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Specialty: Translation

An Annotated Subtitling of Ahmed Deedat's Debate: "Is the Bible God's Word?"

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Dedication

First and foremost, praise is to the Almighty Allah for His blessings, guidance, and mercy to finish this thesis well.

To my beloved Father for his endless love and support

To my dear family that I always find by my side and my uncle Faycel who I ask Allah to cure him

To all my friends whom I always have their prayers and motivation,

To my classmates for their insights along our learning journey throughout the past five years

To every teacher who taught me a letter

I dedicate this work

Ikhlas Boumaza

Acknowledgements

Abstract

One of the most fascinating abilites and exceptional gifts is the power of persuation. Although persuasion has existed since the Greeks for whom rhetoric and elocution were a requisite for being a successful politician, it survived to nowadays and expanded to cover a variety of discourse forms and types including fund-raising compaigns, advertizing, and debates. The latter is a genre that Ahmed Deedat excelled in and was, thereby, remarkably memorable for his ability to argue for or against ideas, decisions, and action; and for his spiritual impact on many people around the globe. This study is an annotated subtitling of Sheikh Ahmed Deedat's Debate entitled as "Is the Bible God's Word" and known as "The Great Debate" in 1986. More particularly, this research aims at suggesting solutions for the the main problems that faced the translator in the process of translating and subtitling Ahmed Deedat's debate as a sample of religious discourse.

Key words: Annotated subtitling, audiovisual translation AVT, religious debates, Ahmed Deedat

الملخص

واحدة من أروع القدرات والمواهب الاستثنائية هي القدرة على الاقناع. على الرغم من وجود الإقناع منذ الإغريق الذين كان الخطاب والخطابة شرطًا أساسيًا لكونك سياسيًا ناجحًا ، إلا أنه استمر حتى يومنا هذا وتوسع ليشمل مجموعة متنوعة من أشكال وأنواع الخطاب بما في ذلك حملات جمع الأموال والإعلانات والمناظرات. هذا الأخير هو النوع الذي برع فيه أحمد ديدات حيث كان بارزًا بشكل ملحوظ لقدرته على الدفاع عن الأفكار والقرارات والأفعال أو ضدها. ولتأثيره الروحي على كثير من الناس حول العالم. هذه الدراسة عبارة عن سترجة وتعليق لمناظرة الشيخ أحمد ديدات المعروفة باسم "المناظرة الكبرى" لسنة 1986. تهدف هذه الدراسة إلى اقتراح حلول للمشاكل التي يواجهها المترجم خلال عمليتي الترجمة و السترجة لمناظرة أحمد ديدات على وجه الخصوص كنموذج لترجمة الخطاب الديني.

الكلمات المفتاحية : السترجة التفسيرية ، الترجمة السمعية البصرية الترجمة , المناظرات الهينية , أحمد ديدات

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List of abbreviations

ST: source text

TT: target text

SL: source language

TL: target language

AVT: audiovisual translation

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Introduction

Introduction

1. Background of the Study

Translation is known to be divided into many branches, written, spoken, and audiovisual translation. Nowadays people spend hours watching screens and audiovisual programs to do their work, develop and improve their educational and professional careers, have fun, and gain knowledge. The popularity of the audiovisual programs necessitated the need for translation. As a result many scholars are interested in this field, such as Gambier (1994) and Daz Cintas (1999) who distinguish ten distinct methods of translating audiovisual programs so-called audiovisual translation AVT. Although there are three main ones: dubbing (also known as lip-sync), subtitling and voice-over. Our study focused on subtitling, which is an AVT practice that consists of presenting a written text, generally in the lower part of the screen, that attempts to recount the original dialogue of the speakers, as well as the discursive elements that appear in the image (letters, inserts, graffiti, inscriptions, placards, and the like), and the information contained in the soundtrack (songs, voices over). Subtitles are transcriptions of film or television dialogue that are used to assist the target audience in understanding any audiovisual program that appears continuously at the bottom of the screen.

Annotation is defined in the online Cambridge dictionary as "a short explanation or note added to a text or image, or the act of adding short explanations or notes". Annotation in translation means that the translator makes a commentary on his/her own translation.

This study is an annotated subtitling of religious discourse; more particularly, of Ahmed Deedat's debate.

2. Significance of the study

The research is designed to offer solutions for the problems of translating and subtitling Ahmed Deedat's debate in particular as a sample of religious discourse.

3. Statement of the Problem

One of the most challenging tasks for all translators is how to render subtitled language functions into the TL discourse. Indeed the functions of discourse are usually linked to a specific cultural context where the text is originated or within the cultural context it aims to re-create. The issue this research tackles are the difficulties that face the translator while subtitling religious debates and the procedures that the translator uses in this process.

4. Research Questions

The main Question of this research is:

How to translate Ahmed Deedat's debate from English into Arabic ?
Sub questions;

What are the main issues encountered in subtitling Ahmed Deedat's speech?
What are the procedures that the translator adopts in translating religious debates?

5. Objectives of the study

The purpose of this study is to identify the problems and the challenges that face the translator in rendering the persuasive effects in the audiovisual translation (subtitling) of religious discourse in general and Ahmed Deedat's debates in particular. In doing so, this research has two objectives:
1. To investigate the problems that the translator faces when translating Ahmed Deedat's debate from English into Arabic.
2. To identify the translation procedures used address the lexical, grammatical, and sociocultural issues that arise while translating the debate.

6. Limitations of the study

This study is limited to the analysis only the chosen parts from Ahmed Deedat's debate from English into Arabic. Moreover, the current research explores Newmark's translation procedures that were applied in the English translation.

7. Research Methodology

In this research, a qualitative descriptive approach is followed to provide an accurate subtitle translation and to idenify and classify the issues faced in course of rendering the communicative functions and the persuasive arguments in Deedat's debate.

Chapter-I: Theoretical Part

INTRODUCTION

This chapter will be divided into five parts. The first one will discuss translation and translation process. The second part will be devoted to audiovisual translation in general and subtitling and its process in particular since it's the study focus. The third part will shed the light to translation procedures used by Peter Newmark in subtitling. The forth part will define annotation in translation and its purpose. The last part will talk about religious debate and its principles as an introduction for the practical part.

1- Definition of Translation

The art or action of translating a text from one language to another is known as translation. Translation is required for people from various language backgrounds to communicate. According to Oxford translation is "the process of changing something that is written or spoken into another language".

There are many definitions of translation made by different scholars. Newmark, stated that "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". (1981, p. 7)

Another definition proposed by Nida and Taber define translation as "reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida & Taber, 1974: 12). Added to Catford's definition which has become famous "Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

It can be concluded that Translation is more than just translating a meaning or a message from one language to another; it is also about transferring ideas, values, religious standards, and seeking the equivalent to make the meaning from the source language text understandable in the target language text.

Jacobson had categorized translation into three different labeled:

Intralingual translation (rewording or paraphrase): is an interpretation of verbal signs by means of other sings of the same language, which means translation within the same language.

Interlingual translation (translation proper): is an interpretation of verbal sings by means of some other language, in another word translating from one language to another.

Intersimiotic translation (transmutation): is an interpretation of verbal signs by means of signs of nonverbal sign systems, any kind of translation that includes at least two distinct semiotic codes, such as translating words to visuals, numerical codes, or nonverbal sounds.

2- Translation process

A translation process is used in translation studies to provide a satisfactory translation. According to Harianto, there are two concepts in the translation process: old concept and modern concept. The old one was just transferring the message from the source language to the receptor language.

While modern concept proposed by some scholars like Thomas Roger Bell, Larson, and Nida and Taber.

Nida and Taber (1982:33) introduce three stages in the process of translation; The first process is "analysis", by analyzing SL into grammatical relationship and the meanings of the words and combination of the words to the TL. The second one is "transfer", which means transferring the meaning from SL to the TL. The last process "restructuring" the grammatical structures into the appropriate TL forms in order to create an equivalent target text (TT).

A (source language)   B   (receptor language)

(Analysis)   (Restricting)

X ————————————— (transfer) —————————————→ Y
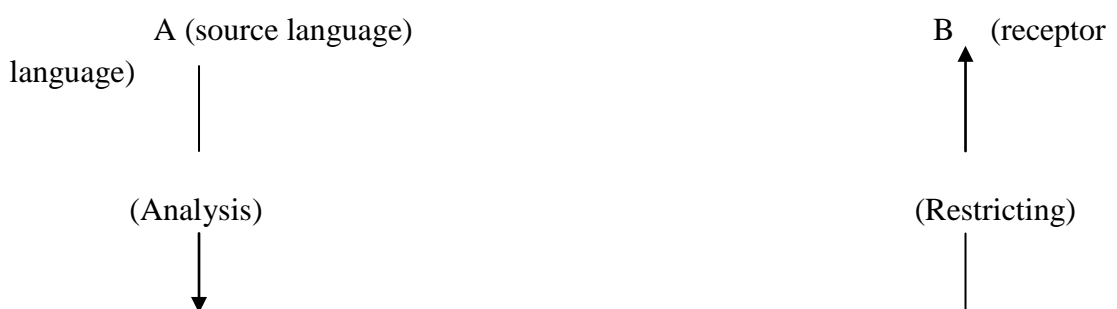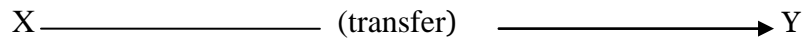
Figure1. **Translation process by Nida and Taber (1982:33)**

Bell in his book provided a model of the process of translation. "the transformation of a source language text into a target language text by means of processes which take place within memory: (1) the analysis of one language-specific text (the source language text, the SLT) into a universal (non-language specific) semantic representation and (2) the synthesis of that semantic representation into a second language specific text (the target text, the TLT)". (1991: 20)
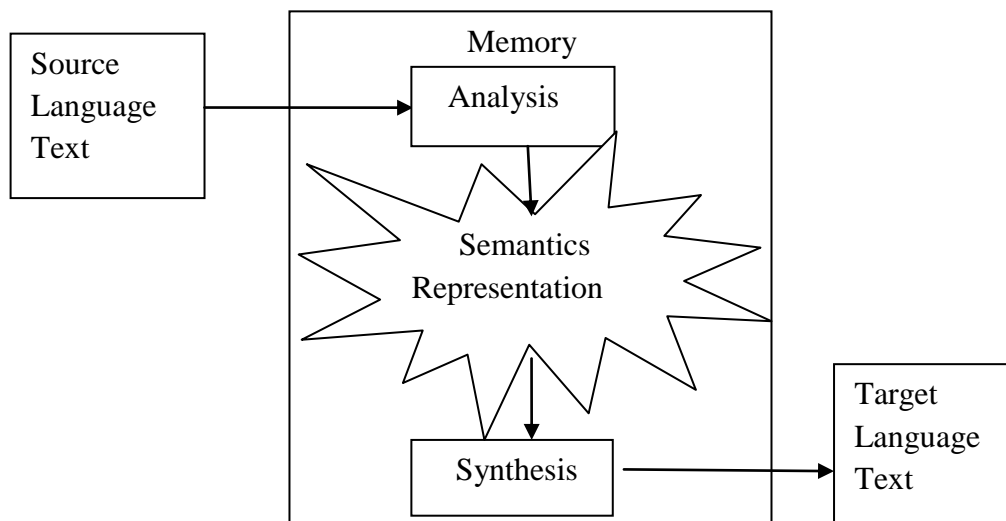
Figure2. **Bell's translation process (1991: 21)**

According to Larson (1984: 3) the translator's goal in the translation process is an idiomatic translation which makes every effort to transfer the meaning of the SLT into the natural forms of the receptor language.

