

Translation and Islamophobia: A Double-Edge Sword

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Abstract- Prejudice and religious intolerance have become increasingly difficult to ignore in recent times. This has led to the global spread of conflict, discrimination, and terror, with the Muslim community being the most affected. Islamophobia is a term commonly associated with this issue. However, it is often misunderstood and seen as a result of the War on Terror. In reality, it refers to a long-standing religious, political, and social campaign against Islam and Muslims that dates back to the 7th century. The situation has only gotten worse in recent times, particularly with the introduction of advanced ICT technological innovations. These innovations serve as both material and non-material weapons, including translation. Evolving from its original linguistic purpose to a political one, translation can be a double-edged sword in the fight against Islamophobia. On one hand, it can perpetuate false assumptions and stereotypes about Islam, leading to an increase in Islamophobic attitudes. On the other hand, accurate translations have the power to reduce Islamophobia by raising awareness about the true nature of Islam and the discrimination faced by Muslim communities. Muslims frequently face discrimination, xenophobia, verbal and physical abuse, exclusion, and even deportation in Western countries as well as other countries. This paper aims to clarify the phenomenon of Islamophobia and demonstrate how precise translations can help combat it.

Keywords: Islamophobia, Translation, Limit, Spread, Verses.

I. INTRODUCTION

There are numerous causes for the recent trend towards exclusion, with religion being the most prominent one. It is often considered a major factor responsible for prejudice, exclusion, and hostility. As a result, news stories related to worldwide religious intolerance events have become a common feature in today's media. The fact that scenes of hatred, violence, and intolerance are often associated with religion or belief is corroborated by a statement made by As Limon, Ghanea, and Power (2014:2). Islam is often accused of promoting hate through the use of various tools, such as hate speech found in misinterpreted Quranic verses, hadiths, and Islamic and cultural traditions. However, this is a misconception since Islam is actually a religion of peace and tolerance, strongly opposed to injustice, persecution, stereotypes, and the killing of innocents. Its disciplines and rules are based on these principles, and numerous scholarly studies support this fact.

Unfortunately, the erroneous beliefs and disparaging stories about Islam have led to fear and mistrust of Muslims, who are often subjected to verbal and physical abuse, mass murder, and destruction.

However, translation can help reduce this fear by seeking the truth and translating faithfully, with the courage to speak the truth.

This study explores the relationship between translation and Islamophobia and how translation can either alleviate or exacerbate anti-Islamic sentiments.

II. DISCUSSION

1. Translation and Islamophobia : definitions and conceptual analysis

Translation is the process of conveying information from one language to another while maintaining the meaning and style of the original text. Several linguists have shared their definitions of translation, which include:

1. Nida and Taber (1982, p. 12) define translation as the transfer of meaning and style from the source language to the target language as closely as possible ;

2. According to Bell (1991, p. 6), translation is the act of substituting text in the target language for text in the source language ;

3. Vinay and Darbelnet (1995, p. 170) describe translation as the process of transferring meaning from a source language to a target language ;

Overall, translation is the process of accurately and faithfully conveying the meaning of a text from one language to another.

Translating the holy Quran is an arduous task that requires great care, attention, and accuracy. Given its divine origin, the Word of Allah, only the most skilled translators can hope to capture its true essence. Unfortunately, some non-Muslim scholars who attempted the task failed, often misinterpreting the text and portraying Islam in a negative light. Muslim scholars have since taken up the mantle, striving to counter any false interpretations and provide accurate interpretations that showcase the beauty of Islam to non-Muslim readers. Their efforts have been instrumental in presenting a fair and accurate portrayal of the Quran, in a way that is accessible to all.

Islam is often accused of promoting coercion, violence, and injustice. However, this accusation is largely based on a misunderstanding and misinterpretation of certain Quranic verses, which have been taken out of context. Unfortunately, this has given rise to a new phenomenon called Islamophobia, particularly in the US and Europe. As a result, many Muslims have been marginalized, subjected to violence, and even forced out of their homes. There is no unanimous definition of Islamophobia.

