

"Translation Standards for Islamic Fields"
— Problems in Japanese Translations Given as Examples —

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ABSTRACT

In Modern Japan, many Japanese people became interested in Islam after the severe earthquake of Hanshin Awaji (1995/01/17; 6.9 on the Richter scale) where Kôbe city was totally destroyed (including its quake-proof buildings) except Kôbe Mosque that was built in 1934 A.D as it was totally unaffected. However, Japan witnessed the first Japanese person entering Islam in 1889 A.D.

Well, there is already a number of translations, done by Japanese people, for the Holy Quran and for other Islamic materials as well (Sunna, for example).

However, sadly, Japanese translations (of the Holy Quran, for example) do not apply translation standards set by Muslim Sheikhs. In addition, mistakes do also exist, and some of them are related to religious observances and rituals.

Here, this research aims at directing attention to this problem and setting its solutions, so that Japanese Muslims can truly understand their religion. The research aims at fixing current conditions that led to opposite results as some wrong translations make people admit Islam being wrong (or even completely wrong).

Here, I mention translation standards for Islamic fields while giving briefed examples and comparisons to show current Japanese translation and to show how it ought to be, so that it fully complies with the standards and contain no mistakes.

Thus, this research aims at fixing current conditions of Japanese translations by spotlighting the problems and solving them (while providing some examples from Japanese translations). This research is universal. In other words, it helps peoples of all languages correctly and accurately translate and understand Islamic materials (including Quran and Sunna). In addition, it helps them lead their religious life correctly.

Keywords: Islam, Quran, Tafsîr, standards, translation, Propagation.

Preface

The society of Modern Japan is a multi-religion society that consists of Shintoism, Buddhism, Confucianism, other premature religions, Christians, non-religious persons in addition to Muslims (0.01% of total population) and multi-religious persons (Mostly Shintoism and Buddhism, they create a great part of Japanese society).

In 2016, Muslims over the world were 16 million, and this number equals $\frac{1}{4}$ of expected world population in 2020 (World population in 2020 is expected to be 22 million).

Despite being too few compared to overall population of Japan, Islam (0.01%) gained great and notable attention, and Japanese book market is full of books about Islamic culture (Sufism, etc.) as well as other fields of Islam. This includes DVDs and multimedia materials. Specific attention was paid to Islam after the severe earthquake of Hanshin Awaji (1995/01/17; 6.9 on the Richter scale) where Kôbe city was destroyed (including its quake-proof buildings) except Kôbe Mosque that was built in 1934 A.D as it was totally unaffected. However, Meiji Era witnessed the first Japanese person entering Islam (in 1889 A.D).

In Islam, religion is a very basic part of Muslim`s life, as it rules every aspect of his/ her living. Therefore, the Holy Quran and Sunna do always exist in every Muslim society. Quran is the bible of Islam while Sunna is a supplementary material to the Quran containing explanation and additive details. Both ought to exist in every Muslim society, including those with no knowledge of Arabic.

Thankfully, in addition to introductory and advanced Japanese materials of Islam, Japanese versions of the Holy Quran and Sunna do also exist. Unfortunately, unaided by translation standards and other factors, there are some mistakes and problematic points in Japanese translations. This research involves Islamic translation in general. This means every aspect is covered (including Sîra, for example).

Well, the main problem here is that Japanese translations of the Holy Quran “as well as other Islamic materials” do not apply translation standards set by Muslim Sheikhs. In addition, mistakes do also exist, and some of them are related to religious observances and rituals. Here, I mention related standards, sets additional ones (suggested by himself), gives comparative examples and mentions related notes to solve the problem and to stop it increasing.

Part 1: Standards and procedures for translation of the Holy Quran:

- Translation has to use Tafsîr, as it contains rich detailed information (stories, lessons, other detailed information, etc..). It includes additional meaning(s) as well, in specific cases. These are reading methods, understanding theories and purpose(s) of source text as well.
- Arranging efforts translating Quran`s certified Tafsîrs. For example, one Tafsîr per translator. The translator has to include reading methods, theories, etc mentioned in that Tafsîr. Beyond that, the translator has to include in the preface/ introduction a note of such reading methods being compatible with each other as they have same meaning in a broad sense.
- The translator has to be a Sunni Muslim that is totally unaffected by heresies and is unable being affected by them. In addition, he/ she has to be an expert in both languages, has a deep knowledge of them and of their lingual secrets as well. In addition, the translation has to be explanative, and it has to use Islamic trusted sources (or it shall be untrustworthy).
- Translators of Islamic fields have to take professional training courses that provide them with essential lingual and religious knowledge. I may explain these in detail in another research. Mentioned essential lingual knowledge includes conditions and cultures of both languages. It includes their lingual characteristics, technics and other points as well.
- Translation has to include whole meanings and purposes of original Quranic text and has to be limited to human`s understanding. This means that the translator has to explain meanings found in Quranic text in target language per his/ her understanding, so that people who speak that language be able to absorb translator`s understanding of Quran`s guidance, provisions and lessons based on real stories and sermons.
- As previously mentioned, translated text has to be explanative. It has to explain Quranic text per human understanding, and it has to include religious provisions and sermons mentioned in original text`s Tafsîr. Such translated text aims at being an explanative text that makes understanding Quranic text easy and helps learning provisions and lessons that are based on real stories.
- Arab people ought to do Islamic translation themselves. Targeted peoples can do lingual revision, under cooperation to confirm desired meanings being kept correct. I had a real experience where my correction of 「アラー」 (Alaa, a person name) to 「アッラー」 (Allah) was rejected as I do not have power correcting for natives. This was a word in an Islamic website I was administering and translating. There are other similar cases where terms set by natives must be changed for correct understanding. These are not necessarily related to pronunciation, as in fact, most of them do NOT. Therefore, setting terms in other languages must be a role of Arabs only, in specific, Arab translators who were professionally trained for Islamic translation and received needed special Islamic knowledge during this training. I mention some examples of these terms in this research under this title: (Examples of Japanese natives` common mistakes in Islamic translation).

