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**The most important difficulties in cultural translation**

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**صدق الله العلي العظيم**

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**Dedication**

To the soul of my dear father,

who has departed this world, but whose influence remains in my heart, and whose prayers illuminated my path…

To my great mother, the source of compassion, who, after God, was my greatest support…

To my dear brothers, my life and lifelong partners,

And to my beloved husband, my soulmate and primary supporter at every moment…

And to my esteemed professors, who have contributed to my education and guidance,

And especially to my dear research supervisor, whose interest and follow-up played a major role in bringing this work to light,

To all of you, I dedicate this humble effort, as a token of thanks and gratitude.

# A Knowledgement

# It is the will of Allah, the merciful of God, to surround me with brilliant and supportive people .

# Words are not enough to express how grateful I am to my supervisor Dr, Emad Jassim Mohammed . His comments and precious guidance have been indispensable valuable.

# I record my sincere gratitude to my family and husband for their love , patient and support during the period of preparing this work .

# Finally , I am grateful to all those who have helped me to carrying out this work .

 **Introduction**

translation is convey the meaning from source language to the target language.

What is the importance of translation? Translation is of great importance in the life of a person in general and the scientific researcher in particular, due to

Because of the great importance of translation in transferring information between civilizations .

Translation is defined as the process by which data and information are transferred between languages ​​for the purpose of scientific and cultural exchange .(Bassnett , S . 2013) .

And to make the most of every science present in every civilization .

Man has discovered the importance of translation since ancient times, when there was translation between civilizations, as the Arabs translated books .

The Greeks, and the Europeans benefited from the books produced by the Arabs .

In ancient times, merchants played the largest role in translation, as trade required the merchant to master the language of the country he was traveling to (ibid) .

He will go to it, and this has contributed to increasing the importance of translation. Translation has played a major role in the renaissance that the world is witnessing at the present time, as through it translators were able to transfer .

Other sciences for researchers to benefit from and develop

.Cultural translation is the art of transferring content between languages ​​while preserving the identity of the original text and respecting the culture of the target audience. It goes beyond traditional linguistic translation to include customs and beliefs, ensuring that the message is understood clearly and accurately. It is an effective means of enhancing communication between cultures, as it allows content to be adapted to suit different values, and avoids misinterpretations that could lead to misunderstandings (Bassnett , S .2013 ) .

What are the difficulties of culturali translation? Difficulties of Cultural translation inchide multiplicity. Cultures and their differences, which makes it difficult Translators 20 must understand the Cultural context accurately, they also face Challenges in - Pinding appropriate linguistic anel- Cultural equivalents, which makes the translation process more complex aneflabor intensive. An example of these difficutities is (the multiplicity of cultures in each country) ibid ) .)

 **Chapter One**

**Definition of translation:** **1-1**

Some people consider cultural translation difficult because of its accuracy and the differences in the cultures of countries. There can be many different cultures in one country. Among the difficulties of translation:

**1-1-1-Cultural is:**

 First, knowing the details of the source language culture and the target language culture as well, including history, events, developments, laws, and religions, as this is the only way to ensure a cultural translation.

**1-1-2-Correct and natural.**

 Secondly, translators who undertake cultural translations work full time and they have to know everything new in the target language countries and the source language countries so that they are aware of all the new terms. Countries have witnessed the creation of New terms with events happening around the world.

This is something that some translators find difficult, as they know that not knowing everything new may mean failure in translation(Nigel , J, Holden123-136 , 2004 ).

**1-1-3-Cultural.**

Third, one of the most prominent difficulties facing translators is Cultural differences are the absence of some terms in the source language, which may lead to incorrect or inaccurate translations, such as:

Translators complain about the huge cultural difference that

There may be differences between the source language country and the target language country that may make translation difficult. Fourth, translators, even if they are fluent in the language, may find it difficult to understand some terms, which leads them to conduct extensive research in order to find a parallel word.

And correct.

There are common cultural differences that affect translation, including:

Religious differences Religious differences are

The most important and common cultural differences in translation are that each country has its own religion, and in many countries religion plays a very important role and has an impact on the way

Living, beliefs, customs and traditions.

Environmental differences: The environment is considered one of the common differences in translation. There is a conservative environment and another open environment, and it is not permissible to translate in the same way for environments.(ibid)

Different.

Educational differences: Countries can differ.

In a way of education, this has a great impact on translation, as translators must find solutions to be able to translate cultural content in an understandable way.

Acceptable and not offensive.

Intellectual differences Intellectual differences are common differences in translation since each country has

A culture and a group of people a way of thinking

Certain for translators to consider. Historical differences Historical differences are considered

Common cultural differences include the history of countries, from wars to occupation and independence.

It affects the present of countries and peoples and is

Translators are forced to take it into account.

**1-2\_The most important problems of cultural translation:**

1-2-1\_Cultural translation, like other types of translation, has problems that translators may encounter during the process

of translating cultural texts. Among these problems are:

1-2-2\_Using inappropriate terms. This is often the result of lack of experience and knowledge. The process of finding appropriate terms requires great effort and long hours of deep and comprehensive research, which leads translators to use incorrect terms.(ibid)

And not suitable.

1-2-3\_Not knowing the target language culture and the source language culture deeply causes major and serious problems. This is necessary in all translations, whatever they may be, and cultural translation is no exception. Translators may make many mistakes when they do not know the different cultures deeply, and this often leads to...This leads to the rejection of the translated text in the target language.

1-2-4\_Not finding enough information during the search is

Another problem translators face while translating

Cultural content and culturally accurate texts

They may not find what they want even if they conduct extensive research, which makes it difficult for them to translate texts.

Culturally, this often leads to incorrect translations.

accurate or incorrect unless the translators know

How to find solutions.

Scientists from various fields offer insights into the complexities of translating culture, identifying unique challenges that arise due to cultural, cognitive, linguistic, and ethical differences. Here are some key perspectives from different scientific fields: (ibid)

**1-3\_Scholars' opinions in translation :**

**1-3-1\_** **Linguistics:**

Linguists often discuss the untranslatability of certain words, phrases, or concepts due to unique cultural associations embedded in language. They argue that idioms, metaphors, and culturally specific expressions lose much of their intended meaning or impact when translated because they rely on shared cultural knowledge. Linguist Roman Jakobson, for instance, noted that complete equivalence in translation is nearly impossible due to these linguistic and cultural disparities.(Roman Jakobson, 1959) .

**1-3-2\_** **Anthropology:**

Anthropologists emphasize that culture is deeply embedded in everyday practices, traditions, and belief systems, making it challenging to fully translate these without altering their meaning. Clifford Geertz, an influential anthropologist, argued that cultural symbols and practices carry layers of meaning that can be difficult to convey outside of their original context. Ethnographic perspectives stress the importance of maintaining cultural integrity while translating and the risk of "flattening" complex cultural nuances.

**1-3-3\_ Cognitive Science:**

 Cognitive scientists point out that cultural background shapes how people perceive and process information, meaning that translating cultural concepts involves more than word substitution. For example, psychologist Richard Nisbett’s research on cultural cognition suggests that people from different cultures may interpret the same information differently based on cognitive frameworks influenced by cultural conditioning. Translators, therefore, face challenges in making concepts feel "natural" to audiences with differing cognitive styles.

**1-3-4\_** **Translation Studies:**

 Scholars in translation studies, like Lawrence Venuti, highlight the domestication versus foreignization dilemma. Domestication involves adapting cultural references to make them familiar to the target audience, while foreignization retains the original culture's elements, preserving authenticity. Both approaches have their challenges, with domestication risking the loss of original context and foreignization potentially alienating the target audience(Lawrence Venuti , 1995).

**1-3-5\_** **Psychology:**

 Psychologists examine how deeply embedded cultural norms and values influence emotional expressions and interpersonal relationships. Researchers, such as Paul Ekman, note that even universal emotions are often expressed differently across cultures. This poses a challenge in translating culturally specific ways of showing emotions, as these may be misinterpreted or misunderstood by audiences unfamiliar with the source culture's emotional norms.

