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**The Impact of the Ideological and Religious
Conflict on the Translation and Interpretation of
the Holy Quran**

**Case Study: The Sunni and Shia Interpretation and
Translation**

**Dissertation Submitted to the Department of English in Partial Fulfillment of the
Requirement for the Degree of Master in Literature, Civilization, and Language Teaching.**

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Dedication

I dedicate this work to

My mother and my father, source of my happiness and success in life, to my grandmother for her endless love and support. May Allah bless them all

Also to the kindest person, my husband

To my brother Attalah and his wife Sara for their support and encouragement

To my bestie and partner Hanane for her cooperation

To my friends: Fatima, Asma, Fati, Najat, Yasmin, Hassina and to all those who believed in me and prayed for my success

Fatima

Dedication

To my dear mother who has facilitated to me all the difficulties.

To my father who has devoted all his time to get me live in the best way.

To my lovely sisters Nadjat, Rajaa, Amina, and brother Mohamed Habib.

To my friends and beloved ones.

To my fiancé

To my partner and dear Fatima Zahra.

Hanane

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Abstract

Over centuries the sacred texts are the main religious principle that embodies the golden pillars of the divine message. The Quran is considered to be only true text when it is written in its original language. Thus translations are thought to lose the true meaning of the original words which are believed to be a direct revelation from God. The present study is an investigation of the ideological and religious implication on translating religious texts throughout discussing both religious translation and religious conflict. We tried to state the different religious texts' translation as key elements in transmitting the divine message, and then we tackled the techniques and strategies that used by translator to overcome the obstacles in the sacred texts. The conflict between Muslims, Christian, and Jews considered as the main factors that have an impact on religious translation. Sunni and Shia are the targeted samples to apply the investigation in order to achieve the desired aims. This study ends up with the belief that the conflict between Sunni and Shia can effect on the translation of the Holy Quran because of the different ideologies.

ملخص

تعتبر الكتابات المقدسة قاعدة اساسية لتجسيد الرسالة الإلهية. ويعد نص القرآن صحيحا فقط عند نقله بلغته الاصلية وهي العربية حيث ان ترجمته في بعض الاحيان تؤدي الى تغيير معانيه الاصلية التي هي كلام الله الى الناس. تهدف الدراسة المنجزة إلى تقديم نظرة شاملة حول علاقة البعد الإيديولوجي و الصراعات الدينية بالترجمة الدينية. اذ تلعب الترجمة الدينية دورًا بارزًا في نقل الفكر الديني الصحيح. و هذا ما يعكسه واقع الإسلام اليوم حيث نجد أنّ بعض الترجمات للنصوص الدينية مخالفة للنص الأصلي مما يؤدي إلى تقديم صورة معاكسة للإسلام. لتحقيق فرضية تاثير الصراعات الإيديولوجية و الدينية على ترجمة و تفسير القرآن الكريم، اخترنا السنة والشيعه كمثال لتطبيق دراسة تحليلية هادفة للتأكد من إمكانية وجود علاقة بين الصراع السني الشيعي و تفسير و ترجمة القرآن الكريم. و في الأخير، يمكننا القول أن هناك علاقة بين الصراع الديني و الترجمة الدينية.

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General Introduction

Language is a phenomenon and a means that links different cultures, and it is a way of expressing feelings and ideas that people try to convey. The variety of languages in different cultures as well as the necessity of communications in human life caused translation to be a very effective factor in exchanging cultures, ideologies and knowledge. Religious translation is a complicated process since it deals with sensitive holy books. Thus, the translator has to be careful in conveying the expression in its full meaning. In other word, Quran requires an experienced translator who is competent enough in the field of religion and religious sciences in order not to distort the norms of this sensitive field. Since translation has a great role in spreading Islam all over the world, the Holy Quran has been translated into many languages. The translation of the Quran goes hand in hand with the interpretation of its verses. Religious translations have been influenced by different factors like the translator's ideology and the religious conflicts between Sunni and Shia.

The reason behind investigating this topic is the sensitive position of translating the Holy Quran. Islam is discarded by Westerners since it is known as a violent religion which led to the rise of Islamophobia because of the internal conflict within the Islamic nation. This research sheds light on the relationship between religion and conflict and the tools that help create a split between different religions. Translation is regarded as one of the tools used to defend Islam. However, the Quran has been translated by some non-Muslims who attempted to twist it and destroy its real message.

The topic is chosen to provide a historical overview about the religious translation and the factors that may have an effect on it, like ideology and religious conflicts. We aim to show the limitations of translating the religious texts. Through this study, we attempt to

come across the interrelations between religious translation and ideological conflicts. In addition, the dissertation aims to grasp the main causes and consequences of the religious conflict especially between Muslim and Jews and Muslims and Christians. On top of that, we intend to apply a comparative analysis between two different Islamic ideologies; Sunni and Shia with view to examine to what extent ideology has an impact on translation.

The problematic that this research tries to find an answer for concerns the negative effect that ideological and religious conflict may have on religious translation and to the Holy Quran in particular. This research is looking for an answer to the following questions:

1- What is the impact of religious conflict on religious translation?

2-How do the translator's ideology and beliefs have an impact on the translation of the Holy Quran?

3- To what extent can the religious translation be valid?

For many translators, the translation of religious texts is regarded as the hardest procedure in the field of translation. The ambiguity of religious texts confirms the translators' inability in maintaining valid and pure translated texts similar to the original ones. Indeed, religious translations are used for twisting the truths and destroying others' beliefs. So, we hypothesize that the Sunni and Shia interpretation and translation of the Quran differ because of the conflict between the two sects.

Translation is an art used to transmit particular ideas in various fields like science, politics, economy, and even religion. It has an integral part in the spread of different ideologies, cultures, and religions; however, it might create a misunderstanding of the source text. For instance, in politics: an unconscious mistake made by the translator may impact the relationship between two countries. In religion also, there is a kind of mistranslated texts that may cause an incorrect representation of religious principles. Scholars had attempted to translate the Quran

into several languages; French, Spanish, and English. Translating Quran into English had been the area of interest for many Muslim and non-Muslim translators.

The Quran is Allah's words for all mankind. It is originally revealed in Arabic language. Scholars had paved the way to translate the Holy Quran because it is the global message of Islam not only for Arabs but for all humans. A.R.Kidwai (1987) in his work "*A survey of English translations of the Quran*" attempted to study the translation of Quran as an issue. He mentioned several translations of Quran by Muslims and non-Muslims. According to him, the first translation of Quran was made by Alexander Ross. In addition, he talked about Mohammad Ali's translation of the Holy Quran as a significant act to represent an accurate translation.

Hassan Bakir(2010) wrote an article entitled "*Is an Accurate Translation of Quran Possible?*" in which he tried to compare twelve translations of Surah Al-Nas to discover if the translation is accurate or not. He also stressed the point that the native speakers of Arabic countries sometimes could not understand the meaning of some chapters of the Quran, and then it would be even more difficult to non-native speakers of Arabic or to non-Muslims to represent an accurate translation of Quran.

Obviously, the conflicts between Islam and Christianity have been emerged since a long time. In his work, Bassam Ali Salama Al-Amouch (2015) in "*Madahib wa Firaq*" stressed the different doctrines that attacked Islam by using several strategies to destroy this faith. Since the Quran is the fundamental resource of Islamic beliefs, some orientalist attempted to counterfeit its translation. Taking into account those studies and further readings, we have noticed that a little was said about the different translations of the Holy Quran done by different Islamic doctrines (Sunni and Shia). Moreover, we are going to investigate the impact of the interpretations of Quran made by different translators and how it can influence the translation of Quran into English language.

In fact, translation of Quran is not an easy issue to deal with. Many scholars and researchers have tackled the process of translating the Quranic texts, its principles and its outcomes that may reflect incorrect ideas about Islam in general. Another additional point to that is the differences and similarities between commentaries of Quran, mainly Sunni and Shia.

In order to determine and design an effective approach for translating the Holy Quran, this research paper will be conducted on the basis of the qualitative approach. Throughout the investigation, a number of references will be analyzed to extract as much data as possible on translation of Quran, translator`s ideology and religion, and Shia and Sunni Tafsirs. Descriptive and analytical methods are based on in the process of this research. The descriptive method is for the sake of gathering information about the religious translations with reference to ideological and religious conflict. Besides, the analytical method is used to study the main differences between Sunni and Shia translations and commentaries of specific verses from the Holy Quran.

This study consists of three main chapters; the first chapter is a set of definitions and key issues related to religious translation. It deals with the history of translating religious texts (Bible, the Holy Quran, and Hadith). This chapter also examines the different methods of translating the holy texts, stating some difficulties that the translator may face.

The second chapter of explains the relationship between religious conflict and translating religious texts. As a key point, the history of religious conflict between Muslims and Christians and between Muslims and Jews leads Christians and Jews to change their strategies in fighting Islam through the intellectual invasion.

The third chapter is devoted for analysis. At first we introduce the main characteristics of the Quran. Then, we try to give an overview about the origins of the Sunni and Shia

conflict and its relation to the translation of Quran by comparing two different interpretations that were done by the Shia commentator al-Qummi and the Sunni one Ibn Kathir.

Chapter One

The Origin and the Evolution of Religious Translation

Introduction

Some of the religious texts are the words of the divine. They are translated into different languages to transmit those words to the world. Religious language is different from that of other fields; it requires a special concentration on the exact meaning of the religious discourse. The translator of religious texts should be intelligent to deal with that kind of texts. This chapter consists of three main titles. The first is about the historical overview of the religious translation; the second is the task of the religious text's translators, and the last one is the ideological implication of the religious translation.

1. Historical Overview of Religious Translation

Translation of religious texts is the most ambiguous kind of translation because it deals with too sensitive and hard texts. Its difficulty lies in its divinity and holiness. Translators should be well acquainted with the lexical restrictions and ambiguous terms not only in the target language (TL) but also in the source language (SL). This will eventually lead to a better and more natural rendition of the message. The Bible and the Quran are the most known religious texts; they have been translated to several languages. The following titles try to represent the most important timelines of translating the Bible and Quran.

1.1. Definition of Religious Translation

The appearance of translation as an active human movement goes along with the society development. It has been remained the means of communication between people for a long period. Translation came out as a result of human activity (business, religion, military etc.); its first form was oral one, which is due to the simple language system and the non-existence of writing yet.

Translation is a phenomenon which plays a major role in our daily life. According to Hatim and Munday (2004), translation is defined from two different perspectives. First as a process,

translation is an act of taking a text from one language and transforming it into another language. In this part Munday focuses on the translator. Second as a product, translation focuses on the results achieved by the translator and the concrete product of translation.

Another definition for translation mentioned by Foster is as follows:

Translation is the transference of the content of a text from one language to anotherPerfect translation is one which fulfills the same purpose in the new language as the original did in the language in which it was written, not mere approximation to the purpose

(qtd. In El Hadari. 2008:13).

That is to say, translation is mainly about the connection between receptor and message. The translated text should substantially be the same as that which existed between the original receptor and the message. Here, the translator`s aim is to fulfill the level of linguistic aptitude of the target text and to convey the real message of the source text.

According to Macmillan Dictionary, “*Translation is the activity of changing spoken or written words into a different language*”, in other word, translation is the replacement of texts from one language(source text) to another language(target text).

House Julian (2015) defines translation as a result of linguistic textual procedures in which the translator extracts a text from its original context in order to introduce it into another context, with the influence of extra linguistic factors and conditions. Consequently, translation became a complex phenomenon as she mentioned, “*It is this interaction between ‘inner’ linguistic-textual and ‘outer’ extra-linguistic, contextual factors that makes translation such a complex phenomenon*” (House Julian, 2015:2).

If translation plays a major role in bringing cultures and civilizations ever closer together, undoubtedly translation of religious texts is no less important in the field of translation. Translation of religious texts includes translating articles, essays, and texts which have been discussed religious matters with view to achieve particular aims such as spreading Islam, clarifying for non-believers the real thought about Islam. Elewa Abdalhamid (2014:25) proclaimed that translation of religious texts is essential for distributing the divine message. Dickins, Hervey, and Higgins (qtd. in Abdalhamid) argues that:

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.

(Elewa Abdalhamid (2014:25)

That is to say, the difficulty of a religious text is related to its holiness. Religious text is not like fiction which describes imaginary people and events; instead, the holy texts are the devine words. Religious texts have a special truth and reality that the translator has to understand to get an accurate translation for the original text.

1.2. Translatability V.S Untranslatability in Religious Translation

Translating religious texts becomes an important issue of discussion. Religious text is a sensitive text. What actually makes the religious texts specific that it is God`s words which cannot be translated by humans. Theo Hermans (Baker and Gabriela, 2009:300-301) tackles the issue of translatability and untranslatability by stating on one hand that translatability is concerned mainly about the ability of translating texts with consideration of the following question: Is it possible to translate everything? On the other hand untranslatability is concerned with the impossibility of translating specific text such as religious texts. Religious texts represent what is divine, and the

translated text represents what is human. So as the words of humans are not equal to the divine's words, it was impossible to translate them. He states that translatability expresses the sense of word in mother language is the same as it is represented in the target language.

The ambiguity and difficulty of language led to a lack and disability of transforming texts to another language. Additionally, the focus of translatability is on the social and ideological issues, about what should be translated, and what should not be translated. Religious texts contain mysterious truths which led to prevent them to be translated (Bible, Quran). The following question may be asked for the ability of translating religious text: can or should religious texts be translated? Is a translated religious text still sacred, or is it a mere copy of the sacred text? Transferring a message into another language is not an easy task since it needs more than just knowing vocabulary and language grammar to form sentences, but it depends on knowing the appropriate use of words within their correct cultural context (ibid:300).

