A Discourse on Bangla Translation of Arabic Texts: Need-based Studies in Bilingual Issues

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ABSTRACT

In this paper, the challenges of translating Arabic texts into Bangla and finding any possible means are tried to a greater extent. Translation is at all times a very tough task and confronted with various issues. Since translation is one of the most intricate and subtle areas of language studies, translators must be aware of both the surface and underlying relations of language. The characteristic elements are also transferred from one language into the other through translation. Translation from Arabic to Bangla or vice versa creates a lot of difficulties because these two languages are of different and distant origins though translation between two languages from the same origin has fewer difficulties. However, most of the problems of translation fall in five major areas of language: syntactic, semantic, stylistic, phonological and usage. Therefore, the present paper focuses on the need-based study and analysis of translating Arabic, specially the language, into Bangla. To make this work more attention-grabbing and accessible to the non-native users of these two languages, examples and information are chosen from real-life situations.

KEYWORDS

Translation, Meaning, Text, SL TL, Equivalence, Arabization Stylistics, Phonology, Usage

Introduction

Translation is a multidimensional and mammoth task of bilingual studies. Since translation is to be read by readers in its new language with the same enthusiasm and understanding as it was in the old, it should have the same virtues as the original, and inspire the same responses in its readers. Here, a translator is both a reader and writer at the same time. A remark of the mid twentieth century by Richards (1953:13) states, “Translation probably is the most complex type of event yet produced in the evolution of the cosmos”. This is mainly because it sets up an association between at least two languages and their cultures. Translation has a great effect on our everyday life for its being one of the diverse means of human interaction, specially in the written form of language - translation refers to written information, whereas interpretation refers to spoken information. But in these days of globalization and widespread immigration, the need of translation is increasing due to the continuous expansion of trade, science, culture, technology and so forth. As a formal definition, Dubois et. al. (1973:22) says, “Translation is the expression in another language (or target language) of what has been expressed in another source language, preserving semantic and stylistic equivalences”. According to Bassnett (1980:21), “Translation involves the transfer of ‘meaning’ contained in one set of language signs through competent use of the dictionary and grammar; the process involves a whole set of extra-linguistic criteria also”. So, translation from Arabic into Bangla needs the process and techniques which are used to transfer the meaning of the source language (SL- Arabic) into the target language (TL- Bangla), using words which have direct equivalence, new words or terms, foreign words written in Bangla or using foreign words to fit Bangla pronunciation. However, Bangla has a tremendous capability to absorb the richness of other languages.

Discussion

Arabic is one of the oldest languages of the world, whereas Bangla is one of the most recent Aryan languages. This relationship of the two languages and the influences of Arab on Bengal are also because of the Muslim rules in Indian subcontinent for decades after decades and their lordship and supremacy in every field and in every step of life of Muslims in particular. Arabic is a famous international language having mother tongue of most of the Arab nations who have some controls over the majority of the world nations economically and linguistically. The abundance of minerals, specially petroleum indebted many nations economically on the one hand and their language, Arabic being the language of the holy Quran helped them on the other had to create world brotherhood.
linguistically. The Arab navigators, travellers and specially the Sufis and their spreading of Islam to the different non-Muslim world-nations helped them to come in contact of many. It is so that the Islamic religion came to India and Bangladesh (of the then Bengal) and the converted neo-Muslims had to learn Arabic for the religious purpose. Gradually, these Arabic elements learned for translating into Bangla from Arabic has been going on from the middle age. But these two languages derived from two different language families: Arabic from Afro-Asiatic language family and Bangla from Indo-European, or Indo-Aryan language family.

Translation from Arabic into Bangla involves the process of comparing at least two language systems. So, it could be approached from the viewpoint of contrastive linguistics (Hatim, 1997). However, while Arabic is a fairly common language on a global scale, it also comes with a set of challenges that make it one of the most difficult to translate into other languages. As a Semitic language, it has huge differences to the languages spoken in the other part of the world, which means that it takes a highly skilled translator to effectively translate between these and Arabic. Translation has been used by humans for centuries, beginning after the appearance of written literature. Modern-day translators use sophisticated tools and technologies to accomplish their work, and rely heavily on software applications to simplify and streamline their tasks. However, problems of translation are mainly caused by syntax (grammar), lexis or vocabulary (word), stylistics (style), phonology (sound) and usage of the source language which is Arabic and it is when translated into the target language being Bangla in our current study.

