The Crisis of Translation in the Western Media
A Critical Discourse Analysis of al-Qā’ida Communiqués

Dissertation

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Abstract

This dissertation takes into account the forces globalization exerts on international news broadcasts primarily focusing on the invisible (Venuti, 1995), but vital role translation plays in enabling the global news process to take place (Orengo, 2005, p. 169). Particular attention is given to elucidating possible reasons behind translation distortion that occurs when language is transferred from source text to target text. Research for this dissertation revealed three primary causes of translation infidelity and are, therefore, explored, investigated, and analyzed in detail. First, significant evidence uncovered by Conway and Bassnett (2006, p. 5) incriminates two of the three major international news agencies for not offering any type of translator training for anyone on their staff. This fact alone calls into question translation competency and cultural sensitivity of international journalists, reporters, and editors.

Second, the Western Materialism-Eastern Spiritualism ontological dichotomy, which has been explored by scholars (Huntington, 1993; Qutb, 1951) and novelists (Yaḥyā Ḩaqqī, Tawfiq al-Ḥakīm) seems to be causing a natural distortion of fidelity to take place when translating in the Arabic-English language pair; especially when religiously-charged Arabic terrorist communiqués are translated into mainstream western newspaper jargon. Substantial evidence is provided here to establish a causal relationship between this ontological gap and translator choices. Third, scholars from across
disciplines (from Lippmann’s work in 1965 in the field of Political Science to Bassnett’s work in 2005 in the field of Translation Studies) have drawn the same conclusion: a journalist’s personal biases—a product of engrained ideologies learned through one’s society, educational system, and language—consciously and unconsciously influence their writing choices.

Through Critical Discourse Analysis, English source text translations presented in this dissertation reveal the role and extent these three causes of translation infidelity impact international journalists’ translations in the English-Arabic language pair. This language pair was chosen due to linguistic misunderstandings that contributed to igniting the first two major wars of the 21st century—The War on Terror and The War in Iraq. Thus, a comparative analysis is made of translated communiqués from known terrorist organizations, such as al-Qā’ida, whose wording, content, and purport vary greatly between and among the major international press agencies.

To enhance translation fidelity, an argument is made here for assessing journalist translators’ language proficiency using ACTFL reading and listening instruments and establishing a national education policy that requires journalism colleges to develop and implement a curriculum emphasizing experiential learning and real-world practical training in translation. Findings indicate that language maintenance programs should be established for practicing translator journalists in combination with periodic language proficiency examinations and the establishment of a new hiring policy that requires international news agencies to set language proficiency and cultural sensitivity standards for hiring practices.
To My Mother, My Family
And the best friend I could have
Allison
Acknowledgments

This project would never have come to fruition if not of the unebbing support of Professor Samimy, my advisor, who accepted the topic of this dissertation—a topic of significant importance to me, and, I think, to everyone who reads international news reports. I also wish to thank her for the patience, consideration, and kindness she has shown me as we exchanged emails and a stream of revisions on this work for a period of almost a year-and-a-half. I also wish to thank Dr. Hirvela, who taught Ed T&L 962 ‘Dissertation Writing’, who offered, “a good dissertation is a good story of your research question(s)”, advice that I attempted to follow to the best of my ability.

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Dr. Taylor, to whom I am eternally indebted, challenged my notions of spirituality posing the thought: “Try to notice spirituality happening around you. You might be surprised at what you find”. Well, not only was I surprised to find the level of spirituality we are exposed to on a daily basis, his courses acted as the fodder for my first publication: *Ontological Gap: Eastern Spiritualism/Western Materialism*. 
The most direct, lucid, and concise advice on how to attack any research problem came from Dr. Zwettler, possibly the foremost thinker in Islamic Studies at this stage in time: “Treat it as if it were a legal case,” he stated, “present facts to the reader compelling one to consider yours is the most plausible opinion.” It is with this goal that I have written this dissertation, whose English and Arabic have been bolstered by Dr. Zwettler’s keen sense of grammar in both languages and his willingness to meet with me one-on-one at his personal residence.

I am indebted to the AP reporters and editors who met with me on numerous occasions to ensure that the process of media translation as it is described here and elsewhere in research literature reflects reality. I am eternally grateful for all of the scholars who have attended my talks on this topic both here and in Oxford, England who asked pointed questions that allowed me to probe deeper into the root causes of translation distortion, of them Dr. ‘abd al-Sattār of Duke, Dr. Tamara Warhol of The University of Mississippi, and Dr. Esim Erdim of The University of Mississippi offered most remarkable criticisms, critiques, and invaluable input.

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List of Tables

Table 4.1 Timeline for b. Ladin Communiqués ........................................ 96
Table 4.2 Word choices for the paragraph concerning the attacks ............. 196
Table 5.1 Probable Sources of Translation Distortion .............................. 215
List of Figures

Figure 1.1 The Triadic Model of Translation ........................................ 15
Figure 2.1 Eastern and Western Epistemological and Ontological Timeframes ..... 47
Figure 2.2 Cycle of Discourse Change.................................................... 56
Figure 2.3 Applied Cycle of Discourse Change........................................ 59
Figure 3.1 Range of Acceptable Approximation in Translation ....................... 85
Figure 4.2 Analysis of the Attack on the British Counter-Terrorism Office ....... 185
Table of Contents

Abstract......................................................................................................................................ii
Dedication...................................................................................................................................iv
Acknowledgments.......................................................................................................................v
Vita................................................................................................................................................vii
List of Tables ................................................................................................................................viii
List of Figures ...............................................................................................................................ix

Chapters:

1. Introduction ............................................................................................................................1
   1.1 Globalization and its Impact on International News ....................................................... 5
       1.1.1 Information Flow...................................................................................................... 7
   1.2 The Problem Statement...................................................................................................... 8
       1.2.1 Deficiencies in the Studies..................................................................................... 11
       1.2.2 Translation Fidelity (non-equivalence)................................................................... 12
   1.3 Ontological Gap: Eastern Spiritualism/Western Materialism ..................................... 17
       1.3.1 Ontological Histories of the East and West............................................................... 18
   1.4 Significance of the Study....................................................................................................20
       1.4.1 Sources of Translator Biases ................................................................................... 22
   1.5 Research Questions ........................................................................................................... 25
   1.6 Definitions of Some Key Terms ......................................................................................... 26
   1.7 Limitations of this Study ....................................................................................................27

2. Review of the Literature .........................................................................................................29
   2.1 Global News Flow: The practices involved in news circulation ................................. 31
   2.2 The inverse proportion of time and profit in journalism ............................................... 33
   2.3 Framing this study in the critical theory paradigm ......................................................... 35
       2.3.1 A Concise History of Textual Analysis ................................................................... 37
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.4</td>
<td>Media Discourse Analysis</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>2.4.1 Religiously Charged Discourse</td>
<td>43</td>
</tr>
<tr>
<td>2.5</td>
<td>Stages of Eastern and Western Ontologies</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>2.5.1 Stages of Western Ontology</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>2.5.2 Arab Voices illustrating an Ontological Gap</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>2.5.3 Islam and its compatibility with Modernity</td>
<td>53</td>
</tr>
<tr>
<td>2.6</td>
<td>How discourse shapes and is shaped by reality</td>
<td>55</td>
</tr>
<tr>
<td>2.7</td>
<td>Ideologically Motivated Translation</td>
<td>59</td>
</tr>
<tr>
<td>2.8</td>
<td>The Foreignization vs. Domestication Debate in Translation Studies</td>
<td>62</td>
</tr>
<tr>
<td>2.9</td>
<td>A Brief Description of the Arabic Language</td>
<td>66</td>
</tr>
<tr>
<td>2.10</td>
<td>The Internal Structure of Arabic</td>
<td>70</td>
</tr>
<tr>
<td>2.11</td>
<td>Conclusion</td>
<td>71</td>
</tr>
<tr>
<td>3.</td>
<td>Method Chapter</td>
<td>74</td>
</tr>
<tr>
<td>3.1</td>
<td>Data Collection and Analysis</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>3.1.1 Data Collection</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>3.1.2 Obtaining <em>al-Qāʿida</em> Communiqués in Arabic</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>3.1.3 Timeline of Osama’s Tapes</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>3.1.4 Authenticating the Audio Messages</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>3.1.5 Obtaining Transcriptions</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>3.1.6 Obtaining Published English Translations of <em>al-Qāʿida</em> Communiqués</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>3.1.7 Translating the Communiqué and Enhancing the Fidelity of the Academic Translation</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>3.1.8 Personal Translation Experience</td>
<td>83</td>
</tr>
<tr>
<td>3.2</td>
<td>Data Analysis</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>3.2.1 Preparing the Text for Analysis</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>3.2.2 Comparing the English TT translations with an Academic Translation</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>3.2.3 Analyzing the Data</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>3.2.4 Compiling the Data and Producing Statistical Results</td>
<td>90</td>
</tr>
<tr>
<td>3.3</td>
<td>Trustworthiness of this Study</td>
<td>90</td>
</tr>
<tr>
<td>4.</td>
<td>Results Chapter</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>4.1 A Brief History of Aljazeera News Practices</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>4.2 Case I: Ibn Lādin’s October 7, 2001 Communiqué</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>4.3 Case II: Ibn Lādin’s December 2, 2003 Communiqué</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>4.4 Case III: Ibn Lādin’s January 19, 2006 Communiqué</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>4.5 Case IV: ‘<em>abū ḥafṣ el-masrī</em> Brigades’s Communiqué</td>
<td>187</td>
</tr>
<tr>
<td></td>
<td>4.6 Conclusion</td>
<td>204</td>
</tr>
<tr>
<td>5.</td>
<td>Summary, Discussion, Recommendations for Future Research, and Conclusion</td>
<td>206</td>
</tr>
</tbody>
</table>
Chapter 1: Introduction

The information superhighway, cyberspace, virtual reality, and telepresence are all metaphors of the 21st century that reflect notions of globalization carrying with them a perception of eliminated cultural boundaries, spatial divides, and socio-political borders (Bielsa, 2005). Often these metaphors belie the complex realities of transferring news events from a localized to a global sphere and the subsequent re-localization that takes place when a news event of international proportions occurs. Research done by scholars of the 20th and 21st centuries investigating translation standards and methods in international news agencies comprises a burgeoning field that is growing in significance (Conway & Bassnett, 2006). Although translation enables international news to exist and prosper, the semantic distortions that permeate articles circulated around the globe are of secondary concern to international news agencies according to the results of an international symposium1 and a study done by Orengo (2005).

It would not be unreasonable to conclude that these semantic distortions have a source; a reason for their presence. One possible source was uncovered in a revealing moment at the April 2004 University of Warwick conference concerning the practices of global news translation wherein it was stated: “it became clear that specific news translation training on any scale did not exist, and there was some debate about whether those people engaged in interlingual news writing wanted to call themselves translators at

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1 “The Languages of Global News” convened at the University of Warwick on 23 April 2004;
all, preferring terms such as ‘international journalist’” (Conway & Bassnett, 2006, pp. 5-6). A strong argument can be made that it is this lack of training in “critical translation studies” (Cronin, 2003, p. 2) that has contributed to the atypical, stilted English in published translated news articles. Awkward English sentence structures, unclear ideas, rudimentary use of rhetorical devices, poor diction, and errors in punctuation are evident even with a cursory glance at translations of most any terrorist messages, which are by nature complex, sophisticated, and intertextualized due to their religious underpinnings.

While translation errors caused by improper training reach, according to the results of this study, a full 43% of all errors tallied (see Chapter 5), other factors play important roles in distorting translated news. For instance, an argument could be made that the Islamic legal system, whose primary authoritative source is the Qur’ān (El Fadl, 2001), had—and continues to have—a profound influence on the collective Arab worldview and thereby imbues discourse coming out of the Arab World with spiritual overtones. If this argument is held to be true, it follows that if a secular, materialistic society, such as the American society, were to translate spiritually charged discourse published or broadcast from the Arab region—in particular communiqués delivered by al-Qā‘ida, a western journalist translator might choose to dismiss, change, or even omit spiritual or religious references since they would hold little to no substantial value to the western audience; indeed, they would seemingly lack authority. This difference in Eastern and Western value systems has led, it would seem, to an ‘ontological gap’ (i.e., a fundamental difference in the construction of each society’s reality system).

In order to uncover the influence (or lack thereof) of non-existent training procedures and an ‘ontological gap’ on word choices when international news journalists
do translations, I employed Critical Discourse Analysis (CDA) as the primary method to analyze translated newspaper discourse. CDA has a unique ability—through a content analytical approach—to reveal biases, stereotypes, power relations, and social inequalities in texts, but it is especially effective in analyzing media discourse (van Dijk, 2001, p. 359), hence its employment in this study. The reader may wonder why CDA is designated as ‘critical’. CDA falls into the Critical Theory/Science perspective of educational theory whose epistemological base is framed in critique and action in that it exposes unexamined ideologies to transform the self-conscious of individuals so that they may themselves determine appropriate action to take to rectify social inequalities (Bernstein, 1978). This dissertation, therefore, utilizes CDA in an attempt to elucidate the root causes of translation distortion by comparing four *al-Qā’ida* source text (ST) communiqués and the published English target text (TT) and to bring about rectification through awareness and action.

*al-Qā’ida* communiqués, in particular those of *el-Zawāhirī* and *b. Ladin*, are the “the most reliable guide to the future actions of jihadist movements around the world” (Bergen, 2006, p. xxviii). If those messages are translated incorrectly into English, which—as the *lingua franca* of the day—acts as the ST of news messages for most world languages, then, not just the west, indeed, the world, will be misinformed (Bielse, 2005, p. 140-141). The significance of this fact led me to choose terrorist communiqués as the means by which to elucidate the problem of translation distortion.

Over the course of seven years (2001-2008), *Osama Ibn Lādin* (head of the *al-Qā’ida* organization) supplied the Arabic *Aljazeera* television network (and by extension its affiliate online site) with twenty-five tapes—twenty-three audio, two strictly video—
all of which were published in Arabic and subsequently translated by international news agencies into various languages for public consumption. The English translations of these messages—which were published by the Associated Press (AP), the British Broadcasting Company (BBC), Aljazeera, as well as other news agencies—differ (sometimes significantly) in terms of wording, content, and translation fidelity. Translation distortion such as this is due—at least in part\(^2\)—by media deadlines coupled with a lack of western journalists, reporters, correspondents, and editors capable of handling Arabic texts that involve a high degree of sophistication and complexity due to their second-language education (Wishart & Williams, 2004). The English renditions of \textit{b. Lādin}'s communiqués generally, if translated by a western agency, begin with a disclaimer about the stilted nature of the translation’s wording. Due to the awkward wording of the English translations of terrorist messages (Bassnett, 2005, 2005a, 2005b), this dissertation concludes that nuances of the source text are lost, its ideas are misrepresented, and its content is distorted

Contrarily, the Arabic source text enjoys eloquent discourse, complete with declensional endings—inflectional short vowels at the ends of nouns and verbs that denote syntactical relations—a discourse that includes quotes from the Holy Qur’ān and the \textit{ḥadīṯ},\(^3\) recitations of both original and known poetry, in addition to relating

\(^2\) Lippmann (1965) noted that news distortion is, in large part, caused by simple economics reasoning that a news story will be void of any facts that would upset or anger its readership that could potentially result in losing subscribers. This drop in circulation would result in the loss of advertising and, in turn, would result in the loss of revenue for the paper (p. 205). Distortion is also caused, Lippmann concluded, “because events have to be compressed into very short messages, [not to mention] the difficulty of making a small vocabulary express a complicated world, and finally the fear of facing those facts which would seem to threaten the established routine of men’s lives” (p. 18).

\(^3\) \textit{Hadīt}, according to \textit{EI2} means “(narrative, talk) with the definite article (\textit{al-ḥadīth}) is used for Tradition, being an account of what the Prophet said or did, or of his tacit approval of something said or done in his presence.”
allegorical stories in which rhetorical devices such as metaphor and hyperbole are used. These poetic, religious, and cultural allusions contain little to no meaning to a reader/listener or even a journalist who is unfamiliar with Islamic/Arabic culture, history, and society (Wishart & Williams, 2004); but are in-and-of-themselves the essential elements of an Arabic speech given by any respected religious (or otherwise) leader that create the influential properties of the text.

Some of the communiqüés delivered by b. Lādin are extended discourse, reaching up to ninety-minutes in audio length, and for these longer messages no western international news agency translated the entire communique. These agencies opt either to partially translate the longer proclamations, or reprint excerpts verbatim from a translation prepared by an Arabic translation agency—such as Aljazeera. The importance and significance of these messages would seem to demand greater attention than they have garnered thus far in the west in order to better understand al-Qā’ida, its mission, its demands, and its proposed solutions to the conflict at hand between it and the west. Before delving into this study, it would be of no small benefit to briefly discuss the current state of international news in the era of globalization.

1.1 Globalization and its Impact on International News

Globalization, Friedman (2003b) maintains, can be divided three power balances: 1) the balance of power among nation states characteristic of the former cold-war system; 2) balance of power between nation states and global markets; and 3) the balance of power between individuals and nation states. Of primary concern to this dissertation is the new power balance between individuals and national states; focusing on al-Qā’ida’s
media campaign against America from the years 2001-2008, in particular the *b. Lādin* communiqués that appeared during this period. From 2001-2006, the British Broadcasting Company (BBC) and the Associated Press (AP) published full-text translations of *b. Lādin*’s communiqués making them available for public consumption. According to the data presented in this dissertation, full-text translations were discontinued in 2006; with the current process of news translation paralleling Orengo’s (2005) description when he stated that “[…] the translated versions of texts such as official speeches, interviews, witnesses’ accounts of facts are systematically disassembled bit by bit and re-used, through the process described as ‘embedding’, as raw material for the construction of news stories” (p. 173).

The emergence of the deconstruction-reconstruction news making process is, at least in part, attributable the modern consumer who, according to Conway and Bassnett’s research, prefers a succinct, brief news item tailored to a particular audience’s expectations and tolerances over an in-depth investigative report (2006, p. 6). The modern consumer’s change in taste concerning the nature of news reporting is—in all likelihood—related to the emergence of internet news bulletins, international blogging, and reports from news correspondents embedded in with US forces in modern wars (Conway & Bassnett, 2006). From a more practical aspect, the process of deconstructing translations to act as fodder from which a news story is generated is due to issues of space allocation, in that translated texts are measured quantitatively with the choices of words and phrases made “not just by consistency of meaning, but for their size and their adaptability to a given frame, be it a newspaper or a videogame” (Orengo, 2005, p. 173).
It could be argued that the creation of a news story in this manner violates the ‘ethics of translation’, a concept that has historically been fraught with unequal power relationships between the perceived superiority of the society of the translator and that of the source text (Venuti, 1998, pp. 158-159). By domesticating the news item, that is to say acculturating the wording and verbiage to appeal to the TT consumer, international reporters subjugate the message of the ST and in doing so perpetuate the sense of inferiority of ‘the other’ (Bassnett, 2002). “Translations are not made in a vacuum.” Lefevere (1992b, p. 14) notes, “Translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate”. A reasonable question to pose at this juncture would be to inquire as to whether this type of ideological subjugation is currently happening to translated articles written by known terrorists in the Arabic to English language pair—the results of the dissertation indicate that a strong possibility exists that meta-textual factors play a role in word choices.

1.1.1 Information Flow

The flow of information from news event to broadcast is impacted by a multitude of factors due to the growing demands placed on international news agencies and their journalists by globalization and the subsequent increase in the quantity of news that is translated creating immense pressures to meet ever shorter deadlines. Global news translation, which Bielsa (2005) categorized as a ‘non-material good’, has realized the same fate as circulated material goods in terms of their “increased profusion and speed in the last decades” (p. 3). Internationalization, globalization, localization, the unification of
Europe, the global war on terror, the Internet, satellite television—are all events that have emerged in recent years placing unprecedented demands on translation production (Darwish, 2001).

Even the notion of time from event to international news broadcast has been compressed to the point some scholars have coined new terms: ‘comptime’ and ‘instantaneous time’ (Lash & Urry, 1994). Increased profusion and the immediacy of time constraints place pressures on foreign correspondents who are already overextended in that they wear various professional masks acting simultaneously as “journalists, translators, editors, writers, reporters, software experts, etc.” (Bielsa, 2005, p. 3). It is not unlikely that these demands to multitask come at the expense of translation fidelity. In light of these facts, it would seem reasonable to suggest that standards be put in place to ensure greater rigor on the part of international press agencies and their translation policies.

1.2 The Problem Statement

Until recently the flow of global news and translation’s role in shaping that news has received little attention in the field of academia (Bani, 2006). Considering international media’s long history of influence on guiding, swaying, altering, and manipulating public opinion, as documented by Lippmann as long ago as 1965, it would seem warranted to explore journalistic standards in international press agencies and the translation process in information flow. In terms of translation industry standards, it is its own unregulated nature that poses a problem since “anyone can set up shop and offer translation services” (Darwish, 2001, p. 3). Yet, not just anyone can work for a
prestigious global news agency; positions are difficult to land unless one has the necessary credentials—a master’s degree in translation studies, for example. Graduate translators, according to Darwish (ibid.), enjoy deep theoretical knowledge in translation, but have little practical real-world experience causing them “to be reactive in their handling of translation jobs”. Because news agencies are fully aware of the problems with hiring ‘translators’ who have received extensive training in theory, they—the agencies—frequently hire language graduates who they then train to be journalists (Wallace, 2004, p. 13).

It can be stated with relative certainty that language graduates will only be good at translating news events if they received proper training in critical skills translation (Cronin, 2003, p. 2). Reuters publishes news in 18 different languages and lists over 2,000 people as editorial staff; none of which is designated as a ‘translator’ (Wishart & Williams, 2004, p. 3). This statistical anomaly could be attributed to hiring practices that effectively eschew employing translators due to the perception that translation (as a skill) is a minor tool in an international journalist’s repertoire in comparison to ‘a good news sense’ and ‘good writing skills’ (Wallace, 2004). Thus, ostensibly it appears that journalist translators in major international news agencies are highly qualified—and they probably are in the theoretical sense—but as this dissertation illustrates, the qualifications to be hired as a journalist translator may need to be redefined.

A question [paraphrased and summarized here] that Bassnett brought to light in her 2005 article is: to what standard of cultural sensitivity are translators working in the field of international news media to be held? (p. 398) While this may have originally been a rhetorical question posed for effect, a definitive answer exists in the Arabic to
English translation pairing regarding translating communiqués from terrorist organizations. By way of example, Anthony Williams (Wishart & Williams, 2004)—editor of Treasury News, Reuters—cited the need for ‘language journalists’ as opposed to ‘translators’ concluding that it is the person endowed with a special skill set to understand the connotations and cultural allusions often present in complex texts like b. Lādin’s communiqués who is of the most value to international news agencies.

With Bin Lādin we have a lot of difficulty making sense of what is said in that kind of Koranic Arabic. We got the major lines, but there was an Arabic-speaking journalist with knowledge of the Koran who picked up the references. You had to listen to it two or three times to really get what Bin Lādin was trying to say. So it’s not just pure translation. You need a cultural background. You need somebody who can read the Koranic references, somebody with news sense. With a professional translator who wasn’t a journalist it would be a very laborious procedure. If you get 100,000 words in some language, you don’t want 100,000 or 150,000 words in English. You need someone who can understand it and give you the main points very fast (Wishart & Williams, 2004, p. 8).

Based on observations made by Wishart and Williams (2004), it can be reasonably concluded that current journalist translators are failing to recognize religious references especially concerning Qur’ānic citations, Prophetic sayings, and historical figures and events. The minimum degree of cultural sensitivity in this particular field of translation would, then, have to be the ability to recognize religious, historical, and social allusions when embedded in oral discourse. This is not to say that one has to fully understand these allusions upon hearing them; it is to say rather, one has to possess the ability to recognize when a religious source is being cited so that the translator can access the appropriate lexical and reference aids. While space considerations certainly play an integral role in determining the length of the published translated article, this dissertation makes the case that 1) vital information is being systematically filtered out of the TT; 2) journalist translator competence is dubious; 3) translation training, which is currently nonexistent, should, in the best of circumstances, be offered to future journalist
translators; 4) international journalists do not currently enjoy cultural sensitivity; 5) word choices are influenced by a translator’s personal educational background and culture; and 6) international journalists are not hired as translators and, as well, perceive translation to be secondary to ‘making a story’.

1.2.1 Deficiencies in the Studies

During the nine years of working on this project (from 2001-2009), Susan Bassnett is the only scholar that I have come across in my research who has investigated the discrepancies among published English target texts of *al-Qā‘ida* communiqués. If this is indicative of anything, it indicates the paucity, nay, the dearth of critical research concerning an issue of timely importance: that of translation fidelity in articles rendered into English from known terrorists. The conclusions she draws in her 2005 article ‘Translating Terror’ and the assertions that she proposes (i.e., that meta-textual factors were involved in producing a stilted translation) were drawn by juxtaposing English target text (TT) translations without accessing the Arabic source text (ST). While it is true that the basis of any comprehensive textual analysis of the TT rests on accuracy as well as meta-textual factors; this paper argues that before an informed analysis can be done, access must be gained to the ST to compare and contrast it with the verbiage and discourse flow of the TT.

The crux of this dissertation rests on the claim that translation distortion is likely caused by linguistic and cultural deficiencies of journalist translators, while it pushes the field forward by proposing that translation distortion could be minimized if 1) international news agencies required applicants to have achieved advanced-mid or
higher on the ACTFL proficiency scale; 2) journalism colleges adopted a critical skills translation curriculum comprised of teaching cultural sensitivity and functional translation exercises; and 3) language maintenance programs were founded for those correspondents at the major international press agencies who—at times—deal with sensitive, high-priority transmissions—such as communiqués from known terrorist groups.

Thus, for the editors-in-chief of international news agencies, the question remains to what degree they wish to represent reality, and for the reader of international news, to what extent is one willing to trust a translated report circulated by international news agencies more interested in the production of news than its fidelity?

1.2.2 Translation Fidelity (non-equivalence)

Through the experience that Frederic Will gained during the period in which he directed the American Translation Workshop, he serendipitously came upon what may be considered the goal toward which all translators should strive: “working toward the single language which lies between, or among all the national languages” (1973, p. 158). Despite being aware that this ideal oversimplifies the process of translation as a whole due to the existence of cultural inequalities, which in turn leads to non-equivalence on both the word level and on the text level, Will and student participants of the workshop continued to feel that there was an underlying universal language from which translations could be pulled. Will did not insinuate that a refined translation could be extracted from a pool of universal language, because he believed that true equivalence does not exist among distinct languages. The absence of a one-to-one correspondence, or as has been
termed a true equivalence, between any two languages is due to different etymological origins of like ideas among societies (Steiner, 1998, p. 319).

The reason conceptual non-equivalence exists between cultures is, as was noted by the Swiss linguist, Ferdinand de Saussure, that the value (valeur) of signs (words) is culture-specific and arbitrary. Saussure saw language as being an ordered system of signs whose meanings are arrived at arbitrarily by cultural convention. The French word ‘mouton’ may have the same meaning as the English ‘sheep,’ but it does not have the same valeur:

If you take on the other hand a simple lexical fact, any word such as, I suppose, mouton - mutton, it doesn't have the same value as sheep in English. For if you speak of the animal on the hoof and not on the table, you say sheep. Saussure 30 June 1911

The French language has no equivalent for the word ‘sheep’ (the animal on the hoof), thus any time the English word ‘sheep’ is translated into French, its conveyance is conceptually deficient, as it has lost a shade of meaning preventing it from relaying its exact sense to a French audience. The ‘sense’ of a word is its sum syntactical significance or connotational range, which Saussure termed valeur. Essentially, words acquire their value from their relationship to words of similar valeur; without such a relationship, signification would not exist.

It is not possible even to determine what the value of the word sun is in itself without considering all the neighbouring words which will restrict its sense. There are languages in which I can say: Sit in the sun. In others, not the same meaning for the word sun (= star). The sense of a term depends on presence or absence of a neighbouring term. The system leads to the term and the term to the value. Then you will see that the meaning is determined by what surrounds it. Saussure lecture dated 4 July 1911.

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4 Saussure stressed the arbitrariness of the sign as the first principle of semiology.
5 The concept that a word (signifier) carries no inherent meaning but conveys the concept of an object (signified).
Along those same lines, Schleiermacher suggested that differences exist between distinct cultures in terms of shades of meaning even with respect to the primal noun ‘God’ and the primal verb ‘Being,’ “for even that which is universal, although situated outside the sphere of specific characteristic traits, is still illuminated and colored by language” (Schulte & Biguenet, 1992, p. 50).

Having defined non-equivalence, we can now consider its association with translation distortion, illustrating this relationship via Dryden’s triadic model of translation. It is worthy of noting that Dryden’s three translation methods constitute one of history’s first translation models, which Steiner subsequently termed “the sterile triadic model” of literalism, paraphrase, and free imitation, because it was proposed at the onset of the 1700’s and has remained virtually unaltered since that time (1998, p. 317). Dryden’s translation model can be conceptualized as a translation continuum wherein adherence to the source text gradually decreases from literalism to free imitation, progressively placing greater control\(^6\) in the hands of the translator.

\(^6\) de Beaugrande classifies control into two categories: antecedent and consequent. Antecedent control applies to “the conditions speakers implicitly accept by deciding to use the language, before efforts are made to produce actual formulations” (Beaugrande, Shunnaq & Heliel, 1992, p. 7). Whereas consequent control pertains to the control that “participants exert in their own behalf when they make decisions during discourse” (Beaugrande, Shunnaq & Heliel, 1992, p. 7).
Succinctly stated, the more specific the semantic field (i.e., the less universal the concept), the more control a translator wields over conveying textual content since non-equivalence in all of its forms dictates right traversal along the translation continuum. By extension, it is possible to surmise that the more control that lies in the translator’s hands, the greater the chances that one of the elements that cause translation distortion are going to be violated either consciously or subconsciously.

One principle factor seems to be responsible for distorting the meaning of al-\textit{Qā'ida}'s communiqués in translation: it is possible that the international news agency manipulates the wording, and consequently the purport, of the communiqué to appease its readership and subsequently enhance sales (Lippmann, 1965), but it continues to rely on \textit{b. Lādin}'s credibility/notoriety to provoke interest. This possibility enters into a type of translation that is driven by ideological motives—a phenomenon that has caught the attention of linguists in fields other than translation, bringing forth both new as well as
adopted terminology. Beaugrande and Dressler introduced two terms that account for ideological deviations from the source text in 1981:

If the dominant function of a text is to provide a reasonably unmediated account of the situation model, situation monitoring is being performed. If the dominant function is to guide the situation in a manner favorable to the text producer’s goals, situation management is being carried out (p. 193).

Farghal further divided situation management into two types: intrinsic and extrinsic managing. Intrinsic managing “makes ‘alterations’ to compensate for mismatches ‘between the source language and the target language’” while extrinsic managing “pursues the translator’s ideological intervention in the text to adjust the ‘message’ to fit his or her ‘own goals’” (Shunnaq, 1992, p. 104). The inherent danger of extrinsic managing lies in distorting source text facts in an effort to convince the reading audience of the sound nature of a news agency’s (or possibly a government’s) agenda.

Thus, translation distortion can be broken down into two types: intentional and unintentional. **Intentional translation** distortion of the source text may be defined as a deliberate alteration of the ideas as expressed in the source text or the addition of ideas/concepts that simply do not exist in the source text. This form of translation distortion is by definition conscious. **Unintentional translation** distortion may be defined as the failure of the translator to capture “the ‘context’ of the work, its ‘register,’ or the ‘matrix’” of the language,” despite conscious efforts to faithfully convey these aspects in the target text (Abdulla, 1994, p. 66). This second possibility comprises the basis of and

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7 Newmark explains the meaning of ‘translation matrices’ in terms of componential analysis, which is “to compare a source language word with a target language word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components. Normally the source language word has a more specific meaning than the target language word, and the translator has to add one or two target language sense components to the corresponding target language word in order to produce a closer approximation of meaning. […] Componental analysis (items) in linguistics are often presented as tree diagrams (for single words), matrix diagrams or scalar diagrams. In translation, matrix diagrams are useful for source language lexical sets and scalar diagrams for source language lexical series” (Newmark, 1988, p. 115).
the driving force for writing this dissertation and will be examined in detail in this study; for it is my a priori belief that international press agency reporters’ low competency levels in Arabic are inherently (but unconsciously) distorting the translations of bin Lâdin’s messages.

1.3 Ontological Gap: Eastern Spiritualism, Western Materialism

Globalization has affected translation, at least in part, because people of different cultures, and by extension readers of different languages, are consuming the same news item. Translation problems inherent in globalized events stem from the fact that every culture and by extension every language is bound to its own set of words, literary style, rhetorical devices, verbiage, diction, lexicon, and writing structure (Whorf, 1940). Additionally, each culture has a distinct world view, their unique ontology; a unique lens through which they view, perceive, and value a news event. Some scholars working in the field of translation are examining the issue of hyperbole, which Gambier defines as “a rhetorical device used to highlight, intensify, and amplify selected elements of the image of reality” (2006, p. 10). This dissertation attempts to examine how the ethos of Middle Eastern society is found in the hyperbole of al-Qâ’ida’s political theology and whether that image of reality is maintained in the TT or not, since as Gambier (2006) suggested, hyperbole is not only associated with literature, but with political propaganda as well. In order to best understand why the East and West have different rhetorical styles, it might be beneficial to take a brief look at the formation of each civilization’s ethos.

8 The concepts and notions found in this and every section of this dissertation associated with the Ontological Gap theory that I propose here inspired me to author an article on the subject published in the Spring 2009 edition of Forum on Public Policy titled Ontological Gap: Eastern Spiritualism/Western Materialism.
1.3.1 Ontological Histories of the East and West

The West—Europe and America—and the Middle East have a history of conflict from the times of the First Crusade (c. 1096 CE) (Farah & Karls, 1994, p. 282) until the era of instant and mass communication with the First and Second Gulf Wars. There can be little doubt that initial East/West clashes were rooted in spiritual misunderstandings implicating religious misconceptions exacerbated by linguistic differences. It could be argued that there was a time in which the western and Arab worldviews were congruent—the time of the First and Third Crusades (c. 1095-1192 CE). Pope Urban II delivered a carefully crafted speech at the Council of Clermont in 1095 in an attempt to re-center Catholicism and religion in the lives of the faithful. By granting everyone who made the trip to Jerusalem eternal and temporal rewards, Pope Urban II mobilized the European faithful to undertake a great pilgrimage to aid their Christian brethren (the Byzantine Empire) and liberate Jerusalem (Munro, 1906). By 1099 the first crusade met with success, Jerusalem had been recaptured from the Muslim armies, but the Christian hold on the holy city was tenuous—for once the city was taken, infighting began amongst the Christian ranks weakening their strength (Lane-Poole, 1906). Since that time, the two regions have gone on two very different epistemological and ontological paths.

Two personalities from the time of the Third Crusade continue to reside in the collective conscience of modern day society, Saladin and King Richard the Lionheart. Saladin, an intensely devout Sunni Muslim and the founder of the Ayyubi Dynasty (c. 1169-1260 CE), called Muslim forces to take up a *Jihād*—a holy war in the name of God—to reclaim Jerusalem from the hands of the Christians (Lane-Poole, 1906). Jerusalem fell to Saladin’s armies in 1187, the direct consequence of this, and a strong
parallel to the *Jihād* as well, occurred when King Richard took up the Third Crusade—a holy war in the name of God that lasted from 1189-1192 (Farah & Karls, 1994, p. 283). The epistemic underpinnings that drove the European Crusaders to cease their feudal infighting and expend their energies in ‘righteous wars’, were, perhaps, those same underpinnings that motivated the Arab armies to unite their forces under Saladin’s call to *Jihād*.

It seems highly likely, given the circumstances and b. Lādin’s discourse, that he is attempting to unite the Arab armies once again under the banner of *Jihād* against what he perceives as the most recent crusade: the attacks on Afghanistan and Iraq; attacks that he claims, were accepted by the international community under the pretense that they were part of *the War on Terror* (see b. Lādin 19May08 communiqué third point, Appendix A). Ibn Lādin frequently reiterates *al-Qā’ida’s* overriding goal of ridding the Arabian Peninsula of foreign armies, a foreign presence on Arab soil he opposes so vehemently—indeed, religiously—he and four other signatories issued an edict

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9 b. Lādin regularly refers to the American armies as *el-quwātu l-ṣalībiyya* (the crusader forces) in his communiqués.

10 December 15, 2004 communiqué Bin Lādin cited two credible prophetic transmitters as authoritarian sources that support his call to *Jihād*: al-Buxārī who transmitted the following: “expel the polytheists from the Arabian Peninsula” and, “two religions will not assemble in the Arabian Peninsula,” and, “May God fight against Jews and Christians. They took the graves of their prophets as places of prostration. Surely no two religions will coexist in the Land of the Arabs” and Muslim who related, “I will expel the Jews and Christians from the land of the Arabs until none remain to summon save Muslims”. Prophetic *sunna*, such as those cited here, were collected and canonized in the form of *ḥadīt* shortly after the Prophet’s passing (circa 632 CE), and with the passage of time acquired legislative prestige second only to the *Qur’ān* (Hallaq, 2005, p. 119). The corpus of *ḥadīt* is currently well over a 500,000, out of which some five to six thousand are considered sound (*EI* - Encyclopaedia of Islam (Brill online version))—those mentioned here by b. Lādin are of the ‘sound’ or ‘reliable’ *ḥadīt*.

(fatwā)\textsuperscript{12} in 1998 proclaiming that it was an individual duty (\textit{farḍ cayn})\textsuperscript{13} for every pious Muslim to kill Americans and Jews wherever and whenever it is possible to do so.

1.4 Significance of the study

In a socio-politically charged environment, at a time of globalization, in which translation plays a vital role in international news practices (Orengo, 2005, p. 170); at a time of war, in which statements by \textit{al-Qā'ida} and its commanders need to be clearly rendered into English to avoid misconceptions that lead to misunderstandings and reinforce negative media stereotypes (Bassnett, 2005, p. 395), is born this study whose importance lies in addressing the fidelity of high-priority Arabic communiqués in press translations. As the only study to simultaneously account for ST to TT, as well as TT to TT discrepancies in the field of published international terrorist articles, this dissertation addresses, at once, deficiencies in the American journalistic curriculum and the field of translation at a time when Arabic language and culture studies are at a premium (Badawi, 2006, p. xii) due to the dual front America is sustaining on \textit{The War on Terror} and \textit{The War in Iraq}.

If one were to inquire as to the reason \textit{b. Lādin} and \textit{al-Qā'ida} communiqués are used to elucidate the problem of translation in the western news media, it is—candidly speaking—due to the fact that I have essentially exploited \textit{b. Lādin}'s notoriety to garner interest in this topic that I consider of utmost importance. For instance, had I used another

\textsuperscript{12} See Appendix D for entire \textit{fatwā}

\textsuperscript{13} \textit{EI} defines \textit{farḍ} as, “a religious duty or obligation, the omission of which will be punished and the performance of which will be rewarded.” \textit{EI} distinguishes between individual duty and collective duty stating, “Islamic law distinguishes the individual duty (\textit{farḍ cayn}), such as ritual prayer, fasting, etc., and the collective duty (\textit{farḍ kifāya}), the fulfilment of which by a sufficient number of individuals excuses the other individuals from fulfilling it” (\textit{EI} electronic resource). It should be noted that this fatwā clearly specifies that killing Americans is \textit{farḍ cayn} in § II.
contemporary personality associated with al-Qā‘ī a such as al-zawāhirī or al-zargāwī, I seriously doubt that I could have attracted as much attention to this topic.

It would be of no small benefit to give a brief biographical description of b. Lādin and clarify some of his ideological views to shed light on the personality that I have chosen as a backdrop to this dissertation. According to a television interview conducted by Aljazeera in 1998, b. Lādin was born in 1957 in Riyadh, Saudi Arabia to an affluent building contractor al-ṣayx Muḥammad b. ʿiwaḍ b. Lādin, a man who had been awarded the contract to renovate the holy mosques in Medina, Mecca, and Jerusalem. Thus, b. Lādin, who had studied engineering at the King ʿabd al-ʿazīz University, was born into a family that hosted the most prominent Muslim pilgrims, who, in turn, helped shaped his ideology.

During the first few weeks of the U.S.S.R.’s invasion of Afghanistan, b. Lādin took a trip to Afghanistan to visit a situation in which a secular state had invaded an Islamic state; a visit b. Lādin considered a religiously prescribed duty. He kept his trip to Afghanistan a secret for a while, but when he finally told his family and friends about it and his intent to return, they offered donations in money and weapons. By 1982, b. Lādin was taking more trips to Afghanistan bringing with him his family’s building equipment in order to build training camps, roads, and buildings for the Mujāhidīn (holy warriors). It was through his involvement with the Mujāhidīn that al-Qā‘ida came into being, as described by b. Lādin in his 2001 interview with Aljazeera:

The matter is not how the West imagines it in terms of there being some organization with this name. The name is very old and came about without our intention. Brother ʿabū ʿubayda al-banšīrī, God have mercy on him, built a camp so that men could train to fight against the tyrant, oppressive, secular Soviet Union. Really, for peaceful people, this was a place we called al-Qā‘ida [meaning ‘base’ (Wehr, 1979, p. 913)], like a training base. Then the name grew from there.
It might also seem to be beneficial to understand *b. Lādin’s* definition of ‘terrorism’ as he described it in a 2001 television interview with Aljazeera:

There are two types of terrorism, reprehensible terrorism and blessed terrorism. If we were to take what the criminal and the thief say to be true, they feel terrorized by the police. Are we to say to the police: “you are a terrorist because you are terrorizing a thief?” No. Police terrorizing criminals is blessed terrorism, while criminals terrorizing peaceful people is reprehensible terrorism. America practices reprehensible terrorism, she and Israel, while we practice blessed terrorism, which prevents people from killing our children in Palestine and other places (Interview with Aljazeera, 2001).

These are some facts of *b. Lādin’s* life as related by him to the Aljazeera television news agency. Through this brief look at the man, his underpinning ideas, and the roots of his ideology can we better understand the most wanted man in America and the mastermind of 9-11. Background information such as this might help the reader comprehend the intent behind the ideas found in the communiqués that have been and continue to be (mis)translated by western news agencies.

1.4.1 Sources of Translator Biases

From the day that *b. Lādin* issued his aforementioned 1998 *fatwā* until now, anyone illiterate in Arabic has been forced to rely on international news agencies to provide (unbiased?) reporting of terrorist communiqués. But, one should consider the difficulty inherent in teaching journalist translators how to faithfully express the voice of, not an ordinary person, but a terrorist, while leaving their own historicity, biases, and opinions out of the TT—a seemingly formidable obstacle to overcome. “The subtlest and most pervasive of all influences are those which create and maintain the repertory of stereotypes.” Lippmann (1965, p. 59) explains, “We are told about the world before we
see it. We imagine most things before we experience them. And those preconceptions, unless education has made us acutely aware, govern deeply the whole process of perception.” The operative statement in Lippmann’s insightful observation is the caveat concerning education’s ability to rectify stereotypes; whereas the absence of such education maintains status quo.

Inherent journalist biases and the stilted nature of English translations of terrorist communiqués provide the impetus for this study. Translation distortion in international press publications is a systemic problem in that Westerners at large do not enjoy the ability to substantiate the veracity let alone the fidelity of Arabic to English translations due to a lack of access to the ST. Thus international newspapers enjoy great freedom in interpreting the ST, sometimes altering its meaning to seemingly suit their needs and further their agenda. Without the ability to scrutinize the ST for semantic deviations from the TT, western readers are left to the rhetorical whims of international print houses who provide their readers with multiple versions of the same terrorist communiqué (see Chapter 4 this dissertation). So stilted are these published English translations that translation expert Susan Bassnett authored multiple articles questioning the impact of meta-textual factors on journalistic writing (2005, 2005a, 2005b). In this dissertation I further Bassnett’s inquiry by questioning the impact of second language education in journalism in its current form and international news agency hiring practices.

Revising the curriculum for journalist translators is a complex issue in that it must involve critical skills translation: a commitment to adhere to applicable translation exercises and drills combined with experiential learning with a sharp focus on cultural sensitivity. This entails teaching journalists how to faithfully express the rhetoric and
logic of known and suspected terrorists whose ideas and philosophies are developed in a less commonly taught language. Prevallet (2004) examined teachers’ ability to convince writers to express the rhetoric and logic of a foreign language via translation, in particular the Third World region, which—as Bassnett (2005) suggests—has traditionally been taught to westerners as a “savage unknown region from whence have come forces bent on destroying the known, civilised world” (p. 402). Prevallet found that in order to reduce the presence of English’s privileged identity onto a text, one must do a close reading, which involves looking up all references, investigating the cultural history of the ST author’s country, and taking into account any major historical events that might have impacted ST discourse. The elements that Prevallet proposes are those very skills international journalists would seem to need to acquire to decrease translation mismatches and avoid allowing their personal biases to impact translation word choices.