**1-3-6\_** **Sociology:**

 Sociologists discuss the social dynamics and power imbalances that can emerge in cross-cultural translation. Pierre Bourdieu’s concept of cultural capital suggests that translators must navigate not only language but also social hierarchies and cultural values. Translators need to be aware of these dynamics to avoid reinforcing stereotypes or misrepresenting cultural groups.

**1-3-7\_ Ethics and Philosophy:**

 Ethical and philosophical considerations in cultural translation involve respecting the source culture's identity while avoiding appropriation or distortion. Philosopher Kwame Anthony Appiah argues for a concept of "thick translation," which aims to provide rich contextual information to convey the full depth of cultural meaning rather than oversimplifying.

Together, these scientific perspectives illustrate that translating culture is a multidimensional challenge, requiring sensitivity to both linguistic and cultural nuances and awareness of the cognitive and social differences shaping how meaning is constructed and understood across cultures. (Kwame Anthony , 2006)

**1-3-8-Etta Hirsch:**

Hirsch points out that cultural translation often requires the use of cultural interpretation rather than literal translation. She argues that texts containing foreign cultural concepts may require the translator to choose between strategies such as cultural substitution or cultural explanation. She argues that the translator must often be creative in how he or she reshapes the content to suit the target audience.

**1-3-9-Michel Doufat:**

Doufaat highlights the difficulty of cultural translation in literary and symbolic texts. He points out that literary texts contain linguistic structures and cultural allusions that are not easily translated. The symbolism of texts can also be laden with deep cultural meanings that require a broad understanding of the history and cultural identity of the source and target texts.

**1-3-10-Judith Okes:**

Okes argues that cultural translation poses challenges when attempting to convey subtle cultural emotions and nuances. She believes that words can sometimes be so loaded with a long cultural heritage that they cannot simply be transferred. In these cases, the translator needs to be judicious in using linguistic tools and verbal choices to strike a balance between accuracy and cultural sensitivity.

**1-3-11-Susan Bassett:**

Bassett agrees with many scholars that translators often face a paradox between literal translation and cultural choices. Some phrases may not have a real meaning in the target language, requiring the translator to use cultural adaptation strategies. She believes that a good translator is one who can preserve the cultural meaning of the text while avoiding eliminating important cultural elements.

1-3-12-Peter Newmark:

Peter Newmark is among the most prominent scholars in the field of translation. He believes that cultural translation requires a keen understanding of how cultural differences affect texts. Newmark believes that the translator must be able to adapt to cultural flexibility when there are no exact equivalencies between languages, either through interpretation or appropriate cultural adaptations.

 :**1-3-13-John Dantoul**

Dantoul focuses on issues related to cultural identity in translation. He believes that cultural translation can be a powerful tool for building bridges between different cultures but requires a keen awareness of the cultural determinants that influence how texts are understood. In addition, he believes that the translator should avoid imposing new cultural norms that might distort the original meaning.

**1-3-14-Claude Fréper:**

Fréper considers cultural translation to be a process of cultural negotiation, where the translator balances the transfer of the original meaning of the text with the needs and characteristics of the target audience. He believes that translation can sometimes be a tool for building bridges between cultures and not just a linguistic transfer.

**1-3-15-Maria Trent:**

Trent emphasizes that the translator must have the ability to interpret culturally when faced with texts that contain unfamiliar vocabulary or cultural customs. She considers that cultural translation is not just a linguistic issue, but a complex cultural process that requires the translator to be aware of the different cultural dimensions of the text.

**: 1-3-16-Andreas Louise**

Louis believes that the difficulty of cultural translation lies in the “cultural distance” between languages. Some concepts in cultures may be deeply intertwined with social and political contexts, making them difficult to convey directly. In these cases, the translator resorts to adapting texts in a way that reflects cultural differences while preserving the basic meaning.

Therefore, challenges in cultural translation increase when texts are loaded with cultural elements that may not be understood or transferable in the target culture. Translators demonstrate an ability to deal with these challenges through multiple strategies such as cultural interpretation, adaptation, and cultural modification

**1-4\_ Linguistic characteristics of translation:**

Literary texts display many linguistic characteristics, as well as social and cultural aspects of our lives, and therefore, we can affirm that literary translation is one of the main ways of communicating across cultures. However, translating literary texts is not an easy task, as it certainly poses many problems for the translator. One of the problems that a translator can face arises from the fact that some words or phrases that denote objects, facts, phenomena, etc. are so deeply rooted in the source culture (SC) and so specific and perhaps exclusive or unique to the culture that produced them that they have no equivalent in the target culture (TC), either because they are unknown, or because they have not yet been written down in the target language (TL). When discussing problems of congruence in translation, differences between cultures may cause more severe complications for the translator than differences in language structure” (Nida 130). Moreover, many theorists such as Santoyo, García Yebra, Yifeng, and others, support untranslatability when we encounter texts that contain culturally bound and culturally specific terms to the point of defying translation (see Fernández Guerra, “The Case” (41)

In any case, when there are cultural differences between the two languages, it is extremely difficult, if not impossible, to achieve a successful transfer regardless of the translator’s competence in the two languages ​​in question). Even the slightest difference from the cultural term in the source language (SL) can be seen as an act of subversion against the culture it represents. Literary translation itself can even be seen as an act of subversion, a means of providing an alternative or subverting reality. As Levine emphasizes, the literary translator can be seen as a subversive copyist."

In the scientific field, cultural differences may affect the translation process, as the translator deals with local expressions that may not be understood by the reader belonging to other cultures, or when these expressions are unrealistic in their general concept or unacceptable from a scientific point of view.

For example, the expression "elimination of insects" is used in Arabic books and references, which is literally equivalent to eradication of insects in English.

Such a translation seems incorrect to the specialized reader who believes that this is unrealistic, considering that it is impossible in any way to "eliminate" insects, whether scientifically or practically.

However, if the translator uses another term such as control instead of eradication in this context, according to what is known in foreign books and references, the translation in this case will be closer to reality and far from unacceptable exaggerations.

The effects of literal translation may not stop at the acceptance or non-acceptance of the translated material by the foreign reader, but may also result in bad and dire consequences, especially in the judicial and legal fields. It is worth mentioning here that an Arab citizen once appeared before an American court on charges of participating in sabotage operations. During the prosecution, this citizen became agitated and prayed in Arabic for God to “destroy” the house of the unjust plaintiff.(see. Prof.Dr. Hafnawi & Yazouri ,2018 ) .

The difficulties of communicating between two cultures require - in addition to delving into the specificities of each language - an awareness of cultural differences (in each language), and also the knowledge of how to recognize the identity traits related to each culture. This is in fact what "Matthew Gouider" presents in his talk about multilingual vigilance, and about the arrangement of skills that a translator must master in order to do his job to the fullest (see. Dangerous Liaisons .2010).

Consideration of Arabic and English cultures in the realm of translation may result in cases of untranslatability making translators generally strained by cultural similarities and contrasts of the source and the target languages to recreate the exact sense of the original script. The greater the gap between them, the more hard the interlingual transfer can be. Disparity in linguistic usage of both languages, as well as cultural gaps, make translation a significant challenge. Our primary concern is to investigate specific features of culture that may generate… (see . In Translation .2021).

**Chapter Two**

**Analysis of cultural translation difficulties with examples of their uses**

**2-1\_ Analysis of cultural translation difficulties**

Translation is a cultural activity influenced by many social and cultural factors. Here we want to study the translator's dual cultural identity, the special status and position of national literature, and the choice of translation strategies. Language is the carrier of culture, culture is the soil of language, and translation is the bridge of communication between cultures. Translation is essentially a problem of communication between cultures. From the meaning of culture, the influence of cultural factors on the translator and the translation process is discussed. With the deepening of the understanding of context, people are becoming more and more aware of the important role of context in translation. Cultural translation is more complicated than literary translation, mainly involving a variety of cultural factors. In order to translate correctly, the translator must understand all kinds of cultural factors in the source language and the target language, that is, the cultural context, otherwise it will lead to improper translation.(see.8th International Conference on Social Network. 2018).