**Historical Background**

Bangla is one of the major Indo-Aryan languages of South Asia including Bangladesh, West Bengal, Assam, Tripura and some other parts of India. It belongs to the Eastern branch of the Indo-European family of languages. The history of the Bangla language goes back to the eighth century A.D. Bangla as a language had no prestige till the advent of the Muslim rulers who came there by the early thirteenth century. The Middle Bengali period coincides roughly with the period of the Muslim rule in Bengal, which lasted from 1204 A.D. till its replacement by the British rule in 1764. Muslim rulers in Bengal were first Turks, then Afghans, and later the Mughals, but the language of administration had continued to be Persian all throughout. At that time, a number of books had described the rare beauty of Bengal muslin and silk cloths. Sulaiman Tajir (9th century A.D.) wrote in his Arabic book that he had seen: “a stuff made in this country which is not to be found elsewhere; so fine and so delicate is this material that a dress made of it may be passed through a signet ring”. The language of religion of these rulers as well as the growing Muslim population of Bengal was Arabic, but the common everyday language here was Bangla for the Hindus, the Muslims and the people of other religions (Dil, 2012). Now, Bangla is a very rich language.

**Methods of Translation**

The methods of translation refer to the ways we use to transfer the ‘meaning’ from the source language into the target language. The main and major classification of methods of translation could be (i) Manual and (ii) Mechanical, or (a) Literal and (b) Free (Ghazalia, 2008). Here, we will discuss the latter two methods below:

**Literal Translation**

Literal translation involves the conveyance of denotative meaning of words, phrases and sentences in a text from one language to another. Therefore, literal translation works where there is correspondence between the two languages in terms of semantics and structure as can be illustrated by the following noun dominated Arabic sentence and its Bangla translation. e.g.

**Arabic:** نادین رجل شاب

**Bangla:** নাডিন (স) পুরুষ তরুণ

**Meaning in English:** Najin is a young man.

It is evident, both in Arabic and Bangla, the linking verb ‘Be’ (‘أنا’ ‘আমি’ or ‘يكون’ /'jukun/= ‘is’) can be omitted and the word ‘পুরুষ’ for ‘man’ is redundant in Bangla. Let’s look at a verbal Arabic sentence below:

**Arabic:** أكل الرجل اللخاد

**Bangla:** খেলো লোকটা অপেলতা

**Meaning in English:** The man ate the apple.

Here, we can see that the verb in the Arabic sentence comes first as it is a verb dominated sentence but the correct Bangla word order should be SVC. So, the literal translation is a bad practice, specially between the languages of distant origins like Arabic and Bangla. Notably, literal translation often falters, particularly in the case of multi-word units like collocations and idioms as can be illustrated.
with the appropriate Arabic and English meanings

### Arabic

/بنت الحالال: (زواجة) /bint alhalal/
/طويل لسان (فاسيد) /tawil lisan/

Here, 'زواجة' /zawda/ means 'wife' and 'فاسيد' /fasid/ means 'abusive'. Nevertheless, literal translation

### Arabic

/الحرب والسلام /alharb wa assalam/
/ندموا اتاماسيم /dumwa attamasib/

This method could be applied in the three different ways such as Word-for-Word Translation, One-to-One Literal Translation and Literal Translation of Meaning. The ancient Greeks translated texts into Latin using the literal Word for Word method. Also, one to one basis of literal substitution was preferred. Here, fluency for target readers is more important than fidelity.

### Free Translation

Free translation is the act of rendering as closely as possible the wording, structure, and grammar of a source document into the translation. Here, fluency is not as important as fidelity. This is often made for students and scholars who have knowledge of the language they are reading. This method is considered to be better than the previous one, literal translation. Free method means to translate without any constraints. A free translation is a translation that reproduces the general meaning of the original text. It may or may not closely follow the form or organization of the original. It is associated with translating the spirit, or the message, not the letter or the form of the text. It does not translate every single word in a text. The translator can translate the way s/he understands. It is convenient both for the translator and the person who reads it. As for free translation, it is another translation method whereby an SL literary text is relayed into the TL by reproducing the matter without the manner, or the content without the form. Therefore, it is usually a paraphrase that is much longer than the original and over and over again wordy and pretentious. e.g.

### Arabic

/أراد نجح مغادرات دكا /arada nadgin mugdarata dakka /

### Bangla

/নাজিন ভাবে ছাড়ে কিছু ছিলেন /nadjin d̲a aka saq̲t̲ e[q̲]ien /

### Meaning in English

Najin wanted to leave Dhaka.