 He also states that translation is concerned with a study of the lexicon, grammatical structure, communication situation, and cultural context of the SL text, which is analyzed in order to determine its meaning.

The discovered meaning is then re-expressed or re-constructed using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. The following diagram is presented by Larson as the translation process.

Source Language   Receptor Language

```
                                                         /\
  ┌─────────────────────┐                      ┌────────/  \────────┐
  │ Text to be translated│                      │      Translation    │
  └─────────────────────┘                      └────────────────────┘
           │                                              │
  ┌─────────────────────┐                      ┌────────────────────┐
  │ Discover the meaning │                      │ Re-express the meaning│
  └─────────────────────┘                      └────────────────────┘
           │              ╭───────────╮                   │
           └──────────────│  Meaning  │───────────────────┘
                          ╰───────────╯
```
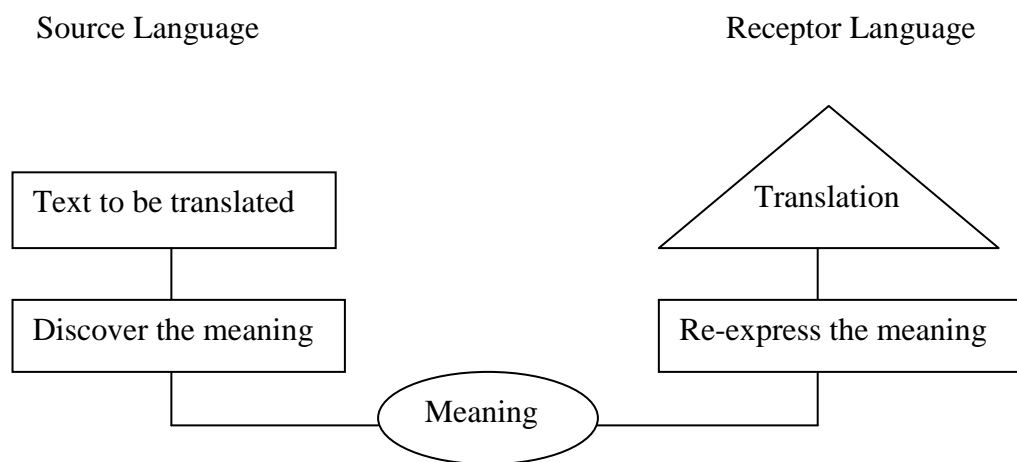
Figure3. **Translation process by Larson (1984: 4)**

3- **Audiovisual translation**

Nowadays people spend hours watching screens and audiovisual programs to do their work, develop and improve their professional and educational careers, gain knowledge, and have fun. The popularity of the audiovisual programs necessitated the need for translation. Delia Chiaro describes audiovisual translation as "transferring written text from one language to another of the verbal components contained in audiovisual works and products", and scholars such as Gambier (1994) and Daz Cintas (1999) distinguish up to ten distinct methods of translating audiovisual programs so-called audiovisual translation AVT. Although there are three main ones:

3-1- Dubbing (also known as lip-sync):

Dubbing is the process of replacing the original voice of the speaker in any audiovisual program with a voice from the TL while making sure that the TL sounds and the speaker's lip movements are synchronized, giving target viewers the impression that the person on screen are actually speaking their language. As an example of dubbing, most Arab channels broadcast dubbed Turkish series into Arabic.

3-2- Voiceover (VO):

IT is the narration of the original speech translation over the still audible original voice. Closely related to the translation of factual genres like documentaries and interviews

3-3- Subtitling:

As in Translation many experts show great interest in this type of AVT like Gottlieb, Jorge Díaz-Cintas, and Gambier. According to Gambier (1993, p.276 cited in Hastuti, 2015, p.59) "subtitling is one of two possible methods for providing the translation of a movie dialogue, where the original dialogue soundtrack is left in place, and the translation is printed along the bottom of the film". In other words, subtitling is accomplished by translating the film's dialogues or any audiovisual program and then presenting the printed translation at the bottom of screen. It entails translating the qualities of spoken speech into written form.

Ratusmanga and Napu (2019) reported from "Politeness in screen translation", there are four types of obstacles when working on subtitling.

The first is "a shift in mode" from speaking to writing. It means that the utterances conveyed in the audiovisual program have been translated into writing using the rules of screen translation.

 The second is "the factor" that regulates the channel or medium through which meaning will be transferred. As such, when translating a film, the subtitler must express the meaning in accordance with the current context.

The third is "the reduction of the source text" as a result of the one before it. As a result, the subtitler must be able to ensure that a subtitle will be easily read and comprehended in a unit, just as the entire text is understood.

The requirement of matching the visual image is the final criteria. The subtitler must be able to match each scene's sentence to the context. The source text is translated into the target text without losing its meaning.

3-3-1- Subtitling process:

In their book "Audiovisual Translation, Subtitlig," Daz-Cintas and Remael (2007) go into detail about the movie subtitling process. First and foremost, a commission is sent to the subtitling company by the client, who is usually a production or Distribution Company or a television station. General information such as the title of the film, the client's name, the project manager and translator appointed, and so on are entered. Someone must inspect the copy of the delivered movie to ensure it is free of damage or other issues. A functioning copy of the film must be produced. In order to protect the film from unauthorized copying, the customer may send only selected scenes with conversation to the the company. Following that, spotting occurs, in which an expert chooses when subtitles will appear and disappear. Sometimes the film is already supplied with a spotting list.

The translator is then provided a copy of the film as well as a dialogue list (sometimes only one is sent, and the translator must work only from that one). It is very useful for the translator to watch the entire movie before beginning to translate, for it allows the translator to think about different problems first, such as the real meaning of some words in the source language that have multiple meanings, realizing the gender and number of certain nouns or pronouns, deciding whether or not formal form will be used in the target language, and so on. When all of this is completed, the subtitles can be added to the film. The film is then shown in a theater, transmitted on television, or sold in form of DVD. The work's finished product is

subtitle. When it is visible on screen, it is easy to read and hear in a matter of seconds (Daz-Cintas and Remael, 2007).

4. Translation procedures used in subtitling process

Peter Newmark stated "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (p 81), and subtitling in this case fits the definition "the smallest units of language" since subtitles are made up of sentences, phrases, and such, rather than paragraphs.

Here are Peter Newmark procedures;

4-1- Transference

The process of transferring a SL word to a TL text as a translation operation is known as transference (Harvey called it transcription). It is similar to Catford's transference and Gottlieb's transfer; it involves transliteration, which is the conversion of different alphabets.

Catford (1965) describes transference as "it is, however, possible to carry out an operation in which theTL text, or, rather, parts of the TL text, do have values set up in the SL: in other words, have SL meanings". (p43)

It covers untranslatable cultural specific items like; Material culture including food items (sushi, pizza, or as the Arabic traditional food Falafel…etc) or names of some clothes (Abaya or Caftan...) towns (New York, Istanbul ...etc)

4-2- Naturalisation

Newmark (1988) describe it as "adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL". Vinay and Derblenet in their book named it borrowing, as an example, the word television the translation of this word into Arabic was تلفزيون while when the translator borrowed this word and change it to fit the Arabic language system it becomes تلفاز (also called Arabicisation which is applying the TL grammar on foreign words).

4-3- Cultural equivalent

"This is an approximate translation where a SL cultural word is translated by a TL cultural word" Newmark (1988). And the best example to explain this procedure are idioms as in ; "Like father like son" this idiom has an equivalent idiom in the Arabic language ذاك الشبل من ذاك الأسد which play the same role of the English idiom   means it convey the same meaning in the TL.

4-4- Functional equivalent

Peter Newmark (1988) said that this procedure "Requires the use of a culture-free word, sometimes with a new specific term". to translate a cultural term especially when the literal translation does not make sense in the TL.
According to Nida functional equivalent "refers to different pronunciation, grammar, vocabulary and discourse, but with the same or similar expression function". like the word Pentagon into وزارة الدفاع.

4-5- Descriptive equivalent

This procedure used when the translator describes the meaning of the SL in the TT. Descriptive equivalent, as contrast to functional equivalent, concentrates on describing the cultural expression.
Example: the arabic word دية translated into blood money
Also the word قصيدة into strophic poems

4-6- Synonymy

According to Newmark it is "a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist.". According to Newmark (1988), this procedure is used when there isn't an obvious equivalent and the word isn't important to the meaning of the text. It can be called adapation.

4-7- Through-Translation

It is the literal translation of common collocations or a word-for-word translation of collocation it is known as calque in Venay and Darblnet translation.

Example; United Nations into الأمم المتحدة

4-8- Shift or transposition

Catford (1965) defines shifts as "is any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL" (p27). So he suggested taxonomy of shifts; Level shift and Category shift**.**

4-8-1- Level shift:

Catford stated that "By a shift of level we mean that a SL item at one linguistic level has a TL translation equivalent at a different level". Any sentence is composed of two levels; grammar and lexis (words, terms…).

To illustrate, here are the following :

أفعالي كلها **مقدرة** عنده

Into

All my actions have been preordained by Him.

The Arabic word was in a one lexical unit, since no direct equivalent can be identified at the level of word so the researcher can conjugate the verb preordain or can change it into grammar have been preordained.

Another example of the level shift is the absence of duality in English unlike Arabic هذان translated into those two.

4-8-2- Category shift:

He referred to it as "unbounded and rank bound translation", it is sub divided in-to:

Structure shift: This is the change of the structure from one language into another,

E.g: A beautiful woman   into امرأة جميلة

   Ahmed ate the cake into   أكل أحمد الكعكة

In the last sentence it shows the structural difference between Arabic and English which is that English started with a noun while Arabic starts with a verb.

