

Translating the Linguistic Term in Arabic Culture An Exploration of the Potential Outcomes of Collaborative Endeavors

Traduction du terme linguistique dans la culture arabe Une exploration des résultats potentiels des efforts de collaboration

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Abstract

A careful consideration of contemporary Arabic linguistic studies reveals that a major issue facing researchers is the difficulty of translating the linguistic term. This field was influenced by Western culture, with early contributions primarily consisting of translating Western linguistic texts. As a result of the individual efforts, the Arabic language became overloaded with translated terms, leading to confusion in terminology. This confusion can be attributed to the varied linguistic and epistemological backgrounds of those who initially translated linguistics into Arabic culture.

In light of this reality, which has negatively affected the acceptance of linguistics within the Arab world, it has become essential to address this problem and seek potential solutions. The main objective of this research is to explore the various Arab initiatives aimed at translating linguistic terms, using a descriptive methodology to examine and evaluate the impact of these initiatives on Arabic linguistics.

The findings of this research indicate that the diversity of terms representing a single concept in linguistics primarily results from the individualized nature of the translation process and the absence of coordinated efforts among Arab linguists. Additionally, this diversity arises from each linguist's unique perspective and the academic influences of the linguistic school to which they belong. Nevertheless, the extent of this diversity has been reduced with the creation of institutions focused on harmonizing Arab initiatives in the translation of linguistic terms.

Keywords: Linguistic Terminology- Arabic Culture- translation- Terminology Chaos- Arabic Efforts

Résumé

Une analyse approfondie des études linguistiques contemporaines en arabe met en évidence que l'un des principaux défis rencontrés par les chercheurs est la complexité de la traduction des termes linguistiques. Ce champ a été façonné par l'influence de la culture occidentale, les premières contributions se concentrant essentiellement sur la traduction de textes linguistiques d'origine occidentale. En raison des efforts réalisés de manière individuelle, la langue arabe a été envahie par des termes traduits, entraînant ainsi une confusion dans la terminologie. Cette confusion peut être attribuée à la diversité des antécédents linguistiques et épistémologiques des traducteurs initiaux de la linguistique vers la culture arabe

Face à cette réalité qui a affecté négativement l'acceptation de la linguistique dans le monde arabe, il est devenu crucial d'aborder le problème et de rechercher des solutions possibles. Le principal objectif de cette étude est d'explorer les diverses initiatives arabes destinées à la traduction des termes linguistiques, en adoptant une approche descriptive pour analyser et évaluer l'impact de ces initiatives sur la linguistique arabe.

Les résultats de cette recherche indiquent que la diversité des termes représentant un même concept en linguistique résulte principalement du caractère individualisé du processus de traduction et de l'absence d'efforts coordonnés entre les linguistes arabes. En outre, cette diversité résulte de la perspective unique de chaque linguiste et des influences académiques de l'école linguistique à laquelle ils appartiennent. Néanmoins, l'ampleur de cette diversité a été réduite avec la création d'institutions axées sur l'harmonisation des initiatives arabes en matière de traduction des termes linguistiques.

Mots clés : Terminologie linguistique- culture arabe- traduction- chaos terminologique- efforts arabes__

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Introduction

The issue of translating linguistic terminology has occupied Arab scholars in this field since the beginning of the transition of linguistics from Western to Arabic culture. This transition was thanks to the efforts of an elite group of Arab linguists, who took upon themselves the task of introducing the Arab reader to this new science since their graduation from European and American universities, and this has been the case since the 1950s.

The keenness of these linguists was to convey the linguistic issues that they learned from their teachers who were often the pioneers of linguistic schools in the West - and to try to present them to the Arab reader in the simplest possible form. This was directly proportional to their keenness to accurately convey the terms used in every linguistic direction, and in Every branch of linguistics; This is due to their knowledge and awareness that "*terminology is signs of knowledge, and characteristics by which sciences are known, and they are different, open colors by which life, stillness and movement, are organized, by which generations become acquainted, by which civilizations dialogue, and by which nations advance.*" (Sassi, 2009, p. 4). Therefore, the initial endeavors undertaken by Arab linguists collectively comprised translations of diverse linguistic topics and terminology across various linguistic domains.

However, what negatively affected the process of defining linguistics was that these efforts were individual and related to a specific linguistic approach in isolation from other linguistic curricula or schools. This is what made every linguist have its own linguistic dictionary, and what embodies this is that every linguistic book in that period ends with an appendix in which it monitors linguistic terms in English or French and their translation into Arabic. An example of this is what Mahmoud Al-Saran did at the end of his book (Linguistics: An Introduction to the Arab Reader), where he created a dictionary in which he collected English terms and translated them into Arabic.

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With the evolution and diversification of linguistic studies, coupled with the multiplication of translations and the shift towards writing in Arabic, a vast amount of terminology emerged. Often, multiple terms were coined for a single concept, leading to confusion among recipients—a phenomenon known as "terminology chaos." Thus, addressing this challenge necessitates significant efforts to organize and streamline the field. This research paper seeks to analyze Arab initiatives directed towards the standardization of linguistic terminology in the Arabic language. Prior to delving into these endeavors, a comprehensive examination of the historical development of linguistic terminology within Arabic linguistic research will be presented.

