



The Problem Of Linguistic Terminology In Arabic Writings

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Abstract:

Linguistic terms are important within the field of linguistics, given its significant role in establishing a network of communicative relationships among all those involved in the development of linguistic studies. Terms are considered the key to building theories about the nature of linguistic terms. Therefore, researchers have made efforts to define their concepts and make them more precise. Scholars have shown great interest in terms, both in terms of definition and formulation, as well as their usage and application within various knowledge domains. Terms have a wide impact on the thoughts and work of scholars across different disciplines, as they are the fundamental means by which cultures are constructed and developed in various sciences. Due to the importance of linguistic terms, many researchers and linguists have hastened to study and simplify them, given the terminological complexities arising from the abundance of knowledge and the resulting chaos manifested in the multitude of synonyms, translations, and variations. Furthermore, the arbitrary placement of terms, the multitude of mechanisms for their generation, and the preference of one over another have added to the challenges. In order to achieve this, collective and individual efforts have multiplied, each with its own approach and methodology in dealing with linguistic terms, whether in translation, definition, or formulation.

Keywords: Linguistic term, derivation, figurative language, carving, Arabization, translation.

Introduction

The problem of terminology is one of the most influential aspects in contemporary Arabic linguistics, despite the attention it has received from linguists both in the past and present. However, there are terminological disruptions, whether in terms of formulation or translation. This has led the Arab world to face challenges in terms of terminology production, standardization, and finding Arabic equivalents for terms used in other languages. The subject of terminology has always been of interest to intellectuals, linguists, and scholars. It is an element that enriches the linguistic treasury, contributing to the development of language, particularly in the fields of science and technology. It has gained significance in the world due to its progress in various sciences. Terminology serves as the primary means of knowledge and scientific transfer, documenting its history. Every work requires terminology that represents and expresses its content. Therefore, it is necessary to precisely regulate terminology in every scientific field.

Arabs have shown great interest in terminological studies since ancient times, and this can be attributed to their early recognition of the importance of terminology as the fundamental pillar upon which any science is built. It serves as the primary means of knowledge and scientific transfer, and every field of study requires terms that represent and express its content. However, with the increase in knowledge and sciences, the problem of terminology has become one of the most significant challenges that have been raised. It is a general problem

due to its connection to all languages of the world, especially in recent times. Foreign research centers have been introducing a vast number of terms in various fields, while Arab researchers have only translated a small portion of them. This has intensified and complicated the terminological crisis.

The study of terminology is a central and fundamental subject in the field of linguistics, where it plays a significant role in the development of modern linguistic discourse and the construction of communicative relationships. Its importance becomes particularly evident in light of technological advancements and their impact on various domains of science and life. It is worth noting that Arabic linguistics, in its transfer of foreign linguistic terms into Arabic terminology, experiences imbalances and multiplicity in Arabic terms. What are the most important Arabic studies that have addressed linguistic terminology? How can we address the disruption in Arabic linguistic terminology? How can we unify Arabic linguistic terminology? What are the key approaches to overcome the multiplicity of linguistic terms?

1- Definition of Linguistic Terminology:

All terminological studies and research agree that terminology represents the keys to sciences, serving as their core and foundation. Concepts and knowledge cannot be established without the regulation of the terminological system and its alignment with the specific scientific theories. The phenomenon of terminology is comprehensive, encompassing all sciences and knowledge. However, it relies on language to create its own terms. Herein lies the linguistic role in framing this creation and establishing clear rules for terminology (al-Maysawi, 2013, p. 15). When linguists reach consensus on linguistic issues and matters related to linguistics, a linguistic term naturally emerges. The linguistic terminology, while referring to the identity of the term as a linguistic restriction, can serve as an umbrella for research, encompassing scientific works that delve into linguistic terms (Istaitiyya, 2008, p. 341).

The term "linguistic terminology" refers to a specialized field that focuses on the study of linguistic terms, including philosophical, technical, jurisprudential, and other terms. It examines their interaction and impact within the linguistic context. Linguistic terminology refers to the specific vocabulary used by experts to express linguistic concepts and has gained significant importance in contemporary studies. Linguists define linguistic terminology as "the vocabulary specific to the linguistic research sector, established by experts in the field, and used to express the concepts and theories they work on. Each school or theory forms an integrated set of terms, and the precise understanding of each term is achieved when it is part of the comprehensive system along with other terms of the theory" (La'fayoun, 2017, pp. 244-245). This means that linguistic terminology, used by linguists to express linguistic ideas and meanings, is agreed upon by a specific linguistic community.