   Unit shift: a unit can be a word or sentence or a phrase, unit shift is to substitute a unit with another unit in the TL (word into a sentence for example or vice versa). Example

و سارت على طرفي قدميها بحذر و وجهها صوبه ثم أغلقت الباب بحذر

Into :

And she tiptoed carefully, her face towards him, and she closed the door

Class shift: Catford said that calss shift "occurs when the translation equivalent of a SL item is a member of a different class from the original item".

Example 1 They insisted to high wages

Into

يصرون على زيادة الأجور

Example 2

صديقي يحب الجدل و يهوى الكلام

Into

My friend likes to argue and delights in talking.

Both examples show the change of the verb in the ST into a noun in the TT and vice versa.

Intra-system shift: this sub-type is "for those cases where the shift occurs internally, within a system; that is, for those case where SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system". For instance changing from singular into plural or vice versa as in these examples,

E.g1 Women are allowed to drive in KSA

Into

<div dir="rtl">يسمح للمرأة بقيادة السيارة في السعودية</div>

<div dir="rtl">و لنا على ذلك براهين تؤيدنا</div>   E.g2

Into

And we have evidence to support our case

Transposition is the same as shift, it is Vinay and Darbelnet's term which occur to change the grammar form SL into lexis in the TL.

4-9- Modulation

This consists of changing the point of view, for instance this sentence:

There are no place left translated into كل الأماكن محجوزة

Here the sentence is translated into Arabic in a positive way, the point of view has been changed but the meaning is the same.

Another example of modulation this sentence "a cat has nine" lives translated into قطة بسبع أرواح the meaning is the same while the translator have changed the point of view.

4-10- Recognized Translation

It is using the official or the generally accepted translation of any institutional term.

4-11- Translation Label Principles

This called provisional translation, usually of a new institunonal term, which should be made in inverted commas, which can later be discreetly withdrawn" (Newmark, 1988, p. 90) for instance the "gender" translated by Kamal Abu Deeb into الجنوسة instead of الجنس in order to not confuse it in arabic with the word "sex".

4-12- Compensation

The term "compensation" used by Newmark (1988) "to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part or in a contiguous sentence" (p 90). It is the most suitable procedure in rendering some culture specific terms because each language has its own way to express requesting, ordering, suggesting, or any speech act, so the cultural differences between languages can cause a serious problem and the translator should be aware of the different aspects of culture (such as tradition, history, religion..) in finding the closest equivalence in the TL. To illustrate, this Arabic sentence,

هلا أعطيتني هذه الكتب

Translated into

Can you give me these books, please?

Without adding the word "please" it may sound rude in the target culture, so the meaning will be incomplete.

4-13- Componential Analysis

Translating a term by splitting a lexical unit to its sense components, like re-sending يعيد الإرسال.

4-14- Reduction and expansion

Expansion is used when the SL (Source Language) requires an additional explanation in translation because of some cultural nuance not retrievable in TL (Target Language).

Reduction or deletion refers to the elimination of parts of a text.

4-15- Paraphrasing

"This is an amplification or explanation of the meaning of a segment of the text." and makes it easier to understand and readable by the audience. When the translator identifies a culture-specific expression that cannot be lexicalized in the target culture, it can be suggested.

Like the Arabic word

إستخارة

Translated into

"Supplication for seeking Allah's guidance" (Sirriyya, 1998, p.33)

The translated text becomes longer than the ST, but it is used only to give the target reader with as much information as possible.

4-16- Couplet, triplets, quadruplets

When there are two or more procedures used in the same sentence as Newmark (1988) said "They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent."(p 91)

4-17- Notes, Additions, Glosses

It is the use of end notes, or footnotes to explain a point being made, for example Kaftan (a traditional Algerian dress for women).

4- Annotation in translation

Annotation is defined in the online Cambridge dictionary as "a short explanation or note added to a text or image, or the act of adding short explanations or notes". Annotation in translation is making a commentary on the author's own translation.

There is a difference between comment and annotation, comment is used when commenting on others' translations; annotation, is a critical notes offered by the translator on his own translation

Annotation differs from revision, reviewing, proofreading, editing, assessment, or evaluation in that it is performed by the translator while dealing with a specific issues and is used to clarify the translator's choices.

Ali Almanna (2016) in his book "Course in Translation Annotation _Arabic-English-Arabic" said that the purpose of annotation "is to defend the choices made by the translator; hence the importance of sensitizing trainee translators to the existence of such controversial issues and the local strategies that may be invoked to accommodate them." (p. 8)

5- Religious debates

According to Oxford dictionary is "a formal discussion of an issue at a public meeting or in a parliament".

A debate is a dialogue between two or more participants with the purpose of changing beliefs, proving an argument, revealing the truth, or refuting suspicions and concepts. According to Saleh Bin Abdullah Bin Humaid (1994) in his book" Islamic Principles and Rules of Debates" stated that there are seven principles of debate (p 15_24)

The first principle is to use and follow these two scientific procedures: giving proof to support or prove an idea and conforming to authority while staying faithful.

Principle two states that the debater's proof should be free of contradictions.

Principle three; the proof should not only repeat a claim, then it is not considered as a proof at all. In trying to find the truth, it deviates from an open and honest

conversation. Some debaters are good at manipulating language such that what they say looks like proof

Principle Four: Both parties should agree on irrefutable and some basic issues.

Principle Five: A debate must be handled honestly and slowly, without expressing any enthusiasm or roughness, and without risking the possibility of knowing the truth. Debaters ought to stay away from rude argumentation and word play since it poisons the atmosphere, arouses antagonistic sentiments, and may result in an impasse.

Principle Six: The debaters have to be qualified. To be qualified for a debate, a participant should have specialized knowledge, as many debates fail due to a lack of equality among debaters.

Principle Seven: Conclusions' decisiveness and relativity. Both parties should respect their opposing viewpoints, even if they do not agree with them, for the purpose of the debate to be fruitful.

A debate, on the other hand, would be a failure if it resulted in • conflict, anger, or charges of ill will and ignorance.

Principle Eight; is the acceptance of the debaters' agreed-upon conclusions and everything that they represent. In practice, the parties must take the findings seriously. If this foundation is not followed, the entire debate is meaningless.

Conclusion

This chapter tends to demonstrate the relationship between translation and subtitling and the procedures used in subtitling process.

Chapter II: Practical Part

Introduction

This chapter focuses on transcribing and translating the chosen parts from Ahmed Deedat's debate "Is the Bible God's Word", then the researcher will make an annotation of the difficulties she faced in the process and the procedures used to surmount these obstacles.

1. Corpus

1.1. Presentation of the corpus

The corpus of this study is one of the most famous debates of Sheikh Ahmed Deedat known as the Great Debate. Eight thousand people showed up to watch Sheikh Deedat, the debate topic "Is the Bible the Word of God?" with the American priest Jimmy Swaggarat 1986.

After transcribing the chosen parts of the debate then translating them and putting them in subtitles, an annotation of the problems that translator faced and the procedures used in translating these subtitled texts is provided.

1.2. Biography of Sheikh Ahmed Deedat

Sheikh Ahmed Hoosen Deedat was born on 01 July 1918 in the Surat district of INDIA. His father immigrated to South Africa in 1927 with him and they lived there that is why he is known as a South African. Ahmed Deedat was a self-taught Muslim thinker, author, and orator on Comparative Religion. He was best known as a Muslim missionary, who held numerous inter-religious public debates with evangelical Christians, as well as video lectures in Islam, Christianity, and the Bible.

Deedat established the IPCI Islamic Propagation Center International, an Islamic missionary organization, and wrote several widely distributed booklets on Islam and Christianity. Ahmed Deedat specialized in Islamic propagation; he went to great lengths to convert Christians to Islam and persuade them that Islam is the last and true religion. Debate, lectures, and essays were his missionary tools.

 In pursuit of this goal, he studied and memorized all of the Bibles, as well as the holy Quran and Hadiths. He was awarded the King Faisal International Prize in 1986 for his fifty years of missionary work. He wrote and lectured in English.

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1.3. Summary of the debate

This debate "Is the Bible God's Word" contains two parts, the first part where each speaker should say his arguments in 30 minutes, then the audience will have the opportunity to raise their questions to the speakers one hour for questions and answers. The chosen parts of the first hour that made by the researcher are excerpts from Ahmed Deedat arguments about the subject "Is the bible God's word" and his response to some allegations made by the priest. The researcher has chosen only Sheikh Deedat's arguments that the Bible is not the word of God, for it is the study focus. And the second part is "Questions and Answers" which the audience asks both Deedat and Swaggart, the researcher has chosen some questions related to the first part and also answering the Question of the debate "Is the Bible God's Word".

2. The Sample

The original time of this debate is two hours, one hour for Sheikh Deedat and Jimmy swaggart arguments which means 30 min for each one to prove his argument and one hour for answering the audience questions, so the researcher collected some clips from it and put them in one video, and its duration is 27 minutes where the video contains two parts. The first part is 12 minutes long taken from the first hour and the second part has 15min.

3. Methodology

The researcher used Peter Newmark procedures in the process of translating subtitles, and the most procedures used are shifts, compensation, cultural and functional equivalent, reduction, and modulation.

The researcher have chosen multiple parts from the "The Great Debate" because the time of the public debate is too long.

The debate of Ahmed Deedate VS Jimmy Swaggert "Is the Bible God's Word"

4. Transcription and translation

4.1 Part One: the Transcript of Ahmed Deedat Arguments

The plea that brother Swaggart had made, forces me to make a confession of faith that is we Muslims happen to be the only non-Christian faith which makes an article of faith for its followers to believe in Jesus. No Muslim is a Muslim if he does not believe in Jesus. We believe that Jesus Christ was one of the mightiest messengers of God. We believe that he was the Messiah, we believe in his miraculous birth, which many modern Christians reject today. We believe that he gave life to the dead by God's permission, and he healed those born blind and lepers by God's permission. We are going together. The only parting of the ways, the only real difference between the Muslim and the Christian is that we say that he is not God the Almighty in human form. He is not God incarnate, and he is not the begotten son of God. Metaphorically, we are all the children of God, the good and the bad. And Jesus would be closer to being the son of God than any of us because he would be more faithful to God than any of us can ever be. From that point of view we would agree that he is more preeminently the son of God. But not as the Christians say that he is the only begotten son of God, begotten not made, not in that sense.

