

The Role of Translation in the Migration and Development of Linguistic Terminology

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القبول: ٢٠٢٥/٠٥/٠٣ النشر: ٢٠٢٥/٠٦/٠٢

الاستلام: ٢٠٢٥/٠٢/١٢

Abstract Translation is a civilizational necessity, an intellectual endeavor, and a linguistic process necessitated by the interaction among peoples with diverse tongues. Enhancing translation and transforming it from a mere formal linguistic process into a civilizational one necessitates factors and means that must be sought with conscious awareness and prior understanding. This enables translation to become a vessel for transmitting knowledge, rooting it, and facilitating the genuine migration of ideas, methodologies, and approaches into the receiving society. In Arabic, translation is essentially the conveyance of meanings contained within foreign words. In this regard, translation is a shared linguistic characteristic between Arabs and other human languages. It is a process of semantic linguistic substitution, and when conveying meaning, it addresses both expressions and vocabulary across the two languages. This underscores the significance of our discussion, which highlights the role of translation as a technique for developing language and keeping pace with scientific advancements in linguistics, while also addressing the reality of translated linguistic terminology in modern dictionaries. The objective is to shed light on the latest linguistic studies and elucidate the clear role of translation within these studies. We have adhered to the descriptive-analytical approach, which is well-suited for this study.

We will attempt to address the following questions:

How are modern linguistic terms transferred through translation?

What is the placement of translated terms within specialized modern linguistic dictionaries?

To what extent does translation technology accommodate linguistic terms?

Key Words: Term; Linguistic; Translation; Terminological; Translator.

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Introduction The world is witnessing continuous development in all aspects of daily life, accompanied by the emergence of numerous innovations and new concepts that require specific designations to be identified and used. Language is the entity ing these new concepts. Languages undergo the process of entrusted with assimilating generating meanings when confronted with new concepts, absorbing these concepts either through revival, creation, or translation. If all else fails, the language accepts ts meaning, resulting in either an Arabized or borrowed along with i the foreign term .term

Based on the above, we can pose the following question: How are newly coined terms (neologisms) processed and incorporated into Arabic dictionaries? and to what handle the vast influx of foreign terms extent can translation technology

As for the methodology, it is inevitable to employ a combination of descriptive, analytical, and critical approaches to illustrate the Arabic language's capacity to .assimilate newly coined linguistic terms

I. Linguistic Terms and Translation

١. Definition of Term Linguistically:

Linguists agree that the term "مصطلح" is derived from the root "ص ل ح" in the form of a passive participle from "اصطلاح اصطلاحاً", with an implied object understood as "upon it." Classical Arabic dictionaries define this root as the opposite of corruption and as indicative of peace and agreement. There is a semantic connection between these meanings, as resolving corruption necessitates consensus.

Notably, the word "مصطلح" did not appear in early Arabic texts in its current form until later periods. Murtada Al-Zabidi recorded the word "الاصطلاح" and defined it as: "an agreement among a specific group on a particular matter." (Al-Zabidi, ١٩٨٧, p. ٥٥١).

Modern dictionaries have followed classical lexicons in defining the term, centering on the idea that something beneficial or suitable is established through agreement, and that reconciliation occurs when people resolve their differences.

٢. Terminologically:

Al-Jurjani defines a term as: "A term refers to assigning a name to something by transferring it from its original meaning, which involves shifting a word's meaning due to a semantic connection and an agreement among a group to designate the word for a specific concept." (Al-Jurjani, ٢٠٠٩, p. ٥٥).

Although the emergence of the word Moustalah "مصطلح" was somewhat delayed, it has now become widely used. The first contemporary dictionary to include the term was "Al-Mu'jam Al-Wajiz", published by the Cairo Language Academy, followed by the "Arabic Basic Dictionary", issued by the Arab Organization for Education, Culture, and Science.

We will examine the definition provided by "Al-Mu'jam Al-Wajiz" which emphasizes the principle of agreement within a scientific or technical field: "A word or symbol agreed upon in sciences and arts to denote a specific meaning." (Cairo Language Academy, Al-Mu'jam Al-Wajiz, ١٩٨٠, p. ٣٦٨).

Subsequent definitions by modern Arab linguists refined this concept. The most recent definition, proposed by Eman Al-Sayed Jalal, highlights both structural and semantic properties: "A term is any meaningful unit, whether a single word (simple term) or multiple words compound term, referring to a uniquely defined concept within a specific field. It is often called a terminological unit in terminology studies." (Jalal, ١٩٩٥).

