

The Problems of Religious Translation

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ARTICLE INFO

Received: April 06, 2019

Accepted: May 20, 2019

Published: May 31, 2019

Volume: 2

Issue: 3

DOI: 10.32996/ijllt.2019.2.3.26

KEYWORDS

Equivalent, language, importance, kind, problems semantic, religious, translation

ABSTRACT

The religious translation is one of the most difficult translations for the translator and interpreter as it relates to the biggest and most sensitive issue in the human life, the issue of religion and belief. Man naturally loves his religion and clings to his faith more than anything else. From this perspective comes the importance of religious translation, which is needed by more than a billion Muslims around the world, who do not speak Arabic, in order to transfer the Sharia sciences to them in different languages they speak. The study follows descriptive, comparative and analytical methods. The hypotheses correspond with the results that the translator faces a problem when translating the religious texts. There are several problems when translating religious texts, such as the problems related to word and semantics. The results showed that the translator and interpreter face some problems at the semantic and word levels; also, the study made some recommendations to find the suitable equivalents in the other languages.

1. INTRODUCTION

Translation is an art that is of a great importance to the progress and prosperity of people and nations. The art of translation includes literary, economic, scientific, technical, and medical texts. Each area needs its specialists, as well as their knowledge of language in all its ways. Moreover, we are limited in these lines to some type of translation arts, and we mean the translation of religion, which is of great interest due to the large number of non-Arab Muslims, as there is an urgent need for Islamic translation, especially the translation of the meanings of the Koran and Sunnah.

The main condition for the success of this type of translation is to investigate the accuracy of conveying meanings to readers, which has been translated in a clear and smooth language.

The accuracy and sensitivity requires a specialist in the Islamic religion along with other religions. Also, there must be a translator who is familiar with the language structures, whether the source language or target language. The translator also reads the text to be translated more than once to ensure access to the stage of understanding and extraction of terms and phrases that are difficult to translate, and then use the translator tools to clarify the difficulties encountered. Some translation experts recommend starting to translate the text first literally and then drafting that translation. The translator should take into consideration that the customs and traditions of these peoples are completely

different from those of the Arab people. Religious translation is not limited to the translation of the Holy Quran and the Hadith.

Translation achieved many goals: the dissemination of Islamic values and the definition of other peoples' principles of Islam. The religious translation has an important role in understanding non-Arab Muslims of the Islamic religion correctly. Translation is the best way to understand the texts of the Holy Quran and Hadiths that include worship and transactions. It is needed to correct the image of Islam in the minds of many non-Arabs and to respond with suspicion.

1.1 Statement of the Problem

This paper discusses different problems in religious translation. Therefore, it tries to analyze and studies these problems to identify some of the reasons that lead to the problems of this type of translation.

1-2 Questions of the Study

1. Do translators face problems when translating religious translation?
2. What are the religious problems in translation?

1-3 Hypotheses of the Study

- 1-Translators face some problems when they translate religious texts.
- 2- There are many types of religious problems.

1-4 Objective of the Study

This research aims at analyzing and studying these problems and presenting some suggestions and solutions.

1-5 Limitation of the Study

The study is mainly devoted to only investigate problems in religious translation

1.6 Previous Studies

Gamil (2010) conducted a research on some problems that hinder the translation of the Holy Quran into French. Specifically, the research studies and analyzes some of the problems that hinder the translation of the meanings of the Holy Quran into the French language, which the translator faces while doing this work. These problems include different translation methods and some errors that resulted from the use of these two approaches with the comparison between them, and problems related to the meaning of the individual in the context of the Koran. The study concluded that it is essential that the King Fahd Complex for the printing of the Holy Quran recalculates the meanings of the Holy Quran in French and issues a modified new version free of errors.

Khammyseh (2015) conducted a research on the problems of translating Islamic expressions in religious occasions. The purpose of this paper is to find the problems that students face in translating Islamic expressions into English. The data was collected from ordinary people in society. This study found some of the problems faced by students in translation, due to the differences between language patterns and the absence of equations in English and suggested some solutions. The results of the analysis show that learners are unable to translate Arab equivalents because of their complete ignorance and insufficient exposure to them. It also shows that learners tend to rely on a context that is not always useful because it is translated literally, and this makes their translation unacceptable.