### Arabic

/احيانوتي كان /jahibbunani katiran /

### Bangla

/তারা অমাকে পূর্ব জলাসে /ja ra amake k̲ub̲ lahobaf[e] /

### Meaning in English

They love me a lot.

But the commonly employed methods of translation could be classified as Adaptive Translation, Scientific Translation, Semantic Translation, Idiomatic Translation, Communicative Translation, Pragmatic Translation, Faithful Translation, Creative Translation, Cognitive Translation, Information Translation, Stylistic Translation, Analytical Translation etc.

### Research Findings

A translation problem is any difficulties we come across at translating that invites us to stop translating in order to check, recheck, reconsider, rethink or rewrite it or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. Translation problems can be posed essentially by grammars, words, styles, sounds and/or usage. Here, some problems are discussed in detail.

### A. Syntactic Problems

There are some problems related to the syntax/structure of the two languages (Arabic and Bangla) because they belong to two different and distant language families and for other reasons. e.g.

### Verb ‘Be’

This type of verbs should be treated as linking verbs for both Arabic and Bangla. The Bangla verbs ‘হা’ /ha/, ‘হে’ /hoo/, ‘হন’ /hon/, ‘হই’ /hoi/ (Present) and ‘হল’ /holo/, ‘হলেন’ /holen/, ‘হলি হল’ /holam/ (Past) etc are translated by most of the students literally in Arabic as ‘يكون’ /ikun/, Here, we can omit the literal translation of the ‘Be’ verbs in Arabic for present simple, present progressive and present passive voice. The progressive tense markers: ‘-ফি’ /t̪ʃʰi/, ‘-ফো’ /t̪ʃʰo/, ‘-ফে’ /t̪ʃʰe/ or ‘-ফেন’ /t̪ʃʰen/ etc endings (Present) and ‘-فت’ /t̪ʃʰam/, ‘-ফিল’ /t̪ʃʰila/, ‘-ফিলে’ /t̪ʃʰile/, ‘-ফিলা’ /t̪ʃʰila/, ‘-ফিলে’ /t̪ʃʰile/ or ‘-ফিল’ /t̪ʃʰelam/ (Past) etc endings followed by the main
verb and the verb ‘Be’ which is not present in Arabic. The past tenses have the same rule for Arabic.

Verb ‘Do’: ‘Do’ (‘করা’ /‘kora’) as the main verbs are translated as ‘jafal/ in Arabic. But it has no use in Bangla and Arabic as an auxiliary verb. The verb ‘Do’ (Present) and ‘Did’ (Past) in Arabic negative sentences indicate the tenses only. The verbs ‘Do’, ‘Did’ and ‘Be’ in questions have the Arabic equivalent as ‘هال/ hal/.

Verb ‘Have’: The verb ‘Have’ has Bangla forms such as ‘আছে’ /afle/ (Present) and ‘ছিল’ /filo/ (Past) to show ownership (i.e. ‘ملكي’ /jamlik/ in Arabic) have fewer problems as the main verb but it has no use as an auxiliary verb in Bangla and Arabic.

Questions: In Arabic, for Yes/No-questions, ‘هال/ hal/ can be used in both present and past tenses but for Wh-questions, we may have the equivalents shown in the brackets: /ما ما (‘কি’ /ki - What), /من من (‘কে’ /ke- Who), /لذا /limaqda / (‘কেন’ /keno- Why), /لكيف /kaif/ (‘কীভাবে’ /kibi -How), /أين /aina/ (‘কোথায়’ /koqag- Where), /من /nata/ (‘কোন’ /koqon - When), /ما /na/ (‘কেন্দ্র’ /konta - Which), /لمن /liman/ (‘কার’ /kar- Whose) etc.

Negations: The Bangla words ‘না’ /na/, ‘না’ /ne/ etc (i.e. no, not, none etc) has equivalents in Arabic: ‘لا’ /la/ (present), ‘لم’ /lami (past) etc. e.g. ‘لا أعرف’ /l a ʃ ɔ ha / (i.e. the sun) etc.

Word Orders: Two languages have different word orders. For Bangla, it is as Subject + Verb + Object/Complement, but in Arabic, we have two structures:

a. Nominal: Subject + Verb + Object/Complement
b. Verbal: Verb + Subject + Object/Complement

(Unlike Bangla)

Arabic is syntactically more flexible than Bangla. In Arabic, there are generally three accepted word orders: VSC, SVC and VCS. But a typical Arabic structure of a sentence is as VSC: the ‘verb’ followed by a ‘subject’ which is further followed by a ‘complement’ but in Bangla, it is as SCV: the ‘subject’ followed by a ‘complement’ which is further followed by a ‘verb’. But with some change of meaning, the Bangla word order could be different.