This research is based on important linguistic and sociolinguistic theories that help explain the difficulties in translating linguistic terms in Arabic. A key aspect of this study is the Theory of Terminology, which highlights the need for clear definitions and consistent use of terms in any field. This theory suggests that terminology is essential for building knowledge and ensuring effective communication among scholars and practitioners. The research looks at how the absence of standardized terminology has created confusion and ambiguity in Arabic linguistics. Another important perspective is the Sociolinguistic Theory of Language Transfer, which examines how cultural and linguistic exchanges between the West and the Arab world have influenced language. This theory helps explain how linguistic concepts were introduced and adapted from Western languages into Arabic, often leading to a mix of borrowed terms and newly created ones.

The methodology followed in this research is both exploratory and descriptive. Its goal is to analyze the evolution and current state of Arabic linguistic terminology. Through exploratory approach, the researcher investigates and tracks the historical transfer of linguistic knowledge from Western to Arabic culture, focusing on the crucial role of Arab scholars who studied in Europe and America since the 1950s. These scholars introduced Western linguistic theories to Arab audiences. Additionally, the researcher explores the contributions of both individual and collective initiatives in the field. In addition to its exploratory nature, the researcher employs a descriptive approach to analyze and describe the complexity of Arabic linguistic terminology. This dual methodological approach aims to provide a better understanding of the historical and contemporary evolution of Arab linguistic terminology.

1. Exploring the Contextual Transfer of Linguistics into Arab Culture

In the mid-1950s, an active movement in the field of linguistics occurred following the return of student delegations from Europe, who were motivated by exposure to Western linguists. These students were keen to disseminate acquired knowledge, resulting in increased interaction between the Arab community and European linguists. This exchange facilitated the introduction of novel approaches to linguistic inquiry. Additionally, subsequent student cohorts continued to engage with pioneers of linguistic schools in Europe, further enriching the discourse. This exchange parallels historical instances, exemplified by Rifa'a al-Tahtawi's notable influence by the French orientalist De Sacy (1758-1838 AD).

"Perhaps the ideas of Western civilization that the envoys brought to Europe were based on comprehending the process of human history and forming a comprehensive vision that contributes to motivating human societies to emerge from the darkness of the Middle Ages to other new horizons this appears to have been a decisive influence on the dawn of the modern Arab renaissance." (Mussa, 2002, p. 7)

As for those who were not fortunate enough to travel to Europe, and experience the development-taking place in all fields, they received training in Egyptian universities, as the National University was established in Egypt (1908AD), which had

“an impact in circulating and spreading an aspect of European linguistic study, and this increased Attention came after the state took over the university (1925 AD), and comparative historical linguistics of the Semitic languages was the prevailing approach in studying and teaching languages throughout this period and after it as well, as this branch of linguistic study was one of the basic subjects taught in the Department of Arabic and Oriental Languages in the Faculty of Arts at the Egyptian university .” (Khalil, 1996, p. 139).

A number of orientalist brought by the Egyptian University took on the task of teaching and researching the jurisprudence of Semitic languages, and through them a group of researchers was formed. Most of these orientalist were German, such as “ Anno Litmann ,” “ Paul Kraus ,” and “ Shade ,” and the most famous of them is “ Bergstrasser ,” the author of The book “ The Grammatical Development of the Arabic Language ,

” As this book “was a representative of this comparative historical trend in Semitic philology, as it is a collection of lectures that he delivered at the Egyptian University in (1929 AD). This book presents the comparative historical approach applied to the Arabic language in addition to some descriptive structuralism ideas” (Khalil, 1996, p. 140).

These orientalist played a crucial role in introducing the prevailing methods predominant in Europe during that era, thereby shaping Arab researchers. Their efforts aimed to establish a novel approach to studying the Arabic language, distinct from traditional methods employed by ancient linguists, by establishing links and comparisons with its sister Semitic languages. This endeavor had a significant impact on the intellectual and methodological renaissance witnessed in modern Arabic linguistic studies.

2. The reality of the linguistic term

Interest in linguistic terminology is one of the most important aspects for the researcher in linguistics, mainly due to the importance that terminology has in any field of knowledge.

“If the danger of terminology in every art becomes clear, it will become clear that the terminological record is the conceptual revelation that establishes for knowledge its comprehensive wall and its protective fortress. It is like a rational fence that establishes its sanctities, deterring it from entangling others, and preparing others to confuse it.” (Al-Masadi, 1989, p. 11).

However, anyone who follows linguistic terminology in Arab culture will find that its reality does not rise to the level of ambitions that every researcher aspires to reach. Perhaps the most important reason for this is the fact that most of these authors derived the terminology from its Western origin, as some of them used the Western term from English or French to pronounce it. Relying on verbal borrowing, as in the terms (phonology, phonetic, semantic, phoneme, monem, morpheme... and others), contrasting them with Arabic terms with the same Western verbal structure, such as the following terms (phoneme, word, lexeme... and others).

