

Forms of Manipulation in the Audiovisual Translation of the Islamic Religious Discourse from Arabic into English

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Abstract

In today's highly globalized and digitized world, people's knowledge and perception of other peoples' cultures and religions is entirely depending on media and translation. However, when translating religious discourse, translators tend to consciously or unconsciously, select, add, omit, filter and adapt. Which ultimately may result in the production of a completely new target text in terms of intention and discourse, and that is allegedly the case of the AVT by the Middle East Media Research Institute (MEMRI) of the Islamic religious discourse from Arabic into English. As a media institution, MEMRI is accused of playing a critical role in shaping, especially the western world's perception of the Islamic religion through its selective and manipulative translations of its religious discourse, aiming at distorting its image. Therefore, this research paper has sought through exploring MEMRI's AVT practices to confirm or refute those charges against it, and highlight any manipulation, if any.

Keywords:

MEMRI - Manipulation - AVT – Subtitling - Islamic religious discourse.

أشكال التلاعب في الترجمة السمعية البصرية للخطاب الديني الإسلامي من العربية إلى الإنجليزية.

الملخص

في الوقت الراهن، تلعب الترجمة إلى جانب وسائل الإعلام الجماهيرية دورا محوريا في تشكيل رؤية الناس للعالم. وفيما يخص ترجمة الخطاب الديني على وجه التحديد، يعتمد المترجمون - سواء بوعي منهم أو بدون وعي - إلى انتقاء مواد معينة لترجمتها دون غيرها، وإلى استعمال تقنيات ترجمة مختلفة من إضافة وحذف وتكييف وإبدال وغيرها، وهو ما قد ينتج نصوصا مترجمة مختلفة تماما عن النصوص الأصلية من حيث المضمون والقصد التواصل. ولعل هذا ما ينطبق تماما على ترجمات معهد بحوث إعلام الشرق الأوسط - ميمري - الذي يعتبر واحدا من أكبر المؤسسات الإعلامية والترجمية في العالم، الموجهة بالأساس نحو الجمهور الغربي، والتي تعنى بترجمة ما يكتب ويذاع في الإعلام العربي والإسلامي، حيث يلعب المعهد دورا محوريا وحساسا جدا في تشكيل نظرة العالم الغربي حول العالم العربي والإسلامي. كما يهدف تحديدا إلى تشويه صورة الدين الإسلامي مثلما يتهمه الكثيرون، وهو ما ستتناوله دراستنا هذه بالبحث والتحليل من خلال دراسة الترجمة السمعية البصرية - السترجة على وجه لتحديد - التي يقوم بها المعهد لمقاطع فيديو للخطاب الديني الإسلامي من العربية إلى الإنجليزية بهدف إثبات صحة هذه التهم أو دحضها، وكذا تعرية أي تلاعب في الترجمة، إن وجد.

الكلمات المفتاح:

ميمري-التلاعب - الترجمة السمعية البصرية - السترجة - الخطاب الديني الإسلامي.

Les Formes de Manipulation de la Traduction Audiovisuelle du Discours Religieux Islamique en Anglais.

Résumé

Aujourd'hui, la traduction et les médias jouent un rôle pivot dans la formation de notre vision du monde. Dans le processus de la traduction du discours religieux, les traducteurs choisissent –Consciemment ou inconsciemment - certains thèmes spécifiques pour les traduire – utilisant différentes techniques traductionnelles telles que l'addition, la suppression, l'adaptation, etc... Les traductions ne peuvent être que des textes complètement différents des originaux en terme de contenu et d'intention communicative. L'institut des recherches sur les médias du moyen orient -MEMRI- est reconnu comme étant l'une des plus grandes institutions des médias et de traduction dans le monde. Il est destiné, principalement, au public occidental. Par conséquent, il traduit tout ce qui est écrit et diffusé dans les médias arabes et musulmane, et joue un rôle important et très sensible dans la formation de la vision du monde occidental sur le monde arabe et musulman. Cette institution est souvent accusée de donner une fausse image de l'islam, cette accusation sera le centre de notre recherche et analyse, à travers l'étude de la traduction audiovisuelle, et particulièrement, le sous-titrage réalisé par cet institut sur des vidéos abordant le discours religieux islamique, de l'arabe vers l'anglais, dans le but de prouver ou nier ses accusations

Mots-clés:

MEMRI - Manipulation - Traduction audiovisuelle - Sous-titrage - Discours religieux islamique

1. INTRODUCTION

In our highly digital and globalized world, audiovisual translation (AVT) is playing a pivotal role in presenting events and information for international audience. In general, people's perception of the world, foreign countries, different cultural identities, and almost anything that comes from a language that is different from theirs, has always been formed through translation.