This dissertation simultaneously advances the fields of translation studies and education by 1) being the first of its kind to present a comparative analysis between translated selections of *al-Qā‘ida* communiqués published by international news agencies and an academic translation; 2) offering critical discourse analyses of four selected articles to illustrate translator language and cultural deficiencies; 3) using data procured in this study to elucidate areas in which a critical translation studies curriculum in international journalism needs to be developed; and 4) encouraging the creation of a new national education policy that would ultimately result in implementing the curriculum and a subsequent language enhancement/maintenance program for international correspondents who work with high-priority news items to reduce the impact of translation distortion. A possibility exists that this language curriculum could minimize
the degree to which translation distortion affects our collective world view in this era of globalization.

1.5 Research Questions

Information circulated around the globe undergoes two separate phases of transformation: first, it is both translated into a multitude of languages, and second, it is shaped and packaged specifically to an audience’s tastes to enhance its marketability by making appropriate cultural references and allusions (Gambier, 2006). One potential element of translation distortion is found in current asymmetrical sociolinguistic power relations. The comparative analysis presented here of published translated articles whose ST is broadcast in the Third World might reveal to what extent the dominant culture (America) imposes its ontology and belief system onto translator choices (Venuti, 1998).

This leads to the first question: 1) how is the spiritual ontology of terrorist communiqués rendered in the materialistic ontology of American news articles? 2) To what degree are a translator’s personal biases responsible for translation distortion, as far as can be detected by a critical discourse analysis of published translated texts? And finally, based on the results of this study: 3) what elements or components of a language enhancement program could address the linguistic and cultural needs of Middle East reporters who deal with translating high-priority communiqués like those of al-Qāʿida?

It should be noted that translation distortions directly related to the Arabic communiqués of this study serve only as a backdrop to the true problem that the West in general and America in particular is suffering from, that of a lack of a foreign broadcast curriculum that requires intensive language training to support the translation of foreign
broadcasts regardless of the language or subject matter. The results of this study show beyond a reasonable doubt that significant translation distortions exist in these analyzed texts while striving to uncover the extent to which America’s educational policy (or lack thereof) toward the translation of foreign broadcasts plays a role in this distortion.

1.6 Definitions of some key terms

**Classical Arabic** – The variety of Arabic present in texts, poetry, and the Qur’ān from the Classical Period. Because of the fluid nature of language development, it is impossible to determine the exact dates in which the Classical Arabic that philologists generally refer to as “Classical Arabic” developed into Modern Standard Arabic. Some purists maintain that the Classical Period is strictly limited to the sixth and seventh centuries CE (Holes 4–5), while other philologists claim that the end of the Classical period coincides with the end of the Abbasid Period (1258 CE). For the purposes of this paper, the Classical Period is defined as the period from the sixth century until 1258 CE.

**Critical skills translation** – a commitment to adhere to applicable translation exercises and drills combined with experiential learning with a keen eye on cultural sensitivity.

**Diglossia** – The existence of two language varieties side-by-side in a single speech community.

**Declination** – The use of diacritical markers (= short vowels) in analytic languages that act as semantic and syntactic markers.

**Extrinsic managing** – Ideological intervention in the target text to adjust the ‘message’ to fit a translator’s or translating agency’s own agenda.

**Fidelity (translation)** – Translation that is faithful to the semantic and syntactic elements of the source text; a translator’s conscience effort to strict adherence to the denotative and connotative components of the source text.

**Hidja’** – Arabic term often translated by “satire”, but more precisely denoting a curse, an invective diatribe or insult in verse an insulting poem then an epigram and finally a satire in prose or verse. EI2 (III 352b).

**Intrinsic managing** – Intentional, but not pejorative, alterations to compensate for mismatches between the source language and the target language.

**Ontology** – Literally meaning ‘the study of being’, ontology is used in this dissertation as a synonym to ‘world view’ or *weltanschauung*.
Translation distortion – Differences in meaning between source text and the target text. Two types of translation distortion exist: intentional and unintentional.

*Intentional translation distortion* – A deliberate alteration of the ideas as expressed in the source text or the addition of ideas/concepts that simply do not exist in the source text.

*Unintentional translation distortion* – The failure of the translator to capture nuances, allusions, or the meaning as it is expressed in the source text.

Situation management – Guiding the meaning of a translated text in a manner favorable to the target text producer’s goals.

Situation monitoring – A reasonably unmediated translated account of the information found in the source text.

1.7 Limitations of this study

It could be suggested that one of the more significant limitations in this study is in preventing my own personal biases and ontological framework from influencing the wording of the academic translations used for the comparative analysis section. For, if the wording of these academic translations is affected by anything more than intrinsic managing, then bias will become a contaminating factor that would negatively affect the results of this study. To diminish the possibility of bias entering into my own translations, I recruited the services of two translation experts (one Arab, and one American) to perform quality control checks of my work. The American expert is an authority in Classical Arabic and grammar, while the Arab expert is an authority in translation theory and pedagogy.

Critically analyzing translations from the BBC, the Guardian (both British agencies), the AP (headquartered in New York, USA) and Aljazeera (headquartered in Qatar) may not be representative of the translation policies and practices of international
press agencies throughout the world. This study’s results do, however, rest on two of the largest international press houses (the BBC and the AP), both of which enjoy significant worldwide readership. It should also be noted that the biases found in the Western translations of terrorist articles may very not be representative of translation practices at large, since meta-textual factors would seem to have a greater impact on writer word choices than would a text that was not religiously or politically charged with wording that may effectively attack and criticize those very elements that constitute a western journalist’s concept of Truth. And, lastly, the 29 al-Qā‘ida communiqués that I have obtained may not be a sufficient sampling of translation practices of terrorist communiqués to make generalizations about translation practices of other terrorist organizations in the Arabic-English language pair or in other languages.
Chapter 2: Review of the Literature

Introduction

As the international community makes a transition from ‘divisiveness,’ which, according to Friedman (2003b) marked the political system of the Cold War Era into a system characterized by ‘integration’ in the Information Age, contact between groups of people of different speech communities has increased (Baker, 2006; Bassnett, 2002). This phenomenon in which populations of different cultures, languages, and ideologies have either clashed or meshed during sustained interaction is sometimes referred to as ‘globalization,’ which, according to Friedman (2003b) is the new international system; it is the lens through which we view world events; it constructs the ‘super story’ of our time (p. 3); it is part of the new vocabulary of our age—an age in which the Nietzschian ‘strong poets’ of our global society create new vocabulary—a vocabulary circulated by global news networks at speeds “beyond the realm of human consciousness” (Lash & Urry, 1994, p. 242).

Rorty’s (1989) version of Nietzsche’s strong poets led us to understand that they—the strong poets—supply the ‘air’ we breathe and provide us with the things that we hold to be True and Untrue. The strong poets not only create utterances—but, in doing so, create spheres of communication—to use Bakhtin’s (1986, p. 63) terminology—that reflect the ideas of the past, and impart a reflection on the utterances
of the future only to have certain effective utterances integrate so deeply into our everyday vocabulary the next generation will take as inevitable (Rorty, 1989, p. 29). These utterances become invisible to those people who use them due to their high frequency; rendering them invisible technologies that influence and shape their users’ thought processes (Postman, 1993, p. 123). “Language,” Postman (1993) claims, “is pure ideology.”

We live deep within the boundaries of our linguistic assumptions and have little sense of how the world looks to those who speak a vastly different tongue. We tend to assume that everyone sees the world in the same way, irrespective of differences in language. Only occasionally is this illusion challenged, as when the differences between linguistic ideologies become noticeable by one who has command over two languages that differ greatly in their structure and history (Postman, 1993, p., 124).

The concept that Postman described in the previous quote can be traced back to Engels, who explained that ideology involves motivating forces that remain unknown to a person, something he termed ‘false consciousness,’ which is a “specific kind of cognitive failure on the part of an individual, a failure of self-awareness, a lack of insight into the ‘motive forces’ of their own thinking” (McCarney, 2005). It is not unreasonable to assume that the American newspaper consumer has been lulled into a false sense of security regarding the faithfulness of published news items. This can be attributed to certain forces at work, which—according to Herman and Chomsky (1988, p.2)—are the government and private interests who disseminate their message through a ‘propaganda model,’ a model that “traces the routes by which money and power are able to filter out the news fit to print”. This is not to say that the press intentionally distorts information; it is to say, however, that forces are present in the system that strongly influence broadcast news. These forces are so integrated into the system that they are neither questioned or
suspect (ibid.)—they have become invisible and wholly influential in guiding mass opinion.

While certain strong poets are benevolent in nature (e.g., Bill Gates; Freud, Nietzsche), others are not (e.g., Ibn Lādin, Genghis Khan), but it is only recently that civilization, through globalization, has granted malevolent individuals—or as Friedman (2003b, p. 5) calls them super-empowered angry individuals—the means to launch a publicity campaign, or circulate propaganda to a worldwide audience. An average individual, who traditionally had little to no means of garnering public support or to incite masses of like-minded individuals to action, now has at one’s disposal the most powerful multimedia leveling tool man has created: the internet.

The internet is playing a role in establishing power equity between the individual and the nation-state by breaking, at once, a superpower’s stranglehold on possessing and exploiting massive propaganda machines thereby enabling the individual to take on entire nations—even a superpower. Ibn Lādin is such an individual, whose messages—as well as other al-Qā’ida leaders—were subjected to globalized pressures (i.e., translation practices) before being published. This dissertation exposes deficiencies inherent in the process of journalistic translation while proposing the existence of an ontological gap between the East and West that (un)consciously motivates translation choices in the absence of translation and cultural sensitivity training.

2.1 Global News Flow: The practices involved in news circulation

Globalized information is, according to Orengo (2005), localized texts that have been subjected to the forces of international media to produce a globalized news item,
which is then distributed around the globe only to be localized again to suit the needs of that particular market. Orengo (ibid.) suggests that news (items, stories, reports, etc.) can be thought of as a commodity, something produced in a certain locale, distributed to another location where it is tailored to best meet the needs of the consumer.

This process of news circulation warrants ‘unpacking’ a bit to reveal the stages of the news gathering procedure and how that procedure is used in two of the three main international news agencies: Reuters, and Agence France Presse (AFP). Eric Wishart (Wishart & Williams, 2004), editor-in-chief of the AFP describes the process of news circulation in three steps: first the original event happens in country x where language x is spoken. The event is written up as a news item, which is then circulated by the local news agency. Second, that news item is translated by a journalist native to language x who speaks English to be released internationally; and third, the story is translated again by a central editing desk into a local language in the process of localization. An actual example of this process, as related by Wishart (Wishart & Williams, 2004), occurs in Iraq wherein a journalist embedded with US forces contacts a bilingual Arab journalist who takes the information via telephone from the field and writes it in English. As was mentioned in Chapter 1, English is used as the vehicle to internationalize the news item; and is thus broadcast around the world. The news item is then localized, in that it is translated from English into various languages for local circulation.

In a strange twist in irony, the very system that b. Lādin is fighting against, that of globalizing forces, is the system that he relies on to circulate his communiqués. Ibn Lādin has addressed the west, America, the European Union, Somalia, and other non-Arabic speaking countries in communiqués recorded in a tribal setting (possibly the Tora Bora
region of the Afghani hills). In doing so, b. Lādin is completely reliant on the linguistic competency of journalists, who, according to Wishart and Williams (2004, p. 2), do not consider themselves translators, and who work for agencies that do not consider the accuracy of the translation paramount (Orengo, 2005, p. 171). Those journalists transfer his communiqués from the tribal sphere and move it to the global sphere, where, as we see in the results chapter of this dissertation, most of the spirituality, cultural allusions, historical figures, and poetic recitation are effectively removed or distorted beyond recognition. The transmission then flows into localized news branches who further tailor the message for their consumer audience (Orengo, 2005).

2.2 The inverse proportion of time and profit in journalism

At the onset of this new millennium, news is being transmitted, broadcast, and published at a rate of speed faster than ever before. In fact, one issue that journalists are confronted with is the inverse proportion of profit and time in that the longer that it takes to publish a news item, the less profit is gained (Orengo, 2005, p. 171). And, since the opposite is true, it is in the interests of not only the journalist, but the press agency as well, to be more concerned with meeting deadlines and ‘making the news’ than with quality and fidelity of the translation of an international event (ibid.); regardless of whether or not the translation falls within acceptable range of approximation\(^\text{14}\) (Darwish, 2001).

\(^{14}\) Darwish (2001) explained that readers seek reality through the semantic context of the text, even though reality is external to the text itself. Reconstruction and reframing of ST reality occurs in all acts of translation; it is the task of the translator to approach a complete match between ST and TT, but not always a possibility due to a multitude of factors such as: non-equivalence, which includes, but is not limited to culture-specific concepts, absence of a source language concept in the target language lexicon, semantic differences, absence of superordinate terms or specific terms in the source language, differences in form, differences in structure and emphasis, etc. (adapted from Baker, 2001).
It could, however, be argued—as Wishart and Williams (2004) did—that the demand for 24 hour breaking news has not negatively impacted the quality of translation, because, they asserted, the speed of news delivery has always been factored into the equation of news circulation. Rather than a decline in quality, they maintained, more stringent rules have been put in place to verify sources. Dr. Ali Chokri, from the BBC Monitoring Service, commented on the problems associated with vying to be first agency to report a news event stating that the BBC does not attempt to be first, but “they are second and accurate” (Chokri, 2005, p. 2). This quote is telling in that, at once, Chokri is admitting the negative impact compressed time has on the accuracy of news reporting.

The impact of technologically compressed time on the international circulation of news has received considerable attention in recent scholarly journals and conferences. Due to the ubiquity of the internet, its speed in delivering almost instantaneous news, Bassnett (2005, 2005b) calls into question whether the news translation of today can be classified as translation at all, reasoning that since news items are rendered into a target language nearly the same time in which they occur in the source language, the process is more characteristic of interpretation, not translation; not to mention the fact that journalistic translation involves a significant amount of editorial intervention, which is uncharacteristic of most other types of translation.

Speaking to the issue of editing, Chokri (2005) noted that the BBC strives to minimize editorial intervention in an effort to maintain ST nuances in the TT including vague or ambiguous passages with an overriding objective of reproducing the original text without creating an interpretation. With much of the data presented in this
dissertation taken directly from the BBC, it is left up to the discretion of the reader to
determine the extent to which Chokri’s statements are to be taken as true.

Given the compressed speed at which this process takes place combined with the
multiplicity of international sources—all of whom speak different languages—the ability
to verify facts is difficult (Wishart & Williams, 2004). If one were to take into
consideration what exactly is involved in this process, it would become readily apparent
that translation procedures in international press agencies defy anything historically
considered ‘translation’. “At no stage”, Bassnett writes, “is a text likely to be translated in
the traditional sense of the term, following word order and sentence patterns” (2005, p.
125). Williams added that global news translation is “not translation pure and simple,
rather the production of a news service, a news product in a specific language, tailored to
a specific local audience and reflecting the journalistic norms of that region” (Wishart &
Williams, 2004, p. 3). In a system where the chief editors of two major international news
agencies—Wishart and Williams (2004)—freely admit that verifying facts is difficult due
to the diversity of the linguistic sources, it is not difficult to understand how such a
process, how such a system could be exploited to suit the needs of the ‘news maker’ or as
Radford (2003) calls them ‘mythmakers’.

2.3 Framing this study in the Critical Theory Paradigm

The underpinning framework for this dissertation is the thesis that news and truth,
which are currently quite noticeably defined and treated differently in our society and, by
extension, in the news media, should—in the best of circumstances—be synergetic. In
1965, over forty years ago, Lippmann made a statement precocious for its time: “news
and truth are not the same thing, and must be clearly distinguished. The function of news is to signalize an event, the function of truth is to bring to light the hidden facts, to set them into relation with each other, and make a picture of reality on which men can act” (p. 226). Clearly a statement that would be couched in Critical Theory, Lippmann not only defined the fundamental problem in news gathering, but called for action. It is through the identification of a problem (i.e., the distortion of al-Qā‘ida discourse in western media translation which in turn constructs its readership’s vision of reality) and a call to action (i.e., the establishment of language maintenance programs for international journalists) that couches this dissertation in the critical theory paradigm.

An ‘emancipatory’ interest such as this exposes ideologically bound social relations of authority (i.e., western media’s control over constructing Islamic discourse in translation) to encourage people to question existing discourses and power structures in the media (Fairclough, 2001, p. 149). It is only through understanding modern media’s “collective cultivation of concepts about life and society” (Gerbner, 1985, p. 13) that we can be liberated from “mass-produced sources of consciousness” (ibid.). In a system absent of this emancipatory element—a system in which western consumers assume media discourse readily reflects reality, a system in which consumers do not question that the media’s pursuit of profit and entertainment takes precedence over objective and informed news reporting, a system in which the opinions of the powerful are presented as Truth (Richardson, 2007, p. 8)—the emergence and development of new knowledge is, according to Fairclough (2001, p. 149), likely to be impeded. Shedding light on the means by which translation distortion can be exposed unfolds in the next few sections by describing a concise history of the development and evolution of content analysis (CA),
discourse analysis (DA), and critical discourse analysis (CDA) along with defining their attributes, capabilities, and applications in specific fields with a particular concentration on the field of media discourse.

2.3.1 Concise History of Textual Analysis

Van Dijk (1985) concluded that media discourse analysis could reveal a shared cultural basis between and among different societies that informs a common understanding and hence cultural presuppositions. Rhetorical elements that have the capacity to illuminate a shared cultural structure are such things as markers of writing formality as evidenced in stylistic features, conditions of code-switching (between the discourse of the dominant culture and the colloquial variety of the minority language in which the event took place), “the socio-cultural functions of various media discourses, the ritual nature of specific media discourses or programs, and so on” (p. 8).

The developmental stages of content analysis took place during (and as an indirect consequence of) the two world wars (c. 1920-1940); at a time when researchers were attempting to determine the effects of advertising and propaganda on the public at large (Riffe et al., 2005, p. 6). It was believed, at that time, audience reaction was uniform to a given stimulus and “all one had to do was shoot a persuasive message (a bullet) at the helpless and homogeneous mass audience, and the communicator’s desired effects would occur” (ibid.). Quantitative content analysis emerged in the 1960s and 70s as an interdisciplinary method “for the objective, replicable, and quantitative’ description of texts” (Van Dijk, 1985, p.2). Possible discursive units of analysis were divided along linguistic, stylistic, and logical boundaries serving not only mass
communications (in the form of the media), but prosody, dream interpretation, and psychiatrics as well (ibid.). Content analysis, according to Berelson, is primarily interested in principles of description in terms of what is said, as opposed to the underlying motives or audience reaction (as cited in Richardson, 2007, p. 16). In other words, CA reveals cognitive (not attitudinal) effects; i.e., “what people do with media messages and how or if they learn from them—rather than a powerful effects focus on what media do to people’s attitudes” (Riffe et al., 2005, p. 8). The modern (c. 1990s and 2000s) view of CA shapes the approach as one in which the analyst focuses the results (in terms of coded categories) on evident—nearly unassailable—features of the analyzed texts (Richardson, 2007, p.17)—for example: people’s views on gender roles, the state of the economy, or what issues in the political campaign are important (Riffe et al., 2005, pp. 8-9).

Discourse analysis (DA) emerged as a natural response to fill the gaps left by CA in terms of uncovering the underlying motivation of the writer/speaker (Chimombo & Roseberry, 1998, p. x). DA can be defined as “a methodology for examining texts and the communicative process that gives rise to them” (Chimombo & Roseberry, 1998, p. ix). ‘Discourse’ is a complex term encompassing not only the textual elements of language, but also how those elements are involved in and used by the society; in short DA is concerned with: language and context. Revealing author motivation exposed the presence of power relationships between producers of texts (oral and print) and their intended audience (ibid.).

Fierke adds that the purpose of DA is to reveal not only “the relational aspects of identity, or how identities have meaning vis-à-vis one another”, but to construct a map
illustrating relationships in a structural nexus wherein stereotypical assumptions are called into question so that the analyst can observe a discursive world in practice—not necessarily to observe the world as it exists objectively (2007, p. 82). Van Dijk clarified, in no uncertain terms, that no true distinction existed between content analysis and discourse analysis “along the quantitative-qualitative dimension or according to whether observable or latent categories are studied” (1985, p. 4). In other words, in van Dijk’s view, CA and DA can be successfully integrated together along critical and ideological analytical boundaries, a tact put to use in the present dissertation.

Certain elements (i.e., social activism, capacity to not only reveal the means discourse contributes to sociopolitical dominance, but its capacity to challenge those power-relations) were missing from DA that naturally fostered a new approach to text analysis. *Critical discourse analysis* (CDA), according to Fairclough’s 1999 research, contributes to a considerable range of social issues and problems to include media, politics, law, the work-place, etc. It was during the 1980s and 90s when CDA developed into the most prolific research approach used in media discourse analysis, at least in European linguistics and discourse studies where it became “the standard framework for studying media texts” (Garrett & Bell, 1998, p. 6).

Two leading analysts—Norman Fairclough (socio-cognitive analysis) and van Dijk (discourse-practice analysis)—have made significant contributions to the theoretical development of CDA and its application since the 1980s (Garrett & Bell, 1998; Cotter, 2001), and because of their prominence in CDA research, their definitions of CDA are presented here. Van Dijk posited that “[i]nstead of focusing on purely academic or theoretical problems, [CDA] starts from prevailing social problems, and thereby chooses
the perspective of those who suffer most, and critically analyses those in power, those who are responsible, and those who have the means and the opportunity to solve such problems” (as cited in Wodak, 2001, p. 1). According to Chouliaraki and Fairclough, CDA falls under the umbrella term ‘critical’ because it analyses language as an element of social practices in terms of issues of power, gender, and race relations; thus, it is suitably adept at examining newspaper articles, advertisements, conversations and interviews (1999, p. vii).

In this present study, CDA provides the means by which people can be made aware of translation problems, how they have come into being, and not only on what basis people may be able to take appropriate action, but it also offers suggestions as to what action is warranted (Chouliaraki & Fairclough, 1999, p. 4). As with all research, the form of CDA applied here is dictated by its researcher’s theoretical preoccupations, as are the analyst’s selections in that they are determined by what point is intended to be made by framing discourse that guides reader perception (ibid., p. 7). Framing textual content in this way is, according to Richardson, the result of choice: “the choice to use one way of describing a person, an action or a process over another; the choice to use one way of constructing a sentence over an alternative; the choice to include a particular fact or opinion or argument over another, etc.” (2007, p. 38).

2.4 Media Discourse Analysis

According to Cotter’s 2001 study, academic research in media discourse analysis generally falls into four broadly defined approaches 1) critical; 2) narrative/pragmatic; 3) comparative/intercultural; and 4) media/communication studies (p. 418). While each
of these approaches involves slightly different methodological techniques, there is, more often than not, overlap between and among them when researchers carry out their analyses (ibid, p. 417). These techniques warrant a more detailed explanation as to what they entail and the results they provide a researcher in the broad sense, but specifically which of these approaches were incorporated in this dissertation and how.

*The critical approach* within media discourse analysis reveals societal inequalities in power relations while invoking a call to action. It does this by offering interpretations of meaning rather than quantifying textual features; situating discourse in the context in which it occurs, rather than summarizing tendentious patterns in texts; and adopting the view that meaning is co-constructed through the author-text-reader interactive relationship, rather than promoting the view that all readers interpret texts in the same manner (Richardson, 2007, p. 15). This dissertation calls for a movement to bring about change in translated media discourse through enhanced language training, heightened cultural sensitivity, and more rigorous international news agencies’ hiring practices. As well, the argument presented here parallels Fairclough’s analysis of economic discourse: media discourse—like its economic counterpart—is partial and holds a particular position in society offering little variation in its framing (the discourse is usually foreignized, not domesticized) relaying a specific perspective wherein lies a particular set of interests (2001, p. 151).

*The narrative/pragmatic/stylistic approach* is largely associated with analyzing the structure of news discourse because it evaluates linguistic elements at the discourse level highlighting presentation, perspective, writing style, register, and audience reaction to texts (Cotter, 2001, p. 418). The data presented in this dissertation is focused—in the
main—on variations that occur among the translations of texts whose ST was written by terrorist organizations. Thus, this approach is used in this study to capture the instances in which cultural allusions, stylistic nuances, and spiritual and religious elements are elided from the English target texts. When these elements are omitted, perception is altered due to framing it in a light different from the ST, an alteration that likely is the result of pandering to western notions of trust in the reliability of ‘ontological security’ (i.e., reinforcing a reader’s self-identity characteristics and attributes while conditioning him or her to believe in and depend on personal social and material environments) (Giddens, 1990, p. 92).

The comparative/cross-cultural approach reveals the roles of culture and politics in news media production highlighting news practices not readily apparent their western counterparts (Cotter, 2001, p. 419). This approach was used in a limited fashion to define and describe the emergence of Aljazeera, the internationally renowned Arab-based news station, its relationship with b. Lādin and its style of reporting al-Qā‘ida’s communiqués as compared to western international news media.

The media/communication studies approach employs either “traditional positivistic research protocols and content analyses or work from the insights of cultural studies, semiotics, social theory, and social history; aspects of language or discourse may not be addressed as such” (Cotter, 2001, p. 419). While the majority of the research carried out in this current study is based on comparative linguistic analyses, some ‘non-linguistic’ social issues are touched upon per Richardson’s proposed means of analyzing newspaper discourse: 1) material realities of society in general (i.e., the economics of journalism); 2) journalism practices; and 3) the function and character of journalistic
language (2007, p. 2). The economics of journalism and journalism practices were previously explored in this study paving the way for a thorough examination of journalistic language its effect on translated articles and by extension its readership.

2.4.1 Religiously charged discourse

Ritualized discourse, especially when generated in conservative religious communities (Chouliaraki & Fairclough, 1999, p. 132) such as Saudi Arabia (b. Lādin’s place of birth) and Afghanistan (the front lines of the Islamic-Western ontological conflict), can offer difficulties for even adept translators. The Islamic and Western discourse, however, enjoy common themes, a shared history, and spiritual commonalities allowing them to be reduced by a culturally sensitive and linguistically proficient journalist translator into a common spiritual, religiously-based discourse. Contemporary news agencies, however, tend to eschew the notion of translating in a shared discourse (domestication), opting instead to eliminate the religious rhetorical elements, while leaving the secular. This reduction is not, as Chouliaraki and Fairclough (1999, p. 32) suggest, a specious attempt to find a universal, common ground upon which the powerful sweep away difference. Media discourse, it is argued here, has been appropriated and assimilated by international news corporations to define—in inexact terms and at times inappropriate ways—our notions of terrorism, our perception of the terrorists’ style of discourse (how they sound and talk), and their overarching goals and agenda.
2.5 Stages of Eastern and Western Ontologies: The Ending of Rational Thought in Islamic Jurisprudence

Islam and the Arab World continue their historical march along a path centered on theology and spirituality which inform their cultural and legal systems. This journey has not been without its difficulties; in fact the nascent stages of a formalized Islamic legal system witnessed judicious use of rational thought. Indeed, the first judges of Islamic jurisprudence, commonly referred to as ‘proto-qādīs, arrived at judicial decisions through a common sense approach to ‘fairness’ or ra’ī (= sunnaic practice or discretionary opinion) as opposed to strict adherence to a rigid set of rules that govern personal and business affairs (Hallaq, 2007, p. 34). This can be attributed to the fact that a collection of legal documents and their subsequent codexing in a canonized form did not take place until the tenth century with the advent of the madāhib (= schools of Islamic thought) (Hallaq, 2007). Thus, the proto-qādī simply had no recourse in terms of referencing prepared texts of the verses of the Qur’ān and the Prophetic ḥadīth that dealt with Islamic jurisprudence. Over the next 300 years, by the 12th century—the time of Averroes—Islamic doctrine had been formulated into a fixed set of theories known as usūl al-fiqh (= origins of understanding) having all but overtaken the rationalist approach to legal rulings (Hallaq, 2007, p. 122). No longer were qādī’s affiliated with discretionary opinion, instead the vast majority, if not all were affiliated with a legal school of thought, leaving Averroes the last vestige and voice of ra’ī (Thompson, 2003, p. 23).

Thompson (2003) makes the claim that Averroes (Ibn Rushd c. 1128-1198 CE) represents the pivotal point in Islamic history when rational thought was supplanted by traditional dogma. Citing both historical (e.g., Renan) and contemporary sources (e.g., Youssef Chahine) it becomes quite clear that the passing of Averroes has had profound
repercussions that continue to reverberate throughout the Islamic world and in particular its legal system. Thompson (2003) describes Averroes’s style of adjudicating in philosophical terms, “rather than philosophizing with a hammer, Averroes develops rational philosophy within the context of Islamic thinking and emphasizes rational interpretations of religious doctrine rather than dogmatic literalist ones” (p. 29). It is here within the Islamic legal system where we find documented proof of the origins of an internal struggle between rationalism and traditionalism. It should be noted that any and all calls for change from Averroes’s era to present has met resistance with tradition—based on the Qurʾān, the Ḥadīth, ijmāʿ and Qiyās15.

2.5.1 Stages of Western Ontology

In contrast, the West, whose earliest theocratic traditions can be traced back to Constantine (c. 312 CE) and Augustine (c. 354 CE) (Farah & Karls, 1994, p. 159), has undergone changes in its ontology and epistemology; changes brought about, initially, in 16th century England—a country and time rife with civil upheaval (Farah & Karls, 1994, p. 473). The religious wars of the mid 1600s were sparked by a struggle over authority and power in a debate over who had the right to rule: an absolute monarch, the parliament, or the people. Thomas Hobbes entered into this discussion penning his treatise “Leviathan” (1651), in which he “planted a seed, a thought that it might be possible to build legitimate political institutions without grounding them on divine revelations” (Lilla, 2007, p. 33). Leviathan was a conscious attempt to escape the cycle of religious conflict between and among the various Christian sects by replacing western “political theology centered on God with a political philosophy centered on man. This

15 See Appendix E for definitions of these terms
was the Great Separation” (Lilla, 2007, p. 33). José Casanova (2008) argues that “[s]ociologically speaking at least, the “great separation” was a long-term historical process that began with the Papal Revolution and the Investitures conflicts of the 11th-12th centuries and attained its modern institutionalization first with the American and French revolutions.”

The timing of when the separation took place is not of concern to this dissertation to the degree that the separation itself has effectively resulted in a gap, an ontological break with a past that prevents the modern westerner from understanding political-theological rhetoric coming out of the modern Middle East. The gap, it appears through empirical evidence as found in the ongoing conflict between the East and the West and a befuddled American public that has been searching for answers to the attacks on 9/11 through such authors as Bernard Lewis What Went Wrong and Thomas Friedman Longitudes and Attitudes, has reached a point where the two regions can no longer identify each other’s value system. The Arab World speaks from a theological, spiritual ontology using its grammar and its rules, while the West speaks from a capitalistic, materialistic ontology. The paradigm or meta-narrative that acts as the over-arching belief system in both regions does not overlap preventing one from understanding the other, in fact when talks are held between the two cultures, one ‘talks past’ the other.
<table>
<thead>
<tr>
<th>Time Frame</th>
<th>Metanarrative</th>
<th>Ontology</th>
<th>Epistemology</th>
</tr>
</thead>
<tbody>
<tr>
<td>The West</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Renaissance (1350 – 1550)</td>
<td>Religion</td>
<td>Unfolding of God’s will</td>
<td>Sacred text; clergy</td>
</tr>
<tr>
<td>Enlightenment (1650-1800)</td>
<td>Reason and Empiricism</td>
<td>Fixed Laws</td>
<td>Scientific/experimental methods</td>
</tr>
<tr>
<td>Post-modernism (1950-Present)</td>
<td>Technology</td>
<td>Problems</td>
<td>Problem solving</td>
</tr>
<tr>
<td>The Arab World (632-Present)</td>
<td>Religion</td>
<td>Unfolding of God’s will</td>
<td>Sacred text; religious scholars</td>
</tr>
</tbody>
</table>

2.1 Eastern and Western Epistemological and Ontological Time Frames

2.5.2 Arab Voices Illustrating an Ontological Gap

To enhance rigor in treating the notion of the presence of a gap between eastern and western ontologies, I have elicited the voice of published Arab authors and intellectuals to illustrate social conditions of various time periods addressed in this paper, while elucidating the ideological struggles that were taking place during those periods. This method of research parallels Bakhtin’s notion of ‘ventriloquation,’ which Wertsch (1991) defines as “the process whereby one voice speaks through another voice or voice type in a social language,” and in our case this allows the Arab intelligentsia to lend voice to the way people in the Arab World were thinking at the time their discourse was published. It is my hope that the Arab voice—as is presented in this paper—is preserved chronologically (what was meant at the time it was said) and ideologically diminishing corruption caused by bias when filtering Arab ontology through a western lens.
Sayed Qutb

After returning to Egypt from a two-and-a-half year (c. 1948-1951 CE) sojourn to study American pedagogical methods in Washington D.C., Colorado, and California, Sayed Qutb—a prominent literary critic and Islamic activist of the mid-twentieth century—wrote a book titled *The America I have seen* (= ‘Amrikā alltī ra’aytu). Possibly due to his unwavering religious devotion, Qutb developed a critical view of America and its society and used the aforementioned book to relate his experiences (mostly, but not wholly negative) in America to his audience. Qutb, as can be seen in the following excerpts, held the opinion that America was simultaneously beautiful and seductive enticing its populace into enjoying corporal pleasures at the expense of spiritual fulfillment (Abdel-Malek, 2000).

America’s bounty and prosperity evokes the dreams of the Promised Land. The beauty that is manifested in its landscape, in the faces and physiques of its people is spellbinding. America conjures up pleasures that acknowledge no limit or moral restraint, dreams that are capable of taking corporeal shape in the realm of time and space (Qutb as translated in Abdel-Malek, 2000, p.10).

Qutb had formed a unique perspective on America’s excessive bounty, which, he claimed, eventually led to materialism and, by extension, away from spirituality.

When humanity closes the windows to faith in religion, faith in art, and faith in spiritual values altogether, there remains no outlet for its energy to be expended except in the realm of applied science and labor, or to be dissipated in sensual pleasure. And this is where America has ended up after four hundred years (Qutb as translated in Abdel-Malek, 2000, pp. 13-14).

Qutb (1964, p. 7) realized that it would take centuries for the Islamic community to achieve equal footing with the West in terms of technology, productivity, and economic growth; religion and spirituality, however, offered a realm in which the Islamic community could not only achieve parity with the West, but, in fact, exceed it. Qutb

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16 Qutb received an M. A. in Education from the University of Northern Colorado’s Teaching College (Abdel-Malek, 2000).
seized upon this notion in a book he penned during his ten year imprisonment (c. 1954-1964 CE) convicted of plotting to overthrow Nasser’s ruling regime (Safi, 1994). The book, titled *Milestones*, effectively set the path of *true* human achievement in terms of spiritual fulfillment as distinguished from the materialistic/capitalistic goals of the West. “It is inescapable, therefore, that there is another element! The very element which the [western] civilization lacks!” (Qutb, 1964). The element to which Qutb was referring has within itself the ability resurrect the Islamic community, center Islam as the leader of Mankind, and fill the spiritual void in the materialistic West; this element which no nation possessed or could manufacture was religion, spirituality, indeed ‘Islam’ itself.

In ‘Milestones,’ Qutb (1964) divided the world into two ideological camps: the *jāhiliyya* camp and the Islamic camp. *Jāhiliyya* is defined by Lane (1968) as “The time, or state, of ignorance, or paganism; or of intense ignorance” (p. 478) and in Arab history refers to the time prior to the revelation of the *Qur’ān*: circa 610-632 CE (Rodinson, 1980). Qutb, however, introduced a new definition of the word:

*Jāhiliyya* is founded on the basis of assailing the authority of God on Earth, assailing in particular the characteristics of divine power. It [*jāhiliyya*] is the rule. Indeed, it ascribes rule to Man making some of them lords over others—not in the primitive, naive manner known during the first *Jāhiliyya*; rather in a manner in which it claims to regulate concepts and values, laws and legislation, systems and conventions, irrespective of God’s Way of life (Qutb, 1968, p. 8).

For Qutb *jāhiliyya* entailed Man’s attempts to acquire lawful, recognized, and respected secular authority without giving due regard to the ultimate power: God. It is here, in this stark ideological perspective that the seeds of fanatic Islamic terrorist groups can be found, in this book in which Qutb defines ‘Truth’ in terms of his interpretation of the *Qur’ān*.

All this does not mean that Americans are a nation devoid of virtue, or else, what would have enabled them to live? Rather, it means that America’s virtues are the virtues of production and organization, and not those of human and social morals. America’s are the virtues of the brain and the hand, and not those of taste and sensibility (Qutb as translated in Abdel-Malek, 2000, p. 27).
Philip Hitti (c. 1886-1978 CE)

A former professor at Princeton University of Syro-Lebanese origins, Hitti was a scholar of Arab and Islamic history who wrote an account of his eight-year stay in the United States *America in the Eyes of an Easterner* (c. 1924 CE) for *al-Hilāl* literary magazine.

The Easterner is an idealist, a romantic; his main concern is with the afterlife and his salvation in the afterlife. The American, on the other hand, is a materialist, a pragmatist; his main concern is with this world and with how to improve it. For this reason, the Easterner has become the world’s teacher of literature (or good manners) and its spiritual master. The American, on the other hand, has become the master of the world’s land and the commander of the seas (Hitti, 1924, as quoted in Abdel-Malek, 2000, pp. 53-54).

Qutb addressed spirituality as if the concept itself were confined and limited to the religious domain; whereas Hitti extends and expands the semantic range of the word to include song, literature, and poetry all of which are pillars of Arab oral tradition.

Were the American to stand and watch the waters that separate Brooklyn from the rest of New York, he would think of building a bridge on which trains and cars can pass, carrying people and goods from one side to another. But were the Easterner to stand and watch the same waters, he would probably compose a poem. Were the American to watch Niagara Falls, he would think of how to convert the water power into electric power with which the adjacent towns would be lit and trains and cars be run. As for the Easterner, he would probably sing a traditional song in honor of the beautiful falls (Hitti, 1924, as translated in Abdel-Malek, 2000, p. 54).

East and West ontological differences have been, according to Boullata (1976), explored by various authors in Arabic novels; among whom, two: Yahyā Ḥaqqī and Tawfīq al-Ḥakīm, have written works specifically concerning the spirituality-materialism gap that appears to be a factor causing translation distortion and are thus examined here. Boullata (1976) contends that some Arab authors have used the East-West encounter as a backdrop in their novels to orient themselves in an enlightening search for identity. It is through the story lines that the authors investigate the secrets of western power, which they conclude are found in modern science and technology (Boullata, 1976, p. 48). In Tawfīq al-Ḥakīm’s novel *ʿUsfūr min al-ṣarq* (*Sparrow from the East*), the East-West...
confrontation is explored through a running dialogue between Muḥsin, the Egyptian protagonist living in Paris and his self-exiled Russian friend Ivanovich. Through Ivanovich, al-Ḥakīm investigates the notion of western superiority by virtue of its sciences and inventions. Ivanovich states:

I know that “the West” currently holds a position of esteem and admiration for its sciences, its explorations, its products, and its inventions. But, what value are these things with regard to the more magnificent exploration that appeared in the East?! The West explores the Earth while the East explores the heavens! (al-Ḥakīm, 1938, p.103)

And it is from the heavens, according to Ivanovich, that light is brought forth to warm the earth and give it life, a sun rising, not from the West, but from the East; only to fall into the darkness of the materialistic West (al-Ḥakīm, 1938, p. 185). In a twist of irony, al-Ḥakīm portrays Muḥsin—the easterner—as the defender of western materialistic values, while the westerner, in the persona of Ivanovich, romanticizes about living in the East, which for him is the epitome of spiritual virtues.

Muḥsin: I see that you are harsh in your judgment of the West, Mr. Ivan. Whatever the matter may be, Europe has reached the summit of human sciences, in fact, no one has ever reached . . .

Ivan: Who told you that? Do you know what science is, man? Science is, in fact, of two types: “visible” and “hidden”. Even today, Europe is a like child that continues to toy around under the footsteps of “hidden science”, which was part of the African and Asian civilizations that had taken it to the summit of human knowledge (al-Ḥakīm, 1938, p. 187).

As we can see through the Ivanovich’s dialogue, al-Ḥakīm believed that the ‘visible sciences’ were the hard sciences; whereas the ‘hidden sciences’ were those based on faith, devotion, and belief—virtues that Ivanovich believed advanced mankind as a whole. Al-Ḥakīm brings both sides of the East-West encounter to bear through Muḥsin’s dialogue who reveres the superiority of the West claiming that it is easy to convince an Easterner that his religion is corrupt, but it is quite another thing to convince him that industry and technology are a vehicle by which Satan is guiding humanity to its
destruction (1938, p. 190): “it is easy,” Muḥsin relates, “to depreciate the value an easterner gives to the message handed down by the prophets, but it is not possible to depreciate the value an easterner gives to the power of modern materialism” (ibid.). In a Sparrow from the East, al-Ḥakīm allows Ivanovich’s romanticized vision of the East, which is based solely on ‘faith’ since he never actually travels to the lands he extols, to remain suspended, never reaching a resolution. A type of irony al-Ḥakīm (1938) makes clear by weaving into Ivanovich’s character a deadly lung disease, which prevents him from confronting the reality of the modern Middle East with his spiritual notions.

Yahyā Ḥaqqī (c. 1905-1992)

An Egyptian writer and novelist, Yahyā Ḥaqqī set up an East-West confrontation in his work Qindīl umm Hāṣim (1940) [Umm Hashim’s Lamp]. The novel’s protagonist, Ismāʾīl, leaves his small village in Egypt behind to study optometry in England where he subsequently falls in love with Mary—who symbolizes the West. Through Mary, Ismāʾīl discovers a lust for the secular life, and a trust in science that comes at the expense of faith in his own people, society, and religion. In a grand display of a clash of cultures, Ismāʾīl returns to his village in Egypt to find his people worshiping ‘Umm Hāṣim, the sanctified granddaughter of the Prophet Muhammad, whose powers are seen through mysterious healing attributes of oil in a mosque’s lamp. An internal conflict ensues in which Ismāʾīl becomes violently angry at the villagers for their collective naiveté in misplacing their faith in a lamp instead of science. Losing control himself and in a fit of rage, Ismāʾīl breaks the lamp; an act that alienates this westerner in eastern clothing from his family, friends, and people.
In a touch of irony, Ḥaqqī introduces an infection into Ismāʿīl’s wife’s eyes. Despite his intensive, but secularly-based care, Fāṭima (his wife) loses her sight, a fact that weighs heavily on the eye doctor’s conscious. On the Night of Measure, a sacred night during the holy month of Ramadan, Ismāʿīl has a spiritual experience while walking alone at night when he sees light emanating from the mosque’s repaired lamp. An immediate change of heart befalls Ismāʿīl, who requests some of the lamp’s oil from the mosque curator (a local Imam) to use—in conjunction with modern medicine—for the successful treatment of his wife’s eye infection. Boullata believes that, “[s]ymbolically understood, it means that the presence of faith in a modern age of science enriches the lives of all human beings” (1976, p. 50) a medicinal synthesis between the materialistic West and spiritualistic East.

Constant contact with the West since the time of the Crusades until present day made the Arab intelligencia take stock in the collective future of the Arab world, its direction, orientation, and attitude toward the issues of westernization and materialism. Even with the cursory look presented here of published literature written by Arabs who have resided in the West, the reader is provided with a clear view of the extent to which Arabs have commented on the glaring differences that exist between these two regions in terms of material wealth, technological advances, and military strength.

2.5.3 Islam and its Compatibility with Modernity

Rejwan (1998) considers the question of Islam’s compatibility with modernity citing Muḥammad ʿAbduh and his seminal philosophy as the vanguard of the modernist movement in the Arab World, in particular Egypt. ʿAbduh argued that Islam was not the
cause of stagnation in the Islamic community as Orientalists had posited; rather two
factors were simultaneously at work that brought about stagnation: corrupt politics and
intellectual decline (Safi, 1994). Instead of applying the šarī'a (Islamic Law) as it is
presented in the Qurʾān, politicians tended to covet power and called upon the Islamic
religious scholars to provide them with religious authority (fabricated or authentic) so
that the rulers may act with impunity (Safi, 1994; Hallaq, 2007, p. 136). In terms of
modernity clashing with Islam, ‘Abduh stated

The impact of modern science and technology makes it incumbent on most societies—“starting
from a position of adherence to a theologically oriented belief system”—to reformulate their belief
systems in such a way as to give them a humanistic rather than a theological orientation

Islam could not, and Rejwan argued that it still cannot, follow the social adaptive pattern
because the Qurʾān has effectively frozen the Muslim ideational system (1998). In fact,
historically speaking, numerous intellectuals have taken up the call to reform, among
them Muḥammad ‘Abdu, Qāsim ‘Amīn, Tāḥā Hussayn, Šād Zaḡlūl, and others. Jamāl
al-Dīn Afḡānī stated that there should emerge in Islam a reform movement “akin to that
of Martin Luther’s Protestantism . . . to eradicate mistaken notions which have taken root
in the minds of the populace and of some of the theologians alike” (as cited in Rejwan,

As can be seen in these writings, there is a perceptible difference in how
westerners and easterners approach, deal with, and interpret life. It is not my place, nor
the intent of this dissertation to judge the merits or faults of either worldview; rather I
intend to demonstrate through the voices of Arab men of letters, intellectuals, and authors
that an ontological gap exists between the East and West that finds its source in terms of
spirituality and materialism.
2.6 How discourse shapes and is shaped by reality

Theorists (i.e., Chouliaraki & Fairclough, 1999; Habermas, 1984 v. 1, v. 2; Giddens 1990) support the notion that the ontological shift presented in Chapter One of this dissertation precipitated another shift of no less consequence in language use producing new discourse. Fairclough maintains, “[o]ne interesting feature of social scientific theorizations and analyses of the transformations of late modernity, from various theoretical perspectives, is that they emphasise that these transformations are to a significant degree (though certainly not exclusively) transformations in language and discourse” (2006, p. 4). This notion is illustrated in the empirical fact that discourse shapes and is shaped by reality (Chouliariki & Fairclough, 1999, p. 4; Hodges & Nilep, 2007, p. 2).