This is because linguistic terminology in the Arabic lesson

“tends to translation and Arabization instead of developing and generating terms from the core of the Arabic language, relying on various mechanisms and means of development. This is what led to the spontaneity, disorder, and instability of linguistic terminology, as well as the lack of a unified working methodology. Hence, the term lacks crucial attributes necessary for its precise definition, namely consensus, uniformity, and absence of pluralism. It should ideally be characterized by accuracy, clarity, and absence of ambiguity.” (Nasser, 2012, p. 140).

This situation can be attributed to the initial stages of introducing linguistics into Arabic discourse, where efforts were predominantly individualistic. Primarily derived from the experiences of the first generation of Arab linguists, who had gained insights from scientific missions to Europe and America, much of the early works comprised translated adaptations of opinions and linguistic issues from various schools. While initial fluctuation in terminology could

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be ascribed to the challenges of inception, its persistent proliferation and escalating complexity pose significant challenges to Arabic linguistic studies. This ongoing issue has hindered crucial elements of Arabic linguistic research, presenting obstacles to comprehension for the audience.

3. The Crisis of Arabic Linguistic Terminology

In light of the challenges encountered in Arabic linguistic terminology, it is unsurprising that numerous issues have arisen, significantly influencing the reception of linguistics among Arab students and some specialized researchers. These challenges extend to both the verbal expression of terminology and its conceptual understanding, posing substantial barriers to linguistic research in the Arab world. The proliferation of terms for a single concept within a particular linguistic domain, compounded by the expansion of linguistics into various subfields, has resulted in a plethora of terms that are often complex to define. This confusion and fragmentation in the terminological landscape have impeded the advancement of linguistics in the Arab world, hindering its ability to keep pace with developments in Western linguistic research. Furthermore,

“The adoption of foreign scientific findings has presented its own set of challenges, including linguistic, stylistic, and methodological disparities. Overcoming these hurdles requires bridging the gap between Arab and foreign studies, ensuring continuous communication and adapting terminology to align with scientific concepts while remaining rooted in the Arabic language.” (Qaddour, 2001, p. 23).

The seriousness and severity of the problem increased when it related to a fundamental issue in Arabic linguistics, which is the issue of terminology, which, with the agreement of all researchers, is the keys to the sciences and the bridge leading to their understanding, and that

“The emergence, development, and completion of the sciences, and the creativity and clarity of their concepts, are fundamentally linked to their terminology, stability, description, and precise expression of the concepts, and therefore it is difficult for scientific research to develop in linguistics if it is not preceded by the development of its methods and the development of appropriate terminology for the concepts whose meaning is to be determined.” (Nasser, 2012, p. 141).

4. Causes of the Crisis

The reasons for the problems that Arab linguists have encountered regarding linguistic terminology can be summarized as follows:

- Different means of generating terminology lead to a multiplicity of terminology, as each researcher adopts a specific method in developing the terminology.
- The lack of authority of Arabic language academies and Arabization institutions, as they do not have the authority to impose Arabized terms and books on universities, authors, and publishing houses. (Dib, 2012, p. 83).
- The different sources of scientific and cognitive training of Arab linguists, and their distribution between French, English and German culture.
- Theoretical and methodological disparity between the scientific levels of Arab Linguists.
- The continuous development of global linguistic research and the emergence of more concepts, which means the necessity of providing new Arabic linguistic terms.
- The existence of an Arabic terminological, grammatical and linguistic heritage that draws from it either to meet the needs of the increasing demand or to confuse matters for its owners.
- The dominance of the individual tendency- which turns into a national tendency - in the creation of the specialized Arabic term and the lack of concern for the opinion of others, even if it is correct. (Ghalafan, 1998, p. 147).

Abdul Salam Al-Masadi summarizes the reasons for this chaos by saying "The difference in the sources from which Arab scholars today draw between Latin and Saxon, and the nature of the novelty that covers contemporary linguistic knowledge, then the boom in the conceptual situation and the resulting steady generation of technical terminology according to the succession of linguistic schools and the proliferation of curricula. All of this has come together, complicated the reality of Arabic linguistic terminology, making it more difficult and inconsistent, closer to regularity and similarity. What made the matter worse was the rotation of linguistic knowledge between new concepts and inherited concepts..." (Al-Masadi, 1989, p. 55).

The manifestations of this crisis lie in the following points:

1. Pluralism: It means the presence of more than one Arabic term corresponding to a single foreign term. The most eloquent example of this is the term (linguistics), for which Abdul Salam Al-Masadi counted the translated and Arabized terms as twenty-three terms, including linguistics, the science of linguistics... (Al-Masadi, 1989, p. 72).
2. Ambiguity of the Arabic term: The clarity and accuracy of the term depend on the clarity of the concept alone, so the term and its meaning must be as consistent as possible. Unfortunately, the authors of the term did not mean this feature, so they resorted to using ambiguous words.
3. Linguistic dualism: This problem appears clearly among Arab intellectuals who studied foreign languages. When they translate into Arabic, they take the language they have learned as a starting point for translating terms.
4. Using the traditional term for a new concept regarding what is in the heritage: Using an old term to denote a new concept leads to confusion: and ambiguity between the concepts. Abdul Qadir Al-Fassi Al-Fihri says "using the old term to convey new concepts would spoil for us the representation of the imported concepts and the local concepts on the same level ..." (Al-Fihri, 2007, p. 39).