It is also thanks to the huge telecommunication advancement, where the screen got better than papery publications in disseminating and circulating information on a larger scale. In addition to the abundance of media platforms, which provide and facilitate watching visuals more than any time before, all with the help of translation, people get to know about each other's cultures, religions and beliefs. One good example is the Middle East Media Research Institute (MEMRI), which specializes, as it alleges, in bridging the language gap between the east and the west by translating into English media materials from the MENA region (Middle East and North Africa), a mined region full of controversial and stimulating themes highly demanded nowadays from the western world and audience.

In fact, this research paper can be classified within the long debated theme "the Arabic and Islamic world through western lenses"; a topic, which has largely occupied a good margin in the academic and linguistic research field, and still attracts both western and non-western researchers up to this date. Accordingly, our research paper investigates the nature and the general purports of MEMRI's AVT of the Islamic religious discourse, with in the last year. It tries to analyse whether it is true that it only cherry picks for translation the worst negative content possible and takes it out of context, as the majority accuse it, or as it claims as well, publishes positive stories about Muslim reformists, who represent a positive image about Islam. It also focuses on shedding light on the different facets of manipulation in MEMRI's English subtitles from Arabic of this specific kind of discourse, if there are any.

For this sake, a year of MEMRI'S English subtitled video clips about Islamic religious discourse published exactly from (July 2018 to June 2019) will be investigated to prove or refute MEMRI's negative selective approach towards translating Islamic religious discourse. Through adopting the analytical and

critical method, an original Arabic video clip along with its English subtitle, carried out by MEMRI is analysed. The analysis will be carried out in terms of language and discourse, with a particular focus on what is translated, and how it is translated, mainly through investigating the different methods and subtitling techniques used by the translator that eventually can reveal MEMRI's manipulative practices.

2. About the Middle East Media Research Institute (MEMRI):

MEMRI, short for the Middle East Media Research Institute, is one of the biggest non-profit media monitoring and analysis organization, based in Washington, D. C. USA, with branch offices in: Jerusalem, London, Rome, Berlin, Baghdad, Shanghai, and Tokyo. It was co-founded in 1998 by Yigal Carmon, a former colonel in the Israeli Defense Forces Intelligence, together with Meyrav Wurmser an Israeli-American political scholar¹.

MEMRI's mission statement read in its "About Us" official website:

Exploring the Middle East and South Asia, through their media. MEMRI bridges the language gap between the West and the Middle East and South Asia, providing timely translations of Arabic, Farsi, Urdu-Pashtu, Dari and Turkish media, as well as original analysis of political, ideological, intellectual, social, cultural, and religious trends ... MEMRI is an independent, nonpartisan, non-profit, 501 (C) 3 organization founded to inform the debate over U. S. Policy in the Middle East. Its research is translated into English, French, Polish, Japanese, Spanish, and Hebrew. (MEMRI, n. d.)².

According to MEMRI, its staff is composed of over 80 employees and translators from all over the world. Besides, its founder and president's former worked as a military intelligence officer. Yigal Carmon was also formerly chief counterterrorism advisor, to Israeli Prime Ministers Yitzhak Rabin and Yitzhak Shamir³. Its board of directors and advisors includes former U. S. Government officials such as the director of the Central Intelligence Agency (CIA), and director of operations with the Federal Bureau of Investigation (FBI). It also includes former prime ministers, leading legal and counterterrorism experts, ambassadors to the United Nations (UN), and European Union (EU)⁴.

At the time of writing, MEMRI's webpage outlines its roles and activities as

follows: MEMRI has been “bridging the language gap” between the West and the Middle East, Iran, South Asia, and North Africa – monitoring, translating, and analyzing newspapers, TV broadcasts, websites, sermons, and schoolbooks in order to inform governments, legislatures, academia, media, and the public at large. Identifying threats impacting the security of the West and amplifying the liberal and reformist voices in the Arab and Muslim world, these are only some of the vital roles played by MEMRI⁵. Moreover, it assists and lends support to all branches of the U. S. Armed Forces in carrying out the war on terror. It also supports members of academia in more than 500 universities worldwide free⁶. This shows the critical and decisive role it plays in the creation and dissemination of particular images and beliefs about the Arabic and Islamic world in the West.