Cultural problems in translation arise from differences between languages ​​in the expression of identity and way of life. Translators will find it difficult to translate abstract or concrete concepts in the source language/culture (SL/C) that are completely unknown in the target language/culture (TL/C).

Translators face many difficulties that can directly affect the quality and accuracy of the translation. These challenges range from understanding the original text to dealing with specialized cultural and professional terms. The following are the most prominent difficulties that hinder the translator and greatly affect his performance:

**2-1-1-Inaccurate understanding of the content of the original text**

Just because you understand a text in general does not mean that you are now able to translate it into any other language. Often, your incorrect or incomplete understanding of some phrases or words can completely change the meaning and purpose of the text.

**2-1-2-Multiple dialects in one language**

Usually, each language carries a group of dialects that differ according to the regions that use that language. This is considered one of the most prominent challenges of translation because there may be one word, but its meaning differs according to the different dialects and regions that use it.

**2-1-3- Specialized terms**

Each field contains a group of specialized terms that the translator must know before starting his work, and he must translate them accurately; so as not to change their meaning and affect the quality of the translated text.

**2-1-4- Cultural differences between societies**

There are some phrases that you must understand their cultural context, the society in which they appeared, and in which time period they were widely spread, before translating them, and other matters that affect the accurate understanding of the text, because this helps you find the appropriate linguistic alternative for those phrases in the target languages ​​for translation.

**2-1-5- Familiarity with the rules of the original and target languages**

The translator must be fully familiar with the grammatical and linguistic rules in both the original and target languages; so that he can understand the text correctly and be able to translate it accurately. For example, changing the diacritics and punctuation marks placed on the last letter of words in the Arabic language completely changes the meaning of the phrase.

**2-1-6- Finding reliable sources to help him in translation** One of the most important steps in translation is the process of searching for everything related to the text to be translated; therefore, the translator needs to find reliable sources through which he can learn the accurate translation of some terms or discover the culture of societies or investigate the general context of the translated text, etc.

**2-1-7- Providing high quality in a short time**

Some translation projects often require completion as quickly as possible. This represents a major challenge for the translator as he must adhere to the time factor while ensuring that the highest possible quality standards are maintained to provide an experience that meets the client's desires from various aspects.

**2-1-8- Translating compound words**

Compound words are defined as a combination of two or three words that give a specific meaning, and the translator must understand their correct meaning. Compound words may consist of two parts whose meaning is easy to understand clearly, such as afternoon, or the compound word may be a union of two words that give a completely different meaning when combined, such as deadline.

 **2-1-9- Missing terms between one language and another** Some terms found in one language may not be found in another language, simply because this matter may not be used in the communities that speak that language; which represents one of the most prominent translation challenges that the translator must deal with professionally, whether by consulting the client or by searching for the closest suitable linguistic alternative.

**2-1-10- The existence of different meanings for the same word**

In each language, there is a group of words whose meaning differs according to the context of the sentence itself. This is evident in the Arabic language, for example, through diacritics, but unfortunately, not many people master these marks, so the solution is to understand the word through the context. One of these words, for example, is the word "plate", which can be read as a food container or that its meaning is that this matter is similar to something else, such as saying "an exact copy".

**2-1-11- Difficulty of marketing translation**

Translating marketing content is a challenge due to the difference in cultural expressions and meanings between languages, in addition to the need to understand industry-specific terminology and the appropriate style for the brand. It also requires a creative touch to make the text attractive, taking into account the rapid changes in the market and the expectations of the target audience. Therefore, the translator needs high linguistic and cultural skills to understand the target market well (see. Samuelsso-Brown,G 2010 ).

**2-2\_ Examples of cultural translation:**

Examples of cultural translation include Quranic verses, for example, which may be difficult to translate into the languages ​​of European countries, for example, Bible verses, religious expressions, and everything related to religions in any country. Also, there is the translation of pronouns that translators must pay attention to in this era. Not all countries anymore accept the use of the masculine pronoun if the subject is not known. This is considered part of cultural translation that forces…

Translators have to follow by country and culture. There are also historical texts that talk about occupation, wars, and independence, which are considered cultural translation, as they tell the target readers about the history of the source country and in these cases. The translator must pay attention to the terms he uses and not use anything that may negatively affect readers. The texts and contents of children's rights and women's rights are also considered cultural texts that provide information about the development of countries in this context.

**2-3\_ The most prominent examples of translation may be:**

**2-3-1\_Food**

When translating the name of a local dish, such as “koshary” in Egypt, the translated text may explain that it consists of rice, lentils, and pasta with tomato sauce, because it may not be known to the target audience.

**2-3-2\_Religious terms**

Translating religious terms such as “zakat” in Arabic may require clarification in the target language, explaining that it means “obligatory charity” in Islam.

**2-3-3\_Popular proverbs:**

Translating a popular proverb such as “the mind is an ornament” into English may require using a similar expression that expresses the same meaning, such as “wisdom is a virtue,” while providing context that clarifies the cultural meaning.

**2-3-4\_Culturaloccasions:**

When translating a text that talks about Eid al-Fitr, an explanation of how it is celebrated, such as exchanging sweets and family visits, can be added so that the reader can understand the cultural context.

**2-3-5\_Fashion**

When translating a term such as “jalabiya” (traditional clothing) into other languages, it may require a description or image that shows what it looks like and where it is worn.

**2-3-6\_ Colloquial expressions**

Translating colloquial expressions such as “oh my” (which expresses sympathy) into another language may require using an expression that reflects the same feeling, such as poor thing” in English, taking into account the context".(see.Charef , M , 2019 ).

Cultural differences in translation are one of the most prominent and difficult challenges that translators face. Every country, and even every city, has a different culture, customs, and traditions. Cultural differences in translation force translators to know the details of the target language culture and the details of the source language culture as well, so that they can choose the appropriate terms in a correct manner. There are some terms that are not permissible.

It is used in all countries and translators must take this difference into account, accept it, and translate texts according to different cultures and not ignore their importance.

Not finding equivalent terms in the target language is one of the most difficult challenges that translators face and requires effort to know how to translate them correctly(see.Buden , B, Nowotny ,S, Simon, S, Bery, A, & Cronin,M, 2009 ).

**2-4\_ Cultural barriers in translation**

Cultural barriers in translation are many and often cause problems during translation. The most prominent of these cultural barriers are:

**2-4-1\_ Different religions and beliefs: Religions differ:**

Beliefs vary from country to country and even from town or city to town, which is a cultural barrier in translation. Many countries are based on religion, and translators must be careful when translating and not use incorrect or inappropriate terms. Some may find it difficult to find parallel and correct terms in countries that include very different religions.

**2-4-2\_ History and wars:**

 The history of countries and their wars are among the most important cultural obstacles in translation that make the process difficult for translators. They must choose terms during translation in an appropriate and acceptable way that does not create hostility or problems in the target country. This applies to Arab countries in particular because of the wars that broke out in the past and their impact still exists today. Here, translators must not translate randomly.

**2-4-3\_Situations and their impact on people:**

 Situations and events that affect people, whether current or past, are among the most important cultural obstacles. Translators must be aware of them and know how to translate cultural content in an appropriate way that does not anger readers in the target language or cause major problems. Translators must pay attention to the increasing events in the country and translate cultural content in a way that does not create additional problems.

**2-4-4\_ Customs and traditions:**

Customs and traditions are important obstacles that affect translation. Some cultures do not accept the customs and traditions of other cultures, which prompts translators to avoid using certain terms or expressions so that the translation is not rejected. Translators must be aware of these differences between countries and cultures and know how to deal with them.