In the occident, the earliest european definition of a term dates back to Quirke, who defines it as: "a word with a restricted meaning and form in specialized language; when it appears in general language, one perceives it as belonging to a specific domain." (Fahmi Hegazy, ١٩٩٣, p. ٩).

The definition adopted by the International Organization for Standardization (ISO) in Recommendation ١٠٨٧ states: "A term is any agreed-upon symbol used to denote a concept, consisting of connected sounds or their written representations. A term can be a word or a phrase." (Al-Qasimi, ١٩٩٩, p. ٨١).

٣. Linguistic Terminology

It is well-known that each discipline has its established terminology, and linguistic terms are those related to the science of language. It is a relatively new discipline, with its origins dating back to the ١٨th century, and its terminological system has been influenced by Western civilization. This phenomenon is due to several reasons, most notably cultural and civilizational interactions between nations and peoples, as well as the Arabic language's need to meet its linguistic requirements. Examples include terms like **Phoneme** فونيم, **Langue** لسان, and **Langage** لغة.

By "linguistic term," we mean any key proposition, whether descriptive or procedural, that is linked to a specific theoretical framework. Each dictionary is based on a linguistic framework dictated by the reader's needs. The lexicographer introduces a set of linguistic terms proposed by linguistic academies. The terminological meaning must belong to a conceptual network that constitutes the specialized field of knowledge

It can be said that linguistic terms are often omitted from language dictionaries despite their widespread use among intellectuals. For example, the Intermediate

Dictionary mouadjam el wasit claims to have included numerous fundamental scientific terms and civilized vocabulary approved by the academy, in addition to revising the definition of each scientific term mentioned in the dictionary. The same judgment can be extended to the Basic Arabic Dictionary, whose introduction does not reflect the true content, despite its stated aim of being "a reliable resource for teachers, professors, students, university scholars, and educated Arabs and Arabists" (Cairo Language Academy, Intermediate Dictionary, ٢٠٠٤, p. ٦). Its collection of linguistic terms is inadequate for the targeted audience, particularly when compared to some general foreign dictionaries such as the Modern French Dictionary or the Small European Dictionary.

II. Methods of Formulating Linguistic Terms

The methods used by Arab scholars to formulate linguistic terms do not differ significantly from the known methods by which terms are generally created. The most important methods employed are: translation, Arabization, and borrowing.

١. First – Translation

Translation is one of the methods that Arab linguists have employed to transfer a vast number of linguistic terms into Arabic. It involves assigning an existing Arabic term, whether old or new, to correspond to a foreign linguistic term—that is, providing the foreign term with its Arabic equivalent while maintaining its conceptual and cognitive accuracy. This translation requires a deep understanding of the field related to the term in both languages, as terms typically carry precise or specialized meanings that differ from general language usage. Translation is considered the primary method for formulating linguistic terms, aiming to preserve accuracy and clarity in communication, especially in scientific, linguistic, technical, and legal fields.

An example of this can be found in Dr. Mubarak Al-Mubarak's Dictionary of Linguistic Terms, which provides translations of various linguistic concepts (Al-Mubarak, ١٩٩٥, p. ٢٥٦).

By employing these methods, scholars aim to bridge the gap between different linguistic systems and ensure that the richness and specificity of linguistic concepts are accurately conveyed across languages. This meticulous approach underscores the importance of linguistic precision and the role of translation in fostering cross-cultural and interdisciplinary understanding.

The language	The term	The translation
French	signifié	مدلول
english	signified	
French	explosive	انفجاري
English	Explosif	

Thus, it can be said that the most important method for creating linguistic terms is translation.

٢. Second: Arabization

Arabization is the second method used for creating linguistic terms. It involves transferring a foreign word into Arabic while preserving its pronunciation and

meaning but adapting it to the morphological and phonetic structure of the Arabic language. For example, the term "**MORPHIMIQUE**" is Arabized as "**مورفيمي Morfimi**". Arabization is the second approach Arab linguists resort to when creating linguistic terms, particularly when translation is not feasible.

An important observation here is the need for caution during the Arabization process to ensure it does not become an end in itself, losing its linguistic and cultural relevance.