Dweik (2013) conducted a research on the translation of historical and religious texts from Arabic to English. The study aimed at addressing the most important problems faced by the translator when translating the historical and religious texts from Arabic to English, as well as investigating their causes and making suggestions to avoid them. To achieve the objectives, a sample of 20 students enrolled in the Master's program 2012/2013 was selected at the Middle East University. The researcher prepared a translation test consisting of six historical and religious texts. The researcher also conducted informal interviews with a number of students and professors specialized in the field of linguistics and translation in

order to obtain additional information in support of the translation test.

The translation of six texts was analyzed and the results revealed the existence of many linguistic and cultural problems, including the misinterpretation of grammatical, stylistic and grammatical structures, as well as the failure to reach the equivalent of cultural terms, personal names and cities. The study concluded that the causes of linguistic and cultural problems are due to the differences between the Arabic and English language systems, the student's lack of awareness of the importance of context, the lack of information background regarding the translation of personal names, the inability to use appropriate translation techniques and the misuse of dictionaries.

Elhajahmed (2017) conducted a research on lexical and textual translation problems encountered by Palestinian professional diploma students at the Islamic University of Gaza. This study examined and categorized the problems of lexical translation faced by students of the vocational diploma at the Islamic University in Gaza. A translation test consisting of a politically controversial text was conducted for 13 students studying for a professional diploma in translation. The results showed that students faced some problems related to the lexicon and the choice of wrong words and collocations.

2-LITRATURE REVIEW

2.1 Introduction

Translation is a fundamental stage of the process of knowledge, communication and related scientific, technical and ethical aspects. In addition, translation has multiple legal obligations and communication objectives in terms of developing these commitments and multidimensional communication objectives, which aims to stimulate and enrich the assessment of the term, word, sentence or even paragraph to increase the credibility of the translator and translation.

The term to be translated is presented in the form of analysis, reports and statements and then published in order to enrich them through linguistic and methodological scrutiny.

It is not sufficient for the translator to only have theoretical knowledge and words. Rather, he/she must have knowledge of the field of science from which he/she is translating. The translation of a text from one language to another cannot be seen as a simple task. If we do not give the translation its conventional meaning, there can be no specialization or field called translation. The translator's profession cannot be promoted to a profession or degree because the

translation is a science, art and taste, which is one of the most important fields of knowledge.

The interest in interpreting and translating the sacred texts was of great interest, considering that these texts have a great role in organizing people's lives and controlling relations among themselves. The translation of religious texts that are not obvious openings or new inventions, despite their greatest difficulties, given their ambiguity, which sometimes leads translators to return many times centuries back, based on precise scientific methods. The Dutch philosopher Baruch Spinoza is one of the pioneers of this approach, who tried to save the essence of religion from distortion and tampering with the Scripture.

Whatever the degree of perfection in the translation of the religious text, which is almost impossible, it is not without the pitfalls of the importance of translating the meanings of the Koran into other languages in the definition of Islam, but this translation is not free of difficulties and obstacles due to - the semantic side of the words and the rhetorical side in addition to the structural. Religious translation is one of the most difficult translations for a professional interpreter. It concerns the biggest and most sensitive issue in the life of a human being, the issue of religion and belief. Man naturally loves his religion and clings to his faith more than anything else. Therefore, a person who lives without religion feels a great void, in his life, and feels that he lacks something important that he cannot live without.

The need for religion is greater than the need for breathing, as well as the need for food and drink, because what happens in the absence of food, drink and breath is the death of the body and the soul's disintegration. Similarly, the religious translation, which is needed by more than one billion Muslims around the world, who do not speak Arabic, is very important in order to transfer the legal sciences to them in their different languages, as the number of Muslims in the world now amounts to about one billion six hundred million Muslims, where Arabs represent less than 25% of the world's Muslims, and Muslims who need to translate and transfer the sciences to their languages represent more than 75% of Muslims around the world.

All this requires the translation of religious texts to competent professional translators who carry out this difficult task with the utmost accuracy without increasing the text or decrease without any violation of the true meaning of the text. Therefore, the religious translation needs a translator and interpreter that

combines the study of the sciences of jurisprudence and mastering the field of translation at the same time.

