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An Annotated Subtitling of Zakir Naik speech in Oxford Union

With the focus on Connotative Meaning

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Abstract

Audiovisual translation and annotation for translation purposes are two prominent axes and fastest growing strands in translation studies nowadays. While audiovisual translation has contributed to enhancing the social integration of minorities all over the world such as immigrants and sensory impairment audiences, annotation for translation purposes provides a theoretical foundation to translators on how to annotate their own translations or comment on others' translations. Our study presented in this dissertation is situated at the intersection of those two axes. More specifically, the aim of this study is to annotate, regarding several linguistics and technical aspects, our translation into Arabic of the speech of Dr. Zakir Naik in Oxford Union with the theme of *Islam and the 21st Century* with a focus on extracting and analyzing the connotative meaning of words used in this speech. Translating connotative meanings of words is a challenging task that becomes more aggravated especially when translating cultural and religious specific terms such as the one used in our case. Thus, we aim in this study to accommodate this challenge in parallel with linguistic annotations. To do so, a qualitative approach is conducted where only non-numeric data will occur. As for results, we have translated and then analyzed a large number of cultural-specific terms and expressions (e.g. Holy Quran verses) and a selection of terms that could not be understood without their connotative meanings.

Keywords

Connotative meaning, audiovisual translation, annotations, Zakir Naik, subtitling.

المخلص

تعتبر الترجمة السمعية البصرية والتعليقات التوضيحية لأغراض الترجمة محورين بارزين وأسرع المجالات نموًا في دراسات الترجمة في الوقت الحاضر. بينما ساهمت الترجمة السمعية والبصرية في تعزيز الاندماج الاجتماعي للأقليات في جميع أنحاء العالم مثل المهاجرين وأصحاب الإعاقة الحسية، فإن التعليقات التوضيحية لأغراض الترجمة توفر أساسًا نظريًا للمترجمين حول كيفية إضافة تعليقات توضيحية إلى ترجماتهم أو التعليق على ترجمات الآخرين. تقع دراستنا المقدمة في هذه الأطروحة عند تقاطع هذين المحورين. وبشكل أكثر تحديدًا، نهدف في هذه الدراسة للتعليق على ترجمتنا إلى اللغة العربية لخطاب الدكتور ذاكر نايك في اتحاد أكسفورد بعنوان الإسلام والقرن الحادي والعشرين وذلك بدراسة العديد من الجوانب اللغوية والجوانب الفنية وكذا التركيز على استخراج وتحليل المعنى الضمني للكلمات المستخدمة في هذا الخطاب. تعتبر ترجمة المعاني الضمنية للكلمات مهمة صعبة تزداد صعوبة خاصة عند ترجمة مصطلحات ثقافية ودينية محددة مثل تلك المستخدمة في الخطاب المعتمد في دراستنا. وبالتالي، نهدف في هذه الدراسة إلى مواجهه هذا التحدي بالتوازي مع تقديم التعليقات التوضيحية اللغوية لترجمتنا. للوصول لهاته الغاية فقد انتهجنا منهج نوعي حيث استعملنا البيانات الغير الرقمية فقطر بالنسبة للنتائج، فقد قمنا بترجمة ثم تحليل عدد لا بأس به من المصطلحات والتعبيرات الثقافية (مثل آيات القرآن الكريم) ولمسنا ان هناك مجموعة لا بأس بها من المصطلحات والعبارات التي لا يمكن فهمها دون معانيها الضمنية مما يعزز اهمية المعاني الضمنية في الترجمة.

الكلمات المفتاحية

المعاني الضمنية، الترجمة السمعية البصرية، التعليقات الترجميه، ذاكر نايك، المترجم.



Dedication

To those who are not matched by anyone in the universe, to whom Allah has commanded us to honor. To those who have made a great deal, and have given what cannot be returned, to you these words, my dear mother and father, I dedicate this work. To my loving brothers and sister, you all have been my best supporter throughout my hard times. Without you i would not have reach this level. I will always be grateful to you

Asma



Dedication

”Dedicated to my beloved mother, brothers and sisters, husband & Friends”
For their love, endless support, encouragement & Sacrifices”

Hanane



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List of Abbreviations

Abbreviation	Expression	Translation
AVT	Audiovisual Translation	الترجمة السمعية البصرية
SL	Source Language	اللغة المصدر
ST	Source Text	النص المصدر
TL	Target Language	اللغة الهدف
TT	Target Text	النص الهدف
TV	Television	التلفاز

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Introduction

1. Background

Language is a structured arrangement of words functioning as symbolic representations to communicate thoughts and concepts. It operates within the framework of syntax, semantics, and context. The meaning of words is dependent on the interpretation by the recipient of the message. It is an extraordinary invention by mankind, allowing for the powerful expression of ideas and emotions. Through the skillful combination of words, language facilitates meaningful communication. It is worth noting that altering the word order within a sentence can modify or even render the meaning completely incomprehensible.