- Translation into exact wording or words (literal translation) is prevented, as being impossible in the first place. Any text can never include lingual, literary and religious meanings, features, beauty of original text. Trying this is like flying in the air or to the space with no aiding machinery. There are characteristics that do not exist in other languages; in addition, doing this shall change the meaning.
- Literal translation of the Holy Quran is impossible for the following reasons: Original text of the Holy Quran has rich seen and unseen characteristics that can never be wholly passed to another language. In addition, its wordings, words and construction (grammar construction etc..) have inimitability that disappears in target text. Besides, such translation shall look like if it is another version of the Holy Quran, which creation is totally impossible and prohibited. Many top excelled Arabs and Jinns already tried this during the most glorious age of Arabic and failed, they failed creating even one similar Āya of Quran in Arabic itself.
- As previously mentioned, translation has to be separated and isolated from source text. In addition, a translation has to present Quranic text, then its Arabic explanation (Tafsîr), then its explanative translation. This helps people understanding this is neither the original Quran nor the literal translation of it.
- Original text of Quran has to be presented first, secondly, its Arabic explanation (Tafsîr), then its explanative translation, so that it is clear this not being a literal translation of the Holy Quran.
- In contrary to the Holy Quran, both its Arabic explanation (Tafsîr) and explanative translation of the Holy Quran can be touched, read by anybody (including non- Muslims) with no Wudū` (Ablution) required. It can never be considered Quran itself. It can never be considered a replacement to it either. It can never be used during praying. Needless to say, these rules apply to Arabic Tafsîr as well. Therefore, Quran translations are considered a helping (supportive) material, and Muslims whom mother language is not Arabic have to learn it to accurately understand their religion, speeches of Allah and Prophet Muhammad's Sunna; and to gain full knowledge of Islam and of exclusive characteristics of Arabic that cannot be explained. (Kindly check my note below)

A note concerning this point: As a neutral researcher, I mentioned text above as is, but I would like to correct it, as it includes wrong religious information that can lead to severe undesired effects. Sheikh\ Dr. Zakir Naik says "You do not need to learn Arabic to go to Heaven. You can read Quran in your language". Dr. Zakir also stated that learning Arabic is just a non- mandatory task for people who need to understand the Holy Quran better, and that the only obligatory task concerning Arabic is memorizing a small amount of Verses to use during prays).

This means learning Arabic to read the Holy Quran is not obligatory for non- Arab Muslim natives, except for translators who are required to learn Arabic and required sciences as previously mentioned.

In short, the general public of non- Arab Muslim natives are required to read a translated version of the Holy Quran, that explains its contents; while translators, if any, are required to study Arabic and required sciences prior to starting Islamic translation.

- The most important purposes of translating the Holy Quran is to explain it to non- Arabic speakers and notifying them of it, so that Muslims recognize, absorb and apply its teachings, and so that interested non- Muslims may enter Islam.
- A group of trusted translators who are well known for their good faith and knowledge have to explain trusted Arabic Tafsîr into desired language while keeping the following points in mind:
 - The translation has to be titled as "Translation of the Holy Quran`s Tafsîr" or "Tafsîr (Explanation) of the Holy Quran 〈Language Name〉".
 - An introduction has to exist, and it has to contain a clear note this work being an explanation to the Holy Quran as per human understanding.
 - If any Āya has (or may have) more than one meaning, this has to be mentioned in a footnote.
 - Original text of the Holy Quran has to exist. Such Arabic content has to be shown between visible brackets in Arabic letters.
 - A written notice has to clarify this being a translation of "Tafsîr Name" that was done by "translator`s name" and that this translation was done under strict religious supervision.
- Latest writing standards in Japanese must be applied as well. These include writing standards and rules for Kanji, Katakana, any many other aspects of Japanese language. Usage differentiations between Kanjis and between words must be considered as well. Other related lingual standards must be considered as well.
- Usage of Japanese religious terms is preferred whenever possible, for intimacy. Changes between these terms and Islamic terms must be mentioned as well, if any.
- Newly created words or other words that need explanation must be explained in a footnote. This includes words having multiple meanings where it may be difficult determining desired meaning.

Notes/ Additive details concerning the last two points:

In the past, some evangelists used terms already known to Japanese (Buddhist Terms, for example) for being familiar and acceptable to Japanese people. I recommend using the same method with Islamic terms that are similar to Japanese ones. Many Islamic terms are similar to Buddhist ones. I had real past experiences using such terms, in addition, I create new terms (Kanji, with explanation/ Arabic, Katakana- with explanative footnote) when necessary. In addition, I mention differences to a Japanese term in a footnote, if any. At a previous point in time, my boss preferred normal explanation and terms for fear that Japanese people find it difficult to read and/ or to understand and stop their interest in Islam. But I think that such terms are not hard for Japanese, and that the problem here is in "sentences". Sentence style,

wording, etc must be simple and easy to understand as previously mentioned. Moreover, every Japanese has an electronic dictionary due to the nature of their language, so, it is not a problem. (In addition, in the first place, Japanese people shall have its meaning explained in a footnote).

Known translation types of the Holy Quran and their state set by Muslim Sheikhs:

("State" here refers to being legalized or not)

- **Literal translation:** A word for word translation that claims including all words, meanings, gist, aims of source text. It can never be achieved (in the case of Quran). In addition, it is prohibited for reasons that were previously mentioned in detail.
- **Explanative translation:** An explanation of the Holy Quran in another language, that explains Quran`s text per human understanding. It includes additional details as well (Such as lessons, provisions, etc..). Such translation is allowed provided that being based on Arabic explanation (Tafsîr) and being done by a qualified translator of Islamic fields that learned necessary lingual and religious information.
- **Vocal (Voice) translation:** Writing pronunciation of the original text of the Holy Quran in another alphabet (IPA "International Pronunciation Alphabet", or an alphabet of another language). Imam Al-Nawāwi and others approved this type only if it educates readers of accurate pronunciation of the Holy Quran.

Differences between Tafsîr/ explanative translation and direct translation: Sheikh.

Muhammad Abd Al- Azîm Azzurkâni set four points, but, briefly, **direct translation** claims target text being exact to source text. Concentration here is paid to its wording, words and expression tools, and it aims at providing same text in another language. In contrary to this, **Explanative translation** is just an explanation of a given text in a different language. Here, the explainer tells us: (Per my understanding, this text says : "....."). It tells the meaning and/ or the gist of provided text.

Note: Explanative translation is very clear to be just an explanation, if correctly presented as previously mentioned. In addition, the most important point is, it does not copy (pass) original text and does not admit all meanings and aims of original text being covered.

Examples of mistakes in translations of the Holy Quran:

Notes:

- The source of translated texts cited here is 「日訳注解聖クラーン」. (The Japanese translation of the Holy Quran published by Muslim World League and Japan Muslim Association in 1973).
- There are many translations available on the internet, however, while doing research, published materials are usually used alone as being trustworthy. Therefore, I shall consider mentioned publication only.

- In addition, kindly note that mistakes mentioned below are just examples, these examples are neither the full list under a mistake type nor the full list of all mistake types.