Untranslatability centered on the lexical gap; in other words, there is no equivalence between one word, expression, or phrase in the source text, and another word, expression, or phrase in the target language. Theo Hermans (qtd. In Baker, Gabriela 2009:301) sums up The Monadist¹ view as follows:

The monadist case may be summed up as follows. In their different grammatical and lexical structures, individual languages embody and therefore impose different conceptualizations of the world. I.e. structural

¹ The monadist view was articulated by the German Romantics, notably Johann Gottfried Herder, Wilhelm von Humboldt and Friedrich Schleiermacher, and taken up in the twentieth century by Edward Sapir and Benjamin Lee Whorf (hence the 'Sapir-Whorf hypothesis'). It comes from the Greek monos meaning sole, lone, single, indestructible. It claims that, due to the asymmetries between languages and cultures and the organic link between language and culture, translation understood as a linear discourse replicating another discourse with regard to both length and meaning is not possible.

asymmetries between languages prevent conceptual mapping from one language to another due to the lack of analogues and the absence of a language-independent mapping tool.

(qtd. In Baker, Gabriela, 2009:301)

The monadist maintains that each linguistic community perceives and interprets reality in its own way. They state that the world includes different societies with different languages, lexis, and concepts, so the lack of equivalence between cultures leads to the impossibility of translation.

2. The History of Sacred Texts Translation

Translation of religious texts has been a key element in disseminating the divine message. Indeed, translation of religious text poses a lot of challenges in terms of cultural and linguistic difficulties. In addition, it is a controversial issue in translation, particularly in relation to the ideological conflict and civilizations. There is no doubt that each religion and civilization attempted to spread its faith using translation as a tool, yet religious translation has a drawbacks in twisting others' beliefs. Sacred translation is almost the topic of this dissertation, so we decided to highlight the history of translating religious texts, mainly the Bible and the Holy Quran.

2.1. The Bible Translation

Christianity spread from the Greek and Hebrew spheres into the rest of the Roman Empire. Formal translation began with the Bible. The Bible is the sacred book for both Christians and Jews. Zogbo Lynell mentioned (Baker and Gabriela 2009, 21) that the first Bible translation goes back to the time before the coming of Christ. Zogbo provides the component of the Bible for Jews and Christian as follows:

The Jews scriptures are composed of the Old Testament (OT), a collection of 39 books written for the most time in Hebrew with few passages in Aramaic¹. The Christian Bible contains these scriptures plus the New Testament (NT), and in some traditions, the Deuterocanon, The New Testament comprises 27 books, written in koiné Greek between 50 and 100 CE.

(qtd. In Baker, Gabriela 2009:21)

At the same time, Zogbo (ibid) demonstrates the Deuterocanon or Apocrypha² as reliable book in matter of religious doctrine, by the Roman Catholic and Orthodox traditions, yet not by Anglican or any other Protestant sects.

The Jewish language was affected by the Babylonian Exile³. Many of Jews, when they returned to Jerusalem, could not understand or even speak Hebrew. At which point the Levite priest pushed scholars to translate the meaning of the sacred texts into Aramaic in order to allow all believers to understand the law of Moses. Consequently, many Jews and Christians drew attention on the translation of Bible.

A lot of western translators appeared in ancient and modern times. Louis G. Kelly (Baker, Gabriela, 2009:478) states that Cicero and Horace (1st BC) represent the old school of translation. They distinguished between word for word translation and sense for sense translation. Zogbo (ibid, 22) argues that the Septuagint⁴ is one of the most important Bible translations. History of the Bible

¹ A Semitic language, a Syrian dialect of which was used as a lingua franca in the Near East from the 6th century BC. It gradually replaced Hebrew as the language of the Jews in those areas and was itself supplanted by Arabic in the 7th century AD.

² Roman Catholic Bibles have several more books in the Old Testament than Protestant Bibles. These books are referred to as the Apocrypha or Deuterocanonical books. The word apocrypha means "hidden," while the word deuterocanonical means "second canon."

³ Babylonian Exile, also called Babylonian Captivity, the forced detention of Jews in Babylonia following the latter's conquest of the kingdom of Judah in 598/7 and 587/6 BCE. The exile formally ended in 538 BCE, when the Persian conqueror of Babylonia, Cyrus the Great, gave the Jews permission to return to Palestine

⁴ The Septuagint is a translation of the Hebrew Bible into the Greek. Its name comes from the Latin word for seventy

translation goes back to the king of Ptolemy of Egypt. When he commissioned a translation of the Hebrew Bible for his library in Alexandria, 72 translators worked on the project. The Septuagint is the abbreviation of the Greek number (XXL=70). These scholars translated the Hebrew Torah, the first five books of Bible, into Greek in 72 days. This version of the Bible helps the Greek Jews to read the Hebrew Bible.

On the other hand, According to Zogbo (Ibid: 22) the translation of the New Testament began after the bishop of Alexandria fixed the content of the New Testament in 367 CE. It was translated into Latin and Coptic¹ on purpose for helping the new converted Jews and Christians in the Mesopotamian region (Syria).

St Jerome (4th CE) who was famous for his translation of the Greek Septuagint Bible into Latin which was called Vulgate, it still exists right now, and he was the first to suggest a separation between the translation of religious texts and other texts. He made it clear that the correct translation depends on the translator`s understanding of the original text and the degree of mastering TL (ibid, 22)

Another key point of translating the Old Testament that Aaron Moses Ben Ashor² and other scholars in Tiberius worked on revising the Hebrew text; he defined a system for writing vowel sounds in Hebrew (Masoretic Text³) which became an important reference for Jews and Christians.(ibid,22)

Furthermore, translation was for many years limited to the subject of religious translation till the sixteenth century, when translation began to change into other domains and fields of study

¹ Coptic is the latest stage of the Egyptian language, a northern Afroasiatic language spoken in Egypt until at least the 17th century.

² Aron Moses Ben Ashor was a Jewish scribe who lived in Tiberias in northern Isreal and refined the Tiberian System of writing vowel sounds in Hebrew, which is still in use today, and serves as the basis for grammatical analysis.

³ Traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. It was begun around the 6th century ad and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far possible, the original text of the Hebrew Old Testament.

(politics, war, literature etc.). The Reformation (16th to 17th century) played an integral part in translating the Bible to numerous languages; English, French, Spanish thanks to the invasion of papers that allow translation to reach all areas around the world. William Tyndal was the first translator to translate the New Testament (1525 AD), in addition, the Authorized Version of King James¹ in 1611 and Olivetan's French translation (1535AD). Additionally, in 1947 the discovery of Dead Sea Scrolls² at Qumran came up with new information of Biblical texts (ibid).

To conclude, in the modern period translation of Bible have come with great progress, and that is due to new studies on translation, new theorists which helped to break all the limitation.

2.2. The Quran and Hadith Translation

During the 7th century, a new important event in the history of Arabs is the spring up of Islam over the prophet Mohammed's (Peace Be Upon Him) life time. Baker and Hanna (2009:329) mention that Islam changed the political, cultural, and linguistic map of the area forever (Arabian Peninsula³). Islam religion is based on two main sources organizing Muslim's life which are Quran and Hadith. On the one hand, Mustafa (Baker and Gabriela, 2009: 225) states that Quran is Allah's words revealed to Mohammed (pbuh) throughout the Angel Gabriel between 610 and 632 DC, whereas on the other hand, Hadith 'saying' is the Prophet's behavior 'Sunni'.

The Quran consists of 114 Chapters and each chapter is split into verses, it is written in Arabic. The Quran is considered to be only true when it is written in its original language. Translations are thought to lose the true meaning of the original words which are believed to be a direct revelation from God (A concise Encyclopedia of Islam 178). From the point of view of

¹ The King James Version (KJV) is the world's most widely known Bible translation, using early 17th-century English. Its powerful, majestic style has made it a literary classic, with many of its phrases and expressions embedded in the English language.

² Dead Sea scrolls: a collection of Hebrew and Aramaic manuscripts discovered in pottery storage jars in caves near Qumran.

³ A peninsula of western Asia, largely desert, lying between the red sea and the Persian gulf, it comprises the states of Saudi Arabia, Yemen, Oman, Bahrain, Kuwait and the united Arab emirates.

translation, the flourishing of translation is closely associated with the growth of Arabic as a written literary language, which began with the need to systematize the text of the Quran.

According to Mustafa (Baker and Gabriela, 2009), early translation activities took place in the period of Prophet Mohammed (pbuh). Early message of Muhammad to rulers such as Emperor Hercules (610-641) includes verses from Quran translated by people who were familiar with Arabic. As it is mentioned by Mustafa (ibid) that: *“the first verse which may have been translated in this fashion is likely to be number 64 in the Surah of Al Imran”*. As it is translated by Mohammed Ali (1973:149):

O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims. ¹

Mohammed Ali (1973:149)

Another Ayah of Surah Tawba (elbaraa) number 29 translated by Mohammed Ali (1973:390):

Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of

¹ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (64:3)

*Truth, out of those who have been given the Book, until they pay the tax in acknowledgement of superiority and they are in a state of subjection.*¹

Mohammed Ali (1973:390)

Obviously, both verses (ayah) are inviting non-Muslims to follow Islam; they also show that it is the duty of the Prophet Mohammed to spread Islam. The expansion of Islamic Empire in Arabian Peninsula contributed in emerging of a new environment, a new civilization of Arabs eager to pursue knowledge in whatever place. The nomadic Arabs who came from Sahara enthusiastic to the new Islamic Empire, they were encouraged by Quran. Hence, translation becomes the main tool to access knowledge. (ibid, 225)

Baker and Hanna (2009:330) demonstrate that translation activities improved thanks to the invasion of papers in the 8th century. These activities started during the reign of the Umayyad's (661-750) and reached its peak under the Abbasids (750-1258), mainly during the reign of Al Mamun ²(813-833). This period was known as the golden era of translation. Its centre was Baghdad, the capital of Iraq. According to Baker and Hanna (2009: 330) the 8th century marked an important development for the Islamic Empire which is the establishment of Arabic as the official language of administration replacing Greek in Damascus, Pahlavi in Iraq and the Eastern province, and Coptic in Egypt. Over the Umayyad period, Alfihrst (the index) was the most authoritative source for translation; it was responded by Ibn Nadim ³in 988. The Abbasid, on the other hand, played a crucial role in the prosperity of Arab-Islamic culture and the beginning of the translation movement. The House of Wisdom (Arabic: بيت الحكمة; *Bayt el-Hikma*) was a library and translation institute established in Abbasid era in Iraq. It was a key institution in the translation movement and

¹ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدِهِمْ وَهُمْ صَاغِرُونَ (29:9)

² Abdu al-Abbas al-Mammon seventh Abbasid caliph known for his attempts to end sectarian rivalry in Islam

³ Abu al Faraj Mohammed Bin Ishak al Nadim : was a Muslim scholar and bibliographer.

considered to have been a major intellectual centre during the Islamic Golden Age. The House of Wisdom was a society founded by Caliph Harun al-Rachid and culminating under his son al-Mamun who reigned from 813–833AD and is credited with its institution. Al-Mamun is also credited with bringing many well-known scholars to share information ideas and culture in the House of Wisdom. Based in Baghdad from the 9th to 13th centuries, many of the most learned Muslim scholars were part of this excellent research and educational institute. It had the dual purpose of translating books from other languages to Arabic and also of the preservation of translated books. In addition, Rahim Kaviani et al (2012) state that Islamic empire during the golden age had translated different books from different cultures into Arabic under the preservation of Bayt al Hikma. Bayt al Hikma was the first important center for translation, concerned mainly with philosophy and the natural and mathematical science, established in Baghdad by the caliph al Maamun around 815 AD.

The earliest Translation of Quran had been constructed by Persians who converted to Islam during the reign of Abbasids. Yet, it was word-by-word translation. In the same way, Robert of Chester¹ was the first who translated the full text in Latin under the auspices of Peter the Venerable in 1143, Abbot Cluny, intended for giving a wrong representation about the belief of Islam. Along with this translation Quran has been translated in too many languages.

In 1530, the Quran was printed for the first time in Venice. On the other hand, Alexander Ross was the first Scotsman who translated the Quran into English in 1649. Indeed, he relied on the French version of Sieur Du Ryer (Relay translation²). Likewise the Latin translation, he had an indefinite aim to harm the law of Islam. Following these translations, scholars become more aware and careful.

¹ He was an English Arabist of the 12th century. He translated several historically important books from Arabic to Latin by authors such as Abu Musa Jabir Ibn Hayyan and Al-Khwarizmi

² Relay translation: is the translation of translated text into a third language (for example from Chinese into English, then from English into French).

Many Arab rulers during the early years of Islamic Empire had emphasized on the crucial role of translation in cultural renaissance. Mohammed Ali (1805-1848), an Ottoman soldier who was sent to control Egypt, postulates that:

*Translation could only be a vehicle for the modernization of Egypt helping t
knowledge necessary for setting up the reliable infrastructure and social
institutions that would make Egypt modern nation state.*

(qtd. In Baker and Gabriela, 2009:336).

Arabs translated many books in different field, (geography, physics, and science) from Greek to Arabic to achieve modernity and cultural revival (Nahda). *Nahda* translators focused on literary genres which were lacking in Arabic culture and which they felt were necessary to achieve modernity and cultural revival.

2.3. Legitimacy of Holy Quran Translation: A Controversial Issue

For the translatability and legitimacy of translating the Quran and Hadith, Mustafa(Baker and Gabriela 2009:226) explained that , on one hand ,Hadith is permitted to be translated and quoted, because Hadith is human`s words. Indeed, it is uncomplicated and easy to be understood by Non-Muslims. On the contrary, the translatability of Quran has been an issue of discussion for many Muslim scholars; some of them rejected the idea of translating the Holy Quran, while others supported translating it and each of them has his arguments .Hassan Mustapha declared as follows:

*Any attempt at translating the Quran is essentially a form of exegesis, or at least is based
on an understanding of the text and consequently projects a certain point of view; Hence,*

the preference given to Muslim as opposed to non-Muslim translators. Terms such as explanation, interpretation, and paraphrase take on exegetic hues in the context of translating the Quran, and this has implications for legitimizing any such attempt.

