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A Study on Various Hitches Libyan Students Face in Translating Arabic into English

Khalid Mohamed Abdunabi¹, ,

¹ Head of Department of English, College of Technical Sciences, Ashatti Libiya

Ritu Shepherd²

² Associate Professor, Department of English, Nehru Arts and Science College,
Thirumalayampalayam, Coimbatore Tamil Nadu 641105.

Bareq Raad Raheem³

³ PhD Research Scholar, Department of English, Aligarh Muslim University, Aligarh, Uttar
Pradesh, 202002, India

Abstract: English in today's world is no more a choice but a need. Life without communication is not pleasant. The world is no longer a closed cocoon that individuals can build and have a comfortable stay in. Its globally accepted that we need to be a part of the big world, making an equal contribution in everything that is happening. For that, the growing understanding of the global language is recognised by all countries. Arab inhabitants have a strong desire to join hands with the big world, but they have to identify areas they have to work on to improve their language skills and grammatical challenges. Thus, the researcher has worked ardently to identify and work on the reacquiring areas of concern to benefit Arabic learners.

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Introduction

Importance of English Language.

English is one of the most important languages in the world. Other language are important too, but not for the same reasons as English are important, as it is identified as the only language that truly links the whole world together. The other languages may be important for their local values and culture.

Here it can be strongly said that the knowledge of the English language enables the Arab student to express themselves all

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over the world and also creates opportunity to learn things about people from other cultures and languages. The Arab, native learners would not be able to learn if they did not learn to use English. It is being recognized that having a full grip on second language at work or at school, is not just adequate. Such Learners need translation of text to be at power with the immediate surroundings as well as the world.

It is been perceived that translation helps in communication .As it brings out the meaning of a source-language text by means of an equivalent native language text. As rightly said, translation is the action of interpretation of the meaning of a text, and subsequent production of an equivalent text, also called **translation**. Those that communicate the same message in another language need the text to be translated, and is thus called the source text, and the language it is to be translated into is called the target language.

The difference of Arabic Linguistic from English.

- (i) Arabic recognizes only three tenses; past, present and future
- (ii) Grammar - Verb/Tense: Arabic has no verb to be in the present tense and no auxiliary also. Furthermore, there is a single present tense in Arabic compared to English, which has simple and continuous

forms. These differences result in errors such as

She good teacher, when you come to Germany? I flying to Egypt tomorrow or Where he going?

(iii) The Indefinite Article does not exist in Arabic, leading to its omission when English requires it. There is a definite article but its use is not identical with the use of the definite article in English. In particular, Arab learners have problems with genitive constructions such as the boy's dog. In Arabic this would be expressed as *Dog the boy*, this is how such constructions and structure may be conveyed in English.

(iv) Adjectives in Arabic follow the noun they qualify. This leads Arab beginners to making word order mistakes in written or spoken English.

(v) Arabic requires the inclusion of the Pronoun in relative clauses, unlike English, in which the pronoun is omitted. This results in mistakes like:

Where is the pen which I gave **it** to you yesterday?

(vi) There are no Modal verbs in Arabic. This, for example, leads to: From the possibility that I am late. (I may be late.) Another common mistake is to infer

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that an auxiliary is needed and make mistakes such as:

Do I must do that?

(vii) English has both prefixes and suffixes which extensively help augment its vocabulary, but Arabic hasn't.

(viii) English has both Tense and progressive vs. non- progressive aspect, whereas Arabic has more prominently placed a combination of tense and perfective vs. non-perfective aspect.

Here are some of the points noted to get a clear picture of differences identified between Arabic cultural from English.

(i) Some Arabic expressions are associated with cold weather to express positive and favourable connotations of joy and delight to Arabs such as ' خَيْرٌ يَتْلَجُ الصَّدْرُ ' , Happy news.

(ii) The Arabic proverb ' صاحب صنعتين ' كذاب ' It could be literally rendered as: "a man of two professions is a liar". This rendering offers insufficient sense to the English reader. However, it has an equivalent in the English (functional equivalence): "a Jack of all trades is a master of none".

(iii) Metaphors sometimes involve two different things or people strung together due to some specific cultural similarities. Unfortunately, such similarities are not existing in Arabic language.

(iv) Some words in Arabic collocate with each other but their equivalents may not necessarily collocate in English.

