
| RESEARCH ARTICLE

Bengali Pidgin Arabic in Multilingual Contexts: A Linguistic and Translation-Based Analysis

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| ABSTRACT

This study considers Bengali pidgin Arabic as a way of communication mainly among Arabic-speaking people and South Asian migrants. Most studies on pidgin languages focus on known types. Not much attention is given to new pidgin forms that develop as people move and interact daily. The study examines 50 samples of people using Bengali Pidgin Arabic. These samples help find similarities in how words are formed, sentences are built, and words are chosen. It also explores how people shorten things and still get their point across. The study finds that Bengali Pidgin Arabic has its way of working. It uses words, shorter sentences, and a limited vocabulary that is still useful. When people use this pidgin, they rely heavily on context, guessing what the other person means. From a translation perspective, this pidgin helps people communicate more easily. Getting the message across is more important than being perfect. Translators do what people do when they use language. They simplify meaning, choose words, and shorten phrases. Bengali Pidgin Arabic is a good example of the use of translation in conversation and of how language changes to connect people from different backgrounds. The study of Bengali Pidgin Arabic shows how it helps people communicate and understand one another in a mixed social environment.

| KEYWORDS

Bengali Pidgin Arabic, contact linguistics, sociolinguistics, translation studies, multilingual communication, migrant discourse

| ARTICLE INFORMATION

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Introduction

Arabic, as the First Language of over 422 million people in the Arab world, and Bengali, as the mother tongue of over 265 million people in Bangladesh and the Indian states of West Bengal, Tripura, and Assam, are among the most spoken languages in the world. Significant groups of people in countries such as the UK, the US, and Saudi Arabia also speak one of these two languages.

In fact, the relationship between these two languages began when Arab traders sailed to the Indian subcontinent in the 7th century CE. Since then, slowly but surely, Arabic words found their way into the Bengali language, and, in the same spirit, Bengali words were copied in the Arabic script. The two languages established an association that endured for centuries and intensely shaped the growth of Bengali and Arabic (Fuad, 2025).

The way people use Bengali and Arabic is also influenced by their social and cultural co-existence for socio-economic reasons. Bengali Arabic is used in religious matters because Arabic is the language in which the Quran is written. Some Muslims who speak Bengali use Bengali Arabic to show that they are religious and to connect with their culture, especially when they are doing things that are related to their religion, or when they are with Muslims who follow the same Islamic traditions (Bhattacharjee, 2003).

Bengali Arabic has a rich literary history. This history includes writings on religion, poetry, and stories. In places like Bangladesh, India, and some Arab countries, Bengali people still use Bengali Arabic to talk about things like religion, love, and problems in society. People in Bangladesh and parts of India, and Bengalis elsewhere in the world, use Bengali Arabic in their daily lives, whether at home, in school, or in places of worship. The media also uses Bengali and Arabic. This includes things like newspapers, magazines, and websites (Bhattacharjee, 2003).

Since the 8th century AD, Bengali has been spoken and has become a distinct language. Bengali is influenced by various languages due to its regional dialects and cultures, and has been molded by many languages over time. Sanskrit, Persian, and English are among the languages that have influenced Bengali. Arabic is spoken in 26 countries, including Saudi Arabia, Egypt, and Iraq. Arabic is the language of Islam and is used for worship worldwide (Jha, 2021). Arabic is a 7th-century AD language. The Arabic language has a significant impact on Persian, Urdu, and Turkish by providing a wide range of vocabulary, syntactic structures, and literary styles (Al-Dihaymawee, 2024). Arabic has a great impact on the development of a distinct dialect of Bengali. The strong influence of Arabic on the Bengali language led to the development of linguistic bilingualism. Bengali is spoken by millions of people in Bangladesh, India, and also in the Middle East (Jha, 2021).

Bengali Arabic is used in many places, such as newspapers, magazines, television shows, and movies. It is also used online and in schools to teach Arabic to Bengali speakers. Bengali Arabic is used by companies to make advertisements and to write contracts and agreements. Bengali Arabic is also used when companies communicate with their customers and need to explain how things work. We often see Bengali and Arabic used for many reasons. One reason is that people are doing business with countries now. Another reason is that many people can speak multiple languages. So now, people really want tools that help them communicate in Bengali and Arabic (Bhattacharjee, 2003).