Personal Pronouns: Arabic personal pronouns can be omitted in verbal Arabic sentences if not to put emphasis: ‘لا أعرف’ /l a ʃ ɔ ha / (I don’t know.)

Adjectives: Bangla attributive adjectives usually come before nouns but in Arabic, it is the opposite. e.g. /siar taj / /sairah hamra/ vs. /বাদ পাড়ি / (red car)

Tenses: Arabic and Bangla tenses are quite different. Bangla has three major types of (present, past and future) tenses while Arabic has only two (present and past). Arabic has no progressive and perfective form of tenses. In Arabic, the present and past perfect tenses are treated as past simple. The present progressive is treated in Arabic translation as present simple but to indicate time ‘الآن’ /lал/ is used. Similarly, past progressive is used as past simple. The present and past perfect progressive tenses are not found in Arabic.

Conditional Sentences: Both Arabic and Bangla have two types of conditional sentences. The translation of future in the past creates the main problem in Arabic.

Genders and Numbers: Both Bangla and Arabic have grammatical genders. Bangla has two numbers while Arabic has three. e.g. singular, dual and plural

Articles: Like Bangla, there is no indefinite article in Arabic. It has only the definite article. e.g. ‘الم’ /tali/ (i.e. a student) vs. ‘طالب’ /tullay/ (i.e. students);

Semantic Problems: As words, the basic units of translation play a very significant role, students or translators face more problems here. These problems take place when a word, phrase or term cannot be understood directly and clearly, misunderstood or not found in the standard lexicons or dictionaries. It could happen in four different ways:

- Words/Phrases/Terms already having a direct equivalent in Bangla: ‘كتاب’ /kita b/ (book)
- New Words/Phrases/Terms having no ready-made equivalent in Arabic: ‘قمر صناعي’ /qamar sanaa/– ‘ثورة’ /upogrobo/ (satellite)
- Foreign Words/Phrases/Terms transliterated in Arabic but with native like pronunciation: ‘راديو’ /radio/– ‘راديو’ /redia/ (the radio)
- Foreign Words/Phrases/Terms made to fit Arabic pronunciation, spelling and grammar: ‘كراج’ /kirady/- ‘گارا’ /gredy/ (garage)

The other major lexical problems encountered by translators and students are as follow:

Literal Translation: Although language is built up of words, they have one meaning in isolation but may be quite different in a context. The source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated singly, out of context. In Literal translation, fluency for target readers is more important than fidelity.

Synonymy: Words which have the same meaning or similar meaning are called synonyms. Synonyms pose the problems concerning the difference between the levels of closeness or absolute identification of the meanings of synonymous words compared with one another in the same language as well as between the two languages, the SL and the
TL, and how effective or ineffective that difference may be on meaning in a context.

Monosomy: A word which has only one meaning is termed monosemous. Monosemous words and terms cause no serious problems because they are standardized and available in the TL with one single meaning.

Polysemy: A word which has more than one meaning is described as polysemous. e.g. ‘طﻮﯾﻞ’ /tawl/ (tall), ‘طﻮﯾﻞ’ /tawl/ (long). Problems of translation arise when a polysemous word is mistaken for a monosemous one, where one meaning is by mistake assigned to it in all texts and contexts.

Collocations: Two or more words which usually occur together consistently in different texts and contexts are called a collocation. We can say, it is the habitual co-occurrence of words. e.g. ‘/kʰarkusrah/’ (i.e. a great speed)

Phrasal Verbs: A phrasal verb is the combination of a verb and adverb or preposition or both having no direct meaning. e.g. ‘/afriata/’ (i.e. come across)

Parallelism: It refers to two identical structures such as two or more words, phrases or clauses.

Idioms: Some phrases which have fixed forms and special meanings that cannot be made out from the direct meaning of their words are called idioms. e.g. 

Proverbs: Proverbs are popular fixed sayings which are part of culture. Therefore, they have their own problems of translation for everybody, specially students of translation. Here, we have the Arabic proverbs and its Bangla translation illustrated below. e.g.

