)

Plays

Evald Flisar. *Min al-masraḥ al-Sulūfīnī al-mu 'āsir.* Al-Qāhirah: al-Dār lil-Nashr wa-al-Tawzī ', 2005 (Translated by Usāmah al-Qaffāsh)

Maja Gal Štromar. *Alma Ajka.* Alexandria: The Creative Forum For Independant Theater Groups, Europe-Mediterranean 2008/ Art Center – Bibliotheca Alexandrina/Swedish Institute Alexandria/ I-Act, 2008 (Translated by Mohsen Alhady, Margit Podvornik-Alhady)

Poetry:

Alhady Mohsen, Margit Podvornik-Alhady, Mohammed Bennis. *Mukhtarat min al-šī'ar al-slufini al-mu'aasir*. Casablanca: Éditions Toubkal, 2009. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)

Translation of Arabic literature into Slovak (1990 – 2009) Report prepared by: Marek Brieška

1. General notes

This report is based on research and interviews with two professors emeritus of the Arabic language and literature in Slovakia and data provided by Comenius University Library. The professors provided necessary insight and relevant information, because they represent what might be termed „Doyens“ of Arab studies in Slovakia. The most striking tendency that the bibliographic data reveals is the significant decrease of translations from Arabic after 1989 as compared to the previous period. We assume that this fact might be attributed to socio-political changes that Slovakia underwent at end of eighties and beginning of nineties.

Many publishing houses were transformed from state-owned agencies into private enterprises. For many years two publishing houses were addressed when it came to publishing translations from Arabic – Tatran and Slovenský spisovateľ. The publishing house Tatran was dissolved shortly after the Velvet revolution thus creating sort of vacuum and later on renamed Slovenský Tatran. Slovenský spisovateľ followed more or less the same fate of restructuralization.

This, combined with the insufficient number of skilled translators versed in Arabic language caused a gap that manifested itself during nineties, when only couple of titles from the Arabic language was published. Just for the illustration we include list of titles published during eighties at the end of our report.

Total number of 15 translations were published. The topics ranged from classical literature, poetry to modern literature. In contrast during nineties only two books were published – *Al-shi'r bila watan* (Verses without home) - small anthology of four Palestinian poets: Bratislava, Spoločnosť slovensko-arabského priateľstva 1991 and a book on interpretation of dreams Ibn Sirin: *Muntakhab al-kalam fi tafsir al-ahlam* (Dream book of Arab sages) 2 parts, Bratislava, 319 pages, 1996, Nestor.

As was mentioned earlier, socio-political changes and emerging private enterprises led to transformation of publishing houses that became oriented in more commercial way and subsequently to reduction of number of works translated.

2. Historical background

The Arab/Oriental studies have had a long tradition in Slovakia. Oriental languages (Arabic, Aramaic, Hebrew) started to be taught at the Philosophical faculty in 1929. One of the founding figures was prof. Ján Bakoš (1890 – 1967), who studied in Gotingene and habilitated at Charles University of Prague. Despite long tradition of Oriental studies until now there are only three outstanding Arabists in the whole Slovakia – Prof.

PhDr. L. Drozdík, CSc. (Institute of Oriental studies), Prof. PhDr. J. Paulíny CSc. (Philosophical faculty UK), Doc. PhDr. K. Sorby. DrSC. (Director of Institute of Oriental studies). Only two of them ventured into the adventures of translating Arabic literature, the third one dedicated his time to teaching Arabic language and history. He is currently head of the Institute of Oriental studies. These three persons are the outstanding figures of Oriental studies in Slovakia. Another problem that started to be perceived as a rather alarming is the fact that the new generation of young arabists was not created until very recently. Those who graduated before 2000 found themselves either another profession altogether or were not necessarily interested in translation of the Arabic literature.