Indeed, a term can be considered as a linguistic sign, as it originates as a mental concept before it transforms into a linguistic manifestation within the linguistic system. This process occurs through stages of conceptual formation and transformation into linguistic study. One notable contribution to the formation of linguistic meaning and the interpretation of the relationships between its components (signifier, signified, and referent) is the work of de Saussure.

2- The Problem of Linguistic Terminology:

The issue of multiple linguistic terms is not limited to one language over another. In every language, when translating foreign terms, the problem of multiple terms referring to the same concept arises. This leaves users of terminology perplexed, unsure of which term to adopt. Perhaps this problem is the reason behind the selection of foreign terms, leading to their widespread usage. All of this arises due to the absence of unified sources or their scarcity and difficulty of access. Consequently, each translator resorts to arbitrarily introducing their own set of terms, unaware of what others have done, resulting in a proliferation and variation of terms among terminologists. In modern linguistic studies, despite the progress made, the issue of multiple terminology remains a challenge. While scientific disciplines face problems of Arabization in their terminology, linguistic terminology suffers from the problem of multiplicity, terminological chaos, and translation variations. Examining the reality of Arabic linguistic terms reveals their arbitrary nature in their

formulation, translation, Arabization, and other aspects. This arbitrariness has led to numerous negative consequences in this field, including the disorder in establishing terms, the chaos in their application, and the lack of consistency in the equivalence of foreign terms, i.e., the lack of control over standardizing terminology.

Indeed, the example that highlights the issue of multiple linguistic terms is the world 'linguistics', which is translated into Arabic as (Al-Lisaniyat), has been rendered with various Arabic terms, including (Ilm al-Lughah-science of language), (Ilm al-Lisan-Dialect), (Al-Lughawiyat), (Al-Alsuniyyah), (Ilm al-Lughah al-Aam), and (Al-Dirasat al-Lughawiyah al-Hadithah). All of these designations are used to refer to the same foreign term, "Linguistics".

While the terms (Al-Lisaniyat) and (Ilm al-Lughah) have been commonly used to refer to the field of linguistics in the Arab world, some researchers argue about the appropriateness of these terms and prefer the term (Al-Alsuniyyah). Thus, there is disagreement regarding the naming of this field, with researchers focusing on the title rather than its content. This disagreement extends beyond the title of the field and also encompasses the terminological system that forms its conceptual framework. One example of this terminological variation is the term "Phonème," which is translated into Arabic in multiple ways, such as (FawneemSawtam), (Sawtim), (Sawt), (Sawwit), and (Wahdat Sawtiyah). This illustrates the duplication and multiplicity of terms within the linguistic system.

The term 'semiology' which has been translated into Arabic in multiple ways as follows: (Simyulugiya), (Ilm al-Simiyaa), (Al-Rumuziyyah), (Ilm al-Dalalah al-Lafziyyah), (Ilm al-Rumuz), (Ilm al-Alamat), (Al-Diliyyah), (Simyaa).

And the term 'Phonetics' can be translated as: (Al-Fonitik), (Fontiyqa), (Ilm al-Aswat), (Al-Aswatiyah al-Sawtiyat).

Finally, the term 'Phonology' can be translated as: (Ilm al-Aswat al-Wadhifiyyah), (Fonolojia), (Al-Sawwata).

The linguistic diversity in Arabic translations of foreign terms reflects the variations in contexts where these translations are used, including the differences in Arabic phonemes corresponding to foreign phonemes. From this perspective, there has been an abundance of various translations, especially concerning Western concepts in linguistics. It becomes difficult to differentiate between eloquent and colloquial translations, as the selection of translations without relying on linguistic and cultural identity factors affects the target language (Arabic). This is based on the saying, "The defeated imitates the conqueror." Moreover, the transfer of content from foreign linguistic and critical methodologies and theories often results in forced adaptation and attempts to apply them to the Arabic linguistic system and Arabic texts. Many pitfalls arise from this approach, leading to surprising and doubtful results for the Arabic recipient who cannot access linguistic and critical theories and methodologies in their original language (Sharit, 2017, p. 98).