2.2 Equivalence

Equivalence technique is the second technique used by the translator in the absence of functional equivalence of the difference between the systems of the transferred language and the language to which it is transmitted. Lexical equivalence is meant to translate the term in language, into a lexical equivalent of language, translating it as literal as long as possible. Transliteration in this context is the surest way to express the meaning of the original term, but it is not always without additional complications. The lack of this possibility means the possibility of a literal translation with a corresponding lexicon which forces us to resort to other strategies and techniques that we resort to only after long research in language transferred to it. Add to this the problem of vocabulary that comes with languages that have a fixed linguistic relationship, but are contained in a very similar but different meanings.

Although the technique of lexical equivalence is resorted to when the functional equivalence cannot be distinguished between the languages to and from them, their constant adoption, whether there is functional equivalence or other translation techniques, may be equivalent to the translation of lexical equivalence is a result of the power of the original text dominating the translator without taking anything outside the original text into account. The tyranny of the authority of the original text is an effect of religious translation in general and the Bible in particular. In general, the technique of lexical equivalence is resorted to in the absence of functional equivalence. However, the interpreter must consider the goal of translation, in all available translation techniques before adopting one, the adoption of another translation technique may be more appropriate for the purpose of translation than the technique of lexical equivalence. This reminds us again that the basis of translation is the continuous comparison between the systems of languages.

2.3 Translation difficulties and problems

The preparation and qualification of the translator are not based on raising his linguistic abilities, both in the source language and the target language. This may be the easiest way to create a skilled interpreter, but it is necessary to know the essence of the translation, its bases, methods, theories and tools. The basic elements of translation are more like the sides of the triangle. The right side represents the source language and the ability to express it. The left side represents the target language and the ability to express it, or the art of the

original text. The translator must be a good translator in the same translation in the weight of his knowledge and should be informed people in the language transferred and transferred to them.

The translator will not be able to perform foreign ideas and deliver their meanings and to report them on their right and validity unless he is aware of the meanings and uses of the interpretation of the words and interpretations. One of the most important problems facing the science of translation is to assign the matter to the non-family, and to enter the world of translation of no knowledge, have only some knowledge of a foreign language, and not only those who know the surface and those who invent language knowledge sufficient, but there are also those who translate in the types of science and the arts are not aware of them, at all are limited to the ability to search dictionaries and dictionaries of the meaning of words, they replace the words in the original language, which corresponds to the target language, the result is a distorted text reflects the ignorance of the translation and among the difficulties that there are also translators who suffer stylistic problems overcome their translations of the style or lack of balance with the style of the original text, and there are errors resulting from weak knowledge of the language, whether the mother tongue or foreign language, and there are also those who do not differentiate between the privacy of the method of each language. If we look at the basic objectives of the translation process, we find that it is the transfer of meanings and ideas, the transfer of the linguistic framework that surrounds the meanings and ideas, the transfer of the method used in drawing the linguistic framework and expression of meanings and ideas.

Those who attempt to master the translation and professionalism should master the languages of the source and the objective, their rules, rhetorical aspects and idioms, their corresponding language in which they are translated, the bases, methods and rules of translation, the culture of the source and target languages. The main principles, in which the translator must maintain, the ideas of the original text, reformulate them in translation, simulate in its translation a style closer to that of the original text, and balance the level of translation with the level of the original text.

Each language has its own content of vocabulary, and these words contain many synonyms that are similar in their meanings and meanings with each other and are separated only by some minor differences, and the existence of these synonyms may be difficult for the translator to pick the exact individual equivalent of the individual in the source language. So, the quality of

the translation is not measured by the size of the correctness and error, but is subject to a more precise standard that tends to measure the accuracy of the translator and its success in selecting the appropriate synonym of the vocabulary of the target language to match the original text. Each language has a distinctive syntax that defines the position and order of the vocabulary. In this order, the meaning of speech is determined, this is an important thing for the translator to pay attention to. Language is one of the components of culture., each language belongs to a particular culture. Here, the translator faces a challenge that goes beyond finding the equivalent word to convey the cultural implications of the word in the original text.