٣. Third: Borrowing

Borrowing is the method employed by linguists or terminologists when they are unable to find suitable Arabic equivalents for foreign linguistic terms, i.e., when neither translation nor Arabization is feasible. Borrowing involves adopting the foreign term and introducing it into Arabic in both pronunciation and meaning. Examples include terms like "**Phonétique**" -فونيتيك **Fonetik** and "**Phoneme**" -فونيم **Fonem**.

٤. Translation

In the journal **Studies** (Volume ١١, Issue ٠١, June ٦, ٢٠٢٢), the **Intermediate Dictionary** defines **translation** as follows: "Translation means explaining and clarifying a statement, and translating one statement into another language" (Cairo Language Academy, **Intermediate Dictionary**, ٢٠٠٤, p. ٨٤). In Arabic dictionaries, translation refers to **interpretation**, **clarification**, and **transfer**.

The term "**translation**" has sparked debate among lexicographers regarding its origin. **Ibn Faris** mentioned it under the root " **ر ج م Ra Ja Ma**" "throwing stones," "speaking," or "opinion" (Ibn Faris, ١٩٨١). **Al-Zabidi** classified it under a separate root " **ترجم Tarjama**" and stated:

"**Al-Tarjuman** -الترجمان **Al-Tarjuman**: Al-Jawhari neglected it here and mentioned it under ' **ر ج م Ra Ja Ma**' correctly. The author's red writing of it needs examination." There are three variations of the term:

The first is pronounced like " **غنفوان Unfwan**)" with the first and third letters emphasized. According to **Al-Jawhari**, it is pronounced like " **زعفران Zaafran**" with the first and third letters open. It is also pronounced like " **أيهقان Ayhqan**" with the first letter open and the third emphasized. He noted: "This is the well-known pronunciation. If someone explains a statement in another language, this is called **translation**, according to **Al-Jawhari**. It is also said that translation involves **transferring** from one language to another. The verb indicates the primacy of the letter " **ت Ta**." This suggests a critique of **Al-Jawhari's** classification under " **ر ج م Ra Ja Ma**," even though **Abu Hayyan** specified its weight as " **تفعالن Taf'alan**," supported by **Ibn Qutayba's** statement in "**The Writer's Ethics**" that translation is " **تفعلة Taf'ila**" from " **ر ج م Ra Ja Ma**."

Then came the disagreement: Is it derived from " **ر ج م بالحجارة Ra Ja Ma bil-Hijara**" because the speaker throws it, or from " **ر ج م بالغيب Ra Ja Ma bil-Ghayb**" because the translator reaches it through this? They concluded there was no contradiction. Whether it is Arabic or adapted from " **درغمان Dargaman**," they debated. If it is adapted, then mentioning it here makes sense since it would not derive from " **ر ج م Ra Ja Ma**," so consider it carefully (Al-Zabidi, ١٩٦٥, p. ٢١١).

What concerns us here is the signified that the word has settled on.

The settled meanings of the term "translation" are as follows:

Linguistically, translation means explanation, i.e., interpreting and clarifying a word's meaning. This may be the original meaning in some ancient Arabic languages (Al-Samirai, ١٩٧٨, p. ١٩٣).

This aligns with Ibn Manzur's statement: "Translating a statement means transferring it from one language to another. The person who performs this transfer is called the translator, the interpreter" (Ibn Manzur, ١٩٩٧).

Translators of the Quran are interpreters. Explanation occurs from one language to another; thus, "translating his statement" means interpreting it in another language, hence the term "translator" (Al-Jawhari, ١٩٧٤).

Al-Tahanawi defined it in his dictionary as "clarification of one language by another" (Al-Tahanawi, ١٩٧٢, p. ٧٧). However, Abu al-Baqa al-Kufi sees translation as "replacing a word with another that stands in its place, unlike interpretation" (Abu al-Baqa, ١٩٨٢, p. ١٠٥).

Rajaa Wahid Dweidri defines translation in Arabic as follows: "Translation in Arabic is nothing more than conveying the meanings embedded within foreign words. In this sense, translation is a shared linguistic characteristic between Arabs and other human languages. It is a process of symbolic linguistic exchange. When transferring meaning, translation addresses both phrases and vocabulary across two languages." (Dweidri, ٢٠١٠, p. ١٠١). In other words, translation involves the transfer of meaning at the level of words and phrases between languages, making it a shared attribute among Arabs and other languages.