Libyan students seem to ignore the fact that Arabic and English belong to two different families, and therefore they differ widely from a linguistic point of view. Some Libyan students thus apply Arabic grammar rules to their English translations which then sound both error and non-English.

The most common difficulties which Libyan students seem to encounter in their translation from Arabic into English fall into two main categories:

(i) linguistic and cultural.

(ii) Linguistic difficulties.

This kind of practical study has much theoretical support because in essence this research study draws heavily on the claim made by some translation scholars that translation into a foreign or second language is much more difficult than translation into the mother tongue.

Accordingly, the Methodology for this project has been extensive research from various books. which paves the way for the practical side of the study in the second, the third and the fourth chapters. Theoretical knowledge and practical application can be compared to two sides of the same sheet. If one side is torn, the other one suffers the same consequence.

In this particular respect, Mona Baker (1996: 2) says:

'Needless to say, this type of theoretical knowledge is itself of no value unless it is firmly grounded in practical experience'.

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A good number of translation scholars are of the opinion that translation into a foreign language is taught with linguistic as well as cultural difficulties because foreign language learners or translators do not have the same linguistic and cultural knowledge as native speakers of the foreign language do, no matter how perfectly they master the foreign language.

There is no dispute over the notion that languages have different grammar rules because of the differences in their varied linguistic aspects.

These differences are best explored and illustrated when translation is carried out between languages belonging to different families, such as English and Arabic. When translators translate from their mother tongue into a foreign language, they are likely to face grammatical difficulties because their knowledge of the grammar rules of the foreign language is not as comprehensive and profound as that of their native language.

In this respect, Katherine Reiss (2000: 60) argues:

‘Due to the fact that differences between the grammatical systems of languages are frequently quite great, it is the morphology and syntax of the target language that clearly deserve priority unless there is some overriding factor either in the nature of the text or some special circumstance’.

Tense

Arabic has a different grammar system from English. Such a difference becomes very clear when these two languages are compared by means of translation.

Most of the grammatical problems that Libyans students face when they translate from Arabic into English arise from the unconscious influence of their mother tongue on their second language.

The first grammatical problem which most of the students are facing problems is seen Tense. Since Arabic’s recognize only three tenses; past, present, and future, most Libyan students tend to ignore the various aspects of these tenses in English when they translate from Arabic into English.

Some students fail to translate the simple past tense from Arabic into English when the verb is irregular, perhaps because they are unsure of its past form.

For example, the verb (ركض) ‘Ran’ let us consider the following Arabic sentence for this verb as Example in English translation:

ركض الولد سريعاً

The boy runs quickly.

The boy runs very quickly.

The child runs a fast running.

Another difficulty for Libyan students when they try to translate negative sentences from Arabic into English is perhaps because, in

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Arabic, the form of the main verb in the past after the negation word 'لم' (Not) is identical with its form in the present. Let us consider the following Arabic sentence for this verb as Example in English translation:

اعطانا المعلم واجبات كثيرة و سئلنا لماذا لم نحضر
الدرس جيداً

The teacher gave us a lot of homework and asked us why don't we prepare the lesson completely.

The teacher gives us a lot of homework and asks us why we don't prepare the lesson well.

The difficulty becomes more serious when the students have to deal with complex tenses like the present perfect. When students are required to translate Arabic sentences, whose English counterparts express the present perfect tense in the negative, they produce strange-sounding sentences in English. Let us consider the following Arabic sentence for this verb as Example in English translation:

لم أراه من قبل

I don't see him before.

I didn't see him yet.

I didn't see him before.

Another situation where students struggle to produce good translation is giving simple questions into English. Though the equivalent question in English should be in the simple present tense, it seems that students have failed to recognize the tense implied in the source question, perhaps

because in general question formation in English is a little difficult for second language learners, or perhaps because the Arabic question sounds like an English question in the present tense.

Let us consider the following Arabic sentence for this verb as an Example in English translation:

هل تشعر بالجوع؟ لا، شكراً علي سؤالك

Are you feel hungry? No, thank you for your question.

Did you feel hungry? No, thank you for your question.

Articles

In Arabic, only one article is equivalent to the definite article 'the' in English. In contrast, the indefinite articles 'a and an' in English do not have any counterpart in Arabic.

(For this reason, Libyan students are very likely to make grammatical mistakes in this area when they translate from Arabic into English).