Based on our long time observation and interest in MEMRI’s work, it has become clear to us, that despite its seemingly noble, and high-minded claims of breaking down East-West language barrier through translation, one would easily notice that this institution is biased towards particular countries and issues with ulterior agendas, and that it adopts a selective approach of news reporting, analysis and translation. In fact, it only covers countries characterized by religious, ethnic, and sectarian conflicts. However, it is also worth mentioning that MEMRI does not monitor or translate Israeli media despite the fact that this rogue entity is considered to be part of the Middle Eastern region as well, but there is no mention or coverage whatsoever of any Israeli media content.

As a matter of fact, MEMRI has always been accused of being a strong anti-Islam advocacy institute since the stories it selects for translation follow a familiar pattern: either they reflect badly on the character of Arabs and Muslims, or they in some way further the political agenda of Israel (Whitaker, 2002)⁷. Harris (2003) also acknowledges the same pattern of its selective appropriation. He claimed noting “MEMRI engages in the practice of publishing selective and decontextualized excerpts of the Arabic press in ways that can presents opponents of Israel’s occupation as religious extremists and anti-Semites”⁸.

3. MEMRI’s AVT of Islamic Religious Discourse:

AVT, also known as multimedia translation, as defined by Diaz Cintas:

From a theoretical perspective, AVT is a scholarly field of study within

the wider discipline of translation studies. Traditionally, it was considered a branch of translation parallel to literary or drama translation. One of the downsides of this perception is that the whole area was equated with the translation of films and many scholars used to refer to it as film translation or cinema translation. However, this is clearly a terminological conception. AVT cannot be categorized only in terms of the genres it deals with, i.e. films. It is obvious that audiovisual translators work with a panoply of programs such as documentaries, DVD extras, sitcoms, advertisements, cartoons, reality shows, etc. nor can it be restricted to cinema, as there are many other media that also resort to AVT, to make their programs available to foreign audiences, namely but not solely television and internet⁹.

He continues to define it as: “AVT is a translational practice that works with source texts that combine two communication channels, audio and visual, and in this sense it stands in contradistinction with written translation or interpreting”¹⁰.

AVT has become highly popular and debated especially during the past two decades with the growing need and demand for it, and due to the noticeable development of the new technologies related to this field of expertise. What was considered challenging and marginal a few years ago, has become a fashionable and a modern practice today, occupying a large space in the field of translation studies and getting the attention of more and more translation scholars.

As far as AVT of Arabic and Islamic religious discourse carried out especially in media institutions is concerned, the resulting translation can be rendered either through manipulation or transparently without it. It has been customary that this specific type of translation has become an important means to achieve certain agendas, and to steer the target audience’s thoughts and beliefs about the translated topic. More specifically, and as far as MERMRI’s translation of the Islamic religious discourse is concerned, this media institution is accused by many of bias and manipulation, and that it predominantly chooses for translation content and false knowledge about Islam like Jihad, the notion of Islamic supremacism over other faiths and religions, the contempt and devaluation of women specifically by some well-known religious spokesmen as representatives of Islam.

3.1. MEMRI'S Subtitling:

The term subtitling is of a French origin (Sous-titrage), it is a translational practice that means translating an audio/visual content ,into a written or visual one in the form of a written bar at the bottom or the side of the screen. Luyken (1991) defines it as:

The condensed written translation of original dialogue which appear as lines of text, usually positioned towards the foot of the screen. Subtitles appear and disappear to coincide in time with the corresponding portion of the original dialogue and are almost always added to the screen image at a later date as a post-production activity. (P. 31)¹¹.

In our opinion, subtitling should not definitely be in the form of literal translation in any way unlike many other genres of translation, but rather a process which involves a good margin of freedom for the translator for the sake of well transferring the general meaning of the text. One of the main reasons is its pragmatic nature and function (subtitling), and the limited time and space that can be allocated for the subtitles and their reading.

MEMRI adopts only the subtitling mode of translation on its online TV channel. It uses two types of subtitling; the first type is called translation by/in the same language, also known as (intralingual subtitling).It is rendered through transforming the spoken / audio language in the video to a written / visual one (converting the verbal and the nonverbal audio into text) within the same language, mostly English. However, the second type of subtitling used by MEMRI is called Interlingual / bilingual subtitling. It is done by converting an audio to a written text from one language into another, mainly from Arabic into English.

