

ARAB CULTURE IN TRANSLATION:
FROM EXOTICISM TO TERRORISM

by

Lamia Gharbi

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Approval Signatures

We, the undersigned, approve the Master's Thesis of **Lamia Gharbi**

Thesis Title: ARAB CULTURE IN TRANSLATION:
FROM EXOTICISM TO TERRORISM

Signature

Date of Signature
(dd/mm/yyyy)

Dr Said Faiq
Professor in Arabic and Translation Studies
Thesis Advisor

Dr Ahmed Ali
Associate Professor in Arabic and Translation Studies
Thesis Committee Member

Dr Boutheina Khaldi
Associate Professor in Arabic and Translation Studies
Thesis Committee Member

Dr David Wilmsen
Department Head

Dr James Griffin
CAS Graduate Programs Director

Dr Mahmoud Anabtawi
Dean of the College of Arts & Sciences

Dr Khaled Assaleh
Interim Vice Provost for Research and Graduate Studies

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Dedication

To my daughter, always believe.

Abstract

The 9/11 attacks placed the Arab and Islamic World at the center of a global attention characterized by the negativity of an old inherited conception. While portraying Arabs and Muslims again within a clash of civilizations and associating their culture with violence and terrorism, the world seems to recreate an old scenario of the ‘Self’ and the ‘Other’. Viewing the Arab and Islamic World from a fixed ideology is the first mover behind circulating texts designed to create a particular mental model about them that serves the interests of the producers of such an ideology. From orientalism to terrorism, discourses seem to reintroduce and extend a static view of exoticism, misrepresentation and fear. This is reflected not only in the concepts, but also in the terminology and the intensity of fear mobilization. Translation has played a major role in reinforcing and stimulating established ideologies about the Arabs and Islam alike, often without differentiating between the two. In this context, this thesis investigates these reflections through an examination of *The Arabian Nights*’ translation and the rise of exoticism in representing Arab culture. It further explores an article titled *الاعدام حرقا... عقوبة اسلامية* written by Yasmin Al Khatib, a young Egyptian writer, as a reaction to the execution of the Jordanian hostage pilot, Muath Al-Kasasbeh, by the terrorist organization known as the Islamic State of Iraq and Syria (ISIS), and its English translation by MEMRI.org as ‘Death by Fire is an Islamic Punishment’. Both texts are examined through the frame of Critical Discourse analysis. It is concluded that although Arabs are used to misrepresentations of their culture; they do not expect so from Arab writers who are viewed as instruments of hegemony locally implanted in the Arab World to expand Western discourse. The thesis determines that terrorism is not an entirely new concept; it is a reproduction of orientalism through similar means of distortion of Arab culture.

Search terms: Terrorism, orientalism, exoticism, Islamophobia, Critical Discourse Analysis, *The Arabian Nights*.

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Chapter One: Introduction

The conflict between Western and Arab/Islamic civilizations entered a new phase after 9/11. The terror attacks have not only widened the gap between the Western civilization and the Arab/Islamic world, which was on its way to a relative integration in the 'global village' by late 20th century (Faiq, 2005a, p. 2), but have increased the controversy over the compatibility of Islam with the Occident liberal thinking and human rights development. The resort to terrorism is justified by a large majority of critics as a deficiency in the Islamic system, which proves again incapable of embracing changes and escaping its conformity to the past. Today, Arabs are associated with terrorism and radical Islamism, a judgment that has nothing in common with the actual realities of Muslims and Arabs. The concept of terrorism post 9/11 can be viewed as a new form of orientalism, which reintroduces Muslims as aggressive, brutal, hostile and uncontrollable. Time and again, the West is forced and ready "to intervene to solve their problems and bickering" (Faiq, 2005a, p. 2).

Viewing the Islamic World from the angle of a fixed ideology is the first mover behind circulating texts in literature and media; "the prevailing view of Arab culture as a mixture of the quaint, the barbarously primitive and comfortably dependent, is to a large degree a product of those texts which have been selected for translation" (Faiq, 2005a, p. 2). It is no secret today that translated texts are designed to create a particular "mental representation" (Van Dijk, 1991, p. 74) in the mind of the reader, which serves the interests of the dominant groups. According to Lefevere (1990), translation is an act "carried out under constraints, which include manipulation of power relations of dominated and dominating, and ultimately lead to the construction of images of the translated cultures in ways that preserve and/or expand hegemony of the translating cultures" (as cited in Faiq, 2005b, p. 58).

In this context, it is relevant to point to texts published by institutions like MEMRI.org as tools of distortion of the image of Arabs. Yet, the general tendency to reinforce the discourse about Muslims as a source of terror may oddly come from Arab writers themselves, who in their attempt to disapprove or criticize established

social and religious notions, or under influence of an inherited ideology or personal beliefs, represent their own native culture through the eyes of the outside dominant group.

This thesis explores the above stated issues recalling renewed means of Western hegemony. The issues relate to terrorism as a new “mobilization” of “fear, hatred and disgust” against the “Other” (Said, 2003). The conclusion is that terrorism is an extension of orientalism and cannot be studied outside its orbit. Terrorism is a reproduction of exoticism with an intense dose of fear and rejection for the same expansionist intentions.

The thesis includes five chapters. Chapter one sets the scene of the topic. Chapter two reviews major translation approaches and their evolution from linguistic to cultural. Chapter three consists of four sections: the first introduces translation as an intellectual motivator. Translation first led to civilization rebirth in the Orient and the Occident through rendering major Greek and Arab oeuvres. Then, it contributed through the translation of *The Arabian Nights*, for instance, to the rise of exoticism creating new discourses about the East and the West. The second section discusses the re-contextualization of orientalism as a repartition between the “West” and the “East”. Section three questions the possibility of over victimizing the Arab World that has always accepted to stand in a vulnerable position. Section four discusses the shift from orientalism to terrorism in the post 9/11 attacks on the U.S.A, and the potential consequences of the September 11 events on the Arab and Islamic World and the rise of Islamophobia. It gives account of Islamophobia and how Arabs face the challenge of recreating an identity away from inherited negativity. This attempt has led many Arab writers to misrepresent their own culture and introduce it through the eyes of the other. In this connection, chapter four analyses an article titled “الاعدام حرقاً...عقوبة إسلامية”, written by Yasmin Al Khatib (2015), as a reaction to the execution of Muath Al Kasasbeh by ISIS. The article is translated by MEMR.org as ‘Death by Fire is an Islamic Punishment’. This text and its translation are examined through the frame of Critical Discourse Analysis. Chapter four mainly examines the way Arabic writings in media are used as local instruments of hegemony implanted by the West to expand its manipulative discourse through a particular representation of the Arabs by Arabs themselves.

Chapter five concludes the thesis. Today's terrorism is yesterday's Orientalism. Texts selected for translation serve the same expansionist and hegemonic purpose, which exoticism served before but with less violence. Terrorism is a reproduction of orientalism with a stronger mobilization of fear. Translation is not only a body of representations; it is a tool that stimulates the creation and establishment of ideologies and discourses. The conclusion is that the East-West contest for power and 'identity recreation has no immediate solution; instead the Arab world and Islam have to allow intellectuals, philosophers and scholars free speech away from the controls of the dominant religious discourse.

Chapter Two: Major Approaches to Translation

This chapter provides an overview of the evolution of translation studies. It briefly reviews the development of translation studies from pure linguistic approaches to the functionalist theory and recently cultural studies of translation.

2.1. Translation Theories from Linguistic to Cultural

2.1.1. Linguistic Approaches to Translation. Translation has been primarily perceived as a communication activity based on language. Therefore, no wonder that the linguistic approach played an undeniable role in the evolution of translation theories, which are mostly based on equivalence.

In his essay “On Linguistic Aspects of Translation”, Jakobson (1959) states that the meaning of words is a set of linguistic signs. He believes that “an array of linguistic signs is needed to introduce an unfamiliar word” (Jakobson, 1971, p. 260), and affirms that “lexical codes” in languages give objects their meaning. He further argues that “no one can understand the word ‘cheese’ unless he has an acquaintance with the meaning assigned to this word in the lexical code of English” (Jakobson, 1971, p. 260). As long as translation is concerned, Jakobson states:

For us, both as linguists and as ordinary word-users, the meaning of any linguistic sign is its translation into some further, alternative sign, especially a sign ‘in which it is more fully developed’ as Peirce, the deepest inquirer into the essence of signs, insistently stated. (1971, p. 261)

Jakobson (1959) proposes three kinds of translation:

- 1) Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language.
- 2) Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language.
- 3) Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign systems (On Linguistic Aspects of Translation, para. 3).

Jakobson directs his attention to the point of “equivalence” stating that “a translation is a reported speech; the translator recodes and transmits a message received from another source. Thus translation involves two equivalent messages in two different codes” (as cited in Hatim & Munday, 2004, p. 124)

Based on the same linguistic approach, Nida (1964) expands equivalence into formal and dynamic. He states:

... formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this orientation, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. (p. 159)

Formal equivalence or “structural equivalence” is “The pure formal replacement of one word or phrase in the SL [source language] by another in the TL [target language]” (as cited in Hatim & Munday, 2004, p. 40). Nida makes a clear distinction between formal equivalence and literal translation, an assumption which is clarified by Hatim and Munday as follows

While literal translation tends to preserve formal features almost by default (i.e. with little or no regard for the context, meaning or what is implied by a given utterance), a ‘formal’ translation is almost always contextually motivated: formal features are preserved only if they carry contextual values that become part of the overall text meaning. (Hatim & Munday, 2004, p. 41)

On the other hand, in through his dynamic equivalence, Nida (1964) provides the translator with wider options to translate without literal or grammatical restrictions. This dynamic equivalence allows the translator to use “a rich variety of contextual values and effects which a literal translation would simply compromise” (Hatim & Munday, 2004, p. 42), and still in Hatim and Munday’s words: “We opt for varying degrees of dynamic equivalence when form is not significantly involved in conveying a particular meaning, and when a formal rendering is therefore unnecessary” (p. 43). Nida’s theory marks a “shift from literal translation to free translation” regardless of the text grammatical structure (Yan & Huang, 2014, p. 489). He focuses instead on the meaning and context and favors understanding of the reader and receptor on the rigidity of preserving the integrity of the original text.

Another representative of the linguistic approach is Catford. In his book entitled *A Linguistic Theory of Translation*, he defines translation as “an operation performed on languages: a process of substituting a text in one language for a text in another” (Catford, 1965, p.1). In other words, translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (p. 20). He admits that

Since translation has to do with language, the analysis and description of translation- process must make considerable use of categories set up for the description of languages. It must in other words, draw upon a theory of language -a general linguistic”. (Catford, 1965, p. 20)

Catford (1965) believes that the major concern of translation is to find equivalents in the Target Language. He states that translation methods are related to distinction between the context (of situation) and the context (of language). He makes a further distinction between textual equivalence and formal correspondence. The first is “any TL text or portion of text which is to be the equivalent of a given SL text or portion of text” (Catford, 1965, p. 32); while the second is “any TL category which can be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL” (Catford, 1965, p. 32). In his formal correspondence, Catford calls for finding linguistic substitutions in the TL that occupy the same categories in the SL. For example, subjects and verbs function in the same way in most Latin European languages. This substitution results in a textual equivalence. When possibilities of substitution are absent, textual equivalence could occur through “translation shifts” (Catford, 1965, p.73).

Another important figure of the linguistic approach to translation is Newmark. He defines translation as a transfer of meaning from one language to another with consideration to its functional relevance (Newmark, 1991). He believes the translator will always face a “conflict of loyalties” (Newmark, 1991, p. 76), and this is an issue of whether a text should be source language or a target language oriented. Newmark states that “The conflict of loyalties gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice” (as cited in Arduini, & Hodgson, 2004, p.384).

Newmark presents eight types of translation methods: Word-for-word, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation. He focuses on semantic translation as a way of preserving the original form and contextual meaning, and on communicative translation to provide the TL readers with a similar impression as the SL readers through a domestication of content. Here, the text could well lose some of its semantic content.

2.1.2. Functionalist Approaches to Translation. In reaction to the dominance of the linguistic approach in the first half of the 20th century, some scholars started to approach translation from a new angle altering the grammatical and linguistic into a text meaning focus taking into account the communicative purpose of translation (Munday, 2009).

Katherina Reiss theory (2014) draws attention to the communicative function of the text in its source culture. This function, according to Reiss, is fundamental in defining how the text would be translated. She classifies texts into three different types: informative, transmitting information, expressive, dealing with creative composition, and operative, appealing behavioral responses (2014). For her, each text type has to preserve its content during the translation process. Reiss believes that the genre of the text is “culture specific” and which the translator needs to consider “so as not to endanger the functional equivalence of the TL text by naively adopting SL conventions” (Venuti, 2000, p. 165)

Hans Vermeer’s skopos theory joined innovative attempts to withdraw from linguistic-based approaches to translation. It is named after the Greek term meaning “purpose”, which Vermeer believes to be fundamental in determining the translation process. Translations should fit the purpose the text was written for in the target culture: “the source text is oriented towards, and is in any case bound to, the source culture. The target text...is oriented towards the target culture, and it is this which ultimately defines its adequacy” (as cited in Venuti, 2000, p. 193). According to Vermeer, translation belongs to an intercultural communication process realized through the production of texts proper to a particular purpose and context.