(1) Wrong translation for Name of Sūra and/ or its origin (type):

- 1- Sūrat Al-Isrā: Sūra`s Name is wrongly translated to "Sūrat Israel" (Translated text: イスラエル章). In addition, alongside with mentioned translation there is Arabic pronunciation of mentioned word, and it refers to "Israel" as well. (Content of text: ইসラーইল章)
- 2- The same problems are found in Sūrat Al-Insān (Sūra No.76). Provided translation and original text pronunciation are as follows: 時章 : ダフル (Sūrat of Time: Dahr). None of these words belongs to the original text which is (سورة الانسان/ Correct Translation and pronunciation: 人間章 : アル・インサーン / Sūrat of Human being: Al- Insān). However, this time it seems that the translator intentionally gave himself the right assigning a different name to the Sūra, which is not allowed (neither in religion nor in theory).
- 3- Origin/ Type of Sūrat Al- Insān is set to Mekka (Sūra Makkeyya), while translated text tells us the exact opposite word (Madīna, Sūra Madaneyya).

(2) Text is being translated into exact wording, neglecting real meaning:

- 1- Translation of Sūrat Al-Isrā (S 17: A 29) is wrong. It is the exact wording translation, but the meaning is totally different.

(ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوماً محسوراً)

なんじの手を、己れの首に縛りつけてはならぬ、また限度を越え極端に手を開き、恥辱を被むり困窮に陥ってはならぬ。〈脚注：りんしょくなことに対する熟語である（五・・67参照）〉

Note 1: It was reported that English translation of the Holy Quran (done by Marmaduke) has the exact same problem as well as his translation of Āya 21 of Sūrat Al- Anbiyā (S21: A18). The problem here is that text is translated to its exact wording neglecting its real meaning. Both translations were heavily criticized as in (ولا شك أن التشويه والمسوخ ظاهر في هذه الترجمات التي ما أريد بها وجه الله ولا هداية الناس)

Note 2: Here, the translator translated the Āya into exact wording while giving its real meaning in a footnote. This means that he knows the real meaning but provides it in a footnote. However, the explanation must be simpler so that it is easily understood. The translator had to translate using explanative translation method and add the additional meaning in a footnote (as there is an additional meaning, but it is not mentioned).

2- Āya 21 of Sūrat Al- Anbiyā (S21: A18):

(بل نقذف بالحق على الباطل فيدمغه فأذا هو زاهاق)

「いや、われは真理を虚偽に投げつけて、その頭脳を砕く、見よ、・・・」

- This sentence 「その頭脳を砕く」 must be replaced by 「を負かす」 or 「に勝つ」 to reflect real meaning.

(3) Translations that carry exact meaning which is not completely wrong but does not tell accurate meaning:

1- Sūrat Al-Kiyāma (20) (كلا بل تحبون العاجلة (٢٠))

Real (desired) gist is: Most people chose current life instead of the second life, that is eternal. In addition, Mecca's disbelievers in Allah are meant by this Āya. (The translation says: You choose current life...). In fact, given translation is considered being for this similar Āya of Sūrat Al-A`ala: (بل تؤثرون الحياة الدنيا (١٦)).

2- Sūrat Al-Kiyāma (25) (تظن أن يفعل بها فاقرة)

Translation: 「腰を砕く大災難が、かれらに降りかかることを思う」

"فاقرة" is translated to one of its original meanings while it really means "affliction" (as well as other possible meanings, but Quranic text did not mean crushing/crumbling lower`s back). In addition, assuming given (translated) meaning being correct, this meaning concerns one`s back (背) , not one`s lower back (腰) .

3- Sūrat Al-Kiyāma (5) (بل يريد الانسان ليفجر أمامه)

- This translation 「だが人間は、かれのみ前の生活においても、罪を犯すことを望む。」 may carry the same meaning of source text, but it loses a critical small part, that is considered a gist. Yes, source text tells us humans want to keep on doing guilts, but, in fact, this is not the real intention of them, which is to delay the contrition. Such missing small information may cause a big change in the image we receive about humans` intention. Therefore, this is not an accurate translation despite being true to some extent.
- This letter in translated text 「も」 does not exist in original text and adds an unclear meaning. In addition, even this letter does not exist, given text shall mean "Humans want to do guilts/sins during whole of their current life", while as previously mentioned, they DO want to contrite (but later). Therefore, this translation is wrong and is inaccurate both ways.
- Continuing with the last paragraph, "during whole of their current life" was mentioned, but translated text says: "during their past life". Yes, this may be correctly understood by people who already know it, but clear words are needed for ultimate accuracy and understanding. (As previously mentioned, translation of Quran is targeted at non- Muslims as well).
- A fourth note: The translator added 「のみ」 (Only), but this word is missing in the source text. Here, the translator added a word that is not included in the source text. In addition, this may cause some strange questions such as "Is this intention supposed to be of jinns (demons) or other creatures as well?". It is true carrying the

meaning of "Humans" but it is quite different to "Only humans" as I just clarified. Therefore, this is NOT considered being an accurate translation.

4- Sūrat Al-Kiyāma (16) (لا تحرك به لسانك لتعجل به)

- Assumed meaning as found in translated text is different to intended meaning originated by source text. Translation test says: 「クラーンを催促するために、なんじの舌を動かしてはならぬ」。 Desired meaning is: "Do not move your tongue to quickly commit it to memory (Continued in next Āya: It is our part/ role)", while translated text tells us "Do not ... to quickly **read/ finish it**" (Meaning of 「催促」 as found in 明鏡国語辞典第2版総ふりがな版 is: 「早くするようにと、急がせること」。 The translation could be correct if it was translated as follows: 「クルアーンの暗記を催促するために、・・・」.
- Translated text is using a custom heavy style to match Quran`s, which was previously mentioned to be prohibited for reasons mentioned before in detail.

(4) Other wrong translations:

1- Sūrat Al-Kiyāma (25) (تظن أن يفعل بها فاقرة)

Translation: 「腰を砕く大災難が、かれらに降りかかることを思う」

Despite being similar in Japanese where "تظن" (thinks/believes of probability of a matter/ assumes) really means (totally sure/certain of a matter), this word was wrongly translated as it holds sense of possibility where there is no possibility at all). The translator had to read Arabic explanation (Tafsīr) to verify its meaning.