The field of linguistics refers to the study of meaning as semantics, which is crucial for comprehending both written text and contextual information. According to Yule (2010), semantics is concerned with unraveling the meaning behind words, phrases, and sentences. Essentially, this suggests that words, phrases, and sentences convey significance or carry meaning. Yule further categorizes meaning into two distinct categories. The two categories consist of conceptual meaning (denotation) and associative meaning (connotation). Denotative meaning is a central factor in linguistics. Denotative is the type of meaning that is designed to describe the words or phrases by dictionary, while the connotative meaning is the emotional and imaginative association surrounding a word. Basically, people have different associations through words or phrases. According to Kreidler (2002), connotative meaning refers to the emotional or affective associations evoked by a word, and these associations can vary among individuals. This implies that connotative meaning is not fixed or universally shared by everyone who uses the word. Instead, it can be influenced by the speaker or the specific context, leading to potential changes in its meaning.

One of the most relevant studies that are related to the topic of this study was written by Rabab'ah and Al-saidat (2014), entitled "Conceptual and Connotative Meanings of Black and White Colours: Examples from Jordanian Arabic". The purpose of this work was to investigate the conceptual and connotative meanings of the black and white colors as they are employed in Jordanian society in order to determine the impact of culture in determining the meaning of lexical items. The findings reveal that all of the study participants perceive the target expressions based on connotative meanings rather than lexical meanings. The study's main finding is that white color suggests positive meaning and black color suggests negative meaning; however, few expressions do not follow this pattern, such as "his eye is white" and "white death".

The next study is written by Zakiyah Habibah (2015) and entitled "*A Connotative Meaning Analysis on Debate between Dr. Zakir Naik and Pastor Henry Pio*". This

research is aimed to describe the words that have connotative meanings used in a debate between Dr. Zakir Naik and Pastor Henry Pio. The researcher used the descriptive qualitative method to describe the words that have connotative meanings used in the debate. The two debaters have different paradigms, and that different paradigm is caused by their understanding of the bible.

However, more research is needed to investigate aspects of rendering meaning from a source language to a target language. With this in mind, the main goal of our research is two-folded: first, to translate, subtitle, and annotate the speech of Dr. Zakir Naik in Oxford Union with the theme of “*Islam and the 21st Century*”; second, to analyze the connotative meaning of words and expressions found in the speech and their use.

2. Statement of the Problem

The present study aspires to subtitle the speech of Dr. Zakir Naik in Oxford Union entitled “*Islam and 21st century*” into Arabic. In addition, the study will analyze and discuss the connotative words found in the speech. Moreover, it will investigate the difficulties encountered while subtitling the speech.

3. Objectives of the Study

- a. To find out the meanings of connotative words found in the Speech of Zakir Naik.*
- b. To identify the challenges found in translating the speech of Dr. Zakir Naik into Arabic.*
- c. To discover the technical obstacles encountered while Subtitling and try to overcome them.*

4. Research Questions

1. What are the meanings of connotative words found in the Speech of Zakir Naik?
2. What are the challenges found in translating the speech into Arabic?
3. What are the technical obstacles encountered while subtitling?

5. Dissertation organisation

The present work is subdivided into two main chapters.

The first chapter is dedicated to the theoretical framework of the study. It represents an overall description of the key theoretical backgrounds and concepts that help readers understand the content of our work.

The second chapter comprises the practical part of our study where the corpus adopted is described followed by the research methodology that involves the data source, the technique of data collection, etc. Next, annotations are given regarding various linguistic aspects of the sample.

Finally, our study is crowned with a conclusion and a set of perspectives and suggestions.



CHAPTER-I. Theoretical Framework

I.1 Introduction to translation

Translation as a process consists of rendering or conveying meaning, ideas, or messages of a given text or a linguistic discourse in a language into other languages, more than just transferring words or grammatical structures of the SL.

During this process, several aspects are to be considered namely accuracy, clarity, and naturalness of meaning, ideas, or messages of the translation so that the reader of the target language receives equivalent information (i.e. meaning) as of readers of the source text.

These considerations can be well captured in what follows by stating definitions of translation by some scholars.

I.2. Translation and meaning

According to Nida and Taber (1982), "translating consists in reproducing in the receptor language the closest natural equivalent of the source language message" (p.12). Thus, this definition emphasizes more the problems of languages, meaning, and natural equivalence.

In a relatively recent definition, Hatim and Munday (2004, p. 6) define translation as a process of transferring a written text from the source language (SL) to the target language (TL)". In this definition, the authors consider translation as a process but they do not determine clearly the nature of the text being transferred whether it is meaning or message.

Newmark (1988, p.5) stressed rendering the meaning of the source language text into the target language text as what is intended by the author.

This definition is more comprehensive than the previous one as it states the role of meaning in translation to help understand the linguistic expressions ways of rendering them in the TL. The meaning is well identified by the referred object or idea and directed by the use of the words or phrases in a certain manner, context, and effects (Nugroho, 2016).

In literature, numerous definitions of meaning could be found. One of the most prominent ones is stated by Catford (1965) where the author expresses meaning as "the total network of relations entered into by any linguistic form-text, item in-text, structure, element of structure, class term in the system, or whatever it may be" (p.35). Thus, translation intends to discover the meaning equivalence of text, which is considered as units of meaning in the form of sets of words or sentences, to

be transferred in the target language and can be understood by the participants in communication.

This means that the key challenge in translation is about the meaning and that translation truthfulness is mainly identified by how accurately the meaning is transferred into the target language (Hatim and Munday 2004, p. 34).