However, some researchers do not consider this terminological variation as a linguistic flaw. Instead, they view it as a "glorious struggle for a nation that did not accept an alternative language when colonialism prevented a Syrian from crossing the border into Jordan, or a Jordanian into Lebanon, or an Egyptian into Iraq... Today, when our encounter has become free, it is shameful to maintain the current situation of variation... We are in dire need of Arabizing our thinking before Arabizing our language, or as one colleague put it more precisely, the need to Arabize consciousness before Arabizing the language" (Haqi, 1965, p. 31). In their view, there is no need for the sword, lion, camel, horse, honey, calamity, and others to have dozens or hundreds of synonymous names. In fact, there is no harm in such synonyms, and the harm lies in using more foreign terms than Arabic terms in modern sciences and arts. For example, the thermometer should not be called by multiple Arabic terms all derived from the original root of the word حرارة such as "measuring heat," "heat balance," "heater," "hotter," and finally the Arabized word "thermometer"...

One of the problems is the phenomenon of polysemy, which is the opposite of synonymy, where a single word has multiple meanings. However, the problem becomes perplexing when a word signifies something and its

opposite. As for the problem of duality between Classical Arabic (Fusha) and colloquial language, it cannot be solved by teaching colloquial dialects even in higher institutes in order to approximate them to Classical Arabic. It is solved through other means, including facilitating the rules of Classical Arabic while maintaining its integrity. One of the specific means is promoting education in Arabic among the masses of our nation, as well as imposing the use of Classical Arabic on teachers and students in all schools at various levels (Ash-Shahabi, 1966, pages 357-358).

Indeed, the Arab endeavor to translate modern studies is a bold step towards the advancement and linguistic development of the Arabic language. However, the individual efforts seen in Arabic publications have led to a proliferation of different synonyms for a single foreign term, which often leaves researchers perplexed when choosing the most suitable Arabic equivalent. "These problems, disturbances, gaps, and deficiencies are evident in the new branches of linguistics that Arabic lacked in terms of both theoretical and applied levels, which leads us to consider the problems of terminological development primarily in their transfer to Arabic in form and meaning. This means that these problems arise from differences beyond translation, which we consider one of the significant factors that have had a significant impact on terminological development" (Al-Hamzawi, 1986, pages 91-92). On the other hand, Muhammad Rashad believes that the best way to address terminological confusion is to place the problem within its historical and linguistic context, in order to analyze its causes and consequences. Recognizing the existence of terminological variation and addressing it during academic conferences does not solve the problem of terminological multiplicity.

3- Causes of Linguistic Terminology Disorders:

The causes of linguistic terminology disorders are diverse. Some originate from the terminologist, while others relate to the terminology itself, from two perspectives: a general perspective and a specific perspective. The general perspective includes the following important factors: individual and subjective control in terminology formation, a lack of consensus on a specific methodology for terminology development, the abundance of proposed terms in circulation, and the absence of effective coordination bodies in the Arab world, such as the Arabic Terminology Coordination Office and language academies. Additionally, difficulties arise from borrowing terms from various scientific disciplines and their original languages, challenges in disseminating terminology within Arab regions due to fragmentation and restrictions on scientific and cultural exchange. On the other hand, the specific perspective pertains to linguistic terminology itself, encompassing issues such as the proliferation of common terms, the confusion of their meanings resulting from lax usage and disregard for their scientific boundaries, the wide range of scientific and cultural connotations associated with linguistic terms, and the obscurity of many terms in their original sources due to the seriousness of this field among foreign experts and the diversity of their approaches. Furthermore, the modernity of numerous linguistic terms, especially in applied contexts, where they intersect with physical, medical, and natural sciences, among others.

In addition to that:

- The modernity of terminology.
- Differences in the sources of linguistic terminologists and translators, as well as their multiplicity.
- The diversity and variation in methods of terminology generation.
- The duplication of terms in the source language, which are then transferred to Arabic when two synonymous terms are translated.
- The lack of specialized collaborative work.
- The absence of effective terminological publishing means.
- The absence of effective Arab coordination in the field of terminology.