The translator needs to reach the highest levels of proficiency through training and practice which enhances the development of language abilities and translation skills. Training here does not mean hasty browsing or reading in transit, but meant diligence and the continuation of practice and seek to follow all new and modern in the field of translation science. The translator needs to study and review the translations made by others and compare them and determine the reasons for preferring one of the other, this allows him to know the mistakes that others have signed and can avoid, and the translator can break the barrier of fear of error, or criticism of translation. He must begin training in translation and practice and is not required to reach full proficiency during the first stage of his entry into the world of translation, but he should rejoice in the increasing errors that occur during this stage, because this can provide him exclusively for what he should avoid in the future.

2.3.1 Translation difficulties

We can classify the various difficulties faced by the translator when performing the translation as follows:

2.3.1.1 Language difficulties

This means that there are some words that cannot find an equivalent word and this is not a defect in the language transferred to it when we cannot complete the process of substitution with a single word equivalent to indicate one word in the target language. The ability of language and its potential is not measured by the size of contain vocabulary equivalent to the vocabulary found in other languages especially since each language has its own rules in creation and drafting of which is used by the people of this language, but the possibilities of language appear in their ability to provide vocabulary through which the expression can be expressed in the other language, and the Arabic language has the foreground in this matter as it includes vocabulary through which, to formulate the equivalent of any word in another language, Sometimes the ability of the language to economize on

the use of words and their loading with many meanings and meanings is proof of the eloquence of the language. This is also found in our Arabic language, as it contains many well-meaning words that other languages cannot offer single word equivalents for every Arabic word.

2.3.1.2 Structural difficulties

Each language has distinct grammatical rules that control the syntax of the language. The rules differ from one language to the other. The basis of the language is that it does not match them in different ways, although there is a similarity in some linguistic aspects, but the total match is impossible between any two languages. The syntactic structure of the sentence in Arabic is different from that in English, for example, so the translator resorted to the restructuring of the components of the sentence in the source language so that he can put forward a structural formula equivalent in the target language.

The matter is not limited to rearrangement of words according to the structural rules, but also to the adaptation and grammatical, linguistic and morphological compatibility, especially with regard to the times of acts, pronouns and other components of the sentence.

2.3.1.3 Contextual difficulties

The textual context is influenced by many factors, including the linguistic framework of the text, the expressive ability of the text holder, the cognitive ability of the recipient, and the environments in which the text is directed, and here lies the textual language of the text, especially the news and informational function. The difficulty is when we seek to find the translation equivalent of the context in the original text. If the translator does not understand the context of the text, it may be difficult sometimes impossible to arrive at a correct translation.

2.3.1.4 Stylistic difficulties

Sometimes the author may resort to the use of metaphorical language methods, and here the difficulty concentrates on the need to understand the original meaning of the author of the text so that the search for the equivalent translation format.

2.3.1.5 Sound difficulties

In all human languages, there is the phenomenon of the similarity between some words. There is a similarity between these words in one language and this puts us in front of two problems: the first is to distinguish between these words to know the linguistic meaning of them, and the second to determine the grammatical structure.

2.3.1.6 Cultural difficulties

Language is closely related to the culture of its people and even is a component of the culture of society, the word contained in the text carries meanings of specific meaning according to the culture of the people of language, for example the word of the Lord, which is translated into English by the word (God) Here we need to distinguish between words (God) and not only stems from the religious connotations of these words, but also extends to the cultural significance imposed by religion on the language of God and the people of Islam in general and the Arabs in particular have indications that differ from the indications of God in the people of Christianity. The word of Allah (God) is not equivalent to any other language than the Arabs. This is not limited to religious cultural dimensions, but extends to all aspects related to the nature of life, food and clothing, the names of foods and clothes and their parts vary - no doubt - from one culture to another.

2.3.1.7 Indicative difficulties

In many cases the word may transcend its linguistic significance and its lexicon meaning to move to higher levels of grammar, and evoke poetic components that transcend the rigid meaning of the word such as the word "homeland." This word transcends its meanings and meaning, to make the recipient draw a specific picture of this country. This image is affected by his perception, And its coexistence to the meaning of the word, for example, when we talk to the West about the land of the Arabs, it does not shorten the term on the geographical area inhabited by Arabs, but extends to draw his inspiration form this land as it has information about them, and this inspiration arises from the signs of poetry and psychic word and the status of the recipient and as much interaction with the surrounding environment.