Metaphors: Metaphors are an indirect and non-literal language. They are used to say something but mean something else. They are usually quite problematic and difficult. Metaphorical translation involves the translation of SL metaphors into TL metaphors. In creative metaphors, the vehicle (i.e. the form) and the tenor (i.e. the content) become intertwined and subsequently inseparable, as they are found by way of illustration. However, metaphors are not always creative; they are frequently used as decorative. Let’s consider the following metaphors in Arabic of a renowned Iraqi poet BabrShakir al-Sayaab and their metaphorical renditions in Bangla translation:

Morphology: Morphology deals with the forms of words. It corresponds to that branch of Arabic linguistics known as ‘ilm assarf’. But in the case of Arabic-Bangla translation, the problem stems from the fact that Arabic morphological system is not as flexible as that of Bangla. Let’s see the examples:
Collocations: To collocate, simply means to go with. Let us have a look at the examples:

a. A white (সাদা / ফাঁজা/) cow is grazing.
b. A blue (নীল / নিল/) cow is lying on the grass.

Sentence ‘b’ is said to contain an error because the colour ‘blue’ does not collocate with the word ‘cow’.

Connotations: Connotation has the meaning that a word can be suggested in addition to its denotative meaning. For instance, the Arabic word ‘دار’ / hadar/ (i.e. a lion) can signify in addition to its known meaning as ‘a strong and brave person’. Words acquire their connotation from the culture to which they belong, as in every culture, people associate particular significations with particular words till they become the shades of those word meanings.

Paraphrases: It is a brief explanation used when there is no way to make an unclear term or expression (e.g. cultural or religious) understandable. The Arabic word ‘كرج’ / kijar/ without explanation will not be clear to the Bangladeshis though it may mean ‘الَرَجْ حَيْثَ’ / birığа / in Bangla, meaning ‘to refrain from’ but not having the exact meaning.

Naturalization: It is a translation strategy where SL usage is converted into normal TL usage. This process is basically carried out at lexical, collocation and structural levels. By way of illustration, the Arabic lexical item ‘قابل للتفرج’ / qabil littafaud/ is translated into Bangla as ‘বিনিম্যজোগ’ / biminjyoggo/ (i.e. negotiable), the Arabic collocation ‘يُعبر الانتباه’ / jaui̼ ur u̲ntibah/ is translated into ‘মনোজোগ করা’ /monodjog akarjan korai/ (i.e. to draw attention), and the Arabic sentence ‘الجر من سرّ’ / aldi̲ gwat marī̲ / translates into ‘এটি বুঝা হচ্ছে’ / ek'ti bojha hosh/e/ (It is raining now) in Bangla. In that case, naturalization of usage is inevitable in translation, as literal translation would produce unnatural expressions in the TL in cases where naturalization is called for.

Localization: Localization is a new domain for language experts. Related to digital media, it is a subject where technology is very much involved. Localization has become known as a profession linked to translation. According to the Localization Industry Standards Organization, Pierre Cadieux and Bert Esselink, localization involves: (a) translation of textual content into the language and textual conventions of the target locale; and (b) adaptation of non-textual content (from colors, icons and bitmaps, to packaging, form factors, etc.) as well as input, output and delivery mechanisms to take into account the cultural, technical and regulatory requirements of that locale (Perspectives on localization, Keiran J. Dunne, pp. 4). Furthermore, it cannot be completely understood without being contextualized in reference to globalization, internationalization and translation.

Arabicization: Arabicization is a kind of naturalization that takes place either at the sound level where SL spelling and pronunciation are converted into Arabic ones or at the concept level where an SL concept is loan-translated into Arabic. Thus, Arabicization is related to both the loan-word and loan-translation. In loan-words, an English word is borrowed into Arabic and subsequently undergoes Arabicization in terms of spelling as well as pronunciation. e.g. The Arabic word ‘كرج’ / kijar/ has come from English ‘garage’ that is “গারেজ” in Bangla. By contrast, the concept rather than the word itself is borrowed in a loan-translation.

Equivalence: Equivalence is a key concept in the process of translating. It should be noted that the notion of equivalence relates to the ordinary sense of the verb that we translate. That is why we are often asked to translate our feelings into words and our words into actions, etc. In general, we can speak of types of equivalence: formal, functional and ideational equivalence. Firstly, ‘formal’ equivalence seeks to capture the ‘form’ of the SL expression. Here, ‘form’ relates to the image employed in the SL expression as can be illustrated by the underlined Arabic idiomatic expression and its underlined formal Bangla equivalent is shown below:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Bangla</th>
</tr>
</thead>
<tbody>
<tr>
<td>لم يكن قرار علي بترك وظيفته والشروع بأخرى حكيمًا – كان كالفائز من المقاتلة إلى النقار</td>
<td>আর কিছু কোন জোরে কাজ করি যা আমি আমার ব্যবসা হিসেবে উপহার করতে দেওয়া হচ্ছে</td>
</tr>
</tbody>
</table>

Meaning in English: Ali’s decision to leave his job for a new one was ill-thought– out of the frying pan into the fire.

