

# Some Effects of Randomly Practiced Translation Strategies on Arabic

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**Abstract**—Translation has always been considered a sign of existing communication processes between nations. The act of translating from or into a language usually reflects its cultural and economic status. For example, during the middle ages, the Arab World's cultural and economic situation was witnessing a prosperous era; hence, various nations at that time were highly interested in translating the Arabic culture into their languages and cultures. Nowadays, the Arab World lives its worst times in terms of scientific or technological developments which have resulted in a state of cultural fall back; accordingly, the direction of translation is reversed to make Arabic negatively the target language. However, it should be crystal clear that it is not an intrinsic feature of a language which makes it weak or inferior; on the contrary, an original and elegant language in terms of its cultural heritage may lose its power and superiority as a result of inferior conditions lived by its people. On the other hand, a relatively modern language may become very powerful and influential because of the well-developed status achieved by its natives in various aspects. Arabic, being one of the languages that have lost their superior and influential status, has been influenced by English and other languages in terms of sounds, vocabulary, structures and culture.

**Index Terms**—Arabicization, culture, superior, mistakes, strategies

## I. INTRODUCTION

It is not uncommon nowadays that languages affect and are affected by each other. This fact becomes more and more intensified as communication among nations and cultures relies heavily on the extent to which technological developments in various ways change our huge planet into a small village. Technological advancements in communication and transportation are directly proportional to the process of affecting or being affected by other languages. The internet, mobile phones, satellites and modern means of transportation help many languages and cultures move freely throughout the world and have the possibility to invade any place on earth. Translation is the activity which makes communication among cultures possible and more efficient (Hayah, 2012).

However, the more powerful a nation is the more influential becomes the impact of its language and culture on other languages (AlZu'bi, 2020). Nowadays, English is considered the lingua franca throughout the world for many reasons (Dickins et al, 2017). Military, political, technological, and economic dominance of the peoples whose mother tongue is English constitute the main reason behind this reality. It is a matter of fact that when a nation obtains the ability to export its power, technology and culture to other nations, its language will be imposed on them as well. Scientific and technological inventions and discoveries will be, for sure, named or labeled by the people who made them. When spread throughout the world, these original names will be borrowed by the users of other languages. It is axiomatic that developing countries will never have powerful languages under the current world conditions; their languages will be most of the time target languages rather than source ones.

Currently, Arabic, which used to be the main means of communication throughout different parts of the world (Hawamdeh & AlZu'bi, 2021), is more influenced by other languages than any other time before. The reasons behind this state are quite clear; the weak political, technological and economic conditions, among other reasons, in the Arab World are responsible for this inferior cultural situation. Currently, English is the most influential language on Arabic in terms of borrowed lexical items, structural constructions and cultural concepts. Many English words and concepts are used nowadays by Arabs as if they were part of their mother tongue despite the fact that they know these words are not original in their language but borrowed from other languages. They have been transferred to the Arab World nearly during the last 200 years, i.e., since the clear powerful prominence of the western English empire, represented mainly by the United States of America and Great Britain.

There could be two main reasons behind the dominance of the English language over Arabic. Contrary to the countries in the Arab World, English speaking countries like America and Britain have achieved advancements nearly in every aspect of life. They invent and produce various products and technologies used in every part of the world. Consequently, when Arab countries import these products, they also import their original English names. Some of these names are *translated* while others are just *transferred* (AlZu'bi, 2020). When translated, they acquire Arabic equivalent names; while, on the other hand, when transferred through employing some semi translation procedures, these labels preserve much of their original SL features in the TL. Though, they may become an integral part of the TL linguistic system later. They are actually implanted in a new cultural and linguistic system (AlZu'bi, 2021).