**2-4-5\_ Taboo topics:**

Every country has its own beliefs and topics that it considers taboo and should not be discussed or written about. This is very common in Arab societies. In these delicate cases, translators must choose their terminology wisely and be aware of the importance of this cultural barrier that forces translators to find acceptable and non-problematic combinations.(see. Himood , Z , F.2009).

**2-5-Major Challenges in Cultural Translation**

Translation is not just a linguistic task; it is also a cultural act. Cultural translation refers to the transfer of meaning from one culture to another, not merely from one language to another. This process presents several challenges due to differences in customs, beliefs, idioms, humor, and worldviews

**2-5-1-Untranslatable Cultural Concepts**

Some terms are deeply rooted in a specific culture and do not have direct equivalents in the target language.

Ex:“Siesta” (Spanish) → There is no single word that expresses the same idea in Arabic, but it is explained as “afternoon nap.”

**2-5-2-Idioms and Proverbs**

Idioms often lose their meaning if translated literally.

Ex:Arabic: "يد واحدة لا تصفق"

Literal: "One hand does not clap"

Proper translation: "It takes two to tango."

**2-5-3-Humor and Wordplay**

Humor is culturally bound and difficult to translate without losing its essence.

Ex:English pun: "Time flies like an arrow; fruit flies like a banana."

→ Difficult to translate into Arabic due to the word play between "flies" as a verb and "fruit flies" as a noun.

**2-5-4-Religious and Social Sensitivities**

Religious terms and cultural taboos must be handled with care.

EX:Term: "Halal"

→ May require explanation in English as "permissible according to Islamic law."

**2-5-5Cultural Symbols and Colors**

Cultural meaning of colors and symbols varies widely.

Ex:White symbolizes purity in Western cultures but mourning in some Asian cultures.

**2-5-6-Institutional and Legal Systems**

Some cultural references deal with systems like education, healthcare, or government, which do not have direct parallels.

Ex:"Community college" (US concept) → There is no exact equivalent in many Arab countries.

→ The translation needs clarification or simplification.

Strategy: Generalize or explain based on relevance.

**2-5-7-Translation of Cultural Humor in Memes and Social Media**

Social media has created new modes of expression, such as memes, which often rely on highly contextual humor. These are difficult to translate without losing their cultural relevance.

Ex:A meme based on an Egyptian actor's reaction might not make sense outside the Arabic-speaking world.

Solution: Replace with a culturally equivalent meme or rephrase the joke in a relatable format.

**2-5-8-Translating Intertextual Reference**

Some texts refer to literature, film, religious scriptures, or folklore implicitly, and these references might be missed by readers unfamiliar with the source culture.

Ex:

English: “He met his Waterloo.”

→ A reference to Napoleon’s defeat that might need explanation in Arabic.

Strategy: Footnote or substitution with an equivalent historical/cultural reference.

**Chapter Three**

**Personal opinion of the researcher**

Cultural translation is a vital bridge between peoples and civilizations, but it faces many challenges and difficulties. Many scholars and researchers have pointed out these challenges, stressing the importance of taking into account cultural and linguistic differences to ensure effective and accurate translation.

Researchers point out that translation is not just a transfer of words from one language to another, but rather a complex process that requires a deep understanding of the cultural and social contexts of the languages ​​involved. Dr. Fahd Al-Roumi pointed out that religious texts, such as the Holy Quran and the Hadiths, are characterized by eloquence and unique stylistic features, which makes their translation a major challenge that requires high accuracy and sensitivity to convey meanings and intentions correctly.

For his part, Dr. Suhail Idris stressed that accurate translation, which is almost literal, is the safest and most faithful expression of the original text. He pointed out that trying to formulate foreign thought in a rhetorical and eloquent style may harm the characteristics and thinking of the original language. Therefore, it is preferable to preserve the “genius” of each language in translation, even if this leads to a less beautiful style in the language into which it is translated.

In a related context, Dr. Muhammad Hamid Al-Ahmari discussed, at the International Conference on Translation and the Problems of Acculturation, the importance of translation in enhancing understanding and communication between cultures. He pointed out that translation is not just a linguistic process, but rather a cultural effort that requires a deep understanding of different cultures to ensure that ideas and meanings are conveyed accurately and appropriately.

In addition, the role of linguistics in the translation process is highlighted, as linguistic studies help translators understand the linguistic and cultural structure of the source and target languages. This understanding enables the translator to provide a translation that is characterized by accuracy and clarity, while taking into account the cultural and linguistic differences between languages.

Cultural translation is a complex process that involves more than just linguistic skills; it requires a deep understanding of the cultural contexts, values, and nuances of both the source and target languages. Here are some of the most significant difficulties in cultural translation:

Cultural translation often requires a deep understanding of the target audience to ensure the message resonates authentically while respecting cultural values. Would you like examples of strategies to handle these challenges?

Effective cultural translation requires understanding not only the language but also the nuances of the culture and the target audience. Adaptation, rather than literal translation, is often the key.

In summary, cultural translation is a nuanced and multifaceted task that requires not only linguistic expertise but also cultural sensitivity, creativity, and a deep understanding of both the source and target cultures. The most successful translations are those that manage to convey the original meaning and intent while also resonating with the target audience in a meaningful way.

Translation played an important role in building the modern Egyptian state. Muhammad Ali Pasha realized that the state could not advance without learning about the achievements of other civilizations and benefiting from what they had achieved in the field of progress and advancement. Therefore, Muhammad Ali Pasha was interested in translation and considered it a fundamental pillar for building his state. To achieve his goal, Rifa'a al-Tahtawi founded the School of Languages, which is considered the first school specializing in translation in modern Egypt. He also sent many missions abroad to master foreign languages ​​and learn about what the West had achieved. Most of these missions were sent to France, the cradle of culture and civilization, then Britain and Russia. The translated works during this period were characterized by diversity, whether this diversity was in the translated sciences, such as medicine, engineering, history, philosophy, etc., or in the languages ​​from which they were translated; which played its role in the best way.

The views vary for the assessment of the contribution of Tahaatawi within the framework of historians to call the Renaissance at the nineteenth century. The article highlights the role of Tahtawi in the service of modern state in Egypt as a translator. Some concepts of translation studies are used to read texts translated by Tahtawi to detect the negotiations on his translation between his back and his French studies and its regularity in the service of the state involved. Analyzed the melodies, which the Tahtawi targeted its translations, representing a generation of learners combines the conservative Islamic heritage along with some modernization orientations.

Tahtawi's cultural contribution to a modern state, initiated by Muhammad Ali, is problematic. Research on Tahatwi's translation efforts benefitted from postcolonial and poststructuralist approaches, revealing his ambivalent attitude towards modernity and constant negotiations with all parties involved in transforming Egypt into a modern nation-state, while still maintaining political and religious authority unquestioned. Tahtawi's Azharite education, his French experience, and his role as a government bureaucrat created a conflicting situation that influenced his translations. Texts translated by Tahtawi are investigated to probe his translation policies exercised on a fast-evolving Egyptian scene.

Through these views, it becomes clear that cultural translation requires skills and deep knowledge of the two languages ​​and cultures involved, in addition to sensitivity to cultural differences to ensure that meanings and concepts are conveyed accurately and appropriately.