The definition of Islamophobia is an emerging concept that permits comparative analysis since there is no widely acceptance about it. According to Lee, Sherman A.e.l (2009), the term "Islamophobia" was first used in 1997 by the British Race Relations Organization Runnymede Trust in a report entitled "Islamophobia: A Challenge for Us All,". Since then, the meaning of the word has evolved and it has become more widely accepted in countries like the US, UK, and France as it follows :

- Islamophobia is "a social anxiety toward Islam and Muslim cultures. (Gottischalk, Peter, Gabriel, Zúquete, José Pedro, 2008) ;
- Islamophobia is a "rejection of the religious referent...the Muslim religion as an irreducible identity marker between 'Us' and 'Them.'", (Abbas, 2004) ;
- Islamophobia is "the fear or dread of Islam or Muslims." (Semati, 2010) ;

- Islamophobia is as “a widespread mindset and fear-laden discourse in which people make (blanket judgments of Islam as the enemy, as the ‘other,’ as a dangerous and unchanged, monolithic bloc that is the natural subject of well-deserved hostility from Westerners (Gottschalk, Peter, and Gabriel ,2008) ;
- Islamophobia is “a single, unified and negative conception of an essentialized Islam, which is then deemed incompatible with Euro-Americaness.” (Stolz, 2005) ;
- : “Islamophobia is a rejection of Islam, Muslim groups and Muslim individuals based on prejudice and stereotypes. It may have emotional, cognitive, evaluative as well as action-oriented elements (e.g. discrimination, violence).” (Green,2015).

As per the definitions mentioned above, Islamophobia is a complex social anxiety disorder that appears as a fear of Islam and Muslims. It involves seeing Islam as a monotheistic and dangerous religion that should be avoided by Westerners who hold animosity towards them.

2. Translation to limit or spread islamophobia

These days, translation can have a significant impact on a person's perception of Islam, either increasing or decreasing their fear towards it. The main factor contributing to the risky or secure use of translation in the fight against Islamophobia is the cutting-edge advancement of information and communication technology.

III. TRANSLATION SPREADS ISLAMOPHOBIA

There are two main components of translation that can contribute to an increase in anti-Muslim sentiment among non-Muslims. These are the misinterpretation of the Quran and Hadiths. Unfortunately, many Quranic verses are interpreted negatively, which has resulted in the dangerous perception of Islam as a religion of injustice, coercion, and violence. This perception has affected Muslims worldwide. The examples below illustrate how certain Quranic verses have been misinterpreted :

Taking Verses Out of Context

When a verse is read without regard for the verses that come before and after it, its context is lost, making it more probable, if not certain, that the verse will be misinterpreted. The misleadingly called "verse of the sword" is one prevalent illustration here:

1. ‘When the Inviolable Months have passed away, kill the polytheists wherever you find them. Seize them, besiege them, and wait for them at every place of observation. If they repent, observe prayer, and pay the obligatory alms then let them go their way. Allah is forgiving, merciful. (9.5)’

If this verse were to be read in isolation from its context, one might get the conclusion that Muslims should kill non-Muslims if they refuse to convert to Islam. But notice how, if the lines immediately surrounding it are stated, the meaning is revealed to be a gross misinterpretation:

2. « A proclamation from Allah and His Messenger to people on the day of Greater Pilgrimage that Allah is clear of the polytheists, as is His Messenger. If you repent that is better for you but if you turn away then know that you are not beyond the power of Allah. And give [O Muhammad!] glad tidings of a painful chastisement to the disbelievers. (9.3) Except those of the polytheists with whom you have a treaty and they did not break its terms or aid someone against you, so abide by their treaty until their term. Allah loves the pious. (9.4) When the Inviolable Months have passed away, kill the polytheists wherever you find them. Seize them, besiege them, and wait for them at every place of observation. If they repent, observe prayer, and pay the obligatory alms then let them go their way. Allah is forgiving, merciful. (9.5) If anyone of the polytheists seeks your protection [O Muhammad!], then protect him so that he may hear the Word

of Allah, and escort him to his place of safety. That is because they are a people who do not know. (9.6) »