It is not always possible to find readily appropriate equivalents for SL names of products in the TL. Hence, sometimes, even if Arab translators succeed in finding equivalents or translations for new foreign imported words and concepts, it would be too late to make them broadly circulated and accessed by the Arab users of language. The reason behind this situation could be the fact that these lexical items would probably have gone under an earlier unsystematic process of transference or borrowing; being used for a relatively long period of time as a borrowed word or structure, it would not be an easy task for the translator to impose his appropriate translation choice. When, for example, a reporter, an interpreter or a news agency translates a newborn term or concept into Arabic it will not be an easy task for translators to interfere by providing an appropriate alternative translation equivalent.

It is worth mentioning that many Arab native speakers are so fascinated with a western culture, so they prefer, intentionally or unintentionally, to use foreign vocabulary and concepts instead of their possible Arabic equivalents. The reason behind this phenomenon is that there have been no systematic well-established governmental efforts that aim at translating or Arabicizing the imported linguistic items (Al Khateeb, 2011). Another reason could be a social one, i.e., some people find it prestigious to use foreign words while they are speaking in Arabic. We can easily realize this tendency if we have a look at the names and labels given to shops and markets throughout the cities and villages of the Arab World.

As a method of translation, Arabicization (localization) has been practiced by Arab translators via two levels: either the borrowed foreign words are replaced by Arabic words using similar sounds, i.e., the foreign words are transcribed or phonologically localized; or new Arabic words are coined to stand as equivalents to their foreign counterparts in terms of meaning (Asfoor, 2007). In fact, transliteration can hardly be considered a translation procedure as the original foreign words maintain their pronunciations and some of their original features in the TL system. Coining new Arabic words to stand as equivalents to their foreign counterparts is a more appropriate method of communication for introducing new foreign words safely into Arabic. However, in order to accomplish its aims typically, this process needs to be supervised collaboratively efforts by the Arab World governmental institutions (Hanani, 2010).

At first glimpse, it seems that translation may affect the TL positively by enriching it with new terms and concepts. Consequently, the language and its users will be provided with modern and up-to-date vocabulary that will make them cope with modern worldwide scientific, technological and cultural developments. However, this is not always the case; there are usually undesirable side effects for this process as well. The prevalence of common linguistic mistakes, the spread of local colloquial accents, the preference of using foreign words and expressions by native Arabs at the expense of their language original equivalents and the intrusion of new concepts which may not belong to our culture are some of the negative manifestations of translation into Arabic (Aram, 2022). By no means shall *dialogue of civilizations* and *cultural exchange* be for the favor of a language at the expense of another.

## II. DISCUSSION

The effects of translation on the Arabic language can be classified according to four levels: The phonological level, i.e., the level of the new English sounds that have entered Arabic. The lexical level, i.e., the new English vocabulary that has become part of the Arabic lexical system. The structural level, i.e., the new English structural forms that have become acceptable by users of Arabic even though they were not used to be part of our linguistic structural system. The cultural level, i.e., the influence of English language and culture on Arabic in terms of the new foreign concepts and thoughts that invade Arabic language and culture.

### A. The Phonological Level

Every language has its own phonetic system. It contains all the sounds of the letters or combinations of letters specific to that language. Many of the sounds of letters exist in most languages. However, some are language-specific sounds. Letter sounds like /p/ and /v/ do not exist in Arabic, while Arabic sounds like /dh/ (ض) and /k/ (ك) are not part of the English linguistic system. However, some of the English sounds, the /p/ and /v/ for example, are now used by Arab native speakers when pronouncing some borrowed words. This seems to be normal as some English borrowed words have kept in the TL language some of their original features including the sounds of some letters. As a result, many people in the Arab world can pronounce words like 'video' and 'power' clearly with the original sounds /v/ and /p/ as if these sounds are part of the Arabic language.

It is worth mentioning that Arabic can cope with the borrowed sounds more efficiently than other languages. English native speakers, for example, find it very difficult to pronounce some letters sounds that are borrowed by their language from Arabic. It is also worth noting that some linguistic sounds, which seem to be borrowed from other languages, have been used originally by native speakers of Arabic as being part of their accentual tongue. For example, English sounds like /ch/ and /g/ are widely used throughout the Arab World in spoken language. That is why these sounds found its way easily to the Arabic formal linguistic system compared to the sounds: /p/ and /v/ which are pronounced correctly only by learners of English or other languages which have these sounds in their linguistic systems.