Christiane Nord, a major advocate of the functionalist approach, approves of Vermeer's assumption that the meaning of the translated text exists beyond the limits of the linguistic rendering, and that the text can be produced in different situations in its source or target cases. She focuses on two basic types of translation: documentary and instrumental. The first "serves as a document of a source culture communication between the author and the source text (ST) recipient" (as cited in Munday, 2008, p. 84). It is based on word-for-word or literal translation and deals with documents such as certificates or contracts. Instrumental translation, on the other hand,

... serves as an independent message-transmitting instrument in a new communicative action in the target culture, and is intended to fulfill its communicative purpose without the recipient being conscious of reading or hearing a text which, in a different form, was used before in a different communicative situation (Munday, 2008, p. 84).

Nord (1997) provides "three aspects of functionalist approaches that are particularly useful in translator training" (as cited in Munday, 2008, p. 82). These aspects are:

- 1- The translation commission: The translator has to consider the intended function of the text, sender and receiver and the motive behind the text.
- 2- The role of ST analysis: Nord focuses on intratextual elements such as content, lexis and sentence structures to determine the translation strategy.
- 3- The functional hierarchy of translation problems: The translator may determine priorities to deal with the text such as intended function of the translation (documentary or instrumental), needed elements in the receiver's situation and problems on the linguistic level Nord, 1997, as cited in Munday, 2008, p.83)

2.1.3. **Discourse analysis approach.** Discourse analysis has brought new

approaches and “possibilities” to translation studies. Discourse is defined as “modes of speaking and writing which involve social groups in adopting a particular attitude towards areas of social activity” (Hatim & Mason, 1990, p. 216). Hatim and Mason (2005, p. vi) consider “all kinds of acts of translating as essentially acts of communication in the same sense as that which applies to other kinds of verbal interaction”. They believe translators are not only affected by the linguistic experience of the text, but also by the cultural and ideological “implications”, which can be perceived as the text genre, the social and power levels, and that these should be preserved in the text as an ideological consequence (2005).

2.2. Translation and the Cultural Turn

No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language. (Lotman, 1978, as cited in James, 2002)

The 1980s marked a growing belief that translation is not a pure linguistic activity. As a reaction to this, the evolution of the cultural approach, commonly referred to as a “cultural turn”, has placed translation studies in the wider context of culture and raised issues related to power and ideology. The evolution of a “cultural turn” has deeply contributed to major shifts in the approach of translation studies. This movement was mostly associated with names like Susan Bassnett, André Lefevere and Lawrence Venuti, who emphasized a fundamental interconnection between language and culture. Bassnett (1991, p. 14) states:

Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril.

She believes translation studies has to take into consideration manipulation factors which impact the translator, as well as the cultural and historical background which shape texts and translation production. In this approach, translation is seen as “a product of the target culture and as such it cannot be explained through the mapping of

linguistic correspondence between languages, or judged with respect to universal standards of quality and accuracy” (Gambier, & Doorslaer, 2011, p. 26).

2.2.1. **Lefevere** and rewriting as manipulation. During 1980s Lefevere introduced his interesting concept of “refracted texts”. By refraction, Lefevere means “texts that have been processed for a certain audience (children, for example), or adapted to a certain poetics or a certain ideology” (as cited in Gentzler, 2001, p. 137). According to Lefevere, translation is the most obvious form of refraction. Source texts are processed through the mediation of the translator, and are subject to the influence of the same cultural, social and political factors.

Lefevere (1992a) views translation as “a rewriting of an original text” and states that translators render texts in the parameters of the established system to fit the dominant ideology, betraying the work they are dealing with. According to Lefevere,

... rewriting can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulation processes of literature are exemplified by translation can help us towards a greater awareness of the world in which we live. (Lefevere, 1992a, p. vi)

Lefevere goes further to question the issues of power in translation as an intercultural activity. He sees it as a “channel opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it” (“Translation and Culture,” 2015, para. 1). Since translated texts never come in isolation from the social and cultural context in which they occur, they can never be emptied of the forces and ideologies manipulating that context. In his *Translation, Rewriting and the Manipulation of the Literary Fame* (1992b), Lefevere talks about two “control factors”: the first is found within the literary system and applied by “professionals” named by Lefevere as reviewers, translators, teachers, critics. They “oppress” literary work to fit “dominant concepts” in society and satisfy the current system (Lefevere, 1992a). The second factor is patronage, which Lefevere uses to mean “something like the powers (persons,

institutions) that can further or hinder the reading, writing or rewriting of literature” (as cited in Shuping, 2013, p. 57).

Patronage or power comes, according to Lerferve, in a form of shared knowledge and pleasure, and does not directly imply repression or brutal government. Hence, it is accepted, tolerated and adhered to without taking account of its major control. Foucault clearly puts it

What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but it traverses and produces things, it induces pleasure, forms knowledge, produces discourse”. (as cited in Lefevere, 1992b, p.15)

Lefevere's approach of “rewriting” was influential in the way it targeted forms of writing produced under the control of operating systems in society. Translation becomes “a rewriting of an original text”, and an act loaded with a manipulating ideology that may lead to domination. In other words, translation is rewriting and “rewriting is manipulation, undertaken in the service of power” (Bassnett & Lefevere as cited in Gambier & Doorslaer, 2011, p. 27).

By admitting the presence of culture and manipulating factors in translated texts, translation demonstrated it could go far beyond the limits of linguistic approaches. Translation is not only

... a powerful mode of cultural construction, a means by which new nations can establish their identity amongst neighboring countries (1990: 65), but also a way of constructing fictitious ‘images’ of foreign authors, texts and entire cultures. (Bassnett & Lefevere as cited in Gambier, & Doorslaer, 2011, p. 26)

2.2.2. **Translation as representation:** Representation is a broad concept; it

is present in all discursive practices in politics, law, literature, social sciences, and arts. Most definitions of the word representation, however, relate to one major meaning of acting on behalf of someone or a state of being through speaking, depicting or portraying. Representation hence is a form of information transmission about people, events, places, etc. Its most striking aspect is the reproduction of reality. Nonetheless,

... representation is a very different notion from that of reflection. It implies the active work of selecting and presenting, of structuring and shaping; not merely the transmitting of an already existing meaning, but the more active labor of making things mean. (Hall, 1997, as cited in Harindranath, 2006, p. 49)

Here, representation seems to have solid ties with translation, “for almost all translations are representations: translation as a category is by and large a subset of representation and most individual translations fall within the larger category representation” (Tymoczko, 2007, p. 113).

Representation is not a reality; it involves reproducing an image of the reality which is likely or very similar. But this act cannot be emptied of impressions, particular views or opinions and ideologies. Notably, opinions and ideologies come within established discourses that work out cultural representations in texts and shape the production of the translated text. In this context, Tymoczko (2007, p.114) writes:

Since the 1970s translation studies scholars have increasingly come to see that these aspects of representation are also characteristic of translations and that the ethical concerns and intellectual problems pertaining to representation must be faced in translation studies, whether it is a case of commercial, legal, medical, media, or literary translation.

This is akin to Lefevere’s text “refraction” and “rewriting” which raise cultural issues relating to manipulation, power, ideology and social control.

Postcolonial translation studies raised issues related to using particular translation strategies to create a positive or negative representation of a group of people (Arabs and Muslims in relation to Orientalism, for example). In this context, Faiq argues:

Non-Western cultures and societies have been represented, translated, according to fixed ideologies and discursive strategies. Africans, Arabs, Muslims, and Israelis, as well as central and eastern Europeans, have been, and still are, seen as ‘trouble-maker and sources of nuisance’ for the Western world, which finds itself time and again having to intervene to solve their problems and bickering. (2006, p. 3)

Discussing the same study case, Faiq (2006) writes:

The prevailing view of Arab culture as a mixture of the quaint, the barbarously primitive and comfortably dependent, is to a large degree a product of those texts which have been selected for translation. One of the most translated books is the *Thousand and One Nights*, which though not entirely Arab in origins supports what Said ... has termed orientalism, that is a particularly patronizing, romantic, Western view of the East. (p. 3)

Representation is strongly present in many historical cases pertaining to translation. It covers almost all translated text mainly contemporary writings like commercial, politics and media. Translation studies, in their culturally new context has been preoccupied by identifying features of manipulating factors which may affect the production of the translated text and its reception by the reader, focusing on the probable impact of the representation model ‘overtly’ or ‘covertly’ included in the text, it turns out however that representation is rooted in translation activities more than it was believed to be. In fact, “translation is not a principal form of intercultural representation; it is one of the oldest and most continually practiced forms of representation in human culture” (Tymoczko, 2007, p. 114).

2.2.3. **Critical Discourse Analysis.** The 1980s marked the development of Critical Discourse Analysis as an empirical study of discourse led by scholars like Norman Fairclough, Ruth Wodak, Teun A. Van Dijk, and others. Critical Discourse Analysis (CDA) provides critical thinking methods to examine discourse in its relation with society, culture and power. It is related to tools of manipulation used by hegemonic groups in society such as control, ideology and representation introduced by Fowler and Hodge and Kress in the 1970s. The purpose of CDA is to analyze “opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language” (Wodak, & Meyer, 2001, p.10).

Critical Discourse Analysis attempts to make the hidden privilege of power that discourse owns and uses on all aspects of modern societies whether economic, social, political or cultural visible. Fairclough states that CDA is the study of the

often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. (Fairclough, 2013, p. 93)

Issues targeted by CDA range from macro to micro. The first set of issues occurs in a wider scale and has an international weight, while the second set (micro) deals with individuals. As discourse and language share affinities of communication, both written and spoken, there was an increasing interest in studying how can language build social power or create a particular meaning, ideology, representation or stereotype. Faiq (2007), for example, sees that Critical Discourse Analysis is basically used to examine “how the use of language, as discourse, is invested with ideologies in the production, circulation and/or challenging of existing stereotypes or power relationships (interculturally and intraculturally) between communities of the same language or communities of different languages” (Faiq, 2007, p. 10). Within such a context, language is seen as a systematic and consistent body of representations that reflects specific social practices from particular points of view.

Chapter Three: Orientalism

Translation has played a major role in reinforcing and stimulating established negative ideologies about the Arabs and Islam alike. Muslims are portrayed in clash with civilization and associated to backwardness and violence. This chapter investigates these reflections through an examination of The Arabian Nights' translation and the rise of exoticism in representing Arab culture. It discusses the shift to terrorism, mainly in the post 9/11 attacks on the U.S.A, and the potential consequences of September 11 events on the position of the Arab and Islamic World, which was viewed again in need for intervention and control.

3.1. What is Orientalism?

According to Macfie (2002), *The Oxford English Dictionary* (1971), states that the term orientalism was in the eighteenth and nineteenth centuries generally used to refer to the work of the orientalist, a scholar versed in the languages and the literatures of the East (p. 3). Nonetheless, "the meaning of the word Orientalism, as given in *The Oxford English Dictionary*, has remained more or less unchanged until the period of decolonization that followed the end of the Second World War (1939-45)" (p. 4), when the term came to acquire a negative connotation. Orientalism was no longer associated with depicting Eastern cultural aspects, but became viewed, as Macfie (2002, p. 4) states:

... an instrument of Western imperialism, a style of thought, based on an ontological and epistemological between Orient and Occident, and even an ideology, justifying and accounting for the subjugation of blacks, Palestinian Arabs, women and many other supposedly deprived groups of peoples.

Here Macfie reveals that the new interpretation of orientalism on the basis of "racial representation" is clearly pronounced by Edward Said in his writings, and prompted human and social modern studies to talk about a suspicious Western hegemony, turning orientalism along the way into one of "the most ideologically charged words in modern scholarship" (Macfie, 2002, p. 4).

The European temptation to study Oriental cultures, particularly the Arab civilization was based on an important need for knowledge. Medieval Islamic societies witnessed a scientific, economic, and cultural prosperity, historically referred to as the “Golden Age”.Gutas (1998, p. 2) states:

The rise of the translation movement, which began with the accession of the Abbasids to power and took place primarily in Baghdad, represents an astounding achievement which...can hardly be grasped and accounted for otherwise than a social phenomenon.