1.2.1. Types of meaning

According to Nida and Taber (1982, p. 56), meaning can be categorized into two main classes: *denotative* or *referential meaning* and *connotative meaning*.

1.2.1.1. Denotative meaning

Denotative meaning (also known as lexical, conceptual, cognitive, propositional, or literal meaning) is a type of meaning which refers to a range of *things* (physical, emotional, or more abstract) such as an object, process, abstract thing, and relations by a word or phrase in a specific sense. It is the main central feature of dictionary definitions where a word may, and mostly does, have more than one denotative meaning (i.e. Polysemy) (Dickins et al., 2016).

For such conventionally referred meaning of a word, a translator must be aware of any markers that appear in the text. Two types of markers can be distinguished to provide the meaning of words namely syntactic marking and semotac marking Nugroho (2016).

Syntactic marking

This type of marking consists of identifying the meaning of a word by its grammatical structure. For instance, the words stone, cloud, face, and water which are nouns in the first column of Table 1 are translated into الحجر, السحابة, الوجه, الماء. Yet, in the second column, the grammatical structure of the same set of words is verbs and they are translated into سيواجه, سيخيم, الخلاف القضية, سوف يرحمونه, اسق الحديقة, الجمهور, respectively. Thus, the grammatical structure of each word refers to the intended meaning explicitly.

Table 1. Illustration of syntactic marking.

He picked up a <u>stone</u>	They will <u>stone</u> him
He saw a <u>cloud</u>	The quarrel will <u>cloud</u> the issue
She has a beautiful <u>face</u>	He will <u>face</u> the audience
He fell in the <u>water</u>	Please, <u>water</u> the garden

Semotac marking

The semotac marking distinguishes the meaning of a given word depending on its relationship with other words in a certain context (also called semotac environment). For example, the use of different subjects in sentences 1 and 2 have led to different meanings of the verb 'runs'. Same case, in sentences 3 and 4 where the noun hand has different meanings depending on the semotac environment.

1	The horse <u>runs</u> fast	2	The water <u>runs</u> through the path
3	Your <u>hand</u> is dirty	4	All <u>hands</u> up

1.2.1.2. Connotative meaning

The real meaning of a word is not only based on its denotative meaning that considers its abstract dimension. It comprises several different dimensions: referential content, emotional coloring, cultural associations, social and personal connotations, and so on. The translator may thus go beyond the conceptual content to exhibit an emotional reaction to the word which is named as connotative meaning. According to Bell (1991), connotative meaning refers to associated, subjective, and effective meaning, which is personal and may or may not be shared. There are four key types of connotative meaning that are described below. For more examples, details, and illustrations of every type of connotative meaning please refer to (Dickins et al., 2016).

Attitudinal meaning

Attitudinal meaning mainly refers to a main attitude to the referent. For instance, the words 'the police', 'the filth', and 'the boys in blue' are synonyms according to the denotative content. Yet, the word police is a standard expression whereas 'the filth' and 'the boys in blue' has pejorative and affectionate overtones respectively. Another example is extracted from an article that is very sympathetic to the Albanian and that describes the behavior of Serbian troops towards Kosovo Albanians.

ولقد راحوا يقتحمون البيوت بيتاً بيتاً [. . .]

This has been translated as "They have raided homes one by one". The use of the word 'Homes' instead of its near-synonym 'House', which is a neutral word, includes warm emotional connotations. .

Associative meaning

It is a part of meaning that is accurately or inaccurately *associated with the referent* of the expression. For instance, the word nurse is always associated with a female who takes care of the sick. Yet, there also exists a male nurse. Thus, prejudices and stereotypes references are likely to give good examples of associative meaning. Another example is the word 'Crusade' that is considered a positive concept in the

West but has strongly negative associations with حملة صليبية in Arabic. Same case with word جهاد has a positive association in Arabic but has a negative one in English as it is regarded as an anti-democratic movement (Dickins et al., 2016).

Affective meaning

Affective meaning is a part of meaning that has an *emotive effect worked on the addressee* by the choice of expression. The latter indicates the referent and hints at some attitude of the speaker or writer to the addressee. For instance, features of linguistic politeness, flattery, rudeness, or insult are typical examples of expressions carrying affective meanings. For the sake of illustration let us compare the expressions ‘Silence please’ and ‘Shut up’, or الرجاء الصمت and أسكت in Arabic. Although these expressions express the same denotative meaning of “be quiet” they exhibit different effective impact that is polite in the first expression and impolite in the second one.

Allusive meaning

Allusive meaning is an intertextual feature that denotes a part of meaning that uses an associated saying, idiom, or quotation. This feature occurs frequently but also outside literature and it could be found in several types of discourses. For sake of illustration, let us take the example from Dickins et al. (2016) of the content of the oath of members of the Muslim Brotherhood swore to حسن البنا and that reads الالتزام التام بالإخلاص والثقة « والسلم والطاعة في العسر واليسر والمنشط والمكره إِنَّ . فَإِنَّ مَعَ الْعُسْرِ يُسْرًا 5 , سورة الشرح , verse 6 مَعَ الْعُسْرِ يُسْرًا 6

It is worth mentioning at the end that connotations play an important role in the language of advertising, politics, and literature. Indeed, these various connotations may be so powerful that they replace the denotative meanings (Alhaj, 2018).