Another relevant issue here is the ignorance by some translators of the appropriate method of representing English short vowels in Arabic during the process of translation. Because short vowels in Arabic are not represented by letters but by what is called case endings or 'harakat' in Arabic, many translators tend to use Arabic long vowels as equivalent to English short vowels. The reason behind this phenomenon is that in English both long and short vowels in English

are represented by letters. For example, English names such as *Bush* and *Clinton* which include short vowels, 'u' and 'i' are transferred during the process of translation into 'بوش' /bōš/ and 'كلينتون' /klīntōn/ with long Arabic vowels, 'و' /ō/ and 'ي' /ī/, instead of 'بُش' /boš/ and 'كلنتن' /klinton/, i.e. instead of using the Arabic case endings 'ُ' /o/ and 'ِ' /i/ respectively. The inappropriate rule of exchanging the English short vowels by Arabic long vowels has been also applied to much Arabic borrowed lexical items such as 'كومبيوتر' /kōmbyōter /, 'تليفون' /tilīfōn/ 'جاكيت' /jākīt/ which stand for the English words 'computer', 'telephone' and 'jacket' respectively. The underlined short vowels in the previous English examples have been replaced by Arabic long vowels. Worse, original Arabic words which do originally include short Arabic vowels appear nowadays in other forms which include long Arabic vowels. For example, the Arabic personal names 'جُمَانِيَة' /jomāna/ and 'عليَة' /'alya/ which include short vowels at the end of each word appear nowadays in other Arabic forms 'جومانيا' /jōmānā/ and 'عليَا' /'aly ā/ with long Arabic vowels.

### B. The Lexical Level

At this level, the impact of translation on Arabic seems to be the most prominent. Many 'Arabic' words which are part of the well-established lexical reservoir of Arabic are foreign in origin; etymologically speaking, they are not Arabic. The process of translating from other languages into Arabic has provided Arabic with a huge bulk of vocabulary in various areas of knowledge. This process of providing Arabic with new lexical terms has extended for hundreds of years. Most of the time, no rules, regulations, or policies guide the process of borrowing new words into Arabic. The main concern of translation was to convey the meaning of foreign items into Arabic regardless of the appropriate methods or strategies of translation. Accordingly, many foreign words have been transferred, rather than translated, into Arabic (cf. AlZu'bi, 2021). Hence, it is safe here to say that the translation movement into Arabic has been carried out in a rather random way. This fact contributed heavily to the existence of 'hybrid' lexical items in Arabic. Many Arab natives find it challenging to recognize the originality of many 'Arabic' words they usually use to communicate.