2. Research Problem

There are numerous studies in the field of pidgin and creole languages, but regarding the use of Bengali Pidgin Arabic in the context of modern-day Gulf migration, not enough investigative work has been undertaken so far. This is especially true of studies dealing with pidgins and translation, as well as communication research (Abed, 2017). Most previous work on pidgins and creole languages has concerned either the structure or the historiography of one well-documented variant, Nigerian and Tok Pisin. The various forms of language that arise in transnational labor contexts, especially among South Asian migrant workers in Arabic-speaking nations, have not been adequately documented (Elugbe & Omamor, 1991; Fracalas, 1996; Fracalas, 2013). Interactions in the Bengali-Arabic pidgin have been acknowledged; however, there is a lack of research on how this pidgin functions within multilingual communities as a tool for communication. There is also a lack of research on how terms are negotiated, how meaning is simplified, how communication is mediated, and how these processes are carried out across several languages. Furthermore, the functions of translation in the system, as well as the structure and use of this pidgin, have not been clearly specified (Islam, 2007). This gap is significant since Bengali Pidgin Arabic is more than a streamlined mode of communication. It is a fully functional communication system that can operate in real time. Bengali Pidgin Arabic is used for fast communication between and within a number of linguistic populations, including Bangladeshis, Indians, Pakistanis, and Arabs. Knowledge of the structural and functional language elements used will enrich discussions and research in contact linguistics, sociolinguistics, and translation (Fitriani et al., 2025).

It is particularly so in investigations focused on pidgins and translation and, more generally, in communication studies (Abed, 2017). Until now, most studies on pidgins and creole languages have concentrated on the structure or historiography of two well-established variants, namely Nigerian and Tok Pisin. Different kinds of language systems that arise from intercultural contact in international labor migration markets, particularly among South Asian laborers in Arabic-speaking countries, have not been sufficiently studied (Elugbe & Omamor, 1991; Fracalas, 1996; Fracalas, 2013).

Interactions within the Bengali-Arabic pidgin have been considered; however, there has been no adequate research on its functioning in multilingual populations as a means of communication. Moreover, the negotiation of terms, the simplification of meanings, and the mediation of communication, all of which are performed in a number of different languages, remain under-researched topics. Finally, the role played by translation in the process and structural elements of this pidgin remains unexplained (Islam, 2007). This deficiency appears to be rather important because Bengali Pidgin Arabic is not merely a streamlined form of communication but a complete communication system that can function in real-time scenarios. The language is used to facilitate quick communication among a variety of linguistic communities, such as Bangladeshis, Indians, Pakistanis, and Arabs. Awareness of linguistic elements will contribute to meaningful debates and academic research in areas such as contact linguistics, sociolinguistics, and translation (Fitriani et al., 2025).

2.1 Research Questions

To overcome that shortcoming, the present study aims to answer the following questions:

1. What are the salient linguistic traits of Bengali Pidgin Arabic?
2. In what ways does Bengali Pidgin Arabic help Bengali speakers to communicate with speakers of Arabic?
3. With reference to translation, what can be said about the form and use of this pidgin, especially in relation to the transmission of meaning, simplicity, and efficacy for communication?

The present study, by describing the actual use of Bengali Pidgin Arabic, adds to our understanding of this variety. It discusses the use of Bengali Pidgin Arabic in practice when people who speak different languages need to communicate, especially while traveling from one place to another. The paper also examines the operation of Bengali Pidgin Arabic in translation and the application of translation methods in natural conversations. Bengali Pidgin Arabic is included in this study because it illustrates how translation operates in everyday interactions.

3. Literature Review

The speaker's socio-cultural identity, his proficiency in Bengali and Arabic, and the circumstances surrounding the speech shape and influence the use of Bengali-Arabic Pidgin. Those who can use Bengali and Arabic quite competently in diverse situations are more justified in using Bengali-Arabic pidgin. People who are well acquainted with their Bengali background are also inclined to use Bengali Arabic (Akan et al., 2023). The use of Bengali Arabic also shows how creative the person is with their language. People who don't speak a common language often create a new means of communication to connect. This demonstrates that language changes and evolves as people communicate with one another, regardless of the circumstances. (Akan, 2023)

The rules of the Pidgins are fundamentally characterized by the socio-cultural history of the people who use them. The importance of Pidgins lies in the fact that they determine how language can be manipulated and employed in various ways (Salsabilah et al., 2025). The increasing significance of pidgin languages in business, education, the media, city life, and identity-building indicates that they remain important in multilingual cultures (Shelley, 2024).

People used to see pidgins as just broken or watered-down versions of dominant languages. But that view has changed. But researchers today view them as actual linguistic structures with their own rules, shaped by history and society (Holm, 2000; Mufwene, 2001; Salsabilah et al., 2025). Ahmad (1996) termed pidgins simplified secondary languages that arise in certain situations, such as trade. Later on, this idea grew. Holm (2000) pointed out that pidgins aren't just thrown-together languages; they have systematic grammar and structure. DeCamp (1971) made a clear distinction. He said pidgins aren't anyone's mother tongue, unlike creoles. These days, researchers such as Bakker (2014) and Ahmad (2008) argue that pidgins arise from contact between groups and are shaped by factors such as power dynamics, migration, colonization, and multilingualism. Mühlhäusler (1997) and Khan (1997, 2003) went further, arguing that forced migration, colonial rule, and trade networks set the stage for pidgins by bringing people together and sparking language contact, and that this is how these languages actually formed and evolved. The question of the shift from pidgin to creole is still debated. Bickerton's (1984, p. 173) "language bioprogram hypothesis" posited universal patterns in the creolization process. However, this perspective has been questioned by more recent research (DeGraff, 2005; Ansaldo, 2009), who stress sociohistorical and substrate elements over biological universals, suggesting that creole evolution is more a matter of social and historical processes than of innate biological universals.