The Sapir-Whorf Hypothesis touches upon the topic of discourse and its impact on perception proposing 1) that differences in language structures, for the most part, parallel differences in nonlinguistic cognition; and 2) that a speaker’s native tongue strongly influences or completely determines one’s world view (= weltanschauung) (Kay & Kempton, 1984, p. 66). This dissertation extends this hypothesis adding a temporal element, putting forward the notion that a society’s weltanschauung evolves with the passage of time bringing about new discourse that, in turn, reinforces or alters societal and cultural perception. This process is, at times, cyclical in that discourse reflects change that happens beyond language (i.e., a world event or phenomenon) that then produces discourse(s) which, in turn, can about non-discursive change(s) (Chouliaraki & Fairclough, 1999, p.4).
The theory that a cycle of discourse change initiates when events of historical proportions transpire is graphically represented in Figure 2.2. The reader will notice that at the end of the cycle, if a given society accepts, through adaptation and integration, changes in its discourse and worldview, then with the passage of a sufficient amount of time, the discourse and weltanschauung will become the invisible technologies and ideologies of language that shape a society’s notions of reality, Truth, and its belief system—in a word, its ontology.

Figure 2.2 Cycle of Discourse Change

Putting this theory into practice, this dissertation analyzes the language of an event of historical proportions; an event that had an immediate impact on producing new

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17 Adapted from ‘cycle of change’ retrieved from http://localenterprise.files.wordpress.com/2008/07/cycle-of-change-v2.png?w=802&h=661
discourse—the rhetoric of the *War on Terror* that emerged after the attacks of September 11, 2001 (Hodges & Nilep, 2007, p. 3; Jackson, 2005, p. 153). Hodges and Nilep write, “[t]he “war on terror” discourse constrains and shapes public discussion and debate within the US and around the world as social actors in Europe, Asia, the Middle East and elsewhere evoke its language to explain, react to, justify or understand a broad range of political, economic and social phenomena” (2007, p. 153). It does this, van Dijk theorized, using a polarized style of writing imbuing the text with positive ‘in-group’ attributes while attributing negative characteristics and actions to ‘the other’ (1998, p. 33). This theory takes the form of an ‘ideological square’ in which 1) the in-group’s good properties/actions are emphasized; 2) the other’s bad properties/actions are emphasized; 3) the in-group’s bad properties/actions are mitigated; and 4) the other’s good properties/actions are mitigated (*ibid*).

Thus, this dissertation not only accounts for a shift in discourse, but takes Fairclough’s (2006) lead in terms of presenting media discourse, which is not evaluated in terms of some ‘absolute truth’; rather, in terms of ‘epistemic gain’ (p. 34) wherein reformation of journalistic translation will yield new discourse. By extension, emergence of new discourse will allow the west to re-describe its (mis)perception of the Arab world through the construction of a new lens. Hodges and Nilep (2007, p. 3) commented on the *War on Terror* discourse stating that it is “a lens through which US foreign policy and domestic politics have been refracted, bent and one might even say distorted for the better part of the Bush administration’s tenure.” Jackson (2005) proposes that distorting media discourse was a necessary step to projecting large-scale violence in the Middle East in a
demonizing and dehumanizing process of ‘the other’ in an effort “to overcome the natural reticence over the destruction of human life for political reasons” (p. 60).

Based on the research done on discourse change as a result of 9/11 (Hodges & Nilep, 2007; Jackson, 2005), it can be stated with relative certainty that events which have transpired since the attacks have shaped and continue to shape America’s (developing) worldview; a concept illustrated in an applied version of the theoretical cycle of discursive change (see figure 2.3). In an application of this theoretical cycle, 2009 marks the emergence of new discourse with American President Barak Obama and his administration. It is worthy to note that President Obama is, according to his January 27, 2009 television interview on Al-Arabiya, consciously using different discourse from that of the Bush administration.

Q President Bush framed the war on terror conceptually in a way that was very broad, "war on terror," and used sometimes certain terminology that the many people -- Islamic fascism. You've always framed it in a different way, specifically against one group called al Qaeda and their collaborators. And is this one way of --

THE PRESIDENT: I think that you're making a very important point. And that is that the language we use matters. And what we need to understand is, is that there are extremist organizations -- whether Muslim or any other faith in the past -- that will use faith as a justification for violence. We cannot paint with a broad brush a faith as a consequence of the violence that is done in that faith's name.
Figure 2.3\textsuperscript{18} Applied Cycle of Discourse Change

If President Obama is successful in changing political rhetoric with the Arab world and in ensuring that his administration follows his lead, then the discourse coming out of Washington will ultimately impact and modify media discourse. If this theoretical cycle holds true, then a new worldview will emerge through the use of a normalized/leveled political, social, and media discourse. Further research might wish to research how this new discourse is translated into Arabic, and if it has an impact on the way terrorist group’s communiqués are translated into English.

2.7 Ideologically motivated translation

Translating known terrorists, with the discourse affectively charged with open hostility and overt threats relating attempts to cripple America, Europe, and any country

\textsuperscript{18} Adapted from ‘cycle of change’ retrieved from http://localenterprise.files.wordpress.com/2008/07/cycle-of-change-v2.png?w=802&h=661
allied with them, is a case in which there exists a possibility of the journalist translator recasting the ST speaker as a ‘madman’ or ‘religious lunatic’ in a conscious or unconscious act of reinforcing negative stereotypes about the Arabic World. “Speakers who do not follow established rhetorical codes,” Bassnett (2005) wrote, “may be misunderstood or rejected. If those speakers are foreign politicians who have been demonized in the media already, then their language, translated so closely as to preserve the foreignness, will reinforce the negative perceptions.” (p. 128).

One may problematize the concept of enhancing the fidelity of translated articles written and published by known terrorists. Scholars, who have attended my presentations\(^\text{19}\) on this topic, have questioned the appropriateness of lending voice to b. Lādin, al-Zawahiri, and other al-Qā'ida leaders through translation; a voice that could allow al-Qā'ida’s message to reach groups sympathetic to their cause in the English speaking world. Sun-Tzu would not have been among those scholars debating the benefits or dangers of achieving a broad, in-depth understanding of one’s enemy. Most likely authored during the Warring States period of Chinese history (403-221 BCE) (Tzu et al., 1998, p. 14), The Art of War proposes that victories achieved by the enlightened ruler and the wise general can be attributed to foreknowledge (Tzu et al., 1998, p. 52). A concept rooted in spying, foreknowledge is simultaneously recognizing and understanding your situation and that of your enemy before engagement.

Know the enemy and know yourself; in a hundred battles you will never be defeated. When you are ignorant of the enemy but know yourself, your chances of winning or losing are equal. If

\(^{19}\) (2009) “Eastern Spiritualism/Western Materialism” delivered at The Oxford Round Table Oxford, England; (2008) “The Crisis of Translation in the Western Media” delivered at the College of Philosophy and Religion at the University of Mississippi; (2007) “The Crisis of Arabic Literacy in Western Journalism,” delivered at the Honors Colloquium at The Ohio State University; (2007) “Poetry and the Modern Media” delivered for the Middle East Institute Lecture Series sponsored by The Ohio State University Middle East Studies Center
If one were to deconstruct this line of argument and claim that only military commanders or the political elite need to know *al-Qāʿida’s* overall strategy, their overarching goals, and their primary purpose for fighting the West; then one would be suggesting—quite directly—that parts of translated messages should be withheld from publication. This line of argument has now entered into the realm of censorship. Introducing censorship as a solution to the problem of translation fidelity is a dangerous proposition. What, exactly, would and should be censored? Who would be in charge of censoring practices? Could this censoring agency be unbiased, or would translation choice be imbued with tendentious elements following an underlying agenda? How long would it be before these censoring practices impinged on other press related activities?

The First Amendment of the Bill of Rights protects such censorship from entering into the right to free expression.

**Amendment I**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

The First Amendment was tested in one of America’s darkest hours. On October 11, 2001, Condoleezza Rice—then the Bush administration’s National Security Advisor—issued a message to the major American news networks to “exercise caution” when broadcasting translated terrorist communiqués, especially from *b. Lādin* as they may incite renewed violence against the US. (MacDonald, 2001). This White House statement was made on the one month anniversary of the attacks on Washington and New York.
York; and then, as it is now, the response to this request, by scholars like Ted Magder, professor at New York University's Department of Culture and Communication, was for our government and our nation to respect and adhere to the First Amendment.

Diplomatic resolution to *The War on Terror* and *The War in Iraq* necessarily involves communication, which in turn involves translation in the English-Arabic language pair. Translation and interpretation are central tools in the "institution of war and hence play a major role in the management of conflict—by all parties, from warmongers to peace activists" (Baker, 2006, p. 2). Translation, in this sense, is imbued with power: the power to silence, or the power to make public. Modern warfare, as Baker (2006) reminds us, is intimately involved in translation on a number of levels from attempting to sway the opinion of the international community in favor of one side over the other, to creating propaganda leaflets, to attempting to broker peace. Translation was, in fact, a major factor in convincing, not only the American people, but the international community as well, of America’s right to invade Iraq.

A week before Powell’s speech, a tape alleged to be the voice of Osama Bin Laden was broadcast throughout the Middle East (with the notable exception of Iraq). The tape was instantly translated and summarized by a variety of Internet and cable news sources. MSNBC’s web site reported that ‘the message also called on Iraqis to rise up and oust Iraqi President Saddam Hussein, who is a secular leader.’ (The story I read on Yahoo had the headline ‘bin Laden Calls Hussein an Infidel,’ but before I could download the article it had disappeared.) But an hour later, Powell came up with a different spin: that in spite of bin Laden’s disdain for Hussein, in fact this tape solidly proved the connection between the two. Powell had only to was (sic) say the word and the news agencies instantly rewrote the story, altering their original interpretation and ultimately deleting the ‘infidel’ sentence entirely. (Prevallet, 2004, p. 150).

2.8 The Foreignization versus Domestication Debate in Translation Studies

This question of what is considered ‘proper’ representation of the ‘other’ has concerned the field of translation since the 18th century onward. In his essay *On Translation*, Dryden suggests that the translator may employ one of three methods of
translation, supporting his argument using translated works from authors who best characterize each method (Schulte & Biguenet, 1992, pp. 17-31). The three methods are ‘metaphrase,’ represented by Ben Jonson’s literal translation of Horace’s *Art of Poetry* (*Ars poetica*), ‘paraphrase,’ represented by Waller’s translation of Virgil’s Fourth *Æneid*, and ‘imitation,’ represented by Cowley’s translation of Pindar’s and Horace’s *Odes*. Dryden suggests that the middle ground is the best of the three, that being the method of *paraphrase*, safely staying away from the two extremes of the translation spectrum: “Imitation and verbal version are, in my opinion, the two extremes which ought to be avoided . . .” (Schulte & Biguenet, 1992, p. 20).

An ongoing controversy exists concerning what is currently referred to in translation circles as *domestication* versus *foreignization*. Venuti defines domestication as “an ethnocentric reduction of the foreign text to target-language cultural values” (1995, p. 20). Domestication parallels Schleiermacher’s translation paradigm in which the translator “leaves the reader in peace, as much as possible, and moves the author towards him” (Schulte & Biguenet, 1992, p. 42). This has been the dominant of the two translation strategies throughout history. In fact, Cicero, St. Jerome, as well as all of the translators—great and small—of the Roman Empire and the Renaissance period held the idea that high quality translation can be best attained through the transfer of the original text’s ideas, without regard to the style of the source language. Cicero wrote,

I translate the ideas, their forms, or as one might say, their shapes; however, I translate them into a language that is in tune with our conventions of usage (*verbis ad nostrum consuetudinem aptis*). Therefore, I did not have to make a word-for-word translation but rather a translation that reflects

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20 “Thus, the translators in both the Roman Empire and the Renaissance considered the act of translation a rigorous exploitation of the original in order to enhance the linguistic and aesthetic dimensions of their own language. Whether a translation distorted the meanings inherent in the original text was of minor concern to the translator” (Schulte & Biguenet, 1992, p. 2).
the general stylistic features (*genus*) and the meaning (*vis*) of the foreign words [*De optimo genere oratorum*] (Schulte & Biguenet, 1992, p. 12).

St. Jerome was intransigent on this point:

> If people maintain that the beauty of a language does not suffer from translation let them simply translate Homer into Latin, word for word, or even better, let them simply render him in prose in his own language. The whole thing will turn into a ridiculous comedy and the greatest poet will be reduced to a mere stammerer (Lefevere, 1992, p. 48).

The coming of the 18<sup>th</sup> century coincided with a change in the perception of translation practices wherein translators, such as Denis Diderot, J. L. d’Alembert, Friedrich Schleiermacher, and Wilhelm von Humboldt, began to cast a critical eye on their contemporarily accepted views concerning the process of translation—a self-examination that resulted in a translation movement. This movement was characterized by a fundamental change in translation ideology and methodology comprising the humble beginnings of ‘foreignization’ (i.e., the foreign *should* be allowed in the target text). This concept can be defined as “a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the source text and protecting it from the ideological dominance of the target culture” (Munday, 2001, p. 147).

Several well-established translators support the inclusion of ‘foreignness’: Rudolf Pannwitz wrote “the fundamental error of the translator is that he maintains the accidental state of his own language, instead of letting it suffer the shock of the foreign language” (Schulte & Biguenet, 1992, p. 8) while Hugo Friedrich wrote, “The creative stylistic power of the original has to become visible in the translation; it even has to regenerate itself as the creative force of style in the target language” (Schulte & Biguenet, 1992, p.
16). Antoine Berman suggested that experiencing the foreignness of a work is a two-way trial: 1) a trial for the target culture in experiencing the strangeness of the foreign text and word; and 2) a trial for the foreign text in being uprooted from its original language context (2000, p. 284). Humboldt summarizes the idea of foreignization stating, “…a translation should indeed have a foreign flavor to it, but only to a certain degree; the line beyond which this clearly becomes an error can easily be drawn. As long as one does not feel the foreignness yet does feel the foreign…” (Schulte & Biguenet, 1992, p. 58).

Of paramount importance to the translation practices of international journalists is to question whether the literary notion of foreignization should be considered and followed when dealing with statements made by al-Qā‘ida’s commanders. At this point in time, and as the reader will see in the data presented in this dissertation, international journalists are adhering to the concept of allowing the foreignness to be felt in the TT. Bassnett brings up a valid point in her 2005 article ‘Bringing the News Back Home’, proposing that all al-Qā‘ida statements be rendered into standardized English to highlight the seriousness of their threats without attempting to reduce asymmetrical geo-political forces by leaving certain localized wording, verbiage, and phrasing in the TT (Venuti, 1998). Is it not more logical to state that translation upon which public opinion may be based should relate in the clearest of terms ST meaning and intent? When public and international policies are held in sway by translations published by international news agencies, certain policies should be followed, such as ensuring a translator’s language competency and cultural sensitivity in both the source and target languages so a translator will be able to make responsible decisions and respect both the ST and the TT without
getting too caught up in issues of hegemonic sensitivity, which can paralyze a translator’s ability to make the choice that enjoys the greatest degree of fidelity with the ST.

2.9 A Brief Description of the Arabic Language

Because this dissertation focuses on the Arabic-English translation pair, it seems warranted to explore the Arabic language, its structure, and its similarities and differences with respect to English. Diglossia—the existence of two language varieties side-by-side in a single speech community (Ferguson, 1959)—is a feature of the Arabic language that has intrigued both eastern and western linguists since the turn of the last century resulting in numerous publications in the forms of articles, chapters, and books (Alosh, 1997; Versteegh, 1997; Ferguson, 1959; Holes, 1995; el-Hassan, 1977, 1978; Mitchell, 1978, 1980; Sallam, 1978; Meiseles, 1980; Zughoul, 1980). Ferguson divided Arabic into High and Low varieties concluding that Classical Arabic (High) was spoken in formal settings, while colloquial (Low) was spoken in intimate settings, tantamount to the difference between Classical and Vulgar Latin. Another feature worthy of noting here about the Arabic language is the vast number of varieties (Low Arabic) that are spoken by its people. The Arabs—the people, not the scholars—refer to these varieties as lahajāt = ‘dialects’ or more appropriately ‘accents’. These ‘accents’ differ from town to town, region to region, and country to country following the correlation: the greater the distance between the two speech communities, the greater the number of linguistic differences that occur in their speech in terms of pronunciation, word meanings, and sentence composition.

In casual conversation, b. Lādin would likely speak the Saudi Arabian variety of the regional Gulf dialect, based on the fact that he was raised in Jeddah, Saudi Arabia
(Bergen, 2006). However, on all of the published tapes, both video and audio, b. Lādin speaks strictly in Classical Arabic, consistently using diacritical features (inflectional endings) in his sometimes improvisational, sometimes prepared taped pronouncements. Synthetic languages, such as Arabic, use inflections to show a change in meaning or grammatical function (Richards et al., 1985). These languages are often contrasted with analytic languages (e.g., English, Chinese), which rely on word order to show grammatical functions (Richards et al., 1985). Declensional endings are not, however, used to denote syntactical associations in any of the modern Arabic varieties (colloquial dialects) (Holes, 1995, p. 277); thus, only well-read, literate people have fluency when vocalizing the diacritical markers in extended, improvised discourse (Alosh, 2005, p. 6).

It should be noted that the Arabic varieties (the Arabs’ true mother tongue) are analytic in nature. In short, Arabic movements ḥarakāt are short vowels that act as grammatical cues offering skilled listeners (or readers) access to the meaning of any given text at the word level and the discourse level. It was this synthetic feature of Arabic that allowed the Arab poets of the pre-Islamic period to manipulate word order in their poems and odes to adhere to strict syllabic structures without losing meaning despite atypical word order. Zwettler (1978) commented “[t]here has never been any question, from the earlist Muslim era (if not before as well) to the present day, that the single most essential and distinctive feature of the poetic ʿarabiyya is its capacity for synthetic expression through desinential inflection . . .” (p. 116). Bin Lādin’s two video communiqués act as testimony to his mastery over Classical Arabic, as the speech is

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21 Qutb (1969) and Ḥusayn (1973) asserted that the process an Egyptian student goes through to learn Classical Arabic is the same process one uses to learn a foreign language concluding, in the end, that Classical Arabic (the High form of Arabic) is tantamount to a foreign language for an Egyptian child and his environment.
completely unrehearsed and unscripted, but his accuracy in using the diacritical endings is precise.

Classical Arabic, if it can be compared to anything in English, may be likened to Shakespearian English, in that it holds great prestige among its population and grants—for those who have command over it in speech and writing—power, and influence. Ibn Lādin strategically choose Classical Arabic as his vehicle to convey al-Qāʿida’s message due to its Pan Arab qualities (Veerstegh, 1997, p. 196), its mark of the higher literary language (Veerstegh, 1997, p. 195) with an ability to render complex and abstract ideas readily (Holes, 1995, p. 284), and its strong association with the Qur’ān and poetry. Ibn Lādin adheres strictly to a ritualized, highly formal register of Arabic, never varying. Adhering to Classical Arabic in a political speech is not the norm, however, since the time of Gamal Abdul Nasser (c. 1954-70) politicians, as well as the religious elite, utilize the whole of the language continuum in Arabic for rhetorical effect: dipping into the pool of colloquial to reach the masses, and using the high form to appeal to the audience’s intellect (Holes, 1995, p. 283).

It is in this Classical register of Arabic that b. Lādin enjoys atypical oral fluency, pronouncing nearly every short vowel correctly at the end of every word spontaneously—a feat not achieved save for the most educated of native Arabs. Bernard Haykel, a professor of Islamic Studies at New York University, commented on the problems international journalists faced when translating the complicated discourse of the October 7, 2001 communiqué, “The translations were very poor; bin Laden was using very sophisticated theological and legal language, but the translators were neither linguists nor theological scholars. There is a real problem here” (el-Nawawy & Iskandar, 2002, p.
147). *Ibn Lādin* frequently recites poetry and verses from the *Qurʾān* (both of which involve full vocalization of the text) to support his ideas, and to establish discoursal power that acts as an affective tool to evoke spiritual, ideological, and sometimes behavioral dedication to his proposed cause of removing western forces from Arab lands—the basis for the al-Qā’ida / American conflict (see § 1.3.1 of this dissertation).

A reader might dismiss the power of poetry; possibly considering it a form of art and somewhat out of place within the context of an argumentative or political speech. But, Arabic poetry has a history of being used in battle (EI2 III 352 - 354). The poet’s “poems were valued, it seems, for their effectiveness in defending the tribe’s honor, enhancing its prestige, or shaming its adversaries, more than for their artistry *per se*” (Zwettler, 1978, p. 201). In fact, there are recorded accounts of rival Arab tribes “when confronting one another prior to a pitched battle (usually in a blood feud or other kind of duel military encounter, rather than a camel raid or similar sorties), might each send out its poet(s) to launch poetic invectives (*Hidja’*) against the opposing tribe. Some reports suggest that groups verbally “attacked” in this way might throw themselves to the ground so that the powerful barbed words would fly past above them, doing them no harm” (Zwettler, personal transmission).

These facts are among the reasons that *b. Lādin* is so well received in the Middle East, in fact, according to Bergen (2006), not since Egypt’s president Gamal Abdel Nasser galvanized the Middle East in the 1950s and 1960s with his vision of Arab nationalism married to socialism has an Arab political figure had as much impact on the world (p. xxviii); gained through using his excellent oratory skills (much like the poets of the Classical period) to win ideological battles and attract new followers.
2.10 The Internal Structure of Arabic

There are instances in which a translator working in the Arabic-English language pair is forced to deviate from ST structure due to fundamental language differences. At the outset, it should be noted that the order of the meaningful elements in the English and Arabic languages is more similar than the view commonly held by concerned linguistic scholars. The currently accepted view of the internal syntactical structures of Arabic and English holds, and rightfully so, that Arabic is a VSO language, whereas English is a SVO language (Daud ‘Abdu, p. 37). Additionally, it has been stated that the Arabic language supports several variant syntactical orders, with concerned linguists all but unanimously agreeing that the VSO pattern is the single dominant order in fuṣḥa (Daud ‘Abdu, p. 39). If one were to take any of the local Arabic dialects into consideration, however, it would be found that they share the same sentence construction as English, i.e., the SVO pattern.23

Holes contends, “as in MSA, word order in the dialects is determined by syntactic and discourse-structure factors” (1995, p. 210). For instance, over 90% of Arab news headlines (which are written in MSA), are of the SVO order (Parkinson, 1981, pp. 28-

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22 “In mediaeval treatises from Sibawayhi on, and in standard treatments of Arabic grammar even today, VSO, SVO, VOS, OVS are all adduced as possible constituent orders for the Arabic equivalents of sentences like ‘Dog bites man’ (usually ‘Zayd hit ‘Amr’), the case system supposedly obviating any ambiguity about whether it was the man or the dog who did the biting, whatever the order of the sentence elements. But like many of the sentence examples adduced by exponents of transformational generative grammar in the 1950s and 60s, those given by the Arab grammarians have a flavour of artificiality about them: sentences constructed by schoolmen in order to prove a point whose truth had been assumed a priori without reference to the facts and contexts of actual usage, though of course no one would deny that they must have been based on the grammarians’ native-speaker intuitions” (Holes, 1995, p. 203).

The primary reasons for the syntactical ordering anomalies in MSA that were cited by Parkinson in his 1981 study may be attributed to

“the writer’s dialectal background: ‘urban’ dialects, like Cairene and Damascene, which are spoken by the majority of writers and journalists, have SVCOMP ((COMP = compliment)) as the normal order for all types of message. Another possible influence may be the typically SVCOMP order of European languages, especially English, with which many Arab writers are familiar, and which have a predominant position in news dissemination and in the cultural transfer of technical information of all kinds” (Holes, 1995, p. 205).

Although the evidence presented in this work partially dispels the commonly held notion that the internal structures of these two languages do not share common ground, the fact remains that over 70% of the time Arabic and English differ in the relative position of their meaningful elements (Parkinson, 1981, p. 34). For this reason, there exist instances in which it becomes absolutely necessary for the translator to deviate from the structure of the Arabic source text in order to idiomatically represent its ideas in the English target text.

2.11 Conclusion

As can be noted in this review of relevant literature, East-West relations have experienced a storied past filled with tension, strain, and conflict. These pressures collectively expose the danger of feeding a cycle of unending violence between the West and the Middle East based on misperceptions perpetuated by mistranslations as published in the international news media. In other words, without an accurate representation of the other, we have misrepresentation, and without accurate translation, we have a breakdown in dialogue. If the two sides find themselves in conflict with the dialogue being

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24 “36% of short story sentences written by educated elite, 34% of the Akhbar newspaper’s women’s section, and 34% of linguistics dissertations adhered to the SVO ordering” (Parkinson, 1981, p. 34).
misrepresented on an international scale, then there are international consequences, such as large-scale violence, or—as is in the case of the US and al-\(\text{Qā'ida}\)—war.

Through an exploration of the history of Islamic jurisprudence, western theocratic traditions, and as related by Arab voices in modern literature, this chapter supports the notion of the existence of an ontological gap between the West and the Arab World. It would seem reasonable, then, that a study, such as this dissertation, investigate the possibility that this material/spiritual divide might play a role in guiding translator word choices and the degree to which spiritual nuances in the ST are omitted or fundamentally changed from the TT, or rendered in stilted English. If the notion of a gap is held to be true, it would go far in explaining how a journalist’s personal biases might influence word choice. Take, for example, a journalist hired by an international news agency where news making is prioritized over translation fidelity (Orengo, 2005, p. 171). Add to that scenario the fact that this journalist is not trained in critical skills translation (Cronin, 2003, p. 2). A logical result of these types of practices is a journalist working on the ground as a bilingual news translator who lacks the cultural sensitivity and translation savvy to report terrorist communiqués in an unbiased and neutral manner (Wishart & Williams, 2004).

Illuminated in this line of thinking are: international news corporations’ hiring practices, their news gathering methods in a bilingual environment, their bilingual training practices, and their second language maintenance programs—all factors that would appear on the surface to be necessary to enhance translation fidelity while decreasing translation distortion. It is my argument that with a decrease in pejorative elements stemming from personal biases when reporting terrorist communiqués, a public
would naturally emerge that used discourse marked with connotations that better represent reality in a working example of the cycle of discourse that could, in the best of circumstances, positively impact and repair historically strained relations between America and the Arab World.
Chapter 3: Method Chapter

Introduction

The present study is qualitative in nature and derives its results based on content, discourse, and critical discourse approaches to text analysis. The word ‘text’ has traditionally been understood “to be a piece of written language—a whole ‘work’ such as a poem or a novel, or a relatively discrete part of a work such as a chapter. A rather broader conception has become common within discourse analysis, where a text may be either written or spoken discourse, so that, for example, the words used in a conversation (or their written transcription) constitute a text” (Fairclough, 1995, p. 4). It is this broader definition of ‘text’ under the umbrella term ‘discourse analysis’ that forms the basis of analysis of this study, in that the audio/video proclamations made by b. Lādin and other al-Qā’ida leaders are considered as a form of text.

This dissertation incorporates content, discourse, and critical discourse approaches to analyze select published media texts of terrorist communiqués. Descriptions of these approaches and the options they offer media analysis are presented here to justify where, when, and why they were used. Each step of the research carried out in this study is examined in detail with reasons given for how and why each analytical approach was used citing applicable examples from research done in media discourse
3.1 Data Collection and Analysis

In order to obtain data that support or refute my thesis, I embarked on an extended 2001 – 2009 (eight-year) journey whose complexity necessitated a multidisciplinary exploration into the fields of translation, media analysis, and (critical) discourse analysis. Section 3.1.1 illustrates the steps taken in data collection in flowchart form. Each step in the flow chart is allocated a subsection in which a detailed explanation is given of the procedures involved in completing the step. Data collection is followed by Section 3.2 data analysis—a section that begins with a flowchart of the steps taken in analyzing collected data with each step broken down in detail in paragraph form.
3.1.1 Data Collection

The following flowchart illustrates the step-by-step process that I took to collect data. As was mentioned previously, each step is fully explained in subsections.

- Obtained the audio text of released *al-Qā'ida* communiqués
  - Created timeline for audio recordings
  - Authenticated the veracity of the communiqués
  - Transcribed (or obtained a transcription of) the audio message
  - Obtained published, web-based western translations of the communiqués
  - Enhanced translation fidelity of the academic translations using two expert translators for quality control

3.1.2 Obtaining *al-Qā'ida* communiqués in Arabic

Since 2002, my homepage has been set to Aljazeera to immediately alert me to any broadcast *al-Qā'ida* communiqué. For those messages circulated before 2005, I
downloaded the Arabic source texts (in their written, audio, and/or video formats) onto my computer’s hard-drive from Aljazeera’s audio/visual media achieve at http://www.aljazeera.net/Channel/. After 2005, however, b. Lādin delivered his communiqués through al-Qā’ida’s own media production division el-saḥāb (Fattah, 2006); a division built in an apparent attempt to enhance their ability to wage a propaganda war against the West. Al-Qā’ida’s change in their preferred means of circulating their messages caused me to alter my methods of retrieving both the ST and its audio. Thus, after 2005 I retrieved the majority of the communiqués broadcast from internet blogs managed by al-Qā’ida sympathizers, at a time that happened to coincide with the appearance of YouTube: a tool I utilized to download and ‘study’ any and all new video messages.

The word ‘study’ in the previous sentence should be read as a process of familiarizing myself with al-Qā’ida, their demands, goals, and their worldview, by downloading the entire collection of b. Lādin’s messages onto my iPod and listening to them (dozens of times) during my spare time. This allowed me to get (somewhat) used to the religious rhetoric characteristic of al-Qā’ida’s communiqués, b. Lādin’s voice, inflection, tone, timbre—in a word, his idiolect. It was my intent that multiple exposures to an array of their messages would enable me to more closely represent original ST meaning by using both the written and oral texts to guide my translation.

3.1.3 Timeline of Osama’s Tapes

After 2005, messages started to appear on the web attributed to b. Lādin, but their authenticity was dubious. To eliminate this contaminating factor, I created a timeline to
determine exact broadcast dates for *b. Lādin’s* communiqués. Originally, I had assumed that this would help authenticate *b. Lādin’s* messages, but determining broadcast dates proved difficult due to conflicting GMT (Greenwich Mean Time) stamps among the various English and Arabic news sources. Therefore, authentication became a multi-fold process including voice recognition stamps to verify the speaker and matching Arabic/English date stamps. The timeline presented in appendix C of this study is comprised of audio/video messages in which *b. Lādin* presents himself by stating his full and complete name (‘*Osama ibn Moḥammad ibn ʿawd ibn Lādin*) and an opening invocation commonly used by him or other *al-Qā‘ida* leaders. Other messages—either found by the US army, or broadcast by news agencies other than Aljazeera—that do not have this nominal stamp, or that had dates that did not match my finalized researched timeline of *b. Lādin’s* messages are excluded from this study.

The timeline used in this study was inspired by a timeline found on ‘the Guardian’ website,\(^{25}\) which includes all messages issued by the leaders of *al-Qā‘ida*, namely ‘*Osama ibn Lādin, az-Zawahiri, and az-Zarqāwī* Only those communiqués delivered by *b. Lādin* and circulated on the web are found in the present time line. I believe that translating *b. Lādin’s* messages into idiomatic, academic English might shed some light onto why the mastermind behind multiple international terrorist attacks enjoys, according to 2003 and 2004 Pew polls, greater confidence among people in Indonesia, Jordan, Pakistan, and Morrocco (all allies of the US) than former President George W. Bush (Bergen, 2006, p. xxviii); up until now, however, the messages have been clouded by a thick fog of stilted translations.

\(^{25}\) To access the Guardian website refer to the following address: [http://www.guardian.co.uk/alqaida/page/0%2C12643%2C839823%2C00.html](http://www.guardian.co.uk/alqaida/page/0%2C12643%2C839823%2C00.html)
Loose renditions of b. Lādin’s messages or those that omit (the majority of) spiritual and cultural allusions could lead some readers to dismiss them as rhetoric of an uneducated mad-man whose babbling is only semi-coherent, when in fact, b. Lādin’s message has galvanized the Arab world turning al-Qāʾida into an ideology that conveys, as Bergen posited, the following message: the United States is the source of tragedy and suffering found in the Islamic community. America is “the source of all [the Arab’s] problems, interfering in all internal Muslim affairs from the Far East to the Far West. They became convinced that the only effective way to stop the United States’ interference is the Qaeda way, i.e., by direct attacks and armed confrontations” (2006, p. 385). It is this disparity in East-West reaction to b. Lādin and his messages that is the primary force driving this research.

3.1.4 Authenticating the Audio Messages

Upon establishing a verified timeline for the broadcast dates of b. Lādin’s communiqués, I then attempted to authenticate the audio messages by means of a comparison to the video messages I downloaded onto my computer. I took this step of authentication to ensure that the strictly audio messages were in fact recordings of b. Lādin as a precaution against the possibility of extremist groups or individuals recording bogus audio tapes that exploit b. Lādin’s notoriety to achieve individual gains. To verify the authenticity of the audio tapes, I choose to use the first two videotaped messages (dated October 7\textsuperscript{th} and December 13\textsuperscript{th}, 2001) that show b. Lādin speaking extemporaneously while directly facing the camera using fully inflected speech\textsuperscript{26} in a

\textsuperscript{26} Inflected speech is fully vocalized speech wherein the declensional endings of words provide syntactical signaling. Unlike English—mostly an analytic language now with the exception of who(m) and he/him
demonstration of his command of Classical Arabic. Based on b. Lādin’s idiomatic speech tendencies in these videos where there is a complete certainty that he is the speaker, I verified or discounted audio messages about which claims were made that he was the speaker by correlating nominal stamps that he uses, comparing/contrasting voice inflections, and by pooling educated native Arabs who listened to the messages with me in the language laboratory at The Ohio State University.

3.1.5 Obtaining Transcriptions

Prior to 2005, I used Aljazeera’s achieves as a resource for obtaining full Arabic transcriptions of b. Lādin’s communiqués. After copying the Arabic transcript from their website into a Word .doc file, I listened to the entire audio text and made corrections to the Arabic transcription where necessary. I took this step to decrease the impact of phonological errors (e.g., substituting a ẓ for a ḍ, or a z for a ẓ) made by the transcriber, who was, on occasion, prone to writing what was meant as opposed to a literal transcription. After 2005, I made use of Google’s Arabic search engine by personally transcribing a line of b. Lādin’s audio text, placing the line in quotes as a search string, which would then retrieve blogs on which the entire text was already transcribed. By exploiting the internet in this fashion, I was able to save myself substantial amount of time by not having to transcribe audio messages that sometimes ran 90 minutes or longer.

where the ‘m’ indicates genitive case by way of being an object of a preposition—which relies on word order to express syntactical relationships among words, Classical Arabic is a synthetic language and relies on a system of three short vowels to achieve syntactic cohesion among the three cases (i.e. nominative, accusative, and genitive).
3.1.6 Obtaining published English translations of al-Qā‘ida communiqués

*Ibn Lādin’s* messages were delivered to Aljazeera on a certain dates, aired on those same or subsequent dates, followed by the appearance of an English translation of the message in the western media anywhere from two days to a week later. Various western sources translated these messages, but for the most part—at least from 2001 to 2005—the AP and the BBC translations were those quoted and disseminated by virtually every western media outlet. More recently released messages (c. 2006), however, were translated solely by Aljazeera into English; no western international news agency (i.e., neither the BBC nor the AP) provided an English translation. A possibility exists that ideologically motivating factors could have influenced Aljazeera’s choices concerning the use of certain English phrases in their translations to further their own agenda. This, coupled with an absence of western-based English translations, alerted me to the possible need for a capable individual to faithfully translate *b. Lādin’s* communiqués in their entirety, paying attention to not only what is said, but in what manner and tone.

No full-text translations of *al-Qā‘ida* communiqués were published by the AP or the BBC after 2006, possibly due to the emergence of Orengo’s (2005) deconstructing-reconstructing news making process, coupled with Conway and Bassnett’s (2006) research that suggested the modern-day western consumer prefers news briefs as opposed to in-depth investigative reports. Thus, the brunt of the analysis done in this paper is driven by pre-2006 CDA.
3.1.7 Translating the communiqué and enhancing the fidelity of the academic translation

In order to carry out an informed analysis between and among the various English translations, an unbiased, scholarly translation was required to offer a benchmark against which the other English versions could be compared and judged in terms of translation fidelity. By calling into question the competency of the international press translator, Darwish (2001) correctly raises the issue of the competency of the assessor of translation. “[T]he task of quality assurance, when required by policy in certain instances, is assigned by the same translation agencies to other translators, who are often untrained, under-skilled and unqualified to judge and evaluate translations. Subsequently, in the absence of well-defined standards and evaluation methodologies, quality assurance is essentially subject to the whims of the individual assessor, whose abilities and skills are more often in doubt” (Darwish, 2001, p. 4).

In order to alleviate doubt that one might cast on my ability to produce translations of high fidelity to the source text, I have proceeded using safeguards such as multiple exposures to the ST in both audio and graphic formats and the use of a quality control team comprised of one native Arab and non-native—both of whom are experts in translation. One problem that the field of translation is suffering from stems from an absence of accreditation as a translator quality control expert and a translation editor (Darwish, 2004, p. 6). Thus the only accreditation these two quality control experts have is their extensive background (nearly sixty years of combined translation experience) in teaching translation courses on the university level and their practical background in translation.
3.1.8 Personal Translation Experience

My own personal translation training comes from serving four years as an intelligence analyst in the American Army and at the National Security Agency (1992-1996), working as a Subject Matter Expert (Levant dialect and Modern Standard Arabic) and Learning Object Translator on the National Foreign Language Center’s e-learning content management system know as LangNet based at the University of Maryland (2004-2007), as a legal interpreter and translator for the Arabic-English/English-Arabic language pair in Columbus, Ohio (2006-2008), as well as working as a contracted abstract translator (from English into Arabic) for three peer-reviewed reading and education journals: Reading Research Quarterly of the International Reading Association; Journal of Adolescent & Adult Literacy; and The Reading Teacher.

Darwish posits that after determining the purpose of the translation, which in this case is to produce a news article, then in order to assess translation three attributes must be accounted for: 1) information integrity; 2) linguistic integrity; and 3) translation integrity (2001, p. 8). In terms of information integrity, I have adopted an intertextual approach to CDA, in that I analyzed multiple translated versions of the ST while relating significant social and political events of that time to the content of the communiqué. This approach is an application of Fairclough’s suggestion that, “[an] analysis of texts should not be artificially isolated from analysis of institutional and discoursal practices within which texts are embedded” (1995, p. 9). Additionally, this paper takes into account the discourse of b. Lādin’s earlier proclamations and relates them to the later communiqués in an effort to view the whole of these texts as a comprehensive message to the west.
In terms of linguistic integrity—and aside from multiple exposures to the ST—I have refrained from reading or referencing any and all published translated texts of al-Qā‘ida’s communiqués before completing the translation of the ST myself. It seems quite likely that had I read published translations of the communiqués analyzed in this study, I would have been consciously or unconsciously influenced by the translated text, which in turn could become a contaminating factor when attempting to produce translations that achieved a high degree of fidelity with the source text. With respect to translation integrity, a team of two quality control experts enhanced the likelihood of the academic translation to match ST meaning. It should be noted that irrespective of the approach, translation errors are considered, here, to be those instances in which non-trivial semantic difference(s) occur between the ST and TT (Darwish, 2001, p. 5). It is hoped that by taking these steps, the academic translation presented in this study falls into the 90-100% range of semantic approximation as illustrated in the figure below.
Figure 3.1 Range of Acceptable Approximation in Translation\textsuperscript{27}

\textsuperscript{27} Image taken from Darwish, 2001, p. 11.
3.2 Data Analysis

The following flow chart represents all of the steps that I took in order to analyze the data collected for this research. This section follows the format of § 3.1.1 in that every step is explained in detail in a subsequent subsection.

3.2.1 Preparing the text for Analysis

To obtain data for this project two separate but interrelated processes had to be carried out: 1) preparing the text for analysis; and 2) comparing the English TT translations with an academic translation. In terms of text preparation, I proceeded to lay out hard copies of the three English translations next to the Arabic ST. The complexity of analyzing these communiqués is found in comparing and contrasting three different accounts of the same source text (AP, BBC, and the academic translation), and the fact
that I was dealing with two languages that read in opposite directions from one another (English reads left to right; Arabic reads right to left). The task was further encumbered due to the fact that extemporaneous oral discourse (such as in these communiqués) lacks punctuation markers and paragraph structure; therefore, each of the four documents (the three translations and the written transcription in Arabic) had their own punctuation and paragraph breaks. These textual differences made comparison and contrast of the discourse time consuming, and quite confusing.

The solution to the aforementioned problems was to align all texts to the same format; thus, I choose to use the Academic Translation format (just the paragraph structure, not the punctuation) as the template to which I matched the other texts. I did not, however, alter any wording in the other three texts, just their paragraph breaks. Once I had all four of the texts formatted in the same manner in terms of their paragraphs, I then proceeded to arrange the English paragraphs directly below their Arabic counterparts in Word documents (see Chapter 4 this dissertation for examples of this methodology), after having given up on the idea of using hard copies of the translations. Before each paragraph I placed a nominal signifier (AP for the Associated Press, BBC for the British Broadcasting Company, G for Guardian, and AT for academic translation).

3.2.2 Comparing the English TT translations with an academic translation.

Once I had all of the paragraphs starting and ending at the same points and had placed them all in sequential order from the start of the communiqué to its conclusion, critical analysis of the discourse became much easier. I then re-read each source text paragraph to compare it line-by-line to the academic translation. Once I was satisfied that
all grammatical features of the ST had been accounted for in the academic translation, and that the verbiage closely approximated the ST, I then had the two translation experts review and edit the Academic Translation in order to ensure the fidelity of my translation. After the AT was returned to me, I compared it against the BBC and AP translations in a manner similar to that proposed by Chouliaraki and Fairclough in chapter four of their book *Discourse in Late Modernity* (1999) and especially chapter four pages 107-113 of Richardson’s 2007 work *Analysing Newspapers*. When small, but possibly significant, semantic differences emerged between/among the three target texts, I relied on the Arabic ST to act as a benchmark guide. This line-by-line, paragraph-by-paragraph systematic translation method revealed to me that at times translators, especially journalist translators who experience intense time constraints, get caught up in ‘finishing the job’ at the expense of careful translation.

3.2.3 Analyzing the data

Results of the data analysis indicated that the differences that exist between internationally published translations and the academic translation were of six types. Each type of distortion is highlighted in the TT using different font effects:

1) **Stilted wording** – (underlined) Translation that does not follow idiomatic structures of the target language. Literal word-for-word translations are an instance of this type of distortion.
2) **Word Choice** – (bolded) Words in the TT that fail to reach a tolerable level of fidelity with their ST equivalents.
3) **Addition** – (italicized) The introduction of ideas in the TT have no counterparts in the ST.
4) Omission – (#w = number of words missing, #s = number of sentences missing) Censoring out pertinent information found in the ST.
5) **Tense** – (double underline) Deviating from the verb tense in the ST to the TT.
6) **Format** – (dashed underline) The sentence/idea order of the ST; if the format is rearranged, then the target audience’s perception of the points that the source text
author intended to emphasize or de-emphasize will be altered. Format also pertains to instances in which punctuation marks are incorrectly used in the target text that ‘destroy’ the ‘rhythm’ of the source text, and mislead the reader (Munday, 2001).