(qtd. In Baker, 2001:..201)

Quran at early years was illegitimated to be translated and it must be translated only by Muslims to protect the Islamic laws and God`s words from misinterpretation. Even though there are many translations of Quran, yet it is still one of the most difficult texts to be translated. Quran contains many metaphors, complex Arabic grammatical structures, figures of speech and rhyme which can only be expressed in the Arabic language. As a reaction to non-Muslims translations of Quran, Muslims hold the responsibility to represent better image of Islam by translating Quran by them.

A R Kidwai that translating the Quran arose historical circumstances when a large number of non-Arabic speaking people had embarrassed Islam and giving new linguistics orientations to the contents of the revelation. Thus Muslims hold the responsibility for translating the Quran. A. R Kidwai highlighted the early English translations of the Quran by Muslims such as Mohammad Abdul Hakim Khan, Hairat Dehlawi, and Mirzal Abu'l Fadl.

3. Techniques used in Religious Translation

According to Newmark (in Bader Dweik and Wafa'a Abu Helwah, 2014), the significant need of translation comes from its necessity to communicate between societies. The transferring process must convey all the meaning that occurs in the source language to appear in the target language. Some researchers state that translation depends on practicing since it provides the translator with necessary skills and makes proficient and able to produce the meaning in a complete and perfect manner. Thus, for religious translation it is very difficult process for its sensitive texts.

The translator here can face lot of obstacles in the transferring of religious issues. So, to deal with this kind of texts, there are some rules and laws to follow with the consideration of the greatness of the texts.

A translator of religious texts must take into account several factors when translating 'sensitive' texts. Translating religious texts involves not only problems at a linguistic level, including lexical and syntactic manipulation and the reformulation of concepts, but also ideational hurdles that need to be mediated between the source text producer and reader. Fanit Rabeh (2010) had stated some strategies and methods for the translator that can be listed as follows :

- **Word for Word Translation:** In this method, the translation aims to have as close as possible word-for-word correspondence between original source language of translation to the target language. The translator should find the most appropriate word in the target language that may have the similar meaning. Yet it can also be out of context in some situations, especially in translating proverbs and idioms.
- **Literal Translation:** It is the act of rendering as closely as possible the wording, structure, and grammar of a source document into the translation. The grammatical constructions of the source language are translated into their closest target language, but the lexical words are translated individually out of context.

- Faithful Translation: This method simply means the translator is aimed to convey the author's intention of the text as faithfully as possible into another language. Exact contextual meaning of the original text is interpreted by the translator with the regards of the grammatical structures of the target language.
- Semantic Translation: In the semantic translation, the translator is more concerned with the aesthetic value of the source language text. It means that the central concern of the translation is to convey the meaning of the phrase and sentence.
- Adaptation: This technique in translation is used mostly for plays and poems. The translator transferred the source language culture into the target language culture without changing characters, themes, and plot.
- Free Translation: The translated text, in this method, is produced without paying attention to the style, form, or content of the source text, i.e. the translator is free in the process of translation. It reproduces the general meaning of the original text. For instance: *"it was left to the ordinary people, championed by grassroots activists, to fight against the post war geographic and political division that kept them powerless"*. It is translated into Arabic as:

و هكذا ترك الامر للناس العاديين مدفوعين بنشطاء القواعد الشعبية لمناهضة الانقسامات الجغرافية و السياسية التي
(حدثت بعد الحرب و التي جردتهم من كل قواهم (مترجم غير معروف

- Idiomatic Translation: The translator may reproduce the target text by adding new idioms and collocations that do not exist in the original text.
- Communicative Translation: For this method, the production of the target text has to be based on the contextual meaning of the source text. The exact contextual meaning of the

original in such a way that both content and language are readily acceptable and comprehensible to the readership

4. Translation Equivalence Categories

Educators agreed that translation is based on the equivalence between both source and the target language. The translation is different in terms of the equivalence; there is no absolute translation because of the variety of languages.

According to Fanit Rabah (2014), there are various trends that translators and linguists follow in order to determine the nature of equivalence. Some are to be in a common center on the linguistic approach. Equivalence is the main pillar that translation stands on; translators should find the suitable item in the target language to be more faithful to the source language. Scholars agreed about two types of equivalence: formal and dynamic equivalence. On one hand, formal equivalence aims at the correctness of the source text, whereas on the other hand, dynamic equivalence emphasizes the impact of the message on the target readers.

Mona Baker (1992) had stated several types of equivalence. She stresses the problems that the translator may face to find the appropriate word to express the same meaning of the source language. According to Baker (1992), there are several levels in terms of equivalence:

4.1. Equivalence at Word Level

As she defined the word as “*the basic meaningful element in a language*”, moreover, the word is the written or the spoken item in the language. Yet, any translator should find the equivalent word in the target language before even starts the translation process.

Baker had discussed also the problem of the non-equivalence and suggested some strategies the translator may use to deal with this problem like the semantic fields and lexical sets in which they help the translator to understand the differences in the structure of semantic fields in the source and target language, then he can find the equivalent word to give the right meaning.

4.2. Grammatical Equivalence

The grammatical system of a given language is not the same as the language itself, since the grammatical system has different sides such as; time reference, and gender factor. In terms of grammar rules, there is a difference in the source and the target language. For the translator, he is obliged to choose the exact equivalent grammatical structure in the target text. The differences in grammatical categories of the source and target language may result a change in the message of the translation process. The change can be to add or to omit. Another point is that not all languages have the same grammatical category in terms of numbers; there are some languages which consider one, two, or more the same as singular and plural.

4.3. Textual Equivalence

Differences between the source and target text are not only in the level of words or grammatical structures, but also on the text itself. The translator should take into consideration the cohesive elements and the logical order of ideas of the source text in order to have the same meaning in the target text. Thus, by doing that the achievement of the textual equivalence would be possible.

4.4. Pragmatic Level

To make the target text more equivalent to the source text, the translator should be aware enough to analyze the right meaning of the text and discover the writer's intention in the text. The pragmatic equivalent is achieved since the translator makes use of both the co-text and context.

5. Some Features of translating Religious Texts

In most religious text, translator must be faithful to the source text because it is the Divine message and he/she cannot make any edition by adding or omitting items. So, there are some basic features of translating religious texts to avoid mistakes and difficulties in dealing with those texts. Abdelhamid Elewa (2014) classified some features as follows:

5.1. Phonic Aspects of Religious Text

The sound device is one of the important features of the religious texts. It facilitates the recitation and memorization of the text. Alliteration, assurance and rhyme scheme are some aspects of that feature the translator should be aware of them. For example, in reading Quranic verses, there are some rhymes like in Surah al Ikhlas. However, giving too much emphasis on them may reduce importance and emphasize on other features.

5.2. Lexical Aspect of Religious Texts

In religious texts, there are some lexical items that are very special in use. For example; 'Islam', 'belief', God as 'Allah' and also some names like 'Prophet Muhammad' (pbuh). Those items are usually found in specific religious dictionaries which may help the translator to deal with them easily. However, the translator should be familiar enough with those terms to avoid any difficulties in the process of translation.

5.3. Formal vs. Informal Aspects of Religious Texts

Formality of language differs from one language to another. In Arabic language the formality of language can be found in religious texts, because it is based on sacred texts, universities, and lectures. Therefore, in the English language, the level of formality is highly raised to the situation and the addresses. Thus, what can we notice is what is formal in English could be informal in Arabic and vice versa. For example: “People will be resurrected naked on the Day of Judgment” (Narrated by al-Bukhaari, 6527). Here the word ‘naked’ is informal in English; the synonym that would be more appropriate is ‘unclothed’.

6. The Ideological implication of Religious Translation

In translation, there are many factors that influence the translator while translating a text. Among these factors is the notion of ideology transition through the translated texts. Hatim and Mason define ideology “*as the tacit assumptions beliefs and value systems which are shared collectively by social groups*” (1997, 144). Oxford dictionary defines ideology as a “*system of ideas and ideals, especially one which form the basis of economic or political theory and policy*”. The word ideology is derived from the French word ‘idéologie’ which was first used by Count Destutde Tracy during the French Revolution; it sets out with the positive view of the new rationalist. Yet, from the 19th century the society changed, and the word ideology took a negative sense and false consciousness.

In any religious text, the translator must be faithful to the original text, yet sometimes he unconsciously may be affected by his ideology (Hatim and Mason Ahmad Mohammad Ahmad al Harahsheh, 2013). As an example of this influence is that when Muslims translate Islamic texts written by non-Muslims, they may change the text consciously or unconsciously sometimes adding or omitting some information. Ideology can affect language in two sides: lexical, semantic level and grammatical, syntactic level. More precisely, it may affect the translator’s choice of vocabulary.

Ideology affects the language for particular aim and the most important fact is that it may influence the translation strategies. Furthermore, the translator attempts to reshape the target text according to his ideology considering the social, cultural, and religious values. Anna Valerio (2013: 933) concludes that: *“If ideology cannot be avoided in translated text then is necessary to find a way to preserve the ethics of translation”*. Scholars thought of some techniques and strategies that the translator can use to avoid the ideological implication in translation of sensitive texts. The translator should not be only faithful, yet he should be trustful.

Conclusion

As it was discussed through this chapter, the history of religious texts translation is rich of events that make it so fruitful, and negotiable. The history of translating the Holy Quran is full of issues that raised many questions about the validity of its translation and interpretation to non-Arabic speaking countries. The Quran is one of the most influential religious texts in the world; it is the Superpower of Islam. Non-Muslim translators have diacritic aims to destroy Islam serving specific ideology to end the religious conflict. All along, translation is used as means to destroy nations by changing its main principles and laws.

Chapter Two

The Religious Conflict over History and Its Impact on Religious
Translation

Introduction

Conflict is viewed as a normal fact in any human society. Yet the question is what makes people resort to conflict reactions. This chapter aims to discuss firstly the nature of the religious conflict, and secondly, to state an overview on Islam, Christianity and Judaism as the most scrambled religions. In addition, we describe, in a specific way, the religious conflict between Muslims and Christians and between Muslims and Jews. And we state the main impacts of the religious conflict on the religious translation.

1. The Nature of Religious Conflict

Eric Brahm (2005) agreed that religion is the central part in peace or conflict building. Religion is important since it has the golden pillar in any individual's identity. So, the conflict started from that point, any denunciation directed to religion is oriented to identity and to nation in general. All religions have special aspects that cannot be changed or even modified; followers must accept them without question, yet this may lead to some conflicts among those who believe in the same religion.

Brahm (2005) stressed the fact of the resorting of faith that is done by fundamentalists; the latter is a literal interpretation and strict adherence to basic principles of religion (or branch, denomination, or sect). Religious fundamentalism is one of the most important ways a group can maintain a distinctive cultural identity. Sara Silvestri and James Mayall (2015) discussed the concept of religion as a cause to the conflicts. They argued that according to the level of the two actors or the groups which are involved in the conflict we can distinguish the nature of the conflict. Religion is considered as one of the most common causes of conflict (Samuel Huntington 1993). It

is argued that AL-Qaeda¹ as a religious group is an example of the new trends that consider their actions as a consequence to the spread of the Western materialism. Along with the latter, the liberal underpinning of Western culture and the right role of women in society may affect the religious aspects. Eventually, this problem is not only in the Eastern society, however the New Christian Right² in the United States argued that also the westerners suffered from the same issue which resulted in the creating of religious conflicts. Furthermore conflict and the ignorance of the religious powerful peacemaking role caused a popular negative portrayal of religion. Brahm (2005) stated that:

In the eyes of many, religion is inherently conflictual, but this is not necessarily so. Therefore in part, the solution is to promote a heightened awareness of the positive peace building and reconciliatory role religion has played in many conflict situations.

(Brahm, 2005)

Brahm (2005) here is trying to shed light on the importance of the role that religion can play positively rather than its relation to conflict and violence in particular.

1.1. Religious Conflict

¹ A militant Islamist organization founded by Osama bin Laden in the late 1980s. It has been designated as a terrorist group by the UN Security Council, NATO and various individual countries. Since the death of bin Laden in 2011 the group has been led by Egyptian Ayman al Zawahiri.

² A political movement of right-wing Christian fundamentalist groups advocating an ultra-conservative political and social agenda.

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According to the English Dictionary Oxford, “*religion is the belief in the existence of a god or gods, and the activities that are connected with the worship of them*”. That is to say; religion is to have faith or trust in one or more gods and following all the religious duties of that god.

Religion is defined by Silvestri and Mayall (2015) as a unified system of beliefs and practices; it is a worldview that incorporates a moral compulsion for action and meaning-making with respect to one's earthly existence.

Conflict is defined as the situation which includes at least two actors; two different people or group. There should be a direct or indirect interaction between those actors to be engaged in a conflict. In other words, conflict is a relation between two actors in which there is a disagreement among them (Dimokpala Christopher Chukwudi 15). In other words, it is a disagreement between people with opposing opinions or principles.

Woodhouse and Miall (in Silvestri and Mayall ,2015:9) defined conflict as : “*an expression of the heterogeneity of interests, values and beliefs that arise as new formations generated by social change come up against inherited constraints*”. Conflict is the fighting between two groups of peoples or countries about certain concepts.

Historically speaking, religion has a great deal with violence and war because of the religious Crusades and the so called Jihad. What has happened in Islam between Shia and Sunni and the deferent diversities make it somehow difficult to consider religion as the main concept in peace building and conflict resolution. Religion has been always in an undefined area between conflict and peace making (Christopher Chukwudi, 2013: 12). Samuel P. Huntington (1993) stresses the fact that religion is regarded as an objective element in civilization. The differences between civilizations are linked to the differences of their elements like language, culture, and religion. And any conflict between two nations or two different dominations is certainly caused by the various elements of the civilization.

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In order to examine the relationship between faith and conflict, there should be an identification of some religious features. Sara Silvestri and James Mayall (2015) argued that the main sign for peace is expressed through religious beliefs. All religions have their own values, in Christianity, for example, reconciliation and Human right are the main pillars in the building up of social justice. This may be considered as a mark of the peaceful role that Christianity has played. Therefore, Christianity sometimes relied on war in dealing with some issues. By referring to the “Just War Theory¹” of Christianity, Christian philosophers argued that war sometimes can be the only solution (Ibid: 3-29).