2- Sūrat Al-Kiyāma (7) (فإذا برق البصر)

Translation: 「ついに、目がくらむとき、」

In the translation above, there are two mistakes as follows:

- Starting word (the first in the sentence) actually means "Well, if...", while translated text tells us "In the end, when...".
- Translated text 「目がくらむ」 as found in 明鏡国語辞典第2版総ふりがな版 has the following meanings: ①めまいがする。②強い光などによって一時的に視力を失う。③心を奪われて正しい判断ができなくなる。
Desired meaning in this context is the second one (temporary blindness), but, in fact, source text means (Be extremely shocked of fear and be at loss). There is no text that carries meaning of blindness or dizzying, but there is text of a later Āya about losing light of both the sun and the moon. Well, even in this case, loss of light is exactly different to being blind or dizzy. So, this translation is wrong in both cases.

Original Tafsîr text:

"فاذا تحير البصر ودهش فزعاً مما رأي من أهوال يوم القيامة (٧)" "وذهب نور القمر (٨)، وجمع بين الشمس والقمر في غياب الضوء، فلا ضوء لواحد منهما (٩)..." (التفسير الميسر Arabic Muyassar Tafseer)

3- Sūrat Al-Kiyāma (7) (وجوه يومئذ ناضرة)

その日、ある者の顔は輝き、(脚注:「・・・、死の直後の、いわゆる小審判の状況、・・・」)

Mentioned translation tells us that these faces become bright (and see their God as mentioned in a later Āya) at the same day of death when the person has his minor/first hisāb (judgment), but, in fact, this happens upon resurrection at that day (as mentioned in Tafsîr).

4- Sūrat Al-Insān: Sūra No.76, Āya No.1:(هل أتى على الإنسان حين من الدهر لم يكن شيئاً مذكوراً)

Japanese translation 「人間に対し、何も示されなかった時の、長い期間はなかったか」 has many problems. The first, the translation is wrong. The second, Japanese people themselves cannot understand this sentence, and cannot even get its gist (and the possible meaning recognized is wrong). In addition, it differs from one person to another, but no one was able to understand it and it is approved that the translator uses a very hard lingual style to match Quran`s, which is prohibited as previously mentioned. In addition, such language shall make people avoid reading Quran, which is the exact opposite of purpose of translating the Holy Quran.

Concerning mistakes found in this translation (other than hard of understanding), the translator tried to translate this sentence to its exact meaning (This is not a question... in fact, question here means affirmation “and there are similar cases which are considered to be very basic in Japanese language”. In addition, desired (correct) meaning/ translation is: “There was a phase of time where the human being was never noticed or recognized at that period of time, the human being was not even noticed, and had no value at all, its location was not even known to any creature except Allah who created it. At that time, it was considered not being created yet. It was just a piece of mud that was shaped in the form of a human and was kept as it for a time till Allah blew (inserted) a soul in it. At that time that piece of mud turned into to a real living human, which is Adam, and he became noticed, known, worthied by the creatures. (This text is the main translation, and it is highly recommended adding extra details that are available in Tafsîr. However, I skip this for now to avoid expatiation).

5- Sūrat Al-Aa`la (18-19) (ان هذا لفي الصحف الأولى (١٨) صحف إبراهيم وموسي (١٩))

Japanese translation: 「これはまことに、いにしへの諸經典にあり、アブラハムやモーゼの經典にもある。」.

- 「いにしへの諸経典」 (Old bibles “bibles of old ages”) must be replaced with 「クルアーンの前の諸啓典」 (Allah`s bibles that predated the Holy Quran) or (Allah`s Bibles predating Quran). “Underlined content is the corrected translation”.
 - Translated text says: “This exists in old bibles and in bibles of Abraham, Moses and others as well”. This sentence must be corrected to “This exists in old bibles that are of Abraham and Moses”). Source text refers to only Abraham and Moses, so, 「と」 or 「及び」 must be used as 「や」 expresses multiple people (it is similar to the English word “etc”).
 - 「これは」 (This) is the exact translation of original text, but readers cannot understand what this word refers to. So, it must be explained instead of being translated to exact words. (Such details are included in Tafsîr). It was previously mentioned that the purpose of translating Quran is providing a meaningful and understandable text of The Quran in another language, so, such exact translations do provide nothing but making it harder to understand. Therefore, getting details from Tafsîr is a must, and this must be done in all cases even when the translator is confident his translation being accurate. Tafsîr includes additional details, lessons, stories, wisdoms that must be translated as well. It was previously mentioned that the purpose of translating the Holy Quran is to provide people of these details as well.
- 6- Pronunciation of Sūrat Al-A`ala`s name in Japanese letters misses the first two letters, which form a very important part of the word as being a definite article. It must be 「アル・アアラ」. And to top it off, being a name of Allah, mentioned word must always exist in this context.
- 7- Sūrat Al-Fagr (25-26) (فيومئذ لا يعذب عذابه أحد (٢٥) ولا يوثق وثاقه أحد (٢٦))
Japanese text: 「それでその日、何者も処罰し得ないほどの懲罰を加えたまい、また、何者も束縛し得ないほどに拘束したもう。」
- In the text given above, the negative form 「まい」 must be changed to affirmative form. In addition, the sentence may be easier to understand if the subject is mentioned.
 - The last two words of translated text need adjusting to reflect correct meaning, and to make it understandable.
 - Explanative footnote given to the first Āya is wrong and is not related to Āya`s content.
- 8- Sūrat Al-Fagr (27-28) (يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨))
Japanese text: 「(善行を積んだ魂に言われよう) おお魂よ、なんじの主に帰れ、歡喜しご満悦にあづかり、満足して安らげ。」
- The following problems are found in the above text:
- Sentence structure is changed. Other unnecessary changes do exist as well.

- Explanative sentence 「善行を積んだ魂」is incorrect. It means “people who did many good actions” while “people who, in their first (current) life, had faith in Allah (and in seeing Allah in the second eternal life), entered Islam till death and obeyed him in every aspect of their living” is meant. For example, non- Muslims who do many good actions are not addressed. For this reason, accurate translation that is based on Tafsîr is necessary. Translator`s estimation of the meaning(s) is not allowed.
 - The translator uses an old style of letters (旧仮名遣い) to match Quran`s style. It was previously mentioned that such action is prohibited and that it makes Quran harder to read and/ or to understand.
- 9- Sūrat Al-Fagr (29) (فادخلي في عبادي (٢٩))
- Japanese text: 「なんじは、わしのしもべのうちにはいれ、」
- It is noticed that Japanese people use 「しもべ」as a translation to "عبد". However, this is wrong and must be replaced with 「信仰者」. (“Believer” instead of “Servant” and other unintended meanings).
- Meaning of 「しもべ」as found in 明鏡国語辞典第2版総ふりがな版 is: ① 雇われて雑用をする者。召し使い。「神の一」▶身分の低い者の意から。
- Meaning mentioned above is wrong. In fact, it applies to specific angles that do specific tasks in behalf of Allah. It applies to specific angles who do specific tasks for Allah as well. Besides, originating usage may carry unintended humiliation.
- In addition, according to 「デジタル大辞泉」, mentioned word has the following three meanings, which none of them is correct. In addition, the second one may carry humiliation that is not intended. ①雑用に使われる者。召遣い。「神の一」②身分の低い者「この魚...頭は一も食わず」〈徒然・一一九〉③官に仕えて、雑役を勤めた下級の役人。「一ども参ってさがし奉れ」〈平家・四〉

Examples of Japanese natives` common mistakes in Islamic translation:

Here, I show other mistakes that are considered common to Japanese natives. These mistakes are found in Japanese translation of Quran and Sunna. These are found in other Japanese materials concerning Islam as well (including educative materials).