After identifying where translation deviations existed, textual analysis revealed tendentious elements that appear to be the underlying reasons for translation distortion in the English versions of al-Qā‘ida communiqués when western international news agencies translate terrorist messages into English. These sources of distortion emerged through textual analysis, in other words I was not looking for particular causes of distortion; rather I analyzed the text and allowed the subject matter in the translation anomalies to provide categories of the possible roots of translation distortion:

1. Training – fundamental translation errors found in grammar, lexicon, as well as gaps in historical background information.
2. Religious – of this, there are two types: 1) positively reinforced Islamic religious/spiritual elements; and 2) introduction of rhetoric characteristic of the King James version of the Bible
3. Domestication – rendering the discourse so far removed from the source culture and ST as to exoticize the text
4. Foreignization – rendering the discourse in terms of the ST culture creating a sense of the foreign
5. Apologetic – adding elements from one’s own background knowledge without using glosses or footnotes
6. Military – distorting military facts, intentions, plans, and overall goals
7. Political – distorting political policy as put forth by either al-Qā‘ida or Western leaders
8. Cultural – a lack of sensitivity to the ST culture that leads to distorting those very cultural elements that resonate with the Islamic community

These categories are not listed in any type of hierarchy wherein one category would be more misleading or of greater determent to reader comprehension. Each and every one of these types of translation distortion undermines and reframes the ST message. In chapter four of this dissertation, results of critical discourse analysis are provided for each of the
four communiqués along with examples of each type of distortion while offering possible repercussions.

3.2.4 Compiling the data and producing statistical results

After completing CDA on the four communiqués, I proceeded to break the communiqués down into the total number of tokens (i.e., words) that fell within the acceptable range of translation fidelity and those that deviated out of that range according to Darwish’s 2001 paradigm (p. 11). A percentage of distorted words in a given communiqué was arrived at by taking the total number of deviant tokens and dividing them by the total number of words in the TT published translation. It was in this manner that I arrived at statistical results that offer indications as to how severe translation distortion is in the international press arena and to what extent the overall message is rendered unclear as well as to what extent the spiritual message is rendered unclear. These results are listed in chapter five of this dissertation followed by a brief commentary on their significance and their implications.

3.3 Trustworthiness of this study

This study lies in the field of qualitative research because, as Patton (2002, p. 4) suggests, it utilizes one (i.e., the analysis of written documents) of its three types of data collection.28 Thus, a study such as this is considered to be naturalistic in its approach to understanding international news translation in that, unlike quantitative research, variables are not manipulated to achieve results (Golafshani, 2003, p. 600). Additionally,

28 The other two types of qualitative data collection are in-depth, open-ended interviews and direct observation (Patton, 2001, p. 4).
I have allowed the results to emerge from my research in a manner suggested by Patton (2002, p. 39) when commenting on the qualitative designs wherein “[t]he phenomenon of interest unfolds naturally in that it has no predetermined course established by and for the research such as would occur in a laboratory or other controlled setting”.

It follows that since no variables were manipulated and results were allowed to naturally unfold, this study should adhere to those criteria that have been constructed to enhance trustworthiness in naturalistic inquiry. It should be noted that some differences exist in terms of technical jargon in quantitative and qualitative inquiry. Greene (2000, p. 991) summarizes these differences stating that qualitative research has constructed trustworthiness criteria to parallel that of validity in quantitative inquiry criteria. The four criteria in qualitative research are credibility, applicability, dependability, and confirmability which equates to internal validity, external validity, reliability, and neutrality respectively (ibid.).

One of the most significant issues regarding any study is: “Are these findings sufficiently authentic [. . .] that I may trust myself in acting on their implications?” (Lincoln & Guba, 2000, p. 178). This question brings to light the issue of validity, commonly referred to as trustworthiness in qualitative research—a concept that Lincoln and Guba (1985, p. 323) addressed when they introduced descriptive criteria to enhance trustworthiness in naturalistic inquiry: confirmability, dependability, and providing an external check for credibility. In an effort to achieve a measure of trustworthiness in this qualitative study, I have followed not only the steps that they laid out, but the substeps as well.
Confirmability indicates that a study’s data support procured findings by conducting a review of the raw data to establish the correctness of their associated results (numerical and percentage in this case). The first step that I took, as recommended by Lincoln and Guba (1985, p. 323), was to retrace the path (= an ‘audit trail’) of the resultant numerical and percentage data back to the raw text data in the communiqué. As a direct consequence of this step, I reread all four communiqués and recounted every instance of translation distortion to confirm its procured number. I then used this new set of numbers to recalculate all of the percentages and compare them to those arrived at in the initial calculation. After I confirmed the correctness of all numbers and calculations, I proceeded to the next substep which involved rereading my analyses casting a critical eye toward any biases that might have crept into my writing. This critical rereading led to recalibrating and fine tuning the definitions I used to determine both the types of translation distortion and their causes (see § 3.2.3of this study) as well as to confirm the correctness of these categories and the triage of analyzed words-phrases-sentences-paragraphs.

Enhancing dependability of naturalistic research involves choosing the appropriate method to conduct inquiry on a given subject of study (Lincoln & Guba, 1985, p. 324). The method of research chosen for this dissertation is CDA based on the fact that it established itself as the primary research approach used to analyze media discourse in the 1980s, 90s, and at the turn of the millennia (Garrett & Bell, 1998, p. 6). Since this dissertation critically analyzes the discourse of al-Qā’ida communiqués published by international media outlets such as the AP, BBC, the Guardian, and Aljazeera, CDA was chosen as the primary method of analysis. As a substep to ensure
dependability, *a priori* views on the nature of the existing English translations should be taken into account and the extent to which they may have influenced findings (Lincoln & Guba, 1985, p. 324). Candidly, from the outset of this study—and the reason that I embarked on this research—is the fact that I harbored the belief that tendentious views were being intentionally or unintentionally introduced into (or left out of) published translated texts distorting their message. And, since the qualitative researcher is directly involved in his or her research, naturalistic inquiry is interpretative in nature (Golafshani, 2003, p. 600), meaning that an element of bias will always be present, but it is the job of the researcher to diminish its influence to the best of his or her ability.

*Credibility* entails the belief in the truth of the research conducted, and, in this case, was enhanced by not only providing external checks into the fidelity of translations as done by two professional Arabic-English translators, but through the expert advice given to me by Arab students, religious scholars, and professional journalists who have attended my domestic and international presentations on this topic. Usually after each presentation people come up to speak to me about certain points touched upon in the talks. On one occasion in 2007 at the Honors Colloquium at The Ohio State University, I delivered a talk titled “The Crisis of Arabic Literacy in Western Journalism,” after which some Arab students came up to me to comment on a couple of words that *b. Lādin* used in a communiqué that, from their Saudi Arabian upbringing, had a slightly different connotation than the AT. At the Oxford Round Table (March 29-April 3, 2009) in Oxford, England at the Exploring the Nature of Terrorism: A Religious and Cultural Dilemma symposium I presented a paper on this topic titled, “Ontological Gap: Eastern Spiritualism/Western Materialism” after which a religious scholar addressed some
religious terms that *b. Lādin* used that added greater depth to my understanding of their meaning, and, by extension, my ability to convey them in translation. And, at a talk I delivered at the University of Mississippi titled, “The Crisis of Arabic Translation in the Western Media, A Critical Analysis of *al-Qāʿida* Proclamations and Communiqués” (October 22, 2008), the head of the Journalism department and a visiting scholar from Duke University, both of whom are Arabs, attended the presentation and offered their take on the role of translation in the news-making process confirming the research that I had presented.

By following the steps and substeps initially set forth by Lincoln and Guba in 1985, I was able to enhance the variables that contribute in establishing a measure of trustworthiness in qualitative research such as was conducted in this dissertation.
Chapter 4: Results Chapter

This chapter critically analyzes four al-Qā’ida communiqués (three delivered by b. Lādin and one circulated by the ‘abū ḥafs al-maṣrī Brigades). In order to accurately record when the BBC, AP, and Reuters were omitting words from these messages, I restricted my analysis to full-text published translations. Of the 25 communiqués delivered by b. Lādin in the time frame October 7, 2001 to May 19, 2008, the BBC conducted ten full-text translations, while the AP conducted three. Thus, the full-text comparative-analysis presented in this dissertation is restricted to those three messages that have full-text translations done by both the BBC and the AP. A table listing all broadcast dates and those with full-text translations is presented below:
Table 4.1 Timeline of b. Lādin’s Communiques

Based on the results listed in the table, only the Oct. 7, 2001, Feb. 2, 2003; and Jan. 19, 2006 b. Lādin communiqués are presented here in a line-by-line textual analysis. This investigation centered on comparing and contrasting differences found among the texts published by western news agencies and the academic translation made by myself and two professional translators (one Arab and one American), both of whom work in the Arabic-English language pair.

The structure of the analysis presents isolated paragraphs introducing the ST in Arabic followed by the English translations done by the British Broadcasting Company (BBC) and the Associated Press (AP). An Academic Translation (AT) appears as the final English translation and closely parallels ST sentence structure to facilitate reader comparison and contrast it with the published communiqués. A brief aside is warranted here to illustrate that this paper does not argue for the notion of a ‘perfect translation’ or
that one method of translating is superior to others; rather a translation with a higher percentage of grammatical, syntactical, and semantic matches with the ST is preferable to one that is encumbered with mismatches. The TTs presented in this dissertation, exemplify the type of translations that call translator competence into question due to the sheer quantity of mismatches permeating them with some sentences enjoying less than a 25% match with the ST.

With that being said, only the most egregious passages are related here due to space constraints omitting repeated tendentious translation practices and overlaps in discourse analysis. A table illustrating a statistical break down of each of the four messages graces the beginning of each section. The table divides all six types of translation distortion into columns with the table’s rows allocated to the originator of the translation, be it the AP, BBC, G, or AT. Below each distortion category, the reader will find a number followed by the letter ‘w’, which stands for the number of words that I found that failed to reach an acceptable level of fidelity with the ST. This is to say that if three words were found to be stilted in the message, then the ‘stilted wording’ box would read ‘3w’ and so forth. Regarding the category of format, the letter ‘i’ represents ‘instances’ of restructuring the passage, since distortion in this category is not concerned with how many words were reordered; rather how many times it occurred. The following four sections of this chapter provide the reader with an in-depth examination of translation mismatches that occurred in three internationally published newspapers.
4.1 Brief history of Aljazeera news practices

A short history of Aljazeera is warranted here due to its prominence and growth during its coverage of the attacks on Washington and New York and the subsequent War on Terror. During the 2001-2005 time frame, Aljazeera—an Arab news station based in the small, yet wealthy, Gulf nation of Qatar—exclusively broadcast b. Lādin’s communiqués (el-Nawawy & Iskandar, 2002). Upon being circulated, Aljazeera ran the communiqué as a lead story of flash precedence (‘ājl). Like its western counterparts (the British Broadcasting Company—BBC and the Associated Press—AP), the Aljazeera news agency embedded certain quotes in the framework of a developing news story, but unlike the western international news agencies, its website would present, as an icon, either a partial video or the complete audio file. Usually the day following the initial broadcast, Aljazeera would run a complete transcription of the message. Paralleling its western counterparts (the BBC and the AP, who stopped providing complete translations in 2006), the practice of providing a complete transcription of the message ended with the July 1, 2006 communiqué (see Timeline in Appendix C). The reasons Aljazeera ceased providing complete transcriptions is, as of yet, unclear.
4.2 Case I: Ibn Lādin’s October 7, 2001 Communiqué

<table>
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<tr>
<th>Instances of</th>
<th>Total Words</th>
<th>Stilted Wording</th>
<th>Word Choice</th>
<th>Addition</th>
<th>Omission</th>
<th>Tense</th>
<th>Format</th>
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</thead>
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<td>588</td>
<td>3w</td>
<td>43w</td>
<td>9w</td>
<td>113w</td>
<td>8w</td>
<td>1i</td>
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<td>724</td>
<td>0w</td>
<td>74w</td>
<td>13w</td>
<td>22w</td>
<td>10w</td>
<td>4i</td>
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<tr>
<td>AT</td>
<td>778</td>
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Ibn Lādin’s October 7, 2001 Communiqué

AP: (41w—omitted invocation) I bear witness that there is no God but Allah and that Mohammed is his messenger. (3 word choice) (41w/4s omitted)

BBC: Praise be to God and we beseech Him for help and forgiveness. We seek refuge with the Lord of our bad and evildoing. He whom God guides is rightly guided but he whom God leaves to stray, for him wilt thou find no protector to lead him to the right way. I witness that there is no God but God and Mohammed is His slave and Prophet. (20w word choice)

AT: Praise is God’s. We beseech Him for help and forgiveness. We seek refuge with God from our corruptness and our wrongful deeds. He whom God guides, there is no misleading, and he whom God leaves to stray, there is no guide. I bear witness that there is no deity but God Himself, having no equal, and I bear witness that Muhammad is His servant and messenger.

Discourse Analysis:

Ibn Laden begins each and every communiqué that he delivers with a prayer—a type of audio stamp that frames the discourse in a spiritual context. It is through this religious/spiritual context that b. Laden derives his authority and establishes his power base. In fact, his ability to convince his intended audience of the validity of his message is in direct proportion to the extent he knows, understands, and appropriately cites authoritative Islamic sources.
The only portion of the invocation that the AP translator has retained in the translation is the šahāda, which EI2 defines as:

(a.), the verbal noun from šghīda, a verb which means successively (1) to be present (somewhere), as opposed to šhāba “be absent”; whence (2) see with one’s own eyes, be witness (of an event); whence (3) bear witness (to what one has seen); whence (4), attest, certify s. th. tout court. Šshāhd can thus mean in the first place “that which is there”, whence “that which can be seen”, as in the Qurānic formula in which God is described as ʿālim al-ghayb wa l-šahāda “He who knows what is invisible and visible” (VI, 73; IX, 94, 105; XIII, 9; etc.). Another sense, more commonly used, is that of witnessing, the declaration by means of which the witness to an event testifies to the reality of what he has seen (or claims to have seen); this is the sense in Kurān, II, 282-3 (in regard to a debt), V, 106-8 (in regard to a bequest), XXIV, 4, 6 (concerning adultery), LXV, 2 (at the time of a divorce), and, from this point of departure, in legal language [see šāhid ].

A third usage (not directly Qurānic but implicit in III, 19, VI, 19 and LXIII, 1) is the religious sense, in which šghīda denotes the Islamic profession of faith, the act of declaring “There is no god but God, and Muḥammad is the Messenger of God”. Sometimes, one speaks in this case of al-šahādatān 1 “the two šghādas” [see tashshāhid ]. Finally, by extension of this third sense, šghāda can refer to the supreme manner of affirming the Islamic faith, that of the martyr in the cause of Islam [see mashhād and šahīd ].

It is the third usage that concerns the AP translation in that the word ilāh, which means ‘god, deity, godhead’ (Wehr, 1979, p. 30) has been rendered with an upper-case ‘g’ in the phrase, ‘I bear witness that there is no God but Allah’. Thus, the meaning is changed to mean ‘God’—i.e., the one-and-true God of the three monotheistic religions. The resultant ‘God’ indicates to the reader that b. Lādin specifically, and all Muslims generally, believe the God of the Torah and the Bible to be 1) non-existent; and 2) different from Allah. By extension, one would read that it is Allah, not God, who is the one and true God. This translation predicament is made more problematic by the use of a lower-case ‘h’ when ‘his’ was translated in the sentence ‘and that Mohammed is his messenger’. If Allah is to be given the same status as the Abrahamic ‘God’, then the word ‘his’ would need to be capitalized. As is, the lower-case ‘his’ indicates that ‘Allah’ is not ‘God’, but a spiritual deity of lower status (religious distortion).
**BBC:** Concerning the phrase, ‘We seek refuge with the Lord’, no ST equivalent exists for the words ‘the Lord’; rather, b. Lādin mentions ‘God’ in the phrase bi-Allāh = ‘with God’. It would seem that the BBC translator has a strong biblical background that influences not only the style of translation (i.e., similar to the King James Version of the Bible), but word choice as well. The second sentence is comprised of two conditional phrases followed by their apodoses ‘He whom God guides, there is no misleading, and he whom God leaves to stray, there is no guide’. The first apodosis (i.e., fa-lā muḍilla lahu) is set up by the negative particle lā nāfīyatu al-jins (= the lā that denies the whole genus) (Wright, 1996, p. 98, v. ii). Thus, the first apodosis should be negated as in ‘there is no misleading’, not in the affirmative ‘is rightly guided’. The second apodosis (i.e., ‘there is no guide’) parallels the first in that it uses the exact same formula with the same number of words creating a balanced equational sentence. The BBC translation relates the religious passages in a manner not unlike the writing style of the King James Bible. This type of domesticizing religious passages from the Qur’ān to make its style fit that of a known religious western style at the expense of balance and clarity is dubious and borders on exoticizing the text (religious distortion).

**AP:** There is America, hit by God in one of its softest spots. Its greatest buildings were destroyed, thank God for that. There is America, full of fear from its north to its south, from its west to its east. Thank God for that. (1w word choice) (1w tense)

**BBC:** (3w: ‘Here is America’) God Almighty hit the United States at its most vulnerable spot. He destroyed its greatest buildings. Praise be to God. Here is the United States. It was filled with terror from its north to its south.
and from its east to its west. Praise be to God. (3w omitted) (9w word choice) (1 formatting)

AT: Here is America, struck by God Almighty in one of its most vulnerable spots, for He destroyed its greatest of buildings, praise and good will to God. Here is America, filled with horror from its north to its south and from its east to its west, praise and good will to God.

Critical Discourse Analysis:

AP: In the phrase maqtal min maqātilihā (= ‘on of its most vulnerable spots’), the locative particle maqtal has, according to Wehr (1979, p.871), a semantic range of: ‘(pl. maqātil) vital part of the body (the injury of which will bring about death), mortal spot, mortal organ; Achilles’ heel, vulnerable spot’, of which ‘softest’ is not included. Reducing the notion of hitting America in ‘one of its most vulnerable spots’ to ‘one of its softest spots’ fails to parallel the ST’s denotative and connotative range (training distortion). The AP translator used passive voice in this passage stating ‘its greatest buildings were destroyed’ when, in fact, Ibn Lādin used active voice to relate that God was responsible for bringing down the greatest American buildings (i.e., ‘He destroyed its greatest of buildings, praise and good will to God’); not that the buildings ‘were destroyed’ by some unknown agent. The change to passive voice fails to deliver the intent of the ST to the TT audience, the intent being, one would assume, that America is the enemy of God, who, by extension, is granting the Muslims and al-Qā‘ida victory through the destruction of America’s most significant buildings—symbolically and realistically (religious distortion).

BBC: A grammatical discrepancy is found in the BBC translation concerning the formulaic Arabic construct: singular noun + partitive + plural of that noun + attached referential pronoun (= ‘one of the x’ in the aforementioned phrase maqtal min
maqātilhā). The BBC mistakenly translated this formulaic expression as a superlative (= ‘its most vulnerable spot’) misrepresenting ST denotation (training distortion).

AP: What America is tasting now, is something insignificant compared to what we have tasted for \textit{scores of} years. Our nation (the Islamic world) has been tasting this humiliation and this degradation \textit{for more than 80 years}. Its sons are killed, its blood is shed, its sanctuaries are attacked (8w: ‘and ruled in a manner other than revealed by God’), and no one hears and no one heeds. (7w word choice) (8w omitted)

BBC: What the \textit{United States} tastes today is a very small thing compared to what we have tasted for \textit{tens of} years. Our nation has been tasting this humiliation and contempt \textit{for more than 80 years}. Its sons are being killed, its blood is being shed, its holy places are being attacked, and it is not being ruled according to what God has decreed. Despite this, nobody cares. (9w word choice)

AT: What America is experiencing today is trivial compared to what we have experienced for decades. Our homeland, for eighty some odd years, has tasted this humiliation and contempt with its sons being killed, its blood being shed, its sacred lands being assaulted, and it is being ruled in a manner other than that revealed by God—but nobody hears or responds.

Critical Discourse Analysis

Both the AP and the BBC translated \textit{biḍ\textasciitilde{} wa-tamānīn c\textasciitilde{}aman} as ‘more than 80 years’, but the Arabic ST reads ‘80 and odd’ according to Wright (1996, p. 258, v. i). The intent, then, is that the number is a few odd years above 80, not necessarily any number greater than 80 as the AP and BBC would have the reader believe (training distortion). According to Wehr (1979, p. 719), the phrase \textit{ażarāt al-sanīn} should be translated as ‘decades’. While \textit{ażarāt} means both ‘scores of x’ (AP rendition) and ‘tens of x’ (BBC rendition), when dealing with time, it alludes to decades (training distortion). The AP
translator omitted the sentence: ‘and ruled in a manner other than revealed by God’, which concerns the notion that Arab countries are currently being ruled in a manner outside the purview of Islamic revelation as decreed by God in the Qur’ān—at least in b. Lādin’s opinion (political distortion).

Millions of innocent children are being killed as I speak. They are being killed in Iraq without committing any sins and we don't hear condemnation or a fatwa from the rulers. (3 word choice) (4 tense)

BBC: One million Iraqi children have thus far died in Iraq although they did not do anything wrong. Despite this, we heard no denunciation by anyone in the world or a fatwa by the rulers' ulema [body of Muslim scholars]. (5 word choice) (2 addition) (1 format)

AT: A million innocent children have been killed up to this very moment in which I am speaking; they are being killed in Iraq, without having committed a sin, but we do not hear an objection, nor do we hear about a religious edict decreed by the leaders in power.

Critical Discourse Analysis

AP: The AP translator used the plural ‘millions’ in a case where b. Lādin used the singular ‘a million’. If anything, this error seems to indicate that the translator had, in all likelihood, prior knowledge of the situation in Iraq and consciously or unconsciously allowed that background information to influence word choice. Even though the change is graphically subtle in that only an ‘s’ is added to the word ‘million’, it exaggerates what was mentioned in the ST. This took place in much the same manner as the singular ‘sin’, which was translated in this passage as ‘sins’ (apologetic distortion). The verb tense in this particular passage is dubious being that the AP used the present continuous ‘are being killed’ as opposed to the ST’s ‘have been killed’ to describe a non-continuous
event: ‘up until this moment in which I am speaking’. The AP translator somewhat rectified this grammatical dilemma by changing the non-continuous aspect of the sentence to a continual action ‘as I speak’. The connotation of this phrase in the TT, however, has been irrevocably altered to include the continuous present; whereas the ST only dealt with the past (training distortion).

*BBC:* Ibn Lādin did not qualify the national affiliation of the children mentioned at the beginning of this paragraph. In his previous interviews with western and eastern television stations, b. Lādin spoke about the Palestinian cause including the children who are suffering and being killed, just as he did in the previous paragraph of this communiqué. Therefore, it is presumptuous for the BBC translator to have added the word ‘Iraqi’ to describe the children, as it is likely b. Lādin was referring not only to the Iraqi children who have been killed, but the Palestinian children as well—meaning no qualifier should have been included in the TT (apologetic distortion). By using the word ‘died’ to convey the ST word ‘killed’ dramatically changes the sense of the conditions to which b. Lādin is referring in his attempt to incite Muslims to undertake a holy war. Children die in Iraq for a variety of reasons on a daily basis, but those who are killed died in a way that is prohibited in Islam, in that Islam prohibits the killing of innocent children, women, and the elderly. This can readily be seen in the message the Prophet sent to his military commanders on their way to defend Islamic territories:


By rendering the word ‘sin’ as ‘do anything wrong’, the BBC translator has exponentially increased the connotational range of the text in that ‘do anything wrong’ encompasses far
more than just committing ‘sins’ (apologetic distortion). Leaving the word ‘fatwa’ in transliteration without a gloss decreases the percentage of people in the audience who will understand the original intent, while adding a sense of ‘the foreign’ and ‘the unknown’. More appropriately translated, one might leave the transliteration and gloss ‘religious edict’ (foreignization). In this passage, the BBC translator introduces the word ‘ulema, which does not occur in the ST. The phrase b. Lādin originally used is ḥukkām al-salāṭīn, which translates literally as ‘rulers of the authorities’. It is interesting that the translator not only introduces ulema transliterated in the TT as if it had appeared in the ST, but went on to provide the reader with a glossed definition as well (apologetic distortion).

In these days, Israeli tanks (3w: ‘and tracked vehicles) infest Palestine - in Jenin, Ramallah, Rafah, Beit Jalla, and other places in the land of Islam, and we don't hear anyone raising his voice or moving a limb.(3w stilted wording) (3w omitted) (2 word choice)

(2w: ‘these days’) Israeli tanks and tracked vehicles also enter to wreak havoc in Palestine, in Jenin, Ramallah, Rafah, Beit Jala, and other Islamic areas and we hear no voices raised or moves made. (2w omitted) (1w added) (1w word choice)

These days, Israeli tanks and tracked vehicles enter Palestine to ravage it, to ravage Janin, Ramallah, Rafeh, Bait Jala, as well as other places in the land of Islam, but we do not hear anyone raise their voice, or make a move.

**Critical Discourse Analysis**

*AP: In this context, there can be little doubt that the verb daxala means ‘to enter’, as in ‘tanks enter a territory’. Any deviation from this translation shades the meaning according to the translator’s personal history independent of ST meaning—the AP*
translator has rendered *daxala* as ‘infest’, a rather pejorative translation that 1) does not collocate with ‘tank’; and 2) has not ST equivalent or justification (apologetic distortion).

**Critical Discourse Analysis**

*AP:* The AP translator has translated the form I perfect tense verb *jā’a* in the imperfect tense, as if b. Lādin were referring to some planned event in the future. In essence the AP translation portrays b. Lādin as if here were making a direct future threat to the United States (i.e., ‘When the sword comes down (on America)’; instead of the reality of him referring to the events of September 11th (i.e., When the sword came eighty years later upon America). If public opinion were indeed influenced by a news report such as this—in any way—it would be misinformed due to the difference in past and future tense connotations. Additionally, there is no need for the parenthetical expression (on America), since these exact words appear in the ST (training distortion).

Both the AP and BBC translated the form I perfect-tense verb *ẓahara* (= appeared) as if it were in the imperfect tense (= ‘rears’ in the AP rendition; ‘raises’ BBC in the rendition). In the ST, *ẓahara* is followed by the subject of the sentence and then...
two imperfect-tense verbs (*yataḥassar* and *yataxassaf*) creating a grammatical structure known as *ḥāl*, which is a ‘circumstantial expression or phrase’ (Wehr, 1979, p. 252) resulting in an adverbial structure. In this case, the two verbs describe how the hypocrites appeared: ‘hypocrites appeared *rearing their head humbled and grieving*’; not the AP’s version ‘hypocrisy rears its ugly head’ or the BBC’s version, ‘hypocrisy raises its head lamenting’ (training distortion).

*BBC:* The word ‘*izā*’ is used here in its classical sense ‘when’, not in the modern sense of introducing a likely conditional statement ‘if’. By rendering ‘*izā*’ as a conditional statement, the BBC translator introduces an element of uncertainty into the passage concerning the punishment that ‘might have’ been meted out by his holy warriors; whereas, in the ST, b. Lādin is referring to the attacks on Washington and New York (training distortion).

*AP:* I say that the situation is clear and obvious. (3w: ‘Every Muslim should’) After this event, after the senior officials have spoken in *America*, starting with the head of infidels worldwide, Bush, and those with him. They have come out in *force* with their men (3w: ‘and their steeds’) and have turned even the countries that belong to Islam to this treachery, and they want to wag their tail at God, to fight Islam, to *suppress* people in the name of terrorism. (6w omitted) (4w word choice) (7w added)

*BBC:* I say that the matter is clear and explicit. *In the aftermath of this event* and now that senior US officials have spoken, beginning with Bush, the head of the world’s infidels, and whoever supports him, every Muslim should rush to defend his religion. They came out in arrogance (2w: ‘and vanity’) with their men and horses.
and instigated even those countries that belong to Islam against us. They came out to fight this group of people who declared their faith in God and refused to abandon their religion. They came out to fight Islam (3w: ‘and falsify it’) in the name of terrorism. (6w added) (1 format) (5w omitted) (2w word choice)

**AT:** I say that the matter is plain and clear. Every Muslim should, after this incident, and after the high-ranking officials in the United States of America have spoken starting with the head of global infidelity, Bush, and those with him. They have come out insolent and vain with their men and their steeds joining forces against us. Even the countries which are affiliated with Islam have joined forces against this group which set out to reveal their religion to God Almighty, refusing to allow disgrace in their religion. They (Bush and those with him) have come out with a desire to fight Islam and to falsify it to people in the name of terrorism.

**Critical Discourse Analysis**

**AP:** The AP translator omitted the phrase ‘every Muslim should’ from b. Lādin’s call to incite the Islamic community to take up a holy war against the United States. Leaving this phrase out changes the sentence from one of moral and religious obligation to that of a factual sentence involving no sense of the religious duty found in the ST (religious distortion). The AP translator failed to translate b. Lādin’s description of the manner in which international infidels came out: ‘arrogant and vain’, choosing instead to state that they came out ‘in force’, which is not found in the ST. Omitting these adjectives eliminates those elements which together produce an overall picture of b. Lādin’s inclinations and opinions (training distortion).

By mentioning the phrase ‘and their steeds’—a phrase left out of the AP’s rendition—b. Lādin is harkening back to the days of the Prophet and the Islamic conquests, which were fought on horseback and camelback with horsemen carrying spears and swords. These stories live on in the collective Arab psyche through storytelling and poems; thus, allusions such as this have a powerful rhetorical influence (cultural distortion). This group of warriors set out ‘to reveal their religion to God’, not,
as the AP translator would have the reader believe, ‘wag their tail at God’. This is a convincing example of translation distortion and the need for educational reform at the level of the international press agencies. While it is quite obvious that the AP translator did not understand the syntactical and semantic structure of the sentence, the problem arises in the choice of translation made in that the translator choose a negative, provocative, and heretical phrase to convey a fairly neutral ST statement (training and religious distortion). Pertaining to the phrase ‘to suppress people in the name of terrorism’, the word in question ‘suppress’ is a translation of the verb zayyafa which means, according to Wehr (1979, p. 453) ‘to counterfeit; to declare to be false or spurious’—definitions that have absolutely no semantic relationship with ‘suppression’ (political distortion).

**BBC:** Concerning the phrase ‘In the aftermath of this event and now that senior US officials have spoken,’ b. Lādin did not state ‘in the aftermath of this event’ in this or the following passages, and the gloss does not seem necessary to understand the current paragraph, thus it seems to be an unfounded addition that, at the very least, should have been placed in parenthesis to alert the reader that this is not part of the ST (apologetic distortion). Ibn Lādin did not finish his initial thought of ‘every Muslim should’ choosing instead to elaborate on a description of the September 11th perpetrators and a brief summary of Sayyid Qūṭb’s notion of the world being split into two camps (i.e., dār al-islām ‘the house of Islam’ and dār al-jāhiliyah ‘the house of the uncouth’). The BBC translator corrected b. Lādin’s digression by introducing the conclusion of the incomplete sentence two paragraphs before it occurred in natural speech. Translation should not be a

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29 See chapter II of this dissertation for a complete definition of jāhiliyah
task of correcting the speaker’s rhetoric; rather, the rhetoric should parallel that of the ST
to convey, in the clearest of terms, meaning and intent. But if the ST involves
inconsistencies and vague notions, these irregularities should not be corrected in the TT;
rather they should be left unchanged just as they appeared in the ST (apologetic
distortion).

Concerning the phrase ‘They came out to fight this group of people who declared
their faith in God and refused to abandon their religion’, it should be noted that it is not
so much that the September 11th perpetrators ‘declared’ their faith in God, as much as
through their actions they revealed to what extent they believed in Islam. As well, it is not
that b. Lādin suggested that they refused to ‘abandon’ their religion, as much as it is that
he is conveying that the September 11th perpetrators would no longer allow Islam to be
disgraced by Israel (in Palestine) and in Iraq (by western powers) (religious distortion).
Omitting the phrase ‘and falsify it’ from ‘and to falsify it’ to people in the name of
terrorism’ decreases the argumentative power of the passage (religious distortion).

شعب في أقصى الأرض ، في اليابان قُتلَ منهم مئات الآلاف صغاراً وكباراً فهذة ليست جريمة
حرب هذه مسألة فيها نظر ، ملايين طفل في العراق مسألة فيها نظر ، أما عندما قُتلَ منهم
بضعة عشر في نيروبي ودار السلام ، قُصفت أفغانستان وقصف العراق ووقف النفاق بأسره
خلف رأس الكفر العالمي ، خلف هيل العصر أمريكا ومن معها .

AP: When people at the ends of the earth, Japan, were killed by their hundreds of
thousands, young and old, it was not considered a war crime, it is something that has justification. Millions of children in Iraq, is something that has justification. But when they lose (1w: ‘a few’) dozens of people in Nairobi and Dar es Salaam (capitals of Kenya and Tanzania, where US embassies were bombed in 1998), Iraq was struck and Afghanistan was struck. Hypocrisy stood in force behind the head of infidels worldwide, behind the cowards of this age, America and those who are with it. (5w word choice) (1w omitted) (1 format)

BBC: Hundreds of thousands of people, young and old, were killed in the farthest point
on earth in Japan. [For them] this is not a crime, but rather a debatable issue.
They bombed Iraq and considered that a debatable issue. But when a dozen people of them were killed in Nairobi and Dar es Salaam, Afghanistan and Iraq were bombed and all hypocrite ones stood behind the head of the world's infidelity - behind the Hubal [an idol worshipped by pagans before the advent of Islam] of the age - namely, America and its supporters. (5w word choice) (2w added) (1 format)

AT: People in the far reaches of the earth, in Japan, hundreds of thousands of them were killed—young and old. This is not a war crime; it is a matter perception, a million children in Iraq, is a matter of perception. But when a few dozen of them are killed in Nairobi and Dar es Salaam, Afghanistan was bombed, Iraq was bombed, and hypocrites the world over stood behind the head of global infidelity, behind the Hubal of the modern age: America, and those with her.

Critical Discourse Analysis

AP: In this passage, b. Lādin is stating that the playing field is not level given that when millions of people are killed in the Middle/Far East, it means nothing; whereas even when just a few are killed in the west, the entire world reacts. Therefore, the word translated here as ‘justification’ should be ‘perception’, as in context, it is perception to which b. Lādin is referring. Additionally, lexically speaking, ‘justification’ is not a viable definition for the noun naẓar (see Wehr, 1979, p. 1144) (training distortion). Once again, regarding the phrase ‘Millions of children in Iraq, is something that has justification. But when they lose dozens of people’, the AP translator rendered the singular ‘million’ as the plural ‘millions’. And, in terms of the word ‘dozens’ b. Lādin was attempting to compare a very large number ‘a million’ with ‘a few dozen’, not ‘millions’ as compared to ‘dozens’ (apologetic distortion). The Arabs considered Hubal, an ancient Arabian idol, to be a deity, thus it held a place in the kaḍaba in Mecca along with other tribal idols during the period that predates the advent of Islam. Arabs would cast arrows before Hubal, as it was believed that it was a cleromantic divinity (i.e., one that could tell them where a lost camel was and the like) (IE²). Every indication is that Hubal was an idol revered above
the other pantheon of deities of the Arabian peninsula (EI2), giving no indication that it was a cowardly deity, as the AP translator has rendered it (i.e., ‘behind the cowards of this age’) (cultural distortion).

BBC: Like the AP, the BBC translator had some difficulty translating nazār (= perception) rendering it as ‘debatable issue’ in this context (training distortion). In the second sentence, b. Lādin mentions the killing of a million innocent children once again playing on the heart strings of his listeners. This sentence is omitted in the BBC rendition and in its place ‘They bombed Iraq’ appears. The notion of bombing Iraq occurs in the ST two sentences later, but in passive (= ‘Nairobi and Dar es Salaam, Afghanistan and Iraq were bombed’), not active voice. Changing the passage to active voice introduces a sense of blame not found in the ST, while simultaneously offering sympathizers to the crises in Iraq a target (America) for their hatred (military distortion).

The BBC translator downplayed the number of people killed in Nairobi and Dar as-Salaam stating that it was exactly ‘a dozen’, when it should have been ‘a few dozen’ (apologetic distortion). The last sentence, which begins ‘But when a dozen people of them’ should actually read, ‘but when a few dozen of them’ as there is no ST justification for introducing the word ‘people’ in that it causes the translation to be stilted. While along those same lines, the word ‘hypocrite’ in the phrase ‘and all hypocrite ones’ has a plural and should have been used here to describe ‘hypocrites’ not ‘hypocrite ones’ (training distortion).

 فأقول إن هذه الأحداث قد قسمت العالم بأسره إلى فسطاطين ، فسطاط الإيمان لا نفاق فيه ، وفسطاط الكفر أعادنا الله ولياكم منه
AP: (4w: ‘therefore, I state that’) These events have divided the whole world into two sides. The side of believers and the side of infidels, may God keep you away from them. (4w omitted) (5w word choice)

BBC: (4w: ‘therefore, I state that’) These incidents divided the entire world into two regions - one of faith where there is no hypocrisy and another of infidelity, from which we hope God will protect us (and you all). (4w omitted) (1w word choice)

AT: Therefore, I say that these events have divided the entire world into two camps: the camp of faith, without hypocrisy, and the camp of infidelity. May God protect both us and you from infidelity.

Critical Discourse Analysis

AP: The word fusṭāṭ means: ‘tent made of haircloth; tent, pavilion, canopy; ancient Islamic city south of present-day Cairo’ (Wehr, 1979, 835). By using a word so engrained in Islamic history, b. Lādin ties the notion of the days when most Arabs moved by caravan and lived in tents, the days of the Prophet, the days of honor, dignity, and valor. The AP translator chose to render this word as ‘sides’, which absolutely does not effectively tie the western reader to the Islamic past. It is possible that the most preferable translation would be to use the literal definition of ‘camp’ (cultural distortion). Ibn Lādin has divided the world up into two ‘camps’—one of ‘faith’ and the other of ‘infidelity’—echoing Sayyid Qutb’s notion of ‘the house of Islam’ and ‘the house of the uncouth’. The AP translator changed these words into their human equivalents ‘believers’ and ‘infidels’ decreasing the effect of b. Lādin’s attempts in the ST to highlight Qutb’s ideology (religious distortion).

Every Muslim has to rush to make his religion victorious. The winds of faith have come. The winds of change have come to eradicate oppression from the island of Muhammad, peace be upon him. (4w word choice)
BBC: (1s: ‘every Muslim should rush to champion his religion’). The winds of faith and change have blown to remove falsehood from the [Arabian] peninsula of Prophet Mohammed, may God's prayers be upon him. (8w omitted) (3w word choice) (1w added)

AT: Every Muslim should rush to champion his religion. The winds of faith have blown, and the winds of change have blown to remove unTruth from Muhammad’s peninsula, God’s prayers and blessings upon him.

Critical Discourse Analysis

AP: Ibn Laden uses alliteration in this excerpt in a manner similar to and characteristic of the great poet warriors of the al-Jāhilya era. A reader might dismiss the power of poetry; possibly considering it a form of art and somewhat out of place within the context of an argumentative or political speech. But, Arabic poetry has a history of being used in battle ($EI^2$). The poet’s “poems were valued, it seems, for their effectiveness in defending the tribe’s honor, enhancing its prestige, or shaming its adversaries, more than for their artistry per se” (Zwettler, 1978, p. 201). In fact, there are recorded accounts of rival Arab tribes “when confronting one another prior to a pitched battle (usually in a blood feud or other kind of duel military encounter, rather than a camel raid or similar sorties), might each send out its poet(s) to launch poetic invectives (= hija’) against the opposing tribe. Some reports suggest that groups verbally ‘attacked’ in this way might throw themselves to the ground so that the powerful barbed words would fly past above them, doing them no harm” (Zwettler, personal transmission).

Tapping into poetry’s historical status as a respected weapon used on the battlefield, its inherent ability to penetrate into the Arab psyche, and its intrinsic spiritual value, b. Laden reaches the hearts and minds of his audience in a convincing manner. The AP translation reflects some of the eloquence of the source text, but fails to convey the poem’s main point—removing the western armies from the Arabian peninsula—an
allusion made by using the phrase *li-izālati l-bāṭil*. The verbal noun *izāla* is commonly associated with wiping dust off of an object following the allusion of ‘blowing sands,’ while the second word is generally used in opposition to *haqq* meaning ‘Truth.’ Translating this phrase as ‘eradicate oppression’ removes the poetic element from the discourse, not to mention rendering the exact meaning unclear. Ibn Lādin is asking that the American forces be eradicated from the Arabian Peninsula and captures this concept using the word *al-bāṭil* in Arabic. The word means: nugatory, vain, futile; false, untrue; absurd, groundless, baseless; worthless; invalid, null, void; deception, lie, falsehood (Wehr, 1979, p. 78). He is not asking for eliminating ‘oppression’ in the general sense; rather, the removal of the oppressive forces of the west from the Arabian Peninsula in general and Mecca in particular (cultural distortion).

The word ‘island’ in the last sentence of this passage: ‘from the island of Muhammad’, should not have been translated as such. Although the Arabian Peninsula is often referred to by Arabs as *jazīrat el-ʿarb* (= the island of Arabs), it should be rendered into English as a *peninsula*, not an *island*, since the West refers to that region geographically as a peninsula; despite the fact that the literal definition of *jazīra* is ‘island’ (cultural distortion). *yanbaġī* means ‘should’ in the sentence, ‘Every Muslim should rush to champion his religion’; it is a strong suggestion, but it does not entail an obligation such as ‘has to’ or ‘must’ as the AP has rendered it (training distortion).

**BBC:** The first sentence of this passage is omitted eliminating b. Lādin’s direct call to ‘champion the Islamic religion’. Being that this communiqué, as is the case with all others, is similar in one respect—that they all call for Muslims to fight a religious war in the name of God—it would seem reasonable that this appeal would have been left in
the published translation to illustrate one of the major themes of his communiqués (religious distortion). The ST reads like a balanced poem in that the word describing ‘rush to’ (= habbat) and the words describing ‘blowing wind’ (= habbat) are homonyms setting up a type of alliteration. The power of poetic rhetoric is all but lost in the translation because the BBC translator chose to combine the two ideas into one short sentence (cultural distortion). The word ‘prophet’ is added to the phrase, ‘from the peninsula of Prophet Mohammed’, but has no ST justification (apologetic distortion).
4.3 Case II: Ibn Lādin’s December 2, 2003 Communiqué

<table>
<thead>
<tr>
<th>Ibn Lādin’s December 2, 2003 Communiqué</th>
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<tbody>
<tr>
<td><strong>Instances of</strong></td>
</tr>
<tr>
<td>Total Words</td>
</tr>
<tr>
<td><strong>AP</strong> 1,600</td>
</tr>
<tr>
<td><strong>BBC</strong> 2,039</td>
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<tr>
<td><strong>AT</strong> 2,311</td>
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**AP:** In the name of Allah, the Merciful, the Beneficent: A Message to our Muslim brothers in Iraq. Al-salam Al-ikom Wa Rahmat Allah Wa Barakato. (Koran verse) Oh Believers, be pious to God, and never die but when you are **believers in Islam.** (3w word choice) (8w foreignization)

**BBC:** In the name of God, the merciful, the compassionate. A message to our Muslim brothers in Iraq, may God's peace, mercy, and blessings be upon you. O you who believe fear Allah, by doing all that He has ordered and by abstaining from all that He has forbidden as He should be feared. Obey Him, be thankful to Him, and remember Him always, and die not except in a state of Islam [as Muslims] with complete submission to Allah. (32w addition)

**AT:** In the name of God the benevolent the compassionate. A message to our Muslim brothers in Iraq. Peace upon you, God’s mercy and His blessings. “O believers, fear God as He should be feared, and do not die, unless you are Muslims” [The Family of Imrān: 102]. Now to our topic:

**Critical Discourse Analysis:**

**AP:** The AP foreignized this invocation in two ways: 1) by using English transliteration for the phrase *Al-salam Al-ikom Wa Rahmat Allah Wa Barakato* as opposed to rendering it into its English equivalent: ‘Peace upon you, God’s mercy and His blessings’; and 2) by leaving the word ‘Allah’ in transliteration as opposed to translating it as ‘God’. The second sentence ends with a gloss to orient the reader to the fact that the

بعسم الله الرحمن الرحيم

 رسالة إلى إخواننا المسلمين في العراق ... السلام عليكم ورحمة الله وبركاته ... يا أيها الذين آمنوا انطوا أنتم إلى الله حق نذاقه ولا تموت إلا وأنتم مسلمون” ...

**AP:** In the name of Allah, the Merciful, the Beneficent: A Message to our Muslim brothers in Iraq. Al-salam Al-ikom Wa Rahmat Allah Wa Barakato. (Koran verse) Oh Believers, be pious to God, and never die but when you are **believers in Islam.** (3w word choice) (8w foreignization)

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**AT:** In the name of God the benevolent the compassionate. A message to our Muslim brothers in Iraq. Peace upon you, God’s mercy and His blessings. “O believers, fear God as He should be feared, and do not die, unless you are Muslims” [The Family of Imrān: 102]. Now to our topic:

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**AP:** The AP foreignized this invocation in two ways: 1) by using English transliteration for the phrase *Al-salam Al-ikom Wa Rahmat Allah Wa Barakato* as opposed to rendering it into its English equivalent: ‘Peace upon you, God’s mercy and His blessings’; and 2) by leaving the word ‘Allah’ in transliteration as opposed to translating it as ‘God’. The second sentence ends with a gloss to orient the reader to the fact that the
phrase is a transliterated Qur’ānic verse, yet it does not offer the reader any information about the verse’s content, purpose, or even its tone (benevolent or threatening). Thus, the reader is left to freely interpret its meaning and b. Lādin’s intention for invoking it at the beginning of this communiqué (foreignization).