This translation movement resulted in the transmission of an enormous amount of knowledge to Arab scholars. Indeed, within a century and a half, all Greek books available through the Eastern Byzantine Empire and the Near East were translated into Arabic (Gutas, 1998, p. 1).This profound “linguistic achievement” did not happen in isolation from a strong interest in learning and inventions as Muslims managed to transform the “receptive phase” of the translation movement into a “creative” one based on “a scientific and philosophical tradition” (Gutas, 1998, p.1)

This deep need to understand Greek and Arabic works on medicine, philosophy and science, in addition to the necessity to enhance the popular medieval knowledge of cultures which depended on the legends of Prester John and the travels of Sir John Mandeville and Marco Polo, pressed European scholars to work on translating Arabic Oeuvres. Attempts to translate Arabic prominent scientific resources started as early as the twelfth century when portions of *al-Shifa'* book by Avicenna were translated

... by Avendauth, Dominicus Gundissalinu, and a certain 'magister John of Spain'. Members of this team also translated Algazel's *Maqasid al-falasifa* (The Aims of the Philosophers); the *Mekor Hayyim* (Fountain of Life) of the Jewish philosopher Ibn Gabirol, was translated into Latin as *Fons vitae*, and the *Liber de causis*, a cento of propositions from the Elements of Theology of Proclus, was assembled in Arabic. Unattributed are translations of *On the Rise of the Sciences* (said in the Latin version to be by al-Farabi), and a compendium of sixteen questions on Aristotle's *On the Heavens* made by Hunayn ibn Ishaq and added to the selections from the *al-Shifa'* in the Latin tradition. (Burnett, 2002, p.22)

A serious attempt to study Arabic texts was launched in the early 16th century. In 1505, Pedro Alcalà published the *Granadan Arabic Dictionary*, which included grammar. An Arabic manuscript titled *Theology of Aristotle* and found in Damascus was translated and published by Moses Arovas and Pier Nicolas Castellani in Rome 1519. In the same period, Franciscus Raphelengius wrote the first dictionary of classical Arabic. Pococke's *Specimen historiae Arabum* (including sketches of the ideas of a wide range of Islamic philosophers) and translation of Ibn Tufayl's philosophical novel *Hayy ibn Yaqzan* are indicative of the new academic study of Arabic philosophy, which was to flourish in European universities, and which culminated in the multi-volume publications of the Egyptian Academy's edition of the Arabic Avicenna, Simone Van Riet's *Avicenna Latinus* and the *Corpus Averroicum* (Burnett, 2002). But, at the same time, these works marked the end of a period in which Arab authors were regarded as important as sources of knowledge that contributed greatly to humanity development. It might be useful also to mention the establishment of Arabic studies at universities, for it represents a historical independence from Arabic writers as necessary partners to study works. Translation of Arabic oeuvres, the study of their language in addition to exploring the East's geography signaled a new academic era which was to flourish at European universities during the European Renaissance period.

By the end of the 17th century, the West was walking at a steady pace towards dominance. Europe achieved a new era of knowledge built on legacies left behind by Arab and Greek philosophers. The translation of major Arabic oeuvres was the solid base on which Orientalists established their progressive studies. Without such a “linguistic achievement”, which rendered most brilliant human discoveries (Gutas, 1998), Europe would not be able to blaze the trail towards an intellectual renaissance and build the bridges between deterioration and success. Western increasing knowledge and the familiarization with the Eastern cultures and history gave the West new prospects for political involvement in and economic domination of the East.

So, translation has played a major role in intellectual and cultural history. The “Graeco-Arabic Translation Movement” was a “social and historical phenomenon” (Gutas, 1998, p. 4), particularly in the Abbasid era, leading its great scientific flourish and cultural prosperity. Orientalist studies were also based on a translation movement

that paved the way to the rebirth of modern dominant powers. Without translation, it would not be possible to talk about Orientalism in its basic description or in its revisited definition.

3.2. The Arabian Nights' and the Arab Culture Representation in the West

Irwin, 1994 (as cited in Yamanaka, & Nishio, 2006, p. 3), writes: "Instead of listing European writers of the eighteenth and nineteenth centuries that were in some way or other influenced by the Nights, it would be easier to list those that were not".

No words are more eloquent than Irwin's statement to introduce the impact of *The Nights'* on European society. First translated by the French scholar Antoine Galland in 1704, the book, which was originally a collection of tales from different sources, made an astounding impact on Europeans and sparked interest in its innovative and complex fictional writing style (Yamanaka, & Nishio, 2006, p. 4). Galland's text did not only supply new narrative material to the French court, but also and rather quickly to the whole of Europe. A tremendous inspiration was evoked in various areas of creative imagination, including novel, drama, pantomime, opera, ballet, puppet show, shadow play, music and painting (Yamanaka, & Nishio, 2006, p. 4).

Major classical English translations of *The Arabian Nights* were respectively published by Andrew Bell in 1715, Edward William Lane in 1840 and Richard Burton in 1885. Although these translations corresponded to a vision in people's mind rather than reality in the oriental life (Yamanaka, & Nishio, 2006,), they provided a fictional complexity to satisfy the Orientalist mania which obsessed the West, inaugurating a prominent style of particular folk narrative. The reception of *The Nights* was productive on two levels: literary and culturally.

The influence of *The Arabian Nights* on English literature was tremendous and could be noticed in different works of the eighteenth and nineteenth centuries. For instance, in *Gulliver's Travels* (1726), Jonathan Swift reinvented fictional voyages to distant lands, where he generated "giants of Brobdingnag", "unusual societies", notably "inhabitants of Lilliput" (De Vylder, 2008, p. 93), and created a flying island and a talking race of horses the same way Sindbad in *The Nights* traveled to explore

distant territories, reported on uncommon kingdoms and told adventures and anecdotes. By 1783, the Scottish critic James Beattie would discuss the remarkable similarity between Gulliver and Sindbad, as both possessing commercial wanderlust as well as a hunger for exotic, curious and other marvels and wonders to bring home.

Gulliver's abduction from Brobdingnag, by a giant eagle is reminiscent of the mythical roc from *The Arabian Nights*...and there are similarities between the hairy apes that invade Sindbad ship and the Yahoos of the fourth voyage. (Aravamudan, 2012, p. 143).

Both Sindbad in the Arabian and Gulliver in Swift's travels launched their adventures facing fate and hardship and returned home to report about "sophisticated utopias, superior or at least equal to European civilization" of their time. Some claim that Swift's work was an economic writing. De Vylder argues that Swift used his "orientalist approach to confer an economic message" and criticize "the socio-economic abuses in 18th century" through "the then existing image of a stable and rich East" (De Vylder, 2008, p. 93). Even under its socio-economic scope, critics argue that Swift's work could not exist without *The Arabian Nights*.

One more major work which stands under the spotlight of *The Arabian Night* is Samuel Johnson's *Rasselas*. Indeed, it is obvious in Johnson's work that "The Happy Valley" situated in the "Abyssinian" drew from the *Arabian Nights*' palaces, and their extravagant style and lavishness. Although the setting represented a piece of paradise, where all dreams and treats are granted, both Rassels, the prince of Abyssinian, and Shahrayar, the king of *The Arabian Nights*, were in desperate need for happiness, moral and mental stability. Johnson's work shared *The Nights*' instructive and moral purposes, in addition to specific technicalities such as opening the stories with a repetitive expression that kept the readers engaged:

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow; attend to the history of Rasselas prince of Abissinia. (Johnson, 1999, p. 2)

بلغني — أيها الملك السعيد ذو الرأي الرشيد —

"It is said, O wise and happy king". (Haddawy, 1998, p. 1)

The distinct style of *The Arabian Nights* narrative writing embedded in the network of stories, focusing on different characters with different experiences was present in the complexity of *Rasselas*' personalities. Each character in Johnson's work was a distinct model conveying a particular philosophy:

The princess thought that all the sublunary things, knowledge was the best...The prince desired a little kingdom in which he might administer justice in his own person and see all the parts of the government with his own eyes...Imlac and the astronomer were contented to be driven along the stream of life without directing their course to any particular port. (Johnson, 1999, p. 116)

As Shahrazad in *The Nights* described the world's hardships and told the king about human suffering aiming to revive his humanity, Imlac, the prince's tutor in *Rasselas*, described life miseries outside the "Happy Valley" hoping to make the prince value his existent life, where none of his desires is without response:

If you had seen the miseries of the world, you would know how to value your present state." "Now" said the prince, "you have given me something to desire; I shall long to see the miseries of the world since the sight of them is necessary to happiness". (Johnson, 1999, p. 9)

As Scheherazad narrates her stories, inquisitiveness grew in Shahrayar's mind leaving the king "burning into curiosity to hear the rest of the story" (Haddawy, 1998, p. 18). Likewise, Johnson's *Rasselas* mentions to Imlac that he regrets the "necessity to sleep", which prevents him for a while from renewing his pleasure to know: "The prince regretted the necessity of sleep and longed till the morning should renew his pleasure" (Johnson, 1999, p. 17).

Johnson's work took after *The Arabian Nights*' techniques of suspense to supply his narrative with advanced enthusiasm and enjoyment. It is also relevant to point out here that imagery as a tool of narration was borrowed from *The Arabian Nights*' style as well as vivid descriptions of settings, notably constructions that recall the Caliph's palaces. Scenes of merchants were also recollected:

As they approached the city, which filled the strangers with astonishment" Imlac said to the prince: "This is the place where travelers and merchants assemble from all the corners of the earth. ...You will find men of every

character and every occupation. Commerce is here honorable. (Johnson, 1999, p. 40)

Undeniably, Johnson's characters were wandering in the same Arabian setting of *The Nights*: Egypt, Syria and Palestine. Imlac described the Pyramids as "The most pompous monuments of Egyptian greatness, and one of the most bulky works of manual industry" (Johnson, 1999, p. 70) asserting hence the connection with *The Arabian Nights*' theme and setting.

The above listing of common points between *The Arabian Nights* and Samuel Johnson's *Rassels* indicates the influence of the translation of *The One Thousand and One Nights* on English literature that resulted in the production of what would be known as the Oriental Tale. The impact of *The Arabian Nights* was further perceived as a text with transcultural perspectives shaped by an encounter between the East and the West:

There might be no better global example of transculturation between East and West that constituted Enlightenment Orientalism than the movement from the Arabic Alf Layla wa-layla to the French Mille et Une Nuit to the English Arabian Nights' Entertainments. (Aravamudan, 2012, p. 51)

The Arabian Nights deserve particular attention, not only as a prominent literary work promoting the Oriental Tale movement in the West, or as a first fiction prose inspiring English authors to write with a particular awareness of the Arab civilization, but as an oeuvre which was translated in a way that corresponded to a particular representation of Arab culture in the imagination of the West. The popularity of *The Arabian Nights* was in reality a double-edged sword which consolidated a stream of new literary genre, but reinforced at the same time the establishment of a distorted and falsified image of the Arabs as an irrational and absurd people driven by lust and desire.

The introduction of *The Arabian Nights* to the Western fictional world had the deepest effect of associating the Arab's image to exotic scenes picturing the Sultan and his Harem, the lavishness of palaces and vast wealth, and the ambiguity of human relations as opposed to concepts of "inductive reasoning" and logical argumentative spirit, which enveloped European society from the 14th to the 17th centuries. Writers might have found in *The Arabian Nights* an escape from a materialistic world to an

exotic universe, but had certainly achieved it through an exaggerating and unfair perception of the Arab oriental reality. It is important to point out that the popularity of *The Arabian Nights* towards the end of the 17th century was historically linked to the weakening of the Muslim Ottoman Empire, which had ceased to represent a threat to Christian Europe. Hence, Western society could openly show their eagerness for everything Turkish, Oriental and Islamic. *The Arabian Nights* was not only an entertaining book, 'but its title and concerns are Arab-Islamic, and thus it has drawn, and should draw more attention as a repository of popular memory, collective consciousness, and cultural dynamics' (Musawi, 2009, p. 1), which the West was eager to explore about Islamic societies.

In her letters, Lady Montagu was mostly concerned about demonstrating appealing aspects of the Ottoman society that "her Western predecessors" had failed to notice. She writes to one of the ladies explaining: "Your whole letter is full of mistakes, from one end to the other. I see you have taken your ideas of Turkey, from that worthy author Dumont, who has wrote with equal ignorance and confidence" (Montagu, 1993, p. 104). Although Lady Montagu's writings were not different in that they were engaged in the Orientalist "discourse" of her days, the letters introduced the Ottoman society from a different perspective. For instance, she did not hesitate to unveil the local practice of 'variolation' as a vaccination against smallpox. As procedures used in England were not effective, Lady Montagu encouraged her own children to be inoculated while in Turkey, and strongly promoted the procedure despite the resistance she encountered (Zaimeche, Al-Hassani, & Salem, 2010).

3.3. Re- Contextualization of Orientalism

In its traditional insight, the potency of Orientalism has remained for centuries as the basis of a Western scholarship to study the Orient, and to frame its cultural, social and economic aspects. Nevertheless, it was obvious that the European perspective observed the Orient with an eye of exaggeration that tended to dress the Arab Oriental civilization with exoticism, irrationality and ambiguity. Europe projected its need for hegemony, romanticism and intellectual enlightenment on the Orient elaborating instead a social and political description that differentiated people, customs and ambitions and characterized them as distorted and uncivilized.

Orientalism became a representation of the East as uncivilized, inferior and potentially in need of “intervention and rescue”. Since saving the “Other” in the distant parts of the world needed dominant powers and political and military action, colonialism was based in the Arab world with strong motives to operate its various resources.

This section of the chapter examines the re-contextualization of Orientalism as an intellectual movement to unveil the Western hegemonic projection of Middle Eastern societies, and to depict its old approach as “a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’ ” (Said, 2003, p. 10), rather than a scholarly interest in a far and distinct civilization. How was the new concept introduced? And in what way did the re-contextualization of orientalism provide the world with a new vision of the East- West mythical division?

To begin with, it is important to mention that it took so long to have writers discuss what has been deemed for decades a granted image of the Arabs. The hegemonic control of the East, the economic dominance and the territorial expansion that marked the end of the 19th century were associated with the weakening of intellectual accomplishments in the East, either because writers were focusing on opposing colonization and working for independence, or due to the lack of educational opportunities as a planned colonizing form of control to reduce interest in civil and human rights and diminish any potential awareness of exploited resources and territories. Hence, calls to reverse occupation during the colonial period had a priority over that of discussing the distorted and falsified image of the Arabs. .