These verses encourage Muslims to perform good deeds towards non-Muslims, such as helping and protecting them. It is commanded in verse 9.4 that Muslims should respect the agreement made with polytheists and not violate it. Furthermore, verse 9.5 instructs Muslims to only engage in violence against a specific group of disbelievers who pose a threat to them. Louay Fatoohi commented on this matter : ‘those who argue that 9.5 has the power to override other verses ignore the fact that this verse targeted certain groups of polytheists, as they apply it to all idolaters. They make an even bigger mistake by claiming that it applies to all non-Muslims, including even the Jews and Christians. Yet the verse talks about the “mushrikīn,” which is the term the Qur’an applies to the polytheists of Arabia, whereas the Qur’an calls the Jews and Christians “Ahl al-Kitāb” or the “People of the Book.” Even when referring to Jews and Christians behaving like “mushrikīn,” the Qur’an still calls them “Ahl al-Kitāb,” as in verse 29 from the same chapter as the verse of the sword. ». In addition, the verse 9.6 calls the prophet to protect non Muslims. ‘ (Fatoohi,2013)

2) Treating the Qur’an as a Collection of Disconnected Verses

Reading Quranic verses without connecting them causes misinterpretation. Although the Qur'anic verses were revealed over a 22-year period, they nonetheless make up a single book that is bound into a single volume and was given to a single Prophet. In numerous places, the Qur'an refers to itself as a "Book". The accepted exegetical notion that "the Qur'an interprets itself" is further supported by the fact that the Qur'anic verses are connected together and comprise one book. Once one has taken into account any of the several pertinent passages in other chapters of the Qur'an, for example, one cannot assert that verse 9.5 encourages the killing of non-Muslims. Here are a few examples:

“And fight in the way of Allah against those who fight you, but do not transgress. Allah do not love those who transgress” (2.190)

“There is no compulsion in [the acceptance of] religion. The right way has become distinct from the wrong way” (2.256)

“Say [O Muhammad!]: “You have your religion, and I have my religion.” (109.6)

“But if they incline to peace, you also incline to it, and rely on Allah. He hears and knows.” (8.61)

“O you who believe! When you travel in the way of Allah, investigate and do not say to someone who offers you peace: “You are not a believer,” seeking riches of this world, for with Allah there are abundant spoils. You too were such before, then Allah conferred favors on you. Therefore, investigate. Allah is aware of what you do.” (4.94)

These verses clearly show that the Islamic faith encourages self-defense against enemies, religious tolerance, and peaceful coexistence with non-Muslims who also value peace. They also prove that verse 5.9 cannot be misconstrued to suggest that Islam promotes injustice and terrorism. It should be properly understood in its context. As an illustration. The researcher Louay Fatoohi gives an example to assert this idea by saying that in order to comment on the final verse (4.94), God denounces the attempts made by some Muslims to attack non-Muslims who showed no signs of aggression. He reveals that the sole motivation behind this senseless violence is to rob the potential victims of their belongings. Then God reminds the Muslim abusers that before He bestowed His favor and turned them into Muslims, they were exactly like their intended victims, i.e. non-believers. In other words, He has not granted them the authority to kill others because they are non-Muslims because He did not send someone to kill them for being non-Muslims. He emphasizes that although Muslims conflict with various opponents, they should only initiate a preemptive attack if they are certain that they are being threatened. This verse can be interpreted as a reference to the violent behavior of terrorist groups such as ISIS and Boko Haram (Fatoohi,2013).

3) Misinterpreting of Abrogation in Islamic Law

Abrogation, also known as 'Naskh' in Arabic, refers to a Quranic verse that is canceled by another verse by divine decree and is confirmed by the Quran and Hadith. According to some academics more than one hundred verses were the subject of abrogation. Misinterpreting abrogated verses, on the other hand, would not have occurred if certain Western and Muslim scholars had delved into the meaning. The abrogation attempts to improve people's lives by allowing them to choose the most appropriate rules for their lifestyle and live a more balanced life. It is similar to the teaching system in that it progresses from the simple to the advanced level: if the new knowledge is provided to the learner before paving the way for him to accept it, the later will be difficult to understand. The ban of alcoholic beverages is clearly stated in the Quran: According to the following verses, alcohol drink ban was not implemented until four steps had been completed:

1-Permissible step:

-“They ask you about wine and gambling. Say: ‘In them is great sin and [yet, some] benefit for people.’” (Quran 2/219)

2-Before praying step

- “O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying” (Quran 4/43)

3-Better away step

- “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (Quran 5/90-91)

4-Prohibition step

- “So, will you not then abstain” (Quran 5/91)

If alcohol was forbidden for the first time, the inhabitants of Mecca would not accept it because they had grown accustomed to the habit of drinking alcohol.