Likewise, Abu Nimer (in Silvestri and Mayall, 2015) indicates that Islam also has its basics which are encoded in Quran. Based on those values, non-violent tools are proposed by Muslims for conflict resolution and peace building. It is often known that one of the ways Muslims use to deal with some kinds of conflict is the value of forgiveness. However, “De Fact Just War” is an Islamic theory used to justify wars. Like Christian, Muslim scholars argued that war is allowable if it is necessary with the consideration of some limits including human rights. The non-violent resistance is a permitted tradition in Islamic societies, in addition to the social justice that has been stated as an essential concept in Islam; and it is used even by AL Qaeda as a justification to their attacks. Generally, Islamic values can be summarized on the basis of the universal worthiness of humanity, racial equality, and forgiveness as the central aspects that help to build a peaceful society. The Islamic source of those values is Quran, this latter is Allah’s words and Muslims must be faithful to it.

Moving to other religions, Galtung and MacQueen (in Silvestri and Mayall: 2015, 31) argue that Buddhism and Judaism are considered as peace making religions. Buddhism is stressing the

¹It deals with the justification of how and why wars are fought. The justification can be either theoretical or historical. The historical aspect is concerned with ethically justifying war and the forms that warfare may or may not take. The historical aspect, or ‘the just war tradition,’ deals with the historical body of rules or agreements that have applied in various wars across the ages.

inner situation; yet, others see it as a misuse of opportunity in peace building in relation with others. Judaism also can be a source of peace and conflict resolution even it has a contribution to violence.

2. An Overview on Religions: Islam, Christianity, and Judaism

A historical overview will be given about the three religions, with a slight view about their common elements and other differences that make each of them diverse from the other. Judaism, Christianity, and Islam early were monotheistic religions, but in the late centuries it is not the case.

2.1. Judaism

Judaism was the first and the oldest religion. The word "Jew" is derived from "Judea", first century Roman Province then later renamed Palestine. Judaism and Jews began spreading through the world during the time of the first Exile in 586 B C (Sara Kresh and Mitchell M. Hurvitz: 2006). Two thousand years later, the Jewish Temple in Jerusalem was destroyed by the Romans, and this is the traditional date for the beginning of the present Jewish Dispersion¹. As they moved throughout the world, the Jewish people brought with them particular spiritual and ethical values, a body of inspired literature and a sense of continuing history. Jews trace their ancestry, as well as the origins of their religion, to the Patriarchs Abraham, Isaac and Jacob². Jews believe in a single God who is without shape or form, who is both the creator and ruler of the universe, and who prescribes a moral law for humanity.

¹ The term refers to the dispersion of Jews among the Gentiles after the Babylonian Exile. It is also a physical dispersal of Jews throughout the world. It carries religious, philosophical, political, and eschatological connotation.

² Known as the Patriarchs, they are both the physical and spiritual ancestors of Judaism.

2.2. Christianity

Christianity was one of the three main Western or Abrahamic or Monotheistic religions (along with Judaism and Islam). Christianity is based on the belief that Jesus of 'Nazareth'¹, a man who lived about 2000 years ago in the land of Israel, is the Christ (Messiah) and the Son of God (Jeffrey B. Pettis). Christianity gradually spreads and grows, but is sporadically persecuted by Roman authorities. The holy book of the Christians is the Bible, and then it would be known as the New Testament (Ibid).

2.3. Islam

Islam is a global and monotheistic religion directed to all human beings. It was sent to the Prophet Mohammad (pbuh) who was born in Mecca. The angel Gabriel ²appeared to the Prophet over the course of 20 years, revealing to him many messages from God. Muslims recognize some earlier Judeo-Christian prophets, including Moses and Jesus, as messengers of the same true God. But in Islam, Mohammad (pbuh) is the last and greatest of the prophets, whose revelations alone are pure and uncorrupted (Jeffrey B. Pettis). The sacred text of Islam is known as the Quran, the former was written in Arabic within 30 years of Muhammad's death. Muslims believe it contains the literal word of God. Also important is the tradition of the sayings and actions of Mohammad (pbuh) and his companions (may Allah be blessed with them), collected in the Hadith (Pete Seda: 2002, 8-10). Islamic practices center on the Five Pillars of Islam: faith; prayer; fasting; pilgrimage to Mecca; and alms.

¹ It is the capital and the largest city in the Northern District of Israel. It is known as the Arab capital of Israel.

² In Islam, he considered an archangel whom God is believed to have sent with revelation to various Prophets, including Mohammad (pbuh).

2.4. Distinct Features of Judaism, Christianity and Islam

Judaism, Christianity, and Islam are all monotheistic faiths practiced by about half of the world's population. They were all born in the Middle East and linked to one another. Christianity was born within the Jewish tradition, and Islam developed from both Christianity and Judaism. The three religions are similar in several principles. In Christianity, there are two main holy days; Christmas, which refer to the birth of Jesus, and Easter, which is the resurrection of Jesus. Whereas the holy days in Judaism are Rosh Hashanah, the celebration of the Jews' New Year, Yom Kippur, a day of atonement where the Jews' people fasted for twenty four hours with prayers in order to cleanse oneself by any sins. Like Christianity and Judaism, Islam has special holy days like Eid al Fitr, which marks the end of Ramadan, the month of fasting, and is a festival of great celebration, Eid al Adha, which symbols the end of hajj or holy pilgrimage, though it is celebrated by all Muslims, marks the anniversary of Abraham's willingness to sacrifice his own son when God ordered, and Ramadan, holy month in which Muslims practice fasting (Wanis Semaan: 1995). What leads to religious conflicts are the differences and the variety of beliefs and thoughts, each of the three religions may be considered as the right one in terms of the religious concepts. However, it is hard to decide because of the sensitive situation.

3. The Conflict between Muslims and Christians

Islam and Christianity are the two largest religions in the world, founded in the Middle East. Conflict between them started since a long time. Connecting religion with violent conflict is easy to make, wars and conflict within communities and between countries in the past and present are couched in religious terms from the Jews' Roman war,¹ to the eleventh century Crusades², to the

¹Roman-Jewish Wars: name of several military engagements between the Roman Republic (later: Empire) and various groups of Jews between 63 BCE and 136 CE.

²The Crusades were a series of religious wars sanctioned by the Latin Church in the medieval period, especially the campaigns in the Eastern Mediterranean aimed at recovering the Holy Land from Islamic rule.

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seventeenth century thirty years war, to the twentieth century Irish civil war, and to the Nigerian conflict.

Muslims and Christians have lived side by side for many centuries in much of the world; the history of the interaction of the two religions' tradition is long and varied. Thomas Michel (1997:53) tackled the relationship between Muslims and Christians as follows: "*Christians and Muslims living in the same region frequently state those normal, day to day relations between the two communities are harmonious, the problem arises from 'politics'*". In other words, social interaction between Christians and Muslims is in good, whereas politics has a great role for increasing tension between them by using religion as a justification for violence.

According to Golden Newby (2004:6-8), Islamic faith centered on the Prophet Mohammed (pbuh), Muslims must state that there is not God but Allah and Muhammad is his Prophet. Mohammed was born in Mecca in present day Saudi Arabia about 570 AD to a merchant family. With the revelation of Quran to the Prophet, the Angel Gabriel in 610AD told Mohammed (pbuh) to recite what he heard, it was believed that Allah had already revealed himself through Moses and Jesus, but now had a final revelation for man. This final revelation became the religion of Islam. This means submission to the will of God. The Prophet (pbuh) began to try to convert the people of

Mecca to his message, but he was unsuccessful. After three years he was forced to go to the city of Yathrib, which later became Medina. This flight, or migration, is known as the Hijrah and marks the beginning of the Muslim calendar. This was in the year 622 CE.

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First contact between Islam and other religion was in Medina when the Prophet attempted to organize the community and the relationship with all the inhabitants of the city, both Jews and polytheistic Arabs through the ‘Constitution of Medina’¹. Obviously, this action fruited one of the Islamic principle of cooperation with ‘Ahl AL-Kitab’². The Prophet died just ten years after his first success in 622 AD and most of the tribes in Arabia were reported to have submitted to Islam. The Caliphate Abu Baker succeeded the Prophet after his death. He took the responsibility to spread the Islamic religion out of the Arabic areas. The Arabs were now united and expanded their territory instead of fighting each other. They defeated the Byzantine army in 636 taking the province of Syria. By 642 they took Egypt and by 650 they controlled the Persian Empire. The expansion of the Islamic Empire had scared the Christians; consequently they reacted to protect their region and religion. (ibid: 8)

3.1. The Crusades Campaign

The Crusades campaign is considered by many scholars as the holy wars between Christians and Muslims. Christopher Tyerman (2004:13) states that in November 27th, 1095 at the council of Clermont in Southern France, the pope Urban called on Western Christian to take up arms in order to aid Byzantines and recapture the holy land from Muslim control. That is to say, the Clermont decree established a holy war with religious motives to return back Jerusalem in Palestine, which was captured by Muslims in 638 AD. In fact, Jerusalem (al-Quds) is important for both Christians and Muslims in terms of religion (Newby 2004:177-178).

¹ The agreement between Muhammad and the Jews and Muslims of Madinah, establishing the Jews as one 'ummah, and the Muslims as another, with mutual rights and obligations. This agreement and others made in the Prophet's lifetime formed the basis for establishing non-Muslims within the Islamic polity in the Prophet's lifetime formed the basis for establishing non-Muslims within the Islamic polity

² Quranic term referring to Jews, Christians, and Sabaeans as possessors of books previously revealed by God.

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The Crusades campaign is marked with several military operations in Eastern Mediterranean, in the Iberian Peninsula, Baltic and even within Christendom¹ itself. Christian soldiers took back Jerusalem during the first crusades, but Muslims returned it back and kept it during the first and the second crusades. The first crusades began when pope Urban responded to the request of Alexius to liberate Jerusalem and Palestine. Troops of different Western European regions under the control of different commanders (Bohemund of Taranto, head of the Normans from Southern Italy). They arrived to Constantinople between November 1096 and June 1097 and captured Nicaea, capital of the Turkish Sultanate of Rum². Following the siege of Nicaea, the crusades moved on towards Antioch in Northern Syria. It lasted from October 21, 1097 to June 1098. In addition, the Crusades arrived in Jerusalem on May 7, 1099 and began their siege. It was taken by the crusading army on July 15, 1099 (Tyerman 2004:22-24)

Tyerman(2004:26-28) states that the victory of the first crusades gave the crusaders more territories to govern at Antioch³ in Syria and Jerusalem in Palestine. They established four large Western settlements; Jerusalem, Antioch, Edessa, and Tripoli. Yet, many Christians went back home, Turks eventually took back much of the territories. In December 1144, Turkish war lord Zengi, the ruler of Mosel and Aleppo, captured Edessa. The king of France and Emperor of Germany sent troops to stop him. The German army was defeated near Doryleam in October 1147, while the French was destroyed in Western Asia Minor in 1148.

Crusades attempted to invade Egypt to expand toward the boundaries of Palestine, Zengi's son Nur al Din of Aleppo unified Syria and Salah Din established the Egypto-Syrian Empire that

¹ It has several meanings. In a contemporary sense it may refer to the worldwide community of Christians, adherents of Christianity; or the collectivity of Christian majority countries, or countries in which Christianity dominates, or nations in which Christianity is the established religion

² He was a Turko-Persian Sunni Muslim state, established in the parts of Anatolia which had been conquered from the Byzantine Empire by the Seljuk Empire which was established by Seljuk Turks. The name Rûm reflects the Arabic name of Anatolia, الروم ar-Rûm, a loan from Greek Ρωμαίοι "Romans"

³ It is a city in southern Turkey, near the Syrian border; population 186,200 (est. 2007). Antioch was the ancient capital of ASyria under the Seleucid kings, who founded it c.300 BC.Turkish name Antakya

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strengthened the Islamic existence and weakened the crusaders. In 1174, Nur al Din died and was succeeded by Salah Din; he began a major campaign against the crusader Kingdom of Jerusalem. He destroyed the Christian army at the battle of Hattin. The third crusades were led by rulers Fredrick Barbarossa of Germany, Richard I of England, Philip II of Augustus of France. In September 1191, Richard's forces defeated those of Salah Din in the Battle of Arsuf, Richard reestablished Christian control over some of the region and approached Jerusalem. In september1192, Richard and Salah Din signed a peace treaty that reestablished the kingdom of Jerusalem and ended the third Crusades (Ibid: 28).

The Crusades campaign did not end until the 13th century. Several crusades were attempted by Christians without victories since the Islamic Empire reached its peak. Christian came to conclude that wars had not given its fruits and they had to find another to destroy the Islamic nations. Dr. Bassam Ali Salama (2005:29-30) talked about the intellectual invasion by referring to Louis VII's words. He stated that after the failure of the eight crusades against Egypt, Louis called for a conference attended by political religious intellectual characters to introduce his findings that Europe had to change its style in its conflicts with the Islamic world and that the intellectual invasion is the most appropriate.

Obviously, Christians now confirmed that they have to find other ways for fighting Islam. Ali Salama quoted the saying of Willim Gladiston Edward, the minister of British colony in 1895,as follows:” *Britain will achieve nothing of its purpose in the Arabs and Muslims, except if they take this book(I.e., Quran),then bringing the secret of this book in front of you shatter doms*” (2005:32). Here Willim Gladiston Edward insisting the importance of Quran for the Muslims, and if they understand it and bring out all its secrets and change it they would destroy arabs. Also from this saying, we can conclude that this is the beginning of a new form of conflict based on non-violent actions through distorting the Islamic pillars.

4. Religious conflict between Muslims and Jews

As an attempt to distinguish between the ideas mainly the media has provided to the world and the real motives behind the conflict between Muslims and Jews, this study has been done. The conflict between Israelis and Palestinians is seen as the most appropriate case to analyses and discuss in this study thus the next few paragraphs are to make a deeper vision on this case in particular.