2.4 The Problem of Religious Translation

Religious translation is one of the most difficult types of translation, so many interpreters avoid it for general translation reasons. Religious texts, especially the heavenly ones, have come in a nation or a person and according to their language, culture, their intellectual and mental awareness. Hence the problems of translating the religious translations and the texts of the religions are lighter than the texts of the divine religions. Sadad (2017: 1) mentions that a good example is the Qur'anic texts, Divine texts cannot be understood the meaning of the sub-comprehensive comprehension so translators have translated the meanings of the dissemination of Islamic thought with the requirement to read these texts in the original language of Arabic, while performing other prayers and rites. The texts of religions such as Zoroastrianism, whose teachings were compiled by

the Avesta, have been translated into many languages. Their songs, which were received during the performance of the religious rituals in the Zoroastrian temples, can be translated but cannot be understood. Before the people of the community, and all of this, we know that today's translation has become a form of art, and those who practice it to be a great skill and transparency in the transfer of text and translation and proficient in the selection of appropriate words that bring the true meaning of the text while retaining the general structure of the original text. Much of the controversy over the principles of translation has focused on the efforts of Bible translators who have been engaged in activities and activities that have received much support from others while others have been met with disapproval.

One of the famous writers of the Romans put forward an opinion on the translation: Is the translation correct by translating the original text into a literal translation or translation in which the translator tries to act with the text and manipulate the meanings as much as possible and thereby translate it into action? In the respect of the systems of words, Jerome followed in 384 principles of translation, which includes the transfer of meaning in the sense, not the methodology of word transfer. Even Jerome said about his work and the priests asked Jerome about the validity of the translations of the Old Testament and the Gospel books, which were clearer and more authentic. It was not surprising that these priests were confused by the existence of many translations.

The translation of the Old Testament into the Greek language was criticized by specialists in Hebrew for the translation of the Septuagint, Close to the reader, and worked to give the Bible the character of the Germanic offense, and the translation of the sacred texts to create a deep theoretical thinking helped to find an easy solution to accept from non-Christian readers with reference to the positions of respect for the Holy language.

Since then, after a long period of time, scientists have confirmed to the theory and validity of the Roman world that the literal translation of the text is far from the original text or may lead to a meaning far from its meaning.

Nida (1976:69) argues that linguistic theories of translation are based on a comparison of the linguistic components of the source language and TTs, more than a comparison of literary kinds and stylistic traits of the philological theories. Their development has two factors: first, the applying of the rapidly expanding linguistics, the scientific study of language, to several streams such as cognitive anthropology,

semiotics, pragmatics, and teaching translation and interpreting skills; and second, the occurrence of Machine Translation (MT) which give an important motivation for basing translation ways on side of linguistic analysis besides a rigorous description of source language and target language.

These theories are represented by prominent figures, such as Eugene Nida, Roger Bell and J.C. Catford. Any theory of translation must draw upon a general linguistic theory. Accordingly, Linguistic Translation or Linguistic Approach is a product of these theories which considers translation as simply a question of conveying the linguistic units of the source text with equivalent target language units without reference to factors such as context or connotation.

2.5 The Importance of Religious Translation

The first thing that comes to mind when we address the subject of religious translation is to translate the meanings of the Holy Quran. In this context, it should be noted that the first translation of the meanings of the Koran was made in Latin by a group of monks in 1143 a translation that was not printed, then because its publication was sufficient to help spread Islam instead of serving the purpose of the Church sought by it. In addition to translating the meanings of the Qur'an, we find the translation of a great number of Hadiths because of their importance in the daily lives of Muslims. The contents of the famous Hadith books such as Sahehi Bukhari, Musallam, Sunan Abi Dawood, Moota Malik Ibn Anas and other valuable Islamic references have been translated into different languages.