The first criticism of orientalism as a concept was voiced during the early years of the 1960s, and mainly represented the voice of a Western educated group of intellectuals who launched the battle to destabilize the common established perception of Orientalism. Abdel-Malek (1963), for instance, questioned the intensions of the West in its incessant effort to study Oriental civilization and establish a particular view about it. He defined the Orientalist as “a scholar versed in the knowledge of the Orient, its languages, its literature, etc”, and asked “what kind of man, what kind of scholar is he? What area for his motivations? What occupies him? What objectives does he set himself to attain?” (p. 105). He points to the crisis that overwhelmed the

profession of the orientalists due to the spread of liberation movements, and the strengthening of demands for liberal rights after WW II. He criticizes the “intimate relationship between the orientalist scholars and the colonial powers” (p. 105), whereby Orientalists helped Western invaders put their hands on intellectual and cultural heritage of the Orient. According to Hübinette (2003),

Abdel-Malek shows that the orientalists viewed Asia and the Asians as objects who were to be defeated, unveiled and ruled over by the Westerners in the name of development and civilization, and that the once golden past of Asia was perceived to have vanished forever for a ‘decadence that is ineluctable’ (The critique on Orientalism section, para. 2).

Along a similar line of argument, Tibawi (1963) published his critique “English-Speaking Orientalists”, which criticized the Western portrayal of Islam and the Arab world. Tibawi points to a perpetual confrontation and hostility between the Christian West and the Muslim East. A dilemma that dates back to the 11th and 12th centuries when “Chanson de Gest” (Song of Heroic Deeds), for example, pictured Arabs as the West enemies and drew a distorted image which established the groundwork of a long Medieval era of prejudice towards Islam and Muslims, including Arabs. A significant example is The Song of Roland. In this epic poem, based on the Battle of Roncevaux in 778 during the reign of Charlemagne, Arabs were recalled eight times, each of which is associated with a demonized portrait, Hübinette (2003) states:

This heritage of a religious hostility heavily influenced the classical orientalists who formed an alliance with the Christian missionaries and started to evaluate Islam and the Islamic societies in extremely derogatory and scornful terms. (The critique on Orientalism section, para. 3)

A follow-up of Tibawi “English-speaking orientalists” critique was published in 1979, in which he pointed to the failure of orientalist scholars to understand Islam. But, the most complete critique examining Western attempts to define non-Western societies was Said’s *Orientalism* (1978). It largely drew on Abdel-Malek’s critiques of the existing discourse on the Arab World. Said’s book, however, received the biggest exposure and presented a more extensive examination of the concept.

3.3.1. **Said's Orientalism.** The publication of Edward Said's *Orientalism* in 1978 was groundbreaking. It unveiled the hegemonic discourse which the West has managed to establish for centuries; a discourse that has portrayed the position of Westerners as people of rationality and innovation over irrational Easterners, who, according to this logic of comparison, need to be introduced to civilization and modernity, to cultivate their fanatic religious spirit and their rigid social relations. According to Said, Orientalism was set as a Western preconceived perception of Middle Eastern and Asian cultures, built on an archetype rather than reality (1978). Arab societies are often portrayed as fundamentally different from Western societies that sink in fantasy, exaggeration, absurd irrationality and lag behind reason and evolution. This perception was provided as a solid justification by the European and American imperial powers to expand in the East and fulfill their grand ambitions. Said argued that Orientalism

... can be discussed and analyzed as the corporate institution for dealing with the Orient- dealing with it by making statements about it, authorizing views of it, describing it, by teaching it settling it, ruling over it: in short, Orientalism as a Western style for dominating restructuring, and having authority over the Orient. (1979, p. 3)

Hence, the West was responsible for creating that “basic distinction between East and West as a starting point to elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, ‘mind,’ destiny and so on” (Said, 1979, p. 2).

In short, “The Orient” according to Said (1979) was “almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences” (p.1). Said successfully revealed a binary relation built on a concept of the dominating Occident and the dominated Orient; the superior West and the inferior East. European colonizers have intentionally moved toward a socio-economic concept that “is not innocent but profoundly connected with the operations of power” (Loomba, 2015, p.60).

Said's examination denotes a strong association between Imperialism and Orientalism: “The relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony” (Said, 1979, p.5),

which formed an approach of dehumanization, and led to an adoption of a racial concept based on a made image of the “Other”. Such alteration, according to Said, has to be considered as impressive as the Holocaust. Said writes:

We allow justly that the Holocaust has permanently altered the consciousness of our time: why do we not accord the same epistemological mutation in what imperialism has done, and what Orientalism continues to do? Think of the line that starts with Napoleon, continues with the rise of Oriental studies and the takeover of North Africa, and goes on in similar undertakings in Vietnam, in Egypt, in Palestine and, during the entire twentieth century, in the struggle over oil and strategic control in the Gulf, in Iraq, Syria, Palestine and Afghanistan. Then think contrapuntally of the rise of anti-colonial nationalism, through the short period of liberal independence, the era of military coups, of insurgency, civil war, religious fanaticism, irrational struggle and uncompromising brutality against the latest bunch of "natives". Each of these phases and eras produces its own distorted knowledge of the other, each its own reductive images, its own disputatious polemics. (Said, 1978, p. xvi)

Said reveals Europe’s need to portray the “Other” as inferior. He believes that “European culture gained its strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self” (Said, 1979, p.3). Orientalism was, in short, created to strengthen Europe’s identity and locate it in a superior position.

So, Said’s work was celebrated in its daring attempt to destroy the myth of orientalism. Said refuses to take the Orient as “an inert fact of nature”, and rejects the given assumptions that influence the study of the East through Europe’s “configurations of power”. Instead, Said looks for opportunities to examine the Orient through methods other than those determined by domination. Said (1979) assumes that “Orientalism is nothing more than a structure of lies or of myths which, were the truth about them to be told, would simply blow away” (p. 6). I myself believe that Orientalism is more particularly valuable as a sign of European-Atlantic power over the Orient than it is as a veridic discourse about the Orient (which is what, in its academic or scholarly form, it claims to be)”. (1979, p. 6)

3.3.2. **Said's Orientalism and the 'Theory of Conspiracy'.** For so long, "conspiracy theories" (Gray, 2010) have shaped the socio-political discourse of the Arab societies, and have influenced their view of the outside world: "While not unique to the Middle East" (Gray, 2010, p. 2), conspiracy thinking altered the socio-behavioral features of the Muslims, who under a real or imaginary pressure of being the target of a secret plan, ignored their vital role in a moving world, and discounted innovation and contribution. Years after the celebration of Said's *Orientalism*, as one of the most extensive and respected examinations of the sophisticated East–West relations of power and control, calls have been made to defend the Occident against "the man who made it cool to hate the West" (IbnWarraq, 2009, p. 77). Said's approach of Orientalism and Imperialism, as a dual power to dominate the "Other" and create a "self" identity, was discredited and condemned by the arguments of writers like IbnWarraq (2009) and Lewis (1982). It might be interesting though, in the rise of a polemic discussion over the real motives of the West and the increased Arab discontent, to examine Said's theory from a different perspective: Could Said's Orientalism belong to the set of conspiracy theories that dominate the discourse of the Arab world? Was the Arab world a main contributor in creating a self-distorted image due to the chaos that has prevailed over centuries of political, social and economic deterioration? If we admit the weakening state of the Arab nations and the decrease in intellectual movements, which were chiefly dominated by dark and falsified religious interpretations that aim to control people, can we blame the West for taking the opportunity to spread its supremacy?

Said's detractors, like IbnWaraq, argue that his work portrayed the West as the evil that possess the "ever-peaceful" East, owning its civilization and persecuting its culture. The Orient was given the position of the victim, ignoring years of "Eastern imperialism", and a history of Islamic territorial invasion that could as well be related to human rights abuses. Said's supporters or "Saidists" as IbnWaraq calls them, had a mission "to erect their own wall to insulate the East from the type of attacks they themselves make on the West" (IbnWarraq, 2009). In his critique of Said's Orientalism, Ibn Warraq believes that "the Saidists have been so successful that many people now see colonialism and empire as creations of the West and symptoms of a Western moral inferiority that (especially for Western scholars) must be atoned for in

many ways” (2009, p. 76). One of the most important claims of the critics of Orientalism is the “reappraisal of the eighteenth- through twentieth-century linguists, historians, artists, and writers who studied the East and who are known today as Orientalists” (IbnWarraq, 2009). IbnWarraq defends their works as ‘labors of love rather than exploitative endeavors’, as they were chiefly “drawing upon a humane tradition established 250 years earlier” (IbnWarraq, 2009, p. 78).

In the same context, Lewis (1982) exonerated the West intentions to study the East by claiming that the word orientalism “was poisoned by the kind of intellectual pollution that has made so many previously useful words unfit for use in rational discourse” (p. 3). He recalls the old meaning which was related simply to a school of painting whose impressed artists reported “a romantic and extravagant” (Lewis, 1982, p. 3) depiction of what they had seen, or more commonly to “a branch of scholarship” (Lewis, 1982, p. 3) made up of “philologists concerned with the recovery, study, publication, and interpretation of texts” (Lewis, 1982, p. 3)

To conclude this chapter, it could be stated that like any approach, Orientalism could be subject to criticism and investigation as well as approval and appreciation. Although Said’s work raised awareness of the distorted representation of the ‘other’ by the West, as a concept orientalism can be perceived from two important perspectives:

First, orientalist transmitted a huge fascination of Eastern civilization exemplified in major literary and artistic works; the advent of romanticism in Europe was deeply associated to the huge impact of the East resulting in the birth of a complex literary genre, which reformulated the limits of the European fictional writings. Romantic Orientalism produced tales with Oriental characters, settings and forms such as Coleridge’s *Kubla Khan* (1797), Beckford’s *Vathek* (1922), Thomas Moore’s *Lalla Rookh* (1861), and hundreds of attempts that shaped and marked the history of literature in Europe. The “Oriental- mania” (Johnson, 1873, p. 778) was not only linked to writers, artists and designers, but became versed into transferring much of the Eastern social and cultural features as well. The question is: Could a whole literary movement be developed out of hidden intentions of hegemony? Would such an affirmation do a significant injustice to those who studied the Arab culture out of

admiration of its civilization? Can the Western attempt of cultural exchange with the Arab world be partially considered a victim of misinterpretation?

Second, it would be more reasonable to consider Orientalism as the basis to question the present state of the Arab World away from the common discourse of victimization. The Arab world has been subject to an internal hegemonic attempt to limit its intellectual potential and to control progressive movements before it was subject to any external act of manipulation. Orientalism and imperialism have been supported by a group of native power holders, positioned in the heart of the Arab and Islamic worlds, who have worked to protect their interests through the same hegemony agenda of the West. They promoted a political Islamic discourse through Imams, and other religion officials to limit thinking, damping the demands of the poor and oppressing women's rights. Both the East and the West contributed in creating an Orientalism approach full of dehumanization, which Said and others remarkably exposed as a human concern. The post-colonial period witnessed various attempts to oppose established discourses, but the spirit of victimization and the air of conspiracy frustrating the Arab world made it easier to keep Arabs and Muslims away "not only from the truth, but also from confronting our faults and problems" (Stalinsky, 2004, para. 1).

Related to orientalism, the potency of translation in altering the course of history cannot go unremarkable. In accord with their belief that translation is the fundamental tool to challenge the unknown, nations paved their way to prosperity by rendering knowledge from other cultures. The glory of the Golden Age of translation, which maintained the supremacy of the Arab/Muslim nation for centuries occurred thanks to the "Graeco-Arabic translation movement" (Gutas, 1998). Centuries later, history repeated itself when Europe, guided by its lust for learning, translated major Arabic oeuvres and took advantage of the richness of scientific and literary heritage of Arabs. Orientalists were active in exploring civilizations that were once mysterious and unknown.

Orientalism and imperialism worked hand in hand to expand hegemony and build an identity of power contrasting the inferior East with the superior West. No matter how mythical or unfair the distinction was, the "dehumanization" of the East

occurred within an everlasting silence and acceptance of its countries. If we admit that Orientalism as a movement was a serious attempt to study the “Near and Far Eastern societies and cultures, languages, and peoples” (“Orientalism”, 2015), and depict aspects of their life, it would be relevant to openly proclaim that the East, particularly Arab/Muslim, was a source of fascination and inspiration, and could and should be accorded a more powerful position in the world.

The recent years proved that the Arab discontent went farther to reach a critical level of violence, placing Europe and America under a constant threat of terrorism. The next chapter discusses the rise of terrorism as a replacement for the conception of exoticism, and the way the circulation of certain texts is intended to stereotype and misrepresent Arabs; the same way Orientalism did before.

3.4. From Orientalism to Terrorism

September 11 attacks brought the Arab and Islamic World at the center of the world action agenda, in what the West describes as a global war against terrorism. The present chapter examines terrorism in its relation to Islam; it questions the possibility of replacing orientalism by terrorism as a new strategy of interference in the Middle East North Africa region’s affairs. Is terrorism today threatening the West and jeopardizing its security, or does it make a new hegemonic scheme meant to dominate Arab countries under pretext of teaching the East and the Muslims again how to be peaceful, free and civilized?