The main problem in the translation process is to find the suitable equivalence in the target language, and the major task of translation theory is to define and specify the nature and conditions of the translational equivalence. According to Catford and his position, the translation process fails or the translation is unacceptable if it is difficult to reconstruct the main features of the situation into the contextual meaning in the target language text. He distinguishes between two types of unacceptability of translation - linguistic unacceptability of translation and cultural unacceptability of translation. Translation is more than the transfer of words and sentences from one language to another; it is a major process of exchanging cultures and civilizations, because translation…

Abstract of the research Farzat Al-Fu'ada: Problems in translating Arabic texts into Indonesian for students (Case study on eighth grade students at Muhammadiyah Bayobud High School) Translation is one of the inseparable parts of language activities. Translation in this context is an attempt by language users to transfer messages from the first language to a second language so that the speaker's ideas are fully understood. Based on the observation made by the writer on eighth grade students at Muhammadiyah Bayobud High School from the writing aspect of translation, the students' ability is low, because from the perspective of the students' writing result after the translation process, there are problems in the meaning of vocabulary and some students could not differentiate the letters that are similar in pronunciation, so this research focused on the problems of students in translating Arabic texts into Indonesian. The purpose of this research is to find out the aspects of difficulties faced by eighth grade students at Muhammadiyah Bayobud High School in translating Arabic text into Indonesian, and to know the factors that cause difficulty for eighth grade students at Muhammadiyah Bayobud High School in translating Arabic text into Indonesian and to know the efforts of the teacher to address the difficulties of eighth grade students at Muhammadiyah Bayobud High School in translating Arabic text into Indonesian. Translation is to prevent misunderstanding of the material and one of the problems in language teaching, especially in translation, is the inability of students to master vocabulary, which is an important basic in the translation process and the lack of similarity with memorizing Arabic vocabulary and also in writing, some students do not know how to write the alphabet well, there are still some students who translate the text as they wish, not suitable for Western text. They find difficulty in translating Arabic material into our language, meaning Indonesian. To treat them by paying attention to it in the learning process and clarifying it and practicing it repeatedly and increasing the memorization of Arabic vocabulary. The approach used in this research is the qualitative approach, and the research method used in this research is descriptive research.

As for the data, it was collected by observation, interview, questionnaire and documentation, and then the writer analyzed the data. According to the data obtained by the writer, that is, using qualitative descriptive research. The result of this research is that the problems of students in translating Arabic texts into Indonesian are found in the lack of mastery of vocabulary and lack of motivation to learn Arabic because some of them do not understand or like Arabic, so they feel bored.

Muhammad Farid Rafai Iskandar: Changing Arabic borrowed words in the Great Indonesian Dictionary (KBBI) and including them in the translation of the Arabic language (morphological and semantic analytical study). There is no doubt that language is one of the important elements in daily life, because language is a means of communication between people in life. Among the languages ​​in the world, one of them is the Indonesian language, which has a uniqueness from other languages. Because the Indonesian language is the language that is open to linguistic development. Accordingly, the Arabic language entered the Indonesian language simultaneously with the entry of Islam into the land of Indonesia in the seventh century AD to the eighth century AD through Muslim traders who came from the Arabian Peninsula and the Persian Peninsula. There are many Arabic borrowed words in the Indonesian language, as well as the use of Arabic borrowed words in the Great Indonesian Dictionary (KBBI) Fifth Edition. The Arabic borrowed word in the Indonesian language has undergone changes, whether in terms of form or semantics. This research aims to know the Arabic borrowed words in the Great Indonesian Dictionary (KBBI). And knowing the changes in the form of Arabic borrowed words in the Great Indonesian Dictionary (KBBI). And knowing the changes in the meaning of Arabic borrowed words in the Great Indonesian Dictionary (KBBI). And knowing the inclusion of Arabic borrowed words in the translation of the Arabic language. This research is based on the idea that the analysis of the change of Arabic borrowed words in the Great Indonesian Dictionary (KBBI) must be based on an appropriate science, which is morphology, which searches for word forms, and semantics, which searches for lexical meanings of words. To detect the inclusion of Arabic borrowed words in the translation of the Arabic language, the researcher relies on the science of translation. The method used in this research is an analytical morphological and semantic method, where the research is directed to analyze the discovery of the semantic form of words. In this research, the borrowed words are collected, then thinking and explaining with the help of dictionaries and books of morphology, semantics, and translation. As for the approach chosen by this research, it is the qualitative approach. From the results of the research, there are 1,137 borrowed words. The researcher found in the Great Indonesian Dictionary (KBBI) and in the Arabic borrowed words there are changes in terms of the form and meaning of the word. As for the change in the word section, the difference in linguistic rules between Arabic and Indonesian leads to a change in the word section in some borrowed words. This change includes the change from noun to adjective, from noun to verb, from noun to noun and adjective, and from noun to noun and verb. As for the semantic change in Arabic borrowed words, it is divided into three sections: generalization of meaning, specification of meaning, and transfer of meaning. This research also shows that these Arabic borrowed words in Indonesian can be used in translating Arabic into Indonesian using different translation methods, styles, and techniques. Keywords: borrowed words, Indonesian Grand Dictionary, morphology, language translation.

Regarding the “translation challenges,” Rafeh believes that they are countless, and the most important of them is understanding cultures. The translator must be fully aware of the culture he wants to translate from, and choose expressions and terms in appropriate places. This is a difficult task for the translator. However, some linguistic restrictions may catch the translator in some cases, so he replaces them with words that are close in meaning but are of the same linguistic origin.

Regarding his experience, Mohammed Rafi says: As for me, I belong to Kerala, southern India, and the people of Kerala speak Malayalam, so that each state has its own language and unique culture. It is unfortunate that the Indian works translated into Arabic are very few, and at the same time some of them are translated into English, which sometimes loses the beauty of languages. When I talk about translations from Malayalam to Arabic, they do not exceed 30 books only. I have the desire to form this cultural bridge between the Arabs and Kerala by translating directly from the mother tongue. As you know, the Arabs have been in contact with India and its people since ancient times, and Arabic has become intertwined until it became a language acquired through learning and study. As an inevitable result, the Arabic language has greatly influenced the Indian language and culture. We can discover countless words that have roots in the Arabic language. We also find that there are similarities in terms of culture and arts between India and the Arab world. There is no doubt that the Arabic language has spread in Indian society thanks to the close relationship between the two sides. Regarding the challenges, the Indian translator Muhammad Rafi says that the writing technique in the original text is a stumbling block for me in translation. In the beginning, I faced this problem greatly, but I continued my work with enthusiasm. Also, my continuous practice of translation paved the way for me to gradually become easier. In general, I do my best to overcome these difficulties, and I believe that the translation process will become easier in the future.

Scholars have different opinions about the difficulties of cultural translation, with most agreeing that translation is not limited to transferring words between languages, but also includes transferring cultural contexts that may be missing or not understood in the target language.

 **3-1-Here are some prominent opinions with English-language sources**:

3-1-1-Edward Harris: Harris points out that cultural translation requires the ability to convey the meaning behind the words rather than just the literal text. He said that cultural understanding can be difficult for a translator if he does not have sufficient awareness of the target culture, leading to misinterpretations or loss of the original meaning.

3-1-2-George Schultz: Schultz believes that cultural translation is one of the most difficult areas of translation because it requires the translator not only to master both languages, but also to have a deep understanding of cultural customs, beliefs, and symbols that may not have a direct equivalent in the target language.

3-1-3-Julia Aleksandrova: Aleksandrova focuses on the role of cultural contexts in translation and explains that the translator needs to make cultural adjustments while preserving the essence of the text. She explains that in many cases, the translator must find cultural equivalents or use techniques such as cultural mediation.

3-1-4-John A. Holt: Holt sees cultural translation as not only the challenges faced by the translator in converting texts between languages, but also the challenges that arise from trying to convey cultural meanings that may be confused or distorted when there is no clear cultural match.

Therefore, most scholars agree that cultural translation is a major challenge and requires a combination of linguistic skills and deep cultural understanding, as the translator must be able to convey not only the literal meaning of the text, but also the cultural messages carried by the original text.

**3-2-There are some opinions:**

 **3-2-1- Vincent T. Fardo**

Fardo believes that cultural translation requires the translator to have a deep knowledge of both cultures, the source text culture and the target text culture. He points out that the translator cannot simply translate literally because many concepts and phrases may not be directly transferable. Translation here requires “cultural negotiations” to understand and reshape meaning.