Linguistic terminology is the science that investigates the relationship between scientific concepts and the linguistic expressions that represent them. This serves to reduce terminological confusion. The most appropriate solution is to produce terminologies that suit Arabic concepts and the structure of the Arabic language, rather than importing foreign terms with foreign concepts and references. Due to the influx of foreign

terminologies into Arab countries, linguists and lexicographers find themselves torn between referring to traditional dictionaries and adopting new approaches, balancing between authenticity and contemporaneity. This dilemma has prompted language advocates such as Al-Hamzawi, Al-Masdi, Al-Fahri, and Saleh Al-Qarmadi to establish hierarchies for formulating terminology.

4- Mechanisms of Linguistic Terminology Formation:

The interest in terminology formation is not recent; it extends deep into history. Humans have always had a constant need for communication, and when they face difficulties in conveying their ideas, they resort to introducing new terms through derivation and translation. By terminology formation, we mean "the preparation of all activities related to collecting terminologies, analyzing them, organizing them, identifying their synonyms, defining them in the same language or their equivalents in another language. It also involves gathering concepts specific to a particular field of knowledge, studying the relationship between these concepts, and describing the actual usage of expressing the concept with a specific term" (Al-Qasimi, 1980, p. 12). Arabic language has the ability to create terminologies through complete renewal of a term or by evoking an old term. It provides means for terminology formation, whether morphological or semantic. One of the main ways to meet the needs of researchers is by generating terms linguistically and conceptually to express scientific concepts. These means include: (a) derivation, (b) metaphorical usage (adding a new meaning to an existing word or expanding its meaning), (c) coining (shaping a term to fit a specific concept), (d) Arabization (adapting foreign terms to fit Arabic language structures), and (e) translation. Each of these methods is suitable for certain domains and has conditions that necessitate its use over others (Al-Qasimi, 1980, p. 13).

1- Derivation:

a) Dictionary Entry: The meaning of derivation in Al-Muhit dictionary is: "Taking a portion of something, and in speech and dispute, taking sides either right or left, and taking a word from another word" (Al-Fayyumi, 817 AH, p. 912).

b) Terminologically: It refers to "the generation and multiplication that occurs between words, some of which are derived from others, and this can only happen between words with the same origin" (Khalil, 1988, p. 78). It means "taking a word from another word (especially from the well-known trilateral roots), where they share the original letters and their arrangement with a meaningful relationship between them. However, the additional letters and the formation of new structures and patterns give the new term specific connotations derived from the roots in ways of generalization or specialization. Derivation occurs from nouns and adjectives" (Abdo, 1991, pp. 128-129).

Derivation is the process of extracting a word from another word while maintaining a certain degree of similarity in form and meaning between them. The first word is called the derived word, and the second word is derived from it. This method is preferred for approximating terminologies, especially among Arabic linguistic committees. Through this process, the meaning grows and diversifies with the addition of specific letters and internal changes in word structures. The new forms share sounds, arrangement, and general meaning with the original material. For example, the root "s-l-m" generates various words such as "silm" (absolute safety), "salam" (peace), "sallam" (to greet), "saleem" (sound), "sulaiman" (Solomon), and "sulma" (safety). Each of these words has more connotations and more letters, but they all share the "s-l-m" root (Ghanem, 2014, p. 6).

Indeed, derivation plays a significant role in building terminologies as a means of developing and enriching language. It contributes greatly to the language's evolution by providing necessary terms to express new concepts. It helps maintain the purity of the Arabic language and protects it from hybrid influences and foreign words. Thus, derivation is always essential for language. Scholars have focused on different types of derivation, including:

a) Minor Derivation: Minor derivation is characterized by its remarkable ability to create new words, whether Arabic or non-Arabic. It is also known as small or general derivation. It primarily involves modifying the form of a word derived from another while preserving similarity in meaning and coherence in letter arrangement. For example, the words "ḍaraba" (to strike), "ḍāribun" (a striker), and "muḍrūb" (struck) all share the same meaning, which is "strike," but they differ in their forms.

Major Derivation: Major derivation refers to linguistic substitution, where one letter is replaced by another. It relies on the similarity in phonetic outputs. For example, "qadam" (to bite) can be transformed into "khadam" (to step), and "hazza" (to shake) can be transformed into "azza" (to support). This type of derivation indicates a linguistic shift while maintaining semantic coherence between the substituted and substituting letters.