3.4.1. Terrorism and the rise of Islamophobia:

Today, terrorism stands at the top of national and international agenda. It is widely discussed in daily conversations and political debates, TV programs, newspaper articles, and books. It takes an advanced position in social and institutional discourses, and plays an important role in shaping today’s human relations and states’ strategic decisions and policies. The most striking feature of terrorism, in recent decades, however is its association with Islam and Arabs, particularly after September 11 events. Before we discuss terrorism in its relation to Muslims and Arabs and the rise of a new discourse associating Islam and Arabs to brutality, it is helpful to define the common understanding of terrorism. “In simple terms, terrorism is the threat or

use of violence for political, religious or ideological purposes designed to influence the attitudes and behavior of a group or to achieve objectives that are otherwise unattainable” (Turner, Switzer & Redden, 1996, as cited in Sarfo, & Krampa, 2013, p. 378). The UN General Assembly Resolution 49/60 (1994) contains a provision describing terrorism as

Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them. (‘Measures to eliminate international terrorism’, 1994)

UN Security Council gives terrorism a definition of

... criminal acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, intimidate a population or compel a government or an international organization to do or to abstain from doing any act. (Resolution 1566, 2004)

Kofi Annan, the former United Nations Secretary-General, defines terrorism as an act “intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organization to do or abstain from doing any act” (“A Global Strategy for Fighting Terrorism”, 2005, para. 1). In addition, there is a general agreement among different institutions that terrorism implies a criminal ideology involving the loss of public and personal security. Moreover, terrorist acts have a political nature and are therefore different from other kinds of violence existing in society between groups, members or individuals. Lutz (2005) states

Organization is an essential element for terrorism even though individuals can engage in terrorist acts. For terrorism to have any chance of achieving political objectives, repetition and systematic action is required so that any demands for change are credible”. (p. 8)

Terrorist organizations do not only incite violence, they recruit, train, finance and plan for attacks. Their existence depends on two fundamental matters: having an audience

that supports them and creating another that can be terrorized. The years following the 9/11 attacks have marked the rise of Islamophobia, which widens the gap between Islam and Arabs and the West. Moreover, it reinforces discrimination and negative stereotyping of the Arabs and Muslims. The Federal Bureau of Investigation (FBI) in the United States recorded a considerable upsurge in hate crimes against Muslim Americans in the post 9/11 attacks.). September 11 events were followed by a series of international actions that increased Western fears of Islam and Arabs. In October 2001, the US government launched the Operation Enduring Freedom in Afghanistan. It was the beginning of a global war on terrorism. America sought to fight Taliban, which provided a safe hideout for Bin Laden and al-Qaeda leaders. In March 2003, America undertook Operation Iraqi Freedom, when Iraq was invaded. The United States mission was to remove the risk of alleged weapons of mass destruction owned by Saddam Hussein and to free the Iraqi people from his so-called dictatorship. In January 2011, the “Arab Spring” marked the start of a major chaos in countries like Libya, Syria, Yemen, and a long phase of political and social disorder in Tunisia and Egypt. Violent attacks against civilians took place in Tunisia, France and Belgium. Terrorist organizations like ISIS start to attract a wide generation of young Muslims, while terrifying the other part. In such a perfect environment for terrorism to grow, voices become loud in blaming Muslims, Islam and Arabs for spreading a culture of brutality and demise, embodied mainly in concepts like “Jihad”. Nowadays, Islamophobia has increased to its highest rate.

3.4.2. **What is Islamophobia?** The term "Islamophobia" was first

introduced as a concept in a 1991 by the Runnymede Trust Report and defined it as "unfounded hostility towards Muslims, and therefore fear or dislike of all or most Muslims"(Conway, 1997, p. 26). Islamophobia was first used in a totally different context by the painter Alphonse Étienne Dinet and the Algerian intellectual Sliman Ben Ibrahim in their 1918 biography of the prophet Mohammad to describe a fear of Islam by liberal Muslims and Muslim feminists, rather than a fear or dislike of Muslims by non-Muslims. The term was not recorded until the late 1980s in the wake of the Iranian fatwa against Salman Rushdie over his book *The Satanic Verses*. Islamophobia has become frequently used in media texts and political and social debates, and is mainly integrated in discourses of racism and terrorism. The term has developed to describe

a contemporary form of racism and xenophobia motivated by unfounded fear, mistrust, and hatred of Muslims and Islam. Islamophobia is also manifested through intolerance, discrimination, unequal treatment, prejudice, stereotyping, hostility, and adverse public discourse. Differentiating from classical racism and xenophobia, Islamophobia is mainly based on stigmatization of a religion and its followers, and as such, Islamophobia is an affront to the human rights and dignity of Muslims. ("What Does 'Islamophobia' Mean?" 2013)

3.4.3. **Islamophobia and Terrorism**

Today, Islamophobia serves the agenda of terrorism in two ways: first, it works as a strong back up for Western Hegemonic intentions to justify military intervention and restriction policies issued for refugees and immigrants. Second, it creates a feeling of rejection within the Muslim society, which reinforces its perception of the West as the evil that should be fought. This feeling has been used by terrorist organization such as ISIS and Al Qaeda to brainwash, recruit and convince young people, mostly Arab, to fight Europe and USA.

Islamophobia is reintroduced and reinforced in Western societies through Media discourses that negatively stereotype Muslims and Arabs and picture their religion as fanatic and radical. The question is to what extent can we talk about Islamophobia as a Western production? Hasn't Islamophobia been created by Arab

media and writers who view their culture through the eyes of Orientalism and the dominant Western groups?

For the purpose of this thesis, the next chapter examines an article titled *الاعداء... عقوبة اسلامية حرقا* using the frame of Critical Discourse Analysis. The article is written by a young Egyptian writer, Yasmin Al Khatib (2015) and is published with its English translation by MEMRI.org as a type of news text that meets the criteria of distorting the image of Arabs and increase phobia towards them, but by Arabs about Arabs.

Chapter Four: Data Analysis

The previous chapter has discussed the rise of Islamophobia through the discourse of terrorism and the negative stereotyping of Islam and Arabs. It has also questioned the role of Arab media and writers in distorting the image of Arabs and Muslims. This chapter provides an analysis of the ways Arabic writings, particularly in media, are used as a local instrument of hegemony set by the West to expand its manipulative discourse through a particular representation of the Arabs by the Arabs themselves.

4.1. Data:

The analysis is based on an article (source text) titled ‘الاعدام حرقا...عقوبة اسلامية’ published on Tahrir news website on July 29, 2015. It is written by Yasmin Al-Khatib, a young Egyptian writer and artist, as a reaction to the shocking execution of the young Jordanian pilot hostage, Muath Al-Kasasbeh, by ISIS. The article was translated by MEMRI.org on August 28, 2015 as ‘Death by Fire Is an Islamic Punishment’. The article seems to respond to the criteria of writings that aim to distort the image of Arabs, but by Arab writers. It openly links Islamic history to brutality using the ‘Prophet and his Companions’ as references to series of historical violent actions, which are claimed to be reproduced today by Islamic terrorist organizations. The article was selected for translation and publication by MEMRI.org at a very particular time, when the whole the world deplored the dreadful and inhumane killing (burning) of the young Jordanian pilot.

According to Wikipedia, Muath Al-Kasasbeh (1988-2015) معاذ الكساسبة was a Royal Jordanian Air Force pilot whose fighter crashed near Al Raqqa in Syria on 24 December 2014, during a military intervention against the Islamic State in Iraq and Syria (ISIS), and was taken hostage. American and Jordanian officials say that the crash was caused by mechanical problems, while ISIS claimed that the plane was hit by a heat-seeking missile. ISIS then conducted negotiations with the Jordanian

government, claiming it would spare Al-Kasabeh's life and free Japanese journalist Kenji Goto in exchange for Sajida al-Rishawi, a woman sentenced to death by Jordan for attempted terrorism acts and possession of explosives. After the Jordanian government insisted on freeing Al-Kasasbeh as part of the deal and showing proof that he was still alive before it would free al-Rishawi, ISIS released a video on 3 February 2015 showing Al-Kasasbeh being burned to death while trapped inside a cage. Al-Kasasbeh's killing provoked widespread outrage in Jordan and the world ('Muath Al-Kasasbeh', 2016)

MEMRI is the abbreviation of The Middle East Media Research Institute, a non-profit press organization with headquarters in Washington D.C. It was founded in 1998 by two Israeli individuals, Yigal Carmon and Meyrav Wurmser. The organization states that its purpose is to "bridge the language gap between the Middle East and the West" ("Middle East Media Research Institute", 2016). However, MEMRI is widely criticized for the negative news texts and reports it provides about the Middle East and North Africa region (MENA).

4.2. Methodology:

The analysis examines the language and socio-political aspects in an attempt to demonstrate how these elements work together to fit the parameters of a dominant ideology. This examination is based on Van Dijk's socio-cognitive model of discourse analysis as applied to media texts and focuses on ethnic groups and minorities representation in the West (1991). The analysis also draws on Lefevere's notions of ideology and power as they affect "text rewriting" (1992b). The text analysis first deals with the organization of the news text in that the selection of headlines, background and style. Linguistic features play a major cognitive role in shaping the reception of the news by the reader; they determine as well its consequent social implications. The social and political analysis examines how practices applied by individuals or groups belonging to what Van Dijk names the 'micro-level' elements (1991: 34) help the 'macro-level' institutions 'reproduce power', systems, ideologies and discourses to protect their position of control (1991: 35). Lefevere's theory of 'patronage' and 'manipulation' through 'rewriting' is also invoked in the analysis. His theory draws importance from the

fact that it openly admits that texts are not translated, but rather rewritten to reflect the ideology of the ‘professional’, the institution or society more than the source text itself (1992b: 14).

4.3. Analysis

The analysis is applied to the translation of the article "الإعدام حرقاً... عقوبة إسلامية". The source article is given in full under Appendix A, while its English translation ‘Death by Fire is an Islamic Punishment’ is given under Appendix B.

4.3.1. Linguistic Features and Text Organization

A) *Headline*

ST	TT
الإعدام حرقاً... عقوبة إسلامية	Egyptian Writer: Muslim History Is Rife With ISIS-Style Executions; Adopting Enlightenment Is The Only Weapon Against Such Brutality

According to Van Dijk (1991) “headlines in the Press have important textual and cognitive functions” (p. 50). Being read first, headlines are strategically used to make the reader’s memory process information and activate what Van Dijk calls a “script” about a particular topic. This script monitors the interpretation of the details in the text (p. 50). Headline information is used by the reader as an overall organizing principle for the representation of the news event in memory, that is, a “model of the situation” (op. cit. p. 50). For instance, readers, who have read several news reports about a topic, would stock a mental and psychological conception, which they promptly recall for any future judgment, even if the conclusion is eventually against reason and logic. In other words, headlines launch a mental cognitive process built on information previously stored and categorized by the reader, affecting his mental interpretation of the topic. Since they express the opinion of the journalists and social or political institutions, headlines might be misleading; they may boost a trivial detail as well as knock down an important point (1991).

Comparing the source Arabic text to the translated English text, two main points are noteworthy:

- The translator transformed the Arabic title into a charged headline to emphasize the idea of terror; this is clear in the choice of words such as ‘execution’; ‘brutality’ ‘ISIS- style’, and connected to “Muslim History”.
- The hint to ‘enlightenment’ is a reproduction of the Orientalism discourse. This is what Said describes as ‘Western self- pride,’ which is often linked to the “Other” as a subordinate presence. Hence, the immediate image conjured up is that terrorism is not an entirely new concept; it is related to orientalism with a new scenario of fear and distress.

In short, headlines like the one used in the English translation here formulate the central part of news texts and are far from being “arbitrary”. They have a “semantic” and “cognitive” role, and play an important part in the cognitive process, and the way readers “understand and memorize news” (Van Dijk, 1991, p. 69). Headlines are tools to deliver ideological concepts in an easy and effective way; they define the mental representation of the topic in the mind of the reader and work on a subconscious cognitive process leading to the internalization or activation of already internalized emotions and decisions without looking for a logical reasoning for given judgments. Van Dijk states:

Headlines in newspapers, taken as prominent expressions of the overall meaning or gist (semantic macrostructure) of a news report in the press, form a special discourse category that is probably more likely to express or convey ideological content than, for instance, the number of commas in a text. (1995b, p. 22)

B) The Background Information or the Lead

Given that text organization has a cognitive and ideological impact on the reader, it might be relevant to consider the background information or the lead. As news texts follow the “inverted pyramid” strategy, the background denotes the opening and contains the most important message. The examples below represent the main points for the background information of the English translation, which is given in full in Appendix B.

Example 1:

“Muslim history – including the history of the Prophet and his Companions – is rife with stories of grisly executions, which indicates that such actions are not foreign to Islam.”

- In this example, the translation re-emphasizes the main idea of the article by linking Islam to brutality. It supports the statement by referring to ‘the Prophet and his Companions’ to stress the idea that Islam suffers from a deficiency in its key ideological concepts. This deficiency is transmitted from one generation to another and is proved by the violent or ‘grisly executions’ of ISIS as a terrorist organization that represents Islam. But, history is full of brutal examples of killings that cannot be attributed only to Muslims in the past or present. From “Chanson de Gestes” or “Song of Heroic Deeds”, which gives accounts of detailed, violent combat against terrorist organizations such as The Ku Klux Klan, which has long opposed civil rights movements in America using means of rape, bombing and murder, human history is rife with brutal actions that cannot entirely be related to Islam alone.

Example 2:

‘Following every brutal execution carried out by the Islamic State of Iraq and Syria (ISIS), many Muslims claim that these actions have nothing to do with Islam.’

- In example 2, the translation introduces Muslims in a state of denial. Recalling the colonialist past and the present, Western war machine going on in all parts of the world and killing thousands of civilian people under different pretexts, then it would be relevant to see the West in the same state of truth-denial.