5. Proposed Solutions to Address the Problems of Arabic Linguistic Terminology

Among the solutions that have been proposed to put an end to the problem of linguistic terminology are:

- Building linguistic terminology on specific scientific foundations and controls through a methodology following the rules of the Arabic language.
- Cooperation between individuals and entities concerned with the term, achieving coherence and communication between them to avoid disagreement, participation of specialists in the subject of the term, and their reliance on a fixed methodology in developing it.
- Two types of linguistic dictionaries are needed. The first is foreign Arabic linguistic dictionaries (English-French), that is, the foreign word is placed and its Arabic counterpart. The second type is Arabic-Arabic dictionaries, that is, they define the Arabic linguistic term and explain what it means and what it denotes. (Al-Anati, 2009, p. 120).
- The necessity of supporting linguistic projects in the Arab world that seek to promote and develop the Arabic language, such as the Arab Repertoire Project.
- Paying attention to translation, its methods and techniques, and drawing up a unified plan that shows the path that the Arab translator follows in his translation of terms (Nasser, 2012, p. 145).

6. Arab Efforts in Translating the Linguistic Term

The reality of Arabic linguistic terminology, which calls for serious attempts to correct it with the aim of advancing linguistic studies and making them keep up with Western linguistic studies,

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does not make us deny the serious efforts that attempted to unify linguistic terminology and present it in a form that makes it easier to receive and less complex, which contributes to strengthening linguistics in the Arab world. And pushing more towards developing Arabic linguistic research. These efforts were mainly concerned with translating linguistic terminology into Arabic and ranged between individual and collective efforts. Below is a review of some of these efforts.

6.1. Individual efforts

The interest in translating linguistic terms and trying to control them and define them for the Arab recipient was one of the priorities of Arab linguists since the beginning of writing in this field, as they supplemented their works with the dictionary of terms that they used in the book, and they might go beyond that to the terms used in the linguistic direction that they adopted, so they put the Western term and translated it into Arabic. They may occasionally explain these terms.

Although this work greatly helped the Arab recipient to become acquainted with new terms and made reading these books easier, on the other hand, each linguist had his dictionary, so translation depended on the individual effort of the author and the extent of his knowledge of the source and target languages. Mostly this is through linguistic borrowing. If some of these linguists happen to intersect in some of their terminology, it is nothing more than an intersection in the verbal structure of the term, but the concept is different for them, and this is what generated the chaos of terminology in Arabic linguistics. There were many words indicating one concept, or many concepts for a single word, and this confused the Arab recipient and made students get lost among a very large number of terms whose words and concepts were complex.

What further aggravated the situation was the difference in the languages from which the translations were sourced. Some Francophone authors translate from French into Arabic, and others from Anglo-Saxon culture translate from English to Arabic, which has exacerbated the crisis and led to confusion between basic concepts in linguistics. The best example of this is the translation of the term (*linguistique* or *linguistics*) into Arabic. Where Abdul Salam Al-Masdi points out that it was met with more than 23 terms in Arabic (*لسانيات اللسان، علم اللغة، علم لغويات، السنية،*) ...etc, as well as the problem related to the terms (*اللسان اللغة،*) (language, tongue), as they are two terms that have become ambiguous in their meaning and pronunciation together, and they are two of the linguistic terms most affected by the phenomenon of terminological chaos.

Despite all these negatives, other efforts have emerged that sought to reduce the severity of the crisis, by developing dictionaries concerned with linguistic terminology, presented by some Arab linguists, where they present linguistic terminology in French or English, or both, and then translate it into Arabic with an extensive explanation of those terms, or in some cases the Arabic Language is sufficient. The most famous and important of these works are the following:

Abdul Salam Al-Masadi

In 1989, Al-Masadi issued a dictionary called -"Dictionary of Linguistics," in which he included French terms and their Arabic equivalents. He contented himself with comparing terms based on their linguistic forms, neglecting to offer insights into the conceptual frameworks underlying those terms. He arranged them according to the alphabetical order of the Arabic language from A to Z, but at the end of the dictionary, terms can be found under the Latin letters Y and Z. (Al-Masadi, 1989, p. 173).

Before presenting these terms and their counterparts, Al-Masdi began his dictionary with a long introduction to terminology, as the title of the dictionary makes clear, in which he presents in detail

what is related to terminology and the problems of placing the term in the Arab culture, in that he says:

"The Arabs have faced the problem of linguistic terminology since they confronted this modern science with reception, assimilation, and the attempt to create and establish, and it was like the first generation of linguists with their work, like all those who specialized in other fields of knowledge with what they specialized in: the predominance of conceptualizations and the evasion of concepts in various conventional ways, so the deception of meanings was in most cases a precedent of terminological confusion in that they are cognitive perceptions and linguistic techniques, all of which are related to the formulation of scientific functions". (Al-Masadi, 1989, p. 73).