- Using 「神」 to refer to Allah. “Kami” in Japanese culture is a soul, or gods who are basically souls. This totally differs to Allah. Therefore, it must be translated to its normal meaning “Creator” 「創造者」. Japanese have the term “God” 「ゴッド」 as well but it may cover both meanings of “Kami” and “Creator”, so, it is a universal word that does not match the word “Allah”.
- Using 「しもべ」 to refer to "عبد/ عباد". This was previously mentioned in detail.

- Using 「使途」・「使徒」・「預言者」 to refer to Prophet Muhammad. These terms must be replaced with 「使者」. However, I strongly recommend using one of these terms (per context) 「ナビ」・「ラスール」 for accuracy. Japanese is a language that easily accepts foreign words and sets them for their specific purposes. It is easy setting a word in Japanese and adding an explanative footnote, and it is easy suggesting inclusion of it in Japanese dictionaries. In fact, most words are automatically added to dictionaries.

- Using 「不信心者」 to refer to disbelievers in Allah. It must be replaced with 「アッラーを信じない人」・「ムルリム以外の人」 or even translating it as a Katakana word. There are other possible terms as well, and it is the context deciding the suitable term.

- 「アダムの子孫よ」 "يا بني آدم"

This translation is correct, but the word 「子孫」 has two meanings. I strongly recommend using words that have only one meaning whenever possible. Exp: 「アダムの人類・人間」.

The meanings of 「子孫」 as found in 『明鏡国語辞典第2版総ふりがな版』:

① 子と孫。

② 先祖からの血筋を受けて、代々あとを継ぐ人々。末流。「源氏の—」
「—繁栄」

The second meaning is the desired one here, and Muslims (at least, Arab Muslims) know it. However, Non- Muslims as well as Non- Arab Muslims who do not know this meaning (if any) may have difficulty determining the correct meaning.

- 「主よ」. This word, as mentioned in 『明鏡国語辞典第2版総ふりがな版』, is a Christian term, and to add to it, it mentions that it may mean the Christ too. It is supposed the Islamic term has its meaning kept unchanged, so, this is not considered being an accurate translation. This may be a literal translation. The suitable translation is “My God, ...” or “Allah, ...”. (「アッラー、・・・」・「創造主、・・・」).

『明鏡国語辞典第2版総ふりがな版』: 【主^{しゅ}】: ④キリスト教で、神、またはキリスト。「主に祈りを捧げる」

Note: I found many examples where 「主よ」 was pronounced as 「主^{おも}よ」 while the correct pronunciation is 「しゅ」. This is important here as wrong pronunciation leads to wrong understanding (or even inability of understanding). Here, “Omo- yo” only means “the main part”, while “Shu” can mean God as well. I noticed such mistake, among other kinds of mistakes in a specific edition of 「図解イスラームガイド」 (Conveying Islamic Message Society, Alexandria, Egypt.

This work cited both examples from Sahih Muslim (2807) and Musnad Ahmad (12699). Here, “Musnad Ahmad” is wrongly translated to 「モスナード・アハマト」 while the correct ones are: 「مسناد・أحمد」 or 「إمام أحمد بن حنبل المسناد」. The same work wrongly translated and explained an Āya in a way that it admitted The Holy Quran saying that “There is at least one deep sea, topped by its waves, on the Sun”. 「海や太陽の深海は波で覆われ、その波にまた波がある」。 Such wrong information makes people say the Holy Quran is wrong. After many years, at the time of writing this research, I discovered mentioned mistake being (in fact) a Kanji keyboarding error that changed 「大洋」 〈Ocean(s)〉 into 「太陽」 〈The Sun〉. However, such simple mistake totally changed the meaning and made Quran as if untrustworthy. This is not the only problem. I was assigned the task of translating this work from Japanese to Arabic, and I noticed too many mistakes (of many kinds each) that are related to Japanese language and to translation itself.

- There are multiple terms in Islam expressing the day of Resurrection. I noticed that Japanese people use these terms interchangeably, even during translation. Terms in target text are expected to be a translation of Arabic term used in source text. Exp: Translation of the Holy Quran (7-32). Here, source text says 「復活の日」 while it is translated as 「審判の日」.
- I noticed as well that natives do not care about usage differences between 「審判の日」 and 「裁判の日」. Even in case of both being correct, it is recommended using a specific united term.
- I also noticed that natives ((at least natives)) translate similar Āyas similarly. In fact, there are clear unique characteristics between such Āyas (Clearly seen Word differences in Āyas, details` differences shown in Tafsîr). These differences were not considered during translation. Āyas must be accurately translated, and related details shown in Tafsîr must be translated as well.

Note: Japanese mistaken translations exceed words or terms, as there are cases where these affect rituals of Islam. I provide below a simple example from attached educative materials of Islam provided inside same Japanese translation of Quran used as a reference in this research.

Names of prays: 「夜明け前 (暁・朝) ・昼・日中後半・日没・夜半 (晩)」.

Name of prays indicate their timings. For this reason, any mistake here affects praying time, hence, this is not a simple mistake, in addition, it affects praying, which is one of basic acts of worship. I recommend corrections for wrong ones in bold font. I recommend two separate pray names instead of the first one, and the suitable one is decided by context.

Other notes of translated texts of the Holy Quran:

- These translations tend to use same wordings and text style of the Holy Quran. Such action is prohibited, it causes translation mistakes and makes people think it is the Holy Quran itself NOT a translated version. In addition, as previously mentioned, no one in the Universe can achieve same text of the Holy Quran while keeping its characteristics neither in original language (Arabic) nor in a translation.
- This translated version of the Holy Quran admitted being a translation of the original text, but it tends to use same wordings and style. In addition, it did not attach original Arabic text; given footnotes do not cover many items that need clarification. Besides, it tends to provide the Holy Quran as it (Direct translation). This left lots and lots of explanations and/ or aims of source text missing, so, these translations do not do their sole role that is "Explaining the Holy Quran to other peoples, mentioning its lessons, stories and their purposes."
- Other translation standards that were previously mentioned are not applied in any Japanese translation of the Holy Quran. These include standards set for work title, addition of Arabic original text and Arabic Tafsîr, etc...