In addition, the Arabs use definite articles with abstract nouns even if they are used in a general sense. In contrast, English does not use the definite article 'the' with abstract nouns unless specified. Unfortunately, some of the Libyan students of the present study seemed to have forgotten this difference between Arabic and English. Let us have a look at one of the Arabic sentences and the English translations:

أطلب العلم من المهد الي اللحد .

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Ask a science from birth to a grave.

Ask knowledge from the cradle to the grave.

From these translations, we can infer that students are aware of the definite and indefinite articles in English, but they are not sure where and how to use them. Moreover, some other Libyan students use the articles in English indiscriminately without considering that grammatical rules have exceptions.

For example, we do not use any article in certain fixed or idiomatic expressions such as 'at home'. However, some Libyan students seem to forget such exceptions when they translate from Arabic into English.

Let us have a look at one of the Arabic sentences and the English translations:

لا بد انه في المنزل الان .

He must be in the house now.

He should be at home now.

In Arabic, we use 'أل التعريف', which is equivalent to the definite article in English, with names of religions, whereas in English we use no article with these names. However, it seems that some Libyan students apply the Arabic rule to these names when they have to translate such words from Arabic into English.

Let us have a look at one of the Arabic sentences and the English translations:

علي العالم ان يفهم ان الاسلام دين سلام اعتدال

The world should understand that the Islam is religion peace and fear.

The world must understand that the Islam is a land of peace religion and fairness.

Prepositions.

Prepositions are another grammatical category that presents an enormous challenge not only to Libyan students learning English as a second language but also to all English learners.

This is because Arabic and English belong to two different families, it is axiomatic that they do not have the same prepositions, nor do they use them in the same way. When Libyan students who learn English as a second language have to translate into English, they may feel tempted to translate Arabic prepositions into equivalent prepositions in English.

This may be correct for some cases but not for all. For example, the Arabic preposition 'عن' can be translated into English as about, for, from, of as the following examples show:

He asked about you.

سئل عنك

He was absent from

كان غائبا عن الاجتماع

the meeting

Some Libyan students failed to supply the correct preposition for the English translations perhaps because it did not cross their minds that prepositions differ from language to language.

Let us see the following Arabic sentence with its translations:

سئل المعلم الطالب لماذا تأخر عن الدرس .

The teacher asked the student why you are late on the lesson.

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The teacher asked the student why he did late about lesson.

Although students are allowed to use monolingual and bilingual dictionaries in the translation exercises and exams, they rely extensively on bilingual dictionaries, which in most cases give only possible different meanings of the foreign words in isolation. In contrast, monolingual dictionaries explain meaning and provide other linguistic information including the right preposition to use.

It is worth mentioning that some Libyan students do not know that some prepositions in Arabic should be left out in the English translation. A good example is the time expression in Arabic 'في كل مرة' which is equivalent to 'every / each time' in English. Yet, some students of the present study have rendered that expression differently.

في كل مرة نساند حقوق الانسان و الحريات الاساسية
فأنا نقف في وجه الارهاب .

In every time we support human rights and the main freedoms then we face terrorism.

In each time we support human rights and major freedoms, we stand against the terrorism

Relative Pronouns.

Another problem faced by Libyan students when they translate from Arabic into English is correct relative pronouns in English. For example, a few students of the present study find it very difficult to supply the correct relative pronoun 'who's' for the phrase 'الذين كانت وجوههم' perhaps because

they mistakenly think that 'الذين' is equivalent to the English relative pronouns 'who, which, whom or that'.

Let us consider the following Arabic sentence with the English translations.

عندما دخل احمد الي الشقة كانت الشرطة قد اعتقلت
اللصوص الذين كانت وجوههم مغطاة بأقنعة مطاطية

When Ahmad inter his apartment, the police was catching the thieves that masks covered their faces.

Verb "Be".

One of the basic elements of the sentence that some Libyan students leave out when they translate from their mother tongue into English is the verb 'be'.

This omission could be the fact that Arabic sentences, unlike English ones, can occur without verbs. Besides there is no equivalent verb in Arabic to 'be' when it is used as a main verb in the present tense in the sentence.

For these reasons, some Libyan students drop 'be' from the target text without realizing that they have omitted the most important constituent of the English sentence by choosing to do so.