It is interesting to note that the AP translator chose to use both ‘Allah’ in the phrase ‘In the name of Allah, the Merciful, the Beneficent’ and ‘God’ in the phrase ‘Oh Believers, be pious to God’ in the same passage. A strong possibility for this translation discrepancy would be that this is the work of two translators with the first instance (the one using ‘Allah’) done by the AP translator and the second instance done by an external source that the AP translator had accessed for a ready translation of the Qur’ān. The implications of this translation problem are far reaching in that by using both words there seems to be the implicit suggestion (incorrectly though it may be) that Allah and God are two separate deities (religious distortion). The final word of the paragraph is the masculine plural noun muslimūn, which is translated as ‘believers in Islam’ as opposed to simply ‘Muslims’ creating a stilted feel in its deviation from ST structure (religious distortion).

BBC: The BBC translator chose to use a prepared translation of the Qur’ānic verse—a translation that has substantial glosses and explanations that had been placed in brackets or parenthesis in its original state. Rather than relating those parenthetical expressions and glosses as they originally appeared, the BBC omitted any and all markers designating the beginning and end points of these glosses leading the reader to believe that these are the exact words of the Qur’ān, save for the bracketed ‘as Muslims’, which,
quite ironically, is no a gloss at all as it appears in the ST. Glossed properly, the verse reads:

{O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.}[Quran 3: 102].

The difference between the above translation and the style of the BBC translation is apparent. Particular attention should be paid to the change from using the word ‘God’ in the BBC’s paragraph to ‘Allah’ in the prepared quote from the Qur’ān—a change that not only diminishes translation consistency, but it reinforces the implicit TT message that ‘God’ and ‘Allah’ are two separate deities (religious distortion).

فحسبنَا الله ونعم الوكيل. ونرغب أن نؤكد بين يدي هذه الحرب الظالمة حرب الفجار الكفار التي تخوضها أمريكا بحلفاتها وعملائها على عدد من المعاني المهمة:

**AP:** (Qur’anic verse 3:173 omitted) We need to reassert -- while we are close to the unjust war, the war of the bawds, America is leading with its allies and agents -- on a number of important lessons: (10w omitted) (4w word choice)

**BBC:** Allah is sufficient for us and He is the best disposer of affairs. Amid this unjust war, the war of infidels and debauchees led by America along with its allies and agents, we would like to stress a number of important values: (1 format)

**AT:** “God is sufficient for us; an excellent guardian is He.” [3: 173]. We wish to highlight—in the presence of this unjust war, the war of the lying unbelievers; a war in which America has plunged along with her allies, and her agents—a number of important concepts.

**Critical Discourse Analysis**

**AP:** This excerpt begins with a direct quote from Qur’ān 3:173. Omitting the verse has a significant impact on the rest of the sentence as the sentence no longer draws its authority from the most widely respected authoritative source in the Islamic World. Here, as one may see elsewhere in AP translations of b. Laden communiqués, the
translation is so poorly worded it renders the speaker a bumbling idiot. The rhymed phrase **el-fujjār l-kuffār** can be translated as ‘lying unbelievers;’ a phrase possibly coined by al-Šayx Šarīf al-Rājaḥī in his book titled *kalimāt wa ‘ašār fī zamm al-rāfīda al-fujjār al-kuffār* [Words and Poetry in dispraise of the lying unbelieving turncoats]. Ibn Lādin’s rhymed phrase, an obvious attempt to allude to this book in order to draw a parallel between the Shiite [these ‘turncoats’ are in fact the Shiite denomination in the parlance of certain Sunni sects—i.e., the Rafidites (Wehr, 1979, p. 404)] and the West, is rendered as ‘bawds’ (singular ‘bawd’) meaning: 1) a woman who runs a brothel; or in an archaic usage 2) a prostitute.

Translation mismatches as well as the use of improper diction have rendered this passage incomprehensible in translation and speak directly to the need of serious reform in the field of international journalism. Translating **al-fujjār al-kuffāi** as ‘brothel’ casts b. Lādin as an individual who is not taking responsibility for what he is saying; when in fact, it seems very likely, that b. Lādin is attempting to liken his life to that of the Prophet Muḥammad, who is revered for having great oratory skills. Thus, not only is the purport of the literal message altered, but the hidden message of b. Lādin following, respecting, and adhering to the great oral history of Arab civilization is lost (religious distortion). The AP translation fails to achieve a high degree of fidelity with the ST as evidenced by a lexical examination of word choices: Wehr (1979) does not list ‘need’ as a possible translation for **narğab** (p. 26); ‘reassure’ as a possible translation for **nu’akkid** (p. 402); or ‘lessons’ for **ma’ānī** (p. 762) (training distortion).

**BBC:** The latter half of the direct quote from *Qurʾān* 3:173 contains the phrase **wa niʿama l-wakīl**, which the BBC translated as ‘the best disposer of affairs.’ Understanding
that international news agencies are under pressure to meet deadlines, translating any passage from the Qurʾān should pose no time constraints to a translation team at all. For, the Qurʾān has been translated multiple times into English. It would seem, then, that all a translator would have to do would be to reference one such translation and then copy the concerned section into the evolving translation. Providing a poor translation of the Qurʾān is illustrative of a lack of respect for Islam in general and the spiritual basis of the ST in particular. It could be argued, however, that the translator did not recognize this to be a quote from the Holy Book of Islam, a possibility that would allude to the need for international journalists to have a proper background in the study of the Qurʾān and training in recognizing and translating Qurʾānic passages (religious distortion).

أولاً: إخلاص النية بأن يكون القتال في سبيل الله وحده لا شريك له. لا لنصر القوميات ولا لنصر أنظمة الحكم الجاهلية التي تعم جميع الدول العربية بما فيها العراق قال الله تعالى: "الذين آمنوا يقاتلون في سبيل الله، والذين كفروا يقاتلون في سبيل الطاغوت، فيقاتلوا أولئك الشيطان إن كيد الشيطان كان ضعيفاً".

AP: First, to be honest in intention that the fighting would be for the sake of God, not to triumph for nationalism or pagan regimes in all the Arab countries, including Iraq. God said in his book, "Those who are the believers fight for the sake of God. Those who are infidels fight for the sake of the juggernaut. Fight the followers of the devil. The devil's cause is weak." (2w word choice)

BBC: First, showing good intentions. This means fighting should be for the sake of the one God. It should not be for championing ethnic groups, or for championing the non-Islamic (1w: ruling) regimes (2w: which encompasses) in all Arab countries, including Iraq. God Almighty says: "Those who believe fight in the cause of Allah, and those who reject faith fight in the cause of evil." So fight ye against the friends of Satan: feeble indeed is the cunning of Satan. (3w: omitted) (1w: addition)

AT: First: The sincere intention that fighting be on behalf of God, Himself, who has no equal; not to champion nationalities or to champion the non-Islamic ruling regimes which encompasses all of the Arabic countries to include Iraq. God Almighty said, “The believers fight in the way of God, and the unbelievers fight
in the idol’s way. Fight you therefore against the agents of Satan; surely the guile of Satan is ever feeble” (Women: 76).

Critical Discourse Analysis

AP: Etymologically speaking, the word ‘juggernaut’, which was used to translate the last word of the second sentence in the Qur’ānic quote ‘Those who are infidels fight for the sake of the juggernaut’, is of Sanskrit derivation ज नाथ (Jagannātha) and is one of the names of the Hindu deity Krishna. The Jagannātha was a massive 45 foot tall multi-ton chariot upon which rode an idol of Krishna (c. 14th century CE). The chariot would, at times, go out of control crushing everything in its path; hence the use of juggernaut in English today. It is highly likely b. Lādin—when using the word ṭāġūt—intended something along the lines of ‘false god’ or ‘idol’, but by using the word ‘juggernaut’, the AP translator inadvertently introduced elements of Hinduism, a religion b. Lādin certainly views as hedonist since it is not categorized among the three monotheistic religions (i.e., Judaism, Christianity, and Islam). Thus, it is highly dubious and quite unlikely that this translation reflects b. Lādin’s intent in any way (religious distortion). Concerning the quote from 4:76 (i.e., ‘The devil's cause is weak’), the semantic range of kayd does not encompass ‘cause’; rather, it includes such meanings as: ‘ruse, artifice, stratagem; craftiness, slyness, cunning, subtlety; deception, deceit; artful plot; trick, dodge’ (Wehr, 1979, pp. 995-996) (religious distortion)

BBC: The final sentence of this passage (i.e., “So fight ye against the friends of Satan: feeble indeed is the cunning of Satan”) should have been included in the quotation markers since it is part of the Qur’ānic passage. Omissions such as this confuse the reader into thinking that b. Lādin is the source of this statement, and by extension his oral
Second, remember that victory comes only from (1w: Almighty) God. We have to exert all efforts with preparations, stimulation and jihad. God said, "O believers, if you fight for the sake of God, God will grant you victory and make your standing firm." Therefore, you are obligated to hurry up to ask for God's forgiveness from all sins, especially the great ones. The Prophet said, "Avoid falling in the seven great sins, which are: believing in any (1w: diety) but God, magic, murder (7w: an act God forbid unless truly justified), usury, stealing orphans' money, fleeing from battle, slandering believing women ... (3w: who are indiscreet) besides, (10w: one should avoid all of the great sins, such as) drinking alcohol, adultery, not obeying the parents and false testimony." You should be obedient in general. (31w: in particular mentioning God's name when engaging armies. Abu el-Dardā’, may God be pleased with him said, “(do) a good deed before the attack, for you are fighting with your deeds”.) (1w: tense) (52w: omission) (4w: word choice) (6w: addition)

Second, we remind that victory comes only from (1w: Almighty) God and all we have to do is (3w: exert efforts to) prepare and motivate for jihad. God Almighty says: "Oh ye who believe! If ye will help the cause of Allah, He will help you and plant your feet firmly." We must rush to seek God Almighty's forgiveness from sins, particularly the grave sins. Prophet Muhammad, God's peace be upon him, said: "Avoid the seven grave sins; polytheism, sorcery, killing, unless permitted
by God, usury, taking the money of orphans, fleeing from combat, and slander the innocent faithful women." Also, all grave sins, such as consuming alcohol, committing adultery, disobeying parents, and committing perjury. We must obey God in general, and should in particular mention the name of God more before combat. Abu-al-Darda, may God be pleased with him, said: "Perform a good deed before an attack, because you are fighting with your deeds." (2w: word choice) (4w: omission) (1w: addition)

AT: Second: We point out that victory comes from God Almighty Himself. We need no more than to exert efforts in preparation, incitement, and undertaking a Holy War. God Almighty said, “O believers, if you champion God, he will champion you and allow you to stand firm” Muhammad: 7. We should hasten and repent to Almighty God from our sins, especially our great sins, just as God’s Messenger (peace and blessings upon him) said: “Avoid the seven mortal sins: ascribing an equal to God, magic, killing someone—an act God forbid unless truly justified, consuming usury, consuming the property of an orphan, turning back when the army advances, and slandering women believers who are indiscreet” (verified prophetic saying). Likewise, one should avoid all of the great sins, such as drinking alcohol, adultery, disobeying one’s parents, and giving false testimony. One should hasten to do pious deeds in general, and in particular mentioning God’s name when engaging armies. Abu el-Dardâ’ (may God be pleased with him) said, “(do) a good deed before the attack, for you are fighting with your deeds”.

Critical Discourse Analysis

AP: The AP changed the form II imperfect-tense verb nuzakhir (= ‘we point out’) to the imperative ‘remember’ in the first sentence of this passage (i.e., ‘Second, remember that victory comes only from God’). A verb tense change such as this subtly changes the tone of the passage by using a direct command as opposed to a statement (training distortion). Concerning the second sentence ‘We have to exert all efforts with preparations, stimulation and jihad’, I call the word tahrīḍ into question, as it carries the meaning of ‘incitement, provocation; instigation, abetment, agitation; inflammatory propaganda’ (Wehr, 1979, p. 198). Translating the word as ‘stimulation’ fails to clearly convey that meaning while skewing the original intent (translation distortion).
It is worth mentioning that in certain circumstances God permits ‘killing’—translated by the AP as ‘murder’ when b. Lādin was talking about the seven great sins. The ST reads:

“ascribing an equal to God, magic, killing someone—an act God forbid unless truly justified, consuming usury, consuming the property of an orphan, turning back when the army advances, and slandering women believers who are indiscreet”.

Murder, though, is very different from ‘killing’ in Islamic jurisprudence (= šarī’a), in that ‘murder’ is a heinous crime punishable by death:

“Ye who believe, the law of equality (al-qisāṣ) is prescribed for you in cases of murder: a free person for a free person, a slave for a slave, a woman for a woman. But if any pardon is given by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is mitigation and mercy from your Lord. Whosoever commits an assault after [mitigation], shall have agonizing punishment.” (2:178)

Qur’ān 2:178 is quite clear in the matter of intentional murder—punishment by death unless blood-money is accepted by the brother. There are, however, different types of killing that are permitted by God, but, as b. Lādin correctly states here, killing must truly be justified. By using the word ‘murder’, the AP translator has consciously or unconsciously changed the act from one that is sometimes permissible, to one that is completely forbidden in Islam (religious distortion).

As a general rule—as is the case in this passage—both the AP and the BBC continually fail to translate yanbaġī properly, always choosing to translate it as ‘must, obligate, have to’ when in fact it means ‘should’ and it is intended here as such. In this instance the AP translated yanbaġī as ‘Therefore, you are obligated’ while the BBC rendition was ‘We must rush to seek God Almighty's forgiveness’. The denotational
difference between ‘should’ and ‘must’ or ‘obligated’ is great, in that in the case of should, no religious consequences will be faced if one does not perform the suggested duty. Whereas with ‘obligation’, especially in religious contexts such as this, if one fails to perform the prescribed duty, God will met out some religious punishment (research) (training distortion).

The AP has completely omitted the Abu al-Darda citation at the end of this paragraph. Ibn Lādin quotes and cites various religious, social, and political sources when giving speeches and sermons to ground and frame his position in a traditional sunni framework. When these quotes are omitted, the authority he has used is debased rendering his statement weaker allowing the reader to cast doubt into what the TT relates, because the authoritarian sources found in the ST are missing (cultural distortion).

**BBC:** The word ‘mention’ is translated as ‘remind’ in the first sentence (i.e., Second, we **remind** that victory comes only from God). Since the word ‘remind’ is a transitive verb, it requires a direct object, which is absent in the ST as well as the TT. The absence of the direct object casts doubt on the legitimacy of using the word ‘remind’ as a valid option in rendering nuzk kir’s correct and intended meaning (training distortion).30

ثالثاً: قد تبين لنا من مدافعتنا ومقائنتنا للعدو الأمريكي أنه يعتمد في قتاله بشكل رئيسي على الحرب النفسية نظراً لما يمتلكه من آلة دعائية ضخمة. وكذلك على القصف الجوي الكثيف، إخفاء الأبرز نقاط ضعفه وهي الخوف والجبن وغياب الروح القتالية عند الجنود الأمريكيين، فهؤلاء الجنود على قناة تامة بظلم حكومتهم وكتبها كما أنهم يفقدون قضية عادلة يدافعون عنها وهم

30 **Caveat:** The Arabist or the Islamist may question my use of the Hans Wehr dictionary and Wright’s grammar in order to establish reliable lexical and grammatical sources of research material in the vast majority of these translation cases. The reason that other research materials are not often used in this research project is due to the fact that when dealing with journalistic translation, time is of the essence. Thus, referencing these two sources would (and should) increase translation fidelity without sacrificing so much time that the news item’s commercial value is not entirely lost.
AP: Third, we recognised (sic) after fighting and defending ourselves from the American enemy that it depends on its fighting mainly in psychological war for the huge propaganda machine it has, and it also depends on the heavy air bombing. America uses these two in order to hide its soldiers' weaknesses, which are fear, cowardice, and lack of fighting spirit. These soldiers are totally convinced in their unjust cause and their unjust lying government. They also lack a just cause to fight for its sake. They are fighting only to serve the interest of those who have the capital, (3w ‘heads of usurious interest’) arms dealers, oil owners, including the criminal gang in the White House. (11w: stilted wording) (2w: addition) (5w: word choice)

BBC: Third, we realized from our defence and fighting against the American enemy that, in combat, they mainly depend on psychological warfare. This is in light of the massive propaganda machine they have. They also depend on massive air strikes so as to conceal their most prominent point of weakness, which is the fear, cowardliness, and the absence of combat spirit among US soldiers. Those soldiers are completely convinced of the injustice and lying of their government. They also lack a fair cause to defend. They only fight for capitalists, usury takers, and the merchants of arms and oil, including the gang of crime at the White House. (3w: word choice) (3w: stilted wording)

AT: Third: It has become clear to us from our defending and fighting the American enemy that, during combat, they mainly depend on psychological warfare, in view of the massive propaganda machine they have in their possession. Likewise, they depend on intense aerial bombardment to hide their most prominent weak spots, which are fear, cowardliness, and the absence of a fighting spirit in the American soldiers. Those soldiers have completely bought into the injustice of their government and its lying. They also lack a just cause to defend, so they are left to fight for the sake of the heads of capital markets and usurious interest, merchants of weapons and oil, which include the criminal gang in the White House.

Critical Discourse Analysis

AP: The poorly worded phrase ‘Third, we recognised (sic) after fighting and defending ourselves from the American enemy’ means that we are at once: fighting ourselves and defending ourselves from the American enemy. Adding to this translation problem is the fact that the word ‘ourselves’ is never mentioned in the ST, in fact the
phrase should be rendered as ‘our fighting and our defending against’ or ‘our fight and our defense against’ (military distortion). ‘Unjust lying government’ remodels the grammar as found in the ST from a possessive construct (‘the injustice of their government and its lying’, which follows the Classical Arabic formulaic grammatical structure of *idāfa* + noun + attached referential pronoun) to an (adjective-adjective-noun) structure, to which the translator had to insert ‘unjust cause’ since the construct could not handle a separation of elements. This resulted in the sentence: ‘These soldiers are totally convinced in their *unjust cause* and their *unjust lying government*’ as opposed to ‘Those soldiers have completely bought into the injustice of their government and its lying’ (training distortion).

**BBC:** The BBC’s rendition reads ‘Those soldiers are *completely convinced of* the injustice and lying of their government’ speaks to the translator’s underlying notion that American soldiers are fighting for a government they completely believe is unjust and untruthful; rather than recognizing what the ST is alluding to, that the American army has been brainwashed. The BBC has worded this portion of the translation in such a way as to make this point ambiguous (political distortion). The phrase ‘gang of crime’ is a literal translation that conveys the original intent, but could have been rendered as ‘criminal gang’ for a more natural feel in English (cultural distortion).
AP: Adding to that, those who keep their personal envoys, Bush the father. We have recognised that one of the best, effective, and available means to devoid the aerial force of the crusading enemy of its content is by digging large numbers of trenches and (1w ‘covering’) camouflaging them in huge numbers, as I previously referred to in my past talk of the Tora Bora battle last year. Such a great battle where the faithful achieved victory over all material forces (5w: ‘of the people of evil). We did that by holding firm our principles, and with God's help. I will recall (2w: ‘for you’) one part of such a great battle to prove how much they (American soldiers) are cowards, in one side, and how effective are these trenches in depleting them from another side. (1w: tense) (7w: word choice) (26w: stilted) (8w: omission)

BBC: This is in addition to crusader and personal grudges by Bush the father. We also realized that one of the most effective and available methods of rendering the air force of the crusader enemy ineffective is by setting up roofed and disguised trenches in large numbers. I had referred to that in a previous statement during the Tora Bora battle last year. In that great battle, faith triumphed over all the materialistic forces of the people of evil, for principles were adhered to, thanks to God Almighty. I will narrate to you part of that great battle, to show how cowardly they are on the one hand, and how effective trenches are in exhausting them on the other. (4w: tense) (3w: stilted) (1w: word choice)

AT: Add to that crusader animosity and Bush Sr.’s personal animosity. It has also become clear to us that one of the most effective means available to drain the crusader army’s air force of its contents (weapons) is to construct a great number of trenches that are simultaneously covered and camouflaged, as I have indicated earlier in a previous speech during the Tora Bora battle last year. That great battle in which faith was victorious over all of the material forces of the people of evil by adhering to our principles, by the grace of Almighty God praise Him. I will relate to you part of that great battle that illustrates the extent of their cowardliness from one aspect, and the extent to which the trenches were effective in draining them from another aspect.

**Critical Discourse Analysis**

**AP:** The AP rendered the first sentence of this paragraph (i.e., ‘Add to that crusader animosity and Bush Sr.’s personal animosity’) as ‘Adding to that, those who keep their personal envoys, Bush the father’, which fails to achieve an acceptable
percentage of fidelity with the ST in that nine words out of twelve are semantically suspect equaling a 75% mismatch; a 25% match. As a result, the upshot of the sentence is missed entirely, because the AP translator rendered the word ḥiqd (pl.) ‘aḥqād’ as ‘personal envoys’ as opposed to the word’s semantic range of: ‘hatred, malice, spite, resentment, rancor’ (Wehr, 1979, p. 226). The distortion and lexical mismatch of this sentence prevents any TT reader from understanding the original meaning as was carried by the ST. Ibn Lādin makes a historical reference by using the phrase ‘crusader animosity’ in support of his belief that a crusader-like mentality is still the driving force behind America’s War on Terror; in much the same way as jihād lives on as an ideological force in al-Qā’ida’s ability to motivate, incite, and recruit (training distortion).

The TT term ‘aerial force’ is a literal translation of the ST term al-quwwa al-jawwiyya that renders idiomatically into English as ‘Air Force’ (military distortion). ‘Draining the enemy of its ammunition/weapons’ is a reoccurring theme in this communiqué and provides the translator with a frame of reference from which meaning can be deduced. The AP translator relied on a literal translation of this phrase, opting for ‘to devoid the aerial force of the crusading enemy of its content’. If a translator were adamant in using literal translator—as seems to be the case here-- then a simple gloss would suffice in this instance i.e., ‘contents’ (weapons) (military distortion). The AP translator had pre-posed the concept of ‘large numbers of trenches’ in this passage, but then went on to translate the same phrase again where it occurred originally in the ST. By not following the grammatical structure of the ST, and omitting the adjectives describing
‘trenches’, the AP translator has effectively removed any possibility of rendering the syntax or the semantics of the ST passage into the TT (training distortion).

Concerning the sentence ‘Such a great battle where the faithful achieved victory over all material force’, it should be noted that it is not the ‘faithful’ who achieved victory according to the ST; rather ‘faith’ itself in the form of ‘faith in Islam’ has achieved victory over the combined forces of the material west. This concept harkens back to Sayyid Qutb’s philosophy that the Arab world cannot compete with the West in terms of technology and materialism; rather it is ‘faith’ in Islam that will bring about victory over the West, its ideology, and its culture (religious distortion). The phrase is not, ‘in one side’ in the sentence ‘they are cowards, in one side, and how effective are these trenches in depleting them from another side’; rather it is ‘from one side’—the reader should note that ‘from one side’ is a literal translation of the ST and since it readily collocates in English, there is absolutely no reason to change (training distortion).

BBC: ‘Bush the father’ should be rendered as Bush Sr., especially since both Bush Sr. and Bush Jr. are ‘fathers’ (cultural sensitivity). Military commanders, which b. Lādin clearly aspires to be as indicated by appearing in a military jacket during his videotaped messages, the weapons that he places in the frames of those messages and televised interviews, and in his personal rhetoric, use the word ‘camouflaged’ when referring to things such as trenches not ‘setting up roofed and disguised trenches in large numbers’ as the BBC translator has rendered it. This type of translator distortion recasts b. Lādin as something other than militarily savvy—a skill that he clearly desires to portray to his audience (military distortion).
فقد كان عددا يصل إلى ثلاثمائة مجاهد وكان قد حفرنا مادة خندق منتشرة في مساحة لا تزيد عن ميل مربع بمعدل خندق لكل ثلاثة أخوة، حتى تتفاوت الإصابات البشرية كبيرة من القصف. وقد تعرضت مراكزنا منذ الساعة الأولى للحملة الأمريكية في العشرين من رجب لعام ألف وأربعمائة واثنين وعشرين للهجرة السابع عشر من أكتوبر لسنة ألفين وواحد ميلادية لصف مركز ثم استمر ذلك القصف بشكل متقطع إلى منتصف رمضان وبعدها في صبيحة السابع عشر من رمضان بدأ قصف شديد جدا وخاصة بعد ما تأكدت القيادة الأمريكية بوجود بعض قيادات القاعدة في تورابورا بما فيهم العبد الفقير والأخ المجاهد الدكتور أيمن الزوahi.

AP:  We were 300 mujahideen (holy fighters) We were digging 100 ditches spread over an area of one mile only. The range is one ditch for every three brothers. To avoid grave human losses during the air bombing as our centres were exposed -- in the first hour of the American warfare in October 7, 2001 (3w: 20 Rajab 1422) -- to a heavy concentrated shelling, which then turned sporadic during the middle of Ramadan. Then on (2w: morning of) Ramadan 17, the shelling turned to a very heavy one, especially after the American command was certain that some of al-Qaeda leaders are in Tora Bora, including the poor slave (talking about himself) and the holy fighter doctor Ayman al-Zawahiri. (3w: tense) (9w: word choice) (5w: addition) (8w: stilted)

BBC:  We were about 300 mujahideen [Islamic militants]. We dug 100 trenches that were spread in an area that does not exceed one square mile, one trench for every three brothers, so as to avoid the huge human losses resulting from the bombardment. Since the first hour of the US campaign on 20 Rajab 1422, corresponding to 7 October 2001, our centres were exposed to a concentrated bombardment. And this bombardment continued until mid-Ramadan. On 17 Ramadan, a very intense bombardment began, particularly after the US command was certain that some of al-Qaeda leaders were still in Tora Bora, including the humble servant to God [referring to himself] and the brother mujahid Dr Ayman al-Zawahiri. (2w: word choice) (2w: tense) (2w: addition)

AT:  Our numbers had reached 300 holy warriors. We had dug 100 trenches spread out over an area that was no larger than a square mile, at an average of one trench for every three brothers, in order to avoid large numbers of casualties from the bombardment. From the very first hour of the American campaign of the 20th of Rajab (1422 H), corresponding to October 7 (2001 G), our centers were subjected to concentrated bombardment. This bombardment continued on an intermittent basis until mid-Ramadan. On the morning of the 17th of Ramadan, a very intense bombardment commenced, in particular after the American commanders confirmed the presence of some cadre from al-Qa’ida in Tora Bora to include the humble worshiper (b. Lādin) and the holy warrior brother Dr. Ayman az-Zawahiri.
Critical Discourse Analysis

AP: The area mentioned in the message is ‘100 trenches spread out over an area that was no larger than a square mile,’ which the AP translated as ‘100 ditches spread over an area of one mile only’. This rendition fails to convey the cognitive image that b. Lādin was seeking while simultaneously casting him as a person who does not enjoy the faculty of properly using measurements (military distortion). The sentence ‘The range is one ditch for every three brothers’ includes the word mu‘addal, the definitions of which include: average; average amount or sum; rate’, which does not include the AP translator’s choice of ‘range’. Thus, the chosen word does not appropriately fit into the sentence rendering it stilted and its speaker (seemingly) uneducated. A more appropriate translation might be, ‘at an average of one trench for every three brothers’ (military distortion).

The sentence structure is incorrect for the second and third ‘sentences’ of this translation, as they should be part of the same sentence relating the fact that orders were given to the holy warriors not to exceed three brothers per trench in an effort to avoid grave losses of life. The third sentence of the AP translation is an incomplete sentence in that it fails to complete the idea of how to avoid grave losses during the air bombing, as b. Lādin relates ‘from the bombardment’ (training distortion). The initial ‘in’ of ‘in the first hour’ correctly translated would read ‘from the first hour’. This slight change in the AP’s rendition has changed the meaning from the ST: ‘a concentrated bombardment took place on al-Qā‘ida centers from the first hour of the campaign’ to ‘al-Qā‘ida’s centers were only exposed to aerial bombardment during the first hour of the campaign’ (military distortion). The second ‘in’ in the phrase ‘in October 7’ is a literal translation of the
Arabic ST and should be rendered, according to collocational norms as ‘on October 7’ (cultural sensitivity). By failing to provide the date of both the Islamic calendar as well as the Gregorian calendar (i.e., ‘the 20th of Ragab (1422 H), corresponding to October 7 (2001 G)), the AP translator diminishes the cultural sensitivity b. Lādin displays in knowing both dates (cultural distortion).

The bombardment did not, as the AP translator would have the reader to believe, turn sporadic during the middle of Ramadan (i.e., ‘which then turned sporadic during the middle of Ramadan’), rather it continued sporadically from 7Oct2001 until the middle of Ramadan (i.e., ‘This bombardment continued on an intermittent basis until mid-Ramadan’). Once again, in this instance of distortion we find the skewing of military tactics, procedures, and facts—information that, when read by the masses, could lead to political and military consequences (military distortion). When referring to himself, b. Lādin uses the term al-ʿabd al-faqīr, which, when translated literally, means ‘poor slave’ as the AP translator has it rendered. Both the BBC and I have translated the phrase as ‘humble servant’, which seems to more readily express his religious intentions in English (cultural distortion).

**BBC**: Ibn Lādin states that the numbers of holy warriors had reached 300 (i.e., Our numbers had reached 300 holy warriors’); giving no indication of ‘almost’, ‘about’, or ‘roughly’ reaching the number 300 as the BBC translator would have the reader believe (i.e., We were about 300 mujahideen). This unwarranted change in the number of holy warriors alters the purported military statistics of the communiqué (military distortion). The gloss ‘Islamic militants’ is the sort of rhetoric used by international press agencies when writing about the mujāhidīn, but this phrase brings negative connotations
to bear on the translation skewing the meaning from the ST to the TT. Given al-Qā‘ida’s overarching message, which deals with promoting jihād by tying America’s war on terror with the previous battles that have been fought between the nations of Islam and the western forces since the first crusade until now, then the call for jihād can be readily considered a call for a modern day ‘holy war’. It follows, then, that the active participle of the word jihād, which is mujāhid should be translated as ‘holy warrior’. In this particular communiqué, the BBC translator has shown a tendency to render all words associated with the three-letter root j-h-d in transliteration—a focused type of foreignization (foreignization).

In the phrase, ‘including the humble servant to God’, there does not appear to be any justification to include the words ‘to God’, but if the BBC translator did want to include them to ensure that the reader knew to whom b. Lādin was a humble servant, then it would have been appropriate to gloss the prepositional phrase instead of rendering it as if it were part of the ST (cultural distortion). Concerning the last sentence, a part of which is, ‘particularly after the US command was certain that some of al-Qaeda leaders were still in Tora Bora’, I call into question the BBC translator’s chosen verb tense. The BBC would have the reader believe that the American command had knowledge of al-Qā‘ida leaders in Tora Bora when they were employing sporadic bombardment of the area and when they found out that they were still in Tora Bora, the American command intensified the bombardment. Since the word ‘still’ is not used in the ST, its usage is unwarranted in the TT. This is simply not the case. According to this text, the American command discovered the presence of al-Qā‘ida leaders in the mountains, thus it intensified bombardment. Moreover, a literal translation of this paragraph fits this cleanly into
English: ‘after the American commanders confirmed the presence of some cadre from al-Qā'ida in Tora Bora’, thus any variation is unwarranted (military distortion).

أصبح القصف على مدار الساعة فلم تكن تمر علينا ثانية بدون طائرات حربية فوقنا ليلا أو نهارا حيث تفرعت غرفة قيادة وزارة الدفاع الأمريكية مع جميع القوى المتحالفة معها لنسف ودمار هذه القوة الصغيرة وإزالتها من الوجود. فكانت الطائرات تصب حميتها فوقنا وخصوصا بعد أن أنتهت مهماتها الأساسية في أفغانستان، وكانت القوات الأمريكية تقصفنا بالقنابل الذكية والقنابل ذات آلاف الأرطال والقنابل العنقودية وكذلك كانت القنابل الخارقة للكهوف.

AP: The bombing lasted 24 hours a day. No second passed without aircrafts passing over our heads day and night, as the headquarters in US Defence Ministry with all other allies had nothing to do but to bomb and destroy that tiny spot and clear it from existence. The aircrafts were spilling bombs over us, especially after it finished its main mission in Afghanistan. The American forces were bombing us with smart bombs, (3w: 1,000 pound bombs), cluster bombs, and bombs which invade caves. (2w: stilted) (2w: word choice) (3w: omission) (2w: addition)

BBC: The bombardment was round-the-clock and the warpLanes continued to fly over us day and night. The US Pentagon, together with its allies, worked full time on blowing up and destroying this small spot, as well as on removing it entirely (2w: from existence). Planes poured their lava on us, particularly after accomplishing their main missions in Afghanistan. The US forces attacked us with smart bombs, bombs that weigh thousands of pounds, cluster bombs, and bunker busters. (2w: omission)

AT: The bombardment was around the clock. A second would not pass before us without military aircraft hovering above us day and night. The American Defense Ministry Command Center and all of the allied forces devoted themselves to destroying and razing this small piece of land and wiping it from existence. The aircraft would pour their lava on us especially after they had completed their primary missions in Afghanistan. The American forces would bomb us with smart bombs, 1,000 pound bombs, cluster bombs, and bunker-buster bombs as well.

* Critical Discourse Analysis

AP: The AP translator used the words ‘spilling bombs’ to convey figurative language in the ST when b. Lādin stated ‘the aircraft were pouring lava over us’. Rendering this language as ‘spilling bombs’ changes the tone of the statement from a literary or quasi-poetic phrase to a stilted rendition—unbalanced because of its lack of
collocation in English (cultural distortion). The AP translator chose to omit the ‘1,000 pound bombs’ from the inventory of bombs that b. Lādin described (military distortion). Additionally, the AP translator translates ‘cave penetrating bombs’ quite literally instead of using the militarily appropriate term ‘bunker busters’ (military distortion).

AP: (2w: bombers like) B-52 aircraft were flying every two hours over our heads and throwing each time, 20 to 30 bombs. The modified Sinmo 13 aircrafts were bombing us daily with (6w: carpet bombs as well as other) new bombs. Despite such a heavy shelling with the horrible propaganda, the first of its kind, on such a small zone surrounded from all sides, in addition to the forces of the hypocrites which were pushed to fight us for a continual half a month, which we faced their daily waves, despite all that, they (American soldiers) turned back carrying their killed and injured soldiers. (8w: omission) (1w: stilted) (11w: choice)

BBC: Bombers, like the B-52, used to fly overhead for more than two hours and drop between 20 to 30 bombs at a time. The modified C-130 aircraft kept carpet-bombing us at night, using modern types of bombs (military distortion). The US forces dared not break into our positions, despite the unprecedented massive bombing and terrible propaganda targeting this completely besieged small area. This is in addition to the forces of hypocrites, whom they prodded to fight us for 15 days non-stop. Every time the latter attacked us, we forced them out of our area (1w: defeated) carrying their dead and wounded (military distortion). (3w: tense) (format) (7w: addition) (3w: choice)

AT: Bombers, like the B-52, would circle above our heads for more than two hours and with every sortie would drop twenty to thirty bombs. Modified C-130’s would strafe us at night with carpet bombing and other types of modern bombs. Despite that tremendous bombardment along with terrible propaganda the likes of which had never been seen before on a small track of land such as this surrounded
on all sides. In addition to the hypocritical forces (Afghani fighters) that they (the Americans) pushed into fighting us for a period of a half-of-a-month, we repelled their daily waves, all of them by the grace of God Almighty praise Him, and we drove them back every time, defeated, carrying their dead and wounded.

**Critical Discourse Analysis**

*AP*: Ibn Lādin describes military equipment, procedures, and tactics using military terms. It would be appropriate for a translator to reflect that capability in English, such as using the phrase, ‘bombers, like the B-52’ instead of ‘B-52 aircraft’; ‘dropping 20-30 bombs per sortie’ as opposed to ‘throwing each time, 20 to 30 bombs’ (military distortion). The aircraft were not flying every two hours over their heads; rather the bombers were circling overhead for more than two hours at a time (military distortion). The AP translator has failed to recognize the American cargo pLane known as the C-130, which is mistranslated and misidentified here as a ‘Sinmo 13’ (military distortion). ‘Daily’, in the sentence, ‘The modified Sinmo 13 aircrafts were bombing us daily’, should have been translated as ‘nightly’, as these were night sorties. Concerning the sentence, ‘despite all that, they (American soldiers) turned back carrying their killed and injured soldiers’, the gloss ‘American soldiers’ is incorrect; it was the Afghani coalition forces who were pushed back time and again. Current news briefs at the time this message was broadcasted were following the military movements of all forces, thus it would have been prudent for a translator working for the AP—a news agency—to keep their translators apprised of the situation on the ground. That background information could then be used to fill in any ambiguous gaps left by dangling modifiers, as is the case here (military distortion).

*BBC*: According to Wright (1996, p. 21, v. ii) two options are available in the Arabic-English language pair when dealing with the grammatical formula (perfect copula
The American troops couldn't dare to invade our bases, which indicates their cowardice, fear, and the false myths they spread concerning their military capabilities. The conclusion is an enormous defeat for the coalition of the international evil with all its forces facing such a small group of mujahideen, 300 only in ditches in an area of one (1w: square) mile, in a temperature of 10 degrees below zero. The result of that battle was six per cent injuries among the individuals, whom we ask God to consider as martyrs, and injuries inside the ditches were two per cent only, thank God. If all the evil global powers were not capable of defeating one simple mile occupied by mujahideen using very poor
equipment, how can such evil powers triumph over the Islamic world? (1w: addition) (13w: choice) (11w: stilted) (1w: omission) (1: format)

**BBC:** Is there any clearer evidence of their cowardice, fear, and lies regarding their legends about their alleged power. To sum it up, the battle resulted in the complete failure of the international alliance of evil, with all its forces, to overcome a small number of mujahideen — 300 mujahideen hunkered down in trenches spread over an area of one square mile under a temperature of -10 degrees Celsius. The battle resulted in the injury of 6% of personnel -- we hope God will accept them as martyrs -- and the damage of two percent of the trenches, praise be to God. If all the world forces of evil could not achieve their goals on a one square mile of area against a small number of mujahideen with very limited capabilities, how can these evil forces triumph over the Muslim world? (2w: addition) (3w: stilted) (4w: choice)

**AT:** Despite all of that, the American forces were not brave enough to storm our positions. What evidence is clearer than that concerning their cowardliness, their fear, and their lies in their propagated tales of their alleged power? The upshot of the battle is the devastating failure of the international coalition of evil with all of its forces at the hands of a small group of freedom fighters, at the hands of 300 holy warriors in their trenches grouped within a quarter mile; in temperatures that reached ten degrees below zero. The results of the battle were we suffered roughly 6% casualties (we ask God that He accepts them as martyrs) while 2% of those in the trenches were fatally wounded, praise be to God. If all of the international forces of evil were not able to realize their goal to overcome one square mile of a meager number of holy warriors of very modest means, then how is it possible that these evil forces can be triumphant over the Islamic world?

**Critical Discourse analysis**

*AP:* The semantic divide between the words ‘didn’t dare’ and ‘couldn’t dare’ is very large indeed (i.e., ‘The American troops couldn’t dare to invade our bases’). The AP translator would have the reader believe that the American forces were, in b. Lādin’s mind, incapable of storming al-Qā’ida’s positions, as if the al-Qā’ida forces were more than a match for the American Army; whereas, the ST indicates that b. Lādin was questioning the willingness and the courage of the American forces to launch a ground attack (apologetic distortion).
‘Trenches’ expresses the military sense of the word *xanādiq*, not ‘ditches’ (military distortion). ‘300 only in ditches’ is not a literal translation of the Arabic, yet conveys a foreignized feel. The sense of the ST flows more along the lines of ‘at the hands of 300 holy warriors in their trenches’—not only a more literal translation, but enters into English more idiomatically (training distortion). Both the AP and BBC translators failed to choose the correct translation for the word *iṣāba* (found in the phrase *iṣābatunā fī al-xanaādiq*), a word that can mean both ‘injury’ and ‘wounded person’ depending on context (Wehr, 1979, p. 618). The sentence immediately following this phrase establishes the context from which meaning can be deduced, “we ask God that He accepts them as martyrs”, meaning, those six percent b. Lādin mentioned were fatally wounded. This parallels the two percent casualties mentioned in the following sentence; but the AP translator translated these casualties as ‘injuries’ (military distortion).

Ibn Lādin did not state that it was a ‘simple mile’ in the sentence ‘If all the evil global powers were not capable of defeating one *simple* mile occupied by mujahideen’; rather he mentioned the word ‘simple’ when describing the number of holy warriors (i.e., ‘a *meager* number of holy warriors’) (training distortion). Ibn Lādin did not mention the state of the equipment as the AP translator would have the reader believe ‘using very poor equipment’; rather he was expressing the ‘very modest means’ available to the holy warriors (military distortion).

*BBC:* There is no ST equivalent to ‘hunkered down’ in the BBC rendition of the phrase, ‘300 mujahideen *hunkered down*’; rather the ST reads, ‘300 holy warriors in their trenches. While the phrase ‘hunkered down’ collocates with ‘in their trenches’, there is no justifiable reason to make this addition without using parentheses to denote that it is a
gloss (apologetic distortion). The holy warriors were not fighting in a temperature under -10 degrees, rather the temperatures reached negative ten degrees (training distortion). The BBC translator would have the reader believe that 2% of the trenches were damaged; but b. Lādin was reporting the relative effectiveness of using primitive earthen trenches against a modern military force that enjoys superior technology in that only 2% of those personnel in the trenches were listed as causalities (military distortion).

فهذا محل بإذن الله إذن الناس على الدين وأصرعوا على الجهاد في سبيله. فيا إخواننا المجاهدين في العراق لا يهونكم ما تروج له أمريكا من أكاذيب حول قوتهم وحول قنابلهم الذكية والموجهة بالليزر، فالقنابل الذكية لا أثر لها يذكر في وسط الجبل وفي وسط الخندق في السهول والغابات فهي لا بد لها من أهداف ظاهرة، أما الأهداف والخندق الموموءة تمويها جيداً فليس للقنابل الذكية ولا الغبية إليها من سبيل إلا بالضرب العشوائي الذي يبدد ذخيرة العدو وأمواله، يبدد ذخيرة العدو وبيدده أمواله سمى

AP: This is impossible, God willing, if they (1w: people) hold their faith in their religion, and were determined to fight for the sake of God. (1w: ‘to’) Our mujahideen brothers in Iraq, don't worry about American lies concerning their power and their smart bombs and laser ones. Such smart bombs have no use among the mountains, trenches, plains, and forests. They need an obvious target. As for the well-camouflaged trenches, the smart or the idiot bombs can't do anything to it. The only way is haphazard bombing which depletes the enemy's ammunition and the enemy's money. (2w: omission) (4w: addition) (2w: choice) (6w: stilted)

BBC: This is impossible, God willing, if people adhere to their religion and insist on jihad for its sake. Our mujahideen brothers in Iraq, do not be afraid of what the United States is propagating in terms of their lies about their power and their smart, laser-guided missiles. The smart bombs will have no effect worth mentioning in the hills and in the trenches, on plains, and in forests. They must have apparent targets. The well-camouflaged trenches and targets will not be reached by either the smart or the stupid missiles. The well-camouflaged trenches and targets will not be reached by either the smart or the stupid missiles. There will only be haphazard strikes that dissipate the enemy ammunition and waste its money. (9w: choice) (11w: stilted)

AT: This is impossible, God permitting, if people stand firm in their religion and are determined to take up a holy war in His name. To our holy warrior brothers in
Iraq, do not let America’s propagation of lies scare you, in terms of their strength, their smart bombs, and their laser guided bombs. The smart bombs have no notable effect in the heart of mountains, or in the confines of trenches in the plains and forests. They require visible targets; whereas well-camouflaged targets and trenches can only be targeted by smart or dumb bombs in indiscriminate strikes that spread thin the enemy’s artillery and money; they deplete the enemy’s artillery and they deplete the enemy’s money in vain.