Part 2: Standards and procedures for translation of Sunna, Sîra, etc:

Previously, I showed content that is specific to translation of the Holy Quran (as well as native people`s mistakes in Islamic translation in general. Here, I show content that is specific to translation of Sunna (Translation standards, etc...). This content (or, in fact, both contents) DO apply to translation of other fields of Islam as well (Such as Sîra and other fields).

Religious approval for translation

Firstly, I provide proofs of Islamic translation being approved in religion. This applies to all fields of Islamic translation (Quran, Sunna and subsidiary fields such as Sîra etc).

The first proof: Fatwa concerning approval of Hadîth translation (ISLAMWEB.COM):

In Islam, it is allowed translating Hadîth to any language, as Sheikhs approved telling a Hadîth using its meaning (with no need telling its exact Arabic words). Therefore, it is allowed telling/ translating it to another language provided that correct and accurate meaning is carried in the translation. In addition, the translator has to be someone that accurately understands the meaning of the Hadîth, and he/she has to be perfect at target language to be able of providing accurate meaning in that language.

(www.islamweb.com, Fatwa ID: 21219. (Translated by me to English))

The second proof: Some other proofs from the Holy Quran and Sunna

Translation of Islam (Quran, Sunna and subsidiary fields such as Sīra etc) is necessary as Islam is a global and a universal religion that is aimed at all humans and creatures as we can notice from selected evidences shown below:

- قول الرسول محمد (ﷺ): كان النبي يبعث إلى قومه خاصةً، وبعثت إلى الناس كافةً. (فتح الباري شرح صحيح البخاري، كتاب الصلاة، باب قول النبي صلى الله عليه وسلم "جعلت لي الأرض مسجداً وطهوراً" ١/٥٣٣ (رقم ٤٣٨)).

Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.

(Translation given above is from Sahih al-Bukhari 438: Vol. 1, Book 8, Hadith 429 (USC-MSA web reference). I added a comma with conjunction).

- (تبارك الذي نزل الفرقان علي عبده ليكون للعالمين نذيراً). سورة الفرقان، الآية ١.
- Blessed is Allah who sent down the Criterion (the Holy Quran) upon his believer (the Prophet Muhammad) so that he acts as a warner for jinns and humans.

Note: other theories concerning explanation of above text:

- Allah is doing full blessing by sending down ...
- Greater is Allah who sent down....
- ... so that it (the Holy Quran) acts as....
- I thank myself, says Allah, for sending down

(These theories were not declined; and they are based on Ibn- Katheer and Baghaway Tafsīrs)

(Translation given above is researcher`s. It includes corrections and additions to Sahih International`s translation).

- (وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال أقررتم وأخذتم على ذلكم إصري صلى الله عليه وسلم قالوا أقررناء قال فاشهدوا وأنا معكم من الشاهدين (٨١) فمن تولى بعد ذلك فأولئك هم الفاسقون ((٨٢)). سورة آل عمران، الآيات ٨١، ٨٢.

And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment? (Have you accepted this obligation?). " They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." (81) And whoever turned away after that they were the defiantly disobedient (82).

(Translation given above is Sahih International`s. No changes done to it)

- قال علي بن أبي طالب وابن عمه عبد الله بن عباس رضي الله عنهما: ما بعث الله نبياً من الأنبياء إلا أخذ عليه الميثاق، لئن بعث محمد وهو حي ليؤمنن به ولينصرنه، وأمره أن يأخذ الميثاق على أمته: لئن بعث محمد [صلى الله عليه وسلم] وهم أحياء ليؤمنن به ولينصرنه. (تفسير ابن كثير للآية ٨٢ من سورة آل عمران).

`Ali bin Abi Talib and his cousin `Abdullah bin `Abbas said, "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him." Allah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him.

(Translation given above is from English version of Tafseer Ibn Kathir. No changes were done to it. URL:

<https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>).

Thus, (based on proofs No.1 & 2 mentioned above), the whole religion (Quran, Sunna and subsidiary fields) has to be passed along to all nations in their languages.

The third proof: Some other proofs from Islamic history (Both old and current ages)

In addition, it is known and confirmed that prophet Muhammad`s Arabic words, messages, etc were translated to other languages by native speakers of these languages. It is also known and confirmed that Prophet Muhammad was knowing, acknowledging and permitting this. There are traces (proofs) of him translating some words, speaking some non-Arabic languages; this is considered being an additional evidence.

In addition, actions of Caliphs and commanders of Muslim troops inviting peoples to enter Islam using translated texts of Quran & Sunna, Muslim scientists translating materials that may concern other peoples (including non-Arab peoples, materials: books, Hadîth, etc...) to other languages (In specific, Farsi, in addition to other languages as well), and highly weighted scientists of Sunna also translating with no protestations are unbeatable evidences of Muslims approving this positive consensus.

Islamic translation is targeted at Islam religion, justice and merits reaching every part of the world. Besides, it aims at making all peoples acknowledged of Islam`s messages of good omen and caution to them (including those mother languages is not Arabic).

Note: Proofs mentioned here under current subtitle were cited from an Islamic academic symposium that was held in KSA, it permitted translation of Islamic fields with accuracy regulations and specific usage notes to keep in mind.

Symposium`s name and details: “Sunna and Sîra translation: its actual conditions, improving methods & impediments”. A symposium held by Imam Muhammad Bin Saud Islamic University (Arab Association for Sunna, that belongs to mentioned university).

Note: These proofs, symposium name and details are in Arabic, but I translated these contents into English.

Other proofs: Proofs concerning translation of the Holy Quran in specific were previously mentioned.

Other necessities of Islamic translation:

Researcher Sheikh\ Tahir Wyatt, while presenting his paper titled “Interpretation standards” in mentioned symposium, admitted importance of Islamic translation for multiple reasons. “Many Muslims and many more non-Muslims do not understand the language of Quran and Sunna”, “We have good scientists who do their roles, but such efforts are limited to Arab world and can be spread only by translators who pass this information to other peoples”. He said. In addition, “The translator may either pass scientist`s words accurately in a way native speaker understands, or may spoil it by traducing or guessing. So, the process named translation is critical, therefore, translators must be well fostered so that they can correctly pass religious texts to other peoples. Propagation of Allah does always contain sentences from Quran and Sunna and never lucks them”, “Nowadays, as there are new technologies (specifically, internet that made all sciences and cultures so near to each other as if the whole globe became a small courtyard). For this reason, there is more need for translation.”, he continued.