Ghazali (2017: 2) argues the religious translation is not limited to translating the meanings of the Qur'an and the Prophetic Traditions, but extends to include the translation of articles, researches and texts that discuss religious topics in order to achieve different goals such as spreading Islam or raising confusion in a religious issue. This refers to the important role played by translation in the religious field for the achievement of great objectives, including the dissemination of religious values and the definition of the principles of Islam and promote the true image of Islam and correct in the West, which suffers from the phenomenon of Islamophobia.

If the translation in the Abbasid era focused on the scientific texts of the emergence of the need, today we need to intensify the translation of religious research that provide the correct image of Islam because of the exploitation of this religion for some non-noble purposes and to distort the image of Muslims. Scientific research in this field will be the best way to deter all malicious attempts, and will be an

intermediate translation that will convey that corrective speech to the West and provide bridges of communication and dialogue among peoples.

Today we live in a world where there are many cultures, especially in the Western world, which are viewed with a hostile and fearful attitude. The importance of this is highlighted by the role of translation in giving the correct picture of Islam to the West in particular. When visions are clear and those misconceptions in Western thought disappear, that barrier that prevents the coexistence and understanding of societies can be dissolved. In the West, many misconceptions about Islam in general and women in particular are propagated. In superficial debates, the latter is considered to be unfair to Islamic law. This is a result of ignorance of the Islamic religion and misunderstanding of its provisions. Some Westerners have claimed that Islamic law oppressed Muslim women and despised them through a variety of manifestations such as their Islamic values and their unequal rights with men in a range of rights, such as their right to inheritance. Faced with these accusations, we find a number of scientists who have gone on to carry out research and studies on women's issues in order to correct these visions and highlight the true face of Islam and its tolerant values. Here comes the role of translation to convey these ideas to Westerners to correct their beliefs and refute their claims, by conveying these arguments and evidence presented by our scientists in a scientific way.

In addition, we can also start from the writings of Westerners and translate them into Arabic language in order to understand Western thought and identify the wrong circumstances and misconceptions about Islam, so that scientists can respond to them and correct them. This bridge of communication, which is built by religious translation through the empowerment and facilitation of the transmission of the right religious thought, helps to bring the peoples of the world closer together, instead of the dissonance and fear that we see between the Western world and the Islamic world, which should be complementary to the good of all mankind instead of wasting efforts to widen differences.

For awareness of the role of translation in the religious field, it is necessary to increase attention to the researchers and learners of translation as an indispensable component in any community, otherwise lost contact with the outside world, remained encircled, separated from the rest of the nations, confined in a closed circle of perceptions and stereotypes. Therefore, it is our duty to present Islam

in its true and true form because religion is part of identity.

2.6 Methods for Translating Religious Texts:

Keeping the Islamic word in its original form and writing it with the appropriate letter of the translated language to it as the Latin word when translated into a European language. For examples, the word "prayer" is written as (salaat). Also, the word "pilgrimage" is written as (Hajj), and so on.

Ismail (1999: 7) states that giving foreign equivalents to Islamic words such as (Hajj) and (salaat) should be based on cultural aspects. Some object to the fact that the intended of foreign terms does not fully convey the intended meaning. To solve this ambiguity, some interpreters resort to additional terms for further elaboration of the words such as (formal prayer) for prayer, pilgrimage to Mecca.

Transfer the Arabic word with the appropriate foreign language and then give it an equivalent in a foreign language. A word in brackets such as "sadaqah" "charity". Sadaqa may be treated as "charity" The Arabic word is written with the letter followed by the word (sadaqah). The combination of more than one method of the above is represented either randomly or in a systematic manner, such as to resort to the first stage with some explanation or third in the case of words and terms that are difficult to find appropriate equivalents in the language to which it is translated. This method is subject to subjective considerations, such as the translator's proficiency in the translated language and the extent to which he or she is familiar with its religious terms.

3- MATERIALS AND METHODS

The present paper, under the title of the problems of religious, is to look at the idea of these problems. The first step is to clarify religious problems, to test them and show the kind of religious problems. The study follows descriptive, comparative and analytical methods.