It is widely known that the conflict between Israel and Palestine is a patriotic national conflict as both Israel and Palestine are concerned with security and sovereignty rather than hegemony of a state which is based on a religious system following Muslim or Jews laws.

Although scholars argued that the nationalist and state-centric identity of the Israeli-Palestinian conflict is partially due to the norms of the international system, of which both sides' wishes to be a part. (Fox and Sandler in Selvestri and Mayall, 2015) And even if both Palestinians and Israelis have inalienable rights, religion and religious factors play a huge role in the conflict between Muslim Palestinians and Jews Israelis.

Both sides used religion as a means to achieve their goals. Under the flag of religion many groups emerged to reject compromise on the basis of religious reasoning, and often promote violence. Hamas and Islamic Jihad are Islamic Resistance Movements that speak loudly for the link between religion conflict and violence. According to Litvak "*the Palestinian cause is not about land and soil, but it is about faith and belief*" (qtd. In Selvestri and Mayall, 2015:47). Educators argued that Hamas has used religion to legitimize the use of violence in the Israeli-Palestinian conflict and to gain power in the Palestinian nationalist political landscape. Both Hamas and Islamic Jihad promote the use of suicide bombings against Jews. But, in a study of martyrs, it was found that individuals engaged in suicide in the Second Intifada had several motivations and not only religious ones.

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Given the changing political reality of the Oslo Accords, Hamas shifted to promote a non-violent, social jihad alongside a military one encouraging the Islamisation of Palestinian society. Hamas developed from a political party to become a religious and civil society actor able to mobilize and strategically articulate its political thought. This evolution helped this actor to be seen beyond its Islamic identity and terrorism and discover how powerful this organization is.

Islamic jihad and Hamas were not the only Islamic resistance movements providing violence; Fatah also was an organization that adopted bombings and attacks in the Second Intifada. It was essentially a secular nationalist movement, which aimed to play by the rules of the international system. Fatah used Islam as a means to the end; it used Islam logos to serve its national goals. The emergence of the al-Aqsa Martyrs Brigade, the military wing of Fatah, which conducted suicide bombings during the Second Intifada, was not, however, a shift towards the Islamisation of Fatah. Rather it was a strategy of the nationalist organization to use Islamic symbols and allusions to mobilize the public for Palestinian nationalist goals and, in fact, to discourage the rise of Islamic movements (Frisch; Luft cited in Selvestri and Mayall, 2015). The growing religious dimension and the rise of Islamist movements in the region should be seen not as fundamentalist movements but as resurgent movements, '*riding the wave*' of growing Islamism, both internally and externally, for the sake of a wider struggle over '*territoriality, identity, ethnicity, economy, nationalism, colonialism and imperialism*', as well as over religion (Milton Edwards qtd. In Selvestri and Mayall, 2015:48).

In Israel The aftermath of the Six-Day War in 1967 and the signing of the Camp David Accords in 1978 triggered the emergence of the extreme right (Hecht cited Selvestri and Mayall, 2015), steeped in messianic religiosity but constrained by political realities I.e. although violence was inspired by religion, it was aimed to cure the failures to the Israeli authorities to protect citizens against Arabo-Muslims and maintain control over the west bank (Judea and Samaria) because

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according to Gush Emunim these latter were “*inalienable and non-negotiable(...)because God had promised them to Abraham* “ (Sprinzak qtd. In Selvestri and Mayall, 2015) thus the religious-inspired violence in Israel had a link with politics and nationalism and even though it was obvious that violence was not religiously motivated, rabbis have not done any reaction or proclamation against it (Ibid).

A new movement emerged attempting to renewal and revitalization the aims and ideologies especially after the changes that happened to the Gush Emunim movement .the Jews Underground believed that ‘Jews violence in defense of Jews interest is never bad’ (Ibid).

Hilltop Youth was a new cruel movement formed upon the failure of recent religious nationalist movements. New generation with completely different goals and motives came to fight any Israeli-Palestinian peace agreements that may remove Israeli settlements from Judea and Samara. They engaged in physic violence (peace tag) and mosque attacks and unlike their parents, they do not affiliate with traditional religious authorities (Selvestri and Mayall, 2015).

The Jewish acts of terrorism in Palestinian territories were not only religiously motivated but mainly by the greed for the control over Palestinian territories. Jewish terrorism was not seen as an extremist isolated faction but as a push and motive that leads Israeli right towards greater ultra-nationalism (Hecht cited in Selvestri and Mayall, 2015).

4.3. The Role of Religion in the Conflict between Muslims and Jews

According to Moghadam (2003) ‘Jihad, shaheed, thawra, and fida’ they are Islamist concepts movements and organization are used to refer to their acts in order to defend Palestinian territories. The word ‘Shaheed’ itself denotes a religious concept (cited in Selvestri and Mayall, 2015), and the religious doctrine of jihad (holy war) is referenced in the manifestos of Islamic Jihad, Hamas and Fatah. Unlike Fatah, Hamas and Islamic Jihad both aim to implement sharia law in Palestine and to

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rule over the infidels. But they do all agree on the concept of Jihad as a defensive jihad that allows killing of civilians (Ibid).

In the conflict between Jewish Israeli and Muslim Palestine, the belief that ‘only Islam and not nationalism could liberate Muslims from foreign (infidel) rule’ (Milton Edwards cited in Selvestri and Mayall, 2015), spot the light on the Islamic nature of the struggle and the general confinement of the movements to the liberation of Palestine rather than a global jihad.

Ignoring jihad is considered as a sin and the highest way to please Allah is the intention (‘niya’) of becoming a martyr (Hatina cited in Selvestri and Mayall, 2015). Martyrdom comes with the Islamic promise of an ‘afterlife replete with gold, palaces, feasts and virgin brides’ (Ibid), as understood from some readings of Surah 78 of the Qur’an and according to a weak Hadith tradition. Based on some verses in Quran and some extracts from Hadith the Islamic Jihad movements convince young Muslims that the reward is worth the suicide bombing, and by bombing themselves they are not defending Islam and liberating Palestine but also guarantee their places in heaven beside the feasts and virgin brides.

Hamas, Islamic Jihad and the al-Aqsa Martyrs Brigade all promoted violence with reference to Islam. Leaders of the political movements, as well as Sheikhs and Muftis, can be identified as key actors. Youth movements played a role in education and mobilizing as did mosques. Individuals who were identified in the suicide bombing showed few similarities, however. They were not core members of the political organizations and went through a significant period of training from the organizations before undertaking the task. They were recruited from mosques and schools (Kushner 1996 cited in Selvestri and Mayall, 2015).

Over time, Judaism has split into branches including: Orthodox (most traditional), conservative, reform, and constructivists. They trace their national and religious origins back to God’s call to Abraham. Gush Emunim is the most traditional movement. It was based on rabbi kook

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teachings who believe that God has promised Jews with a sacred land. Jews demand to settle in Israel (Judea and Samaria) is based on God's promise to Abraham. The Holocaust and the Arab-Israeli wars are explained as part of the redemption period of the Messiah Son of Joseph, who would ultimately fail, but as an integral part of the process (Ibid).

Rabbi Kahane came with a more violent ideology, calling for physical struggle against the non-Jewish community or what they call Gentiles, with Jewish violence sanctified and glorified for its own sake, since it proves the might of God by reversing the history of humiliation (Sprinzak cited in Selvestri and Mayall, 2015). Kahane also called for violence against Jewish Hellenists and assumed that Jews are obliged to kill a 'Moser' (a Gentile that surrenders Jews to Gentiles) without trial, these acts are considered as a 'price tag' attacks against left-wing peace organizations in Israel. Stories from Bible and Torah are used as a justification to this violence, for example The Biblical story, where God demanded the destruction of the Amalekites by the Children of Israel, is used to sanctify violence (Ibid).

Rabbis played a significant role in inspiring certain religious world views through interpretations of the Bible and the Halakha¹. They were also consulted in order to sanction certain acts of violence; the two greatest acts of Jewish terrorism were conducted by a rabbi and an unconnected individual, who had apparently been raised with these interpretations (Sprinzak cited in Selvestri and Mayall, 2015). A number of Kahane's followers had been members of the Jewish Defense League in Brooklyn, New York, and moved to Israel to follow their rabbi. The Hill Top Youth are young, second or third generation settlers. They are reconstructivists that came to reform and reconstruct what the Gush Emunim failed to do. The ideology they espouse was disseminated through synagogues or institutes of higher Jewish learning, as well as from the Bnei A kiva youth movements, encouraging younger participation (Ibid).

¹ It is the collective body of Jewish religious laws derived from the written and oral Torah. The word is derived from the Hebrew root Hri-Lamed-Kaf, meaning to go, to walk or to travel.

All in all, due to mufti's and sheikh quotes and publications, and thanks to the Rabbis speeches and movements religion has been used as a means to achieve national goals in the Israeli-Palestinian conflict. The struggle to gain control over territories and nations stepped over religions and crushed their values.

5. The Impact of Religious Conflict on the Translation of Quran

Dr Ali Salama (2005:13-29) highlight that with different tendencies and doctrines of the enemies of Islam, yet they share the same aim which is destroying Islam, as the Almighty said “*and they will not cease you until they turn you back from your religion*”¹ (2:217). The conflict between the East and the West took another course, thus Westerners realize that normal wars could achieve just temporary victories. Ali Salama defined the intellectual invasion as a raid by one party against another and if the military invasion targets the ground, the intellectual invasion targets man with his mind, intellect and faith, his language, his history, and seeks to deform it. Correspondingly, the invasion of the Islamic world by the West had different techniques included all areas of life; education, literature, art, politics, relied on different means of intellectual invasion: Orientalism, Westernization, preaching.

An Orientalist, according to Oxford advanced learner's dictionary, “*is a person who studies the language, art, etc. of oriental communities*”. That is to say, an orientalist is someone who is inspired by the orient culture. Moreover, Ubai Noorudin defined orientalism as a tool for gathering and understanding knowledge and culture of the orient by Western. The orientalists had included far greater areas than simply that of Arabs and Muslim communities, they studied in India, China, and Persia (Ali Salama 2005: 43).

¹ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا (سورة البقرة 217)

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Edward Said (1978:7) argued that European culture gained in strength and identity by setting itself against the Orient as a sort of surrogate and even underground self, defining Orientalism as a Western style for dominating, restructuring, and having authority over the Orient.

In other words, Orientalism is mainly a collective notion identifying “us” Europeans as against all “those” non-European. He argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European stereotypes about the Oriental backwardness. He presented the important hypothesis in his book, ‘*Orientalism*’ that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage, and even produce, the Orient (Said, 1978).

Ali Salama (2005:43) has classified different types of orientalists. Trends are spiteful and hater, they are not committed with the truth; instead they try to derail and corrupt the truth. Other trends are truthful looking for facts and try to show it, but they do not convert to Islam. The last trends of orientalist are like the previous one, yet they are convinced by the fact that they found and convert to Islam.

Ali Salama (2005:43) reported that orientalism in its beginning aimed at discovering and benefiting from Muslims and Arabs. He introduced the emergence of orientalism. It had been said that it started in the late of the 10th century AD when some orientalists were studying in Cordoba in Andalus. Others said that it dates back to the 12th, where the first translation of the holy Quran was done by an orientalist, while other scholars state that it goes back to the 18th century during the campaign of Napoleon against Egypt. It is clearly appeared after the Crusades.

On the other hand, for the aims of orientalism Ali Salama (2005:46) indicated the following aims. First of all, they aim for getting away the Muslims from their religion and faith. Second,

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destroying Islamic culture and changing it with western culture. Third aim of orientalism is discrimination among Muslims by spreading the culture of sectarianism and ethnicity. Finally, minimize the importance of the Arabic language and try to impact education and university by encouraging the use of Western language in Muslim countries.

To achieve these goals orientalists worked on misrepresentation of the Islamic faith and its basic principles (Hadith, Mohammed (PBUH), and Quran). Orientalists attempted to distort Quran with different ways. Ali Salama introduced some of the orientalist thought about Quran. They said that Quran is human's words and others said that is evil's words. Ali salama criticize their finding and tried to disprove it. Furthermore, they said that Quran is contradictory and disorder. In other article, Mohammed Mohar Ali (2004) states that in 19th century and early 20th century orientalist, Asprenger, William Muir, Theodor Noldeke, Ignaz Goldziher, W.Wellhausen, Leone Caetani and Davide attempted to prove that the Quran is Mohammed's (pbuh) own word. In the same way, Ali Salama (2005:56-60), mentioned that orientalists said that the Quran is distorted and it lacks rhetoric, also they said it includes a lot of repetitions. All in all, Ali Salama criticized all the false theories about Quran with evidence from Quran itself.

Conclusion

It has been noted in this chapter that religious conflict between Muslims and Christians and between Muslims and Jews affected different aspects: politics, literature, and art. This chapter presented the impact of the conflict on the religious translation when the orientalists used the translation of the Quran as an intellectual tool to destroy Islam. It seems that each religious trend try to prove its ideology on the part of the other.

Chapter Three

The Impact of the Sunni and Shia Conflict on the Interpretation
and Translation of Quran

Introduction

This chapter is the practical part of the dissertation; through which we will try to investigate the impact of religious conflict and ideology on translating the Quran. We will examine the influence of the tension between Sunni and Shia on translating and interpreting the Quranic texts. First, we will state the relationship between Sunni and Shia and the origins of their conflict by presenting their beliefs and doctrines. Secondly, we will go into the details of our main concern which is comparing between two important interpreters the Sunni Ibn Kathir and the Shia Qummi.

1. The Characteristics of the Holy Quran

The Quran is the speech of Allah. It was revealed in Arabic, directly to the Messenger Mohammed (peace be upon him), his language and the language of his clan (Quraysh of Makka). The translation (Tarjama) of the Quran was made to facilitate the understanding of Quran verses for non-Arabic speaking people. It expresses the meaning of its text in a language different from the language of the Quran, for those who are not familiar with Quranic Arabic language. It is customary to quote the original Arabic Quranic text (ayah, verses) along with the translation, however this requires special handling due to reverence of the sacred text.