Example 3:

‘Christianity changed over the years by choosing the path of enlightenment, and Islam must do the same, otherwise thousands of organizations like ISIS will emerge.’

- In example 3, the translator contrasts Christianity in its readiness for change and enlightenment to the fanatic Islam, which needs to learn from Christianity to embrace tolerance and peace. In this context, it is relevant to point first to the orientalism discourse reproducing itself within that of terrorism. Second, the West calls for tolerance and acceptance, propagated as

universal principles, are not fully implemented by the West as it still denies many others the right to choose their own path of change. Instead, Western concepts of democracy and governance are often forced onto others as the only routes to civilization and modernization.

The examples discussed above express the opinion of the translators, who in their turn express the opinion of the social and political institutions they work for and represent. Since the lead or the background information functions as an attention grabber, it is mostly charged with ideological concepts that might be misleading; the writer may boost insignificant details or knock down important facts to serve a particular agenda.

C) Lexicalization

Halliday (1993) believes that language is a “meaning potential”, and defines language as a ‘system- text continuum, a meaning potential in which ready-coded instances of meaning are complemented by principles for coding what has not been meant before’ (p. 105). For Richardson (2007), “words convey the imprint of society and of value judgment in particular – they convey connoted as well as denoted meanings” (as cited in Mayr, 2008, p. 22). Scholars attach a particular importance to lexis as a prominent and major tool of discourse analysis. Words are formed under a human complex cognitive process and represent a channel of knowledge and belief transmission; they in short form an ideological representation of persons and groups in society. According to Van Dijk, “lexicalization is a major and well-known domain of ideological expression and persuasion as the well-known “terrorist” versus “freedom fighter” (Van Dijk, 1995a, p. 25).

In a discourse, words change according to the “model of representation” people had built about a situation, and they express their beliefs based on knowledge and emotions stored in their memory, which creates an immediate cognitive response or “understanding” that forms their reaction, as Van Dijk (1995a, p. 22) argues: “Indeed, virtually all discourse structures are involved in the functional expression of mental models of events or communicative contexts, and, therefore, of the opinions that are part of such mental models”. Thus, it is worthwhile examining the article from a lexical point of view with a focus on rhetorical devices used by the writer and

translators. Examples of repetition and the creation of mental images through words, including the reinforced association of ISIS with Islam, are discussed below.

Repetition mainly occurs on words with negative denotation, for instance 'execution':

	ST	TT
1.	لا أعرف لماذا يُصر معظم المسلمين بعد كل حادثة إعدام شاذة يقوم بها «داعش»، على التأكيد أن هذه الأفعال ليست من الإسلام في شيء	I do not understand why, after every perverted [act of] execution carried out by ISIS, most Muslims insist that these actions have nothing to do with Islam.
2.	رغم أن التاريخ الإسلامى حافل بوسائل إعدام مروعة	After all, Muslim history is rife with terrifying forms of execution
3.	ولا أقصد بذلك الإعدامات الانتقامية	I am not talking of executions motivated by revenge
4.	ولكنى أقصد تلك الإعدامات التى نُفذت فى أول عهد الإسلام	I am talking of execution [methods] used in the early Islamic period
5.	والتي يعتبرها كثير من علمائه فى صميم التشريع الإسلامى، مثل عقوبة الإعدام حرقا	which most of our clerics regard as the essential [source] for Islamic legislation, such as execution by fire
6.	ونستخلص من ذلك أن الفكر الإسلامى ليس بريئا من عقوبة الإعدام عن طريق الحرق حيا	This demonstrates that Islamic thought is not totally free of responsibility for [the notion of] execution by fire
7.	بعد واقعة إعدام الطيار الأردنى معاذ الكساسبة	after the execution [by fire] of the Jordanian pilot Mu'adh Al-Kasasbeh
8.	من تطبيق الصحابة الأوائل لعقوبة الإعدام حرقا	the Prophet's companions executing people by fire

- A model representation reinforcing brutality and barbarism in Arabs is reinforced through creating mental images related to terror

	ST	TT
1	على أى حال استمر استخدام الخلفاء الأمويين لعقوبة الإعدام حرقاً، ثم طورها العباسيون بعد ذلك فكانوا يقومون بشىء المحكوم عليه بالإعدام على نار هادئة حتى الموت، كما تشوى الذبيحة.	In any case, the Umayyad caliphs continued meting out the punishment of death by fire , and later the Abbasid [caliphs] even improved upon it and used to roast the condemned over a slow fire until he expired, just like you roast a slaughtered animal.
2	وقد اتفق الصحابة فى وجوب قتل اللانط، ولكنهم تنوعوا فى كيفية قتله، فمنهم من قال يُحرق، ومنهم من قال يُلقى عليه جدار حتى يموت تحت الهدم، وقيل أيضاً يُرفع على أعلى جدار فى القرية ويرمى منه ويتبع بالحجارة	Some thought [a homosexual] should be burned alive , others advocated toppling a wall over him and leaving him to die under the rubble , and yet others thought he should be cast from the highest wall in the village and then, to complete [the task], pelted with stones.
3	ولما علم النبی أمر بقطع أيديهم وأرجلهم وسمل أعينهم وإلقائهم فى الشمس حتى ماتوا	When the Prophet heard of this, he ordered to cut off their arms and legs and gouge out their eyes with a red-hot iron and then cast them out into the street until they died.]

- Islam is often associated to ISIS

	ST	TT
1-	لا أعرف لماذا يُصر معظم المسلمين بعد كل حادثة إعدام شاذة يقوم بها «داعش»، على التأكيد أن هذه الأفعال ليست من الإسلام في شيء! رغم أن التاريخ الإسلامى حافل بوسائل إعدام مروعة، مشابهة، بل ومطابقة في بعض الأحيان لإعدامات «داعش»	"I do not understand why, after every perverted [act of] execution carried out by ISIS, most Muslims insist that these actions have nothing to do with Islam. After all, Muslim history is rife with terrifying forms of execution, similar or even identical to those used by ISIS.
	ST	TT
2-	وقد اتفق الصحابة في وجوب قتل اللائط، ولكنهم تنوعوا في كيفية قتله، فمنهم من قال يُحرق، ومنهم من قال يُلقى عليه جدار حتى يموت تحت الهدم، وقيل أيضا يُرفع على أعلى جدار في القرية ويرمى منه ويتبع بالحجارة -وهو الحكم الذى طبقه بالفعل «داعش» على أحد المثليين جنسيا، إذ قاموا برميهِ من أحد مباني بغداد الشاهقة	Some thought [a homosexual] should be burned alive, others advocated toppling a wall over him and leaving him to die under the rubble, and yet others thought he should be cast from the highest wall in the village and then, to complete [the task], pelted with stones. The last [method] has actually been applied by ISIS to a homosexual who was cast from a tall building in Baghdad.

Lexicalization of semantic content is never neutral: the choice of one word rather than another to express more or less the same meaning, or to denote the same referent, may signal the opinions, emotions, or social position of a speaker (Van Dijk, 1991, p. 53). Words used in the English translation (TT) discussed here are either synonyms or paraphrases of violence: 'slaughter', 'killing', 'burning', 'death', 'execution', 'torture'. In addition to the register of violence, the writer resorted to some rhetorical devices such as repetition of terms like 'death', 'fire', 'burn' and 'execution' or hyperbole to evoke a sense of fear and danger. For instance, "if we do not confront it and beat it, a thousand [other] ISIS [organizations] will emerge". Even

dramatization is used: ‘Enlightenment is our only weapon to defeat ISIS, because our real war is not against [this organization] but against extremist thinking’.

D) Persuasive style of writing:

According to Van Dijk, media power is generally symbolic and persuasive, in the sense that the media primarily has the potential to control, to some extent, the minds of readers or viewers, but not directly their actions” (1995c, p. 10). Eventually, most news texts are tools of power to manipulate the minds of readers.

Media power enactment is usually evaluated in negative terms, because mediated information is biased or concealed in such a way that the knowledge and beliefs of the audience are changed in a direction that is not necessarily in its best interest. (Van Dijk, 1995c, p. 11)

Hence, news articles and reports usually include arguments to persuade the reader and convey a particular message. In addition to real events interpretation and breaking news reports, a media text may use religious and social symbols as well as historical events to support a particular point of view. In the article discussed, relating the Prophet Mohamed as the strongest religious symbol to a historical incident of violence easily creates a biased mental representation in the reader’s mind that stereotypes all Muslims as violent; indeed how can followers be peaceful when the leader is brutal. The author of the source text recalls later on that the ‘Hadith’ might be subject to falsification as it is coming in contradictory versions, nevertheless she is still using it in the text as a potential argument: ‘I myself question this hadith, since it first orders to burn people and then says the opposite – fickle [behavior] that does not befit a Prophet who was sent by Allah to guide his creations on the straight path. Here is the full text of the hadith: “The Prophet dispatched a squadron [of warriors], telling them: ‘If you find the man named so-and-so and the man named so-and-so, burn them both in fire’. Later he said: ‘I had ordered you to burn those two men in fire, but none are permitted to torture by fire but the Master of fire, so if you find them, kill them’ ” (see Appendix B).

Discussing “the persuasive and informational functions of news”, Van Dijk states:

It is the aim of a news report and its authors that the readers form a model of the news event in the report. Essential for this discussion is the fact that the structures and contents of such models may be manipulated by the structures and contents of news reports. Journalists themselves have a model of each news event, and they will generally write their reports in such a way that readers form a model that is at least similar to their own model of such an event. (1995c, p. 14)

One important point related to the persuasive and informational aspects of the news is the type of knowledge shared with readers. This knowledge is usually shared but with control over the type of knowledge so as to regulate readers' understanding. If we suppose readers build their understanding of the topic based on the presented knowledge as manipulated by the media, which is in its turn a tool of domination in the hands of a group of power holders, thus any "understanding" of the concept, or "mental model building" is formed according to what the dominating power claims to be true. For instance, the hadith, which is the historical argument presented by the writer in the article, does build a false mental image as it is chosen in a particular context and introduced as an argument when the writer herself questions its credibility.

E) Argumentation:

Using history as a lesson and illustrating examples as a tool of argumentation, it may well be easy to present the current situation as the consequence of past events; that is giving examples that reinforce the position and argument of the writer, especially when examples are illustrated with names and precise details as in the example below.

Example 1:

Example 1:	ST	TT
	<p>لكن الثابت أن «أبو بكر وعلى بن أبي طالب» أمرا بتحريق اللائط، ونُفذ الحكم. وقد جاء في «تاريخ الطبري» أن أبا بكر أصدر تعليمات لقادة جيوشه في حروب الردة بتحريق بعض المرتدين، كما ورد في «فتوح البلدان» أن خالد بن الوليد أحرق بعض الأسرى من المرتدين أيضا!</p>	<p>Abu Bakr and Ali bin AbuTalib, ordered to burn homosexuals, and this was done. A book by the historian Al-Tabari states that Abu Bakr ordered his commanders, during the wars against the apostates, to burn several of them, and the book Futuh Al-Buldan ("Conquest of Lands") states that [Muslim military leader and companion of the Prophet] Khaled bin Al-Walid also burned some apostate hostages.</p>

4.3.2. Political and Social Levels

Behind a shared knowledge lies an ideology. In reality, it is the ideology which implicitly decides what type of knowledge should be common among people in a complex cognitive process. Ideology also involves society and discourse.

The social dimension explains what kind of groups, relations between groups and institutions are involved in the development and reproduction of ideologies. The discourse dimension of ideologies explains how ideologies influence our daily texts and talk, how we understand ideological discourse, and how discourse is involved in the reproduction of ideology in society (Van Dijk, 2006, p. 44).

Before we proceed to examine the ideology behind the article, it is important to define the notion of “ideology”. Since its “invented by the French philosopher Destutt” (Van Dijk, 2006), ideology has been subject of a wide scholarly study. Destutt de Tracy depicts the “notion” in words quoted by Van Dijk: “Les mêmes idées se sont arrangées d'avance dans sa tête dans un tout autre ordre que dans la vôtre, et qu'elles tiennent à une infinité d'autres idées qu'il faudrait déranger avant de rectifier celles-là.” (Tracy, as cited in Van Dijk, 2000a, p. 6) Destutt de Tracy views ideology as a range of pre-set ideas, arranged in a particular order and leads to another set of infinite ideas. Van Dijk explains:

...for Destutt de Tracy ideologies have something to do with systems of ideas, and especially with the social, political or religious ideas shared by a social group or movement. Communism as well as anti-communism, socialism and liberalism, feminism and sexism, racism and antiracism, pacifism and

militarism, are examples of wide- spread ideologies — which may be more or less positive or negative depending on our point of view or group membership. (2000a, p. 6)

Van Dijk, however, opts to take the notion of ideology beyond the level of “idea”, replacing it by a stronger notion of “belief”:

Instead of the rather vague and ambiguous notion of “ideas” we shall henceforth use the term that is mostly used in psychology to refer to “thoughts” of any kind: beliefs. We thus get the following very general working definition of ideology: Ideologies are the fundamental beliefs of a group and its. (Van Dijk, 2000a, p.7)

Ideologies represent a set ready “ideas” or “beliefs” that produce a tool of interpretation of the world around, and connected to “social practices of group members” that guides intellectual movements, and consequently create human reactions to particular topics. For instance, Islamophobia emerged from ideologies stereotyping all Arabs and Muslims as terrorists or “walking bombs” ready to explode any time as a part of their “Jihad” that characterizes their bloody culture. So, people would react negatively to any lady wearing the hijab or any man named Mohamed. The Ahmed Mohamed clock incident, which involved the arrest of a 14 year old Texan schoolboy after taking his homemade clock that was thought to be a bomb, is proof of how extreme people’s reactions can be driven by a specific ideology.