It is important to address the issue of scholars who misunderstand the concept of abrogation in the Quran and misinterpret the abrogated verse 9.5 as a justification for the claim that Islam encourages violence against non-Muslims. We can clarify that abrogation is not a true Islamic law and that abrogated verses should be understood in the context of other relevant verses. For example, when verse 9.5 is properly interpreted and studied alongside other verses, it becomes evident that Islam is a religion of peace.

4-False extra Quranic verse Interpretation

Due to a paucity of information and the ability to conduct thorough research on Islamic information from many sources, some scholars use select Prophets' accounts to interpret Quranic verses. This is due to intentionally or unintentionally incorrect Hadiths about the Prophet's deeds and practices, as well as their legitimacy. Academics, both Muslim and non-Muslim, have long recognized that the Hadith contains numerous incorrect and contradictory attributed sayings and deeds to the Prophet. Furthermore, researchers disagree about which narratives are authentic and which are not. The most important point is the impact of fabricated Hadiths on Quran, Muslim faith, and non Muslims. Fabricated Hadiths are increasingly spread nowadays due to the cutting edge social media. The evidence demonstrates that

forgers invent their own words and connect them to the sayings of the prophet (pbuh). Additionally, these forgers used quotes from academics or other people and linked them to the Prophet's sayings (pbuh) (15). This will have negative impacts on Quran interpretations, Islam religion reputation, Muslim faith, and Muslim reputation before non-Muslims. In this context, a study confirmed that Muslims completely reject everything worldly and these hadiths make them weak and keep them backward in time, and because they are more focused on heavenly rewards and disregard earthly concerns, Muslims' standing is weakened and they are unable to compete with adherents of other faiths in all spheres of life. Additionally, it weakens the mind since they are preoccupied with things that do not benefit or benefit them in any way. It also weakens the content of the Quran and reliable hadiths, and believing in such hadiths can destroy faith. The most detrimental impact of falsified hadiths is their confusion, which ultimately taints Muslims' faith (A. H. Usman, R. Wazir, 2018). According to (Jabir Sani Maihula, Sani Abdulmalik, 2022), the following examples of fabricated hadiths demonstrate their contradiction with Islamic religion principals:

1- There is no good in black people

“There is no good in black people: when they are hungry, they steal and when their stomach is full, they commit Zina. However, they have two noble characteristics, which are generosity to their guests and perseverance at the time of hardship”.

This Hadith was related by Tabaraani, and Imam Bukhari and Ibn Jawzee categorized it as a fake Hadith. The Islamic Brotherhood and Sisterhood suffers from these fake hadiths because they foster an unbelievable sense of nationalism and racism. According to Ibn Qayyim al-Jawzee, there are no authentic Hadiths that curse black people. The Prophet Muhammad (b.p u.h.) spoke to his black mu'athin, Bilal bin Rabah (R.A.), and said, "Bilal from my household."

2- An illegitimate child cannot enter the paradise

“An illegitimate child cannot enter the paradise nor anyone from decedents to as far as the seventh generation”.

Ibn Jawzee categorized the Hadith mentioned above as fabricated, while Al-Tabaraani related it. The Glorious Qur'an is contradicted by this fake hadith: Regarding this, Allah said: “ No soul shall be made to be the burden of another (i.e Sins)”

Moreover, an illegitimate child was born without the ability to choose between being legitimate or not. The person's parents are solely to blame. It is illogical and un-Islamic to imply that Allah will punish an illegitimate child because of the parents' transgressions. Because Allah is not an oppressor, He does not punish someone for the transgression of another.

3- “Obedience to woman’s advice causes regret”. Related by Ibn Assakir 2/200

This fabricated Hadith goes with:

“Listen to what women have to say and then do the opposite”

Ibn Abu Haatim 2/184 relates. This Hadith do nothing only intensifying the mistrust, discord, and disrespect between men and women. Furthermore, it goes against the real story of the Prophet (S.A.W.) when he asked his wife for advice regarding his companions and she provided him with very insightful counsel that he used to save his companions from the agony of fire.