4- DISCUSSION AND RESULTS

In light of the above and the scientific studies in the field of translation and theories, we see the following in dealing with the words of Islamic translation. We have to consider the goal of translation, whether to be educational or orientational aim and the target audience of the translation and its linguistic and cultural backgrounds. The translation that we prepare for the Muslim reader must differ from the translation intended for non-Muslims. A Muslim who converted from a non-Islamic environment is not like the newly-born Muslim who grew up in an Islamic country and

an Islamic environment. To keep as many of the Arabic words as they are in the translated text may be appropriate for the Muslim reader who grew up in an Islamic environment, where he hesitates to hear many of these words, he will not find it difficult to understand the new language. It is also necessary to know the need of the readers on the one hand and the translators and preachers on the other, as we have hinted. On the other hand, we find that the linguistic text when a language is crowded with Arabic words will be a hindrance, not only in understanding the translated text, but also in psychological reading, and when it is, the reader is not Muslim or unfamiliar to hear Islamic phrases in Arabic, especially those terms are the essence of the text; those who did not understand those terms would not understand the text in which they were contained. To solve this problem of the method of foreign equivalents of the Arabic terms, there are some practical solutions:

1 - Finding a precise definition of the concept of the term to be translated from the various texts that appear in it such as the books of Tawheed or Fiqh.

2-Examining the various texts in the field of Islamic studies written in the foreign language or translated into it, and extract the terms related to the relationship. It is useful here to look at the various translations of the meaning of the Holy Quran and the books of the Prophet's Hadith, especially by native speakers of foreign languages who are fluent in Arabic.

3-Reviewing bilingual and foreign Arabic dictionaries to find different options in translating the Arabic term, which we did not find its equivalent.

4- Reviewing the dictionaries or dictionaries of foreign meanings in order to find the most precise words in the expression.

5-Referring to foreign monolingual dictionaries such as the Oxford Dictionary of Foreign Languages accredited in English General and British Private Dictionary and Webster to verify the validity of various equivalents and the expression of the concept and find a foreign equivalent to it.

We have different types of problems, according to language level:

Linguists divide language levels into four levels:

1-The level of sound: the sounds have psychological and suggestive signs, linking between the letters.

2-Word level: the analysis of the word is one of the most serious issues of translation, whether in understanding or finding the equivalent. On the one hand understanding the word well understood cannot

be able to language fall into serious errors, take the example of the word (disbeliever) in the second line of the two lines:

O Lail Tal, O blood lust, I am on both occasions patient

I have the reward of a Mujahid, if it is true that the night of the unbeliever.

One wonders, what is the relationship of the night to disbelief and faith?

The confusion disappears when we know that the act of "kufir" is originally meant to cover, which is close to the cover in English.

Understanding only the recipient can feel the wit in using the "Mujahid, to endure the suffering of the night with the "disbeliever". Therefore, the meaning of "kaafir" in Arabic is "sowing" because he forsakes love in the land, which is intended meaning in this expression.

3-Syntactic level: it means the method of syntax such as being built for the active or passive voice. The grammatical level is important in the analysis of different linguistic contexts. The legal context often differs from the religious or scientific context, and so on. It is the duty of the translator to try to preserve the predominant nature of the text that is treated according to his own language and not to the source language.

4. The semantic level: it means the meanings of the text. There is no doubt that the analysis of words is the first step to reach the intended meaning, but the broader thing, the translator may have understood the meaning of words, but is unaware of the implications of deeper than direct meanings, for example follow the semantics of the phrase "pray to the Prophet" in different situations:

First. Direct religious meaning: editorial of the speech (as if the beginning of a novel)
-For reconciliation between adversaries
-To express admiration.

Second. Semantic Translation and Communicative Translation. When the writer forms a scientific or legal text, the options available to him to express meaning are very limited. Each term implies its full meaning. In this case the translation is semi-automatic. When creativity intervenes in drafting, translation takes on other dimensions. The creative writer does not merely express the direct meanings, but surrounds them with subtle hints and indications.

The meaning of communicative semantic is simply that the translator puts his reader in the same psychological and mental position as the reader of the original blade. The writer exploits one of the linguistic

levels in his creative craft, which the translator must disclose to achieve the same purpose as the original author. Take the following phrase, for example, in a literary novel on the lips of a girl who sees her father's murderer, who participated in the rhythm, and is accepted: He must be sent to justice!