In our mind, there are two main purposes for using subtitles in the same language for MEMRI:

- 1- To clarify the inapprehensible English accent some speakers have, like that of Arab politicians and scholars, and mainly foreign clerks in Friday ceremonies. Therefore, facilitating comprehension and ensuring the delivery of the content of the video clips.
- 2- To reserve the right of the minority to get access to the audiovisual texts from those deaf and hearing impaired.

4. Data Description:

The data chosen for study and analysis in this research paper are all MEMRI'S English subtitled Arabic video clips about Islamic religious discourse published from July 2018 to June 2019, which are obtained from MEMRI's official website. In addition to that, an in-depth analysis of one of the above mentioned clips which was randomly chosen is also carried out so to be able to fully answer the questions of this research. According to MEMRI, The English language subtitles are carried out by Arab and non-Arab professional translators, media and politics experts working for it.

These subtitled clips are produced as part of MEMRI's TV Project, founded in 2004. This project has produced over 6,500 translated clips, comprising hundreds of hours of content, that have had over 100 million views online free of charge. MEMRI TV monitors over 100 channels from the Arab and Muslim world, and its clips are viewed in 197 countries⁽¹²⁾.

As a matter of fact, our choice of this specific sort of data, is basically built upon our assumption that it will be the most suitable to reflect the essence of our research and better answer its questions. Moreover, the rationale behind focusing on religious discourse stemmed from the circumstance that it is an instance of discourse where ideology in its purest or crudest form could be manifested as the core of the translation process.

5. Data Analysis:

The following table contains all MEMRI's English subtitled video clips from Arabic of the Islamic religious discourse published within the previous year; together with their dates of publication and an indication whether those video clips contain positive or negative content about Islam (+ for positive) (- for negative). A general statistical overview of the material will be provided herein after:

| Video Clip Title | Publication Date | Positive/ Negative Content |
|--|-------------------------|---|
| French-Algerian Philosopher Razika Adnani: The Muslims Must Revamp the Concepts of Their Religion | Jul 12, 2018 | + |
| Algerian Minister Mohamed Issa Supports Toulouse Imam Tatai, Accused of Antisemitism | Jul 20, 2018 | - |
| Palestinian Sheikh Khaled Al-Maghrabi: Why ?Did the Jews Invent the First Fire Engine | Jul 20, 2018 | - |
| Chicago Friday Sermon by Dr. Ashraf Nusairat: Muslims Are Humiliated | Jul 20, 2018 | - |
| On Hamas TV, Islamic Cleric Cites Antisemitic Hadith: The Muslims Will Rule the Entire Earth | Jul 20, 2018 | - |
| Jordanian MP: My Late Mother’s Single Unfulfilled Desire Was to Blow Herself Up among Zionist Jews | Jul 20, 2018 | - |
| Copenhagen Imam Mundhir Abdallah Calls for Jihad to Invade and Conquer Europe | Jul 26, 2018 | - |
| Copenhagen Imam Mundhir Abdallah, Indicted for Hate Speech: The Only Solution for Palestine Is Jihad | Aug 2, 2018 | - |
| Mauritanian Cleric Ould Al-Dadou Al-Shanqiti: On Judgment Day, the Muslims Will Kill the Jews | Aug 7, 2018 | - |
| Hamas MP and Cleric: The Abominations of the Jews Merited Their Transformation into Apes and Pigs | Aug 10, 2018 | - |
| Egyptian Women’s Rights Activist Dr. Nawal El Saadawi Calls for Cultural Revolution | Aug 27, 2018 | + |
| Minneapolis Friday Sermons by Sheikh badria: Men Whose Wives “Go Shaaban About Naked” Are She-Camels | Aug 29, 2018 | - |
| Moroccan Author: Scientists Are the New Prophets, Who Discover the Revelation of God in the Universe | Sep 18, 2018 | + |
| Al-Azhar University Professor: Goal of Islam Is Not Justice But to Establish Servitude to Allah | Sep 20, 2018 | - |
| Egyptian Journalist and TV Host Ibrahim Eissa: Ibn Taymiyyah No Different than Hitler | Sep 25, 2018 | + |