Secondly, we have ‘functional’ equivalence which seeks to capture the function of the SL expressions independently of the image utilized by translating it into TL expressions that perform the same function. e.g.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Bangla</th>
</tr>
</thead>
<tbody>
<tr>
<td>لم يكن قرار علي بترك وظيفته والشروع بأخرى حكيمًا – كالمستنير من الزعامة بالحمل</td>
<td>আর কিছু কোন জোরে কাজ করি যা আমি আমার ব্যবসা হিসেবে উপহার করতে দেওয়া হচ্ছে</td>
</tr>
</tbody>
</table>

Meaning in English: Independently of the image utilized by translating it into
Meaning in English: Ali’s decision to leave his job for a new one was ill-thought – firefighters shooting with fire.

Sometimes, ‘functional’ and ‘formal’ equivalence may coincide to furnish what could be called ‘optimal’ translatability. The following Arabic proverb and its Bangla illustration illustrate this:

Arabic: ﺑﻌﯿﺪ ﻋﻦ اﻟﺬھﻦ, ﺑﻌﯿﺪ ﻋﻦ اﻟﻌﯿﻦ
Bangla: দূর তারাটি, মনে তারাটি।
Meaning in English: Out of sight, out of mind.

Finally, there is ‘ideational’ equivalence which aims to convey the communicative sense of the SL expression independently of function and form.

Arabic: ﻋﻨﻮان ﺑﻮاﺳﻄﺔ اﻟﻤﻘﻼة إﻟﻰ اﻟﻨﺎر
Bangla: সমাধান দ্বারা নানা উৎসবে যোগাযোগ
Meaning in English: Tom was killed by Mary.

C. Stylistic Problems: In recent times, style is considered to be an essential part of meaning. It may cause problems for translators. Among the stylistic problems, there will be the following points to consider:

(In)formality: The language of the SL text can be either formal or informal, or both. Formality and informality concern both words and grammars. The differences pose problems for students because of their little knowledge of formal and informal style of both the languages.

Fronting: A word, a phrase or a clause can be put in the beginning of a sentence in a usual way. Such fronting is done on purpose to achieve a stylistic function of some kind: emphasis of the fronted word, or drawing attention to its special importance to the meaning of the sentence. e.g. ﻓﻠﻮس ﻣﺜﻞ ﻣﺸﺎرﻮع ﻣﺜﻞ / faqad sarat alaumour min sia: ila aswa.

Clichés: There are some expressions that have some kind of comparison. e.g. /mашigion মূল্য মিলা/ may be translated in Bangla as /moumaṭṣir neq bêšo/ meaning ‘very busy’.

Parallelism: Parallelism refers to two clauses or sentences which may have the same structure and are, therefore, parallel. Such style of parallelism is not always easy to translate, and it may have its problems both in the Arabic and Bangla languages.

Ambiguity: This may cause misunderstanding, confusing, losing or dispersing meaning.

Simple vs. Complex Style: This type of translation problems may occur, specially, with the imitation of complex style.

Short vs. Long Sentences: To combine short sentences into one or to divide long sentences into short ones may cause confusion.

Repetition and Variation: This type of problems should be handled with a good care.

Redundancy: The employment of extra and unnecessary words expressing something might have some purpose in translation.

Nominalization vs. Verbalization: Unlike Bangla, Arabic has two types of sentence structures namely noun dominated and verb dominated.

Irony: An irony is a very difficult style of any languages. Here, the translator has to be very careful.

Punctuation: It is sometimes important to convey a message correctly and accurately.

Passive vs. Active Style: There are some difference between the Arabic passive and the Bangla passive and its implications on translation. The Arabic passive is predominantly emotive although it can be used for other purposes such as thematization for emphasis. The Bangla passive is also emotive albeit to the lesser extent. Like the Arabic passive, it is also used for the purpose of thematization. Let us examine the following example:

Arabic: ﻗﺘﻞ ﺗﻮم ﺑﻮاﺳﻄﺔ ﻣﯿﺮي
Bangla: তুমি দ্বারা নিহত হয়েছিলো।
Meaning in English: Tom was killed by Mary.
The misleading error in this translation is that while the source text explicitly says that ‘Mary’ is the real perpetrator, the target text implicitly portrays ‘Mary’ as a sheer accomplice. The TL suggests that ‘Mary’ did not kill ‘Tom’ by herself but made somebody else to kill him. The translation of ‘by’ as /biwasitat/ can be avoided by rendering that as /aljeđ/ which confirms the real perpetrator of the action by the doer. For example, /قَتَلَتْ توم علی مدري/.