Islamophobia phenomenon becomes increased due also to some false translation words aiming at changing the Islamic identity and cultural peaceful purposes and disregarding the Islamic religion. The following are examples asserting this point :

JIHAD: In Islam, the term "Jihad" refers to a variety of actions, such as fighting oppressors and aggressors who commit injustices under certain moral reasons that excuse fighting, such as the requirement that Muslims only fight those who fight them and not those who do not. The verse in the Quran states that Muslims should not fight people who do not fight them or only those who fight them. As stated in a verse from the Quran:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (2:190)

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors” (Q 2:190)

However, Since the September 11 attacks, the word "jihad" has taken on a different meaning related to terrorism and the killing of Muslims.

HOME : The term "home," which means "the house where one lives among family members," . However, in the context of the Israeli-Palestinian conflict, it has been used politically to refer to Israeli settlements that support Israel's policies at the expense of Palestinian landowners. As it is mentioned in the following international presses :

The New York times entitled :

-Jewish Homeland Plan Must Not Be Put Off, Dr. Goldstein .

-‘Bennett: Israel is ours because it's the Jewish homeland ...’

The commentary Magazine entitled :

To Save the Jewish Homeland:There is Still Time

The Guardian said (23) :

‘Biden has said how his father helped instill in him the justness of establishing Israel as a Jewish homeland in 1948.’

Islamism : Islamism is a political and religious movement that aims to establish an Islamic state or system of government (18). This ideology's ultimate goal is to establish a state with advanced social and political structures. Nonetheless, Islamism is frequently perceived as a hated ideology that seeks to establish underdevelopment and despotism, especially when using different mass and social media platforms. Similar to how the news publication Herald Sun compares Islamism to Nazism and Communism in the following way (21): "Islamism in that sense is much like Nazism and Communism, attracting the well-educated as well as the welfare-takers.", or the article "Islamism is a greater threat than the far right" appeared in the magazine The Times (22).

Salafism is a movement within Sunni Islam that focuses on purifying the religion. The term "Salafi" originates from the desire to follow the teachings of the early Islamic generations, also known as al-salaf al-sālih. However, the definition of Salafism has expanded to include extreme right-wing policies. Many Western media outlets use the term to refer to extremism, such as when the New York Times defined Salafism as "an extreme strain of political Islam with roots in Saudi Arabia that has been spreading since the Arab Spring."

A misrepresentation of some Islamic practices and beliefs is another reason for the rising level of Islamophobia. This involves distorting their actual meanings and using them to advance ideological or political objectives. Several lucid instances of this phenomenon include the following:

Israel/Palestinians: The Western press and channels refer to Israel and Palestinians as a means of stating that Israel is the legitimate owner of Palestine and that Palestinians are foreigners, rather than referring to Israel and Palestine. Realizing that Palestine is a historically significant Islamic holy place The Holy City and Al-Aqsa Mosque are located in Palestine, which is also the blessed land of Allah's messengers and prophets. It is also the first and third holy mosques in the Qiblatain, and it is the location of the Prophet Muhammad's Journey, made possible by God Almighty, from Makkah Al-Mukarramah to Al-Aqsa Mosque, where he prayed alongside other prophets like Moses, Abraham, and Jesus before ascending to the skies (17).

Wailing wall/ : the Wailing Wall translated into Arabic المبكى حائط, is actually a mistranslation of the Buraq Wall. According to historical research, events concerning the Buraq Wall differ from those concerning the Wailing Wall or Solomon's Temple. The Buraq Wall refers to the Islamic Sacred Wall, where the Prophet Muhammad is said to have tethered his winged horse Buraq during his miraculous nighttime Journey from Mecca to Jerusalem. On the other hand, Jews refer to this wall as the Wailing Wall because they often wail as they pray. The Palestinian scholar Taha Elmoutawakel's research on the

Buraq Wall confirms that Gaza is an Arabic and Islamic City which has a rich Islamic history and civilization dating back thousands of years. Notably, there are no stones or structures commemorating the rule of the Solomen era, indicating that the Wall is exclusively Islamic (19).