Arabic words like 'تلفزيون' /tilfīzyōn/ television, 'كومبيوتر' / kōmbyōtr/ computer, 'إنترنت' /intarnēt/ internet, 'راديو' /radiō/, 'تليفون' /tilīfōn/ telephone, 'موبايل' /mōbāyl/ mobile, 'باص' /bās / bus, 'بسكليت' /baskalīt/ bicycle, 'ليت' /lāt/ light, 'دريشة' /dirīša/ window, 'موتور' /motōr/ motor, 'هرن' /haran/ horn, 'جاكيت' /jākīt/ jacket, 'موديل' /mōdāil/ model, 'أدمن' /ādmīn/ admin, 'قير' /gīr/ gear, 'ستيرينغ' /stīring/ steering, 'شصي' /šašī/ chassis, 'ورد' /wārd/ word, 'بودي' /bodī/ body, 'شور' /šūr/ PowerPoint, 'بور بوينت' /bawar bōint/ PowerPoint, 'شاور' /šawar/ shower, 'بوتس' /bōts/ boots, 'دكتور' /doctōr/ doctor, 'كورنر' /kōrnar/ corner, 'شامبو' /šāmbō/ shampoo, 'لمبة' /lambā/ lamp, 'تير' /tāyar/ tire, 'وير' /wayār/ wire, 'هوز' /hōz/ hose, 'شيلن' /šīlin/ shillings, 'صالون' /šālōn/ saloon, 'بنشر' /banšar/ puncher, 'ستاند' /stand/ stand, 'رووف' /rōf/ roof, 'بوفيه' /bōfāh/ buffet, 'شوكولاتة' /šokalātā/ chocolate, 'كرتون' /kartōn/ cartoon & carton, 'تابلت' /tāblīt/ tablet, 'فريم' /frām/ frame, 'بلوك' /blok/ block, 'فاكس' /faks/ fax, 'باركينغ' /barking/ parking, 'بلوزة' /blōzā/ blouse, 'اتيكيت' /itikāt/ etiquette, 'تقنية' /taqnīah/ technique, 'بريك' /brāk/ brake & break, 'بوست' /bōst/ post, 'تلفن' /talfan/ telephone, 'كيلو' /kīlō/ kilo, 'سنتيمتر' /sāntimītr/ centimeter, 'ريموت' /rimōt/ remote, 'شيك' /šīk/ cheque, 'إستراتيجية' /īstrātijīyah/ strategy, 'بالون' /bālōn/ balloon, 'فان' /vān/ van, 'سويتش' /switč/ switch, 'غلو' /glō/ glue, 'شوفير' /šūfīr/ chauffeur, 'كياوير' /kīwār/ keyboard, 'ديزاين' /dīzāin/ design, 'لبسك' /libstīk/ lipstick, 'ماتش' /mātč/ match, 'شوفير' /šūfīr/ chauffeur, 'ايلالينر' /āylāynar/ eyeliner, 'مايك اب' /mākāb/ makeup, 'كفر' /kafar/ cover, 'فاونديشن' /fāwndāšīn/ foundation, 'بنك' /bānk/ bank, 'ماكينة' /makīna/ machine, and many others are borrowed foreign words that have been naturalized, partially, phonetically to suit the Arabic phonological system.

On the other hand, some English words have been translated literally into Arabic; however, not all the denotative original meanings of these words have been transferred into Arabic. Only the first surface or dictionary meanings have been approved by some translators to refer to these words, which led to using Arabic denotations different from the original ones. As a result, only alternatives to the original meanings of these words are now used by Arabs with denotations different from their original meanings regardless of the context.

For example, the word 'play' which is used in English contexts to refer to 'act or have an effect', which can be translated into Arabic as 'أدى' or 'قام', is usually translated into Arabic to mean 'لعب' /la'iba/ participate in sport or games regardless of the context. Generally speaking, the Arabic verb 'لعب' refers to the same English referential or dictionary meaning *participate in sport or games*. However, in the sentence 'he **played** a great role in the negotiations between the two countries', the verb 'play' has nothing to do with games or sport. Hence, it is not logical to translate it into 'لعب' when we translate this sentence into Arabic (cf. Al Khateeb, 2011). Instead of translating it into:

دورا كبيرا في المفاوضات بين البلدين لعب

[la'iba dawran kabiran filmofāwaḍāti baynal baladayn]

We can translate it into the following Arabic sentence:

دورا كبيرا في المفاوضات بين البلدين قام

[qama bidawrin kabīrin filmofāwaḍāti baynal baladayn]

or

دورا كبيرا في المفاوضات بين البلدين كان له

[kana laho dawron kabīron filmofāwaḍāti baynal baladayn]

or

دورا كبيرا في المفاوضات بين البلدين أدى

[adda dawran kabīran filmofāwaḍāti baynal baladayn ]

Another example on the same issue is the translation of the verb 'cover' into Arabic. One of the words that are used frequently in Arabic, especially by news reporters, is the verb 'يغطي' /yoğatti/. The use of the verb 'يغطي' in a journalistic discourse as an equivalent to the English word 'cover' is unacceptable in Arabic. Because 'يغطي' means 'to put a cover to hide something', which refers to a different meaning from the desired one in such contexts. The word 'cover' can be used in English with the two meanings. However, we should find an appropriate equivalent which suits the meaning aimed at in journalistic contexts. So, instead of saying 'غطى الصحفي الأخبار' /ğattal şahafiyol 'hbārah/ *the reporter covered the news* as a translation for the English sentence 'The journalist covered the news', it is more appropriate to say 'نقل الصحفي الأخبار' /naqalal şahafiyol 'hbārah.