1.3. Procedures of translation

As stated previously, translation is a process that implies of rendering the meaning of messages in SL into TL. This is performed relying on a set of procedures that are important for the realization of a translation that might be accurately correlative to the original text both in form and content.

This section exposed the well-known Jean-Paul Vinay and Jean Darbelnet (1995) taxonomy of translation procedures which was the first proposed one comprising seven methods or procedures in 1973. Note that this taxonomy is taken as example as several other taxonomies were suggested by scholars later. According to the adopted taxonomy, the strategies or procedures of translation can be divided into two main classes: direct and oblique translation. In what follows, an overall overview of every strategy is given and exemplified.

I.3.1. Direct translation

Direct translation procedures is sub-classified into three types ‘borrowing’, ‘calque’ and ‘literal translation’.

I.3.1.1. Borrowing

Borrowing is the easiest procedure that consists of not translating and transferring the SL into TL directly. This case occurs when the lexical equivalent item is missing or to add a new element. For instance, Pizza, computer, Internet equivalents are missing in Arabic, and they are translated into بيتزا، كمبيوتر، انترنت، respectively or the word الجبر that is translated into English as [aljabr] to algebra. Typically, this case often occur in historical and cultural specific terms such as religious ones such as جهاد، إمام حج that are translated into English as ‘hijj’, ‘jihad’, ‘Imam’.

In another example presented below, the word ‘one’ is translated into واحد and the word ‘plus’ is borrowed.

ST:

NIDO ® 1 PLUS is not a breast-milk substitute but a milk specially suited to healthy young children from 1 to 3 years.

TT:

نيدو واحد بلس، ليس بديلا لحليب الأم، بل تركيبة حليب مناسبة للأطفال الأصحاء من عمر 1-3 سنوات .

I.3.1.2. Calque

Calque also called through-translation is a special type of borrowing by translating literally every item of an expression in the ST. Calque can borrow the lexical aspect with a respect of the syntactic structure of ST- or the structural part which alters the syntax of the original text. In Table 2, a set of expressions that are translated from English into French or Arabic using lexical or the structural calque is presented.

Table 2. Lexical and structural calque.

N°	SL	TL	Type of calque
1	Quality Assurance	Assurance Qualité	Structural
2	A Former Prisoner	Un Ancien Prisonnier	Lexical
3	Secret Location	Location Secret	Structural
4	Marriage Of Convenience	Marriage De Convenance	Lexical
5	Cornerstone	حجر زاوية	Structural
6	Feedback	التغذية الراجعة	Lexical

I.3.1.3. Literal or word-for-word Translation

Literal translation or word-for-word translation consists of transferring ST expressions, and sentences into TL literally without any modifications except those related to TL grammar. This procedure is commonly used when translating between two languages of the same family. For the sake of illustration, let us consider the example below.

ST:

بدأ خبراء قطاع الكهرباء والطاقة تنفيذ خطة لترشيد الطاقة بإحلال الغاز الطبيعي محل السولار والمازوت في تشغيل محطات التوليد لتوفير السولار للتصدير.

TT:

Experts of the electricity and energy sector have begun carrying out a project for the proper use of energy by substituting natural gas for solar and fuel oil in the operation of power stations to save the solar for export.

According to Vinay and Darbelnet (1995), literal translation is feasible unless one of the conditions below is satisfied:

It alters the meaning;

It is meaningless;

It is 'structurally impossible';

It does not correspond to anything in the TL 'metalinguistic experience';

It does have a correspondence in the TL but within a different register.

They suggest that the translator must use one of the four procedures of oblique translation, 'transposition', 'modulation', 'equivalence', and 'adaptation' in case literal translation is judged as unacceptable.

I.3.2. Oblique translation

As mentioned above, oblique translation is used in case direct translation methods are meaningless or unacceptable. In what follows, an overall description of the four oblique strategies is presented.

I.3.2.1. Transposition

It implies changing one part of speech for another (e.g. noun for verb) without altering the meaning. Vinay and Darbelnet (1995) list ten different classes of transposition and say that transposed text may have a different effect on meaning, hence they suggest that translation recourse to transposition in the case "the translation [. . .] obtained fits better into the utterance, or allows a particular nuance of style to be retained".

Transposition is: obligatory or optional. Obligatory transposition occurs when only one specific form is allowed. For instance, translating the French expression *dés son*

lever into English has only one form *as soon as he gets up*. Yet, the optional transposition occurs when different possibilities are allowed such as الذين يؤتون الزكاة can be translated as ‘*zakat payers*’ or ‘*those who pay zakat*’.

I.3.2.2. Modulation

It consists of altering the semantics and point of view. It is mainly used when literal, or even transposed, translation outcome is grammatically incorrect. The translator thus uses modulation to avoid repetition by using antonyms with negation elements, changing the passive form into the active form or *vice versa*, changing a concrete noun to an abstract one or reordering the cause-effect sequence, and so on (Almanna, 2016). Similar to transposition, modulation is of two types: obligatory and optional. By way of illustration, the expressions كن صادقا and يرحمكم الله are translated as “Do not lie” and “Bless you” respectively instead of “Be honest” and “May ALLAH have mercy on you”.