In the media, writers are part of society; they depict particular happenings of wide social, economic or political ramifications for the interest of a particular group, mostly those who hold power behind the media. They represent the group’s ideologies, and discuss issues irrespective of whether they are or are not aware about the possibility of a bias acquired knowledge. They write and react according to a pre-set range of “ideas” and “mental representations”. For instance, they participate in categorizing a community as being threatening and terrorist or peaceful and civilized; the same way the article discussed here introduces “Islam” as “brutal” and “Christianity” as “enlightened”, generating thus prejudices and attitudes that serve a particular group. Van Dijk states:

The way the Press presents and represents social actors is part of a broader ideological structure of values. It is this ideology that explains why specific groups are dealt with positively or negatively and why such value judgments constitute a coherent (though not necessarily psychologically consistent) system of social representation. This system features a hierarchically organized

set of norms and values that defines fundamental goals of groups and their members. (1991, p. 139)

Ideology and power are inseparable notions. Groups protect their existence and fulfill their ambitions through the empowerment of their ideologies. Writings may not only serve the interest of a group, but legitimize its existence and actions. American, Russian and European interventions in countries like Libya, Syria and Iraq, and the killing of millions of civilians are justified based on the biased ideology that Arabs are terrorists and have a brutal past of violence starting from their idol Prophet to their present beliefs brought into reality through organizations like ISIS and Al Qaeda. Muslims are not only a threat to the world, but to themselves. The burning of the young Jordanian pilot Mu'adh Al-Kasasbeh, was a shock that devastated the Western as well as the Arab and Muslim worlds, and led Arabs themselves to believe that they are vulnerable and as in need of protection of the West as the latter itself is in need of protection.

The Discourse of Terrorism: The “in-groups” and the “out-groups”

Terrorism is one of the most challenging issues faced by contemporary social and political institutions in Europe and America, and has recently become the central concern of the Middle East and North Africa region. This issue has not only provoked the development of a particular discourse in global media and society, but has also reinforced a feeling of phobia towards Islam and Arabs, and has strengthened racist reactions, and re-introduced the distorted image about the Oriental Arab people which prevailed in the Orientalist discourse that accompanied the beginning of the European imperialist expansion in the Orient. Language use and discourse represent the social practices most influenced by ideologies. Discourse is a tool of “ideologies reproduction”; from every day conversations to planned occasional speeches, words convey meanings and opinions based on ideologies.

Van Dijk (2000a) introduces a “polarization” often present in discourses about racial issues he calls the “in-groups” and the “out-groups”, and this “categorization” is expressed in words such as “us” and “them”, and is strongly connected to a “positive self-presentation” vis-à-vis a “negative other-presentation”. The terrorist discourse does not deviate from the rules of racial discourse as both include rival races with different perspectives, perceptions and backgrounds, facing totally divergent challenges and expectations.

The discourse of terrorism varies only in the degree of threat expected from the opposite other; represented today by Arabs and Muslims, particularly after September 11 attacks in the U.S.A. In this context, Yasmin Al Khatib, the article writer, places herself within the out-groups, away from the Arab community to which she belongs. The writer cites historical acts of “brutality” as if these could be inherited, and that these are the reasons behind ISIS terrorist practices. In reality, criminal acts can be very similar regardless of religious backgrounds; one may cite here the ‘Mafia’ and their ruthless crimes. What the writer also missed is the brutal practices of the world powers in countries like Iraq, Syria or Afghanistan. Although Western powerful states boast human rights and social liberties, they do not hesitate to use chemical weapons and bomb thousands of innocent civilians in the war against terrorism.

4.3.3. The Level of description

One more important aspect embedded within “meaning” in discourse is the “Level of description” or the “Degree of detail”. Van Dijk asserts:

... once a topic is being selected, language users have another option in the realization of their mental model (what they know about an event): To give many or few details about an event, or to describe it at a rather abstract, general level, or at the level of specifics. (2000a, p. 46)

Most descriptions work on highlighting “the bad things of the others” as an emphasizing strategy of the best qualities in the self. The following are examples from the article that demonstrate the degree of negative description linking brutality to Islam, and by default Arabs:

	ST	TT
Example 1:	<p>وقد اتفق الصحابة في وجوب قتل اللائط، ولكنهم تنوعوا في كيفية قتله، فمنهم من قال يُحرق، ومنهم من قال يُلقى عليه جدار حتى يموت تحت الهدم، وقيل أيضا يُرفع على أعلى جدار في القرية ويرمى منه ويتبع بالحجارة وهو الحكم الذي طبقه بالفعل «داعش» على أحد المثليين جنسيا، إذ قاموا برميهِ من أحد مباني بغداد الشاهقة</p>	<p>It was the consensus among the Prophet's companions that homosexuals had to be put to death, but they disagreed on the method. Some thought [a homosexual] should be burned alive, others advocated toppling a wall over him and leaving him to die under the rubble, and yet others thought he should be cast from the highest wall in the village and then, to complete [the task], pelted with stones. The last [method] has actually been applied by ISIS to a homosexual who was cast from a tall building in Baghdad.</p>

Example 2:	ST	TT
	<p>على أى حال استمر استخدام الخلفاء الأمويين لعقوبة الإعدام حرقاً، ثم طورها العباسيون بعد ذلك فكانوا يقومون بشئ المحكوم عليه بالإعدام على نار هادئة حتى الموت، كما تنشئ الذبيحة.</p> <p>أما عن التعذيب حتى الموت فقد ورد فى حادثة العرنبيين الشهيرة، أنهم بعد الاستيلاء على إبل النبی، قتلوا راعيها و غرزوا الشوك فى عينيه، وقطعوا يديه ورجليه ولسانه حتى مات، ولما علم النبی أمر بقطع أيديهم وأرجلهم و سمل أعينهم وإلقائهم فى الشمس حتى ماتوا، عملاً بمبدأ القصاص، الذى يبيح تطبيق الفعل على فاعله مهما كانت بشاعته.</p>	<p>In any case, the Umayyad caliphs continued meting out the punishment of death by fire, and later the Abbasid [caliphs] even improved upon it and used to roast the condemned over a slow fire until he expired, just like you roast a slaughtered animal. As for torturing people to death, there is the well-known story about the men of Urayna who took the Prophet's camels and killed the man who was tending them by gouging out his eyes with a sharp sword, cutting off his arms, legs and tongue, and then leaving him to die. When the Prophet heard of this, he ordered to cut off their arms and legs and gouge out their eyes with a red-hot iron and then cast them out into the street until they died. This [punishment] was according to the principle of subjecting [the perpetrator] to whatever he did to others, no matter how atrocious the act.</p>

According to Van Dijk “descriptions are never neutral, but have semantic, rhetorical and argumentative functions in the expression of opinions” (2000b, p. 214). They do not only convey negative points of view, but call the reader to infer the “implications” of tolerating the existence of people with such a history, and the potential danger that they may represent.

If we admit that any given description of a topic appeals to a mental model, which the reader has already built about a topic, such as the case of Islam, the degree of details would certainly reinforce a particular attitude and cause the reader to infer what is not stated in the text. Indeed, discourses have an implicit meaning, is not conveyed through words but through “implication” of the speech. Hence, a reader who

has heard, read and watched videos about groups like Taliban, Al Qaida or ISIS using Islam as justification for brutal practices, must certainly build a mental image about them, but the image is related to negativity and fear. Although the received text may not openly call for hate or rejection, the reader would decide that this is what he has to feel towards the Muslim (Arab) community at large. All that is needed is a trigger for the recipients to quickly and easily infer the rest based on their sociocultural knowledge and the mental representation they had stored before.

Lefevere views the translated text as being ultimately interconnected with “dominant ideologies” (1992b, p. 13). Since the translated texts can never be emptied from their social and cultural contexts, then they can never occur in isolation from manipulating forces. According to Lefevere, translation is rewriting and ‘rewriting is manipulation, undertaken in the service of power’ (1992b, p. viii). In this connection, media texts can provide political power a wide access to control the knowledge shared by the public in a way that serves particular interests. For instance, if Arabs had been stereotyped as barbarians and terrorists, then the amount of knowledge shared will be limited and framed to fit the same model. The political power controls the amount of knowledge in order to control understanding, and that is the reason behind the careful choice of MEMRI.org, which mostly selects a content that matches to the maximum the “mental representation” that already exists in the minds of readers about Islam. The article “Death by Fire is an Islamic Punishment” (Appendix B), exactly conveys the amount of knowledge the publisher wants to diffuse Islam and Arabs.

4.4. Discussion:

Three points may summarize the above analysis:

First, on the level of language, it is clear that there is a careful choice of words that easily imply brutality and violence. For example, the word “execution” was repeated eight times, in addition to its synonyms “slaughter”, ‘death by fire’, ‘burned alive’, ‘roast on fire’, ‘cast from the highest wall’, and ‘pelted with stones’. Moreover, historical argumentation and persuasive style of writing provide a potential tool of conviction that reinforces the “representation model”, which inevitably stereotypes Arabs and Muslims as terrorists. Second, the discourse of terrorism linked to Islam would empower Islamophobia, which implies mistreating Muslims and reinforcing rejection of a group of people. Again, the West would be pictured as their potential

evil and clashes can erupt at any time. Third, politically, the discourse of terrorism serves as a constant excuse for intervention either to realize capitalist ambitions, or to seek new resources. In times of crisis, the West will always recreate a crisis in the East as a way out of its economic or political crises.

Likewise, the growing number of Arab writers questioning the brutality and rigidity of Islamic concepts represent a refreshing source for the West to reinforce its own discourse of terrorism. Young writers, who struggle to “recreate an identity” away from the dreadful negativity of the past, seem to be openly embraced by institutions such as memri.org whose real intention does not lie in bridging the gap between civilizations, but in reinforcing a particular ideology. As far as history is concerned, it might be worthwhile to question why Christianity has been forgiven for its brutal practices, while Islam is still being blamed (crucified). To what extent can we admit that the West today implements peace, human rights and liberties while its war machines are still active in Iraq, Syria, Libya and many other countries, almost all Muslim or Arab? How can we explain the failure of powerful states like the USA, France and Russia with advanced war industries to eradicate a group of criminals like ISIS and defend thousands of innocent people stranded along closed borders and face slavery, hunger, oppression and even eradication (Yazidis, for example)? In fact, today terrorism seems to represent the most convincing reason for expansion, exactly as was Orientalism. Nonetheless, the West seems to find in Arab writers local instruments to further empower its hegemony through a particular representation of the Arabs by Arabs themselves.

Chapter Five: Conclusion

More than ever before, the Arab and Islamic culture has been associated with radicalism and intolerance. After the 9/11 attacks, terrorism can be observed as a reproduction of orientalism reintroducing Muslims again as hostile, brutal and backward. The West is forced 'to intervene to solve their problems and bickering' (Faiq, 2006, p. 2). Viewing this culture from a fixed approach is the primary reason behind the circulation of certain texts in the media. Translated texts are designed to create a particular representation, which serves the interests of dominating groups. Terrorism today is an extension of orientalism. It is a reproduction of exoticism with an intense dose of fear and rejection for the same expansionist intentions. Western media outlets have found in some Arab writers a refreshing source of misrepresentation. The selection by memri.org of the article discussed in this thesis, "الاعدام حرقا... عقوبة اسلامية" and its translation titled "*Death by Fire is an Islamic Punishment*" cannot be altogether arbitrary. The article seems to respond well to the criteria of texts distorting the image of Arabs, but by Arabs themselves. The same text has also circulated in similar websites like *Jihad Watch*. In this thesis, the article is examined from a ... Critical Discourse Analysis perspective, which

... basically examines how the use of language, as discourse is invested with ideologies in the production, circulation and/or challenging of existing stereotypes or power relationships between communities of the same language or communities of different languages. (Faiq, 2007, p. 10)

To conclude, orientalism is rooted in the way the West views the Arabs and Islam, whereby terrorism is not an entirely new concept. Just as orientalism did before, terrorism now pictures Arabs and Muslims as barbarian, backward, uncivilized and always need intervention by the West to deal with their problems. Eventually, both terrorism and orientalism represent two sides of the same coin. Translation has been a prime medium of reinforcing negative representations of Arabs and Islam.

Critical Discourse Analysis is used in this thesis to investigate the sociopolitical aspects of language use. The result is that there is a careful choice of

words and rhetorical devices with the aim of emphasizing a particular discourse that stereotypes Arabs and Muslims as terrorists. On a social and political level, the type of distorted knowledge shared through the media represents a strong tool of control in the hands of dominating groups to spread fear and reinforce Islamophobia. The discourse of terrorism serves as a justification for intervention; this intervention is often pictured to occur either for the sake of national security or as a humanitarian mission to teach a version of civilization to other parts of the world.