The same problem applies when we deal with the following words and phrases: 'against', 'stores', 'turn the tables' and 'according to'. Usually, many Arab translators or language users usually resort directly to employing the first or most common dictionary surface meaning regardless of the original contexts which may require less common meanings or alternatives. The result of this inappropriate strategy of translation is the spread of Arabic words carrying new borrowed denotations, i.e., adding new meanings to original Arabic lexical items.

Choosing incorrect Arabic equivalents for some English polysemic words due to detaching the original words from their semantic field or context is another issue to be discussed under this category. For example, the English words *business*, *feedback* and *literature* have general meanings 'تجارة' /tijāra/, 'تغذية راجعة' /tağḏiyah raji'ah/ and 'أدب' /adab/ respectively; however, they have other meanings that depend on their contexts and semantic fields such as 'شان' /ša'n/, 'رد فعل' /rad fi'l/ and 'دراسات' /dirāsāt/. The inability to choose an appropriate meaning that suits the original context is the result of the tendency of some translators to choose the most popular meaning, surface meaning, as equivalent to polysemic English words.

It is worth noting here that the insistence of some translators on translating an English word by only one Arabic word is one of the main effects of translating from other languages into Arabic. It is not uncommon that a single English word needs to be translated into more than one Arabic word. For example, translating the word 'Islamization' into one Arabic word 'أسلمة' /'slamah/ sounds unnatural in Arabic. The case also applies to the words 'dehydrate' and 'deflower'; using the Arabic words 'يُزْمَوْه' /yozamwih/ and 'يُنْزَهْر' /yonazhir/as equivalents to the previous words sounds unnatural in Arabic. Using more than one Arabic word as equivalent to one English word solves this problem. Hence, translating 'dehydrate' into 'يزيل الماء' /yozilulma'a/ and 'deflower' into 'ينزع الزهر' /yanzi'olzahra/ is more appropriate.

Sometimes, the meaning of some words can be construed implicitly in the target language. In this case, it is not logical to insist on an explicit translation for every source language lexical item. For example, one of the meanings of the English word 'against' is 'ضد' /did/in Arabic. However, the Arabic structure does not opt for using the word explicitly to indicate its meaning. Hence, the equivalent Arabic meaning of the English sentence 'he fights against his enemy' can be clearly expressed in Arabic without the need to literally translate the word 'against'. The Arabic sentence 'قاتل عدوه' /qatal adwah/ is a typical translation for the previous English sentence.

### C. The Structural Level

At this level, the influence of other languages, especially English, can be considered the most serious on the purity of Arabic. This is due to the fact that it is not easy to decide whether a specific linguistic structure is originally Arabic or not. Most language users cannot realize the foreignness or oddity of various linguistic structures used by them both orally and written in their daily life. The circulation of ready-made linguistic forms and structures contributes to the negative influence of some English linguistic structures on Arabic in an invisible process. This fact has led to the acceptance of such odd linguistic structures consciously and subconsciously.

There are many examples on the wide spread of hybrid Arabic linguistic structures as a sign of influence of other languages on Arabic. To start, let us consider the use of the Arabic expressions 'أكثر وضوحا' /'kthara woḏoḥan/ and 'أكثر دقة' /'kthara diqatan/as equivalents to the English expressions *more obvious* and *more accurate* respectively. The insistence of some translators to employ a word-for-word translation strategy might be the reason behind the existence of such linguistic forms in Arabic. To avoid such a problem a translator can simply use the Arabic comparative degree 'أوضح' /'wḏah/ and 'أدق' /'daq/ as equivalents to the two-word comparative expressions 'more obvious' and 'more accurate' respectively.