Research consistently reveals that pidgins are not impaired versions of lexifier languages. Bickerton (1981) and Siegel (2008) have reported research indicating phonological features, a smaller phonemic inventory, simplified consonant clusters, morphosyntax, little or no inflection, standardized syntax, and dependence on syntactic order rather than morphological structure. Studies of African and Pacific pidgins (Todd, 1984; Smith, 2002) suggest that they serve as lingua francas, especially in urban settings.

Current trends in pidgin studies include documenting endangered pidgin languages, pidgins in digital discourse, multilingualism and code-switching, computational modeling of pidgin development, and the role of pidgins in migration and globalization. In addition, researchers are studying how pidgins challenge traditional views of language complexity and linguistic validity (Smith and Seigel, 2003).

3.1 Theoretical Framework: A Translation Perspective

Bengali Pidgin Arabic has mostly been studied from the contact linguistics/sociolinguistics perspective. This study, however, examines it from the perspective of translation studies, offering an interesting new lens on both the genesis of pidgins and the ways in which speakers communicate and co-construct meaning in their everyday multilingual practices.

Those who speak Bengali Pidgin Arabic are often not native or first-language speakers and must therefore constantly alter, approximate, and reformulate as they communicate with one another. Those who speak this kind of pidgin often resort to instant translation, continually molding their language to ensure their intended message is conveyed. In such cases, the pidgin acts as a facilitating language system that facilitates smooth communication free from the restrictions shaped by language and culture. Here, it is not regarded as an inadequate linguistic code, but a significant, useful strategy for enabling successful interaction between speakers of different languages and cultures (Sen, 2002).

Nida remarked that the criterion of success in the communicative process is not whether the message was grammatically correct, but whether the concept was sent in such a way that the listener will react similarly. A good example of this idea is the use of Bengali Pidgin speakers, whose aim is to attain intelligibility and communicate successfully, rather than to use it as would be expected in a formal situation. Grammatical simplification, reduced morphology, and flexible syntax are not signs of an incapacity to use language properly but rather tactics that Bengali Pidgin Arabic speakers adopt to increase the recognition of their meaning (De Jong 2025).

Vermeer's (1996) Skopos theory suggests that the use of language, particularly in translation, is governed by a single-minded purpose of successful communication (Trisnavati, 2014). Bengali Pidgin Arabic, therefore, plays an important, practical role in expediting effective oral interaction in multilingual environments, including workplaces, markets, and social situations, notably among migrant groups in the Arabic-speaking world. Reiss & Vermeer (2014) believe that real-world needs, rather than conventional linguistic correctness, dictate linguistic choices. The important issue is not language precision but the extent to which it serves a successful communicative function.

From this perspective, several typical traits of the pidgin become more understandable. For instance, there is a strong tendency towards grammatical simplification, i.e., the reduction of structural complexity in the interest of faster, more efficient processing (Sankoff, 1990). Speakers also tend to use broadly identifiable vocabulary elements, often from informal, everyday Arabic rather than formal registers. Inflectional morphology is typically reduced to the minimum, or perhaps dropped altogether. The meaning is inferred from word order and contextual clues. Equally important is reliance on shared situational awareness to compensate for language resource deficits (Holm, 2000).

The communicative contact in Bengali Pidgin Arabic involves a constant negotiation between what is lost and what is gained in meaning. Thus, the pidgin represents a radically functional attitude to language, which aligns with contemporary translation theories that emphasize the communicative function and efficacy over exact formal equivalence (Reiss & Vermeer, 2014).

The pidgin is approached as a translation, which allows a departure from treating it solely as a reduced or defective language variety. It may be helpful to think of it as a fluid and developing communicative system in which processes similar to translation are embedded in everyday interaction (Sebba, 1997). This view casts light on our understanding of its structural characteristics and on how resourceful speakers engage with linguistic diversity and negotiate meaning in complex multilingual contexts (Wolf, 2012).

3.2 Pidgin Languages as Functional Contact Systems

A Theoretical and Translational Perspective

At best, Pidgin languages are practical and useful linguistic arrangements that arise in environments where speakers of more than one native language need a common language for communication (Rahman, 1994). Unlike fully developed languages, pidgins are usually used with reduced syntactic rules and a small vocabulary, drawn largely from a predominant source language, which is normally specified as the *lexifier* (Holm, 2000). Simultaneously, the structure of this functional language, with respect to its phonology and syntax, is largely influenced by the speaker's first language, exposing the hybrid and adaptive contexts in which it grows and expands (Mufwene, 2001).