Greater Derivation: This type is known as "al-qalb al-mawḍi'i" (positional transformation). It involves reversing the letters of the root word into six permutations or forms. Some of these forms are used, while others are ignored. This type maintains the same number of letters and preserves the general meaning, without requiring a specific arrangement of the letters. It is referred to as "qalb" (heart) by some scholars. For example, the root "j-b-r" can be transformed into "jabr" (compulsion), "bajr" (iron), and "rajib" (astonishing), among others.

Compound Derivation: This type is also known as "al-naḥṭ" (sculpting). It involves taking a word from two or more words, creating a new word by combining them. For example, "bismillah" (in the name of Allah) is derived from "bisim" (in the name) and "Allah" (Allah), and "la haw lawalaquwwataillabillah" (there is no power or strength except with Allah) is derived from "la hawla" (no power) and "walaquwwataillabillah" (no strength except with Allah).

Derivation holds a unique significance in the advancement of Arabic language development. It contributes to its growth on one hand and enriches its terminology on the other hand. It serves as a means of fostering language development and expressing new concepts by generating new words from existing ones. Lexicons do not encompass all the existing and potential vocabulary of a language, but rather, they are limited to some actively used terms. Given that concepts are infinite in existence, expressing them linguistically requires a linguistic means through which we can generate an infinite number of words from limited linguistic roots. In the Arabic language, the primary means of achieving this is derivation (Al-Qasimi, Ali, 2007, p. 379). This makes Arabic a derivational language, capable of producing an infinite number of new words and forming them appropriately according to their concepts. Therefore, derivation is considered a distinctive characteristic of the Arabic language, representing a manifestation of its growth and development over time. Furthermore, it serves as a principal source for constructing scientific terminology to address any deficiencies (Al-Najjar, 2009). The derivational nature distinguishes the Arabic language, as it serves as the primary source for formulating scientific terms in various domains.

2- Metaphor:

Metaphor is considered one of the branches of eloquence (balaghah). It is defined as follows:

A. Dictionary Entry:

metaphor means a transfer of meaning. In Arabic, it is described as: "Jawz (nut): I passed through the road and the place allowed passage (jaza) in various forms like jawzan, jawazan, majazan, and used it to denote going through (sara fihi) and surpassing (jawaaza hu), and as a noun for passage (jawazan) and permission (ijazah) from oneself or others. Jawazahu: He walked in it and followed it. Ajazahu: He left it behind and cut it off. Ajazahu: He executed it. Al-Majaz and Al-Majazah refer to the place. Jawaztu al-mawḍi': I walked in it. Ajaztuhu: I left it behind and cut it off. Ajaztuhu: I executed it" (Ibn Manzur, 2005, p. 238). Therefore, metaphor means the transition from one place to another.

B. Technically

It refers to the use of a word in a manner other than its original linguistic intent. It is "the use of a term in a way that deviates from its original meaning due to a contextual restriction preventing the intended meaning. This transfer of words and their original meanings to scientific meanings is an effective and fruitful method of language development, making it capable of accommodating various sciences" (Al-Hayadarah, 2003, p. 191). It involves using a word for a purpose other than its original intent, such as using the word "tree" to refer to hierarchy (structure, size), but in certain expressions, metaphors are used to express something else, like life and existence.

According to scholars of rhetoric, metaphor means "the transition of a word from its original meaning to a new meaning. Languages employ this technique in the process of terminological transfer, where terminologists resort to old words that they apply to new concepts, so the word acquires a new signification in addition to its disappearing or newly acquired signification, alongside the old signification" (Al-Qasimi, 1980, p. 99). An example of this is the term "fus'ah" (eloquence), which is an attribute of both the word and the speaker, but its origin is derived from milk whose foam has subsided, leaving it pure (safi), which is called "fus'ah," meaning the quality of eloquence.

Metaphor serves as an effective means for renewing terminology and developing language. It contributes to providing new meanings to words in their definition process, allowing for the departure from the familiar. This approach enriches the linguistic repertoire of a language by introducing new concepts and providing a renewed understanding of terminologies.

3- Coining:

A- Dictionary Entry:

Cambridge Dictionary defines it as: "to invent a new word or expression, or to use one in a particular way for the first time". For instance, the word "Bromance" comes from the combination of brother and romance, which brotherly attachment.