Finally, there are no ready answers for the ambiguities of the Occident- Orient contest for power and ‘identity recreation’. Generally speaking, the West believes that its principles are universal and must be applied to all cultures. But while the Arab and Islamic cultures reject the West, they fail to justify how they do not need it. Nonetheless, Arabs and Muslims need to pave the way for critical intellectual movements and avoid the dominance of the religious discourse that seems to manipulate the Arab and Muslim cultural scene today. The response to critics about Islam is controlled by ‘Imams’ or ‘Sheikhs’ rather than by scholars and intellectuals. These face the threat of the ‘Takfir’ if they call for linking established concepts to the realities of the present; any reconsideration is rejected. Islam is used as a source of power, manipulation and even wealth. This discourse is nurtured by the concept of the conspirator “West” which threatens Islam and its very existence. This discourse and its language only serve to create angry and depressed generations of Arabs and Muslims that feel rejected and find in “bloody Jihad” a way for vengeance. We may in the future aim for a religious and political consciousness through the questioning of the role of the media and religious discourse in the Arab and Muslim worlds and the extent to which they contribute to solve or complicate the situation for young Muslims and Arabs. Does religious discourse today help Muslims look forward and follow the classic path of research and knowledge, or does it provide misleading answers which keep Muslims in a situation of backwardness in a global and scientifically and technologically advanced world? What is the role of the Arab media, which is influenced today by religious programs, orientalist contents and a blind imitation of the West without consideration for the quality of knowledge it delivers to young generations? Further research might be needed to examine the type of religious and

media discourses, including new media that dominate the Arab cultural and intellectual scene today.

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الإعدام حرقاً... عقوبة إسلامية: Appendix A

مقالات

ياسمين الخطيب

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لا أعرف لماذا يُصر معظم المسلمين بعد كل حادثة إعدام شاذة يقوم بها «داعش»، على التأكيد أن هذه الأفعال ليست من الإسلام في شيء! رغم أن التاريخ الإسلامي حافل بوسائل إعدام مروعة، مشابهة، بل ومطابقة في بعض الأحيان لإعدامات «داعش»، ولا أقصد بذلك الإعدامات الانتقامية، كصلب الحلاج، وقتل السهروردي، وذبح ابن المقفع، أو الأفعال التي تدخل في باب التمثيل بالجنة، مثل حمل الرؤوس بعد ذبح أصحابها، وهي العادة التي ابتدعتها الأمويون، وكان أشهرها رأس الثائر الأعظم في التاريخ الإسلامي الحسين بن علي، ولكني أقصد تلك الإعدامات التي نُفذت في أول عهد الإسلام، والتي يعتبرها كثير من علمائه في صميم التشريع الإسلامي، مثل عقوبة الإعدام حرقاً أو رمياً من علو شاهق، وكلتاها عقوبة خاصة باللوّاط.

وقد اتفق الصحابة في وجوب قتل اللانط، ولكنهم تنوعوا في كيفية قتله، فمنهم من قال يُحرق، ومنهم من قال يُلقى عليه جدار حتى يموت تحت الهدم، وقيل أيضاً يُرفع على أعلى جدار في القرية ويرمى منه ويتبع بالحجارة -وهو الحكم الذي طبقه بالفعل «داعش» على أحد الممثلين جنسياً، إذ قاموا برميهِ من أحد مباني بغداد الشاهقة- لكن الثابت أن «أبو بكر وعلي بن أبي طالب» أمرا بتحريق اللانط، ونُفذ الحكم. وقد جاء في «تاريخ الطبري» أن أبا بكر أصدر تعليمات لقادة جيوشه في حروب الردة بتحريق بعض المرتدين، كما ورد في «فتوح البلدان» أن خالد بن الوليد أحرق بعض الأسرى من المرتدين أيضاً!

ونستخلص من ذلك أن الفكر الإسلامي ليس بريئاً من عقوبة الإعدام عن طريق الحرق حياً، وهو ما تجاهله البعض عمداً أو جهلاً، بعد واقعة إعدام الطيار الأردني معاذ الكساسبة، مبررين ذلك بقول نبي الإسلام «لا يعذب بالنار إلا رب النار»، رغم أن الأمر بالنهي يتنافى مع ما سبق ذكره من تطبيق الصحابة الأوائل لعقوبة الإعدام حرقاً، ورغم أنني ما زلت أتوقف عند صحة الحديث نفسه، إذ ورد فيه الأمر بالتحريق، ثم بعكسه! وفي ذلك تردد لا يليق بنبي الله الذي أرسل لهداية خلقه، ونص الحديث:

أن النبي (ص) بعث سرية، وقال لهم «إن وجدتم فلاناً وفلاناً فأحرقوهما بالنار»، ثم قال بعد ذلك «إني أمرتكم بإحراق فلان وفلان، والنار لا يعذب بها إلا رب النار، فإن وجدتموهما فاقتلوهما!»

على أي حال استمر استخدام الخلفاء الأمويين لعقوبة الإعدام حرقاً، ثم طورها العباسيون بعد ذلك فكانوا يقومون بشي المحكوم عليه بالإعدام على نار هادئة حتى الموت، كما تشوى الذبيحة.

أما عن التعذيب حتى الموت فقد ورد فى حادثة العرنينين الشهيرة، أنهم بعد الاستيلاء على إبل النبی، قتلوا راعيها وغرزوا الشوك فى عينيه، وقطعوا يديه ورجليه ولسانه حتى مات، ولما علم النبی أمر بقطع أيديهم وأرجلهم وسمل أعينهم وإلقائهم فى الشمس حتى ماتوا، عملاً بمبدأ القصاص، الذى يبيح تطبيق الفعل على فاعله مهما كانت بشاعته.

قد يظن البعض أن هذا المقال يراد به تشويه الإسلام، ولكنى لا أريد إلا تطويراً وتصحيحاً، فعقوبة الإعدام حرقاً طبقتها المسيحية أيضاً فى ما مضى، خصوصاً فى العصور الوسطى، حيث أحرقت محاكم التفتيش ألوف المسلمين، وأحرقت الكنيسة نساء كثرات بتهمة ممارسة السحر، كما أحرقت فلاسفة كثرًا خوفاً من التنوير.. التنوير الذى انتصر فى النهاية، فأصبحت المسيحية فى صورتها الراقية السمحة، المعروضة أمامكم الآن.. التنوير الذى هو سلاحنا الوحيد للانتصار على «داعش»، لأن حربنا الحقيقية مع «التطرف الفكرى» وليست مع «داعش»، فإن لم تواجهوه وتنتصروا عليه فأبشروا بألف وألف «داعش».

Appendix B: Egyptian Writer: Muslim History Is Rife With ISIS-Style Executions; Adopting Enlightenment Is The Only Weapon Against Such Brutality

In an article titled "Death by Fire Is an Islamic Punishment," Yasmin Al-Khatib, a liberal Egyptian writer and artist, criticized the fact that, following every brutal execution carried out by the Islamic State (ISIS), many Muslims claim that these actions have nothing to do with Islam. She noted that Muslim history – including the history of the Prophet and his Companions – is rife with stories of grisly executions, which indicates that such actions are not foreign to Islam. She stressed that Christianity, too, has a very violent history and engaged in many brutal practices. However, she said, Christianity changed over the years by choosing the path of enlightenment, and Islam must do the same, otherwise thousands of organizations like ISIS will emerge.

The following are excerpts of her article, which was posted on the website of the daily Al-Tahrir:[1]

Yasmin Al-Khatib (image: Yasminelkhateib.com)

Irony

"I do not understand why, after every perverted [act of] execution carried out by ISIS, most Muslims insist that these actions have nothing to do with Islam. After all, Muslim history is rife with terrifying forms of execution, similar or even identical to those used by ISIS. I am not talking of executions motivated by revenge, such as the crucifixion of Al-Khallaj,[2] the killing of Suhrawardi,[3] or the slaughter of Ibn Al-Muqaffa.[4] [Nor am I speaking of] the mutilation of dead bodies, such as the practice of displaying the heads of decapitated [victims], which was invented by the Umayyad [caliphs]. The most famous [victim of this] was the greatest rebel in Islamic history, Hussein bin 'Ali.[5] I am talking of execution [methods] used in the early Islamic period, [a period] which most of our clerics regard as the essential [source] for Islamic legislation, such as execution by fire or by being cast from a high place – two

punishments that were set out for homosexuals. It was the consensus among the Prophet's companions that homosexuals had to be put to death, but they disagreed on the method. Some thought [a homosexual] should be burned alive, others advocated toppling a wall over him and leaving him to die under the rubble, and yet others thought he should be cast from the highest wall in the village and then, to complete [the task], pelted with stones. The last [method] has actually been applied by ISIS to a homosexual who was cast from a tall building in Baghdad.[6] [The first and fourth caliphs,] Abu Bakr and Ali bin Abu Talib, ordered to burn homosexuals, and this was done. A book by the historian Al-Tabari[7] states that Abu Bakr ordered his commanders, during the wars against the apostates, to burn several of them, and the book Futuh Al-Buldan ("Conquest of Lands")[8] states that [Muslim military leader and companion of the Prophet] Khaled bin Al-Walid also burned some apostate hostages.

"This demonstrates that Islamic thought is not totally free of responsibility for [the notion of] execution by fire – a fact that some people ignored, either deliberately or out of ignorance, after the execution [by fire] of the Jordanian pilot Mu'adh Al-Kasasbeh. These people justified [their position] by quoting the hadith of the Prophet – 'none is permitted to torture by fire but the Master of fire [Allah]' – even though this starkly contradicts the accounts mentioned above of the Prophet's companions executing people by fire. I myself question this hadith, since it first orders to burn people and then says the opposite – fickle [behavior] that does not befit a Prophet who was sent by Allah to guide his creations on the straight path. Here is the full text of the hadith: 'The Prophet dispatched a squadron [of warriors], telling them: "If you find the man named so-and-so and the man named so-and-so, burn them both in fire." Later he said: "I had ordered you to burn those two men in fire, but none is permitted to torture by fire but the Master of fire, so if you find them kill them."'

"In any case, the Umayyad caliphs continued meting out the punishment of death by fire, and later the Abbasid [caliphs] even improved upon it and used to roast the condemned over a slow fire until he expired, just like you roast a slaughtered animal. As for torturing people to death, there is the well-known story about the men of Urayna who took the Prophet's camels and killed the man who was tending them by gouging out his eyes with a sharp sword, cutting off his arms, legs and tongue, and

then leaving him to die. When the Prophet heard of this, he ordered to cut off their arms and legs and gouge out their eyes with a red-hot iron and then cast them out into the street until they died. This [punishment] was according to the principle of subjecting [the perpetrator] to whatever he did to others, no matter how atrocious the act.

"Some may think that the purpose of this article is to blacken the image of Islam. So, in order to elaborate and clarify, let me note that, in the past, Christianity also practiced execution by fire. [This was true] especially in the Middle Ages, when the Inquisition courts burned thousands of Muslims and the Church burned thousands of women for practicing witchcraft, as well as philosophers, out of fear [that they would spread] enlightenment. But eventually the enlightenment triumphed and the Church became moderate and tolerant, as it is today. Enlightenment is our only weapon to defeat ISIS, because our real war is not against [this organization] but against extremist thinking, and if we do not confront it and beat it, a thousand [other] ISIS [organizations] will emerge."

Endnotes:

[1] Tahrirnews.com, July 29, 2015.

[2] Mansour Al-Khallaj, a Sufi poet who was crucified for heresy in 922 AD.

[3] Shahab Al-Din Yahya Suhrawardi, a renowned Sufi philosopher executed for his teachings in 1191. There are contradictory reports about his death. It is variously claimed that he was starved to death, thrown from a high place, killed by the sword and/or burned.

[4] Abu Muhammad 'Abdallah Ibn Al-Muqaffa was an eighth-century Persian author, translator and philosopher who converted to Islam. In 759 he was accused of heresy by the governor of Basra and tortured to death in a horrific manner (his limbs were cut off one by one and roasted before his eyes until he died).

[5] The grandson of the Prophet, who, after the Prophet's death, claimed to be the rightful caliph instead of Yazid Abu Sufyan. In 680 he was decapitated and his head was sent to Yazid, who displayed it as a sign of his victory in the struggle for the

throne. After Hussein's death, his followers became a separate Muslim sect, the Shi'ites.

[6] In fact, ISIS has executed many men for engaging in homosexual acts, using this method as well as others. See MEMRI JTTM report: "ISIS Campaign Of Executing Homosexuals – By Stoning, Shooting, Throwing Off Roofs, Public Torture: In Accordance With Shari'a Law As Explained By Influential Mainstream Islamic Preachers, Scholars On Leading Arab Media Outlets, Including Al-Jazeera, Hamas's Al-Aqsa TV – WARNING – GRAPHIC IMAGES," March 10, 2015.

[7] Muhammad Ibn Jarir Al-Tabari (d. 923) was one of Islam's first notable historians and commentators on the Koran. His book *Tarikh Al-Tabari* chronicles the history of kings and prophets from the creation of the world until his own era.

[8] A history of the early conquests of Muhammad and the early caliphs by ninth-century Persian historian Ahmad Ibn Yahya Al-Baladhuri.

Vita

Lamia Gharbi was born in Tunis. She holds a Bachelor Degree in English Language and Civilization from the University of Humanities and Arts of Manouba (2004) and a post-graduate diploma in Teaching Methodology from the Ministry of Education (C.A.P.E.S). She taught in Tunisian public schools, The High Institute of Cinema and Gammarth Professional Development Center before moving to Tripoli, where she worked as a translator and an English language teacher for two years.

She moved in July 2009 to the United Arab Emirates where she joined the Tunisian Trade Centre as a translator and administrative assistant. Currently, she is an English teacher at a private school in Dubai.

She joined the MATI program at the American University of Sharjah in Spring 2011.