Let us look at the following Arabic sentences with the translations:

هو اصغر مني سنأ .
He was younger than me.

لايذا انه في المنزل الان .
He must at home now.

سئل المعلم الطالب لماذا
تأخر عن الدرس .
The teacher asked the student why he was late for class.

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Cultural difficulties facing Libyan students in translating from Arabic into English Proverbs

Proverbs are a common feature that exists in all cultures of the world. Sometimes the meaning of a certain proverb in a particular culture and language is echoed in another different culture and language.

When a particular proverb, whether in standard or spoken Arabic, has to be translated into English, the translator who is supposed to translate should first check in the English culture whether there is any equivalent proverb to the Arabic proverb.

In case there is no English equivalent to a proverb in Arabic the translator can suggest his own translation, which must then be based on the implied meaning of that proverb in the source culture.

For practical reasons, this study focuses on the case of proverbial equivalence in Arabic and English to show how lack of cultural background in the target language impedes translation.

One interesting example that clearly shows the difficulty of translating an Arabic proverb into an equivalent proverb in English is the following Arabic proverb:

لا يفل الحديد الا الحديد

The iron cuts iron.

Nothing breaks the iron but iron.

The meaning of the source proverb (Diamond cut diamond) though they clearly

reflect the students lack of cultural background in the target language.

A quotation from Katherine Reiss (2000: 79):

The audience factor is apparent in the common idiomatic expressions, quotations, proverbial allusions and metaphors, etc., of the source language the translator should make it possible for the reader in the target language to see and understand the text in the terms of his own cultural context. Another Arabic proverb whose translation into English seems to present another challenge to some Libyan students is the following one. Let us see this Arabic proverb and its translation into English as example:

عامل الناس كما تحب ان يعاملوك .

Deal with people as you want them to deal with you.

Deal with people as you like them to deal with you.

The translation of Arabic proverbs or other proverbs related to other cultures into English is a formidable task, especially for new learners of English, such as Libyan students.

Idioms

Idioms are another cultural element that is hard to render from one language into another. The reason for this difficulty lies in the fact that idioms are fixed expressions whose meaning does not necessarily depend on the meaning of their words.

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Therefore, idioms should be treated and translated as units or entities that carry special meanings. In addition, idioms feature in almost all languages. Therefore, sometimes idioms in a particular language have equivalent idioms in another language. Translators' responsibility is to find equivalents to source idioms in the target language before they offer their translation of the idioms.

Arabic is well known for the use of idioms even in everyday speech and so is English. Accordingly, translators who translate from Arabic into English might come across idiomatic expressions in Arabic. Still, they might not be able to render these expressions into English idioms if they are not well acquainted with the English culture.

One example of how the lack of cultural background in English hinders translation from Arabic into English is the following Arabic sentence with some translation:

اطلب العلم من المهد الي اللحد

keen to knowledge when you are baby until you are an older man.

Ask for science from beginning to end.

The Libyan students are not familiar with the English idioms 'from the cradle to the grave or from birth to death', which can fit in as equivalents to the Arabic idiom (من المهد الي اللحد).

Another Arabic idiom, which some Libyan students could not translate into English, is (اقتلاع عادة التدخين).

Let us have a look at the Arabic sentence in which the idiom mentioned above:

إذا اردنا اقتلاع عادة التدخين

If we wanted to quit the deadly habit of smoking...

If we want to stop the killing habit of smoking....

Another Arabic expression ((نيابة عن when they tried to translate it into English in different ways but not idiomatically, though in English its equivalent is 'on behalf of somebody/on somebody's behalf'. So, their translation will include 'in place of/instead of/in somebody's name' which are possible translations.

Another Arabic idiom which has an equivalent idiom in English is (يغض الطرف). The English idiom that corresponds to this idiom in Arabic is 'to turn a blind eye to something'.

For some Libyan translators familiar with English idioms and how they are used, such an idiom is easy to handle. On the other hand, some Libyan students found this idiom difficult to translate into English, producing very literal translations. Let us have a look at the source idiom and the translation:

كما أشار الي ان العالم

بأسره يغض الطرف عن الممارسات الوحشية

He points that whole world do not look at the violence people face.

He said the world do not focus on this side.