**Arabic:** البوسطة
**Bangla:** বোসাতা

**Meaning in English:** Smoking is forbidden by law.

It is to be noted that the translation of ‘by’ as /bውስطة/ can be maintained as a second option in cases where the action is physically done through the agent.

D. **Phonological Problems:** Phonological issues or problems are those which are connected to sounds and their effects on meaning. These characteristics and effects may sometimes be very important for meaning and text as a whole where sounds are more significant than senses. So, careful and repeated reading, specially poetry, dropping unnecessary words and looking for the widest possible range of synonyms for key words, rhyming words etc can help the translators. This is very necessary for rhythmical language. So, we have to consider two issues about Arabic-Bangla translation. e.g.

a. This is difficult to reproduce or reflect on the Bangla language.

b. This is confined to some aspect of language such as poetry, advertisement etc.

Sounds are important in language, specially when they combine together in different patterns to give meaning. To support the importance of sounds, we can quote Lawson’s (1981:97), “...much more meaning is conveyed by rhythm and stress than we recognize”. The sound effect could be more important than meaning and it plays an aesthetic function of language. So, we have the following points to talk about. e.g.

**Rhyme:** It is a type of matching sound found at the end of words in a verse.

**Rhythm:** It is a phonological feature of language consisting of a regular stressed and an unstressed syllable.

**Alliteration:** In Bangla, it is an initial rhyme involving the repetition of the same consonant sound at the beginning but in Arabic, it is at the end of words.

**Assonance:** It is the repetition of the same vowel sound in the middle of words. It is not so clear in Arabic as in Bangla.

**Consonance:** This is the use of the same consonant at the end of words preceded by different vowels. It is similar to alliteration in Arabic.

**Tone:** It is an attitude of a writer towards a subject or an audience. Tone is generally conveyed through the choice of words, or the viewpoint of a writer on a particular subject.

**Onomatopoeia:** The use of imitative and naturally suggestive words for rhetorical, dramatic, or poetic effect is termed onomatopoeia.

**Meter:** The rhythmic arrangement of syllables in poetry is meter.

**Foot:** A unit of verse containing a stressed and an unstressed syllable is a foot.

**Beat:** The stressed syllable in a foot is a beat.

**Off beat:** An unstressed syllable in a foot is off beat.

So, we can say phonological features and effects have an important role in translation where sounds are more significant than senses. Here, we can advise some possible solutions for the above issues:

a. Repeated and careful reading of the SL texts to comprehend the theme

b. Finding out flexible Bangla words and synonyms

c. Translating the Arabic text into sense in Bangla

d. Using the changes of grammatical class of words in Bangla

e. Using extra words that are not used in the original but derived from the context/implied somehow in the SL text

f. Omitting unnecessary words or phrases etc.

E. **Usage Problems:** Usage subsumes various issues of language such as cultural, religious, social, geographical, political and so forth. Examples that may demonstrate approximation are so many items that may belong to various linguistic levels. These issues are great factors of translations:

**Cultural Terms:** Anthropologists suggest that language is culture bound. So, a culture-specific expression in the SL is translated into a cultural substitute in the TL. e.g. The expression for greeting in Arabic is /صباح الخير/ (i.e. good morning) whereas /sabah ʤaéd/ is not accepted culturally or socially in Arabic.

**Religious Terms:** The Arabic lexical item ‘الله’ (i.e. Allah- the Almighty) is translated in Bangla as ‘আল্লাহ’ /provu/, ‘আই’ /sroja/ etc with little change in meaning as the word ‘الله’ has no male/female and singular or plural distinction, especially in Arabic.
Political Terms: In Arabic, ‘مأہﻤﺔ ﺷﺎﻗﺔ’ / ɛkta kot / maha n m a h ʃ a q ah/ in Bangla is ‘ О м ё ж а ’ . This Arabic term ‘رﺎﺘﺒ Junction’ /ratib dakim / is ‘মোটা অর্থন’ /mota bento / in Bangla that means afat/handsome salary’.