Abdel Qader Al-Fassi Al-Fihri

He in turn issued a dictionary of linguistic terms with the participation of Nadia Al-Omari, in 2007. It is not the only linguistic dictionary authored by Al-Fassi Al-Fihri, but he had previously issued dictionaries in 1984 and 1985. What is striking about this dictionary, is the author's attempt to diversify the linguistic terms included in his dictionary, by taking a group of terms from different linguistic doctrines and schools, as he states in his introduction that he included in the dictionary

"words from different schools, if we take into account that Linguistics in the Maghreb first used the vocabulary of the French functional school led by Martinet and remained confined to this vocabulary in particular. We were keen to avoid limiting linguistic formation to French references, and we expanded that to other schools, including generative-transformative grammar, conceptual or formal semantics, and speech acts. And pilgrims..etc". (Al-Fahri, 1988, p. 7).

As for his approach to setting terminology, he describes it as bold:

"We did not follow familiar methods in finding the required words. We did not rely on commonness, for example, even though it is a desirable principle in the field, because there are common words that do not meet what is intended, and because we sought systematicity in establishing the equivalents, which contradicts the principle of commonness". (Al-Fihri, 2007, p. 7).

This is something that is known about Al-Fassi Al-Fihri, he has his own terminological network, he is unique in many of the terms that he uses to an extent that may make them "as if they are ambiguous, such as: the descriptive compound *المركب الصفي والمركب الوصفي* and towards his use of *لاحقة*" at the time he used *كاسعة* and they have the same meaning, which causes confusion for the reader because he thinks they are different in meaning" (Basandi, 2010, p. 9). The evidence for this is that he relied in his dictionary on "*many new generators, because many Western terms had never been translated into Arabic, and we were unique in that in many cases*" (Al-Fahri, 1988, p. 7).

As for the way he organized the terms in the dictionary, Al-Fasi Al-Fihri deliberately put the English terms and then gave their counterparts in the French and Arabic languages, and his order was from the last letter in the English alphabet Z up to its first letter A. In this, he followed the same approach as Al-Masdi, in being satisfied with the word without the concept. Due to the difficulty of this field, Al-Fasi Al-Fihri says in this regard: "*Choosing an appropriate concept from among the list of concepts expressed by the common word requires special cognitive effort, and sometimes causes errors*" (Al-Fahri, 1988, p. 202).

Abdul Rahman Al-Hadj Saleh

Al-Hadj Saleh noticed - through his experience - in the field of terminology - that Arab efforts in this context are not completely non-existent, and no one can deny them, and it is worth noting here the efforts of the linguistic academies spread in the Arab countries, from the Damascus Academy to the Algerian Academy, but these efforts remain insufficient and fall short of containing the rapid pace at which scientific research is proceeding, and the number of new terms that are being produced. As for translation, it is a major matter. The few attempts in this regard remain individual and irregular

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"The multitude of scientific concepts that have appeared in our present era has greatly incapacitated the terminologists, and the problem remains as it was at the beginning. As for the scientific book, this or that scientist may try to translate into Arabic a book on a science, but these individual works are not sufficient for its purpose, as it remains scattered and irregular, except in some collections" (Salah, 2007, p. 371).

In light of this reality, Haj Saleh's initiatives came in developing and translating terminology, as several contributions are mentioned, especially in preparing dictionaries of terminology, including: (Belaid S. , 2010, p. 155).

- A printed dictionary of media terms (Arabic-French) in 1972.
- Dictionary of linguistic terms. Printed in Rhone (Arabic-French)
- The unified dictionary of linguistic terms.
- Issues in Tajweed Terminology by his Eminence Sheikh Jalal Al-Hanafi and the answers to them: He answered ten issues related to issues of ancient phonetics, and linked them to modern phonetics, after making use of what was produced by the latest technologies in the field of vibrations and the resulting vocal performances and various changes known to the speech apparatus. These are issues that go back to ancient issues that were dealt with by those who recited the Holy Qur'an.

Linguistic terms and concepts according to Haj Saleh are divided into two aspects: As for one of them, it is related to the Arabic linguistic heritage, some traditional terms are revived because he sees them as more appropriate to indicate the concept that they express, or because the author did not find in modern linguistics anything that expresses them, as is the case with the term "المثال" and what it expresses.

Similarly, some other terms which he derived from the heritage - in place of some Arabic terms that were proposed by Arab researchers in opposition to Western terms, such as the term "اللسانيات" which he proposed instead of the term "علم اللغة" which the Middle East Linguists used in contrast to the French term "Linguistique, or English "Linguistics". The second aspect is represented by some terms that he invented, which he uses to express a concept or to correspond to Western terms.

6.2. Efforts of Terminological Institutions

The exacerbation of the terminology crisis in Arab culture, and its negative impact on the reception of linguistics and on progress in this field, made linguists strive to get rid of it and find ways to bring visions closer and unify linguistic terminology, and they realized that this would not be achieved except by unifying their efforts and collective work, which is intended to organize the network of terminology. They decided to invest all available opportunities in order to improve the process of translating and unifying Western terminology into Arabic. Below is a review of some of those collective efforts:

Seminars and conferences

This is one of the solutions proposed in order to bring together linguists and bring their points of view closer together, and then discuss ways to work on identifying ways to unify translation in the Arab countries, and strive to overcome the obstacles and problems facing the process of transferring linguistics to Arab culture, and organize the work in this area.