Another issue to be mentioned here is the direct influence of employing the English adjectival phrase structure in Arabic. Usually, adjectives come before nouns in English. It is natural to say 'very beautiful' or 'very wonderful' to describe a place or a person. However, in Arabic the natural adjectival phrase structure is (noun + adjective). Hence, these phrases should be translated into Arabic as 'جميل جدا' /jamīlon jiddan/ and 'رائع جدا' /ra'i'on jiddan/ respectively. Unfortunately, this is not the case in many situations. Nowadays, you can hear or see Arabic adjectival phrases such as, 'جدا جميل' /jiddan ra'i'/ and 'جدا رائع' /jiddan jamīl/ as equivalents to the abovementioned English adjectival phrases.

A third issue to be discussed here is the insistence of some users of Arabic to mention the subject in the passive voice structure. Although this seems natural in English, the voice rules of Arabic language should be realized. For example, in the English sentence

*This book was written by Umberto Eco.*

The subject of the sentence is Umberto Eco which is mentioned at the end of the sentence attached to the by-phrase. This adjectival structure sounds very natural in English. However, it is not natural to use a by-subject phrase in Arabic

when employing the passive voice. Hence, the abovementioned English sentence may be mistakenly translated into Arabic by the following odd structure

‘كُتِبَ هذا الكتابُ من قِبَلِ أميرتو إيكو’

/kotiba haḍal kitabo min qibali ‘mbirto ‘iko/

Actually, the English passive structure can be naturally translated into Arabic active voice structure. So, the previous English sentence can be translated into

‘كُتِبَ هذا الكتابُ أميرتو إيكو’

/kataba haḍal kitab ‘mbirto ‘iko/or

‘أميرتو إيكو كتب هذا الكتاب’

/ ‘mbirto ‘iko katab haḍal kitab/.

It is worth noting here that translation is not only concerned with finding meanings of lexical items in other languages; it is more concerned with finding natural transparent methods of conveying in the target language the meanings and messages of the source language. Hence, the translator should be competent and well versed in his own language in the first place in addition to his competence in the language he is translating from. A competent translator should be able to recognize the odd structures that are used nowadays by Arab native speakers of language who cannot realize the oddity of these structures. Following are some examples of the borrowed structures that have, unfortunately, become part of our used language.

1. Adding more than one adverbial phrase to a single genitive. Arabic language has its own method of adding several adverbial phrases that express a verb or a noun phrase. For example, the following sentence seems natural in Arabic:

‘أمضى معظم الوقت في انتظار الأخبار وترقبها’

’mḍa mo-ḍamal waḡti fintiḍaril ‘ḥbāri watarāqqobihā/

which is equivalent in meaning to the English sentence:

*he spent most of the time in waiting and anticipating the news.*

However, you may read another Arabic odd version in a book or newspaper which permits adding the two adverbial phrases to the noun phrase in consequence. Actually, many Arab native speakers will not recognize that the following structure sounds unnatural in Arabic:

‘أمضى معظم الوقت في انتظار وترقب الأخبار’

’/mḍa mo-ḍamal waḡti fintiḍari watarāqobil ‘ḥbār/.

2. Delaying the subject and moving forward its pronoun:

In Arabic, a pronoun usually refers to a noun mentioned previously in a text. However, a structure which mentions the pronoun before its referent has become acceptable in Arabic especially in media genre. For example, the following Arabic sentence is usually seen in the press:

‘في تصريح له عن الأحوال الأمنية في البلاد، قال رئيس الوزراء ...’