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Swear Words:

Another cultural element that merits consideration with regard to translation is sworn words. Swear words or taboo forms are common features permeating all languages and cultures. Native speakers of a certain language can both identify swear words and use them correctly, unlike non-native speakers of that language whose lack of such knowledge deprives them of this advantage.

These so-called taboo forms are not easy to translate because their meaning is culture-bound. Besides, what is seen as taboo in one culture may not be regarded as such in another culture.

More importantly, the variation of swear words and their elusive nature makes their translation into the translator's first language much easier than their second language.

Accordingly, those who translate taboo forms into their native language and culture will effortlessly find proper equivalents for these forms in their own culture because they are instinctively familiar with the various aspects of their own culture. In addition, their innate knowledge of what might, or might not, be accepted in their culture will enable them to make up culturally appropriate equivalents to some swear words that originally have no equivalents in their native culture.

In contrast, those who translate taboo forms into a foreign language culture will not provide culturally proper equivalents because such translators lack the intuitive knowledge of the foreign culture they translate.

Katherine Reiss (2000: 84-85) pinpoints the elusive nature of swear words and illustrates that by giving an example of some animal names used as swear words in two different languages. She says:

‘Swear words pose problems for translation: the emotional elements must be carefully matched with the specific situational context. Animal names are known to be favored as swear words, but different languages have different animal associations. When a Frenchman swears at someone with the words “la vache!”, the German translation “Die(se) Kuh” the German translation “Die(se) Kuh” (literally “the cow”) would miss the meaning completely while “la vache” as a swear word finds its equivalent in the German word “Schwein!” (English “bastard!”).

Cultural Associations:

Words have different meanings and associations in different cultures, but they also express different personal or social attitudes. Interestingly enough, some words may sound inoffensive or neutral in one culture, whereas their equivalents in the

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target culture express social disapproval and disgust.

As a result of this discrepancy the translator who translates such words into his or her native language culture will have to be very careful so as not to use equivalents whose meaning may be emotionally charged unlike the meaning of their counterparts in the source language.

However, for a translator who translates these words into a foreign language, the decision to use neutral equivalents is often made on a specify basis as he or she is not as fully aware of the customs and traditions of the target language culture as is the native speaker of the target language.

As a result, he or she may use equivalents which in the target language sound either vulgar or offensive while their corresponding counterparts in the source language are neutral or inoffensive.

A good example that illustrates my point is the one which Mona Baker (1995: 24) gives:

Differences in expressing meaning are usually more difficult to handle when the target-language equivalent is more emotionally loaded than the source language item. Homosexuality is not inherently pejorative in English, although it is often used in this way. On the other hand, the equivalent expression in Arabic, 'شذوذ'

جنسي' (literally: 'sexual perversion') is inherently more pejorative and would be quite difficult to use in a neutral context without suggesting strong disapproval.

Metaphor

One of the cultural difficulties facing translators who translate into a foreign language is metaphor. The reason for this difficulty lies in the fact that metaphors sometimes involve two different things or people that are strung together due to some specifically cultural similarities between them.

Such similarities may not exist in languages belonging to different families such as English and Arabic or English and Chinese as their cultures are also widely different.

Newmark (1988:104) observes:

'Whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor?'

According to Dickins, Hervey and Higgins (2002:146-159), metaphors are the most challenging figure of speech for translators because of their extensive use and non-basic meaning.

For these scholars there are different kinds of metaphors, mainly lexicalized and non-lexicalized, and these also fall into other categories. However, whether lexicalized or

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otherwise, metaphors should be translated with a great deal of care and precision, or else the message they express will be distorted or even lost.

The translator who carries out translation into a foreign language will not be able to translate metaphors because he or she cannot always see the image expressed in the metaphors of the foreign language simply because he or she is an alien to the foreign culture.

Let us consider the following examples in Arabic:

عضنا الدهر بناه .
عاد بخفي حنين .
عمرو نقي الثوب طاهر الذيل .
زيد طويل اليد .

For a translator whose first language is Arabic and whose second language is English, the sentences mentioned above pose serious difficulties because of the metaphors they imply. However, these metaphors can be difficult to render into English if the translator does not have a broad cultural background in English metaphors and how metaphorical or figurative language works.

we notice that the first sentence talks about a situation when someone is struck by misfortune rather than 'bitten by time', the second one refers to a situation when someone comes back empty-handed rather than 'with Humayun's slippers', the third sentence means that someone is honest and

pure rather 'Amr's robe is clean and its tail is pure' and the fourth sentence simply means that someone is a thief rather than 'someone's hand is long'.