One of the most important seminars mentioned in this field is the (Linguistics and the Arabic Language), which was organized by the Center for Economic and Social Studies and Research and the Tunisian University. This was in Tunisia in the period between December 13-19, 1978, and was attended by a group of Arab linguists from the East and Morocco. One of the most important aspects of that seminar was that it was proposed to use the term "اللسانيات" "linguistics" instead

of the rest of the other terms used to translate the terms French "Linguistique" and English "Linguistics" and others. At the beginning of the book in which the proceedings of that seminar were published, he wrote the following statement: "According to the symposium's recommendation: it was decided to use the term "اللسانيات" instead of the term "الألسنية".

However, what is noticeable in the writings that followed that symposium is the lack of commitment by linguists to that decision. Perhaps the best example of this is the book that Tammam Hassan published only two years after that symposium and entitled (Usul, an epistemological study of Arabic linguistic thought), where there is a noticable adherence to the term علم اللغة and its derivation instead of the term "اللساني".

Linguistic academies

What is established in the opinion of those who know - terminology is that

"if there are many terms indicating one content, their struggle for survival may destroy them all, or preserve one of them. As for their survival of all of them, it will not be of much use if it happens, and if that is the case, Unifying technical efforts would preserve energies and not waste them" (Estitiyeh, 2008, p. 381).

Aware of this fact, Arab linguistic academies sought to try to establish foundations through which to regulate the process of translating terms in various fields, and to monitor multiple terms for a single concept with the aim of selecting and confirming the most appropriate ones, the closest to the Western concept, and the most expressive of the concept of the term in that field.

Arabic linguistic academies have existed since a very ancient time, as the Linguistic Academy was established in Damascus in 1919. Given the sensitivity of the period in which this academy was established and the reality of most countries under the control of foreign colonialism, this association sought to ensure matters related to the preservation of the Arabic language and the control of foreign languages, and for this purpose it shouldered the following tasks (Dib, 2012, p. 10):

- Looking at the Arabic language and its modern conditions, publishing its literature, reviving its manuscripts, Arabizing what it lacks in science, industry, and arts books from the Arabic languages, and writing what it needs of books on various topics in a new style.
- Collecting ancient antiquities, including statues, tools, coins, and writings, especially Arab ones, and establishing a museum for them.
- Collecting ancient manuscripts and Arabic and Western publications, and establishing a public library for them.
- Issuing a magazine in which the work and ideas of the Academy are published, and linking it with various academies, universities and scientific institutions.

In 1926, the Iraqi Scientific Academy was established, which included committees for scientific terminology for dictionaries, writing, publishing, translation, and editing manuscripts. The activity of these committees was an impetus for the continuation of the academy.

One of the most important efforts that the Scientific Academy seeks to achieve is *"nurturing and taking care of terminology, and directing its efforts and activity to broaden its horizons, confirm it, and spread it through transmission, Arabization, and derivation"* (Al-Zarkan, 2008, p. 179). The methodology of the work of the committees in the Iraqi Scientific Academy regarding dealing with terminology is based on the following (Al-Zarkan, 2008, p. 183):

- Preferring the Arabic term over the Arabized one, and not resorting to Arabizing the term unless it is impossible to find an Arabic term.

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- To make use of ancient Arabic terms used to formulate terms, provided that the term is not one of the well-known common terms, so as not to cause confusion between the linguistic meaning and its terminological meaning.
- Including only one term for every foreign term with a single concept.
- Avoid using a single Arabic word for more than one conventional meaning.
- avoid sculpting because it is not in the nature of Arabic, and does not convey its meaning to the listener, nor is it subject to fixed rules, and therefore what is heard in Arabic was rare.

The Language Academy was established in Cairo in 1938. The situation of Arabic did not improve due to Western colonial control over the Arab countries, so its tasks were limited to (Deif, 1984, p. 20):

- Preserving the Arabic language and enabling it to adequately express the requirements of Western sciences, arts, and contemporary technology.
- Creating correct dictionaries and highlighting the words and formulas that come from Arabic.
- Paying attention to modern Arabic dialects, by studying them scientifically in Egypt and other Arab countries.
- Establishing a scientific journal dealing with various terminology, and for the decisions issued by the Academy for the purpose of expanding the language, and for extensive linguistic research and subsequent literary studies and research.

In 1976, the Jordanian Language Academy was established, and it included committees for Arabization, origins, terminology, translation, and heritage . It contributed greatly to the Arabization of science in universities . It also published two books, the first of which was devoted to Arabizing the symbols and terminology of the units of the international system. The second also dealt with the terminology of trade, economics, and banking.

The Academy's strategy in dealing with the translation of scientific terms lies in the following points (Al-Zarkan, 2008, p. 196):

- The Arabic equivalent must be an accurate expression of the foreign term.
- The Arabic equivalent must express the function indicated by the foreign term.
- The Arabic equivalent of a foreign term should be traditional Arabic whenever possible.
- The Arabic equivalent of the foreign term is the foreign term with a modification that gives it an Arabic timbre.
- The Arabic equivalent of a foreign term should be the same if it is common and widespread.

In order to work to unify the efforts of these linguistic academies, and with the aim of coordinating work, and ensuring the achievement of the goals that each academy seeks to establish in the Arab world and in scientific circles, and in an effort to organize communication between them, and to achieve the highest goal that all academies aspire to achieve, the linguistic academies of Damascus, Iraq, and Egypt established the "Union of Arab Scientific and Linguistic Academies" in 1971, and the Jordanian Academy joined it immediately after its founding.