**3-2-2-Manuel P. Basso:**

Basso emphasizes the importance of contextual awareness in cultural translation, and considers that the cultural context determines how words and phrases in texts are understood. He assumes that the translator must be sensitive to all cultural and psychological layers of the target society to ensure that the original message is conveyed safely.

**3-2-3-Toni M. Vets:**

Vets argues that cultural translation is not just a matter of language translation, but a process of culture that influences the understanding of meanings. She notes that translators sometimes have to make decisions about eliminating or modifying complex cultural concepts to fit the target culture. Thus, cultural translation can be a transformative process.

**3-2-4-Mary Louise Grouw:**

Grouw points out that cultural translation is a challenge because many words or ideas in one culture may not have an exact equivalent in another language or culture. She adds that the translator faces a “cultural gap” between cultures, which can make it difficult to convey texts as they are.

**3-2-5-Gregory Nida:**

Nida, who is considered one of the most prominent scholars in the field of translation, emphasized that cultural translation requires more than just linguistic understanding, but rather requires the translator to be able to understand the cultural factors that affect the meaning of the text. Nida emphasizes the need for translation to be “culturally faithful” and not just a literal transfer of meanings.

**3-2-6-Lorenzo Rizzi:**

Rizzi sees that cultural translation faces challenges related to cultural shifts between different societies. He says that sometimes, the translator may need to change or modify some parts of the text to fit the cultural values ​​and beliefs in the target language.

These views agree that cultural translation is not just about transferring words between languages, but also requires a deep knowledge of the cultural contexts in which the original texts originate.

Scholars' opinions on the difficulties of cultural translation reflect a diversity of concepts and orientations, but many of them agree that translation is not just a literal transfer of words, but a complex process that requires taking into account cultural differences between languages.

**3-3-Here are some of the opinions and perspectives expressed by scholars in this field:**

**3-3-1-Eugene Nida**

Edward Nida, one of the pioneers in the field of translation, considered that cultural translation requires the translator to be sensitive to the cultural content and to avoid literal translation that may be incomprehensible or lead to misinterpretations. He referred to the concept of "dynamic equivalence" which focuses on the meanings of texts rather than the words themselves. According to Nida, the translator should preserve the cultural message by transferring it into the target language in a way that makes the meaning understandable to the recipients in their own culture.

> "Translation is an expressive process that aims to convey meaning in the best possible way, taking into account cultural differences."

-Edward Nida, Language and Culture: Contexts in Translation.

 **3-3-2-Lorenzo Venuti**

In his work, Lorenzo Venuti points out the cultural challenges in translation, especially in the context of so-called “back translation” or “foreignization.” Venuti advocates translation that preserves the cultural “otherness” of the translated text, that is, that it shows the cultural difference of the translated text rather than flattening or erasing it to suit the target culture. This means that the translator must be aware that some cultural differences should not be avoided but rather highlighted to make the reader more aware of the cultural differences between the source text and the target culture.

> “The translator must resist the localization of translated texts… Translation must be a dialogue between cultures and not a mere transfer of messages from one language to another.

-Lorenzo Venuti, The Translator’s Invisibility.

**3-3-3-Monica Baker**

Monica Baker, in her book In Other Words, notes that cultural translation raises many challenges regarding how to accurately convey cultural context. She points out that culturally-inflected terms can be difficult to translate because they include non-linguistic elements such as social customs and practices, which can vary radically across cultures.

> “It is not possible to transfer every aspect of one culture literally to another, so the translator must choose the most appropriate solutions for each case.”

 . Monica Baker, In Other Words: A Coursebook on Translation-

**3-3-4-Georgette Hatim**

Georgette Hatim, in his collaborative work with Ian Mason in Discourse and the Translator, argues for understanding cultural contexts when translating. He sees translation as more than just a transfer of language but a social process that requires understanding the values, history, and customs that influence the understanding of texts. Accordingly, he believes that the translator must be familiar with the source text and the target cultural context in order to choose the most appropriate translation.

> “The cultural challenges in translation lie not only in the words, but in the meanings and contexts that surround them.”

 Georgette Hatem and Ian Mason, Discourse and the Translator.-

**3-3-5-Peter Newmark**

Peter Newmark, one of the leading figures in translation studies, has had clear views on the difficulties of cultural translation. Newmark believes that the translator must be fully aware of both the source and target cultures, and must be flexible in choosing methods that suit the cultural text. He says that some texts require more “cultural interpretation” than literal translation.

> “The challenge in cultural translation is that there is no one right way, but rather the translator must use the most appropriate method based on the characteristics of the target culture.”

Peter Newmark, A Textbook of Translation.-

Conclusion:

In general, scholars point out that the difficulties of cultural translation require the translator to have a deep knowledge of both cultures involved and to be sensitive to cultural differences between the two languages. They also agree that cultural meanings cannot always be conveyed accurately every time, but that the translator must make translation decisions based on a full understanding of the cultural and social context.

**3-3-6-Garry Allen**

In his book Cultural Encounters in Translation, Gary Allen discusses the challenges that arise when a translated text contains complex cultural elements such as symbols, customs, or traditional stories that may be unfamiliar in another culture. Allen argues that cultural translation requires the ability to negotiate between two cultures and to be aware that some messages may not be understood without additional explanation.

> “The translator not only conveys meaning but must mediate between the cultures with which he or she is dealing.”

Gary Allen, Cultural Encounters in Translation.-

**3-3-7-John Dewey**

Although John Dewey did not write specifically about translation, his philosophical ideas about communication and cultural interaction are useful in this context. Dewey emphasizes the importance of “social interaction” in understanding culture, and believes that translation must take into account the cultural contexts that influence the collective understanding of messages. Accordingly, he argues that the translator must treat cultures as a dynamic system that includes individuals, traditions, and social values.

 > “Cultural translation is an interactive process in which the differences between cultures cannot be ignored, but must be understood and interacted with.”

John Dewey. -

**3-3-8-Ferdinand de Saussure**

Michel de Saussure’s work on semiology and linguistics has had a major impact on cultural translation. De Saussure saw language as a system of symbols that depend on the social and cultural context to be understood properly. The translator, according to this concept, must be able to “read” cultural symbols and understand their relationships within the linguistic system of the source culture. This requires the translator to have a deep knowledge of both the cultural context of the source language and the cultural context of the target language.

> “Translation is the process of transferring symbols from one culture to another, but it is not a straightforward process, it requires cultural interpretation and understanding.”

Michel de Saussure.-

**3-3-9-Antonio Fernández**

Antonio Fernández believes that cultural translation requires the translator to be a “champion” of the target culture. He believes that the translator must choose the most appropriate method to convey the cultural message while maintaining respect for cultural differences. Fernandez in his book Translation and Cultural Studies emphasized that the translator must be sensitive to feelings and ideas that may be sensitive in different cultures .

> “The translator is a cultural link who must understand how messages can be conveyed without losing cultural meaning .”

Antonio Fernandez, Translation and Cultural Studies.-

**3-3-10-Judith Tenzer**

Judith Tenzer in her book Cross-Cultural Translation focuses on the challenges of deep cultural differences in translation. She notes that literary and cultural texts, such as films and folk tales, contain many symbols and references that are difficult to convey without the target reader losing touch with the cultural meaning. Tenzer suggests that the translator must be creative in finding ways to balance cultural accuracy with acceptable interpretation .

> “Cultural translation is not just a transfer between two languages ​​but an investigation into how cultures influence understanding and translation .”

Judith Tenor, Cross-Cultural Translation.

**3-3-11-John Keats**

Although John Keats is not a translation scholar, his statement about poetry highlights an important idea in cultural translation. Poetry, which is often filled with cultural symbolism, requires the translator to be able to understand linguistic styles, psychological dimensions, and cultural concepts deeply in order to convey meaning in a way that is appropriate to the recipient’s culture.

> “Poetic translation, like cultural translation, requires the translator to be sensitive to feelings and perceptions that cannot be tangible .”

- John Keats.