Coming to the subject "IS the Bible God's word?" and brother Swaggart has given us to understand that translations and versions are one and the same thing. We Muslims we have a number of translations of the Quran even into the English language. Different people, Yusuf Ali, Marmaduke Pickhall, Daryabadi and so on. We have these translations by different people. And their translation means a difference in the choice of words Choice of words in translating a certain phrase from Arabic into English. Choice of words. Versions are quite a different thing. Look, here, I have in my hand this Bible, which brother Swaggart as well as many Protestants do not accept as the word of God. This is the Roman Catholic Version of the Bible, the

Douay or Rheims version of the bible. This Bible has 73 books. This is an encyclopedia of 73 books, 7 more books than one which brother Swaggart takes oath on - the King James Version. This is the King James Version. He takes oath by it. In his Evangelist Magazine December, 1985, somebody questioned brother Swaggart about the Bible being the word of God. And he says "word of God (and I refer to the King James Version)." In your Evangelist of December 1985. King James Version has thrown out these 7 extra books, thrown out. In other words, those 7 extra books the Protestants do not accept as the word of God. You use certain technical terms like Apocrypha, which the masses of Christendom do not know what is this Apocrypha. Apocrypha means doubtful, weak, not deserved to be in the book of God, such as the Protestants threw it out as a fabrication. These seven books are thrown out from here. So, this version the Christians Protestants will not accept as the word of God. Am I correct? This is not the word of God. So, we put it aside. I agree with you. What you tell me I accept. You say it is not the word of God; I say I agree with you, and I accept, and I put it aside. Now, you tell me that this is the word of God "The King James Version" with 66 books. This was first published in 1611 by order of his majesty King James, whose name is still bears today. Authorized Version, authorized by who? Not God Almighty, by King James. He authorized it. Not God Almighty.

Now, it goes back to the ancient manuscripts. What is ancient? He says four to six hundred years after Jesus is ancient, now we have access to the most ancient manuscripts, and this translation here, a version, the RSV, the Revised Standard Version- goes to the most ancient manuscripts. They date from two to three hundred years after Jesus. So, closer to the source, the more authentic any document would be. Closer to the source. This is common sense. If in the time of Jesus this was written, and he had signed it, autographed it, no question asked. This is two to the three hundred years after, this is four to six hundred years after. So, they publish this translation published in your own country here, as well as in Britain, Canada. All of them simultaneously produced this bible

(John 3:16) (for God so loved the world that He gave His only begotten son.) My brother Swaggart changed the word "begotten" to "unique" this is not from the King James Version. The King James Version says "begotten". Heard brother Swaggart on TV or video this morning. There he is speaking to a group, as if it was his own

church group – you know giving some lessons on Babylon. It was that or another one – he used the word "begotten" this morning. And in eight hours time, he changed it to "unique". I am asking are you ashamed of the word "begotten"? That Jesus was His only begotten son? And brother Swaggart in one of these thirty books – that I had to purchase in South Africa before coming, these are his books, more than thirty I purchased, and I went through each and every one of them, I had to. I wanted to know what my brother is talking about. What does he really believe? Because generally when you speak to a Christian, every Christian happens to be unique, absolutely unique. As soon as you corner him in some way, he says "but I don't believe in that." And every one of these thousand million, everyone I meet, he is unique, everyone is unique. He belongs to the Church of England, but he doesn't believe, you know, what the Church of England teaches. He belongs to the Roman Catholic Church, but he doesn't really believe what the Roman Catholic Church teaches. Everyone is unique. So, I said now what does he say in black and white? And in black and white I found that he uses (John 3:16) and in his quotation in his books he says "begotten". Tonight he said unique. The Muslims have been taking exceptions to these terms. In the Holy Quran we are told (Al-Ikhlas: 4), that God Almighty He does not beget, and he is not begotten. (Al-Ikhlas: 4), and there is nothing like unto Him.

He says, "Jesus is the only begotten son, begotten not made." And I have been asking Christians, "Please explain what are you really trying to emphasize when you say begotten not made? What are you really trying to tell me?" And believe me in forty years no English man with the name has opened his mouth to me to explain to me what this word means "begotten".

The Muslim has taken strong exception to such an expression about God. That God begot a son. It is according to your language. Your Catechism. The Roman Catholic Catechism, the Anglican Catechism, the Methodist Catechism, the Lutheran Catechism. You accept this, this statement "begotten not made".

He says not like Adam. Adam was made by God. Every dog, pig and donkey was made by God. As such metaphorically, he is the father of everything.

He says no "Jesus is not like that he is begotten not made."

I said please explain, and no explanation.

So, this was something that we Muslims took exception to, and the thirty-two scholars of the highest eminence backed by fifty cooperating demonstrations they threw it out. To appease us? Did the Muslims threaten you that "look if you don't take that word out of the bible, we won't supply you oil"? Did they do that? The Arabs? Did they tell you "no oil, if you don't take this word out of the bible"? Why did you take it out? Because it was an interpolation, it was not the word of God.

The boast about 24000 manuscripts Brother Swaggart you know no two are identical. Your scholars say out of those 24000 that you are boasting about no two are identical. Then how do you come to know that this is the word of God and this is not out of the 24000? On the very face of it, when you open the book, the Injil and the Torah, you are talking about, Matthew begins in your version – the King James Version, he says "The Gospel according to Saint Matthew," "The Gospel according to Saint Mark," "The Gospel according to Saint Luke, "The Gospel according to Saint John," I am asking what is the according, according, according? What is this according to? Why according to? I have got brother Swaggart's book. He says Homosexuality, its cause and its cure. "By Jimmy Swaggart" or just "Jimmy Swaggart". Why in a book of God "according to, according to, according to, according to"? You know why? Because Mathew didn't sign his name, Luke didn't sign his name, John didn't sign his name. These are assumed anonymous books. Anonymous books attributed to God. I say this is not the Injil. Even in your Arabic translation of these books, Arabic translation, it says Injil Mathew, Injil Luka, Injil Markes, Injil Yohana, means the Gospel of Mathew, Injil is used. The one we believe in is (انجيل عيسا), "The Gospel of Jesus", what he preached. That is what we believe in that is from God.

4.2 The translation of Part One

إن الحجج التي قدمها الأخ سواغارات تجبرني أن أوضح عقيدتي وهي أننا نحن المسلمون نُعتبر العقيدة الوحيدة الغير مسيحية التي أحد أركان الإيمان بها هي الإيمان بعيسى فلا يكون المسلم مسلما إذا لم يؤمن بعيسى، نحن نؤمن أن عيسى من أولي العزم من الرسل وأنه كان المسيح ونؤمن بولادته المعجزة و هي الحقيقة التي ينكرها الكثير من المسيحيين اليوم و نؤمن بأنه كان يحيي الموتى بإذن الله ويبرئ الأكمه والأبرص بإذنه نتفق في هذا

كله ، الفارق الوحيد بين المسلم والمسيحي هي أننا نقول أنه ليس بالله تعالى على شكل بشر ، هو ليس إله متجسد وليس الابن المولود لله

بتعبير مجازي كلنا أبناء الله السيئ والجيد وسيكون عيسى أقرب إبن لله لأنه الأكثر إخلاصا لله مما يمكن أن يكون عليه أي أحد منا . فمن هذا الرأي كنا سنتفق أن عيسى هو الإبن الأبرز لله، ولكن ليس كما يقول المسيحيين أنه "الإبن المولود الوحيد وليس مخلوقا" . ليس في هذا السياق.

بالعودة إلى الموضوع وهو " هل الكتاب المقدس كلمة الله ؟" وقد حاول الأخ سواغارت أن يعلمنا أن الترجمات والنسخ شيء واحد ، نحن المسلمين لدينا ترجمات عديدة للقرآن الكريم حتى للغة الإنجليزية من أشخاص مختلفين مثل يوسف علي ومرمدوك بيكول و دريابادي وغيرهم ، لدينا ترجمات مختلفة من أشخاص مختلفين، وترجماتهم تعني إختلاف في إختيار الكلمات عند ترجمة جملة معينة من العربية إلى الإنجليزية ، أي إختيار الكلمات أما النسخ فهي شيء مختلف تماما .

انظروا ، ما أمسكه بيدي هو الكتاب المقدس الذي لا يقبله الأخ سواغارت و الكثير من البروتستانت على أنه كلمة الله، هذه النسخة الكاثوليكية للإنجيل نخسة دواي أو ريمس ، يحتوي هذا الكتاب المقدس على 73 سفرا هذه موسوعة مكونة من 73 سفرا ، تزيد بسبع أسفار عن التي يقسم بها الأخ سواغارت أي نسخة الملك جيمس هذه النسخة التي يقسم بها.

في مجلته الإفانجاليست بتاريخ ديسمبر 1985 سأل أحدهم الأخ سواغارت عن ما إذا كان الكتاب المقدس كلمة الله فقال له " كلمة الله (و أشير إلى نسخة الملك جيمس)". استبعدت نسخة الملك جيمس هذه الأسفار السبعة الإضافية بعبارة أخرى لا يقبل البروتستانت أن هذه الأسفار السبعة كلمة الله . استعملتم مصطلح تقني لها مثل الإيبوكريفا والتي لا يعلم جماهير العالم المسيحي معناها ، تعني الإيبوكريفا المثيرة للشكوك والضعيفة ولا تستحق أن تكون كتاب الله، كما إستبعدها البروتستانت على أنها تحريف. هذه الأسفار السبعة إستبعدت، هذه النسخ لا يقبل يها المسيحيون البروتستانت على أنها كلمة الله هل أنا على حق ؟ ليست كلمة الله إذا سأضعها على جنب.

أتفق معكم بما تخبرونني به.

"ليست كلمة الله" ،

أوافقكم وسأضعها على جنب .و تخبرونني الآن أن هذه هي كلمة الله أي نسخة الملك جيمس ذات ال 66 سفر التي تم نشرها عام 1611 بأمر من جلالة الملك جيمس والتي لا تزال تحمل اسمه اليوم . النسخة المعتمدة ، من الذي اعتمدها ؟ لم يعتمدها الله تعالى بل الملك جيمس.

ننتقل الآن إلى المخطوطات القديمة ، أقصد بالقديمة التي تعود إلى 400 أو 500 سنة بعد المسيح. وصلنا الآن إلى أقدم المخطوطات و هذه الترجمة أو نسخة ال "آر أس في" أي النسخة القياسية المنقحة والتي تعود إلى أقدم المخطوطات التي يرجع تاريخها إلى مائتين إلى ثلاث مئة سنة بعد المسيح لذلك هي أقربها إلى الأصل والأكثر إعتمادا من أي وثيقة أخرى.