I.3.2.3. Equivalence

Equivalence or idiomatic translation refers to the cases where the translator opt to use different stylistics or structural means to render the senses of describing idioms, proverbs, clichés, nominal or adjectival phrases that are used in the same situation in TL. For instance, the expressions “like father like son” and على أحرّ من الجمر are translated into « هذا الشبل من ذاك الاسد » and “*to be on tenterhooks*” respectively.

I.3.2.4. Adaptation

Adaptation or situational equivalence is a particular type kind of equivalence. It is used in case the target culture does not have an equivalent of an expression in the same situation. Thus, to alleviate this problem, cultural specific expressions are used instead. For instance, الرقية الشرعية is translated into ‘the exorcism’ and that means جلسة طرد الارواح الشريرة so it will be adapted to the West societies' cultural and religious backgrounds.

I.4. Translation shifts

Translation shifts were first presented by Catford in his often cited book ‘*A Linguistic Theory of Translation*’ in 1965. This scholar follows the Firthian and Hallidayan linguistic model, which consists of considering language as communication that acts functionally in a context and that it analyzes language on a variety of diverse levels (e.g. phonology, graphology, grammar, lexis) and ranks (sentence, clause, group, word, morpheme, etc.). He introduced two types of translation, namely ‘*formal correspondent*’ and ‘*textual equivalent*’. The *formal correspondent* is defined by Catford (1965) as:

“Any TL category (unit, class, element of structure, etc.) 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. 27) whereas the Textual equivalent is "any TL text or portion of text which is observed on a particular occasion [. . .] to be the equivalent of a given SL text or portion of text" (Catford, 1965, p. 27).

Catford states shifts as "departures from formal correspondence in the process of going from the SL to the TL" (p. 73). He claims that two main types of translation shifts, namely level shifts and category shifts could be performed.

I.4.1. Level shifts

Level shift happens when SL item that is at one linguistic level has an equivalent in another level. Catford states that the only level shift allowed is from lexis to grammar or vice versa. For instance, in English grammar, the present simple tense is used to describe repetitive activities such as 'he goes to work by metro'. Yet, in Arabic, routine and frequent actions are expressed lexically using ما عادة 'usually', ما غالبا 'often and so forth.

I.4.2. Category shift

Most of Catford's attention was directed to category shifts that are subdivided into four types of shifts.

I.4.2.1 Structural shifts

Structural shifts consist of grammatical structural changes between ST and TT when the translator re-arranges lower-rank units (nouns, verbs, adjectives, adverbs, etc.). This type of shift frequently occurs in English Arabic translation. For instance, category structural shift often occurs in English Arabic translation such as subject + verb + direct object structures of 'The mother prepares dinner' in English is translated into 'تُحضّر الام العشاء' by inverting the order of elements and opting the structure of verb+subject+direct object in Arabic.

I.4.2.2. Class shifts

They happen if elements in SL are translated into TL elements of different grammatical class. For example, the expression *a medical student* is translated into French as *un etudiant en medecine*. Here, the adjective *medical* is transformed by the adverbial phrase *en medecine*.

I.4.2.3. Unit or rank shifts

They take place when the translation equivalent is in another rank to the SL. Here, 'Rank' denotes the hierarchical linguistic units of sentence, clause, group, word and morpheme. For instance, the verb (one word) يصفح is translated into 'shake hands' in English (two words) and the three words على نحو سريع is translated into one word 'quickly' in English.

I.4.2.4. Intra-system shifts

They occur when the SL and TL possess systems that approximately correspond formally as to their constitution but when translators opt for selecting a non-corresponding term, expression or structure in the TL system (Almanna, 2016). By way of illustration, let us consider the number and article systems between French and English. For instance, the word ‘Advice’ (uncountable) in English is translated into French as ‘des conseils’. Another example for Arabic and English translation, the expression الرياضيات هي مادتي المفضلة is translated into ‘*Math is my favorite subject*’. Here, الرياضيات is definite in Arabic but it is indefinite in its English translation.

I.5. Audiovisual translation

Audiovisual translation is a worldwide branch of translation that includes both sound and image in order to transmit messages, ideas, and dialogues.

According to Gambier (2004), “An audiovisual text is comprised of both verbal and non-verbal components and it is a complex medium”). Likewise, Deckert (2017, p.8) notes that "Audiovisual Translation (AVT) is now widely regarded as the most thriving and exciting subfield of translation studies." Audiovisual texts are a type of communication that conveys meaning with both verbal and nonverbal factors. Nonverbal components include visuals, music, sound effects, gestures, and body language, whereas verbal components comprise spoken or written words. Thus, translators work with various aspects such as: dialogues, comments, images, and atmosphere of the video. Gottlieb (1998) distinguishes four main channels of information which are taken into consideration while translating:

- a. The verbal audio channel includes utterances and songs.
- b. The nonverbal audio channel includes music, sound effects, and off-screen noises.
- c. The verbal and visual channel: subtitles, signs, notes, and inscriptions on the screen;
- d. The visual nonverbal channel: image on the screen.

I.5.1. Audiovisual Translation Modes

There are three main modes of audiovisual translation namely: dubbing, voice-over, and subtitling (Remael, 2010). In what follows, a small overview on those modes is presented with a focus on subtitling which is used in our study.