/fi taṣrīḥin laho ‘anil aḥwalil amniyah fil bil ād qāla ra’isul wozara/

as an equivalent to the English structure used naturally in such contexts. It is normal to see an English sentence like: *In a statement about the security situation in the country, the Prime Minister said....* The appropriate normal Arabic structure shall be in the following form:

‘قال رئيس الوزراء في تصريح له عن الأحوال الأمنية في البلاد ...’

qāla ra’isol wozara’i fi taṣrīḥin laho ‘anil aḥwalil amniyah fil bil ād

The abovementioned unnatural Arabic structure is a clear example as to the influence of English language on Arabic.

3. Combining a number of nouns in one sentence without using ‘and’:

We can see a cluster of nouns in some Arabic sentences added to each other without using ‘and’. The following Arabic sentence is an example on combining nouns without using the conjunction ‘and’:

‘ذهب الرجل إلى السوق واشترى فاكهة، مواد تموينية، كتباً، هدايا.’

Using ‘and’ only once before the last item in a list is natural in English: *The man went to the market and bought fruits, groceries, books and gifts.* The natural Arabic additive structure shall be in the following form:

‘ذهب الرجل إلى السوق واشترى فاكهة ومواد تموينية وكتباً وهدايا.’

4. Insisting on translating the modal verb *will* into ‘سوف’ /sawfa/ in negative sentences produces unacceptable structural forms in Arabic. We cannot say ‘سوف لن أذهب’ /sawfa lən ‘ṭhab/ in Arabic as a word-to-word translation of the English natural structure: *I will not go.* Actually, there is no need to translate the word *will* into ‘سوف’ /sawfa/ to express the future tense; we can simply cover the original meaning by just saying ‘لن أذهب’ /lan aṭhab/ as the ‘future tense’ is implied by using the word ‘لن’.

5. Having a structure which uses the word ‘كلما’ /kollamā/ twice in the sentence ‘كلما أسرعت في حل المشكلة، كلما قلت الخسائر.’ /kollamā asra’ta fi ḥalil moṣkilati kollamā qallatil ḥasa’ir/ occurs in Arabic because of the word-to-word translation too. The original English sentence can naturally include the phrase the more twice in the two clauses,

‘the faster you solve the problem, the less losses you will have.’

However, in Arabic this structure cannot occur naturally. We can simply say ‘كلما أسرعت في حل المشكلة قلت الخسائر’