"Temple s'Solomon": Temple of Solomon, also known as Ma'abid al-Haram in Arabic, is a Jewish religious building used for ceremonies and meetings. The First Temple also served as a gathering place for the Israelites (Schreiner B, van Koppen B. 2003.). Studies, however, claim that this structure has nothing to do with the ancient Temple and that there was never a Solomon's Temple in Palestine. According to researcher Joseph De Buglio: When Solomon's Temple was built, it was nothing short of spectacular. Four hundred years later, the temple was completely destroyed. There was nothing left of the original building. When Israel returned, they built a second Temple on the same spot, but it was far short of what King Solomon had erected. When a person reads a Biblical account of construction and how the first Temple was used you may not see a connection to the present but there is one. Most people see the Temple as a larger than life tale that is more mythical than practice (Addae-Korankye A, 2014). Many people view the Temple as a story that is more mythical than realistic, according to Addae-Korankye A (2014). The increase in Islamophobia around the world is partly due to the desecration of Islamic sanctuaries in Palestine through the false Judaization of the area.

City of David: The term "City of David" has religious and biblical origins and refers to the ancient city of Jerusalem. Additionally, it is used to refer to the archaeological site that is connected to the ancient city. Jerusalem holds significant religious and cultural importance to Muslims, also known as القدس الشريف in Arabic. "City of David" (مدينة داود) is considered among the three holiest sites in Islam. However, some individuals have used the name "Alqods Asharif," which means "the Noble Sacred Place," to undermine Islamic culture in Palestine and to promote Jewish settlements. This misuse of the name has led to misunderstandings regarding the city's importance and has caused fear of Islam in some parts of the world.

Aid Aldha : Aid Aldha, also known as the Sacrifice Feast, is an important Islamic holiday celebrated by Muslims. It comes after the holy month of Ramadan, which lasts for three months, and the holy day of Eid Elfatar. During the Aid Eldha Muslim holiday, sheep, goats, cows, and camels are sacrificed in remembrance of a Quranic story. According to this story, God commanded the Prophet Ibrahim (known as Abraham in the Bible) to offer his son Ismail as a sacrifice. Abraham is saved when God recognizes his faith and provides him with a ram to offer in lieu of his son. Muslims all over the world commemorate Abraham by butchering animals—mostly sheep—and giving the meat to the underprivileged or preparing it and serving it to loved ones. However, many Western press and media outlets use harsh terms like "killing," "slaughtering," and "murder" to describe this practice of animal sacrifice. This kind of language can create misunderstandings and fear towards Islam on a global scale. Here are a few examples:

‘Animal rights activists are speaking out against the treatment of millions of animals that will be killed and eaten during the Eid al Adha holiday, as suppliers and butchers are accused of ignoring religious edicts on humane slaughter.’(Los angles times)

‘I’ve summoned up the courage to slaughter a sheep by myself again, 10 years after that morning in my grandparents’ backyard. It’s not a decision I made lightly, nor is it one I (or any Muslim) should feel the need to defend — not to animal rights activists (who are bound to cry bloody murder anyway) and certainly not to Islamophobes who brand us as ‘barbaric bastards’ and terrorists. Really now, who has the time to be both?’(Mail Gardian)

Furthermore, by using some Islamic concepts, terms, and sanctities and giving them meanings that further their political and religious agendas, the West now uses translation as a weapon to subjugate the Islamic world. There are a lot of hateful publications and speeches about Islam in the world. According to (Jabir Sani Maihula, Sani Abdulmalik, 2022) the ensuing examples confirm this :

"Islam Is a Religion of Violence" this title was found in the website ([com.foreignpolicy://https](http://com.foreignpolicy.com)) in 2015. The article seeks to shed light on the roots of extremism, which have become more stronger since the September 11, 2001 attacks, as well as and the changes in European attitudes towards Islam that are believed to be the main cause of these attacks.

'War on Terror' this phrase was pronounced by the American president George Bush few months before invading Iraq. He also indicated that waves of Islamic terror was increased due to the dominance of Islamic state in Iraq and Syria, the state of disorder in Libya and Somalia, the civil war in Yemen, Taliban system in Afghanistan, Boko Haram Groups in Nigeria, and the inability of Arab state to put an end to Islamic threat.

Charlie Hebdo republished cartoon mocking of the Prophet Mohammed (BPUH) in 2015.

Recently, American Muslim SHADI Hamid released a video or podcast titled "Islam is a complicated religion" where he concluded that Islam is indeed a complex religion after conducting in-depth research on political Islam.