However, despite their many serious efforts, these academies were not able to organize scientific research in the Arab world, nor did they achieve unification of terminology, because they did not have the ability to impose Arabized terminology and books on universities, authors, and publishing houses. This authority was helped by the lack of Arab governmental legislation to protect the Arabic language that is strictly and forcefully applied, and as long as this is the case, the

efforts of the academies remain incomplete, as unifying terminology requires respect and adherence to what the group agrees upon in setting terminology.

Arabization Coordination Office

It is an office affiliated with the Arab Educational, Cultural and Scientific Organization. It was established in Rabat in 1961, and its primary importance lies in “complementing and unifying scientific terminology and terms of civilization in the Arab world. Since January 1964, it has been working on issuing the magazine “Al-Lissan Al- Arabi,” and this office mainly aims To envision a specialized Arab body concerned with coordinating the efforts of Arab countries in the field of Arabization of modern terminology, and actively contributing to finding the most effective ways to use the Arabic language in public life, at all stages of education, and in all cultural, scientific, and media activities, and following up the Arabization movement in all scientific and technological disciplines.

Since its establishment, the office has tried to contribute to the care and advancement of the Arabic language to keep pace with the scientific development witnessed by the world, and to always remain capable of expressing modern achievements in science in various fields. To this end, the office works to (Shahlan, 1995, p. 47):

- Coordinating efforts to expand the use of the Arabic language in teaching at all levels of education.
- Tracking the Arabization movement and the development of the scientific and cultural language in the Arab world and outside it, by collecting studies related to this topic, publishing them, and making them known.
- Coordinating the efforts being made to enrich the Arabic language with modern terminology and to unify cultural scientific terminology in the Arab world through possible means.
- To achieve this, it adopts a set of measures, the most important of which are (Shahlan, 1995, p. 48):
- Tracking the findings of the research of linguistic academies and scholars and the activity of writers and translators, and collecting, coordinating and classifying all of this in preparation for presentation to Arabization conferences.
- Close cooperation with linguistic academies and educational, scientific and cultural bodies and organizations in the Arab countries.
- Cooperating with international scientific institutions working in the field of scientific and technical terminology in order to publish the unified Arabic terminology.
- Preparing to hold seminars and seminars related to the office’s programs.
- Issuing a periodical magazine to publish the results of the office’s activities.
- Publishing dictionaries approved by Arabization conferences.

The office seeks to unify terminology while Arabizing it into the Arabic language in order to control the network of Arabic terminology as much as possible, and to avoid falling into chaos and the large number of verbal similarities for a single concept. Therefore, it adopts a special method in developing terminology that relies mainly on (Al-Khatib, 1997, p. 149):

- There must be a match, participation, or similarity between the meaning of the linguistic term and its conventional meaning, and it is not required that the term contain all of its scientific meaning.
- Establishing one term for one scientific concept with one content in one field.

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- Avoid multiple connotations of one term in one field, and prefer the specific term over the common term.
- Extrapolating and reviving the Arab heritage, especially what was used from it or what was established from it in terms of Arabic scientific terms suitable for modern use, and the Arabized words contained therein?
- Using linguistic means to generate new scientific terms, in preference, according to the following order: heritage and generation including metaphor, derivation, Arabization, and sculpting.
- Preferring frequent, eloquent Arabic words over Arabized words.
- Preferring clear words, and avoiding objectionable and forbidden words.
- Preferring a word that allows derivation over a word that does not allow it.
- Preferring the single word because it helps facilitate derivation, ratio, addition, duality, and plural.
- Arabization when needed, especially terms with a global form such as words of Greek or Latin origin.

In the field of linguistic dictionaries, the office issued a dictionary of linguistic terms in the three languages (English, French, Arabic), in its second edition in 2002 after its first edition was in 1989 in Tunisia. A number of Arab linguists, such as Haj Saleh, Al-Fassi Al-Fihri, and others who cooperated in preparing it. They have a great reputation in the field of Arabic linguistics.

One of the most positive aspects of this dictionary, which has made it widely used among Arab students and researchers interested in linguistics, is that the dictionary is rich in terminology, which is new in various Arabic dictionaries, glossaries, and research papers. It is also equipped with two Arabic and French indexes arranged alphabetically, as well as a special numbering for each term. This facilitates the process of arriving at the desired term

What distinguishes this dictionary compared to the dictionaries mentioned previously is that it includes the concepts specific to each term. It does not limit itself to giving equivalents but rather gives a definition and explanation, albeit in a brief manner that is sometimes not sufficient for the purpose, and does not provide sufficient information for those browsing the dictionary in search of a definition for any linguistic term.

The Supreme Council for the Arabic Language in Algeria

The Supreme Council for the Arabic Language is a scientific and cultural advisory body affiliated with the Presidency of the Republic. It was established in 1998, and has great powers in its field of specialization.