- **Dubbing:** *It is the process of translating, adapting, and recording a film/TV soundtrack in the target language.*
- **Voice-over:** *This mode is created by simultaneously broadcasting the audio track with the original dialogue recording as well as the track with the translated version.*
- **Subtitling:** *Subtitling is the process of “translating a spoken (or written) source text of an audiovisual product into a written target text...usually at the bottom of the screen.*

I.5.2. Subtitling

According to Diaz Cintas & Remael (2007), subtitling is defined as:

“A translation practice that consists of presenting a written text generally on the lower part of the screen, that endeavors 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 that is contained on the soundtrack (songs, voices off) ” (p.8).

From the definition above, it can be concluded that AV translation is a process of rendering the verbal and non-verbal elements of the ST by formatting the volume of the text into lines, usually at the bottom of the screen. Subtitling is very useful for those who do not understand the original language or who have hearing impairments.

Subtitling is a challenge to subtitlers who try to satisfy the viewers of audiovisual translation in developed communication and equipment. Subtitles are characteristically used to carry interlingual translation when foreign-language films are shown in cinemas or on television with the original soundtrack. Open interlingual subtitles are used on many foreign language videos, as subtitling usually proves a much cheaper option than dubbing (O’Connell, 2007, p.126).

Interpreters need to control the subtitles so that the meaning is as close to the SL as possible to the TL viewers. They also have to reproduce the written language of the subtitles. The subtitling process today includes several actions. It involves promoting and marking the transcript or the dialogue list conferring to when subtitles start and end, and then the length is designed to the subtitles conferring to the prompting times of each setting. At that point, it is decoded using the dialogue listed for the TL viewers.

I.5.2.1. Types of subtitles

Theorists classify subtitling into three main types according to their linguistic point of view. Dries (1995) divides subtitling into the following types as demonstrated in Figure 1.

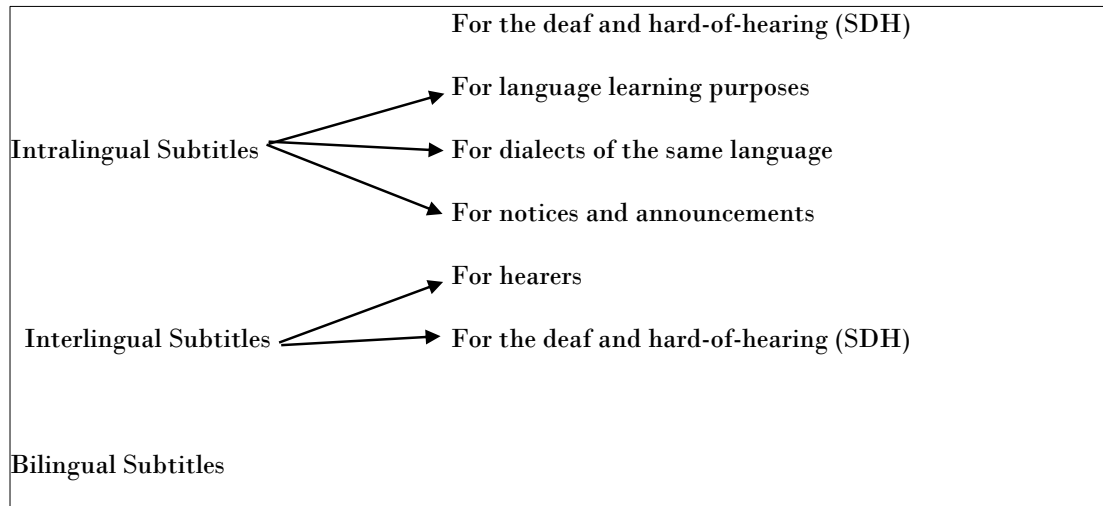


Figure 1. Types of subtitles.

I.5.2.2. Characteristics of subtitling

Subtitling is a type of audiovisual translation that has specific rules and criteria. It is a translation that is limited by space and time, and those limitations directly affect the final result we will get.

- A. **The space:** The space we have to form our translation is generally limited to two lines that are usually located at the center of the bottom of the screen. The subtitle may have up to seventy characters divided in two: Thirty-Five characters in each line (i.e. any letter, symbol, or space)*
- B. **The time:** When it comes to time a subtitle will appear for a minimum duration of a second and a maximum duration of 6 seconds on screen. While making a subtitle, the translator should take into consideration the relation between its duration and the number of characters so that it can be read and understood. Reading a subtitle of 2 lines that contains about 70 characters usually takes 4 seconds. If the translator has less time, he should reduce the number of characters; this is based on the average reading speed of the receiver.*

In forming a subtitle, we have a technical part which is the spotting of the subtitle. It is a technical part where the translator needs to calculate the exact time when the subtitle will show and disappear from the screen so that the translation is appearing simultaneously while the words are being uttered by the speaker.

I.5.2.3. Constraints of Subtitling

There are several challenges that translators face when subtitling a film or TV program. One of the most difficult challenges is to ensure that the subtitle is synchronized with other sources of information, such as dialogues, background music, sound effects, and sign language, to avoid contradictions that could lead to misunderstandings. Additionally, "the text contained in the subtitles cannot be too extensive when related to how long it will be on screen; otherwise, the audience will not have the time to read them completely and still pay attention to other features of the scene" (Nobre, 2002, p.2).

