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Culture Influence on Arabic-English Translation

Ahmed Hassan Ali Murshed

Ph.D. Research Scholar

Department of English, Faculty of Arts, Aligarh Muslim University, UP, India

Abstract: Translation is a significant action in the contemporary world and has become a compound approach of language surveys, being the primary standard for accomplishing communication. It is a complicated process, which incorporates faith, knowledge, arts, ethics, law, customs, and other capacities gained by man as a citizen. Catford delineates translation as "a process of transferring a source-language text into a target language text" (Mares, 2012). In this way, translation is an activity achieved in languages. Furthermore, Catford differentiated between partial and complete translation, focusing on the degree to which the source language content is submitted to the translation process.

Culture is a sort of conduct, faith, attitudes, and customs, which are contributed by a gathering of individuals and impact every part's conduct and translations of the implications of others' conduct. Culture applies a substantial effect on language. In translating words and expressions, the social foundation is fundamental, so a translator without understanding the way of life cannot decipher well (Guessabi, 2013). Arabic and English have a place with two distinct backgrounds and diverse language categories. The former is a Semitic language, though the latter is Indo-European. They are diverse grammatically, morphologically, phonemically, and even meaningfully. Along these lines, they are socially dissimilar and outsiders (Elkateb, 2016). The essential significance of this paper is to point out some cultural issues in translation, such as geographical, religious, social, and material ones between Arabic and English languages, supporting them with some examples.

Keywords: Translation, Language, Culture, SL, TL, Arabic, English

Introduction

Many Indian and Greek philosophical and scientific works are translated into Arabic, which leads to extensive advancements in various areas. Consequently, translation movements are seen to arrive at their zenith under the Abbasid Caliphate, which assists with building up another scheme of the mindset that turns into the establishment of the Arabic-Islamic culture. Understanding the centrality of interpreting subjects in advancing different parts of information in the Arab world prompts the foundation of various associations that had some expertise in translation trying to permit the Arabic readers to get more extensive facilities to various works (Mehawesh, 2014).

At the beginning of the third millennium, where the echoes of globalization resonate throughout the world, the necessities for translating have expanded power. For instance, in the Arab world, the interpretation of artistic or non-artistic works from the Arabic to the English language has not stopped enlarging progressively severely. Two realities can clarify this wonder; mostly, the English language is an official language worldwide. Also, the generation of sober-minded, logical, and artistic text in the English language enlarged significantly. Therefore, in the Arab world, many artistic works should be interpreted from Arabic to the English language as a rule. Right now, we are querying the cultural issues in translation and by what method the interpreters can tackle these issues, particularly when we have two very unique languages, example, Arabic and English (Al-Saidi, 2013).

Newmark delineates translation as "an art comprising the endeavor to supplant a composed message or potentially an announcement in one language with a similar message as well as an articulation in another." Regarding Newmark's hypothesis that translation is a skill, art, and science, three fundamental facets are essential when we speak about translation: the local and foreign cultures, the two languages, and the author and the translator. Many researchers characterize the expression 'culture' in various ways, which shows the multifaceted nature of such an idea. For Taylor, "culture incorporates convictions, expressions, aptitudes, values, laws, customs, and conduct that a human being gains from his community". In the past, culture was by all accounts learned and partaken by individuals from one gathering. Since culture is an essential lifestyle of a specific person living respectively in one spot, communicating in a similar language implies thinking and believing, and having feelings, rather uniquely in contrast to individuals who utilize various languages. Culture is "a system of symbolic implications that form one's perspective" (Trosborg, 1997). The role of the receptor is prominent in his hypothesis of translation. Nida and Taber focus on the significance of understanding the source text before developing the target language content. They contend that "translation is the transferring of verbal indications of one language by methods for verbal indications of another" (Hariyanto, 1996).

The ambiguous translations uncover the confusion in faith and cultural standards between the Western societies and the Arab communities. The impact of culture on language legacy appears between culture and identities. Also, the duality of Arabic is another significant facet identified with translation contradictions. Information on the target culture is pivotal for fruitful English-Arabic translation. Insufficient appreciation may emerge from the absence of understanding of the target culture. There is an unsuitable relation in social standards and convictions between the Arab and Western societies. A better comprehension of Western culture is significant for the translator to conquer social challenges in English/Arabic translation (Mares, 2012). Disagreement in cultural faith, standards, and etymological articulation between the two societies and dialects is answerable for English/Arabic interpretation troubles. Social contrasts frequently force more considerable trouble for translators than etymological highlights, for example, language structure.

Undoubtedly, translation from English into Arabic is in standard Arabic instead of vernacular, albeit Arabic has informal equality for some English expressions. However, standard Arabic has restricted terms. The translator ought to conclude whether to utilize the first term to safeguard the substance of the significance of the culture-bound word or to use a fitting identical translation. Borrowings can regularly be utilized to fill a lexical gap; however, they sometimes need an informative glossary. Translators are similar to language specialists who, in general, delineate culture as a group of individuals' traditions and perspectives. Therefore, culture is intensely dependent on its academic improvement in translation (Husni & Newman, 2015).