وهذا هو المنطق، لو كتبت في وقت المسيح ووقع عليها لما ثارت أي تساؤلات.

هذه تعود إلى 200 إلى 300 عام بعد المسيح، وهذه تعود إلى 400 إلى 500 عام بعده لذلك نشروا هذه الترجمة هنا في بلدكم وفي بريطانيا وكندا أيضا، كلهم نشروا الكتاب المقدس في وقت واحد.

يوحنا ٣ : ١٦

"لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ المولود له."

غير أخي سواغارت كلمة "المولود " إلى كلمة "المتفرد".

هذه ليست موجودة في نسخة الملك جيمس، تقول نسخة الملك جيمس "المولود" . سمعت الأخ سواغارت في التلفاز هذا الصباح وهو يتحدث إلى مجموعة، تبدو أنها مجموعة من كنيسته، وهو يعطيهم دروسا عن بابل أو غيرها ، استعمل كلمة "المولود" هذا الصباح وبعد ثماني ساعات غيرها إلى "المتفرد".

ها أنا أسألك هل تشعر بالخزي من كلمة "المولود" ؟ أم من أن المسيح هو الابن الوحيد المولود لله ؟

وفي أحد هذه الكتب الثلاثين للأخ سواغارت التي اضطررت لأن أشتريها من جنوب إفريقيا قبل أن آتي ، هذه هي كتبه اشتريت أكثر من ثلاثين كتاب ، اضطررت أن أقرأها كلها لأعرف ما يتحدث عنه أخي وما الذي يؤمن به حقا. لأنه عامة عندما تتحدث إلى مسيحي تجد أن كل واحد منهم فريد تماما بمجرد أن تحاصره في موضوع ما فيقول "ولكن لا أؤمن بهذا " وكل واحد قابلته من ألف مليون هو حالة فريدة كلهم فريدون. تجده ينتمي إلى كنيسة إنجلترا ولا يؤمن بتعاليمها وآخر ينتمي إلى الكنيسة الرومانية الكاثوليكية ولا يؤمن بتعاليمها كل واحد منهم فريد. لذلك قلت دعني أرى مايقوله في كتابه "أبيض وأسود" فوجدت أنه إستعمل سفر يوحنا ٣ : ١٦ ويقول في إقتباسه "المولود" والليلة قال "المتفرد " وهذا السبب الواضح الذي يجعل المسلمين يعارضون هذه المصطلحات. يخبرنا القرآن "لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)" (سورة الإخلاص.(

يقول لي " المسيح هو الإبن الوحيد المولود لله وليس مخلوق   "وقد كنت أسأل المسيحيين إشرحو لي ما الذي تحاولون تأكيده بقولكم المولود وليس المخلوق ؟ ما الذي تحاولون قوله؟ صدقوني منذ أربعين عاما لم يستطع أي إنجليزي أن يشرح لي معنى كلمة المولود.

يعارض المسلمون بشدة أن تنسب هذه الكلمات إلى الله وأن الله ولد إبنا وهذه حسب لغتكم وتعاليمكم. تقبلها التعاليم الكاثوليكية والأنجيليكانية و الميتودية واللوثرية، تقبلون هذه العبارة "المولود وليس المخلوق" ، قال لي ليس كآدم فهو مخلوق من عند الله.

كل الحيوانات خلقها الله، بتعبير مجازي هو أب كل شيء، فقال لا المسيح ولد ولم يخلق.

اشرح لي إذا ! لكن دون جواب .

لذلك يعترض المسلمين على هذا القول ثم أن 32 من أرفع العلماء المسيحيين مكانة تدعمهم 50 من الطوائف الأخرى إستبعدت هذا القول. هل فعلوا ذلك لإرضائنا؟ هل هددكم المسلمون إذا لم تحذفو الكلمة من الكتاب لن نوردكم النفط ؟ هل هددكم العرب قائلين لا يوجد نفط إلا عند حذف الكلمة ؟

بل لأنها تحريف وليست كلام الله .

أما عن التباهي بال 24 ألف مخطوطة هل تعلم أخي سواغارت أن ه لا يوجد بينها اثنان متماثلان هذا ما قاله علمائكم عن المخطوطات التي تتباهون بها.

إذن كيف علمتم أنه كلمة الله من بين كل تلك المخطوطات.

لدي كتاب الأخ سواغارت عن الشذوذ الجنسي ـأسبابه وعلاجه ـ

مكتوب من تأليف جيمي سواغارت و ليست وفقا لجيمي سواغارت فلماذا في كتاب الله تجد "وفقا ل" ؟
هل تعلمون لماذا ؟

لأن متى لم يوقع إسمه في الكتاب كما لم يوقع لوقا ويوحنا فكلها كتب غُفْلٌ ونسبت إلى الله لذلك قلت أنها ليست
بالإنجيل.

وحتى في الترجمات العربية تجد "إنجيل متى" ، "إنجيل مرقس " "إنجيل لوقا"، "إنجيل يوحنا" أما الذي نؤمن
به هو إنجيل عيسى الذي كان يعلم الناس به ، وهو الذي نؤمن أنه من عند الله.

4.3 Part two; the Transcript of Questions and Answers

Speaker:

Ahmed Deedat, does the holy Quran states that the holy Injil is guidance for all mankind?

Ahmed Deedat:

No, the holy Quran doesn't say that the Injil is the guidance for mankind, nor does the bible say that. You see, Jesus Christ, when he sent out his disciples on the mission of preaching and healing, he instructed them, he says, (Mathew 10: 5-6 Go ye not into the way of the gentiles and into any city of the Samaritans. Enter ye not, but go ye rather onto the lordship of the house of Israel). I want to know, where the Americans and the Anglo-Saxons fit in as the Jews, the house of Israel. Then, he is telling a Greek woman coming to him, wanting her daughter to be healed. So, he turns his face away. She goes on the other side, and she won't let him go. So, the disciples say help her. This woman is persistent. You know, like drowning man clutching at straws, drowning women do the same. (Heal her child). So, Jesus says, (I am not sent but onto to the lordship of the house of Israel), the Jews. So, they say help her. Jesus says, (do not throw the bread of the children to the dogs). Who are the dogs? The gentiles! You and me. Every other human being other than the Jews are dogs and pigs according to Jesus, or according to your scripture. He says, Jesus says, (do not throw that which is holy to the dogs. Do not throw perils before swine lest

they turn and rend you). Who are the dogs and who are the swine? The gentiles. He says do not throw the bread of the children to the dogs. The woman is in desperation; her child's life is at stake. She says, (master, even the dogs have crumbs from their master's tables). So, he says, (give her the crumbs). This is the scripture. Unfortunately, the scripture is not being quoted. The scripture quotes what Jesus said. I would like to hear what Jesus said. Jesus said – not about the supposed idea that you just believe, and you will be saved- he said, (verily, verily I say unto you except your righteousness exceeds the righteousness of the scribes and the Pharisees you shall by no mean enter the kingdom of heaven). There is no heaven for you unless you are better than the Jew, and I ask him, how can you be better than the Jews without keeping the laws and the commandments? You answer that.

Speaker:

Mr. Swaggart, form Mr. Deedat's proof that the bible you hold in your hand is not God's word. What proof can you proof that he is wrong? I need proof not just belief.

Jimmy Swaggart:

I believe I have proven it beyond the shadow of the doubt tonight that the word of God is true. I don't know what more proof that anyone would need. You can read the bible and not believe it. But the lord told us to believe it. And we would receive its many many benefits.

If one does not want to believe, irrespective of the proofs that prove that is shown one still will not believe, the lord said to one particular individual, if one came back from the dead – he was telling the story of the arrant- in the sixteenth chapter of Luke. And the rich man said, send someone from the dead to warn my brothers. If one came from the dead, he wouldn't believe that if he doesn't believe the prophets that are already there. So, there is no proof that one can give for unbelief because it will not believe. That is the reason that he said, and I once again quote my favourite verse (for God so loved the world that he gave his only begotten son that whosoever believe in him should not perish but have everlasting life). I will close with one more statement. Sir, I am proof that this is real, for he has saved my soul.

Speaker:

Ahmed Deedat, could you quote and give the reference from the glorious Quran stating the holy Injil has been corrupted. And if not, then tell us when it was corrupted, by whom and where exactly is the change?

Ahmed Deedat:

Mr. Chairman and my dear brethren, you see I started this talk of mine, with some incantation, some recitation. I was not trying to mesmerize or hypnotize you. I was actually uttering the words from the Quran instructing us, telling us, informing us that the scriptures that the Christians are talking about, the bible, is their own creation. I repeat what I have said; I repeat and I will give you the translation.

In the name of God, most gracious, most merciful. (Al-Baqara: 79, owe to them, who write the book with their own hands, then say this is from God, that they may benefit from it some small reward) – Like the fifteen million dollars, net profit they made on the RSV. Fifteen million is very small compared to eternity, compared to God's goodness, his salvation. It is nothing, fifteen million – (so, owe to them what their hands do write, and owe to them for what they earn). In other words, I was proving to you all along, actually, I was giving you all a commentary of that Quranic verse, without going into details because I knew time was at a premium. So, the thing is this now. This was actually a commentary of the situation that this book is written with their own hands. You add in and you take out. You add in and you delete. Look, this is proof enough. The book that you have in your hand is a proof that the books have been changed. You have been changing them, and out of the two thousand manuscripts I say no two are identical. That is a challenge: no two of those manuscripts are identical.

Speaker:

Ahmed, what the Muslims have to say about the fact that people are healed in Jesus's name?

Ahmed Deedat:

I have no hesitation in accepting this phenomena that it can happen, but these things are happening in Hinduism. People are performing miracles in Islam people are performing miracles. You see, in the name of a false god you can perform miracles. Jesus Christ told that woman, if you remember, you know the woman who had bleeding sickness issues, seven years no healing. And she, while Jesus was passing

by, she touched the hem of his garments, and she was instantly healed. And Jesus felt that something was drawn out of him. He looks at the woman and says (woman, it is thy faith that healeth thee). Her faith, that she had the faith that by touching him she gets healed. It is your faith. So, in other words a faith in a false god can also perform miracles. Jesus said so. (for there shall arise many false prophets and false Christ's who will show you great signs and wonders, if it were possible to deceive the very elect). Even the disciples of Jesus can be deceived with such miracles. So, miracle is no proof at all whether the person is genuine or not.

Speaker:

Mr. Jimmy Swaggart, why didn't the Old Testament mention that Jesus is the son of God? If yes, read it to me please.