However, the last couple of years have witnessed some kind of revival in the translation scene with new names emerging and new projects being implemented. Besides these three doyens of Arab studies there are currently three active young Arabists with the sufficient knowledge and linguistic background to be able to translate the Arabic literature: Mgr. Zuzana Gažáková, PhD (Assistant professor at Philosophical faculty UK), Mgr. Emanuel Beška, PhD. (Institute of Oriental studies) and Mgr. Marek Brieška, PhD. (Chief advisor for the Middle East at the Ministry of Foreign Affairs of the Slovak republic). These three young people represent what might be termed a new generation of the Slovak Arabists. On average there are three graduates per year taking into the consideration fact that the Arab studies at Comenius University every four years.

3. Reasons for the small number of translations from Arabic into Slovak language

The small number of translations from Arabic into Slovak language can be ascribed to several factors; some of them were mentioned earlier. In this section we will delve more deeply into the perils of such a translation.

As mentioned earlier there is a great need for skilful translators who are at the same time willing to undertake such a time-consuming and exhausting exercise. The two aforementioned professors were more or less affiliated with the publishing houses, which were publishing their translations regularly. Therefore, when the communist regime collapsed and the socio-political changes occurred it started to be more difficult to publish certain titles that did not promise commercial success. Suddenly in the free market economy was much harder to find a publisher, which would risk to venture in not very profitable business. The Arabic literature was and still is a rather marginal form of art and the contemporary usual Slovak reader would rather prefer bestsellers or some award-winning novellas. Thanks to the two aforementioned professors, Slovak readers nowadays can be at least acquainted with the basic titles from the Arab/Islamic cultural *milieu*. Even though Oriental languages has been taught at the Philosophical faculty UK for more than seventy years only a fraction of students mastered the language to the point allowing them to actually translate Arab literature. Still, pure mastery of the source language is not sufficient. One must not forget that translation is an art and requires sort of inner vocation and stamina to pursue this goal.

Although the number of graduated students is not so small, majority of them ventured into another business altogether or find jobs in diplomacy, media or non-academic fields. The Arabic language even when taught on

very intensive basis for five years requires at least one year abroad in order to get acquainted with the cultural subtleties of the Middle East. Not every student is willing to do that and many of those who return from the Arab world suddenly discover that this is not something they would like to pursue in their futures as their career.

Number of students who graduated after 2000 is relatively large but only four of them have made it to the PhD. level of proficiency either in Arab linguistics, literature or history. This is a new generation of Arabists who are trying to change the existing situation and look for less trodden paths. However, this group of young enthusiasts is still very young and therefore their academic tracks have to be yet developed and number of their publications will hopefully increase with time.

Another reason is related to the complexities of the Slovak book market. Whereas before the Velvet revolution, the mainstream culture was state-sponsored, nowadays an individual rarely finds the state grants for somewhat "exotic" projects. Simply, Arabic literature is not "the" theme, even though compared to the last decade some remarkable progress has been made also in this respect.

4. Translations from Arabic into Slovak language after 1990

As mentioned earlier the translation activity from Arabic language significantly decreased after 1989 Revolution. From the Slovak foremost Arabist and outstanding translator prof. L. Drozdík we find only one title translated - a small anthology of four Palestinian poets. During nineties prof. J. Paulíny was somehow more successful in finding the publishing house for the titles. He published three titles that also a bit diverge from the realm of literature. One is more of a scholarly book working with manuscripts and records of the Arabs concerning Slavs. Another one is on interpretation of dreams whereas the last one might be delegated to the biography/historiography realm related to life and deeds of the Prophet.

- a) *Al-shi' r bila watan*. (Verses without home)
- small anthology of four Palestinian poets: Bratislava, Spoločnosť slovensko-arabského priateľstva 1991.
- b) Ibn Sirin: *Muntachab al-kalam fi tafsir al-ahlam*. (Dream book of Arab sages) 2 parts,
Bratislava, 1996, Nestor, 319 pages.
- c) J. Paulíny: *Arab reports on Slavonians* (9.–12. century), Bratislava, VEDA, 1999.
- d) Ibn Ishák: *Sirat Muhammad rasul Allah*. (Biography of Muhammad, God's Prophet). Bratislava, Institute for relations of State and Churches, 2003, 308 pages.