On the other hand, Mamdouh Muhammad Khosara narrows the definition of translation to finding an equivalent for a foreign word often a scientific term in Arabic, provided that the equivalent has been previously established. He states, "Translation is the act of assigning an Arabic equivalent to a foreign word, which is typically a scientific term, provided that the Arabic equivalent has been previously established. The condition for translation is that the corresponding Arabic word must already exist within the language. If a foreign word is encountered and an Arabic word is found—whether preserved or documented—that directly conveys its meaning, then this process constitutes translation." (Khosara, ٢٠٠٨, p. ٢٤).

In the realm of terminological creation, translation is considered one of the most effective means of transferring Arabic terms. This involves conveying the meaning of the term while using an Arabic word. It is one of the key methods through which science evolves and its terminological framework expands. When a translator encounters a foreign word, they draw from the rich heritage of the Arabic language, selecting an Arabic word as an equivalent, thereby translating it. They must rely on major reference works and comprehensive Arabic dictionaries, which are abundant sources of vocabulary essential for translation. Examples include *Lisan al-Arab* by Ibn Manzur, *Tāj al-ʿArūs* by Al-Zabidi, *Al-Sahih* by Al-Jawhari, and *Al-Qamus al-Muhit* by Al-Firuzabadi.

For instance: "Computer Science" (Informatique) is translated as **إعلام آلي ilam ali**

From this, we conclude that translation is not merely a tool for creating terminology but also a pathway to revitalizing the Arabic language. It provides an opportunity to activate the linguistic heritage by enriching it with new words or meanings that evolve alongside the need to name emerging concepts and imported sciences.

If an appropriate Arabic word cannot be found to convey the desired meaning during the process of creating terminology through translation, the alternative is to generate a new term.

III. Between the Terminologist and the Translator:

Both strive toward the same goal: to understand the intended meaning and convey it accurately and faithfully. This requires mastery of both languages and a deep understanding of their morphological structures, syntactic compositions, stylistic nuances, and cultural contexts. However, the terminologist focuses on generating and standardizing terms within the same language, while the translator deals with entire texts, aiming to transfer them from the source language to the target language. The terminologist works with individual terms, seeking to define their meanings and concepts.

IV. Translation of Linguistic Terms into Arabic:

Linguistic terms are symbolic representations that carry scientific concepts specific to the field of language. They aim to facilitate communication among linguists, which is why scholars are quick to create and translate them. The translation process consists of two parts: first, understanding the concept in the source language (the original language), and second, expressing it in the target language (the language into which it is translated). The translator must be well-versed in the field of linguistics and the terminology used within it to ensure that the translated term does not deviate from the linguistic concept it represents in the original language.

The process of translating a term involves several stages:

- ✓ **Conceptualization Stage:** Here, the term is transferred from one language to another through equivalence between networks of morphological, semantic, and syntactic relationships in the source and target languages. Since this equivalence is not always present, the translator may resort to adaptation, introducing a new network of relationships and a revised equivalence. (Al-Fehri, ١٩٨٣, p. ١١). To overcome this challenge, we must first translate the concepts and then formulate them into terms within the target language. This requires an understanding of the epistemological frameworks in which terms are generated in their original environment and how they will be adapted in the new environment after translation. This approach can help avoid various morphological and syntactic issues in the translated term. (Henry, Philippe, and Tarikhatr, ٢٠٠٩, p. ١٨٠).

Term translation seeks to establish a correspondence between the concept and its meaning. However, since concepts reside in minds and not all languages, this poses a challenge in translation, often leading to multiple expressions in the target language for a single foreign term. This results in what is known as terminological chaos.

Some scholars have outlined additional stages for translation:

- ✓ **Concept Clarification Stage:** This involves analyzing the concept and precisely defining its conceptual features so that the translator can fully grasp them before

translating. The translator seeks conceptual equivalence between the source and target languages. In the context of translating linguistic terms, the process begins with a precise understanding of the term in its scientific and linguistic context. The translator must be familiar with the various meanings of the term in linguistic studies, such as its relation to grammar, semantics, phonetics, or linguistic analysis.

- ✓ **Term Translation Stage:** This stage builds on the results of the previous stages, focusing on clarifying the concept, determining its meaning, and understanding the relationships linking it in the source language, before translating it into the target language.

Some scholars have developed a specific methodology for term translation:

- Understanding the concept in which the term originated and evolved.
- Understanding the concept associated with this perception.
- Understanding the semantic field in which the term originated.
- Selecting the appropriate term according to the above conditions, considering the linguistic possibilities allowed by the target language, such as derivation, coinage, generation, and composition, to produce a term suitable for the specificity of the target language.