The essential characteristic of pidgins is the non-existence of native speakers. Pidgins are learned as second languages and are spoken largely in specialized communicative contexts, such as trade and commerce, industrial relations, and daily interactions in multilingual settings. This is why pidgins tend to develop very quickly and are shaped by the requirements of usefulness, transparency, and shared articulacy, and therefore are less dependent on syntactic correctness (Holm, 2000). Mufwene (2001) examined the birth and rise of pidgins from a sociolinguistic standpoint and argues that they develop in such settings that require intense interaction. He cites colonial plantations, commercial networks, maritime commerce, and present-day migrant surroundings, where an understandable language must be shaped to communicate across linguistic boundaries.

Historically regarded as easier and dialectal language types, pidgins are now understood in modern studies as organized, regulated language structures shaped by pragmatic requirements and social communication (Holm, 2000). In most

circumstances, pidgins attain symbolic significance as indicators of identity and unity, as they are relevant to specific groups of people.

According to Holm (2000), certain features of the lexical nature and rhetoric of the pidgin language include a small but flexible vocabulary, extensive semantic expansion, a lack of or reduction in inflectional morphology, and a great reliance on syntax and context for deriving meaning. The above features should be viewed not as weaknesses but as strengths, as they enhance communication in a linguistically heterogeneous environment. From a translational perspective, such characteristics of a language may be considered through functional approaches to language use. As Vermeer argues, translation is an activity characterized by purpose (Skopos), in which efficient communication is prioritized over formal equivalence (Reiss & Vermeer, 2014). Such an approach is quite applicable when discussing Bengali Pidgin Arabic.

4. Methodology

This paper employs a qualitative descriptive method to identify the linguistic characteristics of Bengali Pidgin Arabic that have emerged from its use in social interactions. Specifically, the emphasis is placed on studying the role of this pidgin language as an effective medium of communication in a multi-linguistic setting.

4.1 Data Source and Context

Data collected for this study includes fifty examples of utterances in Bengali Pidgin Arabic. These utterances represent real-life interactions that South Asian immigrant workers, primarily from Bangladesh, India, and Pakistan, use in their interactions with native Arabic speakers. These linguistic varieties used by South Asian immigrants are representative of real-life interactions in workplaces, accommodations, markets, and other casual settings, especially in Gulf states like Saudi Arabia.

These examples have been selected to demonstrate the nature of language use and its patterns by showing how Bengali Pidgin Arabic is used in functional and communicative situations.

4.2 Sampling Method

Data collection involved purposive sampling. This study is not attempting to generalize statistically but to obtain samples that are both representative and linguistically meaningful. The samples were chosen for their high frequency of use, importance in communication, and recognizable language forms such as interrogatives, negatives, pronouns, and verbs.

Therefore, when referring to random samples in other explanations, what was actually meant is "non-systematic," experience-oriented sampling based on the researcher's familiarity with the communication situation (Thomson & Kaufman, 1998).

4.3 Participants

In the communicative situations in which the data were collected, most of the speakers involved are adults who speak more than one language and use Bengali Pidgin Arabic as a lingua franca. This applies to employees across various occupations in Arabic-speaking environments, where crossing language barriers is an everyday occurrence.

4.4 Data Analysis Procedure

This was done using a descriptive-analytical approach to the selected data to reveal specific linguistic tendencies and characteristics. Each sample utterance was analyzed through:

- Transcription into the Roman alphabet,
- Translation into English and Arabic languages, and
- The investigation of linguistic and stylistic aspects of each phrase.

Specific emphasis is placed in the current analysis on the following linguistic elements:

- Introduction and use of interrogative constructions,
- Negation and positive statements,
- Pronoun employment,
- Adverbial modifiers, commonly employed verbs,

- And linguistic phenomena of simplification and reduction.

Moreover, the current analysis of selected samples is performed against the background of the theoretical framework presented above.

4.5 Ethical Considerations

The research uses publicly available, non-sensitive data and does not name any individuals; thus, there is no disclosure of confidential information. The researchers show respect for their informants and regard BPAA as a legitimate form of discourse rather than a corrupted or substandard form of communication.

5. Analysis of the Examples

Linguistic Analysis of Bengali Pidgin Arabic

From the analysis of the data, it is evident that Bengali Pidgin Arabic has linguistic features that indicate simplification and efficiency of use. The language system is not a combination of random elements from Bengali and Arabic; rather, it is increasingly systematized in its morphology, syntax, and pragmatics. It can only be comprehended in terms of contact linguistics and pragmatic communication.