Some languages have a tendency for metaphors while other languages do not seem to favor the use of metaphors. The reason for either situation is apparently cultural.

Arabic and English both seem to favor metaphors to some degree. In Arabic, metaphors present two different objects or draw comparisons between two similar or dissimilar objects. Thus, when Libyan students have to translate these metaphors into English, they have to look for equivalent metaphors in the English culture before they venture their own translation.

If the target culture does not have equivalent metaphors, then translators should focus on and portray the image behind the metaphor which they will translate. One example of how an Arabic metaphor has been mistranslated into English is the following:

يزداد الارهاب وحشية كلما تضيق الخناق عليه .

More stress we make on terrorism more atrocity and violent.

Terror become more savage in every time we stress on their collar area.

Though the metaphor in Arabic is both simple and clear, some Libyan students found it difficult to express in English, perhaps because they focused on the

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translation of the individual words rather than the image behind the words.

Collocations

According to Oxford Advanced Learner's Dictionary (2005:293), a collocation is:

A combination of words in a language that happens very often and more frequently than would happen by chance: 'resounding success' and 'crying shame' are English collocations.

Collocations are a universal element featuring in all cultures of the world. However, they differ from language to language and from culture to culture; besides collocations do not follow any grammatical rules and should be memorized as they are.

For this reason, English language learners to whom Arab or Libyan students are no exception make mistakes in the use of collocations in English. The problem becomes very hard when Libyan students have to translate from Arabic into English.

One of the most recurring problems some Libyan students face in some translation tasks is the rendering of the Arabic phrase (في المنزل) into English, though the equivalence in English is both simple and easy.

Let us have a look at the Arabic sentence and its translation as an example:

لابدا انه في المنزل الان .

He must be in the home now.

He must be at the house now.

Some other collocations in Arabic which can be translated into equivalent collocations in English are the Arabic collocations (يثير الغش مشاكل) and (خرق للثقة و انتهاك للوائح و الانظمة).

Some Libyan students could not translate these Arabic collocations into equivalent collocations in English because they lack the cultural knowledge of English collocations and how they work.

Accordingly, the students produced strange-sounding English sentences which native speakers of English can easily identify as poor English translation.

Let us have a look at the Arabic sentence and its translation as example:

يثير الغش مشاكل خاصة مع المدرس و الطالب لانه خرق للثقة و انتهاك للوائح و الانظمة الجامعية .

Cheated started personal problems between teachers and students because it will ruin the trust and break university rules.

Cheating causes problems, especially with the teacher and the Students because it breaks the trust and it breaks the university Systems.

The reason why some Libyan students make such mistakes in translating from Arabic into English is that most of them look up the Arabic words only in Arabic /

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English dictionaries without checking the words they have chosen in a monolingual standard English dictionary which gives other important cultural information such as collocations, idioms, and examples which unfortunately most bilingual dictionaries exclude.

An interesting example of how some Arab or Libyan students do not make use of monolingual dictionaries when they translate into English is the following sentence that some students could not translate properly because of their total reliance on bilingual dictionaries:

..... اذا اردنا اقتلاع عادة التدخين القاتلة في المستقبل

If we want to stop the killer smoking habit in the future

If we want to no smoke in future.....

Another example of an Arabic collocation which has an equivalent collocation in English is (الاجلبية الساحقة). The English collocation that matches this Arabic collocation is 'the overwhelming/vast majority'.

However, many Libyan students seem to be unaware of that English collocation, though it is one of the most common idiomatic usages in English.

Accordingly, most of the Libyan students on whose performance the present study is based have failed to provide the correct collocation, though their translation is a

valid one. Instead, almost all of them came up with 'most' as a possible equivalent to the Arabic collocation (الاجلبية الساحقة).

Factors to be considered while they Translate Arabic into English

According to thelanguagestranslation.com translation is not as easy as it sounds to be. Moreover, translation does not mean a simple word for word for correspondence between any two languages. It is not a mechanical process where each word is translated to the target language. Rather, many factors are to be taken into consideration to get the exact output in the target language.