It "contributes to preparing and proposing the scientific elements that form the basis for developing national programs within the framework of the general national policy for programs to popularize the use of the Arabic language, and works to mobilize scientific and technical competencies to enable them to complete studies and research, and propose programs that help the flourishing of the Arabic language, and studies and expresses his opinion on Sectoral

actionplans and programs for generalizing the use of the Arabic language, ensuring their consistency and effectiveness, and examining the suitability of deadlines related to some specializations in higher education..." (Belaïd s. , 2008, p. 226).

The Council's tasks can be summarized in three basic axes: the prosperity of the Arabic language, translation, and generalizing the use of the language in science and technology. To achieve this purpose, the projects that the Council worked on were numerous, and this movement was activated by launching a series of projects aiming to promote the Arabic language, and

scientific forums, symposiums, and study days took place that brought together Algerian researchers in multiple specializations in order to discuss issues that serve the Arabic language, and strive to invest their expertise in favor of the prosperity of the Arabic language, and to document these contributions, the Council is issuing a book in which it publishes the research presented by the researchers in those demonstrations and makes it available for free download for anyone who wants to benefit from it.

The Council has launched a number of projects, some of which have been completed and others are in the process of being completed. These projects seek to achieve the three axes, which are among the basic tasks that Algerian society seeks to achieve, including the Dictionary of Algerian Culture, the Algerian Manuscripts Dictionary, and the Unified Arabic Dictionary of Public Life Terms.

As for translation, "Maalem" magazine was established in 2009, as its purpose is "to contribute to the promotion of scientific research in the field of translation and to encourage the movement of translation from and into the Arabic language. To achieve this endeavour, the magazine is concerned with publishing academic and scientific research, both theoretical, applied and critical, authentic and serious, related to various branches of general and specialized translation in various literary, scientific and technical fields, and in its various ancient and new forms of written translation, oral translation, visual translation and audio-visual translation, computer translation, machine translation...etc. and in many related fields, including linguistic sciences, humanities, social sciences, communication sciences, technology, cultural anthropology, psychology, education, and others. As the magazine seeks to advance translation in research and practice in the short and long term to occupy its natural place among other sciences, it opens the door to communication with specialized researchers and professors and those interested in translation issues from Algeria and abroad from all Arab and foreign countries and publishes the results of their scientific research and translation experiences written in Arabic Tamazight or French, English or Spanish after reviewing it. Browsing the issues of this magazine takes a serious look in choosing the topics and articles that are published in this promising magazine.

It is also worth noting in this regard to the encyclopedic dictionary called "Al-Mubraq" compiled by Dr. Mahmoud Ibrahan. It was originally a project in which he participated in a scientific competition organized by the Supreme Council for the Arabic Language in 2001, and it includes a large number of guides on various life topics and links them to the field of media and communication.

7. Criticism of the efforts to translate linguistic terms among Arabs

Observers of Arab linguists' endeavors to translate linguistic terminology could discern that their primary motivation was to communicate this emerging discipline to the Arab readership and to present this crucial linguistic science in Arabic, thereby facilitating its understanding for Arab scholars who struggled to access the knowledge from its original sources. Perhaps that is what made them take the initiative to translate the most important Western works in this field to help Arab researchers receive these concepts in the easiest way.

This objective rendered the translation process hasty, imprecise, and lacking in comprehensive consideration of all associated concepts. For instance, The term 'phoneme' possesses several interpretations according to Saussure compared to the functionalist school. Similarly, the term "language" as defined by Saussure possesses a distinct interpretation from Helmslaw, who articulates "language" using the term "structure." Therefore, translations that do not take into

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account these minor distinctions between the terms, either in pronunciation or meaning, risk being imprecise and causing chaos.

Although the efforts of language academies have aimed to unify Arab efforts in the field of term translation and address the inconsistencies encountered by Arab linguists working individually, a major shortcoming of these academies' policies is the lack of rigor in their work, as their decisions are not binding.

Hope for achieving the desired outcomes remains tied to the contributions of the Coordination Bureau for Arabization and the Supreme Council of the Arabic Language in Algeria, as both institutions demonstrate a clear commitment to organizing efforts in the field of term translation. The successive projects launched by the Supreme Council of the Arabic Language in Algeria serve as compelling evidence of this dedication.

Nevertheless, what enables the Arabic language to become a language of science and production is the creation of original Arabic terms that authentically express Arabic concepts, using terms that are Arabic in both expression and meaning, thus eliminating the need for translation efforts, even those that promise satisfactory results. Though translation cannot be completely avoided, the internal resources of the Arabic language can be utilized when appropriate.

Conclusion

This was a presentation of the Arab experience in the field of translating linguistic terminology, and an attempt to monitor serious contributions in this field, which sought to promote the Arabic language and make it one of the languages that express civilization, culture and science, and to keep pace with scientific development in various fields by providing it with a precise and unified network of terminology. In order to contain every newcomer in today's world, which is moving at a very fast pace, and its products are short periods new in very short periods.

Through this, it became clear that the Supreme Council for the Arabic Language has demonstrated praiseworthy professionalism and activity in this field in particular, despite its newness in the arena of Arab institutions working to preserve and flourish the Arabic language. The projects and periodic demonstrations organized by the Council are evidence of its seriousness and tireless endeavor towards creating a space to promote the use of Arabic language, making it one of the leading Arab institutions in this field.

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