Scholars and educators agreed that translation of Quran verses word by word was clearly impossible due to several aspects. Quran itself is a miracle of Allah which can never be imitated by a human being, so translation of Qur'an is considered as paraphrasing the Quran's verses and content. It cannot stand as the original Arabic Quran. Besides that each language is different from another and not any language's vocabulary can stand for any other language's one.

Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of

things to be but a poor copy of the glittering splendor of the original. Never was it more true than in this that traduttore traditor.

(Shama qtd. In Kadhim Hussain Bakir, 2010)

To translate a Quranic verse the translator has to be a native Arabic speaker, a Muslim at least, other than, the translator is going to deliver a translation that matches his beliefs and background.

The Holy Quran does not look like any other books. There are different features that make this particular book (Quran) unique and special. The phonic aspect, the economy of expression and the vocabulary of Quran are three main aspects that make this book (Quran) step up from the other books.

1.1 Phonic Aspect

Translators have found that the evocative power of this heavenly revealed book lies on its phonic aspect; this power is attributed to the Quranic sophisticated language style. Quran is read or recited which means it appeals to the ear that is why some sound effects are used to add the aesthetic touch to this Holy book. Rhythmic and stress patterns appear in the Quran to characterize its verses such as the rhythm in Surat An-Nas. If Qur'an or a poem written by the most famous poet is read to a non-Muslim who has no idea about Quran, Quran would appeal to the listener as a sacred text, a Holy verse which cannot be written by men. Due to the rhyme in Quran, it appeals more spiritual. Sound symbolism appears in Quran to make a combination of sound and meaning in which sound predominates through the repetition of the same sound, as in Surat An-Nas the sound S is repeated eleven times making a hypnotic affect which no translator has succeeded to bring it into his translations.

1.2. Economy of Expression

Quran was destined to Arabs, it has been revealed about fourteen centuries ago to become the most difficult text to imitate or translate. Arabs consider Quran as the perfect model of sophisticated literary text. Quran is one of a kind; it is easily distinguished because of its language and economy of expression. Thus the translator should represent the different expressions in the target language meaningfully. For instance, صدور can be translated as : hearts, minds, breasts, bossoms, and breast.

1.3. The Vocabulary of Quran

Arabic vocabulary is rich, thus singular word may embody several meanings. Translators find Quran's verses as masterpieces that make a challenge for them to understand and then translate. Some content words are translated differently I.e. one can notice the variation in the choice of words that correspond to the meaning of a word in the Arabic text. For example, to give a suitable equivalent for the expression (الوسواس الخناس) in English, twelve expressions were delivered to cope the same meaning of the Arabic (الوسواس الخناس). Those words and many others in the Quran are not easy to translate into English because of the complex meaning they embody.

1.3.1 Function Words

Shama (1978) says that when translation differs flagrantly in meaning this indicates various interpretations of the original, probably, theological or linguistic matters. But when they differ in marginal, subtle points, this probably inflects inaccuracies of translations. Indeed such a plurality of rendering of the same source does not only prove the difficulty of the translator's task but is also an implicit evidence that of which this translation cannot equally be the most accurate representation of the original text. For example; the translation of the preposition من in (من الناس) has been translated in

English into ‘from’ by ten translators and into ‘against’ by two others (cited in Hussain Bakir, 2010).

To sum up, we can say that the difficulty in translating Quran is not only because the translator is not Muslim or Arabic with a strong large background, but also because of the stylistic language and how characteristic rhythm and rhetoric of the Arabic Quran are. The structure, content, and rhyme of the Arabic version of Quran make it to be so spiritual, so emotive and so powerful than any other version. In his dictionary which was first published in London in 1873, Penrice (1979: vi) says that “*in translation it (the Qur’an) tends to lose so much of the aesthetic quality that the Arabic Language imparts to it.*” Indeed giving the depth as well as the suitability of the Quranic text, a faithful translation of it into another language is virtually impossible.

2. The Historical Background of the Conflict between Sunni and Shia

El Shahrastani (1992) indicated that the Islamic nation is divided into several sects according to the appointment of law based on the multiplicity of Islamic differences and disagreements. He identified four main sects of Islam which are Qadariya, Sifatiya, Khawarej, and Shia and from those sects there would be seventy three sects which are classified according to fundamentalist issues. And that is what the Prophet confirmed since centuries ago,

*Abu Amir Al Hawdhani said: the Prophet said; Beware the people of the book before were split up into seventy two sects and this community will be split into seventy three: seventy two of them will go to hell and one of them will go to Paradise, and it is the majority group.*¹

(Sunan Abi Dawood 4597)

¹ الا ان من قبلكم من اهل الكتاب افترقوا على اثنتين و سبعين ملة، و ان هذه الملة ستفترق على ثلاث و سبعين، اثنتان و سبعون في النار و واحدة في الجنة وهي الجماعة. (معاوية بن ابي سفيان رواه ابن ماجه)

Religion is important in Muslim countries and understanding Sunni and Shia beliefs is important in understanding the modern Muslim world. Division between Sunni and Shia happened after Mohammed's death. Over time, the Shia began to give more importance to specific Hadith and Sunnah thus tension between the two sects arose up. Sunni is the largest denomination of Islam they are located in the Middle East, whereas Shia are located mainly in Iran, Iraq, Bahrain, and Azerbaijan.

To understand the division between Shia and Sunni, it is important to know about the first point that led to conflict. According to Christopher M. Blanchard (2009:1), the split in the Islamic religion comes down to a political and spiritual difference of opinion about who should succeed the Prophet Mohammed (PBUH) after his death in 632 CE. The Prophet had no male heirs to carry on the political and spiritual leadership. The majority of Muslims believed that the successor should be someone qualified, honest, who would follow the conventions of the Prophet (PBUH), while others believed that Mohammed's (PBUH) successor should be directly related to Mohammed (PBUH) by blood. Abu Baker¹ (May Allah bless him), who was Mohammed's (PBUH) friend and advisor became "the first Caliph (Arabic for "successor")". Even if the majority of Muslims agreed on this decision nevertheless others proclaimed for Ali Ibn Abi Talib, the Prophet's cousin, son-in-law and husband of Fatima, to be the successor of the Prophet, yet he lacked experience to deal within Arabian tribal system.

Gordon D. Newby (2004:197) defined Sunni as a word which is similar in meaning to the English word "precedent," it refers to the Sunnah of the Prophet Mohammad (pbuh). This includes all Mohammad's saying and actions which are reported as hadith. After Quran, the Sunnah of the Prophet is the second main source of legislation. Sunni are "*the followers of the prophet's customs*". i.e. They are Muslims who called for caliph in line with the traditions of the Prophet (PBUH) and

¹Abu Bakr (573–13/634) Close Companion of Muhammad, father of Muhammad's wife A'ishah, and first caliph of Islam, he accompanied Muhammad on the hijrah.. One of his first acts was to send Muslim forces north into Byzantine territory, thus starting the expansion of Islam out of Arabia.

called for someone from his Quraysh tribe (Blanchard 2009:1). According to Newby (ibid:198), Sunni is “*meant to indicate adherence to the customary practice of the Prophet Mohammed (pbuh)*”. He states that as any religion, Sunni Muslims are subdivided into numerous groups based on different legal schools (madhhabs) which are Hanafi¹, Maliki², Shafi³, Hanbali⁴, yet they share a common vision that the authority of Islamic religion comes from the Prophet Muhammad and his companions (Sahaba), in contrast to the vision “*of the Shia that the authority derives only from the Ahl albayt*”. According to Abdu Rahman Dimashqiah (2010:20), the collections of Imams Al Boukhari and Muslim are an important reference for Hadith; in addition, there are various collections of hadith for other Imams involving weak reports, authentic, or confirmed narrations.

The Quran and Sunnah are interrelated; Jamal al Din Zarabozo stated that the Quran underlined the importance of sunnah in the life of Muslim. He explained that there are many proofs from Quran which give a clear obligation for believers to follow the Sunnah. Allah revealed to his Prophet (PBUH) “*whoever obeys the Messenger verily obeys Allah; but if any turn away, we have not sent you to watch over their*”⁵ (4:80).

And he says “*believe in Allah and His Messenger, the unlettered Prophet*”⁶ (7:158). That is to say, belief in the Prophet Mohammad is therefore a necessary obligation for every individual. Belief is not complete without it and Islam is only valid with it. Zarabozo argued that sunnah plays a major role for interpreting the Quran in using it as reference, any interpretation that does not refer to Sunni, is not acceptable, in which the interpreter should rely on Hadith to explain Quranic text.

The followers and supporters of Ali are known as Shia. The word Shia deviated from the term “shiat Ali” which means supporters or helpers of Ali. Abdul al Rahman Dimashqiah (2010:24)

¹Hanafi : considered the most moderate school, predominated in Othoman turkey and today found primarily on the Levant and Indonesia subcontinent

²Maliki : prevalent in north Africa, Sudan and Nigeria.

³Shafii : the school of the widest acceptance, found in Egypt part of Palestine and Syria, south Arabia and far East.

⁴Hanbali : considered the most strict school and predominant today in Saudi Arabia.

⁵ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيطًا (سورة النساء 80)

⁶ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيُّ الْأُمِّيَّ (سورة الاعراف 158)

states that the first use of the word Shia refers to the description of the disagreement between Ali and Muawiyah. Ali's followers had conducted for killing the third caliph Othman in 656 AD to allow Ali to succeed him. Yet Ali was assassinated in 661 AD. Outraged at the choice of succession Hussein, Ali's son, and his followers demanded their rights to the caliphate, which culminated in the battle of Karbala ¹in 681AD. The martyrdom of Hussein is celebrated by Shia. This day is called Ashura. Shia Muslims sanctifies Hassan, Ali's elder son. They claimed that he was intoxicated by the Sunni caliph Muawiyah (M.Blanchard 2009:1). Today the word Shia is used for sect who differ from Sunni "in terms of doctrines, jurisprudence, principles of Islamic jurisprudence, and the way of understanding Islam" (Dimashqiah 2010:24). Ultimately, the ideological clash between Sunni and Shia led to a military warfare between them.

Ihsan al-Dhahir in his book '*Shia wa Sunnah*' (1972: 14-19) studied Shia differently where he attempted to prove that the Shia is only a Jews conspiracy that is spiteful to Islam, to the Prophet (pbuh) and to his companions with reference to Shia's reliable, famous books (i.e.). He investigates the belief of Shia through its fundamental scholars. He declared that:

Ibn Saba wanted to compete against this religion by hypocrisy and pretend of Islam because he and his partners knew that they could not fight Islam face to face, nor could they stand up against its path with an army ...he planned with the Jews of Sanaa a plan sending himself and his companion to the city of the Prophet (pbuh) and the capital of Caliphate, in an era when Othman Bin Affan, the companion of the Messenger of Allah and brother in law, was the leader ...and they began spread their roots, observing, and publishing their evil waiting for the best

¹ It took place during Muharram or 10 October 680 CE. One side was led by al-Husayn Ibn Ali, grandson of the Prophet Muhammad and son of Ali, the fourth caliph. The other was led by Umar ibn Sa'ad sent by Caliph Yazid I of the Umayyad (Omayyad) Dynasty. Since the battle, al-Husayn ibn Ali has been honored by Shi'ites during an annual 10-day celebration held every Muharram and culminating on Ashura, the tenth day. Today, Karbala is one of the holiest Shi'ite cities in Islam.

moment, they have made Ali as shield for them to proclaim him as the leader, and to demonstrate their love and loyalty for him (Ali innocent of them}, they worked on transmitting seduction, venality among Muslims by instigate them against the succor of the Prophet, Ibn Affan¹.

(Ihsan al-dhahir1972:19)

(Our translation)

That is to say, as the enemies of Islam failed to fight Muslims with sword and wars, they moved to another technique which is spreading sedition. The Jewish Ibn Saba fundamentally aimed to differentiate between Muslims through creating the principle of preference within the companions of the Prophet. Indeed, Ibn Saba called for adherent to Ali and obeying him as to be their Imam.

El-shahrastani(1992;144) proclaimed that Shia believed in Muhammad's teachings and religious guidance of his family, which is referred to as Ahl El-Bayt and they adhered to Ali. Also they highly confirmed that Imamate belongs only to his family, if it goes out it would be only with the acceptability of Ali, or it would be taken from him by force and illegal way.

What is diacritical about the Shia is its multitude and plurality groups, this multiplicity revealed the passion for controlling others and owing power. Obviously, many scholars cited the sects of Shia represented different origins for each sect. Shahrastani(1992:145) declared that it has five sects Kisaniya, Zaydis, Imamiya, Ghala, and Ismaailiya. In addition, Ibn Taimiya classified Shia to three groups: first, Ghaliya which is giving Ali position of godhead, second, Elrafidah, third

¹ اراد بن سبا هذا مزاحمة هذا الدين، بالنفاق و التظاهر بالإسلام، لانه عرف هو و ذووه أنه لا يمكن محاربته وجها لوجه و لا الوقوف في سبيله جيشا لجيش، و معركة بعد معركة... فخطط هو و يهود صنعاء خطة ارسل اثرها هو و رفقتة الى المدينة، مدينة النبي (ص)، و عاصمة الخلافة، في عصر كان يحكم فيه صهر رسول الله، و صاحبه و رضىه ذو النورين عثمان بن عفان رضى الله عنه، فبدأوا يُيسطون حباتهم، و يمدون اشواكهم، منتظرين الفرص المتواطئة، مترقبين المواقع الملائمة، و جعلوا عليا ترسا لهم، يتشيعون به و يتظاهرون بحبه، و ولائه،(و علي منهم بريء) و يبتئون في نفوس المسلمين سموم الفتنة و الفساد. محرضينهم على خليفة رسول الله(ص)، عثمان رضى الله عنه.

Elmofadallah from Zaydiyah and others who prefer Ali to Abi Bakr and Omar but they believe in their Imamate. Along with this point M.Blanchard(2009:5) presented other branches of Shia such as Twelver Shia who believe in twelve rightful imams. Twelve imams born with divinity, they are viewed as the refugees of the faith and interpreters of law and theology. Also they believe that the twelve Imams who disappeared in the late of 9th century would reappear to guide the Muslim community. Ismaili or Sevener Shiism is the second largest Shia sect. It admits only the first seven imams.