The factors are as follows:

- Actual context.
- The rules of grammar of the two languages.
- The spellings in the two languages.
- Their writing conventions.
- Meaning of idioms and phrases.
- The usage of points and commas to separate decimals and thousands within numbers indicates that some languages follow the reverse style. Thus, while in English we write 1,000.01, the same is written as 1.000,01 in Spanish languages, except for Panama, Puerto Rico, Mexico, and the United States itself.
- Again, text translation also implies the translation of right-to-left alphabets (such as Arabic).

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Besides the above factors, to get the final document, all activities are equally important like

- The document needs to be read
- The document needs to be translated
- The document is then edited
- The document is then proof read, not to mention retyped and often reformatted.
- Sometimes, research is also required for translation.
- The translator or student requires thorough knowledge of the native language. Translation requires a complete understanding of the customs and lifestyle of a group of people to translate in a manner that communicates to that culture's worldview.

Conclusion

From the above discussion, it is clear that the translators who translate into their native language surpass their fellow translators who translate into a second or foreign language because the former are more naturally equipped with both the linguistic and cultural knowledge of the target language than the latter.

Similarly, translation from Arabic into English poses some linguistic and cultural challenges for Libyan students who learn English as a foreign language. For the sake of narrowing the scope of the research, a few linguistic and cultural difficulties have been closely identified.

So, if Libyan Students consider all of these factors and it's the responsibility of translators to find equivalents to source idioms and proverbs in the target language before they offer their translation of the idioms and proverbs, so they will avoid mistakes in their translation tests and exams.

Here are some common Libyan Proverbs and Idioms the researcher has identified their equivalents in English for Libyan students to use when he/she wants to translate the common Libyan proverbs and Idioms into English. It has become clear that Libyan students' most frequent succumb to linguistic difficulties that are related to grammatical, lexical and morphological. Keeping in mind these grammatical difficulties, the study has clearly tried to identify those Libyan students most often struggle in areas such as:

- (i) Tense
- (ii) Articles
- (iii) Prepositions
- (iv) Relative pronouns
- (v) The verb 'be' when used as a main verb in the sentence.

(vi)

More importantly, most of the mistakes made in these grammatical areas result from the fact that some Libyan students apply the grammatical rules of the source language to the sentences of the target language.

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The study has clearly shown that basic lexical meaning alone is not enough to produce a correct translation on the lexical level.

When seen keeping in mind the morphological level, some Libyan students seem to struggle with the translation of plural nouns and adverbs into correct equivalents in English because these two categories involve the addition or use of some inflectional and derivational morphemes in the target language.

The researcher also was able to identify that, in addition, some other students also erroneously translate Arabic Nouns into Adjectives in English, perhaps because some Arabic Nouns may Morphologically sound or look like English Adjectives or vice versa. As the sample translations have clearly shown, such confusions arises from the wrong application of morphological rules of the target or foreign language because new foreign language learners are often under the assumption that rules are absolute and have no exceptions.

In relation to Cultural Difficulties facing Libyan students when they translate from Arabic into English, the translation shown four cultural areas where some Libyan students struggle very hard, these are:

- (i) Proverbs.
- (ii) Collocations.

(iii) Metaphors.

(iv) Idioms.

The translation of Arabic Proverbs into English seems to be a daunting task for some Libyan students whose knowledge of the English culture is very limited.

As they are not aware that collocations cannot be translated literally into a foreign target language, this may then give rise to strange-sounding utterances in the target language. They also seem to forget the fact that some words in Arabic collocate with each other, but their equivalents may not necessarily collocate in English.

The researcher was also able to draw out results regarding handling of Metaphors by the Arabic learners of English; they show this difficult when they transfer from one language into another because the images they create differ from culture to culture. Besides, most Libyan students fail to translate Arabic Idioms into English idioms because they are not familiar with English idioms. However, Arabic and English are both idiomatic languages and share many idioms.

Suppose Libyan students and researchers have access to the area. The researcher in his present study had investigated to identify the most common difficulties faced by Libyan students when they translated from Arabic into English. In that case, it will benefit the Second Language Learner as a whole.

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Accordingly, the difficulties, which have been highlighted and discussed earlier, are the ones which the corpus of the study has displayed. Certainly, there are other linguistic and cultural difficulties in translating from Arabic into English, but these can be the focus of other future research. In this way, the present articles opens the way for future research in this area or a similar one.

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