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| Sudanese Women Clash with Cleric Who Justifies Sexual Harassment of Women Dressed ««Immodestly | Oct 4, 2018 | - |
| Abbas's Advisor: Women's Mental Nature Cannot Yield Authentic Testimony in Some Legal Cases | Oct 5, 2018 | - |
| Saudi Cleric Al-Arifi: Jews Are Cowardly by Nature; In the Holocaust They Came to Be Slaughtered | Oct 9, 2018 | - |
| In Al-Aqsa Mosque Address, Palestinian Cleric 'Issam Amira Encourages Honor Killings | Oct 10, 2018 | - |
| Leading Saudi Scholar on Polygamy: Instead of Going Berserk, The First Wife Should Help Her Husband | Oct 12, 2018 | - |
| Saudi TV Debate: Should You Go to a Psychiatrist or Have Quranic Verses Recited | Oct 25, 2018 | - |
| Lebanese Sociologist Dr. Rita Faraj: Islam Clashes with Modernity, Needs To Reform Its Institutions | Nov 5, 2018 | + |
| Egyptian Cleric Nabil Al-Mursi: Wife Beating in Islam Meant to Discipline, Not Punish or Humiliate | Nov 6, 2018 | - |
| Libyan Researcher Dr. Ali Al-Siba'i Refers to «Jews as «Apes and Pigs | Nov 13, 2018 | - |
| Egyptian Author: World War against Islam Certain If Islam Is Left in Hands of Religious Institutions | Nov 16, 2018 | + |
| Egyptian TV Host Recommends Women Take Up Taekwondo to Defend Themselves against Wife Beating | Nov 19, 2018 | - |
| Syrian Cleric: A Muslim Who Doesn't Believe Jews and Christians Are Infidels Is an Infidel Himself | Nov 21, 2018 | - |
| Mahmoud Al-Habbash, Advisor to PA President: Men May Only Beat Their Wives When They Are Disobedient | Dec 6, 2018 | - |
| Egyptian Animated Video Encourages Muslims to Extend Christmas Greetings | Dec 20, 2018 | + |
| Egyptian Cleric: No Death Penalty for Muslim Who Kills Non-Muslim; Blood of Muslims More Important | Jan 8, 2019 | - |

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| Egyptian Cleric Mohammad Al-Zoghbi: It is Okay for a Woman to Breastfeed Her Husband during Foreplay | Jan 10, 2019 | - |
| Egyptian Cleric: Films, TV Have Given Women the Impression They Can Refuse Husbands' Calls to Bed | Jan 16, 2019 | - |
| Egyptian TV Debate: Polygamy as a Solution «to Egypt's «Spinster Crisis | Jan 22, 2019 | - |
| Kuwaiti Cleric: Non-Muslims Must Convert to Islam, Pay Jizya, or Be Fought and Killed | Jan 29, 2019 | - |
| Head of Jordanian Shar'ia Lawyers Association: Underage Marriage Prevents Sexual Harassment | Feb 11, 2019 | - |
| Gazan Scholar Dr. Muhammad Suleiman Al-Farra: It Is Our Religious Duty to Fight the Jews | Feb 13, 2019 | - |
| Antisemitic Statements by Mauritanian Cleric: The Jews Are Allah's Enemies | Feb 28, 2019 | - |
| Palestinian Cleric at Al-Aqsa Mosque: France Will Become an Islamic Country Through Jihad | Mar 25, 2019 | - |
| Egyptian Journalist: Islamic Terrorism Will End Only When Muslims Stop Trying To Restore Their Past | Apr 22, 2019 | - |
| Al-Aqsa Mosque Address by Cleric Nidhal Siam: Muslims Are «Time-Bombs» Waiting for the Call to Jihad | May 14, 2019 | - |
| Al-Aqsa Mosque Address: Islamic State Would Have Strategy of Jihad to Convert Infidels to Islam | May 22, 2019 | - |
| Libyan Researcher Dr. Ali Al-Siba'i: The Jews Are the Source of All Evil | May 28, 2019 | - |
| Mauritanian Cleric: Muslims Must Strive to Obtain Nuclear Weapons, Achieve a «Balance «of Terror | May 28, 2019 | - |
| Al-Aqsa Mosque Address by Abu Hanifa Awda: We Will Lay Siege to Rome, Turn White House Black | Jun 7, 2019 | - |

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|---|--------------|---|
| Egyptian TV Host: Salafi Islam Has Made Western Muslims See Conspiracy Theories as Quranic Doctrine | Jun 13, 2019 | + |
| Egyptian Reformist Islam Behery: Terrorism Did Not Begin with Muslim Brotherhood | Jun 17, 2019 | + |

Table.1. MEMRI’S English subtitled video clips of Islamic religious discourse .((from July 2018 to June 2019