5.1 Interrogative Structures

The use of interrogative forms such as *laish* (why), *aish* (what), and *fain* (where) is an example of lexical stabilization because speakers use only a few high-frequency items to represent questions, compared with standard Arabic. The use of these forms occurs in fixed syntactic positions, which point to a simplification of word order and thus suggest that the language is gaining grammar in a reliable form rather than an arbitrary one. The chosen phonological shape of these forms is also quite simple, making it easy to pronounce for non-native speakers of the language. In contact linguistics, this may be seen as a case of feature selection, in which efficient and transparent forms are linguistically retained. For example, the interrogative *laish*, meaning "why," is used in colloquial Arabic. In this example, *laish* means "Why don't you stand in the queue, brother?" and it occurs in three out of fifty examples (6%). The word, *aish*, which is also derived from colloquial Arabic, denotes the interrogative "what" in the example, *Aish sawwi ana?* which translates as "What shall I do?" Of the 50 examples, *aish* appears 2 times (4%).

Fain is a term borrowed from colloquial Arabic meaning "where." It appears in examples such as "Fain anta rooh?" This means "Where are you going?" Of the 50 examples provided, the word "fain" appears only once (2%).

Meen is a borrowing from classical Arabic *mun*. The term refers to the relative pronoun "who," as seen in the example: "Meen anta kalam hadha?" The phrase is translated as "Who taught you this?" Of the 50 examples, "*meen*" is used only once (2%).

Kam comes from classical Arabic, *kam*. It refers to the interrogative in the statement *Sadeeq kam anta jawal?* This means "What is your mobile number?" The 50 examples contain the term *kam* twice (4%).

5.2 Negation and Affirmation

One interesting element of the data is that *mafi* is a very common generalized negation marker used alongside the affirmative *fi*, indicating a distinct trend towards the reductionist morphological process, in which a single invariant element replaces the various structures used to create negativity in Standard Arabic. The analytical nature of this process lies in the fact that grammatical meaning is expressed through lexical elements rather than inflections. The generalization shown by using *mafi* independently in various tenses, persons, and numbers also facilitates communication by making it easier to understand and reducing ambiguity. In this regard, we can see *mafi* as a tool for semantic compression that combines multiple meanings into a single representation to facilitate the transfer of meaning. In general, *mafi* (negation) and *fi* (affirmation), both borrowed from colloquial Arabic, have good communicative value; e.g., *Laish anta mafi kalam ana?* "Why didn't you tell me?" *Anta fi maujood bait?* "Are you at home?" The frequency of *mafi* (nineteen occurrences, or 38%) and *fi* (six occurrences, 12%) out of the total fifty examples shows just how important these words are for the functional system of this pidgin language.

5.3 Pronoun Usage and Referential Simplification

The use of *nafar* to refer to the third person shows that some words in the pidgin language have been adopted for other grammatical purposes. The tendency here is to employ a few words, unlike in the normal Arabic language, where all the pronouns are included in full. Here, a single term suffices to mean many things, but the meaning is clearly communicated through context rather than by using different words for everything.

In sociolinguistic terms, this shows how conversation can occur with little need for rigid structure. People can convey their meaning by using context and tone, making it possible to have a fluent conversation even with limited grammar.

It is clear that *nafar* is used for the singular "he" while *nafarat* is used for "they." A sample sentence would be "*twenty daqaqa yaji nafar anta bait*," which means "He will arrive at your home in 20 minutes." According to the dataset analyzed, *nafar* appears nine out of fifty times (18%).

5.4 Adverbs and Degree Markers

The usage of *marra* and *kateer* to express degree is another example of how the pidgin exploits a few flexible words that can add intensity to its meaning across a range of situations. In the absence of a rich inventory of expressions, speakers opt for readily available ones to convey emphasis, thus showing an obvious preference for conciseness of expression. Moreover, the choice of simple sentence structures and such expressions supports the general trend of syntax reduction without affecting clarity.

In this sense, the two lexemes have been borrowed from Colloquial Arabic and serve as equivalents of "very" and "extremely." Examples of such usage would be: *Hadha nafar marra mafi quwayyis* (He is a very bad man), *Hadha nafar kateer quwayyis* (He is a very good man). Out of the total corpus used in this study, *marra* occurred twice (4%) and *kateer* five times (10%).

5.5 Verbal Forms and Action Expression

For example, verbs such as *rooh* ("go"), *hassal* ("find"), and *daywir* ("look for") indicate the preference for uninflected verbs, whose form does not differ between various tenses and subject pronouns. Tense and subject agreement are not marked morphologically; their identification is based on context. This phenomenon is quite characteristic of the pidgin linguistic system and does not impair its effectiveness. In terms of translation methodology, the above-mentioned use can be regarded as a functional approximation, in which exact grammatical information is sacrificed for the sake of concise expression of meaning.