**Critical Discourse Analysis**

*AP:* Literally, the phrase *bi-iżni allāh*, which appears in the first sentence of the ST, means ‘with God’s permission’. As can be seen in this communiqué as well as others, the AP and BBC tend to translate this phrase, and most every other religious phrase frequently used by b. Lādin as ‘God willing’ (religious distortion). ‘Were’ is used in English to convey an ‘imaginative conditional statement’ (Celce-Murcia & Larsen-Freeman, p. 551) and parallels *lau* in Arabic; whereas the ST contains the use of the ‘predictive’ conditional *izā*. This translation mismatch results in a change from a probable to an improbable conditional statement (training distortion). The word used in the ST *lā yuhawwilanna* has an energetic *nūn* placed (underlined in the transliteration) on a negative imperative verb (= *lā yuhawwilkum* = ‘do not fear’) providing an emphasis to the verb’s original meaning that encompasses a range from: to alarm, dismay, frighten, terrify, horrify, fill with horror (Wehr, p. 1217). All of these definitions exceed the intensity AP’s choice of ‘don't worry about American lies’ without even taking into consideration that b. Lādin has used an energetic *nūn* to strengthen the verb’s original meaning (training distortion). The AP translator rendered the phrase ‘smart and dumb bombs’ as definite ‘the smart and the idiot bombs’ (cultural distortion).
**BBC:** Taking the first sentence of this passage into consideration, (i.e., ‘if people adhere to their religion and insist on jihad for its sake’), a reader might assume, based on the translation’s wording, that b. Lādin is trying to incite the masses to a holy war (= jihād) simply for the sake of war; rather than the proposal b. Lādin is advocating (i.e., ‘if people stand firm in their religion and are determined to take up a holy war in His name’), that is to say ‘a holy war in the name of God’. By rendering the masculine pronominal suffix as a referential pronoun whose modified noun is ‘jihād’ as opposed to the intended noun ‘Allah’, the BBC translator has transformed a religious call to warring in God’s name, to that of a call to warring for the sake of war (cultural distortion). By retaining the Arabic transliteration of ‘holy warriors’ in its translation, in ‘O mujahideen brothers in Iraq’, the BBC translator continues his or her policy of establishing a foreign feel in the TT (foreignization).

Ibn Lādin never mentioned ‘missiles’ in the original communiqué (e.g., ‘and their smart, laser-guided missiles’); rather he talked about two different types of bombs in this passage: smart bombs and laser-guided bombs (military distortion). The sentence, ‘The smart bombs will have no effect worth mentioning in the hills and in the trenches, on plains, and in forests’ misrepresents the main idea of the ST: trenches located in plains and forests create an effective earthen barrier against modern bombs; not, as the BBC rendition would have the reader believe, that smart bombs are ineffective in certain geographical areas such as plains and forests (military distortion). Upon inspection of the last sentence of this passage, ‘There will only be haphazard strikes that dissipate the enemy ammunition and waste its money’, the reader would assume that from now on, all allied bombing raids will be haphazard. The ST, however, conveys the sense that well-
camouflaged trenches will deplete the enemy’s money and ammunition because they have to use indiscriminate bombing (military distortion).

AP: So go and dig many trenches as it was mentioned before in the holy book, "Take the earth as your shelter." Such a way will deplete all your enemy reserves (2w: ‘of bombs) in a few months. As for their daily production, that is easy to bear, God willing. We advise about the importance of drawing the enemy into long, close and exhausting fighting, taking advantage of camouflaged positions in plains, farms, mountains and cities. The (2w: ‘thing the’) enemy fears the most (1w: ‘is) the town fights and street fights. Such fighting would cause the enemy huge losses of souls. We stress the importance of martyrdom operations against the enemy, these attacks that have scared Americans and Israelis like never before. (8w: addition) (8w: choice) (5w: omission) (2w: stilted)

BBC: Dig many trenches. The [early Muslim caliph] Umar, may God be pleased with him, stated (3w: according to tradition): "Take the ground as a shield because this will ensure the exhaustion of all the stored enemy missiles within months." Their daily production is too little and can be dealt with, God willing. We also recommend luring the enemy forces into a protracted, close, and exhausting fight, using the camouflaged defensive positions in plains, farms, mountains, and cities. The enemy fears city and street wars most, a war in which the enemy expects grave human losses. We stress the importance of the martyrdom operations against the enemy -- operations that inflicted harm on the United States and Israel that have been unprecedented in their history, thanks to Almighty God. (3w: addition) (14w: choice)

AT: So you must increase the number of trenches, as was related in tradition by Omar (may God be pleased with him) when he stated, “Use the ground as armor”. That is to say, take the ground as a piece of armor, for in doing so it guarantees, with God’s permission and grace, completely depleting the enemy’s storehouse of bombs over the course of a few months. As for their daily production, that is
something easy to bear with God’s permission. We appeal to the importance of enticing the enemy forces into a protracted conflict, a grueling struggle of close combat by using camouflaged defensive positions in low lying areas, farms, mountains, and cities. The most frightening thing to the enemy is urban and street to street warfare. This is the type of war in which the enemy expects grave losses of life. We also stress the importance of suicide missions against the enemy. These operations have done more harm in America and Israel than has been witnessed (dual form exchanged for plural in grammatical mistake) in their previous history, by the grace of God Almighty.

Critical Discourse Analysis

*AP:* A prominent religious and political figure in Islamic history, `umar bin al-xaṭṭāb reined over the nascent Islamic Empire as the second Caliph (634-644 CE) providing the reason for b. Lādin citing him in this passage. The AP translator would have the reader believe that this quote came from the Qur’ān, the holy book of Islam, and not from the source b. Lādin cited, as its translation reads, ‘So go and dig many trenches as it was mentioned before in the holy book, "Take the earth as your shelter."’; whereas the ST reads, ‘So you must increase the number of trenches, as was related in tradition by Omar (may God be pleased with him) when he stated, “Use the ground as armor”’. The importance of the change of authoritative source is certainly not lost on the western reader; for most everyone in the west has heard of the Qur’ān, while few may be familiar with the second Caliph or his importance in Islamic tradition. For the informed reader, this change is tantamount to the difference between citing God’s word as compared to that of a mere mortal, granting the citation the ultimate Islamic authority (religious distortion).

By leaving out the qualifier, ‘of bombs’ from the sentence, ‘Such a way will deplete all your enemy reserves (2w: ‘of bombs) in a few months’ the AP translator has rendered b. Lādin’s statement as if to say that by digging trenches and taking the earth as
your armor, then the enemy’s reserves of every possible type be it money, oil, power, ammunition, etc., will be depleted in just a few months (military distortion). The AP has rendered the phrase ḥarb al-mudun wa-aš-šawārī literally as ‘town fights and street fights’, which fails to convey the purport of the original message in that b. Lādin is almost certainly alluding to America’s fear of ‘urban and street to street warfare’ (military distortion). ‘Losses of souls’ is a literal translation of the ST, and should be rendered as ‘losses of life’ to properly collocate in English (training distortion).

**BBC:** Pertaining to the BBC’s translation, “"Take the ground as a shield because this will ensure the exhaustion of all the stored enemy missiles within months."”, it would be very interesting if ʿumar did indeed talk about stored enemy missiles at a time when Arabs were using bows and arrows while fighting on horseback and camels. The actual quote, which the BBC has rendered in twenty words, is really just two words, (i.e., *idraṭū bil-ʿard* = ‘Take the ground as armor’). By extending the quote to include b. Lādin’s qualification, the reader could be led to believe that 1) the second Caliph had the foresight of a prophet; or 2) the translator was an Islamic apologist who made ʿumar’s quote fit modern-day circumstances. A careless punctuation error such as the one committed here creates a ST-TT semantic mismatch resulting in a quoted citation that could not possibly be attributed to anyone who lived in the seventh century. This translation would result in undermining the credibility and validity of b. Lādin’s statement(s) due to an achronological distortion (apologetic distortion). America is the single largest producer of weapons on the pLanet (Kapstein, 1994); a simple fact that probably does not escape many people in the world, b. Lādin included. Therefore, translating this statement to mean: America’s production of bombs and ammunition is
‘too little and can be dealt with’, fails to convey both the meaning of the ST phrase and a reality that the world has experienced from 1994-2009 (political distortion).

ولا يضر في مثل هذه الظروف أن تتقاطع مصلحة المسلمين مع مصالح الاشتراكين في القتال ضد الصليبيين مع اعتقادنا وتصريحنا بكفر الاشتراكين. فالاشتراكيون وهماء الحكام قد سقطت ولايتهم منذ زمن بعيد. والاشتراكيون كفار حيثما كانوا. سواء كانوا في بغداد أو عدن. وهذا القتال الذي يدور أو الذي يكاد أن يدور في هذه الأيام يشبه إلى حد بعيد قتال المسلمين من قبل. وتقاطع المصالح لا يضر فقتال المسلمين ضد الروم كان يتقاطع مع مصالح الفرس ولم يضر الصحابة رضي الله عنهم ذلك في شيء.

AP: It is not harmful in such conditions for the Muslims' interests and socialists' interests to come along with each other during the war against the crusade, without changing our faith and our declaration that socialists are infidels. Socialists' leadership had fallen down a long time ago. Socialists are infidels wherever they are, either in Baghdad or Aden. Such war which (3w: ‘is taking place or’) may take place these days is similar to the (2w: ‘a previous) war between Muslims and Romans when the interests of the Muslims came along with the interests of the Persians who both fought against the Romans. Nothing was harmful for the Companions of the Prophet. (9w: stilted) (5w: choice) (5w: omission)

BBC: Under these circumstances, there will be no harm if the interests of Muslims converge with the interests of the socialists in the fight against the crusaders, despite our belief in the infidelity of socialists. The jurisdiction of the socialists and those rulers has fallen a long time ago. Socialists are infidels wherever they are, whether they are in Baghdad or Aden. The fighting, which is waging and which will be waged these days, is very much like the fighting of Muslims against the Byzantine in the past. And the convergence of interests is not detrimental. The Muslims’ fighting against the Byzantine converged with the interests of the Persians. And this was not detrimental to the companions of the prophet. (7w: choice) (2w: tense) (6w: addition)

AT: There is no harm under circumstances such as these that Muslim interest and socialists’ interest intersect to fight against the crusaders despite our belief and proclamation of the godlessness of the socialists. Indeed, the socialists and those rulers, their power fell long ago. The socialists were infidels wherever they were, whether they were in Baghdad or Aden. This fight, which is taking place, or that is currently on the brink of taking place, resembles, to a great extent, previous Muslim fighting. Thus there is no harm in the interests intersecting just as in the Muslim fight against the Romans, when their interests intersected with the interest
of the Persians. The companions of the Prophet (may God be pleased with them) were not harmed at all.

Critical Discourse Analysis

*AP*: The AP translated the first sentence of this passage as, ‘It is not harmful in such conditions for the Muslims' interests and socialists' interests to come along with each other during the war against the crusade, without changing our faith and our declaration that socialists are infidels,’ creating a contradiction in b. Lādin’s words. This contraction is due to mistranslating the verb *taqāṭaَa*, which, according to Wehr, means: to break off mutual relations, snub each other; to intersect; cut across, cross (1979, pp. 907-908). The connotation here, then, is that despite the different paths that the Islamic and Socialist doctrines are on, there are times and places where they intersect wherein interests are shared. By translating this verb as ‘to come along with each other’, the AP translator forces the rhetoric of b. Lādin to be contradictory in that the two doctrines have only tepidly gotten ‘along with each other’ historically speaking (training distortion).

The preposition *maَa* holds the meaning of ‘despite’ here; whereas it is translated as *without changing* our faith and our declaration that socialists are infidels’, a phrase that necessarily imparts the notion of a western attempt to proselytize the Islamic community and the second time this notion is alluded to in the AP translator’s version of b. Lādin’s communiqué despite the ST being completely absent of such a proselytization campaign (religious distortion).

The BBC’s rendition reads, ‘Such war which may take place these days is similar to the war between Muslims and Romans’. ‘May’ is a conditional word that is not found
in the ST, which conveys the sense of ‘about to take place, on the brink of taking place’ (i.e., ‘This fight, which is taking place, or that is currently on the brink of taking place’). The ST conveys the reality that a battle is being waged or will soon be waged—not a battle that might or might not take place (training distortion). This paragraph ends with the prepositional phrase *fī șay’,* which, in negative sentences such as the one here (i.e., *lam yadarr zālika . . . fī șay’*), indicates: ‘not in any way; in no way, by no means, not at all, not in the least (Wehr, p. 579). The AP translated this prepositional phrase as ‘nothing’ and placed it at the beginning of the sentence, (i.e., ‘Nothing was harmful for the Companions of the Prophet’) distorting the meaning in translation rendering the sentence to mean that the Companions of the Prophet could not be harmed; whereas the ST reads, ‘The companions of the Prophet (may God be pleased with them) were not harmed at all’ (training distortion/religious distortion).

**BBC:** As with the AP translation, the verb *taqāṭa* does not entail a ‘convergence’ *per se* (i.e., ‘there will be no harm if the interests of Muslims converge with the interests of the socialists in the fight against the crusaders’); rather an unintentional, but tolerable intersection of two unlike dogmas (religious distortion). The sentence ‘the fighting, which is waging and which will be waged’ has two deviations from the ST. The conjunction was changed from ‘or’ to ‘and’ in ‘the fighting is waging or which . . .’ and the tense of the verb from the source text’s ‘about to be waged’ to the future passive ‘will be waged’. The change of both of these elements in the same sentence changes the meaning from the ST’s: ‘the fight that is going on, or (rather) the fight that is about to begin’ to ‘the fight that is already going on and will continue to wage’ (military distortion). The BBC translator has unpacked the meaning of b. Lādin’s
statement ‘previous Muslim fighting’ and interpreted it to be ‘the fighting of Muslims against the Byzantine in the past’ in an obvious attempt to fill in any information gap the reader might have on this topic. The problem with this addition is that it is not glossed parenthetically to alert the reader that the additional information is not found in the ST (apologetic distortion).

Before I conclude, I would like to assure on the importance of encouragement (for mujahideen) and raising their spirits and being alerted from flickering, confusion, and disinclining. The Prophet said once, "Encourage them and don't discourage." (five sentences omitted) (military and religious distortion). (113w: omission) (4w: addition) (4w: choice)

Before concluding, we reiterate the importance of high morale and caution against false rumours, defeatism, uncertainty, and discouragement. The prophet said: "Bring good omens and do not discourage people." He also said: "The voice of Abu-Talhah [one of the prophet's companions] in the army is better than 100 men." During the Al-Yarmuk Battle, a man told Khalid bin-al-Walid [an Islamic commander]: "The Byzantine soldiers are too many and the Muslims are few." So, Khalid told him: "Shame on you. Armies do not triumph with large numbers but are defeated if the spirit of defeatism prevails." (4w: 'or something along those lines') Keep this saying before your eyes: "It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land." (4w: 'and his Almighty’s words) "Therefore, when ye meet the unbelievers (in fight), smite at their necks." Your wish to the crusaders should be as came in this verse of poetry: "The only language between you and us is the sword that will strike your necks." (6w: choice) (8w: omission) (21w: addition)
Before concluding, we stress the importance of good tidings, raising morale, and being cautious about false rumors, dissent, corroboration, and alienation. God’s Prophet (peace and blessings upon him) said, “bring good tidings and do not alienate”, he also said, “the voice of ‘ābi taḥla in the army is better than a thousand men”. A man, walking, approached Khalid b. al-Walid (may God be pleased with him) on the day of the battle of Yarmouk, and said “What a great number of Romans and such few Muslims”. To which Khalid replied, “Shame on you for saying that! Armies are not victorious because of their numbers; rather they are defeated because of disunion”, or something along those lines. Keep at the forefront of your mind God Almighty’s words, “It was not for the Prophet to have prisoners until he subdues the land” (The Spoils, 67); and his Almighty’s words, “When you meet the unbelievers, smite their necks . . . (Muhammad, 4).

Let your rebuke to the crusaders be as the poet said, “There is no rebuke between us; save stabbing the kidneys and striking the neck”

**Critical Discourse Analysis**

*AP:* Unlike the AP’s version of the first sentence (i.e., ‘Before I conclude, I would like’), b. Lādin did not use the pronoun ‘I’ stating, ‘before concluding, we stress . . .’ using the sense of first person plural in the sense of ‘royal we’ or a spokesperson of al-Qā`ida (training distortion). Baṣāʾir harbors the semantic range of: good news, glad tidings; annunciation, prophecy; gospel, good omens propitious signs (Wehr, 1979, p. 73); but it does not include ‘encouragement’, the word chosen by the AP translator (training distortion). Ibn Lādin mentions four things that the holy warriors should be wary of: false rumors, dissent, corroboration, and alienation. Taking the line of thinking into consideration, these choices would seem to agree with the original intent to a great degree; whereas it is highly unlikely that b. Lādin would be warning soldiers about ‘flickering’, ‘confusion’, and ‘disinclining’, simply because it would be unrealistic and somewhat nonsensical to think that one would warn someone else about doing the things mentioned in the AP translation, especially when taking into consideration that b. Lādin intended for this message to be read and discussed internationally.
**BBC:** Concerning the first sentence of this passage, (i.e., ‘we reiterate the importance of high morale’), Ibn Lādin is not talking about the importance of ‘high morale’; rather he is addressing the issue of ‘raising morale’ of the holy warriors. Found inherent in this statement is the fact that if b. Lādin is concerned with ‘raising’ the morale of his holy warriors, it would seem that the morale is in need of being raised—a psychological fact that is lost in the BBC’s rendition (military distortion). Ibn Lādin is quoting the Prophet Muḥammad in this passage stating that ‘the voice of ‘abī ṭalḥa in the army is better than a thousand men”, not the reported 100 men in the BBC rendition (religious distortion). Regarding the quote, “The Byzantine soldiers are too many and the Muslims are few”, grammatically speaking, the mā of mā ‘akṭar al-rūm is known as the mā of admiration (Schulz, 2004, p. 158) and should translate as “What a great number of Romans and such few Muslims”; and not translated as the superlative ‘too many’ (training distortion). Using the phrase ‘keep this saying before your eyes’ may or may not impart the meaning of the original phrase, but the stilted nature is not caused by a literal translation, as a literal translation would be, ‘let it be between your eyes the saying of God Almighty’, and when translated idiomatically could read, ‘Keep at the forefront of your mind God Almighty’s words’ (training distortion).

**AP:** (For three times he said) "God, who sent down the book (Koran), who ran the clouds, who defeated the parties, defeat them (enemy) and grant us the triumph over them." (prayer omitted) (3w: stilted)
God, who sent the book unto the prophet, who drives the clouds, and who defeated the enemy parties, defeat them and make us victorious over them. Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the Fire! [Koranic verse]. May God's peace and blessings be upon Prophet Muhammad and his household. (3w: addition)

God is the Revealer of the Book, the Mover of the clouds, and the Vanquisher of the confederates. Vanquish them, and make us victorious over them. (repeated two more times) Our Lord, give us goodness in this world and in the afterlife and protect us from the punishment of Hellfire. May God praise and bless Muhammad, his family, and all of his companions.

Critical Discourse Analysis

AP: It is unfortunate that a prayer so well-balanced in Arabic could be altered to such a degree that it not only makes little sense, but it loses all of its elegance. The balance is derived from using a nominal sentence format mentioning an active participle and its direct object three times providing three equational sentences. Neither the BBC nor the AP attempted to retain the balance or the rhythm of the ST (cultural distortion). Additionally, the final prayer was omitted in the AP’s rendition (religious distortion).

BBC: The BBC translation reads, ‘God, who sent the book unto the prophet’, in which the addition of ‘unto the prophet’ should have been glossed (apologetic distortion). This prayer is a direct quote of the Prophet as related by Bukhari, Muslim, and Abu Dawood; it is not a Qur'ānic verse as the BBC translator would have the reader believe. This type of translation, which shows little to no respect or reverence to the sources of b. Lādin’s citations, is not befitting of the work of an international news agency from which other languages translate their rendition of these messages (religious distortion).
4.4 Case III: Ibn Lādin’s January 19, 2006 Communiqué

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AP: (16w: In the name of Allah the Benevolent the Merciful, Peace upon those who follow the Way)

My message to you is about the wars in Iraq and Afghanistan and how to end them. I did not intend to speak to you about this because this issue has already been decided. **Only metal breaks metal**, and our situation, **thank God**, is only getting better and better, while your situation is the opposite of that. (6w: choice)

BBC: (16w: In the name of Allah the Benevolent the Merciful, Peace upon those who follow the Way)

My message to you is about the war in Iraq and Afghanistan and the way to end it.

I had not intended to speak to you about this issue, because, for us, this issue is already decided on: diamonds cut diamonds.

**Praise be to God**, our conditions are always improving and becoming better, while your conditions are to the contrary of this. (4w: choice) (4w: tense)

AT: In the name of Allah the Benevolent the Merciful, Peace upon those who follow the Way,

This is my message to you concerning the war in Iraq and Afghanistan and how to find a way to end it. I did not intend to speak to you about this subject because the matter is settled in our opinion, as ‘only diamond can cut diamond’. Our situation,
by the grace of God, is going from good to better, while your situation is the opposite of that.

**Critical Discourse Analysis:**

_**AP and BBC Translations:**_ 113 of the 114 Qur’ānic sūras begin with ‘In the name of Allah the Benevolent the Merciful’ the very phrase that begins this communiqué. In fact, many pious Muslims begin every action in their life with this exact phrase. Its usage here at the beginning of this communiqué represents a call to solidarity among all Muslims, an intentional act to frame this discourse in the realm of religion, to set the tone of the message that follows, and to state clearly that the speaker is a pious Muslim. The omission of the invocation is surprising when one takes into account the function it serves; even for a westerner who has no knowledge of Islam, he or she would probably realize that the invocation is charged with religious value to those who believe in Islam (religious distortion). The AP translated the phrase _bi-fadlī Allah_ (= by the grace of God) as ‘thank God’ while the BBC translated the same phrase as ‘praise be to God.’ The translations from both news agencies are more appropriate for the oft-used phrase _al-hamdū lillāh_, and both seem to have written this phrase off as being its semantic equivalent (religious distortion).

_**AP:**_ The phase ‘only metal breaks metal’ is neither a literal translation nor its equivalent idiomatic metaphor, which, according to Bartlett (1992) would be ‘diamond cut diamond’.\(^{31}\) The literal translation of the ST ‘only metal dents metal’ might be preferable to the AP’s translator’s choice, since metal does not usually ‘break’ (cultural distortion).

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\(^{31}\) Attributed to John Ford (1586–1639): _The Lover’s Melancholy. Act i. Sc. i._
**BBC:** The BBC translator chose to use the present progressive in the TT for the phrase ‘are always improving and becoming’; whereas b. Lādin did not use a verb to convey this notion stating ‘from good to better’ (training distortion).

**AP:** But I plan to speak about the repeated errors your President Bush has committed in (1w: his) comments on the results of your polls that show an overwhelming majority of you want the withdrawal of American troops from Iraq. But he (Bush) has opposed this wish and said that withdrawing troops sends the wrong message to opponents, that it is better (2w: that we) to fight them (bin Laden's followers) on their land than their fighting us (Americans) on our land.

I can reply to these errors by saying that war in Iraq is raging with no let-up, and operations in Afghanistan are (1w: continually) escalating in our favor, thank God, and Pentagon figures show the number of your dead and wounded is increasing not to mention the massive material losses, (5w: choice) (1w: addition) (4w: omission) (17w: stilted)

**BBC:** However, what prompted me to speak are the repeated fallacies of your President Bush in his comment on the outcome of the US opinion polls, which indicated that the overwhelming majority of you want the withdrawal of the (1w: American) forces from Iraq, but he objected to this desire and said that the withdrawal of troops would send a wrong message to the enemy.

*Bush said:* It is better (2w: that we) to fight them on their ground than they fighting us on our ground.

In my response to these fallacies, I say: The war in Iraq is raging (2w: without mercy), and the operations in Afghanistan are (1w: continually) on the rise in our favour, praise be to God.
The Pentagon figures indicate the rise in the number of your dead and wounded, let alone the huge material losses, (2w: addition) (6w: omission) (17w: stilted)

**AT:** But, I am driven to speak about the repeated fallacies your President Bush made in his comment about the results of your opinion polls, which reported that the vast majority of you are for the withdrawal of American forces from Iraq. But, he opposed this call stating that withdrawing the troops would send the wrong message to the enemy, and that it is better that we fight them on their land rather than them fighting us on our land. Before me is my response to these fallacies, I proclaim that that the war in Iraq is raging without mercy. The operations in Afghanistan are continuously escalating in our favor, praise be to God. The Pentagon’s numbers indicate that there is an escalation in the number of your casualties and wounded, aside from enormous material losses.

**Critical Discourse Analysis:**

**AP:** The verb phrase used at the beginning of this passage is *astanhiḍ himmati*, which, when each word is defined separately, means ‘*astanhid (= to awaken, (a)rouse, stimulate, animate, encourage, incite, instigate, egg on)*’ (Wehr, p. 1177) and *himma* means (= endeavor, ambition, intention, design; resolution, determination; zeal, ardor, eagerness; high-mindedness, high-aiming ambition) (Wehr, p. 1211). While these two words generally do not generally collocate (1,400 hits on Google = *astanhiḍ himma*), the reader can adduce the meaning that b. Lādin is rousing his own determination to speak about Bush’s fallacies. The AP translator’s decision to render this phrase as ‘to plan’ loses the sense of the ST, in that ‘to plan’ has a sense of a strategic design, whereas the ST indicated that Bush’s repeated fallacies ‘drove’ b. Lādin to broadcast this statement (training distortion).

According to Wehr (1979, p. 797), the form III verbal noun *muğālatāt* has a semantic range of ‘misleading, evocation of a wrong opinion or an error; falsification (of facts); swindle, deception; sophistry; fallacy, sophism’. As the reader will notice, *muğālatāt* are not benign ‘errors’ per say; rather they are errors stated for the purpose of
deception. Thus, the denotation is changed from intentional errors being committed by Bush Jr. at the expense of the Middle East to unintentional errors—a connotational change that—in the end—loses the purport of this passage (training distortion). Changing the tense from the simple past as found in the ST i.e., ‘But, he opposed this call’ to the historical progressive in the TT (i.e., ‘But he (Bush) has opposed this wish’) impacts textual meaning by rendering one act as a series of continued acts (training distortion).

Concerning the sentence, ‘it is better (2w: that we) to fight them (bin Laden's followers) on their land than their fighting us (Americans) on our land’, one can deduce that the reason for its stilted nature is due to an imbalance in verb tenses: the first verb is infinite ‘to fight’ whereas the second verb is the verbal noun ‘fighting’. The imbalance was caused by leaving out the subject of the first verb ‘we’ in both the AP and BBC renditions. Had the subject been retained, it would have not only offered a greater match with the ST wording and format, but it would have also guided the verb tense (= ‘we fight them’/ ‘they fight us’). By setting up the sentence in this way, the AP translator felt it necessary to add two parenthetical glosses to clear up any ambiguity, whereas the ST seems clear enough in that b. Lādin intended to be indirectly quoting Bush (training distortion). According to Wehr, the phrase bayn yadayya means ‘in front of me, before me; in my presence; with me, on me, in my possession’ (1979, p. 106). As the reader can see, this phrase does not have anything to do with the AP’s rendition of ‘I can reply to these errors’, which involves ‘can’ meaning: ‘an ability to do something’. Simply consulting a dictionary would have avoided any translation mismatch in this instance (training distortion).
**BBC:** The omission of the adjective ‘American’ in describing which ‘forces’ the public wants to withdraw from Iraq introduces an ambiguity in the TT not found in the ST, (i.e., ‘the overwhelming majority of you want the withdrawal of the (1w: American) forces from Iraq’) (military distortion). The addition of the two words ‘Bush said:’ to the sentence ‘It is better to fight them on their ground than they fighting us on our ground’ are not necessarily warranted in that judicious use of TT punctuation can accomplish the same effect while following ST wording and format to a greater extent (training distortion).

**AP:** (3w: not to mention) the destruction of the soldiers' morale there and the rise in cases of suicide among them. So you can imagine the state of psychological breakdown that afflicts a soldier as he gathers the remains of his colleagues after they stepped on land mines that tore them apart. After this situation the soldier is caught between two hard options. He either refuses to leave his military camp on patrols and is therefore dogged by ruthless punishments enacted by the Vietnam Butcher (U.S. army) or he gets destroyed by the mines. (14w: Thus he is stuck between these two matters, the sweeter of which is bitter) This puts him under psychological pressure, fear and humiliation (2w: and oppression) while his nation is ignorant of that (what is going on). The soldier has no solution except to commit suicide. (11w: This is what you will hear about him, about his suicide). That is a strong message to you, written by his soul, (1w: his) blood and (2w: regret and) pain (2w: drain him), to save what can be saved from this hell. The solution is in your hands if you care about them (the soldiers). (35w: omission) (8w: choice) (3w: addition) (2w: tense)
and let alone the collapse of the morale of the soldiers there and the increase in the (2w: rate of) suicide cases among them.

So, just imagine the state of psychological breakdown that afflicts the soldier while collecting the remnants of his comrades' dead bodies after they hit mines, which torn them (1w: apart). Following such (1w: a) situation, the soldier becomes between two fires. If he refuses to go out of his military barraks for patrols, he will face the penalties of the Vietnam butcher, and if he goes out, he will face the danger of mines.

So, he is between two bitter situations, something which puts him under psychological pressure - fear, humiliation, and coercion. Moreover, his people are careless about him. So, he has no choice but to commit suicide.

What you hear about him and his suicide is a strong message to you, which he wrote with his blood and soul while pain and bitterness eat him up so that you would save what you can save from this hell. However, the solution is in your hand if you care about them. (4w: omission) (1w: choice) (20w: stilted)

Not to mention the moral collapse of the troops there, and the rise in the suicide rate among them. Just imagine the psychological state of collapse which afflicts a soldier when he gathers the severed limbs of his colleagues after having stepped on a landmine that tore them apart. After something of this nature occurs, the soldier finds himself between a rock and a hard place. For, if he refuses to go on the patrols from his military barraks, he will receive the harsh punishments of the butcher of Vietnam. If he does go out, the landmine ghoul devours him; so, he is stuck between these two matters, the sweeter of which is bitter placing him under psychological pressure, fear, humiliation, and oppression. All the while his people are unaware of his situation. He finds no resolution before him other than committing suicide and this is what you will hear about him, about his suicide—a strong message to you that he wrote with his soul and blood. Regret and pain wring everything out of him. (The suicide message is made) so that you can save what you can from this hell, but the solution is in your hands, if you are interested in their plight.

**Critical Discourse Analysis**

*AP:* The AP translator would have the reader believe that b. Lādin’s discourse is straightforward, without the use of rhetorical tools such as metaphor. Two examples of removing the use of metaphor from b. Lādin’s discourse occurs in this passage wherein the AP translator translates the sentence ‘the landmine ghoul devours him’ as ‘he gets destroyed by the mines’, as well as completely omitting the sentence ‘Thus, he is stuck
between these two matters, the sweeter of which is bitter’. Stripping this and other passages of rhetorical devices such as the use of metaphor establishes the tendency for international news agencies to frame al-Qā'ida’s statements in a manner that would not appeal to a western audience, stupefying the speaker, and casting the ST message as one void of literary skill and talent (ideological distortion). The second to last sentence, ‘That is a strong message to you, written by his soul, blood and pain, to save what can be saved from this hell.’ is, in fact, two sentences combined into one. The sentence should not read as an infinitive ‘to save what can be saved from this hell’; rather it should read, ‘so that you can save what you can from this hell’ with the ‘you’ addressing Americans in general—a call to Americans playing on their heart strings to end the war in Iraq. This call should act as the leading words of the final sentence (training distortion).

**BBC:** Concerning the phrase, ‘his comrades’ dead bodies after they hit mines’; the mines that b. Lādin is talking about are those land mines that were planted in Afghanistan during the Russian occupation which still pose a grave problem to the population of the Afghani people.\(^{32}\) The landmines were buried indiscriminately throughout the country, thus the word ‘to hit’ not only does not match with the ST word’s semantic range (\(wata’ū = \) to tread underfoot, tread, step, walk on; to set foot on; to walk over; to mount; to trample down, trample underfoot) (Wehr, 1979, p. 1263), but it does not match the reality of the situation (military distortion). The sentence ‘the soldier becomes between two fires’ is a literal translation of the Arabic ST and all but loses its meaning in the TT because it is a culturally specific metaphor. The target language equivalent is, ‘the soldier finds himself between a rock and a hard place’ (cultural distortion).

\(^{32}\) Please see the facts about Afghani landmines at: [http://www.afghan-network.net/Landmines/](http://www.afghan-network.net/Landmines/)
As well, in the same paragraph, the BBC translator stripped b. Lādin’s discourse of a literary metaphor in the sentence ‘he will face the danger of mines’. Because landmines kill or maim ten to twelve Afghani people daily, it is certain that b. Lādin is not only well aware of their presence, but has a healthy respect for them as well. To this end, he animated the danger posed by the landmines in the form of a ghoul, stating ‘if he goes out, the landmine ghoul devours him’. The third and final metaphor of this passage occurs in the following sentence where b. Lādin states, ‘so, he is stuck between these two matters, the sweeter of which is bitter’, a sentence the BBC translator rendered as ‘so, he is between two bitter situations’. The power of metaphorical use in discourse cannot be underestimated as it has been described as the omnipresent principle of language (Richards, 1936, p. 92) culminating in a linguistic device that effects not only our thoughts but our behaviors as well, according to Lakoff and Johnson (1980, p. 3) who suggested that “Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature”. Due to the power of the metaphor in language, its translation should be carefully rendered, not depicted as a dry, factual sentence (training distortion).

أما أخبار إخواننا المجاهدين فهي مختلفة عن ما ينشره البنتاغون إذ تشير إلى أن ما تناقلته وسائل الإعلام لا يتجاوز الحقيقة، وما هو واقع على الأرض وما يعمق الشكوك في معلومات إدارة البيت الأبيض استهدافها لوسائل الإعلام التي تنقل بعض الحقائق من الواقع، وقد ظهر مؤخرًا بالوثائق أن جزار الحرية في العالم قد عزم على قصف المكاتب الرئيسية لفضائية الجزيرة في دولة قطر بعد أن قصف مقرها في كابل وبغداد وهي على عاتقها صناعحكم.

AP: The news of our brother mujahideen (holy warriors) is different from what the Pentagon publishes. They (the news of mujahideen) and what the media report is the truth of what is happening on the ground. And what deepens the doubt over the White House's information is the fact that it targets the media reporting the truth from the ground. And it has appeared lately, supported by documents, that
the butcher of freedom in the world (Bush) had decided to bomb the headquarters of the Al-Jazeera in Qatar after bombing its offices in Kabul and Baghdad. (3w: choice) (1w: tense)

**BBC:** The news of our brother mujahideen, however, is different from what is published by the Pentagon.

This news indicates that what is carried by the news media does not exceed what is actually taking place on the ground. What increases doubts on the information of the White House's administration is its targeting of the news media, which carry some facts about the real situation.

Documents have recently showed that the butcher of freedom in the world [US President Bush] had planned to bomb the head office of al-Jazeera Space Channel in the state of Qatar after he bombed its offices in Kabul and Baghdad, although despite its defects, it is [Al-Jazeera] one of your creations. (1w: choice) (2w: addition)

**AT:** As for the news about our brothers the holy warriors, it differs from what the Pentagon circulates; indicating that what the media has communicated, has not exceeded reality and what is happening on the ground. Doubts about the information coming from the White House Administration deepen because it targets the very media that conveys some facts of reality. It recently appeared in documents that the butcher of freedom in the world had decided to bomb the main offices of al-Jazeera in Qatar after having bombed its headquarters in Kabul and Bagdad, even though ‘on its anvil, it is a deed of your doing.’

**Critical Discourse Analysis**

**AP:** The sentence, ‘(Bush) had decided to bomb the headquarters of the Al-Jazeera in Qatar after bombing its offices in Kabul and Baghdad’, involves a grammatical construct in Arabic (= kān qad + perfect-tense verb), which indicates ‘already having’ (Wright, v. II, § 3 p. 5). Thus, the intent here is ‘after having bombed’ the offices of Al-Jazeera in Kabul and Baghdad, the Bush administration was now planning attacks on the Aljazeera station in Qatar. The way the AP translation reads is that Bush intended to bomb the headquarters in Qatar after future planned attacks in Kabul and Baghdad (training distortion).
**BBC:** The BBC translator failed to render the literary metaphor of this passage into the TT. In this passage, b. Lādin states ‘even though on its anvil, it is deed of your doing’. One possible interpretation of this metaphor is that Aljazeera was established as an international news agency to broadcast events from an Arab perspective—an idea that was patterned after the format of western international news agencies. Therefore, since the west created the news format used by Aljazeera, it indirectly created the news agency itself—hence the anvil metaphor. According to Wehr (1979, p.615) the word *ṣanīc*a has the following range of meanings: ‘action, deed; good deed, good turn, benefit, favor; charge, protégé; creature, willing tool’. The BBC rendition loses this meaning in its entirety, opting to translate *ṣanīc*a as ‘defects’: ‘although despite its defects, it is one of your creations’ (apologetic distortion).

**AP:** On another issue, jihad (holy war) is ongoing, thank God, despite all the oppressive measures adopted by the U.S Army and its agents (which is) to a point where there is no (1w: mentionable) difference between this criminality and Saddam's criminality, as it has reached the degree of raping women and taking them as hostages instead of their husbands. (9w: There is no power or strength save in God). (3w: addition) (2w: choice) (10w: omission)

**BBC:** (5w: From another point of view,) Jihad is continuing, praise be to God, despite all the repressive measures the US army and its agents take to the point where there is no (2w: longer a) significant difference between these crimes and those of Saddam.

These crimes include the raping of women and taking them hostage instead of their husbands. There is no power (2w: or strength) but in God. (9w: omission) (4w: addition)

**AT:** From another point of view, the holy war continues, grace and favor to God, despite all of the oppressive measures that the American army and its agents took
to the degree that there was no longer a mentionable difference between these crimes and the crimes of Saddam. For the crimes reached the point of raping women and holding them as hostages instead of their husbands; there is no power or strength save in God.

Critical Discourse Analysis

AP: Arabic uses many phrases to praise God, but each one has a slightly different connotation, and in this case lillāhi al-faḍl wal-minna is used to mean: ‘to God favor and grace’. Both the BBC and the AP share a tendency to translate short phrases praising God as ‘thank God’—AP’s rendition, or ‘Praise be to God’—BBC’s rendition, a tendency that shows little appreciation for the richness of spiritual sayings in Arabic (religious distortion). Omitting the word ‘mentionable’ from the phrase ‘mentionable difference’ changes the connotation of the phrase from the ST ‘there is no mentionable difference’ indicating that a difference (however small or insignificant) exists between the US crimes and those perpetrated by Saddam Husein and the TT phrase ‘there is no difference’, which indicates an absolute statement of fact (training distortion). The omission of the last phrase ‘there is no power or strength save in God’—a frequently used epithet—eliminates spiritual value from the passage and undermines the very powerbase that b. Lādin is using to convince his audience of the validity of his message (religious distortion).

BBC: The BBC translator omitted the idiomatic turn of phrase ‘from another point of view’ eliminating a literary rhetorical device used to create cohesion in discourse. This omission continues the tendency to eliminate b. Lādin’s use of literary rhetorical devices such as turns of phrase and the use of metaphor. One would wonder why these devices are being effectively removed from his discourse. It would seem that there are two possible answers: 1) the translator does not consider these rhetorical devices to be
significant to conveying the overall message; and 2) the translator is consciously or unconsciously eliminating certain literary devices in order to portray b. Lādin as a less-than-educated individual; in effect, making it easier for the reader to look down upon him and those who follow him (apologetic distortion). Because the BBC translator chose to deviate from the ST sentence structure, the word ‘include the raping’ was added instead of using a direct translation from the ST of, ‘reached the point of raping . . . ’ The difference in connotation lies in the fact that by using the word ‘reached’ b. Lādin is expressing his opinion that offenses had been taking place but were condoned; thus the offenses became more heinous to the degree of raping women and holding them hostage; whereas the TT fails to convey this point (training distortion).

As for torturing men, they have used burning chemical acids and drills on their joints. And when they give up on (interrogating) them, they sometimes use the drills on their heads until they die. Read, if you will, the reports of the horrors in Abu Ghraib and Guantanamo (and Bargram) prisons. (2w: choice)

The torturing of men has reached the point of using (1w: scalding) chemical acids and electric drills in their joints. If they become desperate with them, they put the drill on their heads until death.

If you like, read the humanitarian reports on the atrocities and crimes in the prisons of Abu Ghraib (1w: Bargam) and Guantanamo.

Torturing the men reached the point of using scalding chemical acids and using an electric drill on their joints. If they (the American torturers) gave up on them, then they would sometimes place it on their heads until death. Read if you wish the humanitarian reports which talk about the atrocities that took place in the Abu Ghurayb prison, in Guantanamo, and in Bagram. (2w: omission)
Critical Discourse Analysis

AP: Ibn Lādin uses the words wasal 'ilā, which, in this case, means to ‘reach the point of’, as he is talking about escalating amount and severity of torture that was taking place in the American detention camps. The AP translator renders this verb as ‘have used’ dismissing the connotation originally found in the ST (military distortion). Because the AP translator changed the verb tense in the sentence, the TT sentence as a whole now reads as if the US military was using chemical acids and drills on prisoners’ joints (i.e., ‘As for torturing men, they have used burning chemical acids and drills on their joints.), when in fact these should read as two separate torture techniques, that of using scalding chemical acids—not necessarily on their joints—and an electric drill (military distortion).

BBC: I say that despite all the barbaric methods, they have failed to ease resistance, and the number of mujahideen, praise be to God, is increasing.

In fact, reports indicate that the defeat and devastating failure of the ill-omened plan of the four - Bush, Cheney, Rumsfeld, and Wolfowitz - and the
announcement of this defeat and working it out, is only a matter of time, which is to some extent linked to the awareness of the American people of the magnitude of this tragedy.

The wise ones know that Bush has no plan to achieve his alleged victory in Iraq.

(4w: choice) (4w: stilted)

AT: I say, that even with all of these barbaric methods, they did not break the fierceness of the resistance. The holy warriors, with the grace of God, are growing in number and strength; in fact, reports indicate a defeat, and a devastating failure of the ill-fated quartet plan of Bush, Cheney, Rumsfeld, and Wilfowitz. Proclaiming this defeat and working on bringing it about is no more than a matter of time, which is tied—to a certain extent—to the American people’s recognition of the extent of this tragedy. Rational people understand that Bush does not have a plan to realize his alleged victory in Iraq.

Critical Discourse Analysis

AP: According to Wehr (1979, p. 86) the word bal has the semantic range of: ‘nay, rather; (and) even; but, however, yet’. Through experiential learning and over a decade of translating professionally, I have found that this word best translates into English as ‘in fact’ when set in a context similar to the one here. In any event, bal simply does not connote ‘so much so’ as the AP has rendered it. The AP translator has changed the order of the words ‘failure and defeat’, which in and of itself would have absolutely no bearing on rendering clear the meaning in the TT. However, it is the second word that takes the adjective zarī, which harbors the meanings: ‘stepping lively, walking briskly; rapid, quick; torrential; rapidly spreading, sweeping (death); devastating; intercessor’ (Wehr, p. 357). The upshot of this line of analysis is that the reports did not in any way point to an ‘ultimate failure and defeat’; rather they pointed to a ‘devastating defeat and failure’, at least according to the ST (political distortion).

Both the AP and the BBC began the last sentence with a definite article e.g., ‘the sensible people’ (AP); ‘the wise ones’ (BBC). While both of these definitions are valid,
the question I raise here is the use of the definite article ‘the’. When rendering usage of the definite article in Arabic into English, the translator has two choices: translating it or omitting it (e.g., ‘the sensible people’ could be rendered as ‘sensible people’ just as ‘the wise ones’ could be translated as ‘wise people’). Leaving the definite article off in this instance eliminates the sense that the ST is pointing out certain people; when, in fact, it is indicating that any person with sense would realize what is happening in terms of Bush’s plan (training distortion).

**BBC:** The phrase, ‘the ill-omened plan of the four’ should have been edited in English to ‘the ill-omened quartet plan’ (editing distortion).

**AP:** And if you compare the small number of dead on the day that Bush announced the end of major operations in that fake, ridiculous show aboard the aircraft carrier with the tenfold number of dead and wounded who were killed in the smaller operations, you would know the truth of what I say. This is that Bush and his administration do not have the will or the ability to get out of Iraq for their own private, suspect reasons. (1i: format) (1w: choice)

**BBC:** If you compare the small number of the dead when Bush made that false and stupid show-like announcement from an aircraft carrier on the end of the major operations, to many times as much as this number of the killed and injured, who fell in the minor operations, you will know the truth in what I am saying, and that Bush and his administration do not have neither the desire nor the will to withdraw from Iraq for their own dubious (1w: private) reasons. (1w: choice) (22w: stilted) (1w: omission)

**AT:** If you compare the small number of fatalities the day that Bush made that spectacular, bogus, absurd announcement aboard the aircraft carrier concerning the end of major operations with the tenfold number of fatalities and wounded who have been killed in the minor operations, then you will understand the truth
of what I say. Bush and his administration neither have the desire, nor the will to leave Iraq due to their own dubious private reasons.