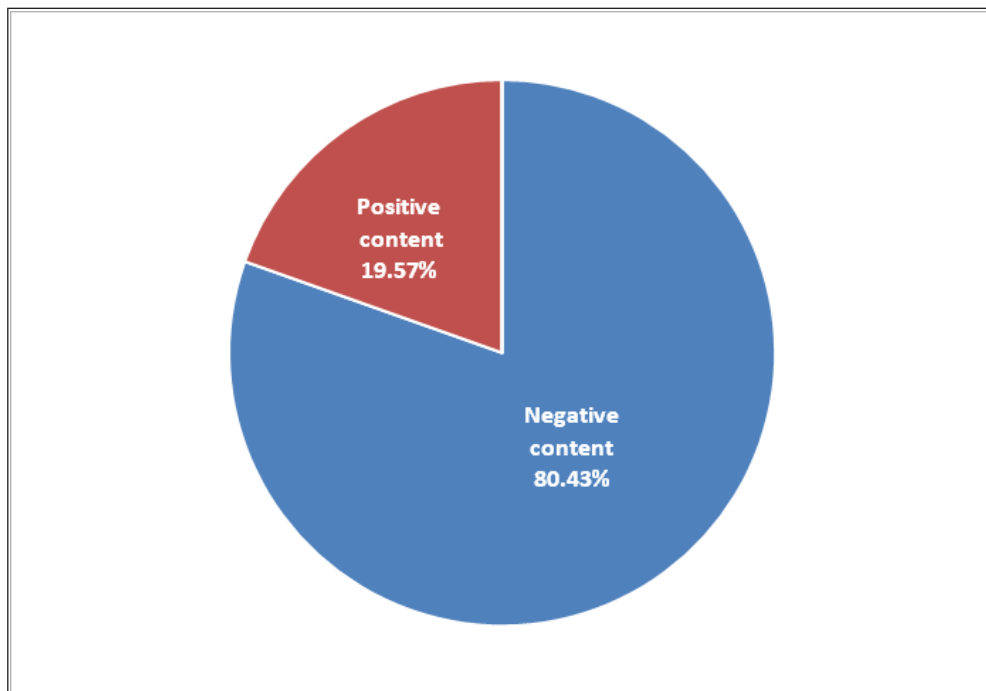


Fig.1. MEMRI’s positive/negative content of its English subtitled video clips of Islamic religious discourse (July 2018 to June 2019).

Moreover, an in-detail analysis of a randomly chosen video clip from the above-mentioned ones has been carried out in order to fully understand its purposes and implications and depict the different facets of manipulation in MEMRI’s subtitling, if any. Most importantly, we have attempted to offer exploration and critical assessment of any alterations and manipulated translational strategies at the ideational and textual/lexical levels. The clip will be analyzed in terms of: **A) - Language:** word level, sentence level, metaphors, including the total subtitles volume etc., and **B) - In terms of Discourse:** Intentions (the intention of the original speaker and the translator), so to be able to answer the primal question of this research paper about the motives behind such manipulative translatio-

nal practices and alterations, and to depict the effect of the different subtitling strategies adopted by the translator (MEMRI) to eventually be able to evaluate the impact of such translations on the potential target receivers, and also their impact on the image of the culture and religion of Islam.

The video clip to be analyzed is an address in Arabic by the Palestinian Sheikh “Abu Hanifa Awda”, delivered at Al-Aqsa Mosque, Palestine. Its English subtitled version was extracted from MEMRI’s official website, titled: **“Al-Aqsa Mosque Address by Abu Hanifa Awda: We Will Lay Siege to Rome, Turn White House Black”** published on June 7, 2019. The video’s duration is 02:05 minutes. Whereas, the video’s original duration is 08:73 minutes and its title is: « نداء الأقصى | فمن شهد منكم إقامة الخلافة فليعمل لها » which was published on June 2, 2019 as a part of a series of videos in **AL- AQSA CALL** نداءات المقدس من بيت المقدس youtube channel.

By and large, the video clip said that Jerusalem is the “heartland” where the banners of the Caliphate will flutter, where military convoys and brigades will assemble, and where policies will be designed in order to herald the “dawn of justice” and the birth of the Islamic Caliphate. Sheikh Awda also said that the “army of Islam” will set forth from Jerusalem to conquer the world and that it will have a brigade dedicated to each of these tasks: the liberation of Palestine, the “ravaging of the homes,” the destruction of the enemies’ property, the taking of revenge against Bashar Al-Assad and Russia, the liberation of all the plundered Muslim countries, the laying of siege to Rome, the turning black of the White House, the imposition of the jizya poll tax on London, and the praying at the slopes of the Rocky Mountains and the Andes in order to fend off fear and danger ¹³.