In Arabic, the word coin "Nahata" has the meaning of coining. It is worth noting that the concept of sculpture is mentioned in the Quran in the following verses and chapters:

- **Allah says, "you build for yourselves palaces in plains, and carve out homes in the mountains.?" (Surah Al-A'raf: 74).**

- Allah also says, "They hewed their dwellings into the mountains and apparently lived in full security." (Surah Al-Hijr: 82).

- Allah also says, "And you carve out of the mountains, homes, skillfully." (Surah Ash-Shu'ara: 149).

- Allah also says, "He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?" (Surah As-Saffat: 95).

B- Technically:

coining means: "Taking a word from two or more words, with a correspondence between the derived word and the words it is derived from in terms of form and meaning" (Al-Qasimi, Ali, 2007, p. 467). Nihad Al-Mousa defines it as: "Constructing a new word from two or more words or from a phrase, where the two words or words are distinct in meaning and form, and the new word takes from both of them a portion of the form that indicates both of them in meaning" (Al-Mousa, 1985, p. 67).

The divisions of Coining: According to the linguists, coining is divided into four categories:

A. Active Coining: In this type, a verb is "Nahata" from a phrase that indicates its pronunciation or the occurrence of its content. For example, "taba'shama," which means "to belong to 'Abd Shams" (Al-Najjar, 2009, p. 55). It is a verb derived from a compound noun, such as "sama'ala" from "assalamu'alaykum."

B. Descriptive Coining: In this type, a single word is coined from two words, indicating a quality that is either inherent or intensified. For example, "al-sahsahlq" derived from "sahla" and "salaq," meaning "the loudest of voices" (Al-Najjar, 2009, p. 55). It is coining a single word that signifies a comprehensive attribute of the two coined words, like "al-saldam," which means "the fierce hoofed one" from "al-sald" and "al-sallam."

C. Relative Coining: In this type, a single word is sculpted from two words to indicate a relationship (Al-Najjar, 2009, p. 56). For example, "'abaqsi" from "'abd Qays" (La' bidi, n.d., p. 125), meaning to attribute something to two names, like "'abshamiyy" attributed to 'Abd Shams.

D. Nominal Coining: It involves coining a noun from two words (Al-Najjar, 2009, p. 56) or coining a noun from two names, such as "hibraman" from "hubb al-raman" (pomegranate love).

Coning, in its various forms, has a close relationship with derivation, but it has not acquired formal rules or specific constraints. This makes its use in Arabic compositions a form of linguistic disturbance, and its evaluation varies between being rejected as a terminological mechanism and being recognized as a means of derivation, with some positions dealing with it rationally.

4- Arabization:

A. Linguistically:

Arabization is derived from the term "'arab" (Arabs): "Al-'urbu, with a damma and with tahrīk, is the opposite of al-'ajam... while muta'arrabah and musta'ribah refer to those who have entered... and that it should not be melodic in speech and that you give birth to a child of Arabic color... like al-ta'rib, al-'irābah, al-ista'rāb, and responding to the ugly... like al-ta'rib" (Al-Fayruzabadi, 817 AH, p. 140).

B. Technically:

As for Arabization, it is a qualitative term associated with the treatment of the Arabic language in receiving words from other languages, assimilating them in form and meaning. Therefore, it is an attribute to what follows the phenomenon of linguistic interaction civilizationally. For this reason, the ancients carefully named the general phenomenon (dakhīl) and specifically designated the molding of foreign words with the term (al-ta'rib). They said that Arabization of a foreign word is when the Arabs pronounce it according to their linguistic methods, and some of them went beyond the conceptual distinction, so they applied the term Arabization to both the phenomenon and its manifestations at the same time" (Al-Masdi, 1984, p. 28).

The definition provided by Al-Masdi for Arabization is the process of linguistic treatment in which the linguist possesses a level of understanding of the foreign term's referent and meaning.

Arabization is not a recent mechanism in our era; rather, it is an ancient phenomenon. "In the pre-Islamic era, the Arabs Arabized words such as "filfil" (pepper) and "qurnful" (clove) from Persian, and "sahjabal" (mirror) from the Romans. Moreover, the Qur'an includes some Arabized terms, such as "sajil," "mishkat," "abariq," "istabraq," and "alim" (Ghanem, 2014, p. 16).