Critical Discourse Analysis

AP: The AP translator would have the reader believe that b. Lādin suggested that the Bush administration does not have the ability to get out of Iraq in the sentence, ‘This is that Bush and his administration do not have the will or the ability to get out of Iraq’. The word translated as ‘ability’ is ‘irāda, which according to Wehr (1979, p. 425) has a semantic range of: ‘will volition; wish; desire’—meaning that the sense of ‘ability’ falls well outside its array of meanings (apologetic distortion).

BBC: While it is common for Arabic to use run-on sentences throughout discourse due to its lack of punctuation markers using in their stead character markers (e.g., و = ‘and’, ف = ‘so’), this passage and some of the previous passages should be broken down into constituent elements at the sentence level to enhance readability in English. This is especially true in this passage where the entire paragraph is rendered as one sentence (training distortion). The BBC has introduced into the final sentence a double negative (e.g., Bush and his administration do not have neither the desire nor the will to withdraw from Iraq for their own dubious reasons) conveying the exact opposite meaning of the ST (training distortion).
AP: And so to return to the issue, I say that results of polls please those who are sensible, and Bush's opposition to them is a mistake. The reality shows that the war against America and its allies has not been limited to Iraq as he (Bush) claims. Iraq has become a point of attraction and restorer of (our) (1w: accessible) energies. At the same time, the mujahideen (holy warriors), with God's grace, have managed repeatedly to penetrate all security measures adopted by the unjust allied countries. The proof of that is the explosions you have seen in the (2w: most important) capitals of the European nations who are in this aggressive coalition. The delay in similar operations happening in America has not been because of failure to break through your security measures. The operations are under preparation and you will see them in your homes the minute they are through (with preparations), with God's permission. (9w: choice) (3w: omission)

BBC: To go back to where I started, I say that the results of the poll satisfy sane people and that Bush's objection to them is false.

Reality testifies that the war against America and its allies has not remained confined to Iraq, as he claims.

In fact, Iraq has become a point of attraction and recruitment of qualified resources.

On the other hand, the mujahideen, praise be to God, have managed to breach all the security measures adopted by the unjust nations of the coalition time and again.

The evidence of this is the bombings you have seen in the capitals of the most important European countries of this aggressive coalition.

As for the delay in carrying out similar operations in America, this was not due to failure to breach your security measures.

Operations are under preparation, and you will see them on your own ground once they are finished, God willing. (5w: choice) (4w: addition)

AT: Going back to the beginning, I state that the results of the opinion poll satisfy rational people, and that Bush’s objection to these results is wrong. Reality bears witness that the war against America and its allies has not remained confined to Iraq, as he claimed; rather Iraq has become a point of attraction and restoration for accessible energies. From another point of view, the holy warriors were able, with the grace of God, to breach all of the security measures that the oppressive allied countries have put in place time after time. You have seen evidence of this in the explosions which occurred in the most important capitals of European nations that are part of this hostile alliance. As for the delay in carrying out similar operations
in America, this has not been due to an inability to breach your security measures; for operations are underway which you will see in your own backyard once they have been completed, with God’s permission.

**Critical Discourse Analysis**

*AP:* The turn of phrase used here is *min jihatin ‘uxrā* (= ‘on the other hand’) (Wehr, 1979, p. 1233), but has been translated here as ‘at the same time’. By using arbitrary turns of phrase, the AP translator has imposed his or her personal writing style on the TT at the expense of the rhetorical style used by b. Lādin (training distortion). Ibn Lādin chose to use the metaphorical phrase *fī ‘aqr dārikum*, which, according to Wehr (1979, p. 736) means ‘in your own house’. The word ‘aqr means ‘barrenness, sterility; middle, center’ (*ibid.*) alluding to the fact that these operation that are underway will happen—metaphorically speaking—‘right in your own backyard’. Because the AP translator chose to render the metaphor literally (e.g., ‘The operations are under preparation and you will see them in your homes’), as opposed to attempting to find a semantic equivalent in English, part if not all of the meaning is lost (cultural distortion).

*BBC:* It is possible that the BBC translator mistranslated the word ‘recruitment’ due to either a sight or audio garble of the word *tajnīd* (= recruiting), which shares all but one letter with the ST word *tajdīd* (= renewing) (graphic or audio distortion). The phrase *bi-faḍl illāh* should be translated as ‘with God’s grace’ as the AP translator did in this instance, as opposed to the stock translation ‘praise be to God’ the BBC uses for nearly every religious invocation (religious distortion). Just as in the AP translation of the metaphorical phrase *fī ‘aqr dārikum* (= ‘right in your own backyard’), the BBC translator had difficulty finding a semantic equivalent in English opting for ‘on your own ground’, which really does not convey the proximal immediacy of the ST (cultural distortion).
Based on what has been said, this shows the errors of Bush's statement — the one that slipped from him — which is at the heart of polls calling for withdrawing the troops. It is better that we (Americans) don't fight Muslims on their lands and that they don't fight us on ours.

We don't mind offering you a long-term truce on fair conditions that we adhere to. We are a nation that God has forbidden to lie and cheat. So both sides can enjoy security and stability under this truce so we can build Iraq and Afghanistan, which have been destroyed in this war. There is no shame in this solution, which prevents the wasting of billions of dollars that (1w: would) have gone to those with influence and merchants of war in America who have supported Bush's election campaign with billions of dollars. (5w: choice) (1w: omission)

Based on the above, we see that Bush's argument is false. However, the argument that he avoided, which is the substance of the results of opinion polls on withdrawing the troops, is that it is better (3w: that we do) not to fight the Muslims on their land and for them not to fight us on our land.

We do not object to a long-term truce with you on the basis of fair conditions that we respect.

We are a nation, for which God has disallowed treachery and lying.

In this truce, both parties will enjoy security and stability and we will build Iraq and Afghanistan, which were destroyed by the war.

There is no defect in this solution other than preventing the flow of hundreds of billions to the influential people and war merchants in America, who supported Bush's election campaign with billions of dollars. (6w: choice) (3w: omission) (4w: tense)
Based on the preceding information, the invalidity of Bush’s statement becomes clear, but the statement that eludes him is the essence of the opinion polls concerning withdrawing the troops, in that ‘it is better that we do not fight the Muslims on their soil, and that they do not fight us on our soil.’ We have no objection in answering you with a long-term peace with just conditions that we will honor—for we are a nation in which God has forbid betrayal and lies. Let the two sides be blessed in this peace with security and stability and let’s build Iraq and Afghanistan which were destroyed by the war. There is no shame in this solution; for, if nothing else it will prevent hundreds of billions of dollars from going to those who hold sway, and to the merchants of war in America who supported Bush’s election campaign with billions of dollars.

**Critical Discourse Analysis**

*AP:* The verb *taharrab min* is a form V reflexive verb, thus the statement is ‘eluding’ Bush, which the AP translated here as ‘the one that slipped from him’. Put in this way, instead of conveying the ST meaning of ‘eluding’, it comes closer to conveying the notion that Bush committed some sort of social faux pax in which he experienced a Freudian slip (training distortion). The AP translator missed the tense of the verb in the sentence, ‘billions of dollars that have gone to those with influence and merchants of war’ in that these are millions of dollars that ‘would go’ to influential people and war merchants—a conditional phrase set up by using the hypothetical particle *law* (see Wright, 1996, v. i, p. 294 § A-o), and not money that has already gone to those aforementioned people (training distortion).

*BBC:* The verb *taharrab min* is a form V reflexive verb with the masculine form I verbal noun *qawl*, which, according to Wehr (1979, p. 933) enjoys a semantic range of: ‘word, speech, saying, utterance, remark; statement, declaration; report, account; doctrine, teaching’. It is this word, ‘statement’ that acts as the subject of the verb *taharrab*, thus it is the *statement* that is ‘eluding’ Bush, not Bush avoiding any sort of ‘argument’ (i.e., ‘However, the *argument* that he *avoided*’) (training distortion). The
The BBC translator used three contractions in this passage (e.g., don’t x 3) imbuing the discourse with an informal, colloquial register, while the ST rigidly adheres to a formal level of Modern Standard Arabic that borders on being Classical Arabic (cultural distortion).

The particle used to indicate ‘let’s’ in the phrase ‘let’s build Iraq’ is known as lām al-‘amr or the li of command (Wright, 1996, v. i, p. 290, § B-c). The BBC translator rendered the lām al-‘amr as a future tense ‘will’, which loses the sense of what b. Lādin is offering here that can be paraphrased as: let’s build a new Iraq ‘together’ and put aside our differences with a long-lasting just peace with honorable conditions. The BBC translated this proposal as, ‘In this truce, both parties will enjoy security and stability and we will build Iraq and Afghanistan, which were destroyed by the war’. The BBC rendition lacks a sense of rebuilding Iraq with al-Qā‘ida and America working together; instead it connotes that al-Qā‘ida will be working in concert with its various terrorist cells to rebuild Iraq and Afghanistan—a meaning so vastly different from the ST that the TT reader would gather an inconceivable proposal from b. Lādin’s call: that the West would sit by and allow al-Qā‘ida to rebuild any nation on its own terms (training distortion).

While ‘defect’ is a legitimate word choice for ‘ayb in the phrase, ‘There is no defect in this solution’, it would seem that b. Lādin is referring to another meaning in ‘shame’ in that ‘there is no shame in this solution’ (= accepting this peace offer) (political distortion).

١٧٧
Finally, I say that war will go either in our favor or yours. If it is the former, it means your loss and your shame forever, and it is headed in this course (10w: with the grace of God that the wind will blow). If it is the latter, read history! We are people who do not stand for injustice and we will seek revenge all our lives. The nights and days will not pass without us taking vengeance like on Sept. 11, God permitting. Your minds will be troubled and your lives embittered. As for us, we have nothing to lose. A swimmer in the ocean does not fear the rain. You have occupied our lands, offended our honor and dignity and let out our blood and stolen our money and destroyed our houses and played with our security and we will give you the same treatment.

Finally, I would like to tell you that the war is for you or for us to win. If we win it, it means your defeat and disgrace forever as the wind blows in this direction with God's help.

If you win it, you should read the history. We are a nation that does not tolerate injustice and seek revenge forever.

Days and nights will not go by until we take revenge as we did on 11 September, God willing, and until your minds are exhausted and your lives become miserable and things turn [for the worse], which you detest.

As for us, we do not have anything to lose. The swimmer in the sea does not fear rain. You have occupied our land, defiled our honour, violated our dignity, shed our blood, ransacked our money, demolished our houses, rendered us homeless, and tampered with our security. We will treat you in the same way. (11w: choice) (18w: stilted) (1w: addition)

In conclusion, I say to you that the war, it’s either ours or yours. If it’s the former, it will be your loss and dishonor to the end of time. In this direction, with the grace of God, the wind will blow. If it is the latter, then read history, for we are a people that do not sleep on inequity, we demand blood vengeance for a lifetime. Days and nights will not pass until we have revenge like the 11th of September, with God’s permission. Your minds will remain overworked, your lives will be
miserable, and the matter will become such that you hate. As for us, we have nothing to lose, for: ‘a swimmer in the sea does not fear rain’. You have occupied our lands, violated our honor and our dignity, you shed our blood, plundered our money, destroyed our houses, displaced us, and tampered with our security, and we will deal with you in a similar fashion.

Critical Discourse Analysis

AP: Ibn Lādin exploits every opportunity to invoke God’s power and call upon that power to be granted to the Muslims against their enemies. In the second sentence, b. Lādin states that by the grace of God the winds of fate will blow in favor of the Islamic community. The AP translator has omitted both the cultural metaphor and the spiritual call, and in one fail swoop has debased b. Lādin’s source of authority as well as reframing his intellectual discourse as one who does not (or cannot) use literary rhetoric. As well, the ST rings of the dubious nature of the future (the unknown), while the TT speaks as if b. Lādin can tell the future (cultural and spiritual distortion).

The final sentence in the AP’s translation is another run-on sentence, which are very common in Arabic, but looked down upon in English. Generally speaking, when dealing with a list of things, English tends to leave out the conjunction ‘and’ until the word preceding the last word of the list. Every other word in the list is followed by a comma. In Arabic, every word in the list has the conjunction ‘and’ (= the particle wāw) between them. This particle, however, should not be translated into English when dealing with lists (training distortion).

BBC: The ST does not use an ‘if we win it [. . .] if you win it’ equation, rather it uses the equation ‘the former [. . .] the latter’. This is another example of reframing b. Lādin’s use of rhetorical devices in order to characterize him as a semi-literate individual whose ideas are not well constructed (ideological distortion). The metaphorical phrase ‘in
this direction, with the grace of God, the wind will blow’ follows the format and word structure of the original retaining both its poetic and spiritual nature. If a well-balanced ST structure such as this has to be changed to fit into English, then the English version should—in the best of circumstances—retain its spiritual and literary qualities. But this phrase did not need to be altered to enter into the English structure, and the BBC’s version: ‘as the wind blows in this direction with God’s help’ lacks not only in the literary and spiritual elements, but the meaning is lost as well. No longer is this a hope and a prayer conveyed by b. Lādin, it is a certainty that is being helped along by God (spiritual and cultural distortion).

The BBC translator does not seem to have a good grasp on when to render the definite article in English and when to leave it off. It is not ‘the history’ to which b. Lādin refers, rather it is ‘you should read history’ (training distortion). Regarding the phrase, ‘We are a nation that does not tolerate injustice and seek revenge forever’, no ST equivalent for the word ‘tolerate’ exists, in fact, b. Lādin uses the metaphor of ‘we are a people that do not sleep on inequity’ (cultural distortion). The conjunction ‘and’ is misused in the BBC rendition ‘does not tolerate injustice and seek revenge forever’. As it is conveyed here, this means that the Islamic community neither tolerates injustice nor seeks revenge, which is the exact opposite of what b. Lādin is saying—in that the Islamic community seeks revenge forever (training distortion).

The word ʾtʾr certainly means ‘revenge’, but it is a certain type of revenge ‘blood revenge’ that needed to be accounted for here in the TT. Ibn Lādin expresses the notion of ‘forever’ in more colorful terms when he uses ‘for a lifetime’, which is how long ‘blood vengeance’ is supposed to last according to Islamic lore (e.g., the war of basūs)
(cultural distortion). The Arabic ST conveys the sense that ‘the matter becomes so intolerable that we, in America, would hate’, but the verb ‘hate’ is left dangling without a modifier, as if every American would live a life of hate (training distortion).

لقد حاولتم أن تمنعونا الحياة الكريمة ولكن لن تستطيعوا أن تمنعونا من الموت الكريم، فالعود عن الجهاد المتعين في ديننا إثم مخوف، وخير القتال عندها ما كان تحت ظلال السيف ولا تغرنكم قوائكم وأسلحتكم الحديثة فهي تكسب بعض المعارك ولكنها تخسر الحرب، والصبر والثبات خير منها والعبرة بالخواتيم ولقد صبرنا في قتال الاتحاد السوفيتي بأسلحة بسيطة عشر سنين فاستنزفا اقتصادهم فصاروا بفضل الله أثرا بعد عين، ولكن في ذلك عبء

AP: You have tried to prevent us from leading a dignified life, but you will not be able to prevent us from a dignified death. Failing to carry out (1w: obligatory) jihad, which is called for in our religion, is a (1w: terrible) sin. The best death to us is under the shadows of swords. Don’t let your strength and modern arms fool you. They win a few battles but lose the war. Patience and steadfastness are much better. (7w: The lesson is in the seal rings (the outcome)). We were patient in fighting the Soviet Union with simple weapons for 10 years and we bled their economy and now (3w: with God’s grace) they are nothing.

In that there is a lesson for you. (12w: omission) (4w: addition)

BBC: You tried to deny us the decent life, but you cannot deny us a decent death. Refraining from performing jihad, which is sanctioned by our religion, is an appalling sin. The best way of death for us is under the shadows of swords.

Do not be deluded by your power and modern weapons. Although they win some battles, they lose the war. Patience and steadfastness are better than them. What is important is the outcome.

We have been tolerant for 10 years in fighting the Soviet Union with our few weapons and we managed to drain their economy.

They became history, with God's help.

You should learn lessons from that. (17w: stilted) (3w: addition) (4w: choice) (3w: tense)

AT: You have attempted to prevent us from an honorable life, but you will not be able to prevent us from an honorable death. Failure to perform the
obligatory holy war is a terrible sin in our religion. For us, the best death is in the shadows of swords. Do not be fooled your power and modern weapons, for they may win some of the battles, but they will lose the war since patience and conviction are better than they are. The lesson is in the seal rings (outcome)—we were patient in fighting the Soviet Union with simple weapons for ten years. We drained their economy until they became, with God's grace, nothing but a memory—there is a lesson in that for you.

Critical Discourse Analysis

AP: The phrase *al-jihād al-muta'ayyin* is comprised of a noun followed by an active participle and is generally translated into English as a noun-adjective construct. Both the AP and BBC translators chose to use the relative pronoun ‘which’ to introduce a restrictive clause, but in doing so have changed the connotation of the sentence. According to the AP version, ‘*jihād*’ is called for in the Islamic faith (i.e., ‘Failing to carry out jihad, which is called for in our religion, is a sin). A statement such as this certainly requires qualifications as to when it is called for and under what conditions. Ibn Lādin, however, is talking about a certain type of *jihād*, the obligatory type imposed on Muslims known as *farḍ ʕayn*. As the reader will notice, the words ʕayn and muta'ayyin share the same root ʕin, hence the relationship in meaning with both connoting a sense of ‘obligation’. Thus, the type of *jihād* must convey that qualification in the translation to be accurate according to Islamic jurisprudence, ‘Failure to perform the obligatory holy war is a terrible sin in our religion’ (religious distortion).

The AP translator chose to omit b. Lādin’s use of metaphorical language in the sentence ‘the lesson is in the seal rings (= the outcome)’ (cultural distortion). Most every time b. Lādin mentions a military advance or achievement, he thanks God in some way in an effort to show his piety and religious values. By choosing to leave these religious
The first sentence of this paragraph is a balanced equational sentence ‘you have attempted to prevent us from an honorable life, but you will not be able to prevent us from an honorable death’. Because the BBC translator failed to correctly convey the use of the two definite articles in English ‘the decent life . . . a decent death’, the sentence loses its overall balance, becomes stilted, which, in turn, frames the passage in the context of a person who does not have a good grasp of literary language (cultural distortion). According to Wehr (1979, p. 776) the form V verb *ta‘ayyān* has a semantic range of ‘to see; to be destined, set aside, earmarked; to be appointed, assigned, nominated, to be specifically imposed, be incumbent, be obligatory, be s.o.’s duty; to be necessary, be requisite’. Ibn Lādin has used the active participle of this verb whose range of meaning would match that of the form V verb, a range of meaning that does not include the word ‘sanction’ as the BBC translator would have the reader believe: ‘Refraining from performing jihad, *which is sanctioned* by our religion’ (apologetic distortion).

The word *maxūf* enjoys, according to Wehr (1979, p. 307), a range of meaning to include: ‘feared, dreaded; dangerous, perilous’. This range, however, does not include the adjective ‘appalling’, a translation choice that seems to be influenced by the translator’s religious background more so than an unbiased translation that matches the ST (religious distortion). The sentence ‘For us, the best death is in the shadows of swords’ is a statement that harkens back to the glory days of the Islamic Empire when the Islamic conquests were won primarily in this fashion. Ibn Lādin is obviously attempting to tie
future attacks on America and the west to those battles won during the time of the
conquests through chivalry, horsemanship, and honor. The BBC translator renders this
historical call as ‘the best way of death for us is under the shadows of swords’, a stilted
version of the original that holds little literary or historical influence (linguistic
sensitivity).

The particle *qad* + perfect tense verb serves, according to Wright (1996, v. i, p.
286, § B-z) “to mark the position of a past act or event as prior to the present time or to
another past act or event and consequently expresses merely our *Perf.* or *Pluperf.*” With
respect to this definition, the BBC’s use of present perfect continuous ‘have been
tolerant’ is unjustified, since it alters the verb tense of the ST perfect to the present
perfect continuous (training distortion). The word *basīt* bears the meaning: ‘simple; plain,
uncomplicated; slight, little, modest, inconsiderable, trivial, trifling’ (1979, Wehr, p. 72),
a semantic range that somewhat overlaps the BBC’s use of ‘few’, but b. Lādin was
bragging about using ‘primitive’ weapons against the ‘advanced’ weapons of the USSR;
not that his holy warriors had access to a few ‘advanced’ weapons. The importance of
this distinction lies in b. Lādin’s attempt here, and elsewhere, to invoke the notion that
God obviously had a hand in granting the holy warriors military success over a militarily
superior adversary (military distortion). The word *‘ibra* is singular indefinite in the source
text and should be translated in a manner similar to ‘there is a lesson in that for you’ as
opposed to the BBC version ‘You should learn lessons from that’ (training distortion).
We will remain patient in fighting you, *God willing*, until the one whose time has come dies first. We will not escape the fight as long as we hold our weapons in our hands.

I swear not to die but a free man even if I (2w: find the) taste the bitterness of death. I fear to be humiliated or betrayed.

Peace be upon those who follow guidance. (2w: omission) (4w: choice) (1w: tense)

We will be patient in fighting you, with God’s permission, until the one who’s time has come first dies. We will never flee the struggle until our weapon is split.

I swore that I would not die but a free man even if I found the taste of death bitter

I fear to be humiliated or seduced

Peace upon those who follow the Way

While the verb *farra* certainly does mean ‘to escape’, it also means ‘to flee’ (1979, Wehr, p. 821). The problem arises when ‘to escape’ is placed in this context in that it does not necessarily convey a clear meaning of ST intent, which is ‘as long as we have a usable weapon in our hands, we will not desert the battle’. This idea is translated from the sentence *wa-lan nafirr min al-kifāḥ ḥattā yufarr al-silaḥ* which, as the reader can see, rhymes and acts as the beginning of a short poem that b. Lādin recites at the end of this communiqué. The BBC translator has chosen to relate the section of the poem conveying meaning at the expense of prosaic form (cultural distortion). The final word of
this passage *al-hudā* has a very strong religious sense that should be conveyed in English in a like manner, which would seem to be ‘the Way’ with a capital ‘w’ to show the religious significance of the word (religious distortion).
4.5 Case IV: ‘abū ḥafṣ el-masrī Brigades’s Communiqué

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This section is presented here to illustrate that the problems that are occurring in translating terrorist messages are not isolated instances restricted to the AP and BBC international news agencies. Other influential international news agencies, such as the Guardian, also employ translators who suffer from inadequate translation skills. The structure of the analysis follows that of the previous three messages, in that the translation done the Guardian is marked by a ‘G’ while ‘AT’ indicates ‘academic translation’. Only the most problematic passages involving translation distortion are presented in this section from the communiqué.

The Invocation:

بيان للأمة بخصوص عملية المطرقة الحديدية الإسلامية
بسم الله الرحمن الرحيم
(وظنوا أنهم مانعتهم حصونهم من الله فأتناهم الله من حيث لم يحتسبوا وقف في قلوبهم الرعب)
الحشر ٢
(من المؤمنين رجال صدقوماً ما أعادوا الله عليه فمنهم من قضى نحبه ومنهم من ينتظر وما
بدلوا تبديلاً) الأحزاب ٢٣
{قاتلوه عذبهم الله بأيديكم وخلقكم وبنصركم عليهم ويشفع صدور قوم مؤمنين} التوبة ٤١

G: Omitted

AT:
A statement to the Islamic Community pertaining to Operation Islamic Iron Hammer
In the name of God the Benevolent the Merciful
“[. . .] you did not think that they would go forth, and they thought that their
cast terror into their hearts [. . .] 59:2
“The Mustering”

“Among the believers are men who were true to their covenant with God; some of
them have fulfilled their vow by death, and some are still awaiting, and they have
not changed in the least” 33:32 “The Confederates”

“Fight them, and God will chastise them at your hands and degrade them, and He
will help you against them, and bring healing to the breasts of a people who
believe” 9:14 “Repentance”

Analysis of the invocation:

Citing these three Qur’ānic verses is quite likely intended to frame this pro-al-
Qā’ida statement as religiously-based discourse in which the original author exploited
Qur’ānic verses to praise the attacks on Washington and New York and those who
implemented them. As the reader will notice, parts of the first verse (59:2) were omitted
in the original ST; it may be beneficial, however, to present the entire verse to understand
its groundings and to consider its implications, as it happens to be an oft-cited verse by
terrorist leaders whose intention may be to illustrate the Qur’ān’s foreshadowing of the
September 11th attacks:

It is He who expelled from their habitations the unbelievers among the People of
the Book at the first mustering. You did not think that they would go forth, and
they thought that their fortresses would defend them against God; then God came
upon them from whence they had not reckoned, and He cast terror into their
hearts as they destroyed their houses with their own hands, and the hands of the
believers; therefore take heed, you who have eyes. (59:2)

In the hands of fundamentalists, the wording of 59:2 could be attributed to the
attacks of 9/11; for instance, the words habitations and houses could be construed as the
World Trade Center; while fortresses could signal the Pentagon. From whence they had
not reckoned would likely allude to the passenger pLanes used to carry out the terrorist
events that unfolded on September 11, 2001. Citing verse 33:32 is more than likely an
attempt to extol the ultimate sacrifice made by the men who implemented the attacks; while mentioning 9:14 seems to allude to the rewards (= restorative healing) the Islamic community as a whole will realize from what b. Laden refers to as ‘blessed strikes.’

The implications of omitting the spiritual basis upon which this statement is grounded are clear. The Qur‘ān is the most authoritative source of the Islamic worldview—the code of life; not to mention simultaneously acting as the most authoritative source of Islamic jurisprudence, the code of law (el Fadl, 2001). Citing these verses, familiar to practicing Muslims, has, in all likelihood, a three-fold effect: 1) justifying the attacks; 2) elevating the hijackers to the status of martyrs; and 3) establishing a bond between the Islamic community and the hijackers through which the all Muslims reap the rewards of fighting—in the words of 59:2—‘them,’ meaning the west in general and America in particular. By neglecting to mention these verses in the translation, the original translator has effectively eliminated al-Qā‘ida’s proposed justification of 9/11 attacks. Thus, the spiritual underpinnings and the religious authority which the original writer was using as persuasive rhetorical devices to convince his audience of the validity of al-Qā‘ida’s actions and statements, are stripped away living a baseless statement the nature of which is dubious and the power to influence is wholly diminished.

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33 Excerpt from b. Laden’s December 26, 2001 communiqué: “Three months after the blessed strikes against global infidelity, against the head of infidelity: America, and approximately two months after the vicious crusade campaign against Islam, it pleases us to speak about some of the implications of these events. These events have elucidated various matters of the utmost importance to Muslims. For it has become crystal clear that the west in general—and in particular America—bears an indescribable crusader-like animosity for Islam. Those who have spent these months under the continued barrage from different types of American aircraft completely understand this.”
Tails of America

 عملية المطرقة الحديدية الإسلامية

لقد ذكرنا ووعدنا في بياننا "عملية القدس 11" فقلمنا: "وأما ما يخص أذناب أمريكا(خصوصاً بريطانيا، وإيطاليا، و استراليا، واليابان) الذين لم يفهموا ما قاله قائد المجاهدين الشيخ أسامة بن لادن حفظه الله، عندما قال قبل رمضان مهبداً بأن العمليات الاستشهادية لن تتوقف خارج وداخل أمريكا، وقال حرفاً تختطف بحق الرد على إيطاليا... وغيرها من الدول... فهذه فرصة ذهبية لباقي العملاء بأن يفهموا الرسالة وأن ينسحبوا من التحالف الصلبي ضد الإسلام والمسلمين.... فإن لم يفهموا لغة الكلام، فإن لغة سيارات الموت جديرة بأن تفهمهم".

G:  Statement from the Jihad al-Qaida "Operation Islamic Iron Hammer".

We mentioned and we promised in our earlier (3w) statement: "As for the tails of America - especially Britain, Italy, Australia and Japan - who did not understand what was said by mojahedin leader Sheikh Osama bin Laden (4w invocation) before Ramadan when he threatened that martyrdom operations would not stop inside and outside America (1s bin Laden quote) (1s explanation) ... And if they do not understand (3w) words then the cars of death will make them understand".

AT:  Operation Islamic Iron Hammer

As we had mentioned and pledged in our “Operation Jerusalem 11” statement: “with respect to America’s clique of followers (in particular Britain, Italy, Australia, and Japan) who did not understand what the leader of the Mujähidîn Sheik Usama bin Laden—may God protect him—said, before Ramadan, when he stated threateningly that the missions of martyrdom would not stop within America or abroad. He said, literally, “we reserve the right to respond to Italy, and to other countries.” This is a golden opportunity for the rest of the agents to understand the message and withdrawal from the crusader alliance against Islam and the Muslims. For if they do not understand the language of words, then the language of cars of death is sure to make them understand”.

Analysis of Tails of America

“There is a strange sentence,” Bassnett wrote “that must refer to an implicit figurative image in the source language,” continuing by quoting the translated sentence, “as for the tails of America, especially Britain, Italy, Australia and Japan” (pp. 393-394).
Tails of America is a literal translation of ‘aznāb ‘amrīkā. Hans Wehr, a contemporary Arabic-English dictionary, offers an idiomatic translation of this phrase: dependents, clique of followers, following (of s.o.) (1979, p. 361)—choices that certainly seem more appropriate for this context than the literal, obtuse, and difficult to understand published translation: ‘tails of America’. At a time of globalization, in which translation plays a vital role in international news practices; at a time of war, in which statements by al-Qā‘ida and its commanders need to be clearly rendered into English to avoid misconceptions that lead to misunderstandings and reinforce negative media stereotypes (Bassnett, 2005, p. 395), translators working for international news agencies, such as Reuters, whose influence reaches a global audience, need to take the time to consult lexical aids.

By dismissing the b. Laden quote “we reserve the right to respond to Italy, and to other countries” the original translator has undermined any justification this statement had initially presumed for the car bombings. Moreover, the explanation of the consequences America’s allies would face if they did not withdraw from a crusade against Islam and its people is omitted. The significance of omitting the overarching reason for broadcasting this message cannot be overstated and its absence cannot be overestimated. In his communiqués, b. Laden constantly reiterates al-Qā‘ida’s overriding goal of ridding the Arabian Peninsula of foreign armies,\textsuperscript{34} in particular American armies,

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\textsuperscript{34} December 15, 2004 communiqué b. Laden cited two credible prophetic transmitters as authoritarian sources that support his call to Jihad: al-Buxārī who transmitted the following: “expel the polytheists from the Arabian Peninsula” and, “two religions will not assemble in the Arabian Peninsula,” and, “May God fight against Jews and Christians. They took the graves of their prophets as places of prostration. Surely no two religions will coexist in the Land of the Arabs” and Muslim who related, “I will expel the Jews and Christians from the land of the Arabs until none remain to summon save Muslims”. Prophetic sunna, such as those cited here, were collected and canonized in the form of hadīth shortly after the Prophet’s passing (circa 632 CE), and with the passage of time acquired legislative prestige second only to the Qur‘ān (W Hallaq, \textit{The Origins and Evolution of Islamic Law}, Cambridge: Cambridge University Press, 2005, p. 119).
whose presence they perceive as a continuation of aggressive policies against Islam that date back to the time of the crusades. In point of fact, b. Laden regularly refers to the American armies as *el-quwāṭ l-salībiyya* (the crusader forces) in a likely attempt to tie his call to *Jihād* with that of Saladin’s successful call to *Jihād* against King Richard the Lionheart during the Third Crusade (see esp. May 19, 2008 b. Laden communiqué).

**The Cars of Death will not stop**

وقلنا "... بأن سيارات الموت لن تتوقف ... حتى ترضخ واشنطن لشروط المجاهدين التي ذكرتها "في بياننا" ... فها هي سيارات الموت تحصد حلفاء طاغوت العصر (أمريكا) كل يوم ، وهو لا يحرك ساكنا، بل يبحث عن من يحمي من ضربات المجاهدين في أفغانستان والعراق ... وإن شاء الله قريب سوف يبحث عن من يحمي من المجاهدين في أرضه.

G: And we said: "The cars of death will not stop ... until Washington concedes to the conditions of the mojahedin [Islamist fighters] (6w) ... and here now are the cars of death reaping the [souls of the] allies of the tyrant of the era (1w) every day (26w) ... and by the will of God, America will soon look for someone to protect it from the mohahedin on its soil.

AT: We stated, “the cars of death will not stop until Washington yields to the Mujāhidīn’s conditions,” which we expressed in our statement. So, here are the cars of death harvesting the allies of the Tyrant of our Age (America) every day; but the tyrant does not move, it is still. In fact, it searches for someone to protect it from the Mujāhidīn’s strikes in Afghanistan and Iraq. Soon, God willing, the tyrant will search for one to protect it from the Mujāhidīn in its land.

**Analysis of The Cars of Death will not stop**

Bassnett held that the phrase ‘the cars of death’ (= *sayyārāt l-mawt*) was an attempt by the original translator to maintain a foreign ‘sense’ or ‘feel’ in the TT. Using the phrase ‘cars of death’ she argued, caused a change in register; and even though it

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The corpus of *ḥadīt* is currently well over a 500,000, out of which some five to six thousand are considered sound (*EI* - Encyclopaedia of Islam (Brill online version))—those mentioned here by b. Laden are of the ‘sound’ or ‘reliable’ *ḥadīt.*
retained the meaning of the more common English phrase ‘car bombs’ (p. 393), its use led to an archaic, stilted, and foreign rendering of the ST. Examining the phrase, which occurs three times (“Speak the language, the language of **cars of death** deserves to be understanding.”; “... We said that **cars of death** will not stop until”; “Here are the **cars of death** tyrant allies claim the age (America) every day”) may help us shed some light on the degree to which these assertions are warranted.

Based on Bassnett’s premise, my translation of the phrase *sayyārāt*ū *l-mawḍ*ūt as ‘the cars of death’, which, in fact, is an exact match of the original translation, should have been influenced by my environmental/educational upbringing; a western education that has programmed me to unconsciously choose pejorative translation options when dealing with Middle Eastern translations. In point of fact, the phrase *sayyārāt*ū *l-mawḍ*ūt literally means ‘cars of death’, and is occasionally used in Arabic to express ‘car bombs’ (a Google search resulted in 3,090 exact matches for the plural *sayyārāt*ū *l-mawḍ*ūt [cars of death] and 1,430 for the singular *sayyārat*ū *l-mawḍ*ūt [car of death]). To strengthen the position that the translated phrase was not influenced by meta-textual factors, Google machine translation was employed for lines containing the phrase in question. Granted, machine translations are not—for the most part—idiomatic translations that impart the original sense of the source text; but by using a machine, which by definition cannot harbor cultural biases, to translate this phrase proved the point that this particular translated phrase was not in any way influenced by meta-textual or extra-textual factors.

Another possibility exists that the original translator may have followed the source text too closely, as Bassnett proposed (2005, p. 395), a literal rendering resulting in unusual, encumbered speech. It warrants mentioning that the frequency *sayyārāt*ū *l-
"mawt" occurs online pales in comparison to the standard Arabic phrase "sayyārāt"
"mufaxxaxat" (= booby trapped cars resulting in over 373,000 matches on Google).
Additionally, it should be noted that no one-to-one correspondence exists in Arabic for
the English version ‘car bombs’. A Google search for the English phrase ‘cars of death -
race’ results in over 6,600 exact matches, indicating that the phrase is actually more
common in English than Arabic. The significance in this comparison lies in the fact that
the phrase can be considered peculiar in both languages—likely used by the original
author as a provocative, attention grabbing rhetorical device. Furthermore, Hatim and
Mason’s premise that a solid line of argument in one language may not be so persuasive
in another due to writing conventions particular to that language, does not really apply in
this case, since we are not dealing with any ‘approximation’ of meaning.

It is evident that the Reuters’ translator was perplexed in terms of how to deal
with ST punctuation, thus the reader is left to believe that words are intentionally being
left out of the TT as a result of using a series of periods (i.e., "The cars of death will not
stop ... until Washington concedes). Modern Arabic script began introducing and
adopting western punctuation practices in the latter half of the nineteenth century;
however, punctuation remains without standardization even now at the dawn of the 21st
century (Holes, 1995). The arbitrariness of punctuation is especially apparent in Classical
Arabic orthography, wherein if any punctuation is used in major works, it is notoriously
inconsistent, and the reader must be cautious when ascribing meaning to punctuation
marks (Zwettler, personal communication, Spring 2005)—if indeed there was an
associated meaning, for at times they were (and still are) used simply as decoration
(Ghazala, 2004). In light of these facts, certain arbitrary punctuation marks in this
statement (i.e., the use of a series of periods, backwards commas, open-faced single parenthesis) should have been carefully and cautiously treated always allowing grammatical clues and contextual hints to provide semantic and syntactic guidance.

**Attack on the British counter terrorism office**

في تركيا اليوم، رصد رجال الاستطلاع في كتيبة أبي حفص المصري القنصل البريطاني للمجرم روجر شورت - الذي يعتبر العقل المدير لسياسة بريطانيا في منطقة العراق وتركيا وسوريا وإيران، لخبرته الكبيرة في هذا المجال (محاربة الإسلام) -، وكان برفقته خبراء بريطانيين وبعض المنافقين، فانطلق سيارة الموت باتجاه مبنى القنصلية البريطانية، والتي تعتبر المقر الرئيس.

وغرفة عمليات مكافحة الإرهاب... وتم بفضل الله قتله ومن معه.

G: In Turkey today, the vanguards of the Abu Hafz al-Masri Brigades targeted the British consul, Roger Short, because of his extensive experience in combatting Islam and because he is considered the mastermind of British policy in the region comprising Iraq, Syria, Turkey and Iran. Our cars of death struck the consulate building ... and by the grace of God, he was killed.

AT: Today in Turkey, scouts from the ‘abū ḥifṣ al-maṣrī battalion lie in wait for the criminal British Consul—Rodger Short—who is considered the mastermind of Britain’s politics in the Iraqi, Turkish, Syrian, and Iranian region due to his extensive experience in this field (fighting Islam). British experts and some hypocrites were with him when a car of death raced toward the British Consulate building, which is considered to be the President’s headquarters and the office of counter terrorism operations. By the grace of God, he and those he was with were killed.
### Table 4.2 Word choices for the paragraph concerning the attacks

<table>
<thead>
<tr>
<th>Original word</th>
<th>Translated as</th>
<th>Original word</th>
<th>Translated as</th>
</tr>
</thead>
<tbody>
<tr>
<td>scouts</td>
<td>vanguards</td>
<td>lie in wait</td>
<td>targeted</td>
</tr>
<tr>
<td>car</td>
<td>cars</td>
<td>raced toward</td>
<td>struck</td>
</tr>
</tbody>
</table>

This paragraph serves as an example of tendentious elements entering into word choices. The theory that the original translator’s background upbringing and/or education coupled with sociopolitical factors caused this translation distortion is not without warrant; but it may be more likely that the Guardian’s own ideological views and agenda played a critical role in the final draft of this translation. For instance, why are the elements of the first sentence (dashed underline) rephrased? Why is the ironic twist that an act of terrorism struck the ‘office of counter terrorism operations’ omitted? Why is the word *car* made plural? Why are the deaths of those who were with Roger Short left out of a newspaper column? All of these elements within this paragraph seem, for all practical purposes, to be newsworthy; but they are left unmentioned. Space and time constraints should not be considered justifiable reasons for omitting seemingly important information such as this. Translator competence could be called into question here, but the translator has handled more complex rhetoric than this paragraph offers in this statement. A recasting of the events; a reshaping of the news item are the factors that one might consider for the translation distortion\(^{35}\) present in this paragraph.

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\(^{35}\)Translation distortion can be broken down into two types: *intentional* and *unintentional*. *Intentional translation* distortion of the ST may be defined as a deliberate alteration and/or manipulation of the ideas as expressed in the ST or the addition of ideas/concepts that simply do not exist in the ST. *Unintentional translation* distortion may be defined as the failure of the translator to capture “the ‘context’ of the work, its
Turkey as a member of the Islamic Community

أما أنت يا تركيا، أم يأن لك أن تخرج من جيش الصليبي وتترجم لأمنك الإسلامية، أم يأن لك أن تخرج جيشك من أفغانستان، وتوقف جميع الارتباطات مع الكيان الصهيوني، ولا ت مدى أمريكا بالجند في العراق. وأن تخرج من الحلف الأطلسي الصليبي. ونحن نعتبر الحكومة التركية حكومة عميلة لأمريكا من الدرجة الأولى، لهذا يجب أن تختار، إما أمريكا أو الإسلام؟

G: As for you Turkey, isn't it time you left the Crusader army and returned to the Islamic nation? Isn't it time you withdrew your army from Afghanistan; stopped all ties with the Zionists entity; (2w) stopped providing American with soldiers for Iraq; left the Crusader Atlantic alliance? We consider the government of Turkey as a first-class agent for America and therefore it must choose - peace or America.

AT: As for you, Turkey, isn’t it time for you to withdraw from the crusader army and return to your Islamic community? Isn’t it time for you to remove your army from Afghanistan and cut all ties with the Zionist entity? Aren’t you supplying America with soldiers in Iraq? Isn’t it time to withdraw from crusader NATO? We consider the Turkish government to be an agent government to America of the first class. For this reason, you must choose: either America, or Islam.

Analysis of Turkey as a member of the Islamic Community

Changing voice from your to the is significant, in that here, the original author is calling Turkey (former center of the Ottoman Empire c.1299-1923) to return to not just the Islamic community; but your Islamic community; one that Turkey left after WWI (1918) and has yet to re-embrace (Goldschmidt, 1999). The Reuters’ translator rendered ‘umma as Islamic nation; however, an exception could be taken with pairing nation to ‘umma since the concept of ‘umma is, according to Goldschmidt “the political, social, and spiritual community of Muslims” (p. 401)—a concept Versteegh (1997, p. 176) suggested transcends recognized geo-political boundaries. It can be stated with some certainty, then,

‘register,’ or the ‘matrix’ of the language,” despite conscious efforts to faithfully convey these aspects in the target text (Abdulla, 1994, p. 66)

36 *waṭan* conveys the concept of ‘nation’ to a greater degree than ‘umma.
that *Islamic nation*, while it does fall into an acceptable range of semantic approximation, it harbors inexact connotations in English when compared to *Islamic community*.

Using the adjective *American* in this last example for the noun *America* is simply an inexcusable error—one which a professional translator should not make; as is changing voice of *you* to *it* (e.g., We consider the government of Turkey as a first-class agent for America and therefore *it* must choose - peace or America), and—most importantly—translating *Islam* as *peace* continuing the practice of tendentiously removing certain spiritual and religious elements from the translation. While it is possible that these errors occurred because of time constraints and pressures; one simply cannot excuse the (intentional?) change in voice and the careless lexical mismatches.

Demands

أسمع أيها المجرم إن سيارات الموت لن تتوقف حتى ترضخ لشروط المجاهدين ....... و

لتصن فيما بلي:

١ـ أن تطلقوا أسرانا الذين هم في السجون الأمريكية وخاصة أسرى غوانتانامو والشيخ المجاهد عمر عبد الرحمن، ومن كان في سجون أذناب أمريكا من العرب والعجم والعرش واليهود.

٢ـ أن تكفوا عن حربكم على الإسلام والمسلمين في أنحاء العالم باسم مكافحة الإرهاب.

٣ـ تطهير جميع الأراضي الإسلامية من دنس اليهود والأمريكان بما فيها القدس وكشمير.

٤ـ وآلا تتدخل أمريكا بيننا وبين الحكومات الطاغوتية التي تحكم بلاد المسلمين، وتقيد دولة الخلافة الإسلامية لراشدة بأذن الله.

G: Listen to us, you criminal, the cars of death will not stop until you concede to our demands and they include:

1. That *they* free our prisoners in American prisons, especially the prisoners of Guantanamo and the mojahed Sheikh Omar Abdul-Rahman and those in the jails of the Arab, western, Persian and Jewish tails of America.

2. That *they* stop their war against Islam and Muslims around the world in the name of fighting terrorism.

3. To purify all Islamic land from the filth of the Jews and Americans, including Jerusalem and Kashmir.
4. For America to stop interfering between us and the tyrannical governments which rule Muslims and for us to set up an Islamic caliphate [state].

AT: So, listen up you criminal, the cars of death will not stop until you yield to the mujāhidīn’s conditions, which are summarized as follows:

1. That you all release our prisoners who are in American prisons, in particular those held in Guantanamo, and al-mujāhid Sheik Omar Abdurrahman, as well as those in America’s clique of followers among them the Arabs, the westerns, the Persians, and the Jews.
2. That you all stop your war with Islam and the Muslims around the world in the name of fighting terrorism.
3. Purifying all of the Islamic lands from the American and Jewish stain to include Jerusalem and Kashmir.
4. America is not to interfere between us and the tyrannical governments that are ruling the Muslim lands; so that we can establish a rightly-guided Islamic caliphate empire—God permitting.

Analysis of Demands

Consider the final demand made by this Islamic faction of al-Qā‘ida in the original English translation:

4. For America to stop interfering between us and the tyrannical governments which rule Muslims and for us to set up an Islamic caliphate [state].