It should be noted that ,in this paper, we have not focused on discussing MEMRI’s application of subtitling techniques, in other words investigating manipulation from a technical side as much as we focused on uncovering aspects of manipulation from the linguistic and ideational sides, if any. Basically, our approach is built upon the assumption that the subtitling technical side and constraints do not really affect the overall meaning of the target product, nevertheless here are some technical details of the subtitled video clip chosen for analysis:

- **Location:** The subtitles are located at the bottom of the screen.
- **Colour:** The subtitles colour is white inserted in a black bar, which we think it is a very good choice that facilitates their reading a lot.
- **Synchronism:** the synchronisation of the English subtitles with the images and the audio is flawless and appropriate for a receiver of an average absorbing capacity, which implies a high technical professionalism of the Institute and its care to smoothly transmit its messages.
- **Subtitle volume:** the English subtitles volume is less than the Arabic original text, and this might be due to the nature of the Arabic language and its rich vocabulary unlike English.

5.1. Language and Discourse Analysis:

In this part, we will carry out a thorough analysis of the language used on both word and sentence level of both the Arabic source and the English subtitled clips, in addition to the subtitling strategies adopted. Generally speaking, religious discourse contains a lot of stories, myths, ornamental images, esoteric vocabulary, and especially metaphors which are considered to be one of the biggest hurdles a translator can face. It is also characterised by ambiguity, multiplicity of meaning and its rhetorical style. As we will find out later, MEMI used the literal meaning of words and their cognitive connotations with little or no modification in most cases. The whole content of the video clip together with the English subtitles is represented in a table as follows:

| No: | Source Text | English Subtitles | Subtitling Strategy |
|-----|---|--|--------------------------------|
| 01 | نعم يا أهل بيت المقدس، هنا عقر الدار | Indeed, oh people of Jerusalem, this is the heartland. | literal |
| 02 | هنا دار البيعة | This is the land of the .oath of allegiance | c u l t u r a l equivalence |
| 03 | هنا ستصطفق رايات الخلافة | This is where the banners of the Caliphate .will flatter | literal |

| | | | |
|----|--|---|---|
| 04 | هنا ستجتمع الأرتال العسكرية | This is where the military convoys will gather, | literal |
| 05 | هنا ستجتمع الكتائب تعلوها الألوية والرايات | and this is where the brigades will assemble under their banners | modification |
| 06 | مؤذنة بميلاد فجر جديد، بميلاد عدل جديد | heralding in a new – dawn - a dawn of justice | condensation (concise rendering of the original expression) |
| 07 | بميلاد دولة ربانية | and the birth of a di- :vine state | literal |
| 08 | خلافة راشدة ثانية على منهاج النبوة | The Caliphate that will follow the guidance of .the Prophethood | deletion (راشدة / ثانية) paraphrasing + |
| 09 | هنا ستطبخ السياسة | Policies will be de- .signed here | functional equivalence |
| 10 | من هنا ستتحرك الجيوش لفتح العالم | From here, armies will set out to conquer the - world | literal |
| 11 | جيش الإسلام العرمرم بكتائبه الشتى | the mighty army of Islam, with all its brigades | literal |
| 12 | كتيبة تحرر فلسطين | One brigade will liber- .ate Palestine | literal |
| 13 | وأخرى تجوس خلال الديار | Another one will “rav- age the home” (as is).(written in the Quran | literal + addition |
| 14 | وثالثة تتر ما علو تتبيرا | A third brigade will “destroy whatever would fall into their “.hands | paraphrasing |

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| 15 | ورابعة تثار من بشار وروسيا. | A fourth brigade will take revenge against Bashar Al-Assad and .Russia | addition |
| 16 | وخامسة تحرر كل بلاد المسلمين المغتصبة. | A fifth brigade will liberate all the plundered .Muslim countries | modification |
| 17 | وسادسة تجوب عباب البحر تهزأ بالعدو | A sixth brigade will cross the oceans and put the enemy to .shame | modification (عباب البحر = وجهه) |
| 18 | وسابعة تحاصر روميا | A seventh brigade will .lay siege to Rome | literal |
| 19 | وثامنة تجلل البيت الأبيض بالسواد | An eighth brigade will turn the White House .black | literal |
| 20 | وتاسعة تضرب الجزية على لندن | A ninth brigade will impose the <i>jizya</i> poll .tax on London | literal + c a l q u e |
| 21 | وعاشرة تصلي صلاة الخوف | A tenth brigade will pray to fend off fear and danger | paraphrasing |
| 22 | على سفوح الروكي والانديز. | on the slopes of the Rocky Mountains and .the Andes | literal |

Table.2. Subtitling strategies analysis of the video clip titled: Al-Aqsa Mosque Address by Abu Hanifa Awda: We Will Lay Siege to Rome, Turn White House Black.