- /kollamā asra·ta fi ḥalil moškilati qallatil ḥasa'ir/  
which will cover the original meaning without using the word *كلما*/kolama/ twice in the sentence.
6. Using the Arabic verb 'شكّل' /šakkala/ as a translation equivalent to the English verbs form and constitute. For example, in English we say:  
*This stage forms an important step towards full independence.*  
Actually, we do not need to translate the verb 'form' literally into Arabic. So, it sounds more natural to translate the previous sentence into,  
هذه المرحلة خطوة مهمة نحو الاستقلال التام،  
/ḥaḍihil marḥalato ḥotwaton mohimmaton naḥwal istiqlalil tam/  
instead of  
'هذه المرحلة تشكل خطوة مهمة نحو الاستقلال التام،'  
/ḥaḍihil marḥalato tošakkilo ḥotwaton mohimmaton naḥwal istiqlalil tam/.
7. The following comparative structure in Arabic is unnatural  
هذا الطالب هو ثاني أذكى طالب في المدرسة،  
/ḥaḍā altalibo howa ṭani 'ḍka talibin fil madrasa/  
However, we usually see this structure used by Arab natives as if it sounds natural in Arabic. This structure usually occurs as a result of the literal or word-to-word translation of the English comparative structure. It is natural to say in English:  
*This student is the second clever student in the school;*  
but in Arabic it is more appropriate to say  
هذا الطالب هو الثاني بعد أذكى طالب في المدرسة،  
/ḥaḍā altalibo howal ṭani ba·da 'ḍka talibin fil madrasa/ or 'هذا الطالب هو الثاني،  
ذكاء في المدرسة'  
/ḥaḍā altalibo howal ṭani ḍaka'n fil madrasa/.
8. Adding the Arabic letter 'ل' /la/ at the beginning of the word 'مدة' /modda/ as a prefix is also unacceptable according to the Arabic grammar rules. Hence, it is not appropriate to say,  
'لقد انتظرتك في المحطة لمدة طويلة.'  
/intazartoka fil maḥaṭati limoddatin ṭawaīla/  
as a translation for the English sentence,  
I have waited a long time for you in the station.  
The correct translation must be as follows,  
'لقد انتظرك في المحطة مدةً طويلة.'  
/intazartoka fil maḥaṭati moddatan ṭawaīla/  
There is no need to translate the preposition 'for' literally. The Arabic natural structure should be respected.
9. One of the common mistakes committed by language users in the Arab World is the literal translation of the English word 'under' into 'تحت' /taḥt. For example, the English sentence:  
The job application is under consideration.  
is likely to be translated into Arabic in this way,  
'طلب التوظيف تحت الدراسة،'  
/ṭalabol waḏīfati taḥtal dirasa/.  
Such literal translation has participated in generating similar Arabic structures using the word 'تحت' in the abovementioned meaning. Actually, it is not natural to use this word in such contexts. The previous English sentence can be simply translated into Arabic in this way  
'طلب التوظيف قيد الدراسة،'  
/ṭalabol waḏīfati qaidal dirasa/.
10. The usage of expressions such as 'ممنوع التدخين' /mamnanō·on altadhīn/ and 'ممنوع الوقوف' mamnanō·on alwoqōf/ is also a result of weak translations of such English expressions. The original English expressions are *No Smoking* and *No Parking* sound natural in English. When translated into Arabic, the Arabic rules should be taken into consideration. Hence, a better translation of the previous examples can be 'التدخين ممنوع' / altadhīno mamnanō·on/ and 'الوقوف ممنوع' / alwoqōfo mamnanō·on respectively.
11. The Arabic sentence is basically verbal. Hence, it is natural to use Arabic verbal sentence as equivalents to non-verbal English sentences. So, the English sentence  
The teacher asked the student a question.  
sounds more natural in Arabic if translated into  
'سأل المدرس الطالب سؤالاً،'  
/sa'alal almodarrisol ṭalibo so'alan/ instead of  
'المدرس سأل الطالب سؤالاً،'  
/ almodarrisol sa'alal ṭaliba so'alan/.

#### D. The Cultural Level

This level is the most serious one as the influence here touches the conceptual framework of the TL culture. The new concepts that may invade the TL culture may cause the most serious effect on our language and culture. The effects here concern the thoughts and ideas of the TL readers. At this level, the threat is both linguistic and ideological as well. It addresses the minds of the TL audience. Usually, foreign concepts of superior and strong nations invade weak nations. Hence, we have many western concepts in our culture such as Globalization, Valentine's Day, Mother's Day, girlfriend, single mother and New Year's Day. However, it should be maintained here that if the communication occurs between equivalent cultures, i.e., neither of them is superior or inferior, the influence of one of them on the other will sound natural or acceptable; but when one culture is considered superior, its influence on other cultures will be a type of intellectual invasion.

### III. CONCLUSION

Languages communicate with each other through translation. The technological developments our planet witnesses play a main role in making translation/communication among nations. In terms of the direction of translation, especially when it comes to scientific and technological translation, Arabic language is nowadays a more TL than a SL. Arabic has been influenced by the translation process from English language on four levels: sound level, lexical level, structural level and cultural level. Various examples on new sounds, vocabulary, structures and concepts that have been implanted in Arabic as a TL can be seen clearly if we have a look at how Arabic is used nowadays by Arab native speakers.

#### APPENDIX. LIST OF ARABIC LETTERS TRANSLITERATIONS

ء	'
ا	a
ب	b
ت	t
ث	t̤
ج	j
ح	h
خ	ħ
د	d
ذ	ḏ
ر	r
ز	z
س	s
ش	š
ص	ṣ
ض	ḏ
ط	t̤
ظ	ẓ
ع	'
غ	ġ
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
long vowel a	ā
long vowel i	ī
long vowel o	ō

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