Jimmy Swaggart:

In (Izaiah 7: 14 therefore the lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel). And "Immanuel" means "God with us." Thank you sir.

Speaker:

Mr. Deedat, how does the Muslims account for different versions of the Quran? Does this make all of the versions lies as you claimed the bible is?

Ahmed Deedat:

I repeat, there is no such thing as different versions of the Quran. I said there are translations, yours are versions. Brother Swaggart in the previous questioning he answered that look; there are seven spurious books in the Douay Version. Seven spurious which he rejects. So, it is a version. There are seven books out of this which he is not prepared to accept as the word of God. Whereas every Quran in the world translated as it is God's word. Translated, and we have a choice of words, but they are not versions. This is the version, this is a version. Chunks and chunks are thrown out from what is in here. Different versions. I hope you understand my English. I don't know how how simpler I can put it to you. Things are varying. What are in here seven books, not in here. What is in here, not in there. What is in here, it is taken out from there again. Can you see? It is a version.

Speaker:

Reverend jimmy Swaggart, what is trinity?

Jimmy Swaggart:

We believe the word of God teaches that there is one God. Not two, five, ten, twelve, fifteen. One God, manifested in three persons. Three different personalities. We believe there is a heavenly father, we believe there is God the son, and we believe the Holy Ghost, as Mr. Deedat mentioned that came upon Mary, is also God. They are indivisible, meaning they agree perfectly. They are one in unity. The never disagree, they never have disagreed. The we believe that when you get to heaven, if you get there, Jesus Christ, the son of God will be seated according to the word of God by the right hand of the father. And, well actually, maintain that throne forever, basically. That is what we mean by trinity in a short nutshell.

Speaker:

We have time exactly for two more questions. Mr. Deedat, do you believe in the Holy Ghost? Why? Or why not?

Ahmed Deedat:

You see, the idea of the Holy Ghost in Christendom is that He is one in a trinity. Where the Christian says that the father is God, the son is God, and the Holy Ghost is God, but they are not three gods but one god. In his catechism he continues that the father is almighty, the son is almighty, and the Holy Ghost is almighty, but they are not three almighties but one almighty. It continues, your catechism. He says the father is a person, the son is a person, and the Holy Ghost is a person – that is what brother Swaggart says in his book- person, person, person, but not three persons but one person. I am asking what language are you speaking? I am asking is that English? By God, it is gibberish; it is not English. You see, he said person, person, person, but not three persons but one person. I say brother Swaggart, you and your two other brothers let's say that you are three identical triplets, and we can't make the difference out between the three of you. They are all identical; we can't make out the difference. If one of you commits murder, can you hand the other? You say no. I am asking why not? So, you tell me that he is a different person. I say right! What makes him different? His personality. So, the father, you know imagination, the human mind, you can't help. When you use words, they conjure up mental pictures.

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When you say in the name of the father, you have a certain mental picture of that old father Christmas, Santa Claus, millions and millions times bigger than man, but something like a man, sitting on some planet, dangling to the foot stool, the heavens as his canopy, the loving father in heaven. When you say god the son, I am asking are thinking of a prize bull or a Volkswagen? No, you are thinking of a handsome young man, blonde hair, blue eyes, handsome features, something like what is seen in the King of Kings, Jesus of Nazareth, you know On the Day of Triumph, where Jeffery Hunter was acting, handsome young man, blonde hair, blue eyes, handsome features, nice beard, not with the Polly nose, with the crooked nose, that make other pictures come to your mind, you know Shakespeare made Shylock famous, he says shylock, shylock, no. you see, so, you are thinking of somebody like an Englishman, or a nomadic, or a German type, with the straight nose, the son. The Holy Ghost, something that came like a dove when Jesus was baptizes in the river Jordan by john the Baptist, or something that came in flame in the Pirate Penticton coast. I say the picture is not very vivid, but the picture is there. Three distinct mental pictures. And how so hard you try, you can never superimpose these three pictures and create one. They will ever be three in your mind. But when I ask you how many pictures you see, you say one. You are lying to me, brothers and sisters you are lying to me.

4.4 The translation of Questions and Answers

المتحدث:

أحمد ديدات ، هل ينص القرآن على أن الإنجيل هو المرشد للبشرية جمعاء ؟

أحمد ديدات :

لا لم ينص القرآن على أن الإنجيل هو المرشد لجميع البشر حتى أن الكتاب المقدس لم ينص على ذلك

كما تجدون أن المسيح عيسى عندما أرسل **حوارييه** لتعليم الدين للناس وشفاء المرضى نصحهم قائلا "إِلَى طَرِيقٍ أُمَمٍ لاَ تَمْضُوا، وَإِلَى مَدِينَةٍ لِلسَّامِرِيِّينَ لاَ تَدْخُلُوا. بَلِ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ إِسْرَائِيلَ الضَّالَّةِ " (متى 10: 5-6).

و أود أن أعرف ما دخل الأمريكيين والأنجلوسكسونيين من كلمة بيت إسرائيل ؟

ثم جاءته امرأة يونانية تريد أن تشفى ابنتها ليدير وجهه بعيدا فلحقت به من الجهة الأخرى ولم تتركه يذهب فقال له الحواريون ساعدها ، إنها مصممة , أي كانت كالغريق الذي يمسك بالقشة لتشفى ابنتها ، فقال عيسى " لم أرسل إلا إلى خِرَافِ بَيْتِ إِسْرَائِيلَ" أي اليهود

فقالوا له ساعدها فقال "لَيْسَ حَسَناً أَنْ يُؤْخَذَ خُبْزُ ٱلْبَنِينَ وَيُطْرَحَ لِلْكِلاَبِ". من هم الكلاب! إنهم الأمميون، أنا وأنتم وكل شخص غير يهودي هم كلاب و خنازير وهذا وفقا لما قاله عيسى و الأصح ما تقوله المخطوطات " لاَ تُعْطُوا الْقُدْسَ لِلْكِلاَبِ، وَلاَ تَطْرَحُوا دُرَرَكُمْ قُدَّامَ الْخَنَازِيرِ، لِئَلاَّ تَدُوسَهَا بِأَرْجُلِهَا وَتَلْتَفِتَ فَتُمَزِّقَكُمْ." (متى   7 : 6). فالكلاب و الخنازير هم الأمميون .

فعندما قال عيسى "لَيْسَ حَسَناً أَنْ يُؤْخَذَ خُبْزُ الْبَنِينَ وَيُطْرَحَ لِلْكِلاَبِ" قالت المرأة التي كانت عاجزة وحياة ابنتها على المحك " نَعَمْ، يَا سَيِّدُ! وَالْكِلاَبُ أَيْضًا تَأْكُلُ مِنَ الْفُتَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ أَرْبَابِهَا!" (متى 15: 27) فقال " أعطوها الْفُتَاتَ"

مع الأسف هذا ما يقوله الكتاب منسوبا إلى عيسى . كنت أود أن أسمع ما قاله عيسى حقا

قال المسيح (ليس عن الفكرة المعروفة أنه من يؤمن ينال الخلاص) "فَإِنِّي أَقُولُ لَكُمْ: إِنَّكُمْ إِنْ لَمْ يَزِدْ بِرُّكُمْ عَلَى الْكَتَبَةِ وَالْفَرِّيسِيِّينَ لَنْ تَدْخُلُوا مَلَكُوتَ السَّمَاوَاتِ." متى (5: 20)

أي لن تدخلوا الجنة إلا إذا أصبحتم أفضل من اليهود وأنا أسأل كيف تصبحون أفضل من اليهود إذا لم تحفظو التعاليم والوصايا ؟ لتجيبوا أنتم على ذلك.

المتحدث:

سيد سواغارت من دليل السيد ديدات أن الكتاب المقدس الذي تحمله ليس كلمة الله ، ما هو دليلك على أنه مخطئ؟ أريد دليلا وليس اعتقادا.

جيمي سواغارت :

أعتقد أنني قد أثبت الليلة مما لا يدعو مجالا للشك أنه كلمة الله

لا أعلم ما قد يحتاجه أي شخص أكثر من هذا ، يمكنك قراءة الكتاب المقدس وأن لا تؤمن به لكن الرب أمرنا أن نؤمن به وسننتفع بذلك كثيرا .

فإذا لم يرد أحد أن يؤمن رغم الأدلة التي تثبت ذلك فإنه لن يؤمن .

وقد قالها الرب و هو يروي قصة المتكبر في إنجيل لوقا الإصحاح   16   حيث قال الرجل الغني " أرسل أحد الأموات لينذر إخوتي" قال له " إِنْ كَانُوا لاَ يَسْمَعُونَ مِنْ مُوسَى وَالأَنْبِيَاءِ، وَلاَ إِنْ قَامَ وَاحِدٌ مِنَ الأَمْوَاتِ يُصَدِّقُونَ ".

لذلك لا يوجد دليل قد تقدمه للغير مؤمن لأنه لن يصدق وهذا سبب ما قاله .

وأقتبس مرة أخرى العدد المفضل عندي "لأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ المولود له لِكَيْ لاَ يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الأَبَدِيَّةُ".

وأختم بتصريح آخر ، سيدي أنا الدليل على صحته لأنه أنقذ روحي.

المتحدث:

أحمد ديدات هلا اقتبست لنا من القرآن الكريم ما ينص على أن الإنجيل قد تم تحريفه ،وإن لم يكن هناك دليل فأخبرنا متى تم تحريفه ؟ ومن حرفه ؟ أين يقع التغيير بالضبط ؟

أحمد ديدات:

سيدي رئيس الجلسة، إخواني الأعزاء

كما ترون ، بدأت حديثي في أول المناظرة ببعض التلاوة لم أكن أقوم بتنويمكم مغناطيسيا   ، **في الحقيقة كنت أتلو عليكم آيات** من القرآن والتي تخبرنا أن المخطوطات الدينية التي يتحدث عنها المسيحيين أي الكتاب المقدس **ما هو إلا إختلافات من عندهم.**

سأعيد لكم ما قرأته وأترجمه : بسم الله الرحمن الرحيم

"فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلاً" مثل ال   15 مليون دولار وهي الربح الصافي الذي تحققه النسخة القياسية المنقحة فمبلغ 15 مليون قليل جدا مقارنة بالآخرة **وبنعم الله و خلاصه.**

فقد كنت طوال الوقت أثبت لكم حقيقة ما تعنيه هذه الآيات دون الدخول في التفاصيل لأنني أدرك أهمية الوقت كما ترون ما قدمته كان تعليقا على الموضوع وأن هذا الكتاب قد كتب بأيديهم فأنتم تضيفون وتحذفون، كما ترون أن الذي بين أيديكم **دليل على أن الكتب حرِّفت، لقد كنتم تحرِّفونها.**

ومن بين 42 ألف مخطوطة لا يوجد اثنين متماثلين وها أنا أتحداكم .