As compared with previous decade when fifteen titles were published, this is rather alarming. The number represents non even one third of the previously published titles. Reasons were dealt with at large in the previous section of this report. As for the poetry this decade seen only one – small anthology of four Palestinian poets. This title was published by

Society of Slovak-Arab friendship as opposed to the previous publishing houses, where prof. Drozdík used to publish his translation of Arabic books. However, this society is not active anymore.

However, the first decade of the current century have witnessed blossoming of various projects and translations related to the Arab/Islamic world. After the period of long absence one of the smallest publishing houses in Slovakia – BAUM pledged to undertake a risky adventure and publish a translation of a less known book by N. Mahfouz: *Rihlat Ibn Fattouma* (Journey of Ibn Fattouma). It is worth mentioning that to find the suitable publisher has taken more than five years of intensive search. It was exclusively project of the translator, from the point of choosing a title, then translating it and finally finding a publisher. At the end not a big publishing house, but a small and independent BAUM was willing to implement the project. The aforementioned publishing house also succeeded in receiving a small grant from the Ministry of Culture of the Slovak republic. The book was finally published in 2007 with print run 300 books and sales up till now reached 220 books sold.

Another project related to the modern Arabic literature and poetry was implemented in cooperation with the magazine Revue of World Literature. After period of research a pool of translators was chosen. Geographically speaking, represented were writers from both Maghrib and Mashriq countries and some of them even from the Gulf region. However, the majority of writers was of Egyptian origin. Besides novels and short stories, there was also a small selection of poetry chosen predominantly from the Gulf countries. As for the time period all titles can be labelled either modern or contemporary Arabic literature. Translators were given a free hand at choosing the titles they would like to translate. Whole project lasted for more than one year and finally was published in June 2009. This project was partly co-funded also from the Next Page Foundation grant and the Ministry of Culture.

Year 2009 has witnessed another translation from Arabic language published in one of the most prestigious publishing houses of Slovakia – Kalligram. The title was chosen after discussion between the translator and the author - Jamal al-Gitani. It is one of the most influential modern Arabic novels. Unlike the previous one – N. Mahfouz, the actual work on translation was commenced only after the verbal agreement with the director of the publishing house. The translated book – Zayni Barakat was published in June 2009.

Around August 2008 Mr. Emanuel Beška was approached by the representative of another big Slovak publishing house Slovart – with the request to translate the famous contemporary novel by the Egyptian writer Ala al-Aswani: *Umarat Ya'qubian* (Jacobian building). Slovart. The work was completely financed by the publishing house itself and it is due to be published at the end of 2009. The publishing house probably perceived it as a commercially viable project due to the successful film that was shot based on the book and premiered at International Film Festival in Berlin 2006.

During the course of year 2009 the publishing house Baum, which published N. Mahfouz in 2007 expressed its interest in another book by the Egyptian writer J. al-Gitani: *Mutun al-Ahram* (Pyramid texts) that is due to be published at the beginning of the next year. Mrs. J. Bodnarová, who is director of this publishing house is very interested in continuation of publishing modern or contemporary authors from the Arab world. The next project Mrs. Bodnarová is planning to make is to publish one of the most crucial Arab novels of the last century written by Sudanese writer T. Salih – *Mawsim al-hijra ila al-shamal* (Season of Migration to North). The main problem involved is the lack of sufficient funds for either paying the translator or cover printing costs. In Slovakia it is very difficult to support “exotic” projects such as translations of the Arab authors into Slovak language. In this respect, the relevant publishing house has to rely on international agencies.

5. What is being translated

Literature

One of the long-term projects of translation of the Arabic literature into the Slovak language is doubtless *Alf layla wa layla* (One thousand and one night) by the aforementioned professor J. Paulíny. This project has been going on for more than couple of decades and yet is still far from being realized. The first translation appeared in 1987 and the third edition was released in 2003. The translator was awarded prestigious prize of J. Holý.

In the realm of modern or contemporary literature there were only two titles published up till now

a) N. Mahfouz: *Rihlat Ibn Fattouma*. (Journey of Ibn Fattouma), Baum, 2007 (Mgr. Marek Brieška, PhD.)

b) J. al-Gitani: *Zayni Barakat*, Kalligram, 2009, (Mgr. Marek Brieška, PhD.)