A person who cannot access the Arabic ST might assume that the bracketed word [state] was a gloss by which the translator was attempting to faithfully render the original ST meaning. In point of fact, Bassnett wrote, “Yet it is a good and faithful translation, and the translator has endeavoured to help his readers by adding clarification where he considers there may be room for misunderstanding” (Bassnett, 2005, p. 395). Glosses were seemingly used in the TT in two places: in this demand when caliphate was defined as state, and when the word Mojahedin was defined as Islamist fighters (second line in ‘the cars of death will not stop’ paragraph). In the first instance, state is not a gloss at all
since it has a ST equivalent—so the use of the brackets is dubious—while *Islamist fighters* is indeed a gloss added by the original translator.

A grammatical analysis may provide some insight into the original translator’s motives in bracketing *state*—a decision that certainly seems to result in the TT reader perceiving the bracketed word as a gloss. The phrase *dawlat l-xilāfat l-‘islāmiyyat r-rāšidat* is an *iḍāfa* (possessive noun construct) structure followed by an adjective and an active participle. In other words, this is a four-word construct that cannot be broken apart without losing meaning; and as long as English is capable of conveying that meaning using a similar or equivalent structure without sounding stilted or foreign, it would be in the best interests of the translator to attempt to undertake such an endeavor (Baker, 1992, p. 128). The noun-adjective-active participle phrase is easy enough to translate as *Rightly-Guided Islamic Caliphate*, but the original translator, omitted the word *rāšida* (rightly-guided) and bracketed the word *dawla*—a word the Hans Wehr dictionary defines as “alternation, rotation, change; change of time, turn of fortune; dynasty; state, country; power, empire’ (Wehr, 1979, p. 349).

Bassnett claimed that the word *caliphate* is “a word resonant of medieval legend and a vanished world of antiquity” (Bassnett, 2005, p. 395) to which the translator has seemingly added the modern word *state* creating achronistic dissonance. It is dubious that the tension in the translation of these two terms is due to their achronistic nature, since Goldschmidt establishes the end of the Islamic caliphate at 1924 (Goldschmidt, 1999, p. 370), which certainly falls well outside of medieval times (A.D. 500-1300) (Farah & Karls, 1994, p. 256), and by extension landing within the boundaries of modern times. Thus, it would seem appropriate to use the term *caliphate-state* to express this phrase. It
could be argued, however, that *empire* is preferred to *state*, because the ST word *dawla* more closely resembles the definition of *empire* in an historical context. The resulting phrase may be rendered as *rightly-guided Islamic caliphate empire*. This exercise did not, however, answer the question as to why the original translator bracketed *state*. It may be that the complete phrase was considered too long and/or cumbersome and *Islamic caliphate* was deemed sufficient in expressing the original sense—but why, then, was *state* bracketed?

Changing voice from the imperative *listen up* to *listen to us* personalizes the message especially when it is done continuously in this section (i.e., the *mujāhidīn’s conditions* being translated as *our demands*; that *you all* is rendered *they*; that *you all stop your war* is translated as *they stop their war*). It appears as if the translator has included himself among those who wrote the statement without paying due regard to what voice is being used in the original statement. Changing the phrase *Muslim lands* to the rational plural *Muslims* certainly has nothing to do with time constraints or space consideration. The denotation and the connotation are changed in so doing; but the reason for the change is, for the moment, unknown and difficult to even offer an educated guess.

**Overarching Goals**

وذكرنا اخوانا في كل مكان بأن استراتيجيتنا في استنزاف وتشتيت الأفعى (أمريكا) وصلت إلى 70% من أهدافها قبل الضربة القاتلة وسوف تكون ضربتنا قاتلة –بأن الله– ومتنوعة ونوعية ومفاجئة، حتى لا يتسنى للعدو أن يعرف أين ومتى أو كيف سنضرب.

G: Omitted

AT: We remind our brothers everywhere that our strategy of attrition and distracting the viper (America) has realized 70% of its goals before the fatal blow. Our strike will be fatal—God permitting—varied, of a specific nature, and surprising, so that it is not feasible for the enemy to know where, when, or how we will strike.
Analysis of Overarching Goals

Omitting this paragraph, despite its significance and newsworthiness, establishes an unfortunate trend, the tendency to omit all references to al-Qā’ida’s overarching goal and the means by which that organization plans to achieve their ultimate goal. One should question the translator and/or the Guardian’s motives for what appears to be an act of deliberately withholding valuable translation information from the public. What precisely transpired at the Guardian for them to make the decision to omit this paragraph, while retaining paragraphs of lesser consequence?

Prophetic Saying

يا أمة الإسلام عليكم بنصرة المجاهدين في سبيل الله كل حسب قدرته فلذي يستطيع أن ينصرهم بالجهاد بنفسه فليفعل ومن لا يستطيع فปลسائه ومن لا يملك المال فليؤداو لهم وليتحر أوقات إجابة الدعاء ومن لا يريد الدعاء لهم فليصمت وليكفيهم شره... قال تعالى:

{والذين جاهدوا فينا لنهدينهم سبيلنا وإن الله لمع المحسنين

الله وكبر . . . الإسلام قادم . . . . . . . . يعز أعز أو بئل ذليل

كتاب في حفص المصري (قاعدة)

في يوم الخميس

٢٦ رمضان ١٤٢٤

الموافق ٢٠ نوفمبر ٢٠٠٣م

G: O Islamic nation, you must support the mujahedeen to victory (107w: in the way of God, every person in accordance with his ability. Whosoever is able to champion them by performing the jihad himself, should do so; and whosoever is not able, should help with money; and whosoever does not have any money, should help by using his tongue; and whosoever is not able, should pray for them and attend to the times to answer the prayer; and whosoever does not want to pray for them, should remain silent and let their evil suffice. God Almighty said, “But those who struggle in Our cause, surely We shall guide them in Our ways; and God is with the good-doers”)

... God is Greatest, Islam is on its way (10w: bringing strength to the strong and humiliation to the disgraced).
Abu Hafz al-Masri Brigades. (117w: omission)

AT: People of the Islamic community, listen up—you should champion the mujāhidīn in the way of God, every person in accordance with his ability. Whosoever is able to champion them by performing the jihad himself, should do so; and whosoever is not able, should help with money; and whosoever does not have any money, should help by using his tongue; and whosoever is not able, should pray for them and attend to the times to answer the prayer; and whosoever does not want to pray for them, should remain silent and let their evil suffice. God Almighty said, “But those who struggle in Our cause, surely We shall guide them in Our ways; and God is with the good-doers”

God is great; Islam is coming bringing strength to the strong and humiliation to the disgraced.

‘abū ḥafṣ el-maṣrī Brigades (al-Qā’ida); Thursday 26 Ramadan 1424; 20 November 2003 Gregorian

Analysis of Prophetic Saying

The final sentence wal-‘islām” qādim” bi-‘izz ‘azīz ‘aw bi-dul dalīl is partially omitted in the translation. To translate it correctly, one must first recognize the intertextual nature of this statement, which can be attributed to a quote from the Prophet’s verified sayings. Imam al-‘albānī relates this saying in as-silsila l-ṣaḥīḥa [The verified series] volume I, ḥadīt number II:

This matter (Islam) shall spread to wherever the night and the day reach (the entire earth). Allah will not leave a house made of mud or camel hair (the sedentary population and the nomads respectively) without entering this religion into it, adding strength to the strong and bringing humiliation to the disgraced: might with which Allah elevates Islam, and disgrace with which Allah humiliates disbelief” (Abualrub, 2008, translation with subtle modifications) (Abualrub, 2008).

The cultural allusion here is profound for the educated Muslim reader, in that upon reading the few words at the conclusion of the ST, he or she would likely fully understand their meaning in a broader context. Certain words—known as ‘superordinates’—activate a whole network of associated words, like the word ‘bowling’ for instance, in that it conjures up ‘pins, bowling balls, bowling alleys, smoking, shoes, etc.’ If one does not know a certain superordinate, however, no schema is activated,
which is what seems to have occurred to the original translator when confronted with the short, but very powerful phrase: \textit{wal-‘islām} qādim\textit{“ bi-‘izz ‘aw bi-dul dalīl.}

Because the journalist translator was not aware of the historical implications of these words and their association with the \textit{sunna} [Prophetic tradition], their meaning was not properly rendered in the translation. The point here is that if the original translator had been suitably trained, not only in translation, but in—as Bassnett put it—translating terror, then this last sentence would have enjoyed a higher degree of fidelity with the ST.

\textbf{Conclusion}

The argument laid out in this dissertation is premised on the thesis that extratextual factors (i.e., the ontological gap, personal biases) played a significant role in influencing the dubious translation choices apparent in the TT, as did the original translator’s linguistic competency and cultural sensitivity. In statements made by \textit{al-Qā’ida’s} commanders, the highbrowed notion of foreignization, which can be loosely defined as an attempt to reduce asymmetrical geo-political forces by leaving certain localized wording, verbiage, and phrasing in the TT (Venuti, 1998), should—in all likelihood—take a backseat to relating the immediacy of the threat. Is it not more logical to state that translation upon which public opinion may be based should relate in the clearest of terms ST meaning and intent? When public and international policies are held in sway by translations published by international news agencies, certain policies should be followed, such as ensuring a translator’s language competency in both the source and target languages, performing quality control measures before a translation is published, and adhering to a translator’s responsibility to both the ST and the TT without getting too caught up in issues of hegemonic sensitivity.
It is quite likely that these articles’ original translators did not have the language proficiency in one of the two languages: in Arabic to deal with the level of ST sophistication as imparted to it through the use of Qur’ānic citations and religious rhetoric; or in English to render these aspects clear in the translation. To rectify this situation, it is strongly argued that future journalist translators who intend to work for an international news agency receive a proper education and training involving a curriculum founded on practical application and experiential learning through actual practice; not on theory or theoretical issues associated with translation.
Chapter 5: Summary, Discussion, Recommendations for Future Research, and Conclusion

Summary

As the results chapter of this dissertation illustrated, translation distortion—intentional or unintentional—is actively prevalent in international news agencies. It could be argued that the population at large considers translation distortion to be a given when dealing with the transfer of information from one language to another; from one culture to another. It is the degree of severity that the research I have conducted here aimed to prove in no uncertain terms. Taking into consideration Neil Postman’s (1993) argument against ascribing a number to something ineffable as speech, the intent here is to present statistics based on something countable, that is the number of words in a message and the number of instances TT words deviate from the ST. In order to count the number of words of each message and the number of deviations from the AT, I relied exclusively on Microsoft Word’s word count found under the tool tab. It was in this way that I decreased the amount of possible external and internal bias that could skew procured data.

The percentages presented in the subsequent sections were arrived at by taking the number of tokens (i.e., distorted words) and dividing them by the number of total words in the communiqué. Thus, the number of omitted tokens were divided by the number of total words in the AT; while the number of deviant tokens (= stilted wording, word
choice, addition, and tense) were divided by the number of total words in the AP or BBC translation.

5.1.1 Percentage of Distortion in Terrorist Communiqués

Concerning the AP’s rendition of the October 7, 2001 communiqué, 113w out of 778w were omitted from publication resulting in eliminating 15% of the entire message. This is significant when factoring in the fact that 63 words out of the published 588w were distorted in some manner resulting in 11% of the message deviating from the ST. The upshot here is that the combination of omissions and deviations (i.e., 63 + 113 = 176w/778w) results in a 23% overall deviation from the ST.

The statistics concerning the BBC’s version relate that 3% (i.e., 22w/778w) of the message was omitted from publication, with 13% (i.e., 97w/724w) of the remaining message found to deviate from the ST. The result of combining the total omissions and deviations (i.e., 22 + 97 = 119w/778w) means that 15% of the TT diverges from the ST.

Statistics gleaned from the AP’s version of the December 2, 2003 communiqué reveal that 14% (i.e., 322w/2,311w) of the message was omitted with 14% (i.e., 226w/1,600w) of the remaining message deviating from the ST. Overall deviation from TT to ST reached a 24% (i.e., 548w/2,311w) distortion rate.

The BBC’s version of the December 2 communiqué reads: 2% (i.e., 42w/2,311w) of the message was omitted from publication, while 9% (174w/2,039w) of the remaining published message was found to be distorted. The resultant combination of omissions and distortions renders a 9% deviation from the ST (216w/2,311w).
The AP’s version of the January 19, 2006 communiqué, statistically speaking reads: 6% (i.e., 98w/1,627w) of the entire message was omitted with 6% (i.e., 85w/1,358w) of the remaining message distorted from the ST. Combining the omissions and deviations together we find that 11% (183w/1,627w) of the TT deviates from the ST.

The BBC’s rendition had 3% (44w/1,627w) of the message omitted with 11% (163w/1,509w) of the remaining published message deviant from the ST. Taking both omissions and deviations into consideration, we find that 13% (207w/1,627w) of the published TT differs from the ST.

The statistics for Reuter’s translation of ‘abū ḥafṣ el-maṣrī Brigades’s Communiqué read: 43% (i.e., 505w/1,202w) of the message was omitted with 5% (i.e., 29w/598w) of the remaining message deviant from the ST. The combination of omissions and distortions results in a (544w/1,202w) 45% deviation from the ST.

An overall snapshot of the state of affairs in international journalism and translation can be gained by marshalling all of these statistics into a combined grand total. It can be deduced from these statistics that the average percentage of omissions in a published translation reach 11% (1,147w/10,634w); that the average rate of distortion reaches 10% (837w/8,386w); and that the average deviation from the ST reaches 19% (1,993w/10,634w). These statistics reveal, if they can be applied generally, that when a person reads a translation done by an international news agency, one can expect that roughly 20% of the translation’s content is somehow different (sometimes slightly; sometimes significantly) from the ST.
5.2 First Research Question

How is the spiritual ontology of terrorist communiqués rendered in the materialistic ontology of American news articles?

In order to arrive at an answer to this question, I tallied the total number of spiritually charged words in every communiqué and then divided that by the total number of spiritually charged words that were altered in any way, i.e., stilted, word choice, addition, or omission. The resultant data illustrates the total number of spiritual tokens maintained in the messages, as well as the total number of distorted spiritually-charged tokens. I then took the total number of spiritually charged tokens and divided that into the number of total words of the communiqué to arrive at the percentage of the published communiqué that was religiously/spiritually charged.

5.2.1 Case I: Ibn Lādin’s October 7, 2001 Communiqué

In terms of the AP translation of Ibn Lādin’s October 7, 2001 Communiqué, of the 270 spiritually-charged words, 97 words were distorted. This means that 36% of the total spiritual content of the communiqué deviated from the ST. A full 46% of the published AP translation harbored spiritual content.

The BBC translator’s rendition of this message deviated from the spiritual content of the ST 8% (= 325w/353w) of the time in a communiqué whose published content spiritual reached 49% (=353w/724w) of the entire message.

5.2.2 Case II: Ibn Lādin’s December 2, 2003 Communiqué

The AP translator successfully rendered 707 spiritually-charged words out of the total 1,118w resulting in a 63% rate of acceptable fidelity with the ST. This percentage,
however, if inverted reveals that 37% of the entire spiritual message was distorted in a communiqué, 70% of which involved spiritual content. Based on these numbers, it is obvious that a TT reader of the AP’s version of this text would not have been able to understand the spiritual message as conveyed in the ST. It might also be of benefit to examine those constituent elements that were entirely removed or altered in the TT. Zero out of 17w praising God (= a 100% rate) were rendered in the TT with words that were semantically equivalent to their ST counterparts. This communiqué also achieved a 100% omission of the 14w poem that b. Lādin recited, as well as completely omitting two prayers equaling the exclusion of 33w.

The BBC’s version deviated from the ST 15% of the time i.e., 202w out of 1,318 spiritually charged tokens were altered in some form. It is worthy of mentioning the inverse of this number, 85% (= 1116w/1318w) of spiritual content of the communiqué was successfully rendered in the TT. 65% (= 1318w/2039w) of this entire communiqué harbored spiritually-charged words.

5.2.3 Case III: Ibn Lādin’s January 19, 2006 Communiqué

In terms of this shorter communiqué, the AP translator achieved an astounding 68% mismatch with the spiritual message as found in the ST. This is somewhat assuaged by the fact that the content of this message was aimed at military facts, figures, and statistics allocating only 10% (139w/1,358w) of the entire communiqué to spiritually-based rhetoric. Once again, it might be beneficial to take look at those elements that were completely omitted from the TT. The entire 25w invocation, which b. Lādin uses to
frame his communiqués, was omitted. A 27w poem was not published in the TT, and a seven word prayer failed to make it into the AP’s rendition of this message.

The BBC translator achieved a 40% mismatch (55w/136w) with the ST in terms of spiritually-based tokens. The spiritual message, as contained in the 1,509w communiqué, was only 136w long equaling 9% of its entire content.

5.2.4 Case IV: ‘abū ḥafṣ el-maṣrī Brigades’s Communiqué

This last case that I took into consideration had 43% of its tokens omitted from the published message, with only 515w appearing out of a total of 1,202w according to the AT. This high percentage of omissions translated into all of the 113 words quoted from the Qur‘ān being omitted; the entire nine word invocation was omitted, and a four-word prayer was omitted. Only 128 spiritually-charged words out of 427 achieved an acceptable level of fidelity with the ST equaling a rate of 30%; meaning an astounding 70% of this communiqué’s religious message was distorted in some way in the Guardian’s circulated publication.

These numbers relate a fairly stark truth, a full 19% of the spiritual content was completely stripped from these communiqués; that is to say that 713 tokens were omitted from the entire 3,761 words found in the collective four-communiqué spiritual message. Thus, the answer to the research question #2 is that 32% percent of the time, religious content in terrorist communiqués are omitted and or altered. The problem herein lies, as I have mentioned in this dissertation before, with the fact that b. Lādin casts himself not only as a religious figure, but as a Muftī in the Sunni sect and thus derives his authority from his ability to correctly cite religious sources.
The question the reader may have is on what grounds does b. Lādin claim to be a Muftī? The answer to this question lies in the fact that he ascribes to the Sunni sect, which has different requirements for the Muftī than the šī'a sect. Issuing fatwās, an activity known as ‘iftā’, was a private enterprise—in that it was independent of any state control—from its inception. Professional standards were upheld, in a self-check process, by the individuals who issued these religious edicts, who also enjoyed great freedom in regulating their own activities (Masud et al., 1996). Those individuals who did issue fatwās were known as Muftīs, which can be defined as a ‘jurisconsult;’ a non-institutionalized position that was traditionally and remains occupied by respected members of the Islamic community to whom personal, private, social, and theological issues are raised. A Muftī must be recognized by his community as being of sound religious sentiment—a requirement (other qualifications listed below) that allows an individual to deliver fatwās.

The list below pertaining to Muftī qualifications is adapted from Hallaq’s description of ijtihād, Mujtahids, and the jurisconsult (2007, p. 146-147).

1. Expert knowledge of the minhāj (= roughly 500 Qur’ānic verses that deal with law)
2. Knowledge of all legal Ḥadīth and the ability to discriminate between credible and false Ḥadīth
3. Knowledgeable of the Arabic language to ascertain the type of language used such as metaphor, equivocal, and unequivocal speech.
4. Thorough knowledge of abrogation and which verses have been abrogated by others

37 A fatwā is nonbinding advisory opinion; as opposed to the binding rulings of a kātib (judge). The fatwā is less theoretical and more practical than those issued by a kātib, because the fatwā is in response to questions posed by individuals in connection with ongoing human affairs (Masud & Messick & Powers, 1996).
5. Deeply trained in the art of legal reasoning and *kiyās*

6. Pious, of just character and a serious approach to religion and law

As can be seen from the requirements previously listed, b. Lādin theoretically has the authority to issue *fatwās*, provided that his religious edicts do not contradict the *sharī’a*—as derived from the *Qur’ān*, the *sunna*, *idjmāʿ*, and *qiyās*. Furthermore, this provides evidence that because he can be considered as a *Muftī*, his proclamations and decrees have a high degree of persuasive power in the Sunni Muslim community. It could be argued, then, that distorting 32% of b. Lādin’s spiritual message in translation casts the TT and its author in a light that does not accurately represent the reality to which Arabic readers and listeners are privy. Therefore, in order to better understand terrorist communiqués, their influence on the Islamic community, those who author them, their intent, their goals, and their claims, international journalists should, in the best of circumstances, be held to some sort of linguistic/translation standard before they are hired—unlike the current situation which the world—in general—and the west—in particular—is collectively experiencing. I argue here, that this degree of translation distortion plays a significant role in framing western misconceptions which lead to fundamental political, and, more often than not, religious problems (in the form of fundamentalist groups) between the West and the Arab World.

5.3 Second Research Question

To what degree are a translator’s personal biases responsible for translation distortion, as far as can be detected by a critical discourse analysis of published translated texts?
To answer this question, we take into consideration the role meta-textual factors play in producing a stilted translation of a terrorist communiqué. It could be argued, as Bassnett (2005) did, that translation mismatches are at least partly caused by biases stemming from historically strained socio-political ties between the Arab World and the West. The Arabic to English translator, cast in this light, is apt to choose words, phrases, or sentences with negative, archaic, or pejorative connotations due to his or her upbringing, thus expressing ingrained anti socio-religious inclinations toward the Middle East in general and the Arab World in particular. These biases emerged in this dissertation involving every category save for ‘training distortion’. The one category that emerged solely based on personal biases was ‘apologetic distortion’. I recorded nine instances in which I categorized ‘apologetic distortion’ as the source of the translation distortion in AP renditions; whereas the BBC renditions were exactly twice that at eighteen instances. According to the table below, apologetic distortion represents 11% of the combined probable causes of translation distortion.
<table>
<thead>
<tr>
<th>Type of Distortion</th>
<th>AP Instances</th>
<th>AP Percentage</th>
<th>BBC Instances</th>
<th>BBC Percentage</th>
<th>Combined Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apologetic</td>
<td>9i</td>
<td>6%</td>
<td>18i</td>
<td>17%</td>
<td>11%</td>
</tr>
<tr>
<td>Training</td>
<td>61i</td>
<td>44%</td>
<td>46i</td>
<td>43%</td>
<td>43%</td>
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<tr>
<td>Cultural</td>
<td>14i</td>
<td>10%</td>
<td>9i</td>
<td>8%</td>
<td>9%</td>
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<tr>
<td>Religious</td>
<td>26i</td>
<td>19%</td>
<td>21i</td>
<td>20%</td>
<td>20%</td>
</tr>
<tr>
<td>Political</td>
<td>4i</td>
<td>3%</td>
<td>2i</td>
<td>2%</td>
<td>2%</td>
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<tr>
<td>Foreignization</td>
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<td>4%</td>
<td>1i</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Military</td>
<td>21i</td>
<td>15%</td>
<td>10i</td>
<td>10%</td>
<td>13%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>140i</strong></td>
<td><strong>15%</strong></td>
<td><strong>107i</strong></td>
<td><strong>10%</strong></td>
<td><strong>13%</strong></td>
</tr>
</tbody>
</table>

Table 5.1: Probable sources of translation distortion

In line with Bassnett’s proposal in her 2005 article ‘Bringing the News Back Home’, I would tend to agree that all al-Qā’ida statements should be rendered into Standardized English to highlight the seriousness of their threats without pandering to the notion of ‘foreignization’. As can be seen from the data procured in this dissertation, foreignization only accounts for a total of 2% of the sources of translation distortion. Thus, in statements made by al-Qā’ida’s commanders, the highbrowed notion of foreignization should—in all likelihood—take a backseat to relating the immediacy of conveying the threat.

5.4 Third Research Question

What elements or components of a language enhancement program address the linguistic and cultural needs of Middle East reporters who deal with translating high-priority communiqués like those of al-Qā’ida?

The sources of translation distortion that emerged in this study are those very elements that would behoove the journalism community to address in a curriculum
revised to enhance the translation skills of international journalists and correspondents. Based on Table 5.1, chief components among these areas would be courses taken in 

*religion*, in particular the history of Islam and its relationship with Christianity (principally focusing on the Crusades, its origins, and its repercussions). Additionally, it would benefit international journalists to study Islamic fundamental groups such as Hamas, Hezbollah, the Muslim Brotherhood, and *al-Qāʿida* as well as their charters and those prominent religious figures such as Jamal al-Dīn Afgānī, Muḥammad ‘Abdu, Sayyid Qūṭb and Hasan al-Banna who act as the ideological founders of these groups. Courses should be offered in the study of the *Qurʾān* in translation and in Arabic expanding on complex issues such as *jihād*, fighting, and war.

To enhance training and apologetic fidelity, courses offered in translation studies that would include fleshing out theoretical problems such as domestication and foreignization (in particular works by L. Venuti) to sensitize international journalists to their presence and effect on translation. Michael Cronin’s works on the effect of globalization in translation should be addressed, as well as addressing problems inherent to translating in the Arabic-English language pair using translating handbooks by Mona Baker, and Basil Hatim. Applied translation courses that deal with rhetoric characteristic of Islamic edicts and terrorist communiqués should be offered to enhance practical translation skills that an international journalist would need when reporting from an Arab country. Complex Classical Arabic grammar structures should, in the best of circumstances, be taught using exercises extracted from actual communiqués for experiential learning.
Throughout this dissertation I argue that the future international news correspondent who works as a bilingual translator should have attained at least an advanced level of proficiency according to ACTFL guidelines. Thus, it may be of some use to review what it means to be ‘proficient’ in a language, or to summarize attempts to define ‘language proficiency’ within the fields of pedagogy and linguistics. Prior to the 1970’s, the definition of language proficiency was bound to the constraints of the structuralist paradigm wherein proficiency was defined and assessed in terms of structural accuracy (Hadley, 2001). Through the efforts of such researchers as Chomsky, Hymes, Canale and Swain, Bachman and Palmer, and Oller, proficiency is no longer viewed as a monolithic entity, but rather as a whole range of abilities that include sociolinguistic, illocutionary, textual, and grammatical competencies (Hadley, 2001). Of course a definition that includes such a diverse array of learner abilities did not lend itself well to assessment. In 1982, however, a convergence of governmental and academic projects led to the ACTFL Provisional Proficiency Guidelines, amounting to the foreign language teaching profession’s first attempt to define and describe functional competence (Hadley, 2001, p. 9).

Determining functional competence in a language relies on rating discourse samples in terms of writing, reading, and speaking by using a rubric, the criteria of which ACTFL adopted from a description of language proficiency levels determined by the Foreign Service Institute (FSI) and the Interagency Language Roundtable (ILR) (Johnson, 2001). This four-point scale rubric (see appendix F) can be conceptualized as an inverted pyramid (see appendix G)—the tip (bottom) of which represents the novice, the body the intermediate and advanced speakers, while the superior speaker occupies the
topless base. The Novice, Intermediate, and Advanced levels are divided into three sub-levels (low, mid, and high) while the superior level has no ‘ceiling,’ hence the topless base. The inverted pyramid shape was chosen to signify the increase in input it takes to successfully advance through the various levels (ACTFL Workshop, 2006). As illustrated in Appendixes F and G of this paper, ACTFL employs multiple rubrics to describe the characteristics of language proficiency levels. Rubrics, according to NCLRC (2003), provide “a measure of quality of performance on the basis of established criteria.”

Thus, based on ACTFL Guidelines, one view of the advanced-level news correspondent would be one who would be able to recognize religious citations and cultural allusions, access appropriate lexical aids, make use of scholarly translations of the Qur’ān, as well as other religious texts concerning Prophetic Sunna—instead of attempting to translate these texts in a compressed time frame to meet publishing deadlines, and deal with the translation of poetry (both original and traditional) as it appears in al-Qā‘ida communiqués.

5.5 Implications for Future Research

The next logical step would seem to be setting up a qualitative study involving sampling international journalists who report Middle Eastern affairs and who also play a role in translating terrorist communiqués from Arabic into English. The study could be based on conducting interviews from a pool of correspondents using what Patton (1990) describes as ‘purposeful’ sampling, “The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the
research, thus the term *purposeful* sampling” (1990, p.169). Those international journalists who agreed to participate in such as study would then act, according to Patton (1990, p. 173), as a *typical case sampling*. The participants would, in the best of circumstances, prove to be typical examples of how reporters/editors at most international press agencies publish a translated Arabic new alert, thereby elucidating the process (from translation to publishing) in which known tensions exist (see Orengo, 2005; Bielsa, 2005; Bassnett, 2005). A study such as this would substantiate or refute the data procured here and could pave a road to rectifying dubious translation practices that have resulted from poor training (Darwish, 2001, p. 3).

Another study that would further the research presented in this dissertation could involve conducting an attitudinal survey\(^{38}\) of readers taken after having them read selected published translations done by the BBC, the AP, and AT. The pool of randomly selected readers could be asked questions about how they perceive certain events as described in the TT. It would be of no small interest to attempt to ascertain the degree to which a change in personal perception could lead to behavioral changes such as voting for/against certain political candidates based on foreign policy, participating in demonstrations for/against certain Middle Eastern policies, becoming an advocate for/against certain political groups, etc. If a study such as this were conducted and found that readers were more/less likely to take political action because of the varying degrees of presented published reality, then its results would provide significant evidence to support or refute the thesis presented in this dissertation concerning the absolute need for the establishment of testing language standards for international journalists.

5.6 Conclusion

Translation errors such as those that occurred in the communiqués presented in this dissertation culminate in conveying a distorted image of ST events in readers’ minds—the result of which can form the basis of a misguided public agenda and can lead to misinformed political (and military) international action. These distorted communiqués involve a high degree of tendentious elements caused, I assert, not because English and Arabic are languages so different in their nature that translations of high fidelity cannot be achieved; rather, that translation training and on-the-job language maintenance is basically non-existent in international news agencies (Conway & Bassnett, 2006, p. 5).

As was mentioned in the introduction, I subscribe to the theory that an ‘ontological gap’ exists and that this gap influences translation practices, which manifested themselves in this dissertation in the forms of ‘cultural distortion’, ‘apologetic distortion’, and ‘foreignization’. The air the West breathes, those elements of life that are understood to be True, the scale of priorities, and, indeed, the ultimate goals in life operate in concert framing a translator’s mindset when attempting to relate a text comprised of different set of constituent factors. The end result is a translation whose distortion results, not from linguistic factors; rather from an ‘ontological gap’ that exists between the eastern and western regions.

Consider, for instance, the concern that tensions naturally arise from an ‘ontological gap’ (i.e., the Palestinian question, the war in Iraq, the war on terror), and that those tensions that have no viable resolution—any resolution would necessitate relinquishing those very things that each side holds ‘True.’ Political scientists argue that the problems that arise between the Arab world and the West can be solved with politics,
economists claim that the economy should be the main driving force for any reconciliation between the two regions, and military scientists maintain that force should be used to solve these problems. For each intellectual field, advocates exist asserting that theirs is the panacea that should form the focal point of our collective efforts to settle these long-standing conflicts. What I am stating is that not all paths through the forest lead to the mountain summit, meaning a pluralistic worldview exists and is in effect at this stage in human history. It is not, however, the intention of this dissertation, nor is it in our collective ability to procure a means of reducing the eastern and western worldviews into a singular view of the world/cosmos to facilitate communication or enhance translation fidelity. If anything is gained from this research is the need for international wire services and the translation teams that they employ to sensitize themselves to this sociolinguistic phenomenon in order to achieve translations higher quality.

Professor Taylor, a member of my dissertation committee, posed the question: what if everyone in the world spoke Arabic? How would that impact the results of your study? It is not of slight benefit to take a look at the current news situation in English to act as a benchmark in answering this question. If an event occurs in the English speaking world such as a speech from President Obama that people are criticizing or praising, English speakers can access the ST (i.e., a YouTube recording of the event, or a full-text translation of it on the web). Herein, the English speaker can compare and contrast the news article with *reality* and make their own mind up about the situation. Thus, public opinion, which shapes public policy, is based on an accurate representation of reality—or at least a reality formed by the individual and not a new reporter.
It would stand to follow that if an English translation of an event that occurs in Arabic is more accurately represented in the news media than the current situation, then foreign policy, which is based—at least partly—on public opinion and policy should self-correct from the mal-alignment that we currently experience that has resulted in protracted wars with the Arab world, to alignment in bilateral relations.

Furthermore, it is argued that the results presented in this dissertation are not lone case scenarios, in fact, international journalists working for global press agencies should be required to have translation accreditation and be enrolled in periodic language maintenance programs to ensure that the immediacy of threats made by extremist factions in any language is clearly rendered in the target text; not lost because of dubious language or translation proficiency.
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http://forumonpublicpolicy.com/spring09papers/terrorismspr09.html


EI² = Encyclopaedia of Islam Brill online edition.


________. (1978) Variation in the Demonstrative System in Educated Spoken Arabic. Archivum Linguisticum, 9, 32-56


Lane-Poole, S. (1906) *Saladin; and the fall of the kingdom of Jerusalem*. New York: G. P. Putnam’s Sons.


Appendix A: Selections from b. Lādin’s May 19, 2008 communiqué:

My fellow Muslim Community, isn’t it time that you exit this labyrinth? Wounds have weakened you and the circumstances have exhausted you, but you obey every stubborn tyrant. Isn’t it time that you think about the Arab and foreign despots from Indonesia to Mauritania? The path to honor, nobility, sovereignty, and reclaiming Palestine is clear and obvious: it is the religion of God Almighty. The heroic leader Saladin al-Ayubbi adhered to this path. By comparing some of his deeds to some deeds Arab rulers undertook during these past few decades, the path to reclaiming Palestine becomes clear to us, God permitting.

First, Saladin adhered to the teachings of Islam by reciting God Almighty’s words: “So do thou fight in the way of God; thou art charged only with thyself. And urge on the believers; haply God will restrain the unbelievers’ might; God is stronger in might, more terrible in punishing” (Women: 84).

Be assured that the path to restraining the unbeliever’s power is by fighting in the path of God. As for the Arab rulers, they have abandoned the teachings of Islam and in looking to the teachings of America, they have found her instructing them to remove the verses of fighting and jihād from the educational curriculum; instructing them to surrender in the name of peace. Thus, they unanimously decided that peace with the Zionist entity was their strategic choice; what an evil choice they made.

Second, Saladin was accompanied by master scholars so that he may procure knowledge even on the fields of jihād to work with it and to help them incite the Islamic Community to take up the jihād against the crusaders. As for the Arab rulers, they have shackled the scholars to their jobs to silence them and whosoever resists, they incarcerate. They open the media air waves up to corrupt scholars to keep the young generation from taking up a jihād against America and her agents wherein they have defamed the mujāhidīn, and have bore false witness that agent rulers are legal leaders.

Third, Saladin fought the (Arab) princes and their vassals who fought side by side with the crusaders against the Muslims even though they were reciting ‘there is no god but God’; because he knew that those people had violated this great saying with their actions. As for the Arab rulers, they stand underneath the great crusader banner lead by Bush to fight Islam and its people under the umbrella phrase ‘the war on terror’, or so they claim. This is obvious apostasy; for when the mujāhidīn fight (other Arab Muslims), they cry out that (the mujāhidīn) are dissidents charging them with infidelity.
Forth, Saladin used to accept young volunteers to undertake the jihād without stipulating Richard’s—the King of England—approval, or his representative to begin a jihād against (the crusaders). Whereas, the Grand Mufti and a group of official and semi-official scholars in the lands of the two sacred mosques, previously headed by Sheik el-Ṣaḥwa, stipulated that in order to fight the Americans, permission has to be granted from America’s representative in Riyadh. The Prophet—may God bless him and grant him salvation—stated: ((one of the first statements of prophecy the people realized: “if you aren’t ashamed, then do as you please”))
Appendix B: The Transliteration System

The transliteration system employed here is—for the most part—derived from Zwettler’s transliteration system presented on page xi of his book, “The Oral Tradition of Classical Arabic Poetry”. The following letters correspond with the Arabic alphabet:

\[
\begin{align*}
&‘ \quad b \quad t \quad t \quad j \quad h \quad x \quad d \quad d \quad r \quad z \quad s \quad š \quad š \\
&d \quad t \quad ż \quad a \quad g \quad f \quad q \quad k \quad l \quad m \quad n \quad h \quad w \quad y
\end{align*}
\]

Vowels and diphthongs duplicate those suggested by Zwettler:

\[
\begin{align*}
&a \quad i \quad u \\
&ā \quad ī \quad ū \\
&aw \quad ay
\end{align*}
\]
Appendix C: (Timeline of Broadcasts)

I obtained the fourteen recordings of Osama bin Lādin’s proclamations (12 audio – 5 video – 2 strictly video) from the aljazeera.net achieves. The following chart shows the corpus of materials that I have collected thus far on this project. The x’s indicate the item is in my possession, or the completion of that project. Every broadcast has been transcribed in Arabic and is in my possession. I have completed five translations that are now being reviewed by an Arabic language expert with over forty years of translation experience. I have collected all of these materials from various sources found on the internet. The columns BBC, AP, Other, and Al-Jazeera indicate that I have obtained an English translation from that source. Each bin Lādin communiqué. The video column indicates that a partial or complete streaming video of the bin Lādin proclamation is either readily available on the web or has been downloaded onto my computer.

<table>
<thead>
<tr>
<th>Broadcast Date</th>
<th>Transcription</th>
<th>My Translations</th>
<th>BBC</th>
<th>AP</th>
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<th>Other</th>
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Additionally, I collected AP/BBC timelines of broadcast dates of bin Lādin ’s messages for comparison and contrast with my own research.
Appendix D: 1998 Fatwā

I. All of those injustices and crimes from the Americans are an obvious declaration of war on God, his Prophet, and Muslims. Scholars, from the time of the Prophet and following, throughout the ages of Islam, have unanimously agreed that jihād is an individual duty if the enemy destroys Muslim lands. Among those who transmitted this are: Imam ibn Qadāma in (el-muğnī), Imam el-Kisā’ī in (el-badā’ī), el-Qurtubī in his interpretation, and šayxu l-‘islām in his selections stating: “As for repellent fighting, it is the most intense type of repelling the assailant from sanctity and religion—it is a unanimously agreed upon duty. Therefore, the assailing enemy who is corrupting religion and the world, there is nothing more obligatory after faith than repelling him”. On that basis, and in compliance with God’s decree, we issue the following fatwā to all Muslims:

II. The judgment to kill Americans and their allies, military and civilian, is an individual duty prescribed on every Muslim able to do so in every land in which it is possible. This is until al-’Aqsa mosque and the Holy Mosque in Mecca are liberated from their grasp, until their armies leave from every bit of Islamic land—toppled, broken winged, and unable to threaten any Muslim. [This is done] in compliance with His Almighty’s words, “fight the pagans totally just as they fight you totally,” and His Almighty’s words, “fight them until there is no more tumult and religion is God’s,”

III. And His Almighty’s words, “How is it with you, that you do not fight in the way of God, and for the [men, (sic)], women, and children who, being abused, say, ‘Our Lord, bring us forth from this city whose people are evildoers, and appoint to us a protector from Thee, and appoint to us from Thee a helper’?”

IV. We, with God’s permission, call on every Muslim who believes in God and wishes to be rewarded to comply with God’s decree by killing Americans and plundering their money in any place one finds them, and at any time one is able to do so. We also call on the Muslim scholars, their leaders, and their youth to launch an attack on the American soldiers of the devil, and whosoever allies with them among the minions of Satan, and to displace the ones behind them; perhaps they will remember.

39 Three of the four Imams mentioned are from the Ḣanbalī school of thought: Ibn-Qudamah, al-Kisa’i, and Sheikh al-Islam Ibn Taymiyyah, while Imam al-Qurtubi was from the al-Mālaḳī school of thought.
40 The chapter of Repentance in the Qur’an: verse 36
41 The chapter of The Cow in the Qur’an: verse 193
42 The chapter of Women in the Qur’an: very 75
Appendix E: The Sources of Islamic Law

The Qur’ān: “In substantive legal terms and in comparison with the full corpus of the šari’a, the Qur’ān provides a relatively minor body of legal subject matter” (EI); it does, however, act as the primary resource for all legal matters, it holds the greatest sway in legal arguments, and it is universally recognized (in the Islamic World at least) as enjoying unrivaled authority with unchallenged prestige.

The Sunna: In its indefinite state the word means ‘a way, course, rule, mode, or manner, of acting or conduct or life or the like;’ when made definite al-sunna “means only what the Prophet [Muḥammad] has commanded, and what has been handed down from him by tradition, or [what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the Qur’ān” (Lane, 1968, p. 1438). In the earliest days of Islam until well into the middle of the ninth century the sunna of the Prophet—known at that time as sīra—gained great prestige almost immediately after his death in 632 CE; it was not, however, referenced in legal cases any more than the sunna of the Companions of the Prophet (Hallaq, 2007). These prophetic sunna were collected and canonized in the form of hadīt shortly after the Prophet’s passing (circa 632 CE), and with the passage of time acquired legislative prestige second only to the Qur’ān. The corpus of hadīt is currently well over a 500,000, out of which some five to six thousand are considered sound (EI). If these numbers are indicative of anything, they indicate the
number of false *hadīt* that were created in order to establish a legal point, justify a certain act, or find reasonable cause to enforce a punishment.

*ijmā* - A *hadīt* ascribed to the Prophet is related as, “My community will never agree upon an error,” lends credence and credibility to the concept of *ijmā*, or ‘consensus’ of a certain community of Muslims on a certain matter. According to Gazālī, *ijmā* consists of the convergence of Prophetic sayings and the authenticity of the chain of authority with the addition of faith (*EI*). *ijmā* is viewed by Muslims, according to Hallaq (2007), as being infallible because, “any acknowledgment that *sunnaic* practice was fallible would have cast the entire edifice of legal doctrine into doubt” (110). *ijmā* comes in direct conflict with *ra’i* or *ijtihād*, which are arrived at on an individual basis and thus can cause plurality of opinion (*ixtilāf*) in the Islamic community. A *qādī* must have thorough knowledge of *ijmā* to ensure that his legal reasoning does not offer an opinion different than one that has already reached consensus—an act that would cast doubt on the Islamic legal process.

*Qiyās*: Reasoning by analogy. The fourth and final source of Islamic Jurisprudence finds its roots in legal cases involving issues that are not directly addressed in the *Qur’ān*, the *sunna*, or by *ijmā*, thus an analogy must be made from similarities drawn between an unprecedented, unique case and a case with precedence. The explanation reached in the new case must draw from an exegesis of cases that have been solved or reached some sort of legal or judicial resolution. This form of judicial decree or judicial ruling is treated with the utmost caution by Islamic Judges because of the inherent possibility of fallibility in the reasoning process.
### Appendix F: ACTFL Assessment Criteria: Speaking Proficiency

<table>
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<tr>
<th>PROFICIENCY LEVEL*</th>
<th>GLOBAL TASKS / FUNCTIONS</th>
<th>CONTEXT / CONTENT</th>
<th>ACCURACY</th>
<th>TEXT TYPE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SUPERIOR</strong></td>
<td>Discuss topics extensively, support opinions and hypothesize. Deal with a linguistically unfamiliar situation.</td>
<td>Most formal and informal settings / Wide range of general interest topics and some special fields of interest and expertise.</td>
<td>No pattern of errors in basic structures. Errors virtually never interfere with communication or distract the native speaker from the message.</td>
<td>Extended discourse</td>
</tr>
<tr>
<td><strong>ADVANCED</strong></td>
<td>Narrate and describe in major time frames and deal effectively with an unanticipated complication.</td>
<td>Most informal and some formal settings / Topics of personal and general interest.</td>
<td>Understood without difficulty by speakers unaccustomed to dealing with non-native speakers.</td>
<td>Paragraph</td>
</tr>
<tr>
<td><strong>INTERMEDIATE</strong></td>
<td>Create with language, initiate, maintain, and bring to a close simple conversations by asking and responding to simple questions.</td>
<td>Some informal settings and a limited number of transactional situations / Predictable, familiar topics related to daily activities.</td>
<td>Understood with some repetition, by speakers accustomed to dealing with non-native speakers.</td>
<td>Discrete sentences</td>
</tr>
<tr>
<td><strong>NOVICE</strong></td>
<td>Communicate minimally with formulaic and rote utterances, lists, and phrases.</td>
<td>Most common informal settings / Most common aspects of daily life</td>
<td>May be difficult to understand, even for speakers accustomed to dealing with non-native speakers.</td>
<td>Individual words and phrases</td>
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</table>

(*A rating at any major level is arrived at by the sustained performance of the functions of the levels, within the contexts and content areas for that level, with the degree of accuracy described for the level, and in the text type for the level. The performance must be sustained across ALL of the criteria for the level in order to be rated at that level.) (ACTFL, 1999, p. 31)
Appendix G: ACTFL Rating Scale

SUPERIOR
Can support opinion, hypothesize, discuss topics concretely, and abstractly, and handle a linguistically unfamiliar situation.

ADVANCED
Can narrate and describe in all major time frames and handle a situation with a complication.

INTERMEDIATE
Can create with language, ask and answer simple questions on familiar topics, and handle a simple situation or transaction.

NOVICE
Can communicate minimally with formulaic and rote utterances, lists, and phrases.

Inverted Pyramid Showing Major Levels of ACTFL Rating Scale (p. 9)
American Council on the Teaching of Foreign Language, Inc. February, 1999