Rules for correct translation of Sunna & Sîra texts, Dr. Muktada Hassan Mohammed Yasîn:

Here, I show the gist of research mentioned above, that its researcher presented during mentioned symposium.

- It is very important learning Arabic and other languages to be able to accurately translate Islam.
- Technical and religious standards for Islamic translation: The most important ones are: The translator being fully mastered religious sciences and him/ her being fully conscious of the clear science of Islam religion.

Rules for translation of Hadith related to Islamic faith “into foreign languages”, Dr. Fahd Bin Sulaimān Al- Fahîd

This research, that was presented by its researcher during mentioned symposium, includes translation standards for Hadîth words, standards and correct ways of neutral translation of matters and issues related to Islamic creed (regardless of translator`s (own or affected) religious persuasions and/ or theological theories.

The gist of mentioned research: Islamic faith controls have to be considered. (Context and its effects on meaning understanding, understanding of language and meanings (Semantics) and its effects deciding the meaning, theory of nouns and adjectives being tawqifi (determined by prophet Muhammad under Allah`s revelation and are not open to Igtihād (exercise of judgment) “simply, cannot be changed”). In addition, mentioned research contains ways of translation for words that do not exist in target language, mistakes` examples and similarities to translation of Quran, Post- prey Tasbeeh (Zikr).

Researcher`s note:

Arabs have to learn other languages and do translation tasks themselves, instead of requesting other peoples learning every detail of Arabic language and Islam religious sciences and requesting them translating Islam based on this knowledge.

Other peoples can do lingual revision, under cooperation to confirm desired meanings are kept correct.

A proof that researcher`s note needs to be considered: Kindly check previously mentioned case of native`s "Alaa" vs the correct term "Allah" as well as other related cases (evidences) mentioned in this research.

During mentioned symposium, Dr. Muhammad Bin Mustafa AL-Gabāly presented a research titled “Tabligh (Presenting) of Sunna to occidental (westerner) peoples- An onsite experience”. According to this research, experience is necessary selecting materials to translate, as materials needed to be translated have to be high demand materials, instead of materials whom author is famous among Arabs. In addition, it mentioned necessity of accurate translation, that can only be done by a translator that completely mastered Islamic terms and both languages, and is known for accurate and concise passing of information. Continuing, “The translator must be belonging to an approved religious persuasion, having true faith, believing in correct Islam, having faith in content to be translated, having ability of translating while keeping meaning(s) intended by original text, having ability differentiating literal translation and other translations types, having skill and ability adjusting translated materials to suit Islam propagation purposes. In addition, the translator must be doing the translation for the sake of Allah (NOT for commercial/ financial/ material purposes), must

avoid multiple repetition of translated text (to avoid translated work being too big with too much information), must do efforts providing a translation that is free of untrusted news and theories, must do efforts providing well-presented translations (serious consideration of tables, drawings, images, index , must do efforts providing well published translations (Publications/ books must be of high quality [paper quality, printing quality, binding quality])”.

During mentioned symposium, researcher Sheikh\ Tahir Wyatt set multiple standards for interpretation in his paper titled: “Interpretation standards”. According to this paper, interpreter of Hadîth must master both (source and target) languages and terms of Islam religion before starting interpretation. The interpreter must be able to understand real meanings behind words of Hadîth, must accurately translate Hadîth while putting cultural and lingual differences of target language in consideration (Definitely, mastering such differences is also as must), must be well prepared for the lecture/event (of course, this includes being informed about event subject in advance).

The same paper set multiple recommendations concerning interpreters` fostering as follows: “Intensive translation courses for scholarships` students, giving serious consideration to famous Hadîth books and to a book titled "النهاية في غريب الحديث".

During mentioned symposium, Dr. Al- Mahdi Bin Muhammad Assaîdi (Professor for higher education of heritage and Moroccan Literature, Faculty of Literatures and Human Sciences, Ibn Zohr University, Agadir, Kingdom of Morocco) presented a research titled “Translation of Sunna and Hadîth to languages of Islamic peoples: Moroccan Amazigh language as an example”. In this paper, he showed real experience(s) of Hadîth and Sunna translation to Amazigh language as an example of passing Islamic knowledge to people who are not able to learn Arabic and/or people who cannot learn it more deeply by translating this knowledge to their mother language. This paper mentions many important points and/ or merits of translation. For example, such translations helped propagators educating peoples of their religion and making Sunna and Hadîth easy to understand. In addition, such translations had the biggest role supporting these peoples keeping on their religion and even gaining more detailed and deeper religious information. Besides, such translations were one of the factors that tied these people to Arabic and deepened Arabic`s effect(s) in local languages. Mentioned paper refers that scientists who translated Sunna Texts to Amazigh language used accurate and detailed methodologies for text transformation (passing) to Amazigh language that were based on understanding, Tafsîr, caring of accuracy, beneficitation of Arabic terms. It referred also that such beneficitation was one of the factors that led to a large number of Arabic terms entering languages of Islamic peoples (Including Amazigh language).

During mentioned symposium, Dr. Walid Bin Bleyhesh Al-Imary (Dr. Waleed Bleyhesh) presented his paper titled “Cultural context and necessity of considering it in Islamic texts translation: Pure Sunna as an example”. Here he admits translation being full understanding of content to be passed, and not just a simple transmission from a language to another, so, it is a science unto itself. Dr. Walid ties translation to both culture and language, and admits that a translator has to apply his cultural knowledge in his translation, and has to enrich it using authorized dictionaries that explain meanings of words in same language (Exp: Arabic-Arabic dictionary). In addition, the translator has to put people receiving his translation in consideration by utilizing their culture (some common terms they use), and he/ she has to consider different ages (of time) as well.

During mentioned symposium, Sheikh\ Asghar Ali Imam Mahdi Assalafy presented a paper titled “Religious and ethical responsibilities of translators towards translated texts of Sunna and Sîra”. Kindly refer to this paper for details.

Recommendations of mentioned symposium include: Establishment of a translation center for Sunna and Sîra, establishment of an education centre that aims at fostering propagators, setting translation standards, convening specialized courses, encouraging non-Arabs who have required skills and knowledge to translate, and giving serious consideration to fostering translators and to fundamental concepts of Fiqh (Islamic law), utilization of latest technology in translation, doing arrangements with foundations that are related to translation field.