2.1. Differences and Similarities between the Two Sects

Muslims have received the Islamic theology through the Prophet Mohammed (Peace Be upon Him) and the Holy Quran. The same message was conveyed to all Muslims, but still based on personal abilities to be understood, each one has a different understanding and different levels of faith which affect creating different groups and sects with different ideologies. In Islamic religion there are many sects, the major ones are Shia and Sunni.

2.1.1. Similarities between Sunni and Shia

M.Blanchard (2009:2) clarified the similarities between Sunni and Shia. Religiously speaking, Sunni and Shia share common traditions, doctrines, and jurisprudence. There are two major sources of information for Muslims. The first is the holy Quran, in which all Muslims agree. The second is Sunna, which includes the words, actions, and confirmations of the Prophet (PBUH). Unfortunately, they disagree greatly when it comes to the Sunna of the Prophet (PBUH). The Shia has their own books, while the Sunni have other books and the narrators in the books differ greatly.

Islam belief and practice is based on the concept of piety and charity with the fulfillment of human justice. In addition, Sunni and Shia Muslims all embrace five pillars of Islam, they are essential to commitment to the faith. They are mentioned by M.Blanchard (2009) as follows:

(1) shahada—recital of the creed “There is no God Allah, and Muhammad is His Prophet”; (2) salat—five obligatory prayers in a day; (3) zakat— giving alms to the poor; (4) sawm—fasting from sunrise to sunset during the month of Ramadan; and (5) hajj—making a pilgrimage to Mecca once during a lifetime if one is physically and financially able.

(M.Blanchard 2009:2).

Sunni and Shia both are monotheistic. Abi El-Fatih Mohammed Bn Abd Karim Elshahrstani (1992:37), states that the Sunni believe in one God that Has no partner. He is Mono in His Oneself, in His actions and in His divine attributes. Twelve Shia believe in the existence of God as the One and on Whom all depend. They said that all the huge things on the world confirm Allah theism (Brahim Asal 1427:74-75).

2.1.2 Differences between Sunni and Shia

At first, the difference between Sunni and Shia was mainly about who should lead the Muslim community. Through centuries the differences between the two sects hastily encroach this borderline at which bearing on beliefs and practices. There are several differences concerning practice. We would talk about some of the differences briefly. We have the temporary marriage which is allowing a man and woman to date and spend time together and often have set beginning and ending dates and guidelines. Initially, both were allowing temporary marriage, yet Sunni later deprived it and consider it as a sin (Hamid Idrisi 2007: 96-97). Also according to the world atlas side, Sunni Muslims pray five times a day, whereas Shia Muslims can combine prayers to pray three

times a day. Shia prayers can often be identified by a small tablet of clay, from a holy place (often Karbala), on which they place their forehead while bowing in prayer.

We believe that the interpretation of Hadith is very important for Shia and Sunnis. The Shia gives preference to the Hadith as narrated by Ali and Fatima and their close associates. The Sunnis consider the Hadith narrated by any companions equally (Ibrahim Al Assal, 1427h: 99-100). Another substantial difference is the issue of Imamate. One of the most important beliefs of the Shia is the reverence of their Imams, where they make them at the highest level above all the human beings and above all the prophets because they consider their Imams know everything even the hour of their death, as it is mentioned by dhahir (1972: 66) that Jaafar allah said “*imam, when he wants to know he will know*” this is contrary to the belief of Sunni; all knowledge is for Allah and he is the hearing and the knowing. In the same way, Imamate for them is one of the pillar of faith, who believes in is considered as Muslim and who doesn’t believe in is considered as faithless. Obviously, in Quran this perception of Imamate does not exist. Shia have twisted the Quran to assert the perception of Imamate (Ihsan al-dhahir1972).

Hamid Idrisi (2007) stated that Shia disbelieve and hate the companions specially Omar and Abu Bakr (may Allah bless them) because they did not recognize this belief of Imamate and they sought to deport Ali from Caliphate throughout counterfeiting verses from the Quran and Hadiths which called for Ali as a successor. While the Prophet (PBUH) support his companions and ask the believers to respect and follow them: Abu Saiid narrated that the Prophet said “*do not abuse my Companions for if any one of you spend gold equal to Uhud (in Allah’s cause) it would not be equal to a Mud or even a half Mud spend by one of them*”.¹

Al-Daahir (1972:77-78) considered Quran as the most important difference between Sunni and Shia. Sunni believe that Quran is preserved and will not change until the Day of Judgment, not

¹ "لا تسبوا أصحابي، فلو أن أحدكم انفق مثل أحد ذهباً ما بلغ مدّ أحدكم ولا نصيفه "

like the other books which lost their reliability through centuries. No one has added anything to Quran and no one has removed anything from it, although the enemies of Allah try to twist Quran and to raise doubt about it. They will always fail since Allah has promised to preserve it as He says in Surah as follows: “Surely we have revealed the Reminder and surely we are its Guardian¹” (15:9). Aldahiri declared the importance of preserving the Quran for Sunni as follows:

The lack of faith in the Quran and its maintenance is dragged to deny the Quran and disrupt the law that came by the messenger of god, because then in every verse of the Quran is likely to have in which the substitution and distortion, and the possibilities fall invalid beliefs and faithful²

(Al-Daahir1972:77)

(Our translation)

This view confirmed the importance of believing on the Islamic message and the book which was revealed to the prophet. Obviously any kind of suspicion led to the distortion of the jurisdiction. On contrary, Shia have another view, they do not believe in this Quran which is preserved instead they said that it was twisted. Abdul Rahman Dimashquia (2010:12) states that Shia scholars such as Hashim Bahrani, a shite exegete, in the introduction of his book Al Burhan fi Tafsir Al Quran, Mulla Baqir Al Majlisi in his book Miratul Al Uqul ‘the Meroir of the Mind’, declared that Prophet’s (PBUH) companions changed the Quranic texts by adding and removing some parts. They believe that the Quran we have now is not the Quran which have been revealed to the Prophet (PBUH) and the Mahdi will bring with him the real Quran. Shia give a clear declaration for the

¹ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (سورة الحجر 9)
² إن عدم الايمان بحفظ القرآن و صيانته يجرُ إلى انكار القرآن و تعطيل الشريعة التي جاء بها رسول الله (ص) لأنه حين ذاك يحتمل في كل آية من آيات الكتاب الحكيم انه وقع فيها تبديل و تحريف و حين تقع الاحتمالات تبطل الاعتقادات و الايمانيات.

existence of another version of Quran written by Ali. This Quran is hidden, merrily the twelfth Imams will get it out and read it and explain it for the Muslims to follow the true dogma of Islam.

3. The Impact of the Sunni and Shia Conflict on the Translation of Quran

There is no Sunni and Shia in the Quran. The division which was emerged early led to several conflicts between Sunni and Shia. Translation of Quran can be the most influential concept in this conflict. Since there are two different interpretations of the Holy Quran (Sunni and Shia), the outcomes would be different. A Sunni can refer to his religious trend in his interpretation which is not the same as the Shia one. Here we are going to state some factors that affect the translation of the Quran.

3.1. The Ideological Impact on the Quran Translation

Kadhim Hussain Bakir (2010:1- 3) had stated different translations of the Holy Quran which is done by different translators to examine the ideological impact on the translation of the Quranic text. According to Muslim scholars, the Quran must be retained in Arabic; however, translation was encouraged by the Prophet since along time during his life. It is needed also for religious issues. The translation of the Holy Quran and some Islamic books is useful for the non-Muslims to know more about Islam, but with some conditions to be respected: a correct translation of Quran must be carried by a clear and a concise commentary (Tafsir) about its content, and respect towards Islam and Muslim is an essential point in any translation that contains Tafsir.

Habibeh Khosravai and Dr.Majid Poutmohammadi (2016:151-152) investigate the role of the translator's religious ideology on the translation of the Quran. They provide English translation of four verses from Surah Al Nisa(women), Surah Al Ahzab(the confederates) and Surah Al Nur(light) made by four translators with different ideologies; Muslim, Christian and Jews . The aim of the study is to examine the relationship between translation and the translator's ideology. In order

to make the study effective, the translators who have been chosen are two Muslim translators; Tahereh Saffarzadeh and Al Hilali, one English Christian translator; Arthur J. Arberry and one Iraqi Jew translator Nassim J. Dawood.

The translator's ideology was traced in the early history of translation. Alvarez and Vidal (cited in Khosravai and Poumohammad: 2016) state that translation is not only converting words from language to another but also transferring of cultures and ideologies. Any translator, in his translating process, tries to convey his idea to the target language, and he may interpret the text consciously or unconsciously according to his ideological beliefs. Scholars argue that individual or institution applied their particular beliefs to the translated product.

To carry out this study with examples, we select the third verse from Surah Nisa (women) with the translations of Saffarzadeh, Al-Hilali, Arberry, and Dawood:

" وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنًى وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا " سورة النساء، الآية 3

Saffarzadeh:

And if [as a guardian] you fear that you may not be able to deal with orphan (girls) justly, then marry other women of your choice, two or three or four; but if you fear that you may not be able to deal justly [with them] then only marry one free woman or choose from among the captives and slave girls that you own; that is more possible to prevent you from doing injustice

Al-Hilali:

And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice

Arberry:

If you fear that you will not act justly toward the orphans, marry such women as seem good to you, two, three, four, but if you fear you will not be equitable, then only one, or what your right hands own so it is likelier you will not be partial.

Dawood:

If you fear that you cannot treat orphans with fairness, then you may marry other women who seem good to you; two, three, or four of them. But if you fear that you cannot maintain equality among them, marry one only or any slave-girls you may own. This will make it easier for you to avoid injustice.

First 'ما طاب لكم', according to Khrsovari and Pourmohammadi, is God's permission for more than one wife, it covers an ideological dimension which leads to different translations; 'طاب' means suitable, good, and clean. The verse is about the treatment toward orphans, in addition to the emphasis on justice and generosity toward orphan-girls and other women. In the translation of Saffarzadeh and Al Hilali, 'ما طاب لكم' is translated as 'of your choice'; they applied alteration strategy to show justice of men. Based on their interpretation, they translate the term as; the superiority of men over women; which is not derived from Quran. In contrast, Arberry and Dawood translated as justice of men over women. Second, the term 'ما ملكت ايمانكم' is ambiguous and contributes to ideological misrepresentation. According to Sahih Al-Bukhari, it refers to the captive

and slave girls, but others translate it as ‘rightfully’. In Sffarzadeh’s translation, she adds the verb ‘choose’ to translate the term as ‘choose from among the captive and slave girls’, in order to indicate men’s arbitrariness based on her own interpretation. Like Saffarzedeh, Al Hilali uses the word ‘the slaves’ between brackets to show that it is not indicated on the Quran. He does so according to his view that in Islamic ideology, ‘ما ملكت ايمانكم’ refers to slaves. Dawood uses the term ‘slave-girls’ as a part of the source text in order to transmit his religious ideology. While, Arberry concentrates on the literal translation, so his translation is not clear since the literal translation cannot transmit the message correctly (Ibid).

At the end, Saffarzadeh and Al Hilali, as Muslim translators, use their own interpretation and their religious ideologies of their countries in the translation process. However, Arberry and Dawood, as Christian and Jewish, do not imply their religious ideologies in translating the text because there is no direct sign on the final product. Their translation can be influenced by their own ideologies toward translation methods of the Holy Quran. So, it is hard to decide that the ideology can be an influential factor on the translation of the Quranic texts.

3.2. Sunni Shia Conflict and the Translation of the Quran

The holy Quran has been translated and interpreted early by several translators based on different commentaries. Sunni and Shia are two different Islamic denominations; they translated the Quran according to their own trends. Since they are in conflict, we are going to examine the relationship between their conflict and the translation of the Quran through a comparative study between the commentaries of Ali Ibn Ibrahim Al Qummi and Ibn kathir.

3.2.1 Ali Ibn Ibrahim Al Qummi and his Tafsir

Abu al-Hasan Ali B. Ibrahim al-Qummi was one of the 10th century Shia classical and traditional commentators. Al Qummi lived during the time of the eleventh Shia Imam Hassan al

Askari. He was a respected and reliable scholar at that time; many traditions in the famous book Al Kafi were transmitted by him. He mostly narrated on the authority of his father Ibrahim b. Hashim al- Qummi. Hashim al- Qummi lived during the time of the four Imams and learned Al Hadith from many of their disciplines. Al Qummi and his father tried to transmit many of the Imams' Hadith and Tafsir of the Quran. They have a good reputation among the Shia. Qummi wrote more than 15 books, famously his commentary 'Tfsir al Qummi'. His other works include Akhbar al Quran, Nawadir al Quran, al Nasikh wa al Mansoukh. (Dr S. Ahmad Rahnamaei: 2009)

Al Qummi had introduced his commentary by stating the value of the Quran and the philosophy of revelation. Rahnamaei (2009) states that Al Jazairi regarded Al Qummi's Tafsir as the earliest commentary of the Quran in Twelver shia history. Al Qummi in his Tfsir, concentrated on the explanation of Hadith al Athaqalayn(the Quran and Ahl al Bayet), by stating that 'Ahl al Bayet 'as the Shia in his Tafsir of verse number 31 from surah al Rahman as it appears here:

سنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ " سورة الرحمن، الآية 31 "

Ali Bin Ibrahim –

Regarding the Words of the High [55:31] Soon We shall Deal with you (with) the two weighty things! Said, 'He(asws) said: 'We (asws) and the Book of Allah (azwj). And the evidence for that are the words of Rasool-Allahsaww: 'Isaww am leaving among you the two weighty things (الثقلين), Book of Allahazwj and mysaww Family, the Peoplesws of mysaww Household'

www.hubeali.com

Al Jazairi considered Qummi's works to be the basis of many later Shia Tafsirs. The method that Qummi had used in his commentary is to bring the meaning of the verses with reference to the Imams' traditions. Qummi started his Tafsir by referring to his father Ibrahim b. Hashim as 'hadathani abi', i.e. 'my father related to me'. Sometimes, he cited several series of authorities to interpret only one verse. Qummi ended his commentary by the Imams and by including three or four hadith scholars. This gave him a high level of originality among the Shia. As an example of his Tafsir, we quote the verse from Surah al Maida as follows:

"يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ
إِنَّ اللَّهَ يُحْكُمُ مَا يُرِيدُ" سورة المائدة، الآية 1

From him (Ali Bin Ibrahim) who said, 'Al Husayn Bin Muhammad Bin Aamir informed us, from Al Moala Bin Muhammad Al Basry, from Ibn Abu Umeyr, (It has been narrated) from Abu Ja'farasws-the second, regarding Allah (azwj's) Words [5:1] O you who believe! Fulfill the Obligations, heasws said: 'Rasool-Allah (saw) covenanted with them for Ali (asws) with regards to the Caliphate at ten places. Then (the Verse) was Revealed [5:1] O you who believe! Fulfill the Obligations which I (saw) covenanted with you for Amir-ul-Momineen(asws)'.