المتحدث:

أحمد ,ما هو رأي المسلمين في حقيقة أن الناس تشفى باسم المسيح ؟

أحمد ديدات:

لا أتردد في قبول إمكانية حدوث هذه الظاهرة ولكن تحدث هذه الأمور عند الهندوسية والإسلام قد تحقق المعجزات حتى بإسم إله زائف قد تحققه أيضا.

إذا تتذكرون قصة المرأة التي كانت تعاني من مشكل النزيف **وبقيت 7 أعوام دون شفاء**، بينما كان يمر المسيح **لمست ثوبه فشفيت فورا** . فأحس المسيح أن بشيء يسحب منه، فنظر إلى المرأة وقال "يَا ابْنَةُ، إِيمَانُكِ قَدْ شَفَاكِ." (مرقس 5:34)

إيمانها بأنها ستشفى عند لمسه هذا ما قاله.

أي بعبارة أخرى الإيمان بإله زائف يمكن أن يحقق المعجزات أيضا.

وقال المسيح أيضا " لأَنَّهُ سَيَقُومُ مُسَحَاءُ كَذَبَةٌ وَأَنْبِيَاءُ كَذَبَةٌ وَيُعْطُونَ آيَاتٍ عَظِيمَةً وَعَجَائِبَ، حَتَّى يُضِلُّوا لَوْ أَمْكَنَ الْمُخْتَارِينَ أَيْضًا." (متى 24: 24(

حتى أنه يمكن أن ينخدع الحواريين بذلك. إذا فالمعجزات ليست بدليل على أن الشخص صادق.

المتحدث:

سيد جيمي سواغارت، لماذا لم يذكر العهد القديم أن المسيح هو إبن الله؟ وإذا ذكرها إقرأها لنا من فضلك.

جيمي سواغارت :

في سفر إشعياء ،الإصحاح السابع ، العدد   14 "وَلَكِنْ يُعْطِيكُمُ السَّيِّدُ نَفْسُهُ آيَةً: هَا الْعَذْرَاءُ تَحْبَلُ وَتَلِدُ ابْنًا وَتَدْعُو اسْمَهُ «عِمَّانُوئِيلَ»." وكلمة عِمَّانُوئِيلَ تعني الرب معنا وشكرا .

المتحدث :

سيد ديدات ، كيف يفسر المسلمون النسخ المختلفة من القرآن ؟ هل هذا يجعل كل النسخ كاذبة كما إدعيت على الكتاب المقدس ؟

أحمد ديدات:

أعيد ما قلته، لا يوجد شيء يدعى نسخ مختلفة للقرآن فقد قلت يوجد ترجمات له **أما كتبكم هي النسخ** .

وقد أجاب الأخ سواغارت عن ذلك في السؤال الأخير أنه يوجد سبعة أسفار مزيفة في نسخة دواي لا يعترف بها، لذلك هي نسخة وفيها 7 أسفار لا يعترف بأنها كلمة الله بينما كل كتاب قرآن في العالم يترجم على أنه كلمة الله ، لدينا مترجم ولدينا إختيار الكلمات ولكن ليست بنسخ

هذه هي النسخ وهذه نسخة أخرى قطع كثيرة إستبعدت من التي هنا ، أرجو أنكم تفهمون لغتي الإنجليزية.

لا أعلم كيف سأبسط لكم الأمر أكثر من هذا لأن النصوص مختلفة فما يوجد في هذه الأسفار السبعة لايوجد هنا ، وما وجد هنا يؤخذ من الاخر مرة أخرى

كما ترون هذه هي النسخ.

المتحدث :

القس جيمي سواغارت، ماهو الثالوث الأقدس؟

جيمي سواغارت:

نحن نؤمن أن كلمة الله تعلمنا بوجود إله واحد وليس إثنان أو خمسة أو عشرة أو إثني عشرة أو خمس عشرة. إله واحد و يظهر على شكل ثلاثة أشخاص بثلاث شخصيات مختلفة

نؤمن بوجود الأب السماوي والإله الإبن و روح القدس الذي قال عنه ديدات أنه جاء إلى مريم. إنهم غير قابلين للتجزئة يعني أنهم يتفقون تماما ، أي وحدة واحدة ، لا يختلفون أبدا ولم يختلفوا أبدا من قبل.

ونؤمن أنه إذا دخلت الجنة ستجد المسيح يجلس على يمين الرب وفقا لما قاله الكتاب المقدس وسيبقى محافظا على العرش دائما وهذا في الأساس ما نعنيه بالتثليث بإختصار.

المتحدث:

لدينا وقت إضافي لسؤالين فقط.

سيد ديدات، هل تؤمن بروح القدس أم لا؟ ولماذا ؟

أحمد ديدات:

كما تعلمون أن فكرة روح القدس في العالم المسيحي انه أحد الثالوث ، أين يقول المسيحيين أن الأب إله و الإبن إله وروح القدس إله **ولكنهم ليسو ثلاثة بل إله واحد** ويتابع قوله في تعاليمهم أن الأب عظيم و الإبن عظيم وروح القدس عظيم ولكنهم ليسو بثلاثة بل عظيم واحد.

ثم يتابع ، موجودة في تعاليمكم، الأب شخص والابن شخص وروح القدس شخص، وهذا مايقوله الأخ سواغارت في كتابه أيضا ، ولكنهم ليسو ثلاثة بل شخص واحد.

سؤالي هو ما هي اللغة التي تتحدثون بها ؟ هل هذه إنجليزية ؟ هذه سفاسف وليست إنجليزية.

يقول شخص وشخص و شخص ولكنهم ليسو ثلاثة إنما شخص واحد.

أخي سواغارت لنفترض أنك أنت وأخويك لنقل أنكم ثلاث توائم متطابقة ولا نفرق بينكم فإذا ارتكب أحدكم جريمة هل سنأخذ معه الآخر ؟ تقول لا ، أقول لماذا؟ ستخبرني أنه شخص آخر

سأقول حسنا ما الذي يجعله مختلف عن الآخر ؟ شخصيته أ ليس كذلك !

كما تعلمون **أن الخيال في العقل البشري لا تساعده الكلمات** لأنهم يستطيعون استحضار صور ذهنية، فعندما تقول باسم الأب لديك صورة عن سانتا كلوز ، أكبر بملايين المرات من المرء ولكن مثل الرجل الذي يجلس في كوكب ما وقدمه على الأرض والسماء أريكته هذا هو الأب السماوي المحب.

وعندما تقول الإله الابن ،هل تفكر في برايز بول أم فولسفاقن؟ ستفكر في شاب وسيم ذو شعر أشقر وعينين زرقاوين وملامح جميلة و يشبه الممثل الذي في فيلم ملك الملوك ، اليسوع الناصرة وفي يوم النصر ، عندما لعب الممثل جيفري هينتر دور المسيح عيسى فقد كان شابا وسيما بشعر أشقر وعينين زرقاوين وملامح جميلة وله لحية جميلة وأنف ملتوي وقد تأتي في عقلك صور أخرى .

هل تعرفون شكسبير الذي جعل شخصية شايلوك في رواياته شخصية مشهورة، إذا فإنك ستفكر في رجل إنجليزي أو بدوي أو حتى ألماني بأنف طويل هذا هو الابن أما عن روح القدس فهو شيء يأتي كالحمامة عندما كان يعمد المسيح في نهر الأردن من طرف يوحنا المعمدان، أو أنه جاء على هيئة نار أو رعد لذلك أقول أن الصورة ليست واضحة ولكن تبقى موجودة .

تملكون في أذهانكم ثلاثة صورة مختلفة ومهما حاولت لا يمكنك أبدا أن تجعل الصور متطابقة لتصبح شخصا واحد.

لن يصبحوا أبدا ثلاثة في ذهنك ولكن عندما أسألكم عن كم من صورة في ذهنكم ستقولون واحدة. إخوتي وأخواتي أنتم تكذبون في ذلك.

5. Annotation

5.1. Grammatical Issues

ST	TT
He says four to six hundred years after Jesus	قال **يرجع تاريخها** إلى مائتين إلى ثلاث مئة سنة بعد المسيح
Timing : 5 : 12	

Table1. Source text and target text 1

Annotation:

The translator used compensation by adding the phrase **يرجع تاريخها**; it is needed in Arabic to make the text read smoothly.

Each language has its own economy (system), the difference between the ST system and the TT system may cause changes in the way the message is carried out. The role of translator, in this case, is to find a procedure to surmount the obstacles related to translation. Using compensation procedure is necessary in this case.

ST	TT
He belongs to the Roman Catholic Church, but he doesn't really believe **what the Roman Catholic Church teaches**	ينتمي إلى الكنيسة الرومانية الكاثوليكية ولا يؤمن حقا **بتعاليمها**

Timing : 7:51	

Table2. Source text and target text 2

Annotation:

The translation of "**what Roman catholic church teaches**" into "**بتعاليمها**", so here the researcher changed the verb to teach with a noun تعاليم that's what called a class shift according to Catford.

Also instead of repeating this phrase "**Roman catholic church**" the research-er translated it into a connected pronoun "**ها**" which refers to this church.

ST	TT
In the Holy Quran we are told	يخبرنا القرآن الكريم
Timing : 8:18	

Table3. Source text and target text 3

Annotation:

In this example the translator used modulation procedure and she translated the passive form "**In the Holy Quran we are told**" into the active form " **يخبرنا القرآن** **الكريم**" or the researcher can also translate it as يخبرنا الله في القرآن الكريم and both are correct because the Quran is the word of Allah so if I say "the Quran tells us" it di-rectly means Allah tell us in the Quran.

ST	TT
The boast about 24000 manuscripts	أما عن التباهي بال24 ألف مخطوطة
Timing : 10:05	

Table 4. Source text and target text 4

Annotation:

The translator opted for expansion procedure by adding أما عن means **as for** to the sentence to add extra information to the reader that "we moved on to another point".

It is worth noting unlike English, the language user has to express aspects grammatically while to translate the same aspect into Arabic, which has no grammatical category for a progressive aspect, translators can express it lexically by using lexical items, so here the researcher added **أما عن** .