The French president Emmanuel Macron have declared that Islam is "a religion that is in *crisis all over the world* today"

These elements contribute to the global spread of Islamophobia, which breeds many negative stereotypes about Muslims. discriminatory Laws exacerbate social inequality in housing, employment, and social services, as well as negative media representations of Muslims ((حنان رزيق، مريم بن لقدير، (2021). Europe has recently witnessed wave of xenophobic and hatred acts against Muslims and immigrants. Due to political turmoil, ethnic strife, historical grievances, and religious extremism in many countries, a significant number of them have become refugees and migrants. According to John Esposito, Islam and Islamist revivalism are often reduced to stereotypes of Islam against the West, Islam's conflict with modernity, or Muslim extremism, fanaticism, and terrorism (Aljazeera, 2015).

IV. TRANSLATION LIMITS ISLAMOPHOBIA

Islamophobia has become a prevalent issue worldwide, due to the financial and technological power of the West to attack and portray Islam as an enemy. Moreover, the relationship between attitude and behavior-- the strong lead, the weak follow— is such that the dominant group influences the weaker group, leading Arabs to accept and use blindly suggested translations from the Orient even if it goes against the teachings and beliefs of Islam and Muslims.

The purpose of translating content related to Islamophobia is not simply to document the phenomenon, highlight its detrimental effects, and offer countermeasures. Rather, it aims to be a means of lessening the fear and apprehension surrounding Islam and Muslims by adhering to certain guidelines:

- Arabic -Translators ought to broaden their background knowledge in a variety of subjects, including politics, economics, culture, and religion. With these, they will be able to avoid the occident pitfalls of translating information that does not exist in order to tarnish the image of Islam and present it a religion of coercion, injustice, and violence. Similar to the translation of the action sheep slaughtering in the festival of Eid Eldha by using words like murdering/killing.

- It is important for Arabic translators to faithfully communicate Islamic and cultural sanctities without using provocative or inaccurate language. They can aid readers in understanding the true meaning by providing explanations through footnotes or notes within the text. By doing so, there is a lesser chance of misunderstanding and fear towards Islam.

- Language has the power to both heal and hurt. Arabic is no longer as dominant as other languages like English. Terms like "Islamic extremism," "Islamic terrorism," "political Islam," "salafism," and "jihadism" are often used in the West to connect Islam with extremism and terrorism,

while other religions such as Christianity and Judaism are considered safe from violence and injustice (17). As a result, Arabic translators should be cautious when interpreting words that are not commonly used in Islam.

- The ability to comprehend, assess, and critique the hidden passage meaning is a prerequisite for reading between the lines. This kind of ability should be present in an Arabic translator's mind in order to accurately translate text and prevent the spread of misleading information, particularly that which has to do with certain aspects of Islamic culture and religion. as describing a scrafied Islamic action to commemorate the holy festival of Eid Eldha with terms like kill and murder.

- When reading or listening to information, readers should exercise caution. They never accept information unless they are certain that it is accurate. especially in the modern era of deepfakes, fake news, and cutting-edge ITC technology.

V. CONCLUSION

When asked about his thoughts on Western civilization, Gandhi responded, "It would be a very good thing" (Armstrong J.2009). Gandhi believed that not enough people lived in accordance with the spirit of the greatest accomplishments and figures in Western history. He respected the works of Plato, Michelangelo, Mozart, Goethe, Einstein, and others, as well as Jesus and the Bible (Bojan Zalec, 2020). However, he believed that being a decent part of a civilization did not equate to being fully civilized, which is a crucial distinction according to Armstrong (Armstrong J.2009).The escalated exclusionary and intolerance tendency against Islam and Muslims in the western world and other nations constitute a serious threat to the global peace and harmonious co-existence. This chilling reality is becoming a concern because, despite the teachings of Islam that advocate tolerance and peace, it is leading to negative and untrue stereotypes, stigmatization, devaluation, and hostility towards Muslims and the religion itself. Such actions not only result in material and immaterial losses but also spread inaccurate information about Islam, leading to conflicts. According to Islam, the Prophet Muhammad (PBUH) is the final Messenger of God for the whole universe and has a clear message of peace for all people. Therefore, translation can be a powerful tool to alter the global perception of Islam and reduce the intensity of Islamophobia by shifting its focus from merely translating ideas across languages to addressing intentionally distorted ideas that are harmful to Islam.

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