This translation is constrained by the concept and its related meanings within the scientific field, while also recognizing the relationships between the term and adjacent terms in its communicative context.

Scientific translation adheres to specific principles: fidelity in transfer, accuracy in word choice and term placement, clarity in expression, and promptness in execution. Arabic language academies have issued guidelines regarding translation, favoring single-word equivalents over multiple words when creating new terms, if possible. Otherwise, literal translation is preferred.

Translating linguistic terms into Arabic is one of the most challenging tasks undertaken by individuals and specialized institutions. This challenge arises from the multiplicity of possible Arabic equivalents for a single Western linguistic term. At first glance, this phenomenon may seem beneficial, but it raises numerous terminological issues. Through translated works, we observe significant confusion in the translation of linguistic terms, with conflicting interpretations of their Western concepts. This has left Arab researchers in a state of uncertainty, questioning which translation to adopt. Which of these translated Arabic terms is the most accurate? The reality is that linguistic terms suffer from disorder and a lack of consensus, particularly evident in individual efforts. Each researcher, linguist, or lexicographer adopts certain terms based on personal considerations, develops an independent methodology for their creation, and leaves their fate to users. The destiny of these terms is either widespread adoption or obsolescence and abandonment.

V. The Reality of Translated Linguistic Terms in Modern Dictionaries:

Dr. Mohamed Ali Al-Khooli has enriched the Arabic library with a significant contribution titled *Theoretical Linguistics Dictionary*, published by Lebanon Library Publications in ١٩٨٢. This dictionary spans ٤٠١ pages and stands as a noteworthy initiative in the field of modern

linguistics, particularly Arabic linguistics. In the preface, the author explains his motivation for compiling this dictionary: the pressing need among students, researchers, linguistics specialists, Arabic language scholars, and those engaged in translating linguistic research from English to Arabic.

From this, it is clear that the author sought to address gaps in modern linguistic studies and the field of translation. His work is directed toward experts and students involved in translating English works into Arabic. Unlike the goals of early lexicographers, who aimed to collect and preserve correct language usage, Al-Khooli positions his dictionary as a practical tool to assist students in translating modern linguistic terms into Arabic.

A. Examples of Translated Terms in Theoretical Linguistics Dictionary by Mohamed Ali Al Khooli:

Page	Arabic Equivalent	Foreign Term
٢٣	وجهة Wajhah. صيغة Sīghah	Aspect
١٠٦	جنس Jins	Gender
٤٩	مقارنة Muqāranah	Comparison
٢١	تعريب Ta'rib	Arabization
٢٦١	تغوير Taghwīr	Softening
٩٩	احتكاك Ihtikāk	Friction
١١٢	دراسة الخطوط Dirāsāt al-Khuṭūṭ	Graphics
٢٢٤	مسند Musnad	Predicate
١٢٥	اصطلاحي Iṣṭilāhī	Idiomatic
٧	ظرفي Dharfī	Adverbial
١٥	محل Muḥallil	Analyst
٣٠	جذر Jadhr	Base
٣٨	حالة Ḥālah	Case
٣٧	إيقاع Iqā'	Cadence

The adopted translations do not entirely sever the connection between past and present. Many of the English terms included in this work are the same as those used by ancient grammarians and philologists, with no significant changes in their concepts or definitions. This suggests that cultural and linguistic memory struggles to bridge the gap between classical and modern scholars. For example, the term "Anticipation" is translated as توقع **Tawaqqu'** expectation, a well-known morphological term. However, the author chose this translation because he reserved احتمال **Iḥtimāl** for "Probability." The Arabs used الاحتمال **Al-Iḥtimāl** and التوقع **Al-Tawaqqu'** interchangeably for actions preceded by قد **Qad**, and they employed التوهم **Al-Tawahhum** to describe assumptions about the originality of letters, as seen in the author's example: illegal derived from in+legal, illegal in+legal where the assumption is that the 'l' is original rather than 'n'.

The term "**Antonomasia**" is translated on page ١٩ as استبدال بلاغي **Istibdāl bil-Ghayb** rhetorical substitution, though it is commonly understood as "استعارة مجردة" **Isti'ārah Mujarradah** abstract metaphor. Similarly, "**Antonym**" is translated on page ١٨ as مناقضة ونقيضة **Munāqadah wa Naqīdah** opposition and contradiction, whereas the more accurate translation would be مضاد، ضديد **Muḍād, Ḍadīd** antonym, opposite. "**Antonymie**" is rendered as تضاد وتناقض **Taḍād wa Tanāquḍ** contradiction and opposition, even though تناقض **Tanāquḍ** more accurately conveys "**Contradiction**", as the author himself acknowledges on page ٥٨.