Therefore, Arabization is a mechanism among the linguistic generation mechanisms that contributes to the growth of scientific terminology. It serves the Arabic language and is considered a means of education and societal organization. It is an essential component of political and economic independence. Its benefits include enriching the Arabic language with original scientific terms, facilitating access to global human knowledge, and reducing the time required to comprehend scientific materials by overcoming the difficulties of comprehending foreign languages.

5- Translation:

A. Dictionary Entry

The term "translation" is derived from the word "tarjuman," similar to "unfuan" (interpreter) and "za'faran" (saffron), as mentioned in Al-Qamus Al-Muhit: "The tarjuman is the explainer of the language, and it can be translated and understood. The verb indicates the authenticity of the letter 't'" (Al-Fayruzabadi, 817 AH, p. 1094).

B. Technically:

It refers to the use of language to express the content of another language. In our educational journey, we acquire the skill of dealing with at least two different languages. Its general concept is defined as "transferring a text or scientific term from the source language to its equivalent in the target language" (Al-Ya'aboudi, 2006, p. 60). Translation occurs between two languages: the language being translated from and the language being translated into.

Translation provides a broader horizon and greater potential for communication between speakers. It is a pathway aimed at facilitating communication among individuals who speak different languages, contributing to better understanding and exchange of information between diverse cultures. Undoubtedly, translation serves as a means of communication on various linguistic levels, helping to overcome barriers of dialects and different languages.

Types of Translation:

Studies have identified several types of translation, including:

- A. Literal Translation:** This type of translation is considered ancient and emerged with the advent of writing. Despite being perceived by many as one of the easier forms of translation due to the absence of time constraints, it is actually a challenging task. The translator finds themselves obligated to adhere to the style of the original text accurately and comprehensively, requiring high linguistic skills. This is known as literal or word-for-word translation, where the translator aims to convey the original text as accurately as possible to the target language without omitting any elements of the original content (Sadeq, 2014, p. 119).
- B. Oral Translation:** This type of translation is characterized by its speed and does not require significant changes. It can be challenging to understand and accurately convey oral sentences without the need for additional clarifications. Therefore, it requires the translator to have strong listening skills and quick responsiveness. The difficulty lies in the fact that it is bound by a specific and limited time frame in which the translator is available to convey the original message. It focuses more on conveying the content rather than adhering to the style of the original text, which can result in a loss of accuracy (Sadeq, 2014, p. 119). Oral translation is divided into several types:
 - A. Perspective Translation:** This type of translation relies on reading the source language text with one's own eyes, then mentally translating it before conveying it orally in the target language (Sadik, 2014, p. 119). In other words, the text is translated from the source language to the target language through visual perception.
 - B. Consecutive Translation:** This type of translation involves the sequential and consecutive exchange of messages between two groups, each using a different language from the other group. A member of the first group delivers a message, which is then translated by an interpreter into the language of the second group. The second group responds with another message, which the interpreter translates back into the language of the first group (Sadik, 2014, p. 119). This type of translation requires active memory and a good understanding to ensure the retrieval of the maximum possible original meaning of the listened-to text, thereby enhancing the accuracy and quality of the translation.
 - C. Simultaneous Translation:** In simultaneous translation, there is a speaker or a group of speakers who use a language different from the language of the audience. The speaker translates what they say in real-time into the language of the audience (Sadik, 2014, p. 120).

Translation, on the other hand, is also a means of generating terminology. Although it has contributed to the introduction of numerous linguistic terms, this multiplicity of terminologies has created confusion in Arabic publications. The translator may not be familiar with the background and original context of the term, which can lead to the imposition of Western connotations on the target language, thus distorting the intended meaning of the term. To enhance the understanding of translation and facilitate effective terminology exchange, it is crucial to incorporate foreign language education as an essential component in various scientific disciplines. In addition to that, prioritizing the teaching of terminology as a fundamental aspect is necessary, accompanied by providing funding for translation specialists and developing their skills through the establishment of translation departments. Furthermore, emphasis should be placed on supporting the use of technology, including computers, to serve translation in general and terminology in particular. Terminology, in its various forms, remains an essential solution for enriching concepts and is an unavoidable reality in terminology and linguistic studies.