ST	TT
By Jimmy Swaggart	**من تأليف** جيمي سواغارت
Timing : 10:58	

Table 5. Source text and target text 5

Annotation:

The translation of the preposition **by** into **من تأليف** **written by,** before that, the translator has to know the context which Ahmed Deedat was talking about the book of Swaggart "Black and White" and he said by Jimmy Swaggart means written by him.

The literal translation sometimes leaves the meaning incomplete so the translators opted for another procedure

ST	TT
I have no hesitation in accepting this phenomena that **it can happen**	لا أتردد في قبول **إمكانية** حدوث هذه الظاهرة
Timing : 19:38	

Table 6. Source text and target text 6

Annotation:

In this example the translator used the class shift which the modal verb "**can**" translated into a noun **إمكانية**

| ST	TT
seven years no healing	**وبقيت** 7 أعوام دون شفاء

41

	Timing : 20:01

Table 7. Source text and target text 7

Annotation:

Adding the word **وبقيت** to the TT makes the text read smoothly. Sometimes it is necessary to add something to the TT to make it easy to understand for the target readers because each language has its own way to express requesting, ordering, suggesting, or any speech act, this is compensation procedure.

ST	TT
yours are versions	أما **كتبكم** هي النسخ
Timing : 22:12	

Table 8. Source text and target text 8

Annotation:

The whole sentence was talking about the Quran has many translations not versions unlike the Bible so the possessive pronoun **yours** is referring to the books of the bible, and the possessive pronouns translated in Arabic into an attached pronouns like in this example **كم** which referred to **you**

ST	TT
you know imagination, the human mind, **you can't help when you use words**	كما تعلمون أن الخيال في العقل البشري **لا تساعده الكلمات**
Timing : 26:11	

Table 9. Source text and target text 9

Annotation :

This sentence was not arranged correctly because Sheikh Deedat was speaking on a live video, so the translator rearranged it. And the sentence "you can't help

(human mind) when you use word" translated into **لا تساعده الكلمات the words donot help it**

Lexical and Phraseological issues

ST	TT
We **believe** that **he gave life to the dead by God's permission**	و نؤمن بأنه كان يحيي الموتى بإذن الله
Timing : 00:54	
ST	TT
and he healed those born blind and lepers by God's permission	ويبرئ الأكمه والأبرص بإذنه
Timing : 00:58	

Table 11. Source text and target text 11

Annotation :

Started with the verb **to believe,** the translator opted for **يؤمن**the whole debate instead of **يصدق** or **يعتقد,** for it is the perfect religious term to this verb, and the two sentences "that **he gave life to the dead by God's permission and he healed those born blind and lepers by God's permission"** she opted for its equivalence from the holy Quran (Surat Almaida 126,110) , so she comes up with " **بأنه كان يحيي الموتى بإذن** **الله ويبرئ الأكمه والأبرص بإذنه**"

ST	TT
This Bible has 73 **books**	يحتوي هذا الكتاب المقدس على 73 **سفرا**
Timing : 3:07	

Table 12. Source text and target text 12

Annotation;

The translation of the word **books** into **سفرا** which is the cultural equivalent of the books of the bible in Arabic.

This is also a religious term for the books of the bible ''أسفار''

ST	TT
Are you **ashamed** of the word "begot-ten"?	هل **تشعر بالخزي** من كلمة "المولود"
Timing : 7:04	

Table 13. Source text and target text 13

Annotation:

The adjective ashamed translated into this sentence **تشعر بالخزي** which means feel ashamed here the translator translates a non-fixed expression by a fixed expression and this is the difference between English and Arabic when you translate some adjectives into Arabic, and the word **الخزي**collocates well the verb **يشعر.**

ST	TT
beyond the shadow of the doubt	**مما لا يدعو مجالا للشك**
Timing : 15: 08	

Table 14. Source text and target text 14

Annotation: This is an idiomatic expression, when you say that something is true without or beyond a shadow of doubt means you are emphasizing that there is no doubt at all that it is true.

Translators used cultural equivalent in translating idioms so the translator opted for مما لا يدعو مجالا للشك or it can be translated as بلا أدنى شك

ST	TT
. I was actually **uttering** the words from the Quran	في الحقيقة كنت **أتلو عليكم** آيات من القرآن
Timing : 17:24	

Table 15. Source text and target text 15

Annotation :

The translation of the verb **uttering** into **أتلو** **reciting** instead of أنطق, some-times the literal translation of a word does not convey the real meaning in the TL

ST	TT
the bible**, is their own creation**	أي الكتاب المقدس, **ما هو إلا إختلاقات من عندهم.**
Timing : 17: 31	

Table 16. Source text and target text 16

Annotation

The use for the word creation by Ahmed Deedat to make it clear that it is a negative creation And there is a huge difference when you say "he creates a robot" and "he creates the bible" which is normally the word of God not the human being.

The translator used compensation and opted for "إختلاق" which is a name that is sin-gled out for lying and giving impression that it is true.

ST	TT
net profit they made on the **RSV**	وهي الربح الصافي الذي تحققه **النسخة القياسية المنقحة**
Timing : 18:10	

Table 17. Source text and target text 17

Annotation :

The RSV which is an abbreviation of the Revised Standard Version of the bi-ble and the translator opted to translate the whole meaning into Arabic **النسخة القياسية المنقحة** as Arabic usually does not use abbreviations this procedure named recognized translation

ST	TT
A proof that the books **have been changed**. **You have been changing them**	دليل على أن الكتب **حرِّفت** **لقد كنتم تحرِّفونها**
Timing : 19:05	

Table 18. Source text and target text 18

Annotation

For the verb **to change** the translator opted for **حَرَّفَ** instead of **غيَّر** because it is more accurate in this context especially that Sheikh Deedat said right before that

"You add in and you take out. You add in and you delete." which means that the books are fabrications

ST	TT
She touched **the hem of his garments**	لمست **ثوبه** فشفيت فورا
Timing : 20: 05	

Table 19. Source text and target text 19

Annotation :

The phrase "the hem of his garments" translated into ثوبهthis is also called reduction (reducing the meaning of the SL in the TT).

ST	TT
but they are not three gods but one god	ولكنهم ليسوا **ثلاثة بل إله واحد**
Timing : 24:52	

Table 20. Source text and target text 20

Annotation:

Instead of repeating the word "god" I opted for just one **not three gods but one god** into   ليسو **ثلاثة بل إله واحد**

Sociocultural and Pragmatic Issues

ST	TT
makes an article of faith for its follow-ers	التي **أحد أركان الإيمان بها**
Timing: 00:25	

Table 21. Source text and target text 21

Annotation:

The use of cultural equivalent in the translation of "**an article of faith**" into أركان الإيمان which "أحد أركان الإيمان بها" is a religious term stated that one of the pillars of faith is to believe in all messengers of God and Jesus is one of them so when he said "which makes an article of faith for its followers to believe in Jesus." This obviously means he is talking about the fourth pillar.

The translator also used reduction by omitting "**for its followers**" لأتباعه since she opted for "أحد أركان الإيمان بها" it becomes clear to the target readers. Peter Newmark named using two procedures "Couplet", and here the translator opted for cultural equivalent and reduction.

ST	TT
the mightiest messengers	أولي **العزم** من الرسل
Timing : 00 : 36	

Table 22. Source text and target text 22

Annotation;

Translating the word **mightiest** into أولي العزم using cultural equivalent because it makes no sense when you translate it as أعظم especially that he meant Jesus, the connotative meaning of the word mightiest is أولي العزم there are five mightiest messengers "Noah" "Abraham" "Moses" "Jesus" "Muhammad" and this is Arabic translation is the term used in the Quran to describe those prophets.

ST	TT
Every dog, pig and donkey was made by God	كل الحيوانات خلقها الله
Timing : 9:20	

Table 23. Source text and target text 23

Annotation:

The translator opted for generalizing because of the cultural shock especially translating these kinds of animals which have a negative connotation in the target culture (Arabic), so **dog, pig and donkey** translated into حيوانات **animals**

ST	TT
when he sent out **his disciples** on the mission of **preaching**	عندما أرسل **حوارييه** في مهمة **لتعليم الدين**
Timing : 12:28	

Table 24. Source text and target text 24

Annotation:

As started with the word **his disciples** translated into حوارييه which the translator used cultural equivalent, it is Arabic religious term to the people who follow Jesus and it is mentioned in the Quran.

Then for the word **preaching** the translator opted for تعليم الدين a functional equivalent

ST	TT
and I once again quote my favorite **verse**	وأقتبس مرة أخرى **العدد** المفضل عندي
Timing : 16:18	

Table 25. Source text and target text 25

Annotation:

The translator used cultural equivalent by translating the word **verse** into العدد instead of the word آية, and that is for each one used in a different context like the word العدد for the Bible verses and the word آية for the Quran verses

Technical constraints in subtitling;

One of the problems that the subtitle translator faces during the subtitling process is synchronization issue between the voice and the subtitle; when writing the first sentence that the speaker says, one must be aware of the second it ends in order to stop its appearance on screen (the bottom of the screen), then one writes the second sentence to broadcast on screen, and so on.... That is, the subtitler must be aware of every second the speaker pauses between sentences.

Also the repetition of the same statement used by Ahmed Deedate; in most of the time, he used it to confirm a certain information like this timing 3:20 he repeated the word king james version 3 times, and there are many repetitions which the translator just translated once and made it appear for a long time in the screen, the same problem in reading then translating the Quran so the translator opted just for the Arabic translation without subtitling the English one.

These typically are the main problems in the process of subtitling except the lack of software, which the translator used the VN app.

Conclusion

To conclude, the translator used Peter Newmark procedures in translating the chosen parts, and the most procedures used are shifts, compensation, cultural and functional equivalent, reduction, and modulation.

Conclusion

Conclusion

Translation is a tool for exchanging beliefs, ideas, and religious standards. It is clear that culture and religion can go together in certain situations. The main objective of this study is to translate and subtitle Ahmed Deedat's debate as an example of translating religious discourse through AVT which is more important than ever because people spend hours viewing screens and audiovisual programs.

In this research, an annotation is constructed to explicate the problems that faced the translator in the process of translation and subtitling and to examine solutions to these problems. The researcher in this thesis used Peter Newmark procedures in the process of translation to overcome the obstacles related to grammatical, lexical, phraseological, pragmatic, and sociocultural issues.

The findings of this study show that translating and subtitling religious discourse is a challenging task for translators to convey natural meanings. A connection between translation and religion here is vital since translators have to deal with adaptation, and even censorship in their texts, which necessitate to focus not only on rendering the same message, but also on considering the difference between the two sides in structuring equivalents.

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