Logical Acceptability: The logical acceptability of an expression may be significant. E.g. The logical translation of ‘يُسِحب كلامه/ببندّر’ /jaʃab kalamuhu, or jatadgir/ is in Bangla as ‘দীর্ঘ কুল শ্বাস করা’ /nidger bul jikar kora/ (i.e. to eat one’s words) but the Arabic term ‘يَكَبَكُطُع’ is not correct as nobody can eat words.

Frequency: The frequency or non-frequency of an expression or a grammatical structure matters a lot. E.g. The frequent translation of ‘يُبْعِر الشَق’ /jadra alqayq in Bangla is ‘দীর্ঘ বিন্যাস’ /bidg bopon/ (i.e. to sow division). The Arabic structure ‘قَلْب وقَلَب’ /qalbanwala qaliba/ is translated in Bangla as ‘মান ব্যাপে’ /mone prane/ (heart and soul), but not ‘كلب وقلب’ in a context.

Familiarity: The degree of familiarity or strangeness of an expression, or a grammatical structure can cause confusion. E.g. The familiar translation of ‘أصحاب ووجه’ /ashab wadgha/ in Bangla means ‘সাপ্তা কারণ’ /bhalo karon/ (i.e. good reasons) but ‘أصحاب جودة’ seems strange, but means the same.

Understandability: The understandability or not of an expression such as the translation of ‘مهمة شاقة’ /mahimah faqah/ in Bangla is ‘একটি করিন্থ কাজ’ /ekta koś in kɔdʒ/ (i.e. a difficult/hard/daunting task).

Some Proposals and Suggestions for Problems:

Any problems demand a solution. So, without a solution, there is no great use of pinpointing a translation problem. Indeed, without solutions to translation problems, we stop translating altogether. This is why all problems located in this work are accompanied by the same time with their possible solutions. In order to be acceptable, any suggested solutions are made clear, reasonable, feasible, reliable, applicable, contextual and in the right direction. Otherwise, it will not be acceptable. The solutions proposed to the translation problems are, therefore, based on the following criteria:

Untranslatability: The problems of translating from Arabic to Bangla can be termed as untranslatability which as such can straightly be of three types: cultural, geographical and linguistic. Problems of loss in translation include difficulties encountered by the translator when faced with terms or concepts in the SL that do not exist in TL.

Types of Text: The text may be general, technical, religious, political, etc. For example, books with humour require a translator with wit, and where there is an unusual or intricate use of language (in the case of dialects, slang terms, and even cadence), a good understanding of and ability to translate the spoken word is essential. Sometimes, the idiom or religious terms need a little explanation for Bangla readers.

Genders: A decision may be made that a female translator is better for the text with a particularly feminine subject matter, or a male for one on a particularly masculine topic.

Major Linguistic Contexts: The whole text could be one sentence, one paragraph, a poem or a short story etc.

Minor Linguistic Contexts: To take account of the preceding and following word, phrase, clause or sentence.

Types of Relationship: The level of the reader as such uneducated, educated, highly educated, specialists, children, etc is of a great consideration for translation.

Areas of Interest: Areas that could present some difficulty in translation and, indeed, in the editing process, could include extensive use of dialect, humour, poetry or literary conceit, all of which will need to be approached in a systematic and pre-agreed manner.

Areas of Specialty: Some books focus on specialist areas, perhaps involving historical facts or scientific theory, for instance. In this case, the translator should have a good working knowledge of the subject matter, or a proven ability to research, disseminate and extrapolate information successfully. In some cases, travelling to the host country may be necessary.

So, it should be kept in mind that one problem can have more than one solution, as much as one solution can be applied to solve more than one problem.

Conclusion

The key problem of translating Arabic texts into Bangla is due to their belonging to two different language families. To differentiate between the characteristics and properties of two such dissimilar languages in order to translate to and from has always been a very complicated job which necessitates a huge bilingual expertise. It is also found that the lexical knowledge insufficiency; poor knowledge and practice of grammar; inadequate cultural background; lack of proper competence in phonetics and phonology, inappropriate teaching atmosphere and methodology are the vital problems of translation. Moreover, the
cultural and religious influences are very strong in both the languages. It has been shown that though lexical problems are greater in number, grammatical, stylistic and phonological problems are not marginal. As some stylistic and phonological problems of translation show cultural aspect and background of language, a great care and attention should be paid. Although to resolve all the challenges of translating Arabic into Bangla or finding any straightforward means is in no way an easy task, a comparative study will result in providing the readers or learners in this field with a more clear-cut knowledge. Finally, it is hoped that translators, readers, teachers and students would benefit from this research work though the scope for further investigation has not been finished so far.

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