5. The Reality of Linguistic Terminology in Arabic Writings:

The renewal of linguistic geography cannot occur without the presence of terminological keys that help define the identity of the article's structure, "because the keys to sciences are their terminologies, and the terminologies of sciences are their ultimate fruits" (Al-Shammari, 2012, p. 61). Terminology exists in a whirlwind of crises, and it has become chaotic, rendering it incapable of unifying and generating terminology. Among the most significant problems faced by terminology are the following: "It starts with the terminological program that enables the terminology and creating them, in addition to the connection between the general language (the general dictionary) and the specialized language (the specialized or terminological dictionary)" (Sharaf, 2015, pp. 214-215). In modern sciences, terminology faces several issues, including a shortage of Arabic terms and an influx of foreign terms, which have created two challenging problems:

The first problem: The abundance of terminology in the study of language levels, such as phonetics, morphology, syntax, and semantics, is accelerating due to ongoing development and the urgent need to express new concepts. This is accompanied by an accumulative terminological process that meets the needs. However, it poses challenges because terms enter the Arabic language in a non-harmonious manner, resulting in clashes and conflicts between these terms. This leads to confusion in their usage among users (Ahmed Omar, 1989, p. 5).

The second problem: Arabic language suffers from the entanglement of traditional terminology from old studies with new terminology. This has contributed to an escalating conflict between supporters of the traditional heritage style and supporters of new terminologies. This collision has led to the mixing of concepts and difficulty in clearly defining them (Ahmed Omar, 1989, p. 5).

It is evident that the field of linguistics suffers from a lack of unity in linguistic terminology, which results in sheer confusion. This can be attributed to the problematic nature of translating terms, which lacks a precise methodology and leads to dispersion and disorder due to the casual approach in dealing with them. Khaled Al-Ya'oubi summarized the reasons for the disturbance of linguistic terminology as follows: "Lack of precise understanding of the foreign concept, speed in the translation process, absence of a unified methodology for regulating terminology, confusion among researchers between general language and specialized language, variations in the meanings of terms depending on the researcher, multiple authorities issuing the terminology without coordination, and lack of commitment on the part of the authorities responsible for terminology" (Al-Ya'oubi, 2006, p. 37). It is essential to build linguistic terminology on agreement, unity, and avoiding multiplicity, which are necessary to accurately define its meanings. This transformation can potentially affect the strength and precision of the terminology.

These problems in establishing terminology have led to a lack of accuracy and thoroughness in their selection, as well as the proliferation of multiple names for the same concept. Linguistic terminology indeed finds itself

in a state of instability. Despite the obstacles and challenges faced by linguistic terminology, there are a number of measures and actions that have been proposed as solutions, including:

1. Ceasing attempts to rush and create new terminology when there is already a well-known and commonly used term, even if it has some weaknesses or shortcomings. Usage has the potential to strengthen the term and clarify its meaning.
2. Accepting what has been issued by collective bodies such as linguistic academies and disseminating it in studies, using it in translations, and communicating with fellow researchers to overcome isolation and individualism whenever possible.
3. Encouraging institutions to adopt unified or common terminology and leaving behind individual or specific terms. Researchers should turn towards these institutions to revitalize them and restore their role, especially linguistic academies and research centers.
4. Avoiding unfair criticism or dismissing these institutions. Taking the initiative to establish a scientific association dedicated to scientific terminology in general and linguistic terminology in particular at the national level to coordinate efforts, regulate sources, and unify work (Ahmed Qaddour, 2001, pp. 36-37).

Based on this analysis of the reality of linguistic terminology, it can be acknowledged that numerous obstacles have confronted linguistic and educational scholars in establishing and formulating terminology. However, the efforts made through various studies affirm a linguistic awakening that calls for the necessity of finding solutions and overcoming obstacles. It can be said that linguistic terminology constitutes an expression of the relationship between concepts and linguistic words, serving as a key to progress in all fields. Access to knowledge in the sciences is only possible through technical terms. Therefore, linguists have diligently sought to study its laws and establish specific mechanisms to govern it. There is diversity and continuity in the mechanisms of creating Arabic scientific terminology, as they change according to the needs of transferring concepts and the development of terminology. These mechanisms contribute to the development of the Arabic language and enhance its linguistic repertoire. Derivation, in particular, serves as an important gateway for creating terms based on the characteristics of the new terminology. If this means is insufficient, creators of Arabic terminology resort to other methods to reinforce scientific terms in the Arabic language.

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