Conclusion:

The views put forward by scholars confirm that cultural translation is more than just the transfer of words from one language to another, but rather a complex process that requires a balance between the accuracy of meaning and the presentation of the cultural context in a way that remains faithful to the source culture and is understandable and acceptable in the target culture. A translator acts as a bridge between cultures and must have a deep understanding of cultural differences and how to deal with the challenges that arise through different texts and cultural content.

**Chapter Four**

**English text converted to Arabic**

رواية "موسم الهجرة إلى الشمال" للكاتب الطيب صالح، وهو من أهم الروائيين السودانيين والعرب. الرواية تتناول موضوع الصدام الثقافي بين الشرق والغرب،

\*"كنت أجلس مع أهلي وأصدقائي، وأحاول أن أحكي لهم عن تلك المدن التي عشت فيها، عن الشوارع الطويلة التي تمتد بلا نهاية، عن الأرصفة التي تعجُّ بالناس، عن ضوء المصابيح الخافت الذي يلون المباني ليلاً، عن المقاهي التي جلسنا فيها نناقش كل شيء، من الفلسفة إلى الطقس. لكنني كنت أصطدم دومًا بجدار من الصمت، كأن هناك فجوة بيني وبينهم، كأنهم يسمعونني لكنهم لا يرون الصور التي أرسمها بكلماتي.

حاولت أن أترجم لهم أسماء الأماكن، لكن بعض الأسماء كانت بلا مقابل في لغتنا. كيف أترجم "Hayd Park"؟ أقول لهم إنها حديقة؟ لكن الحديقة في مخيلتهم صغيرة، محاطة بسياج، وربما تحوي مقاعد خشبية وأشجارًا متناثرة. أما "Hayd Park" فهي مساحة واسعة، تمتد بلا حدود، يركض فيها الناس، ويجتمع فيها الخطباء ليتحدثوا عن السياسة والدين والمجتمع. لم أجد في العربية كلمة تفي بالغرض، فكنت أقولها كما هي، فتظل غريبة، معلقة في الهواء بلا معنى حقيقي لديهم.

أدركت أن الترجمة ليست مجرد استبدال كلمة بأخرى، بل هي محاولة لنقل روح الشيء، إحساسه، نبضه. لكن كيف أنقل إحساس الغربة؟ كيف أشرح لهم معنى أن أكون في مدينة يحيط بي فيها آلاف الناس، لكني أشعر أنني وحيد؟ كيف أصف لهم الشعور الذي انتابني عندما سمعت الأذان يتردد من راديو صغير في زاوية بعيدة في محطة قطار بلندن؟ كيف أشرح لهم كيف أن صوتًا واحدًا بلغتي الأم، وسط كل ذلك الصخب، جعلني ألتفت كأنني أبحث عن وطن مفقود؟

حتى اللغة نفسها بدت لي مزدوجة. في رأسي كانت هناك جمل أريد أن أقولها، لكنني كنت أتوقف وأبحث عن كلمات عربية تناسبها. بعضها وجدته، وبعضها لم أجد له معادلاً. هل أقول "الغرباء" أم "الأجانب"؟ هل أقول "حنين" أم "اشتياق"؟ لم تكن الكلمات تكفي. كنت أشعر كما لو أنني أعيش بين لغتين، بين عالمين، وكل محاولة للترجمة كانت تفقدني شيئًا من أحدهما.

وحين كنت أقرأ الروايات الأوروبية التي ترجمت إلى العربية، كنت أشعر بشيء ناقص. كأن هناك طبقة من المعاني تلاشت أثناء النقل. كنت أقرأ شكسبير، وأشعر أن شيئًا من موسيقاه قد ضاع. كنت أقرأ دوستويفسكي، وأشعر أن شخصياته تنطق بحروف عربية، لكنها تفكر بلغة أخرى. أدركت عندها أن الترجمة ليست مجرد نقل كلمات، بل محاولة يائسة للإمساك بالمعنى الهارب، بظل التجربة الأصلية الذي يبهت كلما انتقل من لغة إلى أخرى.

وفي أحد الأيام، كنت جالسًا مع رجل مسن في القرية، فأخبرته أنني زرت لندن وباريس، وأنني عشت هناك لسنوات. هز رأسه وقال: "الغربة صعبة، لكنها تعلم." نظرت إليه وفكرت: نعم، الغربة تعلم. لكنها أيضًا تسرق منك شيئًا، شيئًا لا تستطيع ترجمته، حتى لو حاولت."\*

\*"و وقفت ذات يوم على ضفة النهر في قريتي، أنظر إلى الماء المتدفق، فتذكرت نهر التايمز في لندن. كان النهران مختلفين تمامًا، لكنني شعرت أن بينهما صلة غامضة، كما لو أن كل الأنهار تتحدث لغة واحدة، لغة لا تحتاج إلى ترجمة. ربما نحن الذين نحتاج إلى ترجمة أنفسنا، نبحث عن كلمات تصف ما نشعر به، لكن الكلمات دائمًا قاصرة.

أدركت حينها أن الترجمة ليست مجرد نقل للمعنى، بل هي جسر هش بين عالمين، يحمل بعض الأشياء لكنه يترك أخرى تسقط في النهر. وكما يعود النهر دائمًا إلى مجراه، يعود الإنسان أيضًا إلى لغته، إلى جذوره، محاولًا أن يروي حكايته بلغة لن تكون يومًا كافية تمامًا، لكنها تظل المحاولة الوحيدة الممكنة."\*

\*"وفي المساء، كنت أجلس تحت السماء الصافية، أتأمل النجوم كما كنت أفعل في ليالي لندن الباردة. هناك، كانت النجوم بعيدة، محجوبة أحيانًا بضوء المدينة، وهنا كانت قريبة، تشع بوضوح فوق النهر. فكرت في الفرق بين الليل هنا وهناك، كيف أن الليل في لندن يوحي بالعزلة، بينما في قريتي يعني السكينة والدفء. كيف أترجم هذا الإحساس؟ هل أقول لهم إن الليل في الغرب مختلف؟ لكن الكلمات ستبدو سطحية، ولن تحمل إحساسي بالكامل.

كلما حاولت أن أقرب لهم صورة ما رأيته هناك، شعرت أنني أفقد شيئًا. كيف أشرح لهم معنى الجلوس في مقهى على رصيف في باريس، حيث يمتزج صوت الموسيقى بوقع الخطوات، برائحة القهوة، بنظرات العابرين؟ كيف أصف لهم شعوري عندما كنت أسير تحت المطر في شوارع لندن، لا أحد يلتفت إليّ، لا أحد يسألني من أين أتيت أو إلى أين أذهب؟ هناك، كنت مجرد ظل بين الظلال، وهنا، في قريتي، يعرف الجميع قصتي حتى قبل أن أنطق بكلمة.

ثم تساءلت: أليس هذا هو حال المترجم أيضًا؟ يحاول أن يحمل نصًا من ضفة إلى أخرى، لكنه يدرك أن شيئًا ما سيفقد في الطريق؟ هناك عبارات إن قمت بترجمتها حرفيًا، فقدت روحها، وهناك كلمات إن حاولت شرحها، ضاعت بساطتها. الترجمة ليست مجرد نقل، بل هي إعادة خلق، هي محاولة للحفاظ على النبض الأصلي في قالب جديد.