I.5.2.4. Technical Challenges

There are other challenges that subtitlers face when subtitling which may affect the final result attained. Those challenges are listed below.

- **Space:** *respecting the subtitle space (2 lines, 70 characters) can be challenging sometimes, "The used syllables effect on this number such as using (mw) takes more space than using syllables like (li)." (Khalaf, 2016, p. 124)*
- **Time:** *as it is mentioned in the characteristics of subtitling, the maximum duration of the subtitle on the screen is 6 seconds; this put some pressure on the translator to use the more accurate terms that fit the meaning and does not need many characters at the same time.*
- **Spotting:** *The subtitle has to appear on the screen at the same time as the source text, whether a dialogue a written text, or a sign.*
- **Position on screen:** *"Pictures on the screen made 720 pixels wide by 576 pixels high and the subtitle must be positioned between 10% from each frame edge to be in the central and at the bottom of the screen such in the following example." (Khalaf, 2016, 124)*

I.5.2.5. Linguistic Challenges

Cintas and Remael (2014) discussed the linguistic challenges that the translator faces and stated that linguistic choice in subtitling should never be random because characters in audiovisual programs convey certain effects through their grammar, syntax, lexicon, annotation, and so on, which carries connotative meaning in addition to denotative meaning.

Cintas and Remael classified the linguistic constraints related to subtitling into:

- *Accents and pronunciation*
- *Dialects*
- *Idiolect*
- *Sociolects*

In the context of the present research, Dr. Zakir Naik is known for using Indian English, which can sometimes present difficulties for non-Indian English speakers. The most difficulty of Indian English that Dr. Zakir Naik uses includes:

***Pronunciation:** Indian English speakers may have a different pronunciation of certain words compared to other English speakers. For example, the "th" sound may be pronounced as "d" or "t"*

I.5.2.6. Subtitling in the Arab world

When it comes to the Arab World, Audiovisual Translation first appeared in Egypt in the 1890s. Besides, the first Cinema was built in Alexandria in 1907. The very first Egyptian silent film that was produced in 1927 is *Leila*, and the talkie film is “*Awlad Masr*” which was produced in 1932. Other Arab countries had developed cinema at that time as well, for instance, Syria, and in spite of the fact that Cinema started there.

Most Arab countries were under the political and economic control of British and French colonizers during the development of the European film industry, making it difficult to establish a national film industry. Egypt and Algeria were exceptions due to a variety of historical and cultural factors. The first film was shown to Egyptian audiences in 1896, shortly after the Lumière brothers debuted their first film in France. The films were silent, with dialogue flashing on the screen between scenes, and the management had to hire someone to explain the film in Arabic. Later, the Olympia cinema in Cairo developed a system for showing Arabic subtitles on a smaller screen alongside the main one (Tewfic, 1965).

I.5.2.7. The Advantages and Disadvantages of Subtitling

The argument over whether subtitling is superior to other techniques (such as; dubbing, voice-over, etc.) is ongoing, as all have their own advantages and disadvantages. Therefore, we are here to list the advantages and disadvantages of subtitling since it is the technique used in our research. The researchers have summarized their findings in

Table 3.

Advantages	Disadvantages
<ul style="list-style-type: none"> ● <i>Producing and translating subtitles is a relatively quick process.</i> ● <i>Subtitles offer a cost-effective and convenient solution, particularly for extensive or ongoing video projects.</i> ● <i>Subtitles can be created for multiple languages, and additional languages can be added in the future if needed.</i> ● <i>Subtitling maintains the authenticity of the original dialogue and the performances of the video participants.</i> ● <i>Reviewing and editing subtitles is a straightforward, efficient, and affordable task.</i> ● <i>Subtitles are beneficial for audiences who are deaf or hard of hearing, although closed captions are generally preferred for this specific purpose.</i> 	<ul style="list-style-type: none"> ● <i>Subtitles can distract the viewer from on-screen events.</i> ● <i>Translated text tends to occupy more screen space compared to its original English version.</i> ● <i>Rapid dialogue can pose challenges in keeping up with subtitles or reading them at a fast pace.</i>

Table 3. The Advantages and Disadvantages of Subtitling.

1.6. Discourse

Discourse is a type of academic writing that is coherently-arranged, serious and systematic treatment of a topic in spoken or written language. Discourse may be classified into descriptive, narrative, expository, persuasive, and argumentative.

Due to the limitation of the allowed space of dissertation, a brief description of persuasive discourse is given in the following sections since it is the one used in our study.

1.6.1. Persuasive discourse

According to Oxford Word Power Dictionary (p.757), persuasion refers to the act of convincing or influencing someone to change their thoughts or ideas. The word "persuasion" is derived from the Latin word "persuasion", beliefs about an issue, without resorting to violence. This can often be seen in advertisements for products, political speeches, or even religious speeches which means "to persuade". Essentially, persuasion is a form of communication where the speaker's goal is to persuade the listener to change their attitude or behavior towards a certain idea or event, through the use of written or spoken words. Similarly, "Persuasive is a symbolic process in which communicators try to convince other people to change their

attitudes or behavior regarding an issue through the transmission of a message, in an atmosphere of free choice” (Perloff, 2003). Hence, persuasive discourse is a spoken or a written piece of language used to change a person's way of thinking, to convince or, to persuade them to take a specific course of action.