Additional standards and/ or rules suggested by me:

- Some basic information must be educated to translators “in detail”. This information includes the following items: (Reasons for Quran being in Arabic, translation types of Quran and permitted ones, reasons for literal translation being not possible and for being religiously banned, critical bad effects of literal translation, differences between the Holy Quran and its translation, as well as other essential and useful details such as Islam`s opinion concerning reading Quran`s translation, Ahruf, Qirra`aat, etc of Quran and related details. Needless to say, this includes detailed basic information that are related to other Islamic fields as well.
- Concerning translation of Qirra`aat (Reading methods of Quran) :
 - Qirra`aat do not change broad meaning, they enrich the content as they add further details without affecting broad meaning.
 - I think that Qirra`aat already included in Tafsîr must be translated while translating Tafsîr.
 - Other Qirra`aat that are available as separate publications (Warsh, Hafs, etc..) may be translated, if needed, by a translator or more per Qirra`a (publication). Sheikhs say that people should use only one Qirra`a (the one used in Quran they received). Therefore, Arabs may translate all different

Qiraa`aat and assign them to peoples that use each Qiraa`a. Alternatively, they may translate the most widely used one (Hafs) and make it available to other peoples. Each people may translate Qiraa`a it received, but it was previously mentioned in detail that I think Quran and other Islamic materials must be translated only by Arabs, in a cooperative environment where native people check lingual aspects and change them under Arab supervision.

- Using standard, concise and clear language. (This includes usage of words that have only one meaning “where possible”, usage of standard and clear language concerning plural/ singular forms in Japanese, etc...).
- Other recommendations by me, that were previously mentioned.

Mistakes by natives in Japanese translation(s) of Hadîth:

Such mistakes and/ or problems were mentioned under “**Examples of Japanese natives` common mistakes in Islamic translation**”.

Note: As previously mentioned, Standards etc mentioned above DO apply to translation of other Islamic fields as well (Sîra, Sunna, etc...).

In the end, I strongly recommend global application of standards mentioned above (concerning translation of both full works` translation and small pieces` translation). I strongly recommend also that previously published works over the globe have a new edition so that they include needed corrections and details (while giving re-translation of the Holy Quran and Sunna the highest priority).

Standards mentioned in this research are multiple standards set by me and by other researchers and Sheikhs as well. Many of standards set by them were briefed, only one of them had its title mentioned (with no details mentioned in the first place). Such ones may be translated by other researchers for full beneficiation. Kindly check URL mentioned below if you are interested. I shall create a more detailed version of this research in the near future, but it shall not include mentioned researches that I suggested translating. This is because I shall give more detailed information and examples concerning only the current research. I may set detailed standards in the new research as well.

You can download researches presented at mentioned symposium from this URL:

<https://tinyurl.com/y88jh2hq>

(Islamic Info database, Dar Al Mandumah. Text language: Arabic)

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- 「図解イスラームガイド」 (Conveying Islamic Message Society, Alexandria, Egypt).

3. References in English:

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- Translation of the Meaning of the Qur'an Translated by Saheeh International, AL-MUNTADA AL-ISLAMI, Jeddah, 2004, ISBN: 9960-792-63-3.

Full List of References:

Some references were mentioned in the research, but they were not mentioned in references` list shown above. This is because these ones are of a related research (The first reference under English references). References used in both researches are mentioned in this full list of references.

1. References in Arabic:

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"معايير الترجمة الإسلامية: مشكلات الترجمات اليابانية نموذجاً"

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مستخلص:

شهدت اليابان دخول أول ياباني في الاسلام خلال عصر مييجي_ وتحديداً عام ١٨٨٩م، كما شهدت اليابان معجزة اسلامية في يناير ١٩٩٥ حينما وقع زلزال هانشين أو اچي الكبير 阪神淡路大地震 بمحافظة هيوجو حينما انهارت مدينة كوبيه بالكامل بيناياتها المضادة للزلازل عدا مسجد المدينة المنشأ عام ١٩٣٤_ والذي بقي شامخاً سليماً دون أضرار؛ ليزداد بذلك اهتمام اليابانيين بالاسلام.

يري الباحث أن الترجمات اليابانية للقرآن الكريم وللمواد الاسلامية الأخرى لا تستوف الشروط التي وضعها فقهاء الدين الاسلامي؛ كما أن بعضها_ على الأقل_ لم يخل من الأخطاء_ والتي يؤدي بعضها إلى التشكيك في الدين الاسلامي بخلاف وصول معلومات غير دقيقة أو غير صحيحة للقارئ يتعلق بعضها_ على الأقل_ بالعبادات والشعائر.

وهنا يأتي دور البحث لبيان هذه المشكلة وبيان كيفية حلها وصولاً إلى ارشاد المسلمين الناطقين باليابانية كلغة أم إلى أمور دينهم وديناهم؛ كما يهدف البحث أيضاً إلى تصويب الوضع الحالي الذي يتسبب بآثار معاكسة تماماً كما سبقت الإشارة.

فهنا يعمل الباحث علي جمع وبيان شروط وقواعد الترجمة الاسلامية بفروعها إلى اللغات الأجنبية بالإضافة إلي بيان الوضع الحالي عن طريق مقارنة موجزة وبيان بعض الأخطاء اللغوية في ترجمة القرآن والسنة مع بيان مصادرها وبيان مدى توافقها مع المعايير الموضوعية وبيان كيفية تحسين الترجمات لتحقيق التوافق الكامل مع الشروط المطلوبة_ والتي تعتبر معايير ملزمة_ وأيضاً بما يضمن خلوها من الأخطاء.

وبالتالي يأمل الباحث عبر هذا البحث وضع الأمور على طريقها الصحيح عن طريق بيان المشاكل المتعلقة؛ وهي عدم العلم بمعايير الترجمة الاسلامية وعدم العمل بها كمشكلة أساسية؛ ووجود أخطاء بترجمة القرآن وغيره كمشكلة ثانوية يجوز وصفها بالمتفرعة (بالإضافة إلى الآثار الناجمة عن المشكلتين_ وقد سبق بيانها).

وان كان البحث يركز في أمثلته على اللغة اليابانية الا أن الباحث يأمل أن يخدم البحث اللغات المختلفة وشعوبها وأن تعاد عملية ترجمة القرآن الكريم وفق المعايير الموضوعية بما من شأنه تصويب الوضع الحالي وازالة الآثار السلبية المذكورة وارشاد المسلمين إلي أمور دينهم وديناهم.

الكلمات المفتاحية: الاسلام، القرآن، التفسير، معايير، ترجمة، الدعوة.