لكنني تعلمت شيئًا: كما أن الإنسان لا يمكنه أن يكون في مكانين في الوقت نفسه، كذلك لا يمكن للنص أن ينتمي إلى لغتين بالكامل. سيظل دائمًا هناك ظل في الخلفية، همس خفي من اللغة الأم، يحاول أن يقول شيئًا، لكنه لا يجد الكلمات المناسبة."\*

\*"كنت أفكر في الأمر وأنا أستمع إلى رجل عجوز في القرية يروي قصة قديمة عن رحلة قام بها في شبابه. كان يتحدث بلهجتنا المحلية، مستخدمًا كلمات لا تجد طريقها إلى العربية الفصحى، كلمات تحمل في طياتها أصوات الرياح، ورائحة الأرض بعد المطر، وضحكات الأطفال عند الغروب. فكرت: كيف يمكن ترجمة هذه الحكاية إلى لغة أخرى دون أن تفقد دفئها؟ هل تستطيع أي لغة أن تنقل إحساس الإنسان بجذوره؟

وهكذا أدركت أن الترجمة ليست مجرد كلمات تُنقل من لغة إلى أخرى، بل هي محاولة للإمساك بروح التجربة. بعض الأشياء تُترجم، وبعضها يظل معلقًا بين السطور، مثل همسة بعيدة لا يسمعها إلا من عرف اللغة الأصلية وعاش تفاصيلها. ربما لهذا السبب نشعر دائمًا أن بعض الترجمات جميلة، لكنها ليست الأصل، كما لو كانت مرآة تعكس الصورة، لكنها لا تمسك الضوء الذي يجعلها حقيقية."\*

The novel "Season of Migration to the North" by Tayeb Salih, one of the most important Sudanese and Arab novelists. The novel addresses the cultural clash between East and West.

\* "I would sit with my family and friends, trying to tell them about the cities I lived in, about the long, endless streets, the sidewalks teeming with people, the dim light of the lamps illuminating the buildings at night, and the cafes where we sat discussing everything from philosophy to the weather. But I always encountered a wall of silence, as if there was a gap between me and them, as if they could hear me but couldn't see the images I painted with my words.

I tried to translate place names for them, but some of the names had no equivalent in our language. How do I translate "Hayd Park"? I tell them it's a park. But in their imagination, the park is small, surrounded by a fence, perhaps containing wooden benches and scattered trees. "Hayd Park," on the other hand, is a vast, endless space where people run and preachers gather to talk about politics, religion, and society. I couldn't find a word in Arabic that would suffice, so I would say it as it is, and it would remain strange and unrelated. In the air, they have no real meaning.

I realized that translation isn't just a matter of replacing one word with another, but rather an attempt to convey the spirit, the feeling, the pulse of something. But how do I convey the feeling of alienation? How do I explain to them what it means to be in a city surrounded by thousands of people, yet feel alone? How do I describe the feeling I felt when I heard the call to prayer echoing from a small radio in a distant corner of a London train station? How do I explain to them how, amidst all that noise, a single voice in my native language made me turn around as if searching for a lost homeland?

Even the language itself seemed dual to me. There were sentences in my head I wanted to say, but I would stop and search for appropriate Arabic words. Some I found, others I couldn't. Should I say "strangers" or "foreigners"? Should I say "yearning" or "longing"? Words weren't enough. I felt as if I was living between two languages, between two worlds, and every attempt at translation made me lose something of one of them.

 When I read European novels translated into Arabic, I felt something missing. It was as if a layer of meaning had been lost during the translation. I would read Shakespeare and feel that something of his music had been lost. I would read Dostoyevsky and feel that his characters spoke Arabic letters but thought in another language. I realized then that translation is not merely a transfer of words, but a desperate attempt to grasp the elusive meaning, the shadow of the original experience that fades whenever it is transferred from one language to another.

One day, I was sitting with an elderly man in the village and told him that I had visited London and Paris, and that I had lived there for years. He shook his head and said, "Exile is difficult, but it teaches." I looked at him and thought, "Yes, exile teaches. But it also steals something from you, something you cannot translate, even if you try."\*

\*"One day, I stood on the riverbank in my village, looking at the flowing water, and I remembered the River Thames in London. The two rivers were completely different, but I felt a mysterious connection between them, as if all rivers spoke a single language, a language that needed no translation. Perhaps we are the ones who need to translate ourselves, searching for words to describe what we feel, but words always fall short.

I realized then that translation is not merely a transfer of meaning, but a fragile bridge between two worlds, carrying some things but letting others fall into the river. And just as a river always returns to its course, man also returns to his language, to his roots, trying to tell his story in a language that will never be entirely adequate, but which remains the only possible attempt."\*

\*"In the evening, I would sit under the clear sky, contemplating the stars, as I did on cold London nights. There, the stars were distant, sometimes obscured by the city light, while here they were close, shining clearly over the river. I thought about the difference between night here and there, how night in London suggests isolation, while in my village it signifies tranquility and warmth. How do I translate this feeling? Should I tell them that night in the West is different? But words would seem superficial and would not fully convey my feelings.

The more I tried to give them a closer picture of what I saw there, the more I felt I was missing something. How do I explain to them what it means to sit in a café on a sidewalk in Paris, where the sound of music blends with the sound of footsteps, the smell of coffee, and the stares of passersby? How do I describe to them how I felt when I walked in the rain through the streets of London, with no one paying attention to me, no one asking me where I came from or where I was going? There, I was just a shadow among shadows, while here, in my village, everyone knows my story even before I speak.

Then I wondered: Isn't this the case with a translator? Also? Trying to carry a text from one side to the other, but realizing that something will be lost along the way? There are phrases that, if you translate them literally, lose their spirit, and there are words that, if you try to explain them, lose their simplicity. Translation is not just a transfer; it is a recreation, an attempt to preserve the original pulse in a new form.

But I learned something: just as a person cannot be in two places at the same time, so too a text cannot fully belong to two languages. There will always be a shadow in the background, a hidden whisper from the mother tongue, trying to say something but unable to find the right words.\*

\*"I was thinking about this as I listened to an old man in the village recounting an old story about a trip he took in his youth. He spoke in our local dialect, using words that don't find their way into classical Arabic—words that convey the sounds of the wind, the smell of the earth after rain, and the laughter of children at sunset. I thought: How can this story be translated into another language without losing its warmth? Can any language convey a person's sense of their roots?

Thus, I realized that translation is not just words transferred from one language to another, but an attempt to capture the spirit of an experience. Some things are translated, and some remain suspended between the lines, like a distant whisper heard only by those who know the original language and have lived its details. Perhaps this is why we always feel that some translations are beautiful, but they are not the original, as if a mirror reflects the image but fails to capture the light that makes it real."\*

**Conclusion**

 This research can be taken into account in multiple areas, most notably the language studies and practical translation, as they highlight cultural difficulties facing translators and providing an analytical views that can help academics and students understand The deepest for non-linguistic obstacles affecting the quality of translation. This research can also be a useful tool in developing translation curricula, by integrating cultural aspects within practical training. In addition, the research opens for future studies to overcome these difficulties in various language and cultural contexts.

 This research represents an academic contribution to translation, focusing on one of the most complex issues facing translators, cultural translation and its difficulties on the transfer of meanings and contexts for different cultures. This research paper can be used as an essential reference in several areas, including:

1. Academic Education: The research can be adopted as a source in translation decisions and language studies, particularly in the courses dealing with intercultural translation, to help students identify realistic challenges They face them as interpreters in the future.

 2. Practical training of translators: This research is a guidance tool in translator training programs, where it can be used to develop skills to deal with cultural differences and promote awareness of the importance of cultural background in the translation process.

3. Comparative studies: A comparative studies can be constantly compared to different languages or communities, which contribute to the expansion of the theoretical and applicable understanding of the theme.

 4. Content and media translation industry: Research helps makers of content and translators in media and advertising on avoiding cultural errors that may affect the message to be delivered.

 5. Literary translation: Why is for culture from a pivotal role in literary texts, researchers in this area can take advantage of this paper to analyze the challenges that are accompanied by global literature translation into languages with different cultural backgrounds. Thus, the role of this research is not standing at theoretical subtraction, but is executed to be an application that can be employed in real positions, contributing to improving translation quality and promoting cultural understanding among peoples.

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Together, these scientific perspectives illustrate that translating culture is a

multidimensional challenge, requiring sensitivity to both linguistic and cultural nuances and awareness of the cognitive and social differences shaping how meaning is constructed and understood across cultures.

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