In the realm of classical literature of *sira* type of Islamic historiography there was one title published:

a) Ibn Ishák: *Sirat Muhammad rasul Allah*. (Biography of Muhammad, God's Prophet). Bratislava, Institute for relations of State and Churches, 2003, 308 pages, 2003. (Prof. Ján Paulíny, PhD.)

b) *Alf layla wa layla*. (One thousand and one night). Slovenský Tatran. 2. edition, 2003. (Prof. Ján Paulíny, PhD.)

c) *Ibn Battuta*. (Ibn Battouta). Slovak Academic Press, 2009. (Prof. Ladislav Drozdík, CSc.)

Another three titles are currently being prepared to be published either at the end of 2009 or beginning of 2010.

a) N. Mahfouz: *Al-Ahlam*. (Dreams), Drewo a Srd, 2009, (Mgr. Marek Brieška, PhD.)

b) J. al-Gitani: *Mutun al-Ahram*. (Pyramid texts), Baum, 2010, (Mgr. Marek Brieška, PhD.)

- c) A.al-Aswan: *Umarat Ya'qubian*. (Jacobian building), Slovart, 2009, (Mgr. Emanuel Beška, PhD.)

All these titles represent either modern or contemporary Arabic literature geographically limited to Egypt as one of the biggest book-producing Arab countries. There is a wide gap and lack of publication of authors either from Gulf countries or Maghrib countries. What is more alarming however is the fact that once these books are published there is a lack of sufficient funds for successful public relations and promotion of these titles. Usually publishing house or a translator is left to its resources to do the relevant promotion.

Religion

Slovak republic hosts only a marginal minority of Muslims. They represent either students who came for university education and usually leave the country upon completing their studies. The second group are settled muslims usually married in Slovakia and living normal life of an average Slovak citizen. But this decade has witnessed translation of the holy book for muslims – the Quran. It was translated by long-term living Slovak citizen of Syrian origin Abdulwahab al-Sbenaty financed mainly from his own private resources. *Korán*: A. al-Sbenaty, 2008, Bratislava, Alja s.r.o.

History

There is currently great lack of any historical books or various titles written by Arab historians translated into Slovak language. One title that may close to what term translation of historical book cover is probably by prof. PAULÍNÝ, J.: *Arab reports on Slavonians*. Bratislava: Veda. 1999.

Poetry

Besides the aforementioned issue of the magazine *Revue of World*, where bits and pieces from modern Arab literature were published there were only two examples of collections completely dedicated to poetry:

a) *Al-Shi'r bila watan*. Verses without home. Small anthology of four Palestinian poets: Bratislava, Slovak-Arab friendship society, 1991.

b) *Al-Lu'lu' wa al-Balah*. Pearls and dates. [Slovak] / Shihab Ghanem; Peter Zsoldos / s. l.: s. n. [United Arab Emirates], 2003. English [orig. Arabic] – published in U.A.E.

Philosophy

It is a great pity that such a great legacy of Islamic thinking has been overlooked and no title related to this realm of human science was published.

Magazines

The only magazine, which to our knowledge published collection of translations from the Arabic literature is *Revue of World Literature*, which ventured into an experiment to dedicate one complete issue to Arabic literature and poetry. Translators were chosen from the ranks of young Slovak Arabists.

Funding

As can be seen from the previous paragraphs lack of Arabic literature translation can be ascribed to various factors combined. Apart from the absence of coherent translation policy and planning Slovakia experience little or no sufficient funds for translation. The main donor is still the Ministry of Culture of Slovak republic. There are couple of minor donors, which are focused more on the translator rather than publisher. Slovak literary fund falls into this category. They have a special section dedicated to awarding funds for translation of *belle lettres* literature. However, one of the condition translator has to fulfil is to have at least three translated books published. Also they usually cover only part of the translator's expenses depending on the scope of the book (s)he translates. As a consequence, usually the publishing house offers the relevant translator very little money compared to work he or she has to do in order to translate any Arabic book.