Languages characterize knowledge in different manners for discourse, an essential piece of culture because its words get their significance from its culture. Arabic is related to explicit social and cultural standards, not quite the same as those related to different languages. As indicated by Sapir, "the surrounding conditions and culture impact speakers' language as is plainly found in their words" (Mares, 2012). Through translation, interpreters become transmitters of various human advancements. Each interpreter has her/his convictions, information, ideas, and attitudes. The overall ideas we share while communicating in a mutual language comprise a discourse in society, that is the entire community comprehended from the perspective of talking. Accordingly, all the children acquire their language from their communities. Through the way to educate a language, otherwise become familiar

with their culture and build up their subjective capacities. In this way, to talk is to produce culture and realize a culture resembles knowing a language. Cultural items are portrayals, and translations of the world must be imparted to be lived. Therefore, we can infer that language is a part of the culture, so deciphering a language interprets a culture (Guessabi, 2013).

Undoubtedly, culture holds close associations with the translation, which encourages different networks to get comfortable with 'otherness' and oddness found in different societies. Components of translation can be characterized as words or expressions that allude to items and thoughts recognizable to a specific social gathering. A word can show a good idea in one culture. However, it may demonstrate a remarkable negative in another. For example, "moon" connotes ladies' magnificence for Arabs. On the contrary, English individuals consider its pallor. Another instance is the Arabs' continuous utilization of the expression "In Sha'a Allah" or "God willing" with different capacities other than demonstrating faith in fate. Indeed, if the abovementioned expression is rendered, the target readers will likely not comprehend it because of its impression of a cultural example far-reaching in the Arab-talking societies.

Translation surveys move from the unimportant spotlight on linguistic fields towards considering the cultural variables through the translation process. This move to cultural facets of translation is classified as "a cultural turn" (Madkour, 2018). Nida confirms that biculturalism is more significant than bilingualism as words have implications regarding the cultures wherein they work. It may be contended that the importance is given to two contradicting translation procedures while discussing how explicit things should be dealt with. These are foreignization and taming translation procedures recognized by the translator (Alshammari, 2016). The former plan for saving the abnormality of the source culture with an end goal to carry it closer to that of the reader. Notwithstanding, the latter alludes to the endeavor to interpret the source text straightforwardly. However, this implies limiting the alien culture.

Curiously, various cultures can have various understandings of a similar symbol. For instance, the white color might be utilized as an image of joy in certain cultures, yet it can represent bitterness in different cultures. Furthermore, in Islamic societies, saying "in the name of God" toward the start of every activity to get God's favors, may not be comprehended if such a language utilized is interpreted without its cultural context (Kashoob, 1995). The translator ought to put forth a persistent effort to create a satisfactory interpretation, which does not tend enormously to its importance and impacts. For being devoted to the source content, a translator is adjusting the original text to fit the standards of the target culture giving an impression of being a subject of debate. The contrast between English and Arabic in the language use and the variety of their societies make the way toward interpreting a genuine test (Shehab, 2016). For instance, "She looks like the moon." It would be so odd since the planned message. Furthermore, the message is that: "She is as variable as the moon." Deciphering "a late spring day" in the Shakespearian depiction of his darling as "Shall I compare thee to a Summer's Day"? An innovative translator ought to meditate and search for what connects such a confounded picture because "a summer's day" in England is uncommonly excellent while that day in the vast majority of the Arab nations is exceptionally terrible. One of the expert translators has translated the abovementioned line delightfully like:

هل لي أن أقارن حسنك بصبح قد تجلى

(Hal li an okaren husnuki besubbin kad tagalla). Consequently, utilizing a 'breaking day' rather than 'a summer's day' is, in reality, a type of compensation.

Each demonstration of translation includes both language and culture when 'market,' for example, is rendered into Arabic as 'suq,' the two words allude to two unique things in various cultures, two different exercises of purchasing and selling. If the reader of interpretation going over 'suq' gives the meaning of 'the oriental market', at that point, the source culture has been supplanted by the target culture, and we are currently acquainted (Al-Hassan, 2013). Nida thinks that cultural contrasts fundamentally bring about the principal wellspring of translation challenges and issues instead of linguistic contrasts between SL and TL.

The hypothesis does not give many concrete or enchantment rules, which can guarantee that the translator will bring forth an ideal translation. Misiaczek argues that the role of the hypothesis is to make the interpreter mindful of different variables associated with the translation procedure and offer a few standards and rules that will assist the translator in making confident choices and decisions. Consequently, an interpretation hypothesis must surpass the limits of the semantics of different perspectives that prevent the translator's activity and influence the nature of translation. Culture and intercultural mindfulness are undeniably more complicated matters than they might appear to the translator. It is proclaimed that if the translator knows more about the complications of contrasts between cultures, the translator will be better at performing his task.

The translator has three alternatives for interpreting cultural components: 1) using the unfamiliar word with no clarification, 2) adopting the unfamiliar word with broad clarifications, and 3) rewriting the content to make it increasingly understandable to the target language individuals. Culture makes up the available traditions, propensities, experiences, and principles that differentiate one society from another (Elkateb, 2016).