The term "**Asyndetic**" is translated as تجاوري **Tajāwuri** adjacent, referring to the absence of conjunctions and connectors. However, classical Arabic scholars used terms like الفصل والوصل **Al-Faṣl wa al-Waṣl** separation and connection for these concepts. We propose using المفضول **Al-Mafṣūl** and المفصولة **Al-Mafṣūliyyah** for "**Asyndetism**". The term "**Connotation**" is translated as تضمن **Taḍammun** inclusion, ignoring the more common term تضمين **Taḍammun** implication used by interpreters, grammarians, and rhetoricians.

Issues with conflicting translations: the term "**Contrast**" is translated as تقابل page ٥٩ **Taqābul cont-rast**, which is also used for "**Contrary**" p.٥٩ and "**Opposition**" p.١٤٩.

There is confusion between "**Certainty**" p. ٤٠, and "**Emphasis**" p.٨٤, both translated as تأكيد **Tawkid** emphasis. This translation does not suit either term. The appropriate translation for "**Certainty**" would be الجواب **Al-Jawāb** response, as the author illustrates with the example: **He must be here soon... Must.** For "**Emphasis**", we suggest التفتيح **Al-Tafkhīm** magnification, as the author describes raising the voice in a word or sentence to highlight its importance, whereas emphasis in Arabic sentences is typically prefixed with **In**.

After analyzing the translated terms in the dictionary, several observations emerge:

- ✓ **Preference for Translation over Adaptation:** The author prioritizes translated terms over adapted ones to minimize foreign intrusions into Arabic, preserving the language's purity and clarity. This is commendable.
- ✓ **Lack of Methodological Clarity:** There is no clear explanation of the methodology used for translating terms or selecting them, nor is there an effort to convince readers of their appropriateness. Since the work is individual and not reviewed by a committee, it lacks adherence to established linguistic and terminological standards.
- ✓ **Explanatory Translations:** Many Arabic translations are not single-word equivalents but appear as phrases or explanations, leaning more toward interpretation than direct translation.
- ✓ **Semantic Inconsistency:** Most translated terms exhibit semantic inconsistency, losing their original meanings. Incorrect translations have led to altered concepts, sometimes slipping into unrelated semantic fields.
- ✓ **Multiple Equivalents for Single Terms:** The author often provides multiple Arabic equivalents for a single foreign term, ranging from two to three or more, indicating a lack of precision.
- ✓ **Partial Success in Standardization:** While the author avoids the pitfalls of

general glossaries offering weak translations, his work still suffers from errors in term creation, definition, and standardization.

B. Challenges in Translating Linguistic Terms into Arabic:

- ✓ **Ambiguity in Concepts:** Translators and users often struggle with the ambiguity of foreign terms, leading to quick translations or adaptations that disregard Arabic's phonetic and morphological structures.
- ✓ **Lack of Methodological Frameworks:** There is no systematic plan for transferring linguistic terms into Arabic or other languages. Specialists often work in isolation, unaware of proper Arabic formulation methods, highlighting the need for specialized terminologists.
- ✓ **Absence of Etymological Studies:** There is a lack of research into the etymology of foreign terms, including their prefixes, suffixes, roots, and semantic evolution over time.
- ✓ **Diversity in Linguistic Schools:** The variety of linguistic schools and methodologies complicates the standardization of terms.
- ✓ **Challenges Specific to Arabic:** Issues such as homonyms and polysemy further complicate the translation process.

Conclusion:

In the transfer of knowledge and sciences, terminology occupies a central role. The keys to scientific understanding lie in their terms, making them the essence of scientific truths. Given the rapid proliferation of terms across all fields globally, it is imperative for Arabic to address this challenge seriously. Mechanisms must be developed to create accurate equivalents for incoming foreign terms, ensuring global communication and synchronization.

Thus, it is evident that terminology and translation share an enduring relationship. Their interdependence is perpetual, and their domains are boundless, evolving alongside human knowledge and technological advancements. They represent dynamic sciences that continuously renew and develop, deeply connected to the assimilation of scientific and technical progress.

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