(www.hubeali.com)

3.2.2 Ibn Kathir and his Tafsir

According to Shaykh Safiur al Mubarakpuri (2003), Abu Al Fida Imad Ad-Din Ismail bin Umar Ibn Kathir Al Qurashi was born in 1301 in Busra in Syria. He was a highly influential Sunni scholar of the Shafi'i school. He learned from his brother, Shaykh Abdul Wahhab, and then he lived

in Damascus where he was taught by Ibn Taymiya and Al Dhahabi. He is very respected Imam among Sunni, one of the greatest books that he wrote was his Tafsir of the Noble Quran.

Ibn Kathir wrote a famous commentary on the Quran named 'Tafsir al Quran al Adhim' which linked certain hadiths or sayings of Muhammad (pbuh) and sayings of Sahaba to verses of the Quran, in explanation. Like for instance,

"والتين والزيتون" سورة التين، الآية 1

(By At-Tin and Az-Zaytun) Al-Awfi reported from Ibn Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have." By Az-Zaytun, Ka'b Al-Ahbar, Qatadah, Ibn Zayd and others have said, "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."

www.hubeali.com

Tafsir Ibn Kathir is famous all over the Muslim world, and among Muslims in the western world is one of the most widely used explanations of the Quran today. He saw himself as a Shafi'I scholar, this indicated by two of his books, one of which was 'Tabaqaat ah-Shafiah' or 'the Categories of the Followers of Imam Shafi'I' (Ibid).

3.3. Differences between Tafsirs of Qummi and Ibn Kathir

In this part, we are trying to clarify some ambiguous issues in the tafsir of the Quran. We have chosen a number of translated verses with their commentaries. In order to accomplish this study, we are going to compare between both Tafsirs; Qummi and Ibn Kathir. On that basis we tried

to be as objective as we can in our analysis of the given samples and at the same time fulfill the aims of the study. The analysis does not intend to judge the Tafsir or translation rather than to maintain the problems of the impact of the Shia and Sunni conflicts on the translation of the Quran.

Case One	Surah Nisa (63-65)	
Verse	"وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" سورة النساء الآية 63-65	
	Ibn Kathir	Qummi
Translation	We sent no Messenger, but to be obeyed by Allah's leave. If they, when they were unjust to themselves, had come to you and begged Allah's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allah All-Forgiving, Most Merciful. But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full Submission.	And We did not Send any Rasool but that he should be obeyed by Allah's Permission; and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission

Tafsir	According to Mujahid, means, "None shall obey, except by My leave," This Ayah indicates that the Prophets are only obeyed by whomever Allah directs to obedience. Directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger, so that they ask Allah for forgiveness in his presence and ask him to supplicate to Allah to forgive them. If they do this, Allah will forgive them and award them His mercy and pardon. Allah swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger for judgment in all matters. Thereafter, whatever the Messenger commands is the plain truth that must be submitted to inwardly and outwardly. Meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or Dispute.	It has been narrated from Abu Ja'far(asws) having said: '[4:64] and had they, when they were unjust to themselves, come to you O Ali(asws) and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge O Ali(asws) of that which has become a matter of disagreement among them Meaning what they have agreed between them from behind you(asws) and usurped you(asws) (of your(asws) rights) and then do not find any straitness in their hearts as to what you have decided against them O Muhammad(saw) upon your(saw) tongue from his(asws) Wilayah and submit with entire submission to Ali(asws)'.
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As we see here that the commentaries of Qummi and Ibn Kathir are not the same. We can observe in the translation of Qummi, when he said:

” until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission ”

That he means Ali because it is clear on the commentary; Qummi focuses on the fact that Ali is the mediator who asked forgiveness from Allah. Whereas Ibn Kathir does not mention any idea linked to Ali. He expresses that the Prophet seeks forgiveness from Allah. So the reader may face some problem in dealing with the verse.

Case Two	Surah Al Rahman (19- 22)	
Verse	"مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (19) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (20) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (21) يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ" سورة الرحمن الآية 19-22	
	Ibn Kathir	Qummi
Translation	He has Maraja the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny! Out of them both come out pearls and Al- Marjan.	He United the two seas so they meet [55:20] Between them is a barrier which they do not violate [55:21] Which then of the Favours of your Lord will you two deny? [55:22] There come forth from them pearls and rubies
Tafsir	Or let them loose, according to Ibn Abbas. Allah's statement, 'يَلْتَقِيَانِ' (meeting together), Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate Them." Between them is a barrier which none of them can transgress. Meaning, He has placed a barrier of	I hear Abu Abdullah(asws) say regarding the Words of Mighty and Majestic [55:19] He United the two seas so they meet [55:20] Between them is a barrier which they do not violate, he(asws) said: 'Ali(asws) and Fatima(asws) are two deep oceans of knowledge, they do not cross

	land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with. Then which of the blessings of your Lord will you both deny. Out of them both come out pearls and Al-Marjan. Pearls are well-known. As for Marjan they say it means small pearls.	over on to each other, [55:22] There come forth from them pearls and rubies Al-Hassan(asws) and Al-Husayn(asws).
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Here, we notice that Ibn Kathir's tafsir is objective linked to a real phenomenon that there is a separation between fresh and salt water named as 'Barzakh' which was discovered in the 19th century (Mohammad Rateb Al Nabolsi, 1987). In contrast, Qummi attempted to take advantage to represent his ideology which is the adherent to Ali as it is clear on the table by referring the two seas as Ali and Fatima and pearls and rubies as Hassan and Husain.

Case Three	Surah Saba (20)	
Verse	"وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ" سورة سبأ الآية 20	
	Ibn Kathir	Qummi
Translation	And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers.	And on them did Satan prove true his idea, and they followed him, all but a party that believed.
Tafsir	And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers. And indeed Iblis did prove true his thought about them, Ibn Abbas,	Qatada Bin Da'amat came up to Abu Ja'fara (sws), and asked him (asws) about the Words of the Mighty and Majestic. And on them did Satan prove true his idea, and

	may Allah be pleased with him, and others said that this Ayah is like the Ayah where Allah tells us about how Iblis refused to prostrate to Adam, peace be upon him, then said: ‘See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!’ (17:62)	they followed him, all but a party that believed. He (asws) said: ‘When Allah (azwj) Commanded His (azwj) Prophet(saw) that he(saw) should nominate Amir-ul-Momineen (asws) to the people, and these are His (azwj) Words . [5:67] O Messenger! Deliver what has been Revealed to you from your Lord regarding Ali(asws) and if you do it not, then you have not delivered His Message, Rasool-Allah(saw) grabbed the hand of Ali(asws) on the Day of Ghadeer Khumm, and said: ‘The one whose Master I(saw) was, so Ali(asws) is his Master’.
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Here, we see that Qummi in his Tafsir referres to Ali as the intended person by the saying ‘Amir al Momineen’ who is the chosen leader by the Prophet under Allah orders. However, Ibn Kathir explaines the verse by referring to another verse in which Iblis refused to prostrate to Adam (pbuh) and promised believers for misguiding. Obviously, the reader of Qummi’s tafsir may have a misunderstanding to the real meaning of the verse.

Case Four	Surah Zukhrof (4)	
Verse	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ "سورة الزخرف الآية 4"	
	Ibn Kathir	Qummi

Translation	And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.	And surely it is in the Mother of the Book with Us, for Ali, a wise (man).
Tafsir	And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom. This explains the high status of the Qur'an among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.	The Words of the High [43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man) Meaning Amir-ul-Momineen (asws) written in Al-Fatiha (Chapter 1) regarding the Words of the High [1:6] Guide us to be on the Straight Path. Abu Ja'farasws said: 'It is Amir-ul-Momineenasws'.

Here again we notice that Qummi explains the word 'عَلِيٌّ' as Amir al Momineen 'Ali' and the word 'حَكِيم' as a 'wise man', referring to 'Ali' by using the literal translation. Yet, Ibn Kathir explains the word 'عَلِيٌّ' as 'exalted' and the word 'حَكِيم' as 'full of wisdom'. We can conclude that the literal translation failed to render the meaning of the expression 'لَعَلِّي حَكِيم'. What is more is that the incorrect interpretation which was done by Qummi is appeared on the translation of the verse.

Case five	(Al Baqara (90
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Verse	"بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعْثًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ" سورة البقرة 90	
	Ibn Kathir	Qummi
Translation	How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.	Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali out of envy', that Allah should Send down of His Grace on whomsoever of His servants He so Desires to; thus they have made themselves deserving of Wrath upon Wrath, and for the unbelievers there is a disgraceful Punishment
Tafsir	Meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred, There is no envy worse than this. The meaning of, فَبَاءُوا (And they drew on themselves) is that they deserved and acquired multiplied anger.	Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al Mankhal, from Jabir, (It has been narrated) from Abu Ja'far (asws) having said: Jibraeelas descended with this Verse upon Muhammad (saw) like this Evil is that for which they have sold their souls - that they should deny what Allah has

	Allah became angry with them, because of their disbelief in the Injil and `Isa and He became angry with them again, because they disbelieved in Muhammad and the Qur'an. Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace and humiliation in this world and the Hereafter.	Revealed regarding Ali out of envy'. And Allah (azwj) Said regarding Ali (asws) that Allah should Send down of His Grace on whomsoever of His servants He so Desires to – Meaning Ali (asws). Allah (azwj) Said thus they have made themselves deserving of Wrath upon Wrath – Meaning the Clan of Umayya and for the unbelievers – Meaning the Clan of Umayya there is a disgraceful Punishment'.
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There are clear differences in both commentaries and translations of both Ibn Kathir and Qummi. Starting by the translation of Ibn Kathir, he states the word Quran between brackets to explain what the verse is about and in his commentary he explains the causes of the revelation of the verse. Unlike Qummi, in his translation he mentions 'Ali' as the designed person and even in the commentary it is stated to refer to 'Ali'. These kinds of differences create a misunderstanding of the Quran in specific and of the Islam in general.

Conclusion

In this chapter, we tried all along the study to maintain for the idea of the connection between the ideology, conflict and translation. We have spot light on the major characteristics of the Holy Quran. Across this chapter we have focused on the relationships between Sunni and Shia with emphasize on highlighting the main differences and similarities. Besides, we have given a vivid analysis to some verses translation that occurs to be different display of belief for both scholars

Qummi and Ibn Kathir. We come with the conclusion that the interpretations of Qummi are different to that of Ibn Kathir in many phases. Qummi is trying to convey his ideology which is the believing in the Twelver Shia rather than believing in the companion of the Prophet Mohammad (pbuh). Likewise Ibn Kathir, in his interpretation, refers to the Hdiths of the Prophet (pbuh) and his companion as a reliable source to explain verses from the Quran. Each one of them has his own ideology which is very clear in their interpretations.

General Conclusion

This study was about the religious translation and its relation to the ideological implication of the translators. The drive to choose this work is the importance of the religious texts as a controversial issue to be dealt with. So we have concentrated on the translation and commentary of the Holy Quran. Thus we attempted to analyze the commentaries and translations of the Holy Quran done by Sunni and Shia.

An overview of the history of religious texts translation has been given throughout this study. We mainly focused on the Bible and the Quran as the most famous religious holy books. Religious texts are reflected to be very sensitive once, thus they can be the untranslatable discourses on account of the variety of languages. Moreover the translator's task in translating religious text is suggested to narrow down some of the challenges that may face him by obtaining specific methods and strategies. Ideology and translation are two connected aspects; the translator ideology can be clear in some target text by the use of their previous knowledge which is not declared in the source texts.

The intention has been shifted toward the relationship between religious conflict and translation of religious texts. We have introduced the background and the foundation of religious conflict, starting with a characterization of the three religions; Judaism, Christianity, and Islam, moving to the conflicts between them by considering the main historical events. We end it by the deduction of the existing connection between the religious conflict and translation of the Holy Quran. Indeed, there is a direct or indirect an impact on translating the Holy Quran in the use of orientalism with the intellectual invasion.

An analytical comparative study was devoted to fulfill our stated aims by describing the Quranic texts as the chosen sample to be studied. Then, we have tackled the Sunni and Shia similarities and differences that lead to the tensions between them since a long time. Obviously, it is important to understand the Sunni and Shia division to understand the modern Muslim world. Last but not least, with the comparison between Qummi and Ibn Kathir commentaries and translations of the Holy Quran, we come to conclude that religious translation influenced by the ideological and religious conflict.

Translation of religious texts should be strictly controlled by the responsible authorities in order to reduce as much as possible the distortion made by the translators serving their own objectives. Translation of the Quran is the essential tool in spreading Islam over the world and redressing the inaccurate concepts that leads to the Islam phobia. In fact religious and ideological conflicts lead to the misrepresentation of the religious texts in the translation process. There is no Sunni and Shia in the Quran, what makes this diversity is the disagreeing in some beliefs and thoughts and the absence of the negotiation.

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