Everybody realizes that cultures vary, starting with one individual, then onto the next; each culture is unique. Cultural impact on language summarizes the most part in two perspectives, so cultural similitudes cause language likenesses, and cultural contrasts cause language contrasts. The diverse comprehension of culture helps in realizing the meaning, for instance, (the East Winds) of Arabs and (the West Winds) of Westerners are brought about by the impacts of culture on language. As indicated by Britain's area, west wind can carry warmth to them. Thus, in English, they utilize the west wind to represent the lovely things, while in Arabian nations, the east wind represents wonderful things.

Intercultural and cultural capability allude to the mindfulness that creates an understanding of culture. The translator can improve his skill by expanding the familiarity with the contrasts between cultures. The translation objectives are how to fulfill cultural similarities between SL and TL and make up semantic zero about culture. Cultural equality predominantly denotes significant resemblance and pragmatic proportionality. Translation of culturally dependent writings is not limited to accomplishing cultural equality through bound cultural terms. However, they likewise incorporate such cultural problems as social personality, conventional pictures, cultural conceits, sex segregation, religious confrontations, political and social intensity (Guo, 2012). It is valid for translation between English, and Arabic cultures, which brings out a part of the western culture, and Arabic, which has a place with the oriental culture.

Some Impacted Factors on Culture

I-Geographical Culture

Two cultures engaged with a translation may have different bases recognized with such themes as creatures, plants, and the atmosphere. For example, the Arabic talking individuals might be said to live in countries, for the most part, described as a hot and dry atmosphere like Yemen, Iraq, Syria, and North Africa. However, the way of life in Western Europe is cold and wet. Inside these two social structures, the diverse geographical terms will gain various shades of the individuals' importance.

II-Religious Culture

Religion has grand roots in a wide range of cultures and revealed how human beings communicate, act and conduct. Notwithstanding, a few societies are more knowledgeable in religion than others. As a rule, the influence of religion is more grounded and evident in the East than in the West. It is consistently settled upon that religion expects a focal situation in forming cultures. T.S. Eliot argued that no culture emerges or advances aside from the connection of religion. We may inquire if any culture could appear or look after itself apart from a religious foundation. In a similar setting, Dawson states that in every era, the main inventive tasks of culture are because of religious motivation and devotion to a religious aim (Parks, 2014).

III-Social Culture

Social experts stir up various issues, which integrate the frames of mind of various social orders toward affection, marriage, and the idea of fairness. For instance, creatures may have different roles or might be of contrasting status, for example, wild, cultivated, household, work animal, pet, sport, chasing, a wellspring of nourishment. Mostly, cats live wild in the Middle East and are viewed as vermin. However, they are adoring pets in Europe. Also, in western countries, dogs are elemental house pets, and various names for breeds are known and utilized in ordinary discussion. However, maintaining a dog in the house would be an utter horror to a Muslim. In parts of the Arab world, the falcons are preserved as cherished tracker pets, which would be unlawful in the UK. Creatures will likewise have varied centrality as per their pervasiveness.

IV-Material culture

The expression of material culture has a great sensation and integrates many things like nutrition, methods for conveyance, and various articles that human beings utilize in their daily life. These might not be similar as one community to another. Developed states would run various substantial things like WWW and E-mail, which may not be available in backward seat states.

V-Lingual Culture

How the human beings view the alien world and what qualifications they plan in its various zones are likely mirrored in their language: a few linguists design a differentiation among three essential language jobs. These abilities are interpersonal, literary, and ideational. Moreover, they are recognized distinctively in different languages. At the ideational ability, for instance, English comprehends two terms most definitely: the singular which implies (one), and the plural, which implies (multiple) while Arabic represents three terms: singular, which means (one), double which denotes to (two) and plural which implies (more than two) (Suleiman, 2012).

Conclusion

The meaning of culture recommends three things: (a) culture viewed as a totality of information and model for seeing things, (b) prompt association between culture and conduct and occasions, and (c) culture's reliance on standards. Different definitions reflect that both information and material things are a piece of the culture. Undoubtedly, language was something dynamic instead of a static stock of things due to the action. Simultaneously, language is an outflow of the culture and independence of the speakers, who see the world through language.

Culture is viewed as a crucial part of the translation, so the absence of sufficient information on culture causes trouble in grasping content loaded with cultural references, as appeared previously. In this manner, the fundamental aim of translation is to advance the TL, both phonetically and socially. Each language frames its culture, and it is dicey if another can supplant a language without a portion of the source culture being persisted during the process of translation. Thus, the advancement of intercultural ability for translators is of considerable value because, in translation, two languages and two cultures perpetually come into contact. Right now, translation is a type of intercultural correspondence. Every general public or gathering of individuals is dependent on their factual foundation, local circumstances, and religion with their particular language. It builds its own culture, which is regarded, performed, and acknowledged alongside its confinements, in which translation is one of the particular characteristics of culture, not forced from the alien world.

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