The meaning of communicative semantic is simply that the translator puts his reader in the same psychological and mental position as the reader of the original text. The writer exploits one of the linguistic levels in his creative craft, which the translator must disclose to achieve the same purpose as the original author. Take the following phrase, for example, in a literary novel on the lips of a girl who sees her father's murderer, who participated in the rhythm, and is accepted: He must be sent to justice!

The translation of the meaning leads us to "must be brought to justice". However, the communicative translation leads to the observation of the arrival of four letters of the alphabet, which suggests what the girl carries towards the killer of her father who takes revenge. This observation to the following translation preference: "must be sent to the punishment."

Third. The ability to translate Based on the degree from the direct meaning of the meaning of psychological effects ranging from 0 (translation impossibility) to 100 percent (full translation), and between the two parties the ability to translate according to the degree of creativity in the text.

The full translation is almost exclusively limited to academic texts and abstract legal texts. The impossible translation is in phrases that are based on verbal manipulation, for example: "Let me eat with cheese." The word "cheese" carries a phrase that cannot be found in another language.

Fourth. Functional Fidelity and Formal Fidelity. There is a sharp debate between the fidelity in translation as an antithesis of creativity, and therefore the creative translation is often referred to as a betrayal, and this opinion is based on the following logic. The Fidelity in translation leads to literal translation.

Creativity requires distance from a literal translation So, creativity in translation betrayal. In response to this problem in which the facts turn, the creative character of the interpreter is identified by this heinous accusation. The concept of functional honesty and the concept of a formal fidelity were proposed. Translation is not an activity taking place in an ivory tower, but rather a purposeful human activity.

Formal fidelity means the validity towards the text, and then based on the perception of interruption of the link between the translator and the reader.

Functional validity means achieving the goal for which translation is to be achieved. For example, let's say a company that produces women's cosmetics produces a promotional brochure to promote its products and wants to translate it in an eastern country.

It is very likely that what causes this commodity to be popularized in Western societies is repulsive in conservative Eastern societies. If the interpreter had faithfully maintained the validity of the goods, the translator would have committed a betrayal of his client who had been asked to translate. Thus, treason is linked to the formal honesty and not to the fidelity in the translation is absolute.

Fifth. Cultural Adaptation. The concept of the functional fidelity implies that the interpreter will adapt the cultural data of his community and the elements of the text that addresses his translation.

On the one hand, the text may not be appropriate for the target reader. Suppose that a foreign story contained phrases attacking the Islamic religion. Does the translator hold on to the formal honesty, so that the reader will be enriched rather than entertained? On the other hand, the method used by the author may not raise certain feelings in the reader is useless to the target reader, for example, contain what is considered a reason in the community text to be translated, not considered in the community of the target reader, Is not suitable for her "son of the dog" since the dog is a favorite animal in the English society, and does not take the substance for humiliation, but the acceptable alternative is the pig.

The meanings of the word may vary within a single linguistic community. The word "lioness" is used to praise women in Arab societies except for Egyptian society. This indicates that the target reader must always be in the translator's mind when translating. On the third hand, the meaning of the phrase may differ from one position to another. The phrase "trust in God" may mean the direct meaning, as may be meant in the positions of quarrel a completely contradictory meaning, and therefore may result in a reaction contrary to the reaction in the first case. If the translator avoids this difference, and translates it directly into the second position, his translation comes out with an incomprehensible contradiction.

5-SUMMARY AND CONCLUSION

These problems arise from the equivalent in terms of meaning in the language to which it is transmitted may not transmit the same written message in the source language in which the message is presented in the source language is different or insufficient than that in the language to which it is transmitted, especially if the information and assumptions shared between the reader and the carrier is different, especially if it occurs between two languages that are completely different from the cultural point of view, such as Arabic and English, since it is not easy to translate from Arabic to English and vice versa. The hypotheses correspond with the results that the translator faced a problem while translating the religious texts. There are several problems when translating the religious texts such as the problems related to word and semantics. The result showed that the semantic and word level are the most serious problems that are faced by the translator. Also, the study recommended to find the suitable equivalent in the other language.

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