The pidgin uses some frequently recurring lexemes from colloquial Arabic to describe the basic actions and temporal relations. For instance, *shuwayya* means "soon," "in a short while." It is found three times (6%) in the analyzed texts: *Alyoum Mohammed safar... shuwayya nazzal* ("Mohammed will travel today; he will be down shortly"). Additionally, verbs such as *rooh* ("go"), *hassal* ("find"), and *daywir* ("look for") are used in their uninflected form, without any indication of either the subject or tense. Are such verbs exemplified by *Sa'a kam rooh bait?* ("When do you go home?"). This pidgin uses some frequently recurring lexemes from colloquial Arabic to describe the basic actions and temporal relations. It is found three times (6%) in the analyzed texts. Their frequencies, *rooh* (18%), *hassal* (4%), and *daywir* (2%), suggest a reliance on a limited but functionally versatile verbal set and a broader tendency to convey meaning through context rather than through grammatical marking.

6. Discussion

One important feature of Bengali Pidgin Arabic is the heavy dependency on context. Many sentences in the corpus have a very simple structure, yet they are perfectly clear in context. Thus, meaning can be communicated through linguistic forms, contextual knowledge, and communication processes. This contextual compensation allows participants to speak effectively despite having rather primitive grammatical constructions.

It appears that this system cannot be considered purely random. There is a certain degree of internal regularity in Bengali Pidgin Arabic, evident in the repetition of words, the use of invariable forms, the simplicity and stability of syntax, and the reliance on a few high-frequency vocabulary items. In terms of translation studies, these patterns become more coherent. The pidgin's tendency towards simplification is exemplified by the widespread use of items such as "mafi" for negation and "fi" for affirmation, which reveals a clear orientation towards communicative efficiency. The priority in this regard is not grammatical completeness but the rapid and unambiguous transfer of meaning. This aligns closely with Eugene Nida's notion of functional equivalence, where communicative effect takes precedence over formal accuracy.

There is a similar approach regarding the limited list of interrogatives, such as *laish*, *aish*, and *fain*, which are universally recognizable across different speaker groups. Speakers rely on a relatively small set of lexical items as compared to the extensive grammatical system of Arabic or Bengali. Linguistic choices made within such constraints can be considered a kind of translation based on the intuition of how communication can be carried out successfully.

Contextual considerations play an important role in the interpretation of meaning. In other words, communication shifts from being form-bound to being context-bound with the co-construction of meaning in communicative action. The reduction of structure in terms of grammar is thus compensated for by pragmatic awareness.

In addition, there are reductions in semantics, namely the reorganization and reduction of meaning using a minimum number of linguistic elements. Some degree of loss may occur, but it is balanced by increased clarity and intelligibility. Such emphasis on function fits well into Skopos theory by Hans Vermeer, who posited that language use is determined by function or purpose. The structural features in progress, reduced inflections, simplified syntax, and stable invariant forms continue to support the idea that Bengali Pidgin Arabic works according to developing norms rather than disorder. Its apparent simplicity conceals an underlying consistency grounded in usage and interaction.

Conclusion

This study examined the linguistic properties and communicative roles of Bengali Pidgin Arabic, with particular emphasis placed on its translation-oriented characteristics. From the results obtained, it can be said that Bengali Pidgin Arabic is a purposeful means of communication that has developed out of the necessity of its speakers.

Concerning the first research question, it is clear that Bengali Pidgin Arabic exhibits the following linguistic traits: reduced morphological complexity, limited syntactic structures, and a lexicon of economy. The use of *mafi* as a negative structure, as well as the formation of stable questions and invariant lexicon, can be viewed as indicators of recurrent linguistic patterns within the system under consideration. So, the language under study has been developing its internal consistency over time.

From the functional perspective, Bengali Pidgin Arabic is a highly efficient lingua franca used by speakers of various linguistic communities, notably by South Asians who come into contact with Arabs. Interaction is ensured through linguistic economy, common lexicon, and a high degree of pragmatism in communication. It can therefore be seen that Bengali Pidgin Arabic serves as a successful means of interaction when there is no mutually accepted standard language.

As the data show, from a translation perspective, this pidgin appears to use strategies similar to those proposed by Eugene Nida, in which communication is prioritized over translation proper. The speakers consistently restructure and compress their language in order to facilitate communication; thus, the participants engage in an informal translation process. Moreover, this process is similar to the Skopos theory proposed by Hans Vermeer, in that language is used for a particular purpose: successful communication.

The present analysis sheds light on the ongoing discussion in contact linguistics and sociolinguistics concerning processes in bilingual contact. It demonstrates that processes similar to translation can occur not only in written texts but also in oral interactions. Additionally, it highlights a little-researched pidgin in relation to current migration trends.

The study has to contend with a relatively small dataset and its descriptive nature. Possible future research might include expanding the empirical foundation to include spoken corpora and other aspects, such as phonological analysis, discourse structure, and code-switching. The longitudinal study of this pidgin might shed light on whether this variety is becoming more stabilized or acquiring traits typical of creolization.

In conclusion, Bengali Pidgin Arabic can be described as an adaptive linguistic system. As a rule, all pidgins reflect certain social and historical circumstances under which they exist. They serve as a regulated way of communication and, therefore, cannot be viewed negatively. Research into this particular pidgin shows not only a way to disprove the deficit theory but also how languages, translation, and human interaction fit into our lives.

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Appendix

Translated Examples:

English Translation	Arabic Equivalent	Transliteration	Bengali Arabic Pidgin
1. Why didn't you tell me?	1. لماذا لم تخبرني؟	Laish anta mafi kalam ana?	ليش انت مافي كلام انا؟
2. Who taught you this?	2. من الذي علمك هذا الكلام؟	Meen anta kalam hadha?	مين أنتا كلام هذا؟
3. If you are a real man, wait for the police.	3. إذا كنت رجلا حقا فانتظر الشرطة.	Anta rajjal? Intizar shurta.	انتا رجال؟ انتظار شرطة.
4. If I get to the university, I'll call you directly.	4. إذا وصلت إلى الجامعة سأتصل عليك مباشرة	Ana maujud jam'a 'ala tool tlafor anta.	انا موجود جامعة على طول تلفون انت
5. Why don't you stand in the queue, brother?	5. لماذا لا تقف في طابور الانتظار يا أخي؟	Laish anta mafi waqaf seera sadeeq?	ليش انت مافي وقف سيرا صديق؟
6. He will arrive at your home in 20 minutes	6. سيصل إلى منزلك بعد 20 دقيقة	20 daqaaqa yaji nafar anta bait.	20 دقيقة يجي نفر أنت بيت
7. What is your mobile number?	7. كم رقم جوالك؟	Sadeeq kam anta jawal?	صديق كم أنت جوال؟
8. What shall I do?	8. ماذا أفعل؟	Aish sawwi ana?	ايش سوي أنا؟
9. I will come in a little while, God willing.	9. سأحضر بعد قليل ان شاء الله	Shuwayya daqaaqa ana iji insha Allah.	شوية دقيقة أنا إجي ان شاء الله.
10. If you buy it, call me.	10. إذا اشتريتها كلمني	Anta ishtari anta kalam ana.	انت اشترى انت كلام أنا.

11 I will rest for 5 minutes and then leave.	١١. سأستريح 5 دقائق ثم أغادر	5 daqeeqa ba'adain qoom.	11. 5 دقيقة بعدين قوم.
12. I looked for your car and could not find it.	١٢. بحثت عن سيارتك فلم أجدها	Daywir Daywir anta mafi maujood sayara.	12. دور دور أنت مافي موجود سيارة.
13. He is a very bad man.	١٣. إنه شخص سيء جدا	Hadha nafar marra mafi quwayyis.	هذا نفر مرة مافي كويس.
14. He is a very good man.	١٤. إنه رجل طيب جدا	Hadha nafar kateer quwayyis.	هذا نفر كتير كويس.
15. Are you at home?	١٥. هل أنت في البيت؟	Anta fi maujood bait?	انت في موجود بيت؟
16. I will leave immediately after prayer.	١٦. سأذهب بعد الصلاة مباشرة	Ba'ad sala mafi waqqaf 'ala tool rooh.	بعد صلاة مافي وقف على طول روح:
17. Why didn't you tell me you were traveling?	١٧. لماذا لم تخبرني أنك مسافر؟	Laish anta mafi kalam anta fi safar?	ليش أنت مافي كلام أنت في سفر؟
18. Are you at the KSU staff members' residence?	١٨. هل أنت موجود في إسكان أعضاء هيئة التدريس بجامعة الملك سعود	Anta fi maujood sakan diktora jam'a malik saud?	انت في موجود سكن دكتور جامعة ملك سعود؟
19. I told you so.	١٩. لقد قلت لك من قبل	Awwal ana kalam	أول أنا كلام
20. He doesn't want to drink.	٢٠. هو لا يرغب في الشرب	Hadha nafar mafi sharab.	هذا نفر مافي شراب
21. He's going. What do I do?	٢١. هو سيذهب ماذا أفعل؟	Ba'adain hadha nafar mafi maujood aish sawwi ana?	بعدين هذا نفر مافي موجود ايش سوي أنا؟
22. When do you go home?	٢٢. متي تعود إلى منزلك؟	Sa'a kam rooh bait?	ساعة كم روح بيت؟
23. Everyone goes home at one o'clock	٢٣. يعود الجميع إلى منازلهم في الساعة الواحدة	Sa'a wahid kulu nafar rooh bait.	ساعة واحد كلو نفر روح بيت.
24. If you tell me, I'll come shortly.	٢٤. إذا أخبرتني سأحضر بعد قليل	Anta kalam ana shuwayya iji.	انتا كلام أنا شوية اجي
25. Are you going home? I will stay here	٢٥. هل ستذهب إلى البيت؟ سأبقى أنا هنا	Anta rooh bait? Ana mafi rooh bait.	انتا روح بيت؟ أنا مافي روح بيت.
26. You should have told me before.	٢٦. كان ينبغي أن تخبرني من قبل	Anta lazim fi kalam.	انتا لازم في كلام
27. You'll find someone at 9 a.m. Everyone's gone now.	٢٧. ستجد شخصا الساعة 9 صباحا لقد ذهب الجميع الآن	Sa'a 9 subuh anta fi hassal nafar alheen kullu nafar fi rooh.	ساعة 9 صبح انتا في حصل نفر الحين كلو نفر في روح

28. This chair was broken, and now it has been repaired	٢٨. كان هذا الكرسي مكسرا والآن تم إصلاحه	Hadha kursi awwal fir kharab alheen shughul.	هذا كرسي أول في خراب الحين شغل
29. It's not up to you.	٢٩. الأمر ليس بيدك	Anta mafi kalam anta.	أنتا مافي كلام أنتا
30. This person does not cook meat well, so he gets sick a lot.	٣٠. هذا الشخص لا يطبخ اللحم جيدا لذلك يمرض كثيرا	Hadha nafar mafi tabbakh laham kuwayyis huwa kateer marad.	هذا نفر مافي طبخ لحم كويس هو كتير مريض
31. If you tell me, I won't get you anything.	٣١. إن اخبرتني فلن أحضر لك شيئا	Anta kalam ana mafi jeeb.	أنتا كلام أنا مافي جيب
32. I'll drink in the car.	٣٢. سأشرب في السيارة	Ana sharab sayara.	انا شراب سيارة
33. If you're afraid, don't come.	٣٣. إذا كنت خائفا فلا تأتي	Anta fi khouf anta mafi izi.	أنتا في خوف أنتا مافي إجي
34. Don't open the door because I am painting it.	٣٤. لا تفتح الباب لأنني أقوم بطلائه	Anta mafi iftah bab ana rakkib bouya.	أنتا مافي أفتح باب أنا ركب بوية
35. I can bring everyone in and well	٣٥. يمكنني إحضار الجميع وبشكل جيد	Hadha nafar ana kullu jeeb miyya miyya.	هذا نفر كلو أنا جيب 100%
36. I can't see him because he is too far away.	٣٦. لا يمكنني رؤيته لأنه بعيد جدا	Ana mafi shoof huwa marra ba'eed.	أنا مافي شوف هو مرة بعيد
37. I don't want you to get angry.	٣٧. لا أريدك أن تغضب	Ana ma abgha anta za'lan.	أنا ما ابغى انتا زعلان
38. He drinks large amounts of water.	٣٨. إنه يشرب كميات كبيرة من الماء	Hadha nafar fir kateer sharab moya.	هذا نفر في كتير شراب موية
39. There is a great reward in giving water.	٣٩. في سقي الماء أجر عظيم	Moya kateer thawab.	موية كتير ثواب
40. You have to go!	٤٠. يجب أن تذهب	Lazim anta fi rooh.	لازم انتا في روح
41. I know Egypt well.	٤١. أعرف مصر معرفة جيدة	Ana kateer ma'loom ijibt.	أنا كتير معلوم ايجبت
42. Where are you going? My friend's mother died.	٤٢. إلى أين أنت ذاهب؟ توفيت والدتي صديقي	Fain anta rooh? Sadeeq mama fi moat.	فين انتا روح؟ صديق ماما في موت
43. I left this bottle in the car.	٤٣. لقد نسيت هذه القارورة في السيارة	Hadha qarooraa anta khalli sayara.	هذا قارورة انتا خلي سيارة
44. Mohammed will travel today. He's upstairs and will be down. shortly.	٤٤. هل سيسافر محمد اليوم؟ إنه في الدور العلوي وسينزل بعد قليل	Alyoum Mohammed safar, Mohammed fouq shuwayya nazzal.	اليوم محمد سفر محمد فوق، شوية نزل

45. If the money is not ready, I will leave immediately.	٤٥. إذا لم يكن المبلغ جاهزاً سأذهب مباشرة	Fulus mafi ana mafi waqqf 'ala tool rooh.	فلوس مافي أنا مافي وقف على طول روح
46. Shall I turn on the lights?	٤٦. هل أقوم بتشغيل الإضاءة؟	Sawwi noor shughul?	سوي نور شغل؟
47. I don't sleep during the day.	٤٧. لا أنام بالنهار	Ana nahar mafi noum.	أنا نهار مافي نوم
48. I can't come.	لا أستطيع المجيء	Nana mafi ta'al.	أنا مافي تعال
49. If I find it, I'll bring it.	٤٩. إذا وجدتها سأحضرها	Ana hassal ana jeeb.	أنا حصل أنا جيب
50 I will come at seven o'clock or ten past seven.	50 سأحضر الساعة السابعة أو الساعة السابعة وعشر دقائق	Ana iji sa'a 7 sa'a 7 10 daqeeq ziyzda.	أنا اجي ساعة 7:00، ساعة 7 10 دقيقة زيادة