6. Results and Discussion:

As far as MEMRI is concerned, and through our careful analysis and observation of its AVT purports of the Islamic religious discourse within the previous year and even longer, we have come to a conclusion that it only tends to translate and promote translations which misrepresent Islam. Nearly all the translated material found on MEMRI’s website of the last decade covers aggressive, hostile, and controversial topics (80.43 %). However, MEMRI also claims that it covers

the stories of Muslim reformers as well, but we can say that there is very little coverage of moderate views of people who may make Islam look attractive, and such topics rarely get translated (19.57 %). In fact, every story that could possibly make Islam and its followers look deranged, hateful or diabolical gets translated; anything that could make them look informed, talented or admirable gets little coverage or is ignored.

Furthermore, the way or the “how” the subtitling of the video clip analyzed in this research paper clearly manifests MEMRI’s agenda of misrepresenting Islam. The title of the video clip was not literally translated; rather it was modified to be more appealing to the target reader and carry a more hostile tone from the part of the Islamic religion and culture, and to attract the attention of the receiver and make him/her take a negative stance towards the video clip even before finishing watching it.

As a native speaker of Arabic, and as I consider myself as conversant with and highly knowledgeable about the English language, I have come to the conclusion after analyzing the previously mentioned clip along with its English subtitles done by MEMRI, that the receiver of the subtitled video clip will get a totally different focus and impression from the receiver of the original one. One of the main reasons is the deletion strategy adopted by MEMRI which utterly changed the essence and direction of the source video clip’s arguments to meet MEMRI’s agenda to misrepresent Islam. It should be noted that MEMRI’s clip is only 2:16 minutes, whereas the original video is more than eight minutes. In fact, MEMRI did not subtitle almost 80% of the video clip that may have justified the speaker’s arguments; and therefore make him seem more of a brutal terrorist who wants just to take over the world by force and wars in the name of Islam.

All in all, literal translation was the procedure most adopted by MEMRI. It is noticed that it preserved the religion-specific elements, especially religious signifiers like Caliph, jizya. In addition to using many other translation procedures ranging from: modification, paraphrasing, addition, deletion, which overall have retained the clip’s semantic loads with almost no loss at all. Technically speaking, MEMRI has handled the subtitling with great professionalism, and preserved the stylistic and semantic properties of the source text to a very far extent. However, the manipulation in our mind lies in the selection of such aty-

pical video clips to be subtitled which are meant to reinforce the hate discourse towards Islam in general and show Muslims as hostile as possible. Not forget to mention MEMRI's choice of the internet as its main platform to represent its work, which is indeed a brilliant marketing strategy, because this way it can reach the largest number of audiences within just few seconds, especially that nowadays the internet is highly accessible by almost everyone.

7. CONCLUSION

In today's highly globalized and digitized world, people's knowledge and perception of other peoples' cultures and religions has entirely depended on media and translation. However, in the process of translating religious discourse from a foreign country, translators tend to consciously or unconsciously, select, add, omit, filter and adapt, which ultimately may result in the production of a totally new target text in terms of intention and discourse, which is the exact same case for MEMRI's AVT of the Islamic religious discourse from Arabic into English.

As a media institution, MEMRI is playing a very sensitive role in shaping, especially the western world's perception of the Islamic faith through its manipulative translational practices aiming at distorting the image of Islam, and portraying its peoples as terrorists, aggressive, anti-Semitic, anti-human rights, sanguineous and kill whoever does not agree with their beliefs. Therefore, we have to put more effort into uncovering such manipulation practices and make the receivers aware of them, which this research paper has sought to do. We also call for more future empirical studies with larger corpora that go beyond the linguistic analysis, to explore in more details the political-economic context where such translations take place.

All in all, MEMRI has proven that it has a hidden and deep influence in shaping an unrepresentative Image about the Islamic religion through its selective translations. However, we can criticize it as much as we want, but until we come up with an alternative that offers accurate and balanced portrayal of the true essence of Islam, people will continue to be stuck with MEMRI. Personally, we believe that it is not that difficult to counter MEMRI's manipulation and agenda, all it will take is one serious and objective moderate Islamic media company which provides translations of materials that accurately reflect the true essence of the moderate Islam.

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