I.6.2. Strategies of persuasive discourse

Gorys Keraf (2004) argues that persuasive strategies are divided into seven strategies; there are rationalization, identification, suggestion, conformity, compensation, projection, and displacement.

Rationalization

Rationalization implies making sense. This emphasizes what the speaker is saying. In this strategy, the speaker must make claims that are logical and can be accepted by the audience. Rationalization demonstrates something by providing a logical statement or argument that can be accepted by logic.

Identification

Recognize the problem by identifying it. The speaker should understand and analyze the audience and the situation. This indicates that the speaker should be fully aware of the audience and the situation. Whether they are adults, children, or teenagers, they identify their employment as a teacher, student, businessman, or others, and they recognize their religion, which includes Islam, Christianity, Hinduism, and others.

Suggestion

Suggestion is to provide a solution to resolve the situation. The speaker may easily influence the audience by employing fascinating utterances as well as an appealing voice. Typically, the persuader will make suggestions using words and intonation, with the objective of provoking purpose from the listeners.

Conformity

Conformity is the intention or activity to create something similar to something else. In a speech, it is the speaker's style of thinking about adopting or adjusting an event or the audience's situation toward the remark. Sometimes the speaker will make a similar comment about something that happened or a famous fact.

Compensation

Persuasion requires a lot of compensation. Compensation is the act of finding a substitute for something that is unsatisfactory. It indicates that the only way to

compensate is to adapt and find a substitute for something that is no longer acceptable. It occurs when an action or event causes frustration. This circumstance develops from the speaker's interaction with the listener or audience.

Projection

Projection is a common method of persuasion. It signifies that projection is used to make something stand out and become an object. In this scenario, people will demonstrate or establish their character and attitude toward others, and then demonstrate the poor character of others. In this method, the speaker will organize good words to support the point with proof and some events that had happened.

Displacement

Displacement is a process that attempts to displace an intention or an event that encounters an impediment, or to displace a feeling of initial enmity or, in rare cases, emotion of original attachment. It can be the original abhorrence or the original affection. The speaker compares the statement to the fact and some evidence before concluding the statement and the fact. Then persuade the audience that the assertion is correct.

1.6.3. Speech Act

Austin (1962) in his book “How to Do Things with Words”, categorizes the speech act into three categories:

1.6.3.1. Locutionary Act (the act of saying something)

Locution refers to the physical utterance by the speaker which produces meaningful spoken expressions, whether from the speaker (the speaker) or interlocutor (the speaker's opponent in conversation). It is simply performing an act of saying by producing spoken words.

1.6.3.2. Illocutionary Act (the act of doing something)

Illocution refers to the intended meaning of the utterance by the speaker. Further developing from Austin's theories, Searle advanced Speech Acts, exactly Illocutionary Acts into five categories; they are Assertive (or Representative), Directive, Commissive, Expressive, and Declarative (Declarations).

Assertive

This category commits the speaker to the veracity of the expression proposition. It is for stating, suggesting, boasting, complaining, claiming, and reporting.

Directive

This category has the purpose of producing some type of response from the listener. It can be happened in ordering, commanding, requesting, begging, beseeching, advising, warning, recommending, and asking.

Commissive

This category commits the speaker to take some action in the future. The characteristics are promising, vowing, offering, undertaking, contracting, and threatening.

Expressive

Expressive reveals the speaker's psychological attitude to a presupposed state of events. The distinctive features are thanking, congratulating, condoling, blaming, forgiving, and pardoning.

Declarative

This type is said to bring a change in reality. The world is no longer the same once they have been said. In other words, the speaker creates a new situation about the speech they produce. It is for resigning, dismissing, divorcing, christening, opening, excommunicating, sentencing, consecrating, bidding, and declaring.

I.6.3.3. Perlocutionary Act (the act of affecting someone)

Leech (1983) in his book "Principles of Pragmatics" stated that the perlocutionary act is performing an act by saying something which refers to effect. He also provides that he adapted from Alston (1964) that the perlocutionary act is to bring the hearer or interlocutor to act something. It is because the action or effect of perlocution results from locution.



CHAPTER-II. Annotation & Analysis

II.1. Introduction

The present chapter essentially aims to annotate and analyze the speech of Dr. Zakir Naik. To do so, it first identifies the corpus adopted that includes the data collected, the sampling method and the methodology adopted, etc. Next, a descriptive qualitative methodology was carried out to answer research questions and the data are analyzed in order to annotate the linguistic issues, lexical and phraseological choices and sociocultural and pragmatic issues with a main focus on meanings of connotative words in utterances found in the Speech. Thus, the findings discovered (1) the connotative words found in the speech, (2) the translation strategies used while translating the speech, (3) the basic translation problems that were encountered by the translators, (4) all the strategies applied to solve translation problems, and (5) some constraints of subtitling that are faced.

II.2. Identification of the Corpus

II.2.1. Presentation of the Corpus

The corpus of this study is an interview of the famous Muslim scholar Dr. Zakir Naik in Oxford Union, which is the world's most prestigious debating society with a tradition of hosting internationally prominent individuals across politics, academia, and popular culture. Founded in 1823 at a time when The University of Oxford restricted students from discussing certain topics. The Union continues to uphold the principle of free speech through the exