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Dedication

This humble work is dedicated to the department of Letters and English Language. Particularly to the Translation department and its director Dr. Jamel Goui who stood with us through thick and thin, and granted us the prestigious opportunity to his supervisees.

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Abstract

Translation happens to be an important factor by which textual materials are transferred from (SL) into (TL) taking into account all the lexical, linguistic and semantic elements as well as rendering the cultural aspects into the closest cultural equivalent in the (TL). As far as sacred texts are concerned, translation of this very particular type of texts would completely differ from that of other translations, for it needs to be initially analyzed, understood through certain stages, and interpreted in a very meticulous way. Furthermore, this kind of translation has to be undergone in a manner by which thoughts are replaced by other equivalent thoughts, which makes it more difficult for translators to render the adequate meaning. Translation of sacred is first and foremost the first step to belief construction, for it aims at gleaning some misunderstandings about a big deal of notions that the reader could have not been able to get after reading other translations that merely transfer textual materials and not the content and the core of the message. The study, therefore, will attempt at investigating the impact of an accurate translation of sacred texts on belief construction. In other words, the accurate the translation is, the more powerful the evidence is to attract readers.

Keywords: *Sacred text - Belief construction – Religion - translation – Procedures - difficulties.*

المخلص

ترجمة النصوص المقدسة ليست عملية سهلة بكل تأكيد. لا يمكن القيام بها بدون البحث الجاد في خفايا معانيها لذلك فعلى المترجم التغلب على الصعوبات التي تحول دون ذلك و التأكد من إيصال المعاني المرادفة في اللغة الهدف لاستعمالها في التبشير و الدعوة للديانات الاخرى, ومن المعلوم كذلك ان ترجمة النصوص المقدسة تختلف في الكثير من الامور مع غيرها من بقية التراجم, فهي تستوجب على المترجم الاخذ بعين الاعتبار عنصر الدقة اثناء عملية الترجمة, ولان الامر يتعلق بالاعتقاد والذي يعد من اصعب الاشياء تغييرها والمساس بصحتها, فعلى ترجمة النصوص المقدسة ان تكون كذلك سبيلا لمخاطبة القارئ بطريقة تجعله يقتنع بكل الحقائق التي قراها وكانها نصوص لم تترجم من قبل ولا تبدو اثار الترجمة عليها. وعليه فان البحث سيحاول التحقيق في ما ان كانت الترجمة الصحيحة والدقيقة للنصوص المقدسة اثر في بلورة الاعتقاد لدى القارئ. من جهة اخرى, سيتم التعرف على العلاقة الوطيدة بين الترجمة الدقيقة وبلورة الاعتقاد, والتي هي بمثابة مفتاح وخطوة اولى لمخاطبة عقل القارئ.

الكلمات المفتاحية

النصوص المقدسة - بناء الاعتقاد - الديانة - الترجمة - الاجراءات - الصعوبات.

Résumé :

La traduction des textes sacrés n'est pas une chose facile. Elle ne peut pas être réalisée sans une recherche très approfondie dans tous les sens à leur donner. Le traducteur devra surmonter toutes les difficultés qui peuvent entraver son travail et s'assurer de transmettre les synonymes dans la langue cible pour être utilisés pour prêcher d'autres religions. Par ailleurs, la traduction des textes sacrés diffère de celle des autres traductions vu que ça exige de la précision dans la recherche des termes les plus explicites et que ça touche à des sujets très sensibles que sont les croyances. La traduction des textes sacrés doit être aussi un moyen de transmission de messages convaincants et vérités perceptibles comme textes originaux. Le travail présenté va tenter de mettre en évidence l'effet d'une traduction précise et exacte des textes sacrés sur les croyances des lecteurs ainsi que la relation entre une traduction exacte et la cristallisation des croyances chez le lecteur

Les mots clés: *Textes sacrés – Construction de croyances – Religion – Traduction – Les Procédures – Les Difficultés.*

Introduction

Introduction

According to most sacred books revealed from God, mainly The Bible and the Quran, the universe was created out of nothing. God created the heaven and the earth, he then set light and divided it from darkness. Afterwards, he created the first human being on this whole universe "Adam" (PBUH), which marks the beginning of mankind.

Adam progeny continued to produce, and man found himself in a universe where instructions and teachings are sought to walk in the straight path. Yet, God had chosen some godly men to deliver his divine message. The message of peace and love...

It is alleged that there are thousands of prophets sent by God to people, out of these prophets 5 who obtained such a high position in the house of Islam and even Christianity, who are called "Awli El Azm", or "The mightiest messengers of all". However, each messenger brought a "Guiding Divine Book", which have been written in forms of manuscripts shortly after.

Manuscripts happened to be the collected TEXTS people read to get knowledge and perspectives about their own belief. Nowadays, some people claim that a lot of sacred texts are completely corrupted by some individuals and some anonymous writers who sought some political interests behind. Apart from that, people do not share the same tongue to judge other people's thoughts and beliefs, particularly, sacred manuscripts are written in different languages, but still a lot of similarities and differences can be found while investigating via translation.

Purpose of the Study

The purpose of the study is to show how translation of sacred texts among languages could make an impact on readers to get the right plausible understanding of these sacred texts, and how translation could play an intrinsic role in Comparative Studies of religions. Furthermore, how translators are to select the adequate sacred texts to be translated which could be the powerful evidence that affects people's mind later.

Literature Review

According to Richard and Lokhart: 1994, belief varies in types, depending on factors that could influence one's thoughts such as cognitive, affective, subjective dimensions. Further, schooling, teaching experiences are another factors that could shape the individual's belief right from the first years of his life. Tsui: 2013.

"Reviews of teacher cognition suggest that teachers' belief is strongly affected by prior language learning experience". Johnson, 1994. Wateford and Reeves 2003.

Nowadays, most of Islamic scriptures are written in Arabic. Further, the holy book of Islam, Quran, was revealed in Arabic too. However, not all Arabs are considered to be Muslims. For they are a lot of Lebanese, Syrians, and Egyptian Arab Christians who could preserve their original faith in the light of Islam and the prevalence of Islamic scriptures in their mother tongue. Farah, Tawfic E.

"Some of the key issues and objects of the two scholarly disciplines of translation studies and religious studies intersect at significant points. Both scholarly traditions are deeply concerned with the philosophical and material transfer of ideas, texts and practices". The dissection of the Quran or the Bible via translation engender some common terms between the two sects, Christians and Muslims. Ideas will spread and put for the test to check its validity, investigate aspects and truths beyond the language, reaching to final results that could change one's belief afterwards. Allan Williams.

A lot of Islamic works have been translated recently into several languages. Non-Arab people would have not understood the story of the prophet of Islam (PBUH) only after few years, even centuries after his coming, which was because of the lack of scriptures translated into English back then. Shortly after, translation was likely to raise the eyebrows of readers, taking for Instance a book written by a Christian, Michael H, Heart, who shown the true story of Mohamed to the Western community and how he could establish the Islamic State in a corrupted, secular society. He put Mohamed on top list of the greatest Hundred in history. Michael was attacked by other Christians, criticizing him for being unfaithful to his Lord Jesus after putting him third, telling him this was kind of disrespect and a threatening to the Christian word. Michael replied in the negative, saying that truth has to reveal, arguing that with some main points and reasons behind choosing him on top list. Eventually, he could blast their critics with clear cut evidences about the story of

Islam and Mohamed (PBUH). A lot of Christians converted to Islam after reading the book, which became best-seller in few days after publishing. Michael. H, Heart.

Another work written by the famous Muslim missionary Ahmed Deedat, in which assumptions and theories are buzzing around the death of Jesus Christ (PBUH), whether Crucifixion has really taken place, or it was a mere myth transferred by people who were only conjectured to follow. Deedat has conveyed a complete Islamic ideas about Jesus in the house of Islam, his miracles and teachings, referring also to the real partings of the ways between Muslims and Christians in that Christians take Jesus as the begotten son of God. He falsifies that by backing up his statements with some verses from the Quran, and even the Bible. Again, the book was translated into several other languages, which left an impact, impressions, and a lot of interrogation points about the subject of Christendom. "Ahmed Deedat"

Translation happens to be an implement to exchange thoughts, beliefs, and religious norms. It is obvious that culture and religion may go hand in hand in certain occasions, which makes it a bit difficult for translators to convey natural meanings based on the cultural and religions restrictions of their society. Here, a relationship between translation and religion is aroused. Translators also have to face some censorship found in their scriptures, which leads also to concentrate not only in conveying the same meaning, but also to select the difference between the two sides in shaping their behaviors. "M.B. Ruth,W.J. Sullivan, A.R. Lomme".

Taking for instance the story of two Egyptian sisters mentioned in the book of Ezekiel, Aholah and Aholibah, which seldom told by Bible believers and difficult to read in front of a congregation or an audience. The language was so degenerated. Some Christians even took it out from the Bible, and classified it as an interpolation and a fabrication attributed to God. The Arab translators of the Bible have taken this verse into account, and the Arab Christians wondered if this could be really the word of God, or just some fool games uttered by agnostic writers. "Deedat, Is Bible God's word."

Research Questions

To further investigate the study, one asks the following question:

Does translation have a role in constructing one's belief?

This will be divided into two sub-questions:

- 1- How could translation contribute positively or negatively in preaching?
- 2- Does translation of sacred texts require an accurate translation of meanings or a mere translation?

Research Hypotheses

- 1- It is hypothesized that an adequate translation has an effective influence in attracting the public readership knowing its content.
- 2- Unlike other translations, translation of sacred texts has some specific procedures to be followed and not a mere translation that scratches only the surface.

Research Methodology

Investigating sacred text translation is a corpus based, hypotheses testing research that is following a quantitative approach. Data collection requires conducting surveys and interviews with people who converted due to translated versions of sacred texts of both religions; Islam and Christianity. We might also try to find life narratives of people's past experiences with the subject and even statistics if found.

Objective of the Study

The aim of this research is to show how translation of sacred texts into different languages would influence readers to get the right and plausible understandings of different sacred texts.

Significance of the Study

The findings of this study will provide an understanding of the help that translation, as a means, provides, considering that translation plays an important role when reading any type of texts in other languages. The point is to generalize the idea to sacred texts as well to see whether translation plays a role in belief construction.

Structure of the Study

This research contains three chapters, two of them are theoretical and a practical one. The first chapter is about sacred texts. It tackles all what it's related to sacred texts both Quran and the Bible; definition, history, interpretation of sacred texts and their relation with the creed. The second chapter deals with sacred texts translation. It discusses how sacred texts are translated, Eugene Nida's theory of formal and dynamic translation, the relationship between the translation and the sacred text, and its impact on belief construction. The last chapter, on the other hand, is where the data is analysed to accept or ignore the hypotheses generated.

Chapter one: Sacred Texts

I.1. Introduction

God has sent many messengers through the course of history. He provided them with supremely saintly books dubbed as “The Holy Scriptures”. Highly among these books are the Koran and the Bible. The interpretation of the Holy Books was applicably easy in the presence of their prophets-proper. After the death of the prophets and their disciples and companions, the interpretation of the Holy Books would be gradually difficult due to the passing of time and the rise of new generations. Would come to give different interpretations to some of the lines in those Sacred Texts which would sound feasible to go in tandem with the circumstances they were experiencing. The exegeses of the Sacred Texts require from the interpreter much knowledge and gnosis about the languages they were revealed in. Hence, some matters would pass by unresolved, not because the Holy Books cannot provide the solutions, but because the scholars sometimes seem short of knowledge about certain issues.

I.2. Sacred Texts Definition

The word sacred is defined as connected with God or religion, or having a special religious meaning. And a text is defined as a book or other written or printed work, regarded in terms of its content rather than its physical form. Hence a sacred text is any writing that is regarded as sacred by a religious group (oxford dictionary)

Sacred texts or holy books as they are called are believed to be words of God sent to humans through different prophets throughout the history. They are believed to be the divine instructions of how to worship God and how to act in daily matters of religion, law, family, business, and so on. The four books known in Islam that were sent by God are the “Tawrat” Torah revealed to Musa, the “Zabur” Psalms revealed to Dawud, the “Injil” Gospel or The Bible as known now revealed to Jesus, and the Quran revealed to Muhammad.

In Islam, we distinguish two main sacred texts, The Quran which tells the story of the beginning of Islam, and El-Hadith, which is the sayings of the prophet of Islam "Muhammad" collected by his companions and followers. These are the

guideline of the Muslim Community. They illustrate Islamic beliefs, values, ethics, and worship.

It is known that the Quran is the holiest sacred text in Islam. As it is believed to be the unaltered, flawless word of God revealed to Muhammad by angel Gabriel. Muslims believe that it is the final message and revelation of God to humans. Although they believe it completes all previous revelation, they still believe in and respect other religions and books. Quran has the highest authority in both religious and legal matters. The word Quran was originated from the first command angel Gabriel ordered Muhammad to "Iqra" or "Recite" in "Hirah" mount, Saudi Arabia, marking the first verse in Islam whose prophet happens to be an illiterate man. Quran is written and spoken in Arabic although a lot of Muslims are not Arabs, and Quran has been translated to every language, they still recite it in Arabic because it gives them a sense of unity and belonging. It is comprised of 114 chapters called Surahs, the chapters are divided into 30 equal divisions and categorized into two types according to the place of revelation either in "Mecca" or "Medina"

Hadith, on the other hand, is a complete collection of Muhammad's sayings and deeds reported by his "Sahaba" companions. It is also an important source of jurisprudence, Sharia (Law of Islam), and practices. Each Hadith has the "isnad" which is the chain of transmission, and that is the names of people who said something about what Muhammad did. And the second part, which is the "Matn". It is the actual text of the Hadith, the deeds and the don'ts of Muhammad. Muslim scholars often revise and scrutinize the Hadith in order to classify it according to its degree of authenticity, whether it is sound (Sahih), good (hasan), or weak (da'if).

In Christianity, on the other hand, the sacred text that exists is the bible. The bible is divided into two parts: The Old Testament which is somehow the same as the Jewish Bible, it is seen as authoritative and Christians cherish it along with The New Testament, which includes biographies of Jesus Christ and the Apostles. And it is believed to be the creation of God and church. This is the Protestants Bible. For Catholics and Orthodox, The Bible includes another part which is The Apocrypha meaning "The hidden books". It is believed to be a group of 14 Jewish books written between The Old Testament and The New Testament. The Roman Catholic Church added it to their Bible in the Council of Trent in the mid 1500's A.D. The Bible

claims that 22 books were lost and were somehow referenced in the New Testament. The Old Testament was originally written in the Hebrew language with a few sections written in the Aramaic language and all the New Testament books were written in the Greek language.

The Old Testament books are The Pentateuch such as Genesis, Exodus and Numbers, and so on, they are the books of law, coming from Torah. The Historical Books tell the story of Israel from the time of Moses to years before Jesus. The Wisdom Books talk about the meaning of life, good and evil, and the Books of Prophecy. In the New Testament, most of the books are in forms of letters. The Gospels come in four parts: Mathew, Mark, Luke and John, they tell the birth, life, death and resurrection of Jesus Christ, Acts of Apostles tell the history of the church, Letters of Paul and the Catholic Letters.

The most popular English translations of the Catholic Bible today are the New American Bible, the New Revised Standard Version Catholic Edition, and the New Jerusalem Bible.

I.3. History of Sacred Texts

The Bible was written over a span of 1500 years by 40 scribes, 30 in the New Testament, and 10 in the Old Testament. Unlike the Quran, The Bible happens to be a pure book of history, it tells events, ancient battles, description of places, and dialogues. Authors used their own style to define God as the supreme architecture of this universe, and how to comply with his commandments. The Bible also is a book that attempts to establish relationships between humans and life, it describes how to foster relationships to live in coexistence and to live in compassion, it also guides to a real understanding of oneself and how to gain an eternal life. The word "Bible" originated from the Greek word "Biblia" meaning books. A collection of books that took like 1100 years to be written down in one large book. People started passing on stories they hear about God and who is God, starting from collecting the Jewish scriptures (Old Testament), this lasted for many years, generation passes stories of their ancestors to new generations. In 1800 B.C people begun jotting down all the stories they heard back then, they were first written on papyrus or on vellum. The books of the New Testament were not written at one time, this took a long period

(centuries). In the meantime, some other books are collected and ready to be written down. Since this process was gradual, several versions cropped up, and considered to be confusing to readers. The very first codices that make up the Old and New Testament were decayed. However, some copies were preserved by priests of high social standing, synagogues and clergy men as other copies were written by hand afterwards around the world in places like Jerusalem, London, Paris, Dublin, New York, Chicago, Philadelphia, Ann Arbor, Michigan, Greece, Italy, Russia, and Sinai.

Jewish Rabbis started differentiating between books that should be in the Bible and books that weren't as important and needed to be thrown out. This process went on until 100 AD. Jewish scribes began then translating the Bible into Greek, this translation is called "Septuagint" meaning seventy. 72 scholars begun translating it from Hebrew, they finished at the same time with similar translation in within 72 days. The oldest manuscripts of "Septuagint" date us back to century BC. A group of Jewish scholars met in Jamnia decided that 39 books should be on the holy list (Canon). Deuterocanonical books, meaning second list which comprises of 14 books were not in the list according to King James Bible. Protestant churches did not take these 14 books into consideration, but the Roman Catholic and Eastern Orthodox churches included them in their Old Testament.

It is alleged that most of Jesus disciples were Jews, after his ascension around 30 AD, they started collecting all his sayings, quotes, and deeds by word of mouth. The process of writing down these stories happen only on 65 AD in books known today as Gospels, almost 50% of what Christians call it today The New Testament. Apostle Paul wrote some letters of a scattered Jesus' disciples throughout the Roman Empire.

The New Testament was written in Greek, an international language during the Roman Empire. They remained readable and reliable as one book. In 367 AD, Athanasius, bishop of Alexandria, authorized a list of 27 books that Christians should consider it credible and sound. This list is still valid and most Christian Churches accepted it, becoming lately The New Testament. By the late second century AD, some other local languages were used again particularly in local churches. The Bible was translated then into Latin, the language of Rome, Coptic and Syrian.

In 383 AD, Jerome was selected by Pope Damasus 1 to create an official translation of the Bible into Latin, Jerome translated the whole Bible in 27 years, known as "Vulgate", authorized as the "Standard Version" of the Bible in Western Europe for 1000 years. In 1465, Johannes Guttenberg invented the modern printing press, local languages were becoming popular again, people became more familiar with writing and began to learn to read. This arose a need to translate it again. Translators like Martin Luther, William Tyndale, and Giovanni Diodati translated it into these languages spoken back then. Nowadays, translators are still translating the Bible into different languages. In the last 150 years, a lot of ancient Greek scriptures of the New Testament were found; other ancient Jewish manuscripts have been found in caves at Qumran, called also the "dead sea scrolls". These codices helped modern translators reformulating the translation of some words and verses in the Bible. The Bible has come to us because of scholars and translators who worked hard to keep the word of God unchanged and free from any kind of corruption.

Quran, on the other hand, considered as the backbone of Islam, is the culmination of all divine books as Muslims claim, sent down to Prophet Muhammad. The history of the Quran dates us back to 610 AD. As mentioned in the definition, angel Gabriel came to Muhammad and ordered him to read or to recite, Muhammad replied "I am not learned", for he was an illiterate man who could neither read nor write. The angel of God commanded a second time "read", again, Muhammad replied "I am not learned". For the third time Gabriel embraced him hard and said "Read in the name of thy Lord and Cherisher, Who created- Created man, out of a [mere] clot of congealed blood: Proclaim! And thy Lord is Most Bountiful" Quran 96:1, 2, 3.

Muhammad stood motionless, he ran away back to his home. He narrated with a soothing voice about the event to his wife "Khadidja". In fact, the history of the Quran is not that complicated, the revelation continues sending down according to different situations and events that happened during the life of Muhammad, it was revealed piecemeal, a period of 12 years. At the very first years, the prophet used to go to Hira mountain in seclusion to receive the new divine statements. Muhammad was telling verses to his fellows, they were writing them in a form of "corpus", each verse and chapter in a separate scripture. After the death of Muhammad, and after the battle of EL-Yammah in 633 AD, the first Caliph in Islam "Abu Bakr" ordered to collect all

the written fragments and to gather every memorizer of the Quran to write it down on outtrace, leafless palm branches, and codices. Later, when the third caliph in Islam "Osman" came to collect it in one final, authorized book in 651 AD, Islam and Islamic History in Arabia.

History of Hadith is also a primordial notion in Islam. At first, Prophet's fellows preferred memorizing it rather than writing it, the collection of Hadith started from the first century (Hidjri), it was Caliph "Omar Ibn Abdul Aziz" who commissioned some scholars to do the Job like Al-Zuhri and Al-hazm. Collections continue in the second century H, with a book called "Mu'watta", arranged and collected by Malik Ibn Anas as well as other scholars like Ibn Jarir, Al-Thawri and Ibn Basheer who collected a good deal of Hadiths. In this century, compelling books were written to warn the public and the other scholars about some false Hadith who do not have reliability.

During the latter part of the third century Hidjri, the Hadith was collected in 6 Canonical collections:

- a. Sahih of Al-Bukhari, d.256 A.H: 7275 (2712 Non-duplicated) out of 600,000.
- b. Sahih of Muslim, d.261 A.H: 9200 (4,000 Non-duplicated) out of 300,000.
- c. Sunan of Abu Dawood, d.276 A.H. 4,800 of 500,000.
- d. Sunan of IbnMaajeh: d.273 A.H.
- e. Jami' of Tirmidhi, d.279 A.H.
- f. Sunan of al-Nisaa'i, d.303 A.H2."**A.S Hashim", AL-Hadith, Analysis and Overview**

I.4. Interpretation of Sacred Texts

I.4.1. Quran

If we speak about Quran, there is only one version available, so in this case we would speak about the interpretation of the Quran according to different situations. Interpretation is in relation to the Arabic word *Tafsir*. It is called exegesis in English.

It is uncovering the true will and message of God sent through the verses of the Quran. Some scholars argue that the Quran contains verses that are vague in meaning and in need of a deep interpretation to unveil the desired meaning.

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ) سورة آل عمران الآية 7

“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding”. (Quran 3:7 Sahih International)

There are different Islamic sects which we would mention the three more common ones. Sunnah, Shiaa, and Sufism. Sufis can be both Sunnis and Shiite; they attain spiritual enlightenment through meditation, prayers and by quitting worldly matters and desires. They believe that in order to understand Quran, it is necessary to look for the esoteric meaning which is the inner meaning and not the exoteric which is the apparent one. And that all verses need to be interpreted that way, no matter how simple and clear the verse is, for Sufis it always holds an adherent meaning.

Shiaa includes 10%-16% of all Muslims. Shiites believe that Imam Ali Ibn Abi Talib should be the designated leader of Muslim community at that time. Eventually they derived from Sunnah and followed who they believed the true source of guidance. When interpreting Quran, Shiaa use allegories. They understand Quran very much differently from the Sunni’s view, they either interpret it differently or they expand the same interpretations Sunnis give to impact their jurisprudence. As a result, they believe in different concepts and ideas than Sunnis. As an example we give the interpretation to a certain verse in Quran: Surah 4:24

(وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأَجَلٌ أَمَّا لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرِ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا) سورة النساء الآية 24

“And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.” (Quran 4:24 Sahih International)

Shias find this verse very helpful in believing in temporary marriages “nikah al-mot’ah”.

Sunnah includes 84%–90% of all Muslims. Sunnis describe themselves as the ones who follow the traditions of their prophet Mohammad. How Sunnis interpret the Quran depends on what their prophet Mohammed explained when he recited the verses to his Sahabah “companions”. His job was clarifying verses that were not understood, reconcile contradiction, and add a time and a space that wasn’t mentioned in the verse and so on. After the prophet, his Sahabah continued the interpretation of the Quran based on what Mohammed commented. And after that, came the Successors Aal-tabi’in”.

So in this research, we are following the Sunni’s interpretation of the Quran due to the large portion of Muslims, and the fact that it follows the saying of their prophet for a better understanding.

If we take the example of surah “At-tawbah” The Repentance verse 123.

(يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

سورة التوبة الآية 123

“O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).” (Quran 9:123 Sahih International)

This verse encouraged Muslims to fight against their enemies in battles if they were attacked. It invites them to fight for what they thought was right until those unbelievers would stop doing them harm. If this verse was taken out of context it would give Muslims who wish to justify their acts of hostile against nonbelievers a pretense to do wrong. This type of misinterpretations of taking the Quran out of context is what led a lot of people to criticize the Islamic religion and to call it a religion of hate and violence.

The interpretation of Quran eventually is not about what the verses mean, but about what God intended by them. The scholar al-Zarqāni defined Tafsīr as being: “A science that studies the Qur’ān al-Karim from the perspective of its meanings **as intended by Allah** much as human capability allows”.

It is highly preferable that a person does not try to interpret the Quran based on his opinion, as even great scholars of Islam and Tafsir find the job difficult and error of their part might lead to a change in the meaning of Quran. Imām at-Tabari, under the title “Jami’ al-Bayān fī Tafsīr al-Qur’ān”, is said that his interpretations are based on the reports from the Prophet Mohammad, the Sahāba and the Tabi’ūn. For this reason it is said that all the scholars of Qur’ān relied upon his book later on.

Even Ibn Katheer, wrote in the preface of his tafseer, “If we are unable to find a suitable tafseer in the Quran or in the Sunnah, we go to the opinions of the Sahaabah. For verily, they knew the Quran better than anyone else due to their knowledge of the circumstances of its revelation, their complete and accurate understanding of it, and their righteous deeds.”

So, the only acceptable interpretation is that which comprises Tafsir the Quran by the Sunnah, then by the Sahaba and tabi’oun, by language, finally by opinion as long as it does not contradict what the previous ones say.

According to what the Prophet Mohammad said: "*He who says (something) concerning the Qur'ân without knowledge, he has taken his seat of fire*"

Also, for anyone to interpret the Quran in an official manner, he must be of knowledge of "Uloom al Quran" which is all the fields of knowledge that aid in understanding the Quran. Such as: Knowledge of tafseer (exegesis), Qiraa'at (recitations), Ar-rasmul-'Uthmaanee (the 'Uthmaanic script), I'jaaz al-Quran (miraculous aspects of the Quran), Asbaab an-nuzool (reasons for revelation), An-naasikh wal-mansookh (abrogating and abrogated verses), I'raab al-Quran (Quranic grammar), Ghareeb al-Quran (unusual Quranic terms), Religious rulings, and Arabic language and literature. (The book: Manaahil al-'Irfaan fee 'Uloom al-Quran).

Some of the famous interpreters of the Quran are:

- IbnKathir
- Muhammad ibnJarir al-Tabari
- al-Qurtubi
- Al-Khawarizmi
- Al-Razi
- Al-Cha'raoui

I.4.2. The Bible

It is known that the Bible has several version and even editions, which makes its interpretation a very confusing matter. Some interpretations of the Bible are dramatically inconsistent with other cult's interpretation. This does not mean that the Bible is a contradictory book, but rather, the problem is in those who interpret it according to their own methods and approaches.

It is also alleged that there is no perfect interpretation of The Holy Book, for we are possessed with emotions and our bodies, mind and will are affected by sins. Man needs the guidance of the Holy Spirit to interpret it without flaws and errors, for it is God's word, and it is sent to his people who are not perfect, and who need a divine sight to apply his commandments.

"Matt Slick" suggested a list of 10 principles in form of questions that lessen the errors of interpreting the Bible. According to Matt, these principles are at human level, they will be applied at one of the passages of the scripture, let it be "Then there shall be two men in the field; one will be taken, and one will be left." (Matt. 24:40).

1- Who wrote the passage, spoke the passage and who was it addressed to?

Matt sees that the source is Jesus Christ. His words were recorded by one of his disciples Mathew. These words were answers for questions they asked that need interpretations later.

2- What does the passage say?

The passage indicates that one out of two men will take, without referring to the place, the manner, and time. it does not define the field as belonging to someone or in a specific area.

3- Are there any words in the passage that need to be examined?

Matt sees the word "Taken" may accept different interpretations, he checked The dictionary of the New Testament words, which in Greek "Paralambano", meaning 1, to take to, to take with one's self, to receive something transmitted. Dictionary of New Testament Words.

The interpreter should take the word in context, by examining how many possible meanings and interpretations the word may take. Taking for instance the Greek word "Apapoa", meaning love. Generally, believed to be a "Divine love" since it is mentioned in *John 3:16* so.

The same word is used in another place in the gospels: *Jesus says, "Woe to you Pharisees, because you love the most important seats in the synagogues and greetings in the marketplaces."* Luke 11:43. The word means here "Total commitment to".

Mixing up words with different context is an obvious problem in interpreting sacred texts. Let's provide this example: "That new cadet is green" , and "That tree is

green". The first green means new and inexperienced, while the second refers to the color green.

4- What is the immediate context?

The immediate context talks about the flood at the time of Prophet Noah, before that flood, people were enjoying their daily life, drinking and eating, and marrying. When Noah entered his Ark, they had no idea about what was coming, until the flood took them all away. That is how it will be at the time of Jesus, two men in the field, one will be taken and the other left. Again, two women were grinding, one will be taken, and the other left.

If we notice the person in verse 40 is paralleled by people taken in verse 39. In other words, "The being taken" is of the same kind.

If we ask the question "Who was taken" in verse 39, Noah and his family? The People who were eating and drinking? The answer will surely contribute understanding the original passage much better.

5-What is the broader context in the chapter, book?

The passage also should not take only in its context, but also in which book, chapter it is written. In verse 2, Jesus told His disciples that *"Not one stone here will be left on another; everyone will be thrown down."* Then in verse 3, the disciples asked Jesus, *"Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?." (New International Version)*

Jesus then made a prophecy about what will come in the future, and he spoke about the two men in the field and that one will be taken. This is known as the "Eschatological Context ". That is to say, it tackles the last things, or the times shortly before Jesus come back.

6-What are the related verses to the passage's subject, and how do they effect the understanding of this passage?

In *Luke 17:26-27: "Just as it was in the days of Noah, so also will it be in the days of the Son of Man. ²⁷People were eating, drinking, marrying and being given in*

marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. New International Version.

We can see how related verses effect understanding our first verse. From the passage, we grasp that the ones taken by the flood are those who were eating and drinking. That is to say, they were not the straight people who have been taken, but rather the wicked and the sinful.

7- What is the historical and cultural background?

Back then, The Roman Empire was ruling the Israeli community, and where Judaism was tolerated among the Roman leadership. Israel was a small country with fanatical people about their religion. Rome then, allowed the Jewish Political Puppets to rule Israel.

The temple was a worship place for the Israelis. It had taken 62 years to build (John 2:20).

Jesus prophesized that the temple will be destroyed, which took to the passage we are examining. Culturally, the Jews were supporters of the Old Testament. They had known about prophecies will happen by Jesus, like the end of the age, end of bondage, and other mighty miracles Jesus will perform. Therefore, they would consider him a possible savior.

8- What do i include about the passage?

Since the passage tells that the wicked are taken, we naturally conclude that the bad will surely cut off of the field and not the good, and therefore, they shall be judge according to their own wickedness.

9. Do my conclusions agree or disagree with related areas of scripture and others who have studied the passage?

By examining the passage in your own, you will arrive at a final conclusion which might not be correct. And by consulting with others who have studied the incident, you will exchange ideas and have other point of views. This

may also give you insights about how to arrive to another conclusion from a different angle.

10. What have I learned and what must I apply to my life?

This study will be surely culminated with a purpose; it is a way to know God and his word. In this case, we conclude that God will judge the wicked for every single act, and will punish the unrighteous by the end of the Time. "Matt Slick"

I.5. Relationship between Sacred Texts and the Creed

It is obvious that sacred texts have a striking influence on shaping one's creed, his thoughts, and his behaviors. Creed is derived from the Latin word "Credo", meaning "I believe". It is a summarization of the faith one confesses. Christians, for example are followers of the Bible, in which Jesus Christ referred to important information about God, Lord Jesus and his salvation. Acknowledgment of faith comes through the acceptance of this creed as a guiding principle of knowing God, living your life, and observing truths. Muslims, on the other hand, view that their own sacred texts, namely the Quran, is the source of their identity. Muslims seem to be all equal and have a lot of mutual characteristics that distinguish them from the Christian community. However, some others who do not abide by these sacred instructions have another way of thinking, and another different way of life.

Since the creed is everyone's spiritual life, one should set up a guideline by which he keeps the commandments revealed from God to the prophet he follows proved to be true. "Vic Scaravilli".

Understanding the relationship between religion and morality is not an exclusive act of religion scholars, but also biologists, geneticists, psychologists, anthropologists, and sociologists. The majority of people represent their norms, culture, and customs as an identification of their religious identities. Every act is viewed as a religious faith practice.

It is also widely viewed that everyone's creed is a mechanism that intensifies moral behavior, even believers risk death for what they believe. This goes along with complexity of the human being, family, culture, and the wider social environment. Julie Clague.

Mc Cullough sees forgiveness related to religion. He viewed that all religious people who follow whatsoever sacred texts are merciful, and that because of all sacred texts encompass forgiveness and empathy. Some sacred texts even start always with the formula "God is most merciful" such as the Quran.

According to Bourke, in a report he made on students of music department, students who attend and pray at church show to exhibit a remarkable score in extraversion and lower scores in psychoticism. On the other hand, students who do not pray regularly at churches are very often stressful, and more likely to show gloominess.

Francis and Johnson's study on a sample of 311 grammar school teachers showed that psychoticism is fundamental to individual differences in religiosity. They both argue that psychoticism is widely related to the difference in religions. In other words, religiously affiliated people are less likely to be psychotics. Apart from that, they figured out a significant positive relationship between religion and guilt, religion and happiness, and no significant relationship between religious people and self-esteem, anxiety, dependency, and obsessiveness.

A 2003 study has shown that body weight was higher in groups of Conservative Protestants. In addition, church members who consider themselves as religious people were non-smokers, the study showed also that they are healthier than non-church members who smoke and drink alcohol, which lead to weight gain.

Orchard argues "in a sample that neuroticism scores and the strength of positive attitude are higher with people who go to church oftentimes" Orchard. That is to say, the more religious the person the less neurotic is.

According to Cattell, "religious young people are more submissive, sober, tender minded, more hilarious and they seem very knowledgeable about responsibility, and they are more self-disciplined. Irreligious people, on the other hand

are less cheerful, picky, less knowledge about the core of life and they incline more to tough poise". "Cattel"

I.6. Conclusion:

Sacred texts have their significant importance since the day they were revealed, they certainly have a message to deliver and a guidance to make mankind aware of. Thus, they shape one's behaviors and thoughts, and influence its readers to change their minds regarding the way of life, and the way of how one could perceive truths from another different perspective. Translation of sacred texts will be surely a fruitful step to define them and expose them to other people's from different religions. However, translation of sacred texts requires some particular techniques and procedures to be translated in the way that will positively contribute in well understanding its message, thus, contribute in effecting people's mind who may change their belief according to their understanding, and this will only be achieved through accurate translation.

Chapter Two:
Translation of Sacred Texts

II.1. Introduction

Translation of sacred texts, which has become increasingly important in today's world, will pave the way to establish connections between sacred texts and constructing one's belief. Translators are to take before them the fact that this type of translation is certainly undergone through a particular process of rendering ideas, in order to achieve good results and to glean some misunderstandings of such questions. Translation of sacred texts should also be a one that intrinsically serves the purpose and the adequate meaning of the message being transferred for better and more accurate rendition of the original message, therefore, a better construction of one's belief and thoughts.

II.2. Formal and Dynamic Translation (Eugene Nida)

One of the main problems faced in the field of translation in general is the notion of "Equivalence". In its broad sense, it is the process of finding the core of translation as Catford stated " The central problem of translation studies-practice is that of finding (TL) equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence" (Catford, 1965, P.21). Substantially, it is primordial to hold that they term "Equivalence" is a key term in translation studies, some scholars have even defined translation as equivalence such as Nida and Taber (1969), Vinay and Darbelnet (1958), Koller (1979), Newmark (1981) and Antony Pym (2010).

Nida argued that there are two different types of equivalence needed most in sacred texts translation, formal and dynamic, although most of his works are in tied connection with the translation of the Bible, his concepts and approaches have been applied in almost all genres and fields of translation, despite the ethnicity of the translation and despite their faith or religion. Therefore, dynamic and formal equivalence can be applied even on other sacred texts like Hindu scriptures, ancient manuscripts of the Hebrew language as well as other different sacred texts that need to be undergone through an organized process of translation. Nida typifies formal equivalence as remaining as close as possible to the original text without any addition of ideas and thoughts of the translator. In other words, the literal translation is the

better. However, Nida sees that this type of equivalence cannot be very crucial in reaching a powerful understanding of the reader, for it assumes a moderate degree of familiarity regarding the sacred terms and explanation "Nida 1964". Formal equivalence attempts to take into consideration the form and the content of the message, it argues that the message cannot be translated thought by thought, but rather a word for word equivalence in the favor of eschewing change, corruption and danger that may occur after the process of translation. "Nida 1964". In the same vein, and to understand what exactly formal dynamic is, Nida has further explained his idea in his book theories of translation "Formal equivalence intends to achieve equivalence between original text and translation text, and to some extent reflect the linguistic features such as vocabulary, grammar, syntax and structure of the original language which has great impact on the accuracy and correctness" (Nida 1964)

Dynamic equivalence, on the other hand, has changed the course of translation practice and theory. "It has played a major role in moving translation studies into the realm of science and in demonstrating the value of linguistics as a potential tool for translation practice and research" (Stine 2004: 135).

Dynamic equivalence happens to be a translation by which the source text is translated "though for though", it attempts to deprive from the form of the original message and trigger the focus shift from the content and literality to another equivalent textual material that conveys the same meaning in the (TL) with the same reaction on readers. (Nida 1964). Furthermore, Nida had tendency to use dynamic equivalence throughout his professional career, he claimed that dynamic equivalence is the ideal concept of communicative translation that offers an ideal understanding of the original message: "We must analyze the transmission of a message in terms of a dynamic dimension. This analysis is especially important for translating, since the production of equivalent messages is a process, not merely of matching the parts of the utterances, but also of reproducing the total dynamic characters of communication". (Nida 1964: 120).

In the Quran and the Bible, one could find several examples of dynamic equivalence, Nida claimed that readers unacquainted with Hebrew language would consider the verse "Heap coals of fire on his head" (Bible: Romans 12:20) as a severe

chastisement, rather than meaning a person who feels guilty and ashamed of his sins and iniquities. (Nida 1964:2).

Nida has underscored that Dynamic equivalence can be a precise method to come up with a complete and sound translation of the original message, since the translator is free to choose whatsoever though is convenient. At the same time, he argued that translators using dynamic equivalence are also liable to be precisely wrong, because translators would deprive of the grammatical forms of the original message. In the same vein, they are some scholars who have criticized dynamic equivalence in meaning such as Umberto. E, he claims that " to produce in a different language the same effect as the source discourse and poetic discourse is said to aim at producing an aesthetic effect" (Eco, 2001-5). That is to say, translation is not limited to only the translation of thought for thought, but also keeping the grammatical forms, cultural spectrum, in order to reach the same effect (Eco, 2001)

II.3. The Way Sacred Texts are Translated

Many others that are working on understanding the means of religious texts translation argued that it is a complex process.

Robinson (2000) believes that sacred texts translation causes a problem in terms of status, sacredness and texts; when, how and for whom should it be translated if it should be and whether the translation of a sacred text is still sacred. Wendland (2008) and wilt (2003) both believe that sacred texts translation focuses only on the source text though other may argue that contextual factors interfere as well in the translation. Naudé (2002 - 2006) on the other hand provided six assumptions for religious texts translation which, he believes, shapes the way of which sacred texts should be translated.

II.3.1. Features of Translation of Sacred Texts

Abdlhamid Elewa (2014), in his article, is trying to propose a model to translating sacred texts following a linguistic approach to translation focusing on phonology, morphology, lexis, syntax, and semantics. Involving the phonic, lexical, semantic, syntactic, formal and informal aspects of religious texts. Such as: capitalization, vocatives, imperatives, subjunctives, gender, and compounds.

Archaic morphological features of religious texts, parallel structures, and phrase repetition.

II.3.2. Strategies for Translating Religion-Specific Terms According to Elewa

It includes almost the same procedures proposed by Newmark, such as:

- a. Transference is the same as transliteration.
- b. Naturalization.
- c. Cultural equivalent.
- d. Functional equivalent.
- e. Descriptive equivalent.
- f. Synonym.
- g. Through-translation.
- h. Modulation.
- i. Recognized translation.
- j. Compensation.
- k. Compensational analysis.
- l. Paraphrase.
- m. Notes, additions, and glosses.

II.3.3. The Nature of Bible and Quran Translation

The use of word-for-word philosophy dominated Bible translation between (1500 – 1960) when the target languages were English, German, French, Spanish... As well as old vocabulary and style, this was mostly transference of the forms and structures of the source text. Translations that were made during this period of translation are the King James Bible, The American Standard Version, and the Dutch Authorized Version. Another era marked the translation of the Bible was after the 1960's by Eugene Nida and his colleagues. The purpose was to make the meaning as simple and as accessible for the readers. Nida and Taber (1982) see translation as “reproducing in the receptor language the closest natural equivalent of the source text, first in terms of meaning and secondly in terms of style”.

Newmark (1988) said that “translation is rendering the meaning of a text into another language in the way that the author intended the text.” According to Larson (1984), “translation is a change of form or transferring the meaning of the source language into the receptor. Basically, translation is converting a form into another form. The form refers to the actual words, phrases, clauses, sentences, paragraphs which are referred as form of language or surface structure.”

For Quran translation most translators used the techniques proposed by Vinay and Darbelnet (1997) and Molina and Albir (2002) according to an analysis made by Arrizka Febiyani (2014) at the University of Andalas comparing the original text which is Quran to the English translation of Quran by M. J. Rodwell.

Another analysis was made by Reem Salem Al-Salem (2008) at the University of King Saud comparing the translation of metonymy in Quran in five English translations made by M. M. Pickthall, A. J. Arberry, M. Al Hilali and M. Khan, M. M. Ghali, and A. and A. Bewley. Where she stated that “The three main methods used by the translators in the five translations are the following: literal translation reduction of a metonymy to its sense only, and a combination of literal translation and an explanation in parentheses”. Al-Salem (2008) has finally resulted in believing that best method to translate this part of Quran would be literal translation. She explains that the findings cannot be generalized to other types of writings, but it is generalizable to Quran translation where meaning can't be conveyed through other strategies due to Quran ambiguity.

II.4. Relationship between Translation and Sacred Texts

As is known to all, not everything in a source text can be rendered in a translated text. The translator is about to decide on the interplay between (SL) and (TL) and select which features of the (SL) should be given a higher prominence in the translated text. Because languages match one another poorly (cf. Baker 1992:20-42).

As far as sacred texts are concerned, translators should take into account the "correctness" of the meaning, that is to say, meaning should be strictly preserved, for any misrepresentation would lead to the text to be heretical, and to be censured and banned, particularly, sacred texts happen to be a guiding principles of societies (Ibid).

By time, translation of sacred texts become political, social, and a religious necessity. "Although not always registered as important in itself at the time, in retrospect we can see the act of translating a particular sacred text had a considerable impact upon the future direction of a nation or society. For example, the Buddhist Sutra translation movement that began in China in the first century had an effect on Chinese Culture that is still very much in evidence today in spite of intervening ideologies" (Hung 2005:84). On the other hand, in Europe various translations of the Bible had took place after the expansion of Christianity all over the world, a want for more religious power and dominant is most likely urging translators to embark the project of mass translation of sacred texts, in order to support the crusades with more evidence and to open up a scope for religious interplay. Moreover, the reformation movement that took place in the 14th century until the 16th century urged the clerical authority to translate their sacred texts into Vernacular in the form of English Wycliffe Bible (Deanesley : 2002).

As people move around the globe for trade, commerce, explorations, colonization, and conquests, this was a central obligation for clergies to give the green light to translators to adequately translate their sacred books into various languages, or at least into languages to where invaders or traders are heading for. This cultural interference led to the exchange of language and religion. By the 16th century, The Spanish and the Portuguese conquered South America, taking with them their language and their faith. It was very important in a conquest to preach the world of the Bible, and to define God, for fighting and spreading the word of God were obviously a religious acts that righteous and prudent priests including Bernadino de Sahgun ,had taken before them this burden as a duty to be fulfilled. Interestingly, the oral interpreting of sacred texts have prevailed back then, due to the displacement of conquerors and the act of translation that was happening in due-time, trying to explain and defining the sacred texts orally and without referring to translated scriptures in sacred books. (Leon Portilla 2002: 04).

To bear all the previous ideas, Dickins, Hervey, and Higgins (2002:178) argue, "The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not

to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it.”

The relationship between translation and sacred texts is relative before essence, As the Koran is concerned, this includes the Arabs whose Arabic is their mother tongue, and even Non-Muslims are to learn how to read in Arabic in order to recite their holy book. Thus, translation would be the adequate means to disseminate their ideas, culture, and ideology. Baalbaki (2008) states that: "expression is defined as a chunk of words that relate to some events to produce a meaning. It is a linguistic structure that has its own meaning as a one unit and it has a special entity in its nation or society, so it carries out and produces the identity of its users".

Jaber (2005) also stated that religious texts have much to discuss with culture, since several religious terms are a culture-bound and associated with the natives, wherefore translation has to intervene and strive to decode these boundaries. Furthermore, one could find a lot of idiomatic expressions in sacred texts as well, which will surely call for translators' competences and skills. Taking for instance some religious expressions enshrined in Al-Hadith as well as the Quran (بِحَمَى الرَّحْمَانِ), which is particularly used at travel occasions. Even though, it has the meaning of (in God's providence), but still Muslims do not use it out of its context, which may mean to non-Muslims wishing someone safety and a good luck.

II.5. Impact of an Accurate Translation in Constructing One's Belief

II.5.1. Accuracy in Translation

Religious texts translation basically differ from other types of texts translations. As a result, translation has been mainly concerned with the unduly accuracy to underscore the cultural difference and to grossly typifies the type of translation whereby thoughts, beliefs, and creed are graphically irrelevant to each other, and completely different from a community into another. According to Shuttleworth and Cowie (1997) "accuracy is a term used in translation evaluation to refer to the degree of correspondence between the translated and original text".

According to Larson (1984) " accuracy in representing the meaning of the original text and using natural idiomatic expressions in the receptor language are the

primary goals of the translator". That is to say, translators must take into account higher priority to the "faithfulness" of the source message, and the structure of the receptor language. Irrelevant, non-substantial, and delusional meanings are to be avoided in order to reach an accurate translated text, therefore, an accurate message to deliver your faith with.

Larson sees accuracy the most important point to evaluate a translation, he also puts forward "accuracy forces the translator to assess a range of all possible word choices in the structure of the language and carefully decide on the most contiguous word which equates with the vocabulary used in the source language." (Larson 1984).

Accuracy is generally seen by most translators scholars as the core of evaluating a complete and integral translation. Rahimi (2004) defined accuracy as "the suitable and detailed explanation of the source message and the transmission of that message as exactly as possible ". According to him, any addition of extra information to the source text, or omitting some pieces from it, and the unduly mistakes in analyzing the meaning of source text would render the translation inaccurate and therefore its aim would be non-purposeful and violate the norms of translation.

Khomeijani Farahani (2005) believes that "accuracy refers to the extent to which the writer translates a text accurately and precisely". He believes that they are two distinctive ways to determine the accuracy of translation. The first way is by identifying and underlying the key words of the original text and comparing them with their equivalent words that will be produced after the process of translation, if confirmed, that would refer to the fact that the translator has conveyed the same message. The second way, on the other hand, is "Back translation", defined by Pym as "Taking the translation and rendering it back into the source-language, then comparing the two source-language versions" (Pym 2010: 30) . Ferhani believes that the translated text should be "back-translated" to the source language once more again with a contrastive analysis, if reasonably match to the textual material of the original text it would be concluded that the accuracy of translation is taken for granted and excepted.

II.5.2. Accurate Translation and Belief Construction

It is clearly argued that accuracy in translation will effectively contribute in constructing one's belief. Translators need to grasp the ideas of other's sacred texts, and then translating them to the adequate meaning and the exact significance into the target language. Many translators look with scorn to the fact that a religious terms and expression will be translated literally into the (TL); whereas it is grossly wrong to connive at the cultural, historical, spiritual, and the "charge" of these terminologies when translating. Nida (1964).

This complexity lies in the fact that everything is viewed religiously agreeable to a group of people can be considered as social to another. Religion is generally held to be the most forceful promoter and expression of cultural identity. Translators are to identify the main conceptual ideas that will promote societies to view their sacred texts from another angle. That is to say, translating cultural and conceptual ideas of a given sacred texts would be the task that translators of religious texts have to them into account. Taking for instance the word " الله " in Islam, translated as "God" into English, Christians believe that God is three (God the father, God the son, and the Holy Spirit). Whereas Muslims think that God is one, he does not associate any partner, nor shall he beget a son. The concept "God" for Christians is completely different from Muslims. In the same vein, Christians would consider Jesus Christ as the creator of the universe, and still called God. Furthermore, the English translation of the Bible accept different names of God such as Lord, Master, LORD, son of men, that may not only refer to "God almighty " or "Allah" , as the originator and the creator who makes everything into being including Jesus, and the holy spirit, as Muslims claim, but also to Jesus Christ who is God in Christianity. Therefore, an accurate translation that will define the word "God" in the translation of the Koran would be "Allah", in order to depict the true image Muslims see regarding their deity, and which will make Christians aware about what kind of Gods Muslims are worshiping. "Abu-Islam".

The Quran was revealed in Arabic, and any translation, at best, is merely an interpretation of meanings. There are several Muslim translators who translated the Quran into English with different version. However, some translators are more faithful to the original, some cannot even render the overall meaning, wherefore,

many readers tend to read more than one translated version, in order to get the truly intended meaning, which cannot be well understood for Non-Arabs, or people whom their mother tongue is not Arabic. Besides, translation varies in terms of its originality and faithfulness depending on the competences of the translator and how good and accurate is his translation.

As the holy Quran is concerned, and as a sacred book with 1.6 billion believes around the world. A lot of Christians still view Islam as a religions that had spread by invading other countries and killing the infidel in the name of God, or most eloquently expressed by a religion that had spread by "Bloodshed"; at the point of the sword and conquests. However, Islam is the fastest growing religion in the world. Deedat (1985) affirms that the real sword, is the "Sword of intellect". He sees sacred texts as the power from where proofs are originated, he further affirmed that translation and versions are quite a different thing, arguing that versions are interpretations of the same original text, which is the Arabic Quran, unaltered and unchanged. He also referred to the fact that, the more accurate the translation is, the more the reader or the listener is to discern other's faith. Deedat sees an accurate translation of the Quran as a "bait". He gives an example of a fisher putting a worm in his hook, basically the fisher does not love the worm, but this is what the fish likes. Consequently, translators and preachers are to choose the most accurate and reliable translations that are very close to the source and that could render the message more closely to the audience.

William Horder, a Christian missionary, affirmed that "A translation ... implies that although we are speaking in a different language, we are still saying the same thing." Whether linguistic or sermonic, translation is an attempt to say the "same thing" to a contemporary audience, the translated product in either case seeking to be faithful to the source text, thereby bearing its authority. As a consequence of saying the "same thing" as the source text in the new context, the distancing between author and reader is nullified." (William 1968). To bear this statement, Richard Ray, another Christian missionary, has narrated his experience of preaching with a side-to-side translator, arguing that a lot of people think that preaching with a translator is basically a difficult task that to preach for your own, but Richard found that the reverse, he claimed that preaching with a translator would help the audience to grasp

the truthfully intended message and to narrow the scope for the audience to get the exact ideas of what the preacher is saying. He clarified that "When the speaker and the translator get in rhythm, you eventually become like one person giving the same message in two different languages. That doesn't always happen, but when it does, the Holy Spirit transcends the language barrier so that we all can hear the Word of the Lord." (Keep believing, preaching through a translator). Ray indeed believed that this kind of "field works", in which the preacher tries to deliver his religious thoughts via a native translator is the ideal method to make the audience more familiar with the language, therefore, gaining more converts and individuals who precisely understand his sermons ,as if an indigenous preaching among them.

II.6. Conclusion

In this Chapter, we discussed some main issues regarding how sacred texts are translated, on one side, the procedures translators are to take into account while translating sacred texts, and on the other side, how important is an accurate translation in rendering the original message, and contributes precisely in offering a more clear and the closest meaning to the source language. The chapter has also discussed the impact of an accurate translation in reaching a good results in constructing one's belief, and how translation of sacred texts is different from other types of translations in terms of interpretations, grasping the adequate meaning, and the way it is undergone to give a complete and fresh explanation of other's sacred texts.

Chapter three:
Investigating Translation Impact on
Belief Construction

III.1. Introduction

This chapter is about collecting surveys, statistics and life narratives of people who converted to Islam and Christianity after reading translated versions of these two sacred books. It will also highlight the fact that an accurate translation of the Quran and the Bible will leave an impact on readers. Thus, converting easily to the religion they see more convenient in regard with its sacred texts translation.

III.2. Methodology of Analysis

The way to investigate the relation between translation and belief construction is conducted via a survey and a questionnaire that is given to converts. The search of life narratives of people who spoke about their conversion is also used. And finally some statistics that reinforces the power of conversion through translated sacred texts.

III.2.1. Islam

III.2.1.1. Survey

We conducted a survey to a sample of 20 people who already converted to Islam. We sent them questionnaires via e-mail, and received most of their answers within two weeks. We asked questions about

12 of them which is 60% converted due to reading translated versions of the Quran. The other 40% were influenced with other reasons such as a Muslim friend or TV program that portrayed Islam in a beautiful way. Samples were between the ages of 23 to 57, they were 25% females and 75% males. They were from North America and Europe. 33.3% were married and had children who converted with them, 16% divorced due to the conversion, and the last 58.3% were single. They had different jobs and environments from a pop star to a physician to a congress member to a housewife. They converted between the years 1998 to 2009. 50% of them were Christian before converting to Islam, 25% were Jewish, 16.6% were Atheist and 8.3% was what they called Skeptic.

After asking them if they researched other religions before converting to Islam, 16.6% said they felt a sudden connection to the Quran so they didn't need to

look for any other religion. The other 83.3% answered that they have searched other religions and they were much more convinced with what Quran offered, 60% of them said that Quran met all their doubts about their ex-religion and about what's right and wrong and the truth of hell and heaven. The other 40% gave different reasons such as how Quran made them realize the contradictions in their ex-religion's books, and how they loves that they were in direct connection with God and not through Jesus. They read the Quran in different languages due to their different upbringings. When we asked them if they read different translations of the Quran, 83.3% said they did because they wanted to make sure it was in the source and not only the translator's way of captivating the reader, although some of them mentioned that the effect differed from one translation to another, explaining that some translations were difficult to understand, some lost the beauty of the Quran and so on. The other 16.6% said that they didn't read other translations because it wasn't about the choice of words but about the meaning of the verses themselves they portrayed in a way that meant much more than words. They were as a whole very impressed with Quran, they said that it more than just something Mohammed said to lie about being a prophet as it was believed for them, and that it even more divine than the Bible and Torah. They eventually portrayed what they explained with versions of the Quran that touched them most. We give examples of two.

“And when it is recited to them, they say: ‘We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this!’” (Quran 28:53)

“Had We sent down this Quran on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect” (Quran 59:21)

III.2.1.2. Life Narratives

To extend the search even more we searched for life narratives of people's experiences with the subject. We could identify 4 people of different backgrounds and different religions who also converted to Islam after reading translated versions of the Quran.

- Sample 1: A former atheist

Jeffrey Lang is an Associate Professor of Mathematics at the University of Kansas. He was born in 1954 in Connecticut in a religious family. He was brought up catholic, he grew up in a roman catholic church, and he studied in a catholic school. By the age of 18 he became an atheist because he did not believe in the values that Christianity held at that time, there were many unanswered questions in his mind concerning peace and religion and how God created people to suffer, eventually, he believed that there was no such thing called God. He met many Muslim colleagues at the University who showed him how confident they were related to their religion, so he became curious. One Muslim student of his called Quandeel have answered all his questions and met all his indifferences, he gave him some books about Islam and a translated version of the Quran. He read it on his own and was conquered by what he found. He says: “Each night I would formulate questions and objections and somehow discover the answer the next day. It seemed that the author was reading my ideas and writing in the appropriate lines in time for my next reading. I have met myself in its pages...” One of Lang’s important books is “Even Angels ask; A Journey to Islam in America” where he shares how he eventually became a Muslim.

The impact of translation is shown in this story, because if translation wasn’t accurate and to the point, he wouldn’t feel as I God was talking to him. So in this version the translator portrayed the meaning so smoothly that a foreigner and an atheist would feel himself included and addressed.

- Sample 2: A former Christian

Abdullah DeLancey works at the local hospital where he lives in Canada. He was grew up as a protestant Christian, then when he grew up he moved to a Baptist church where he was very involved in duties such as giving lectures on Sunday school. He was elected as deacon of church and he wanted to follow that path to become a minister. He gained a scholarship to study divinity where he dreamed to be a pastor or a missionary. He knew this step would change his life and he would be committed to church full time so he wanted to be sure that this was the right religion for. When he started asking questions about the pillars of Christianity, he wasn’t at all satisfied with the answers he received. He says: “I could not find the answers in the Bible. Once I

realized that the Trinity was a myth and that God is powerful enough to "save" someone without the need for help from a son or anyone or anything else. Things changed. My entire faith in Christianity fell apart. I could no longer believe in Christianity or be a Christian” When he left church he still believed in God, so he started looking for other religions to follow but nothing answered his questions until he heard of something called Islam which wasn't very known around his background, they've heard about it from news and how it was a religion of violence. He said that it wasn't even a consideration but he read a translated version the Quran by Marmaduke Pickthal just out of curiosity. His choice of translator was because of his Christian origins before he converted to Islam. He was very surprised to realize that this book was a revelation. His curiosity grew bigger and he started reading about Islam and to be sure he contacted a mosque where he was provided with other books of Deedat. They pursued him until he pronounced al shahada.

The same idea prevails here that translation is the key element to the conversion of this person because as we all know Pickthal's translation is one of the good ones. So translation does play a role in this case as well.

- Sample 3: A former Priest

Jason Cruz was born in a roman catholic church. He always dreamt of being a priest but it didn't work out for him that well after his parents' divorce when he was a teenager, so he went the complete opposite way. He started partying and going to night clubs. He eventually graduated high school and went to college which he quit later due to drugs and low end jobs. After he hit rock bottom he realized he needed to own his life back, so he went back to church and started studying about religion and Christianity, he was noticed and soon later he was admitted into a program to become a priest. His first assignment as a priest was to talk about interfaith relations, he was assigned to learn about different faith traditions so he started reading and discovering. When he reached Islam he thought that the best way was if he'd seen it from a Muslim perspective. He went to the nearest mosque and they handed him a translated version of the Quran by Yusuf Ali and it was then that his life changed completely. A short time later he took his shahada.

As we also see here, this person was provided a translated book by Yusuf Ali whose translation is known for its very close meaning to the original text. So it is obvious that the translation had a huge impact on the reader who relied only on it to understand this sacred book and to accept it as a guide throughout his life.

- Sample 4: A former Jew

Yousef al Khattab was raised as an orthodox Jewish. By the age of 18 he joined the Orthodox Rabbinical racist cult, where rabbis are the ones responsible of teaching you and explaining the Talmud and Judaism for you, and you're not supposed to read it on your own to not get the wrong idea. When they moved to Palestine from Brooklyn he met a Muslim who kept asking him questions about Judaism and comparing them to Islam, so to be prepared for the questions that Muslim friend asked, Yousef went and asked the major rabbis about his creed. What he received as answers was confusing because he received many different answers. He decided to check this Quran that his friends seem so sure about. He realized that every problem he had with Judaism was addressed in the Quran. When he became more curious about it he asked his Muslim friend, the latter provided him with numerous translations of the Quran. After a little while he converted to Islam with his wife and 3 children and moved to Morocco.

Again, one of the main reasons that led to the conversion of this person was the translations his friend provided. He read a version of his choice and what it did was to make him curious, then when he read the versions his friend provided, taking into consideration his Islamic origin and by that his knowledge of the different translations the Quran has, he felt addressed and he converted.

III.2.1.3. Statistics

A survey conducted by a journalist called Jason Robertson showed the rate at which people are converting to Islam. According to the Almanac Book of Facts Islam increased 235% within the past decade. Almost 100,000 Americans, 4,000 Germans and 25,000 people in the UK.

According to Pew Research Center in Washington, 77% of the Muslim Americans were of a Muslim upbringing and 23% say that they converted. 67% of

them came from Protestant churches, 10% were Catholic and only 5% from other religions. Another study was made at Pew Research Center in April 2017 shows how religion is projected to grow in the coming decades. While population is expected to grow 32%, the number of Muslims is expected to increase by 70%. 57% is due to Muslim women's fertility and children average which is higher than other religions. The other 43% is due to conversion from other religions at the most rate in non-Muslim countries. Which would prove that a fair share would go to Quran translation among other reasons.

III.2.2. Christianity

III.2.2.1. Survey

We have conducted a survey to a sample of 10 people who recently converted to Christianity. We have sent them questionnaires via e-mail, and received only 08 answers within 10 days.

7 of them (70%), all were from ideal-worshippers religions including Hinduism, and they were all Asian from different countries: Cambodia, China and The Philippine. 2 of them were females, 5 were males, aged from 24 to 45. The two females were married, whereas 4 males were single, and one was married. they have worked as engineers in American companies and European factories, they all affirmed that the "Authorized King James Bible" has influenced them, they were trying to improve their English and often read the Bible, they also said that even though Christians do not regularly read their sacred book, but this has affected the way they behave, and the way they do good to foreign peoples. The other convert was an ex Arab Muslim. In fact, he did not prefer to give us detailed descriptions about the way he converted, he told us that he did not even tell his family about his conversion, arguing that it is rarely for Muslims to change their faith to Christianity, and it is not allowed for Muslims to change their religion to whatsoever religion is. However, we knew that his faith was controversial from the very beginning of his youth, when he was so attached to his Christian friends at Beirut's faculty of art and science.

We have also inquired if they have changed their faith after doing a lots of researches about Christianity, or they just felt attached to its sacred book and its

teachings. All the male told us that they were reading the English Bible in their workplace, they have confessed also that several points were seeming ambiguous for them in their ex religions, like who creates the heavens and earth, for surely there is a supreme architecture for this universe, but the Bible answered their question clearly about this misconception in a good deal of verses, which their scriptures have failed in answering all that " taking for instance the verse " *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens"* King James Bible, Jeremiah (10:10, 11).

The two females were convinced of the idea that God almighty has begotten a son, through whom He deliver His word, and that God cannot come down to earth and talk to people freely, so He sent down his soul in a form of a human being to convince them about truths which surely they do know nothing about. they added that they have experienced such a serenity and an overwhelming peace when priest in churches make sermons about "Jesus Christ", narrating his mighty miracles, his efforts to establish justice in the land. This is certainly what they have found in the English King James Bible in the book of Romans " *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;* King James Bible (Romans, 1:8, 9, 10).

Another example that an archbishop has quoted and touched them deeply was a verse from the book of Proverbs " *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: For whoso findeth me findeth life, and shall obtain favor of the LORD."* King James Bible (Proverbs, 8: 34, 35).

Though their English was not good enough to understand the language of the English King James Bible, which is archaic and takes another grammatical rule in terms of verbs conjugation, and the change of the pronouns, but still remains very convincing and it always keep clarifying facts and truth about different questions one could question himself about.

III.2.2.2. Life Narratives:

To achieve further results, we have collected 2 life narratives for people who converted to Christianity after reading the English King James Bible, they were from different background and they believed in other religions, with certain teachings that completely differ from the teachings of Christianity and its sacred book.

Sample 01: A former Hindu

Rathanak Chun Sinuon was a 29 years old Cambodian roustabout. He was born in 1988 in Phnom Penh, Cambodia. He was raised in a Hindu family that was very conservative and following the true teachings of Hinduism. When Rathanak reached 24, he applied to join the South African-Cambodian Company of Energy and Power, in Cape Town, South Africa, his professional career begins as a roustabout in the field of drilling in a subsidiary of decontamination and nature preservation. He had no idea regarding Christianity, nor their sacred book. Interestingly, he was taking courses in an institute of foreign languages to improve his fluency and his writing skills in English; he was often reading translated Bible into Khmer, the official language of Cambodia, that he brought with, in order to get an overall idea about Christians and their rituals. Rathanak in a morning, has received news about the death of his Christian friend Emershan, vice-head of the subsidiary, he decided then to attend the burials ceremonies. In the graveyard, the priest held a cross with a black Bible and opened the burials ceremonies with a verse from the book of Jeremiah " *Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*" (King James Bible, Jeremiah, 17: 7, 8). Rathanak instantly loved the tone of the language. In his way back to the hotel, he was eager to know what version of the Bible the priest was reading from. He asked some friends to present him some translated English versions of the Bible, and he collected 4 different versions namely "The New International Version", "New American Standard Bible", "World English Bible", and the "King James Bible". He started examining the versions; he said that this is an occasion to learn English as well. Rathanak has found that The King James translated version has such a profound meaning of existence, love, worship, prayers, piety and sobriety, and

claimed that its translation seemed to him very accurate with such a beautiful statements that attracts readers and make them more obsessed with English language. In 2014, Rathanak converted to Christianity due to the intensified reading of the King James Bible, he is now married a South African catholic lady with whom he brought a child called Emmanuel.

- **Sample 2 : A former Atheist**

Chanel is an English teacher at high school in Berat, Albania, she was born on 1979 in Tirana, her parents were agnostics who do not believe in God, and see all religions as violence as terror. Chanel started lecturing English at " Teknike Ekonomike High School" in 2005; she was also a translator at The British Bureau of Tourism and management. She translates documents from Albanian into English. Chanel was always questioning her faith, why i am here? Who made me and originated me? Why do people live once in life and never come back again. She has been constantly reading the Albanian Bible since a long time, translated by "Oldi Morava". She has not found it that valuable to convince someone about truths and mysteries of life. Chanel decided to get an English translated Bible; she bought it from the Library of History and Philosophy, and begun reading verses of existence and creation of universe. She stopped by verses that clearly answer her questions, and that she did not grasp its intended meanings in her mother-tongue. She was astonished how could one miss the meaning? even though, it is translated into the language she is more familiar with. She has read "The New Living Translation of the Bible and she found that the language is more likely to define what religions is, who is God, who is Jesus, it was more "dynamic" and it does not stick to literality. Furthermore, she has asked a lot of her foreign friends about the versions of the Bible they read. Most of her friends argued that versions translated into the national languages are the most accurate and the most explanatory of its readers' needs. However, Chanel found the Albanian Bible less explanatory and does not convey the original message of the Bible. Her faith was controversial, she always found herself in a situation where she is more atheist with some Christians beliefs that she gathered from her surrounding Christian environment. She has converted to Christianity and chosen Jesus as her savior, because for her she is human, and she is liable to commit sins in her life, but only Lord Jesus will guide her to the truth.

III.3. Findings and Interpretation of findings

After analyzing the corpus, it was revealed that:

- Translation of sacred texts must be very accurate in order to achieve good results in constructing one's belief.
- Dimensions of sacred texts differ depending on the intended meaning in each case, thus, the methods and the procedures undergone differ from a verse into another.
- "Thought for thought" translation is not necessarily the adequate method to reach accuracy in translating sacred texts. Literal translation would be an effective technique in rendering the intended meaning in a lot of situations.

III.4. Conclusion

After conducting surveys and analysis of life narratives of recent converts, it is clearly concluded that an accurate translation of sacred texts is first and foremost the intrinsic mean in constructing one's belief. In other words, the interdependence between an accurate translation and sacred texts is the most significant factor that translators are to adopt to achieve good results in constructing belief and well defining the original message. Furthermore, translation of sacred texts is a combination of different procedures and types of translations that fashion out sacred texts into a well-organized textual material that could influence readers and attract them to better understand its content, and allowing readers not to relegate the importance of contextualization in sacred texts.

Conclusion

This research substantially attempts to discuss the main issues of sacred texts, namely Bible and the Quran, and their translation. It aims first at studying the history of The Bible alongside with the Quran, their revelations, beginning, and how they shape people's thoughts. Furthermore, how sacred texts are viewed from other's perspective. The research also attempts to investigate the procedures and methods undergone in translating sacred texts, and to dissect these methods according to different scholars who entirely contributed themselves to the field of translation, trying to analyze, typifies, and generating rules whereby sacred texts would be translated in a correct way that serves several purposes including preaching and give it defining features to pave the way for bridges between Muslim and Christian community.

Apart from that, the research will also attempts to establish connections between accurate translation of sacred texts and its impact in constructing one's belief, therefore, analyzing the tied relationship between translators of sacred texts and the methods being undertaken. That is to say, selecting the most accurate translations of sacred texts and expecting the striking results it would leave on one's belief.

Surveys, questionnaires and life narratives will back up this research for better understanding the relationship as set forth above. Moreover, statistics will encompass both the Muslim and Christian community to give some detailed descriptions about the found and final results.

Overall, the research will surely demonstrate how translation of sacred texts contribute in fostering tied relationships between people sharing different beliefs and thoughts, and the way translation is increasingly primordial in conveying the divine message and way of seeing life through an accurate translation. Finally, concluding insights translators would get about these particular types of translations, thus, overcoming the hardships and the drawbacks that translators would face while rendering their sacred text into different languages.

ملخص الدراسة
اثر ترجمة النصوص المقدسة في
صنع الاعتقاد

منذ ان خلق الله الكون, جعل به نظاما يسيره ويضبط به كل حركة من حركاته سواء تعلق الامر بالإنسان او الحيوان او حتى المخلوقات الاخرى كالنبات والجبال وسائر الانظمة المختلفة.

وبما ان الانسان هو المخلوق الذي فضله الله عن سائر المخلوقات بالعقل, فقد اصطفاه واجتباها بكثير من النعم التي سخرها له لخدمته ولتسهيل اعباء الحياة له وجعلها اكثر مرونة وتيسيرا.

ومنذ خلق اول انسان, سيدنا ادم عليه السلام, وهو في دائرة الخطيئة . فلا يخلو انسان من ذنب او من عيب الا واقترفه, حتى الانبياء المعصومون قد يقعون في اي شكل من اشكال الخطايا, ولو كان من ورائها حكمة ربانية مقصودة. اذ كلف تناول سيدنا ادم وزوجه من شجرة الجنة نزولهما الى الدار الدنيا بعد وسوسة ابليس لهما واقناعهما بفعل مخالف لما نص عليه الله, بتعبير اخر, منكر خالفا به نظام الله في حكمه , ومن ثم عقاب يقع على كل مخالف لذلك.

ومع مرور السنين, تكاثر الانسان في الارض وخلف ذرية ونسلا, تسير على نظام وعلى تعاليم متوارثة من ابائهم واجدادهم, الا وهي رسالة الانبياء والرسول في اقوامهم. فلم تخلو امة الا وبعث الله فيها نذيرا ومبشرا, ليعلم الناس خبايا هته الدنيا, وكيفية التجاوب مع اسرارها, وادراك الخالق الذي يقف خلف كل تجل في خلقه, والدعوة الى عبادته واقامة شعائره واحكامه.

ويبقى السؤال مطروحا حول عدد الانبياء المرسلين من الله عز وجل لتلقي الرسالة السماوية, ويتفق الكثير من الناس على ان عددهم لا يحصى ولا يعد, لكن سبق وان استدل علماء المسلمين بكتابتهم المقدس, القران, وزعموا ان 25 رسولا معروفا قد ارسله الله لهداية البشر, من بينهم 5 اولي العزم, وهم الذين حظوا بمنزلة رفيعة في الدين الاسلامي, والذين كان لهم التأثير البالغ في رسم ملامح الدين لدى البشرية جمعاء.

ويبقى النبيان محمدا وعيسى الاكثر اتباعا في العصر الحالي, وهما مؤسسا الاسلام والمسيحية على الترتيب, اذ يعد حوالي مليار و نصف المليار نسمة من اتباع محمد وتعاليم وحيه المنزل القران و مليار و ثمانمائة نسمة من اتباع عيسى وتعاليم وحيه المنزل الانجيل. ويعد هذين الكتابين كمصدر اول للتشريع لدى المسلمين والمسيحيين, اذ يتم من خلالهما دراسة الاحكام الشرعية والدنيوية, والفصل في امور عديدة من مسائل عرض ومال, كالزواج والارث والطلاق, ومسائل اخرى تتعلق بالعقوبات القانونية, كإقامه الحدود والفصل في النزاعات, وادراك حقائق اخرى متعلقة بالعقيدة والايمان والوجودية.

يبدأ تاريخ الانجيل من بعد صعود المسيح عيسى ابن مريم العذراء, والذي كتبه الحواريون انصاره وحفظوه في العديد من الصحف والمجلدات من بعده. ويعود تاريخه الى

حوالي 20 قرنا, وقد استغرقت مدة كتابته حوالي 241 سنة, ومر بالعديد من المراحل لجمعه ومراجعتة, ويزعم ان الحواريين انصار النبي عيسى, كانوا ينقلون كل اقواله ويسجلون وقائع حدثت من مختلف المواضيع, وكان ذلك بعد صعوده الى السماء تقريبا عام 30 سنة للميلاد. كما نقل انصاره العديد من نبذات حياة حواريين اخرين كان لهم شان في نشر الدين المسيحي. في اخر المطاف, جمع الانجيل بشكل نهائي في العهد القديم والعهد الجديد, وهو عبارة عن مجموعة من الكتب, يلخص كل كتاب مجموعة من القصص التاريخية والعبر التي نقلت عن نبي الله عيسى. اما القران فيعود الى واقعة نزول الوحي قبل 14 قرنا بغار حراء والذي استغرق بعدها 23 سنة لنزوله كاملا. كان ذلك عندما اتم النبي محمدا عامه الاربعين, اذ نزل عليه الملك جبرائيل و خاطبه قائلا "اقرا", فرد نبي الله "ما انا بقارئ", ليكرر جبرائيل قوله "اقرا" يرد محمدا "ما انا بقارئ", وفي خطابه الثالث والاخير له "اقرا باسم ربك الذي خلق, خلق الانسان من علق". كانت اول اية قرآنية انزلها الله على نبيه. وتم تنزيل القران باللغة العربية على لسان اهل قريش, وكتب في كتاب واحد محفوظ, بعد ان سجل صحابة النبي محمد كل ما نزل عليه من ربه, ويذكر ان الصحابي عثمان ابن عفان هو اخر الصحابة جمعا للقران, حيث اعطاه ترتيبا وتسلسلا جديدا لسوره, وهو نفس المصحف الشريف الذي يعمده كل المسلمين في انحاء العالم باختلاف طوائفهم ومذاهبهم. بينما كان الانجيل الاصلي مكتوبا باللغة الأرامية, وترجم بعدها الى جميع لغات العالم وكذا القران. بغية التعريف بهاذين الكتابين المقدسين ونشر المعتقدات والتعاليم التي يهدف لها كلا الطرفين.

ولا يمكن فعل ذلك الا عن طريق الترجمة, فهي همزة الوصل والوسيلة التي يتم من خلالها نقل المعلومات من لغة الى لغة اخرى بكل دقة وبمراعاة كل اساليب اللغة المصدر والحرص على النقل السليم لكل ما هو واجب اخذه بعين الاعتبار. والاكثر من ذلك, مراعاة الثقافة والحس اللغوي للنص ومكوناته, خاصة عندما يتعلق الامر بترجمة قد تختلف عن بقية التراجم, ويتعلق الامر بترجمة دينية تستوجب الكثير من المهارات الفردية والتمرس في مجال الترجمة, وادراك وفهم النص الديني بمعانيه وتفسيره, ففي ترجمة النص المقدس يختلف المعنى والتفسير, فالمعنى هو الشكل الظاهري للنص والذي قد يفهمه عامة الناس, سواء كان صوابا او خطأ, اما التفسير فهو الشكل الباطني للنص المقدس, والذي يحتاج الى مفسرين عارفين بالدين والعقيدة, وعليه, فان ترجمة النصوص المقدسة على مستوى المعنى قد لا توفي بالغرض وقد لا تقوم بالدور الازم لصنع الاعتقاد, كونها محدودة الى حد ما في النقل الشامل لمعاني النص المقدس. اما ترجمة تفسير النص المقدس قد تقوم بالمهمة ان كانت بطبيعة الحال تستوفي كل الشروط الواجبة اخذها عند القيام بترجمة مثل هذا النوع من النصوص.

وتواصلت حركة الترجمة منذ القدم, اذ لم يقتصر ترجمة النصوص المقدسة على نقل محتوى القران والانجيل الى اللغات الاخرى فحسب, بل تكمن الاهمية في الترجمة الدقيقة والتي من تظهر خلالها ملامح الدين الحقيقية والرسالة المبتغاة من وراء هذا الدين, والتي بالضرورة ستصنع صورة نمطية لدى القارئ تجعله بعدها يفكر في اعتناق دين جديد.

وتلعب الترجمة دورا جد رئيسي في ادراك الكثير من الحقائق حول الكتب السماوية والنصوص المقدسة وماهية الاعتقاد لدى كل طرف وكيفية التعامل مع الطرف الاخر, كما تساعد القارئ على الفهم الجيد لمحتوى النص الديني للغير, ومن ثم استطاعة النقد والمقارنة وادراك اوجه التشابه والاختلاف, وفتح الابواب نحو التفكير في امكانية تغيير المعتقد بعد سلسلة من الابحاث التي تلي كل ذلك.

ويحتدم الصراع حول نوعية وجودة ترجمة النصوص المقدسة, اذ تدخل عدة عوامل تساهم في اعطائها العلامة الكاملة لجلب اكثر عدد من القراء وترك الاثر في نفسية القارئ كذلك. وكما تم ذكره اعلاه, فان ترجمة النصوص المقدسة تختلف اختلافا شاسعا عن بقية انواع التراجم. تم تقييم الترجمة من العديد من المنظرين وعلماء اللغة, اذ يرى يوجين نيدا, رئيس جمعية ترجمة الانجيل, ان الطريقة الامثل لترجمة النصوص المقدسة هي تلك التي يعتمد فيها المترجم على ترجمة فكرة بفكرة, وعدم الخوض في حرفية الترجمة والتي ما تكون غالبا رديئة الجودة في صنع اعتقاد شخص من ديانة اخرى, لكن هذا الامر لا يعني ان الترجمة الحرفية هي وسيلة سيئة ولا توفي بالغرض, فقد تبين كذلك ان حرفية الترجمة تحل الكثير من المشاكل المواجهة في ترجمة النصوص المقدسة كما اشار الكثير من منظري علم الترجمة وعلى راسه كاتفورد جون. ويرى القارئ في اغلب الاحيان ان الترجمة المرنة والتي تخلو من كل اشكال النقل الخاطيء لثقافة الغير و تكيف المرادفات على حسب اللغة الهدف وكذلك عدم النقل الحرفي والاعمى للكثير من العبارات التي تحتاج نوعا خاصا من الترجمة على انها الترجمة الامثل والتي ينصح للمترجمين اتخاذها لجلب الكثير من الآراء, والاقناع الجيد للأطراف الاخرى, وبالتالي صنع الاعتقاد الجديد لدى القارئ.

ناقش العديد من المنظرين مسألة الدقة في ترجمة النصوص المقدسة اذ يرى معظمهم ان الدقة هي العامل المهم في نجاحها والعامل الذي يجب على المترجمين اخذه نصب الاعين في كل الحالات, فهي رمز الامانة ودليل الموضوعية في الترجمة, وكذلك تعد مفتاح الجودة للترجمة. اذ يتنافس المترجمون على توظيف كل هته الخصائص لتغطية شاملة للترجمة النوعية والتي تساهم بشكل ايجابي في صنع الاعتقاد.

ولا شك ان المترجم سيواجه صعوبات بالغة وعديدة اثناء ترجمة النصوص المقدسة، منها صعوبة ايجاد المكافئ الانسب لبعض المفردات والمصطلحات التي قد لا يكون لها مرادف اصلا في الكثير من الاحيان، وعليه يترتب على المترجم الاطلاع والبحث الشامل في كيفية ترجمة النصوص المقدسة، والاستعانة بنظريات منظرين سبقوه في المجال، او الاستعانة بمترجمين مختصين سبق لهم وان تطرقوا لمثل هته النصوص.

وبما ان الاعتقاد حكم ذهني جازم يقبل التشكيك، فعلى ترجمة النصوص المقدسة ان تكون ذات طابع نقدي كذلك، وان لا تقتصر على نقل المعلومات فحسب، بل جعل القارئ يحس بعمق المعاني، وانعكاساتها على ثقافته بكل الابعاد، وان تناقش الذهن الباطني للقارئ على انها مرآة تعكس حقائق ملموسة و معنوية. فليس من السهل ان يغير المرء عقيدة تربي عليها وعاشر اهلها وهو صغير بينهم.

وكما اشار العديد من العلماء النفسانيين، وتم التطرق له في الفصل الاول من البحث ان الاعتقاد يؤثر بشكل حتمي على سلوك المرء وثقافته كذلك. فتمطية تفكير المسلم ليست نفسها كتلك التي هي عند المسيحي او اي ديانة اخرى، فالنصوص المقدسة تعتبر بمثابة نص تشريعي يوجه المرء الى فهم الحياة بأسلوب يختلف عن الاخرين، فقد يحرم النص المقدس شرب الخمر وعدم الخوض في القمار والسحر، وقد يحلل الكثير من الامتعة الاخرى التي يراها الاخر غير مقبولة في دينه، فالنصوص المقدسة هي اكثر من مجرد نص، وانما هي حياة بأكملها، وثوب يرتديه المرء لاكتساب خصائص معنوية ولفظية يمتاز بها عن غيره.

إن الدراسات اللغوية ودراسات الترجمة مرتبطة ارتباطا وثيقا، وحاجة هذا إلى ذلك، فكل الدراسات اللغوية إلا وكرست جزءا من عملها للترجمة، وكما هو معلوم فان الترجمة هي فرع من اللسانيات، إذن فهي الحاجة التي دفعت الدراسات اللغوية إلى وضع نظريات للترجمة التي تقوم على قواعد صارمة للوصول إلى نتائج حقيقية تصل إلى درجة التطابق والتكافؤ الكامل الذي يستطيع المترجم من خلالها اتخاذ القرارات المناسبة في عمله وتخطي عقبة الغموض، وتحقيق الأمانة والوفاء الذي قامت عليه الترجمة، خاصة بعد الانفجار الذي عرفه التقدم العلمي في مختلف الميادين أين أدركت الشعوب حينها على ضرورة تعزيز التفاهم، فكانت الترجمة المفتاح الذي تفتح به أبواب العلوم وجميع الميادين المختلفة، وليؤدي المترجم وظيفة نقل هذه النصوص بسهولة استلزم عليه العودة إلى النص الأصل، والاعتماد على اللسانيات ومن أصعب النصوص تلك التي تكتسي عليها الطابع الأدبي و الفلسفي و الديني، أين يغلب عليها الأسلوب الجمالي، لذا على المترجم الاعتناء بهذا الجانب من خلال تحقيق التطابق والتكافؤ أثناء عملية النقل.

ومن أصحاب مبدأ التكافؤ (فيني وداربانيه ، جاكوبسون ، نيدا و طابار، كاتفورد و أخيرا بلكير). فقد درس كل هؤلاء المنظرين مبدأ التكافؤ، وعلاقته بمسار الترجمة مستخدمين عدة مقاربات ما يهمننا على وجه الخصوص هو المقاربات التي قام بها يوجين نيدا كون اغلب دراساته تتمركز حول ترجمة الانجيل ودراسات الترجمة الدينية.

وقد ساهم يوجين نيدا بإغناء ميدان الترجمة بمقاربتين ومكافئين : التكافؤ الشكلي والتكافؤ الديناميكي.

يركز التكافؤ الشكلي الانتباه على الرسالة نفسها، في الشكل و المحتوى معا، و يهتم المرء في مثل هذه الترجمة بتلك الحالات من التطابق كمطابقة الشعر بالشعر ، و الجملة بالجملة، و المفهوم بالمفهوم، لتستلزم هذه المطابقة موازنة الرسالة المنقولة إلى المتلقي بالعناصر المختلفة في لغة المصدر بأدق درجة ممكنة.

و يرى نيدا أن التكافؤ الشكلي يركز الانتباه على الرسالة نفسها في الشكل و المضمون معا، حيث ينصب الاهتمام على التماثل الدقيق قدر المستطاع بين الرسالة في لغة المصدر و مختلف عناصر تلك الرسالة في اللغة الهدف.

و عليه يمكننا القول أن الترجمة ذات التكافؤ الشكلي تهتم بشكل النص المصدر، وهي مصممة لكشف شكل و مضمون الرسالة الأصلية بأكبر درجة ممكنة، كما أنها تركز على التشابه الدقيق بين عناصر النص الأصلي و عناصر النص المترجم.

و يقول نيدا بان الترجمة ذات التكافؤ الشكلي " تحاول توليد عدة عناصر شكلية تشمل:الوحدات النحوية، و التمسك باستعمال الكلمات، و المعاني فيما يتعلق بسياق المصدر، و يمكن توليد الوحدات النحوية في: ترجمة الأسماء بالأسماء، والأفعال بالأفعال، و عدم تجزئة الوحدات و إعادة ترتيبها و المحافظة على علامات التنقيط وترتيب الفقرات".

إذن فان الترجمة ذات التكافؤ الشكلي تلتزم بالحفاظ على الترتيب اللغوي للنص الأصلي، وهذا من خلال ترجمة الاسم بالاسم و الفعل بالفعل، كما تحافظ على ترتيب الجملة و تتبع نفس الترتيب في النص المترجم كما هو موجود في النص الأصلي، و تحترم جميع تقسيمات النص المصدر من حيث عدد الفقرات و علامات الترقيم.

و من خلال هذا يمكننا القول أن المبدأ الذي تقوم عليه الترجمة ذات التكافؤ الشكلي يؤدي إلى نتيجة تتمثل في ظهور تنظيم للكلمات و الجمل و العبارات داخل النص الهدف، و هذا ما يؤدي إلى التباس المعنى و غموضه بسبب إهمال البني النحوية و الأساليب الجمالية للغة الهدف.

و يضيف نيدا إلى أن الترجمة ذات التكافؤ الشكلي تحاول ألا تجري تكييفات في المصطلحات اللغوية و إنما تحاول استخراج مثل هذه التعبيرات حرفيا تقريبا. و عليه يمكن أن

نقول أن الترجمة ذات التكافؤ الشكلي ستحتوي على معلومات لا يفهمها القارئ المستهدف بسهولة لأنها تعتمد على تقنية النقل الحرفي للمصطلحات و التعابير، فأحياناً نجد عناصر في النص الأصلي تتطلب التكيف لنقل معناها، كما يوجد بعض المصطلحات و التعابير التي لا يمكن أن يكون له معنى إلا في إطار ثقافة المصدر مما يتوجب إجراء بعض التكيفات.

أما نيدا فيرى أن الترجمة ذات التكافؤ الديناميكي تستند إلى ما يسميه نيدا بمبدأ التأثير المكافئ equivalent effect، أو بمبدأ الاستجابة equivalent response، و الذي يسعى لإيجاد أقرب مكافئ طبيعي للرسالة في اللغة المصدر، أي أن تكون العلاقة بين المتلقي و الرسالة مطابقة للعلاقة التي كانت قائمة بين المتلقي الأصلي و الرسالة نفسها، أو بعبارة أخرى أن تكون استجابة قارئ الترجمة كنفس استجابة قارئ النص الأصلي.

و تتمثل إحدى مفاهيم الترجمة ذات التكافؤ الديناميكي على أنها أقرب مرادف طبيعي لرسالة لغة المصدر هذا الشكل من مفاهيم يحتوي على ثلاثة تعابير جوهرية:
1. مرادف: وتتجه نحو الرسالة المكتوبة بلغة المصدر.

طبيعي: وتتجه نحو لغة المتلقي. 2.

أقرب: وترتبط كلا الاتجاهين سوياً استناداً على إيجاد أعلى درجة من التقارب. 3.

و بما أن الترجمة ذات التكافؤ الديناميكي موجهة في المقام الأول نحو تكافؤ الاستجابة لا نحو تكافؤ الشكل، فمن المهم أن نفهم أتم مضامين مصطلح "طبيعي" على ثلاث مساحات في عملية الإيصال، لأن النقل الطبيعي يجب أن يناسب:

لغة و ثقافة المتلقي. 1.

سياق الرسالة المعنية. 2.

جمهور القراء في لغة المتلقي. 3.

و يقول نيدا في هذا الصدد" و من الممكن أن تصف الترجمة ذات التكافؤ الديناميكي على أنها الترجمة التي تهتم بما يقوله الشخص الذي يجيد التكلم بلغتين و له اطلاع على الثقافتين عن الترجمة فيقول هي تلك تماماً الطريقة التي سنقول فيها هذا التعبير".

و تنطوي الترجمة ذات التكافؤ الديناميكي على تكيف النص الأصلي و أقلمته على مستويين: النحو و المعجم.

و يتمثل تكيف النص على مستوى النحو في تحويل تركيب الكلمات و استعمال الأفعال مكان الأسماء، و استبدال الأسماء بالضمائر.

و يرجع لفضل إلى نيدا في تسمية هذا المبدأ التكافؤ الديناميكي، ويؤمن أنصار هذا المبدأ وعلى رأسهم نيدا أن هناك الكثير من الأشياء المشتركة بين اللغات، و إن كل شيء يمكن قوله في

لغة ما، يمكن قوله في لغة أخرى، واستنادا إلى هذا المبدأ فإن النتيجة النهائية ليست رسالة أخرى بل هي اقرب مكافئ طبيعي، فيركز هذا المبدأ على استجابة القراء وينبغي على النص الهدف أن يستحضر في قارئ اللغة الهدف استجابة مكافئة لما فعل نص المصدر بقارئه. ونفهم من هنا ان الترجمة ذات التكافؤ الديناميكي تؤكد على غرض الاتصال.

بعد فحص نظريات الترجمة والتعمق في الجانب النظري لدراسات الترجمة التي تساهم في التأثير الايجابي على الجانب التطبيقي كذلك، وجعل الترجمة اكثر فعالية في صنع اعتقاد الكثير من القراء.

كان الجانب التطبيقي للبحث يتطلب تحقيق فيما ان كانت الترجمة الدقيقة تؤثر في صنع الاعتقاد، كيف تؤثر الترجمة بشكل ايجابي في تغيير المفاهيم والاعتقادات لدى الشخص.

وقد اعتمد هذا الجانب على جمع بعض الدراسات الاستقصائية والتعرف على بعض الاشخاص الذين اعتنقوا ديانات جديدة، كمسيحيين اعتنقوا الاسلام، او ملحدين ومن ديانات اخرى اعتنقوا المسيحية بعد قراءة النصوص المترجمة.

كما اعتمد كذلك على جمع احصائيات تبين مدى تأثير الترجمة الدقيقة على تغيير حياتهم بعد اختيار الدين الانسب لهم وبعد فهمهم الصحيح للنصوص المقدسة، والمترجمة بشكل جيد.

فعلى سبيل المثال تم فحص عينة، راثانك شون، موظف كمبودي في جنوب افريقيا. كان هندوسيا ولم يكن يؤمن بالمسيح عيسى وتعليماته ولا ديانته، وبعد حضور مراسيم تشييع جنازة مدير الشركة التي كان يعمل بها، تفاجئ بلغة الانجيل الانجليزي التي القاها القس في خطبة دينية يشرح فيها حياة المرء في الدار الاخرى، وصرح راثانك ان مستواه جيد في اللغة الانجليزية، وقد سبق له وان اطلع على عدة نسخ مترجمة من الانجيل ولكنها لم تترك فيه الاثر البالغ كما فعلت هاته الاخيرة.

وبعد اقتنائه لنسخة مترجمة بالانجليزية من انجيل الملك جيمس، لاحظ ان جمال اللغة ساهم كثيرا في اعطائه نبذة عن الحياة الروحية، وتيقن ان اللغة قد نالت منه بحسنا وصيغة تراكيها. كما تبين له ان ترجمة هذا الانجيل اعتمدت بشكل كبير على التكافؤ الشكلي، اين تم الحفاظ فيها على حرفية النص الاصلي و ترجمة العبارات بشكل يحس فيها القارئ انه يطالع في نسخة اصلية بالإضافة الى توظيف الانجليزية الكلاسيكية والتي تختلف عن الانجليزية المعاصرة، الامر الذي زاد الترجمة حسنا وبهاء وجعل منها لائقة بمستوى نص ديني.

واصل البحث وطرح الاسئلة حول حقائق يجهلها. وتوصل في الاخير الى اجابات اقل ما يقال عنها انها مقنعة ووافت بالغرض. قرر راثانك بعدها اعتناق المسيحية بفضل هته الترجمة

التي يراها في نظره كاملة والتي تجسد معنى الحياة والموت في قالب منطقي وتشرح اسس وخبايا العناية الالهية بلغة تسحر القارئ.

وتم اخذ عينة اخرى, جايسون كروز, كان قسا في الكنيسة الكاثوليكية, وكان كان متدينا وملازما لشعائره الدينية, بعدما عاش مراهقة صعبة خاصة بعد طلاق ابويه, قرر منذ الصغر ان ينخرط في برنامج يجعله متمكنا من الدين المسيحي, ويجعله اكثر معرفة بخبايا هذا الدين وكتابه المقدس.

تطرق في ابحاثه الى مقارنة الاديان السماوية, ودراسة اوجه الاختلاف والتشابه, وتقييم العوامل المشتركة بين الاديان السماوية.

وفي يوم من الايام, وبينما كان يفحص في نسخة مترجمة للقران الكريم للمترجم يوسف علي, ادرك الكثير من الحقائق التي كان يجهلها عن الاسلام سابقا. وقد تم اعلامه من قبل المسلمين القاطنين بكندا ان النسخة المترجمة ليوسف علي هي من بين ابرز التراجم للإنجليزية في العالم الاسلامي.

وتتميز النسخة بالدقة في الوصف, وشرح معاني القران بلغة جميلة ومفصلة تجعل من القارئ ينجذب اليها ويبحث عن الاطلاع اكثر من اي نسخة مترجمة اخرى قراها.

من جهة اخرى, وحسب راية, صرح ان هاته النسخة المترجمة كانت تعتمد على شرح معاني القران و كانت الترجمة فيها قائمة على فكرة ترجمة معنى بمعنى مكافئ له في اللغة الانجليزية, مما جعلها اكثر دقة ومرونة, تماما كما بينه يوجين نيدا حول التكافؤ الديناميكي, والذي اعتمده مترجم معاني القران يوسف علي الذي اخذ بعين الاعتبار الحالات التي تتعذر فيها الترجمة الحرفية و ترجمة المعنى حسب فهم القارئ لها.

ختاما, نستخلص ان عملية ترجمة النصوص المقدسة غاية في الصعوبة, اذ على المترجم اتخاذ طرق ووسائل قد تختلف اختلافا كبيرا عن تلك الترجمة التي تسعى لنقل الادوات اللسانية دون المعنى والذي يعتبر لب وجوهر الترجمة الدقيقة, كما يستخلص ان ترجمة النصوص المقدسة هي ترجمة معنى وتفسير النص الاصل والاخذ بعين الاعتبار كل المقومات التي بشأنها ان تؤثر في صنع الاعتقاد لدى القارئ ورسم صورة ذهنية حول نمطية الترجمة الدينية المثالية والتي لاتعد مجرد ترجمة فحسب, بل علم قائم بحد ذاته.

Annex

Questionnaire:

Sex:

Age:

Occupancy:

Country:

Marital status: *Single *Married *Divorced *Widow *Others

If married, Number of children:

Year of conversion:

Ex-religion:

1/ Did you convert alone?

*If no, who converted with you?

.....

2/ Did you research other religions before you converted?

*If no, why are you sure this is the one for you?

.....
.....
.....

*If yes, why did you choose this one?

.....
.....
.....

3/ What influenced you to research and study this religion?

- Reading the sacred text.
- Someone tried to convert you.
If yes, who was it?
- You heard about it somewhere else.

If yes, where?

4/ If you chose "reading the sacred text", what language did you read the sacred text?

.....

5/ Did you try to read other translations?

*If no, was the translation you read enough to convince you?

.....
.....
.....

*If yes, whose translation is it? And why did you choose it?

.....
.....
.....

6/ Was the translation a part of why you converted, in your point of view, or was it just a way for you to understand? Explain.

.....
.....
.....
.....

7/ What was your impression when you first read the sacred text?

.....
.....
.....
.....

8/ What were the verses that captured you when reading the sacred text?

.....
.....
.....
.....

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