6. Conclusion

The Arabic literature translated into Slovak language is still perceived as something very exotic and marginal to give it the attention it deserves. However, based on the personal interviews with people who actually read and are versed in a less-trodden paths of literature proves that the interest is there. What is necessary is promotion, which as a matter of fact for small publishing houses that actually publish these titles comes to almost impossible. Last couple of years have witnessed increase in the number of books translated. The coherent and unified translation policy is still far from being realized. Titles are almost without exception chosen by translators themselves and represent their literary taste.

Slovak readers had a chance to become familiar with Naguib Mahfouz, Ibn Hazm, Jamal al-Gitani and Jabra Ibrahim Jabra. Geographically speaking most translations is limited to Egypt. It should be emphasized again that the interest of media is minimal and reviews of Arabic literature or reviews of books translated do not necessarily make it to the opinion

creating magazines and television. Often is the translator himself, who is the driving force behind everything, trying to promote as much as he or she can with almost no financial means. Another great obstacle is lack of sufficient and suitable funds for translation. Thanks to couple of grants from Next Page Foundation things started to move forwards somehow. To our knowledge there are at least two semi-translated Arabic books by the outstanding writers at the moment waiting to be published, but to no publisher will risk to published them without being sure about getting the grant for print and for translation fee and then it all comes back to the problem of promotion. Even if the aforementioned conditions are fulfilled, there is usually not enough money for promoting the title or even to invite the author to come to Slovakia for reading. And such is the nature of the vicious circle of translating the Arabic books in Slovakia.

Bibliography: List of translated titles from 1980 - 1990

Classical literature

- 1) Ibn Hazm: *Tawq al-Hamama*. Doves' necklace. (11th cent.) – Kamil Hasan al-Sayrafi, Cairo, 1959). Bratislava, Slovenský spisovateľ 1984 (219 pp);
- 2) *Al-Qasa'id al-Sab'a min Jazirat al-'Arab*. Poetry studs. Seven odes from ancient Arabia (in collaboration with the poet Ľ. Feldek Translated from the edition of Arnold: *Carmina antiquissima Arabum*. Lipsiae 1850. Mit Commentar von al-Zauzana. Bratislava, Slovenský spisovateľ 1986 (127 pp);
- 3) Al-Jahiz: *Kitab al-Bukhala*. A book on scrooges. (9th cent.). Translated on the ground of the Egyptian edition, Cairo, Dar al-Ma'arif 1963. Bratislava, Tatran 1989 (254 pp).
- 4) *Alf layla wa layla*. One thousand and one night. Tatran. 1987.
- 5) *Alf layla wa layla*. One thousand and one night. Tatran. 1989.

Modern literature

- 1) Mahmud Darwish: *Madih al-zill al-'ali*. (Praise to high shadow). (Selection from the poetry of the Palestinian poet Mahmoud Darwish). Bratislava, Slovenský spisovateľ 1984;
- 2) Jabra Ibrahim Jabra - Abdarrahan Munif: *'Alam bila khara'it*. (World without maps). Bratislava, Tatran 1986;
- 3) Jabra Ibrahim Jabra: *Al-Madar al-mughlaq*. (Enclosed orbit). - a small anthology of Jabra's poetry. Bratislava, Slovenský spisovateľ 1986;

- 4) Gassan Kanafani: *Man qatala Layla al-Hayik/Rijal fi al-shams*. (Who killed Layla al-Hayik. Men at sun). Bratislava, Smena 1988;
- 5) Abdarraḥman Munif: *Al-Nihayat*. (The living desert). Bratislava, Pravda 1989;
- 6) Nizar Kabbani - Abdalwahhab al-Bayati - Jabra Ibrahim Jabra: *Law'at al-shams*. (Tormenting passion of sun). - small anthology of the Arabic love poetry. Bratislava, Slovenský spisovateľ 1989;
- 7) Nagib Mahfuz: *Al-Liss wa al-kilab*. (A thief and dogs). Bratislava, Slovenský spisovateľ 1989;
- 8) Abu al-Hasan al-Kisa'i: Book on beginning and end, Islamic myths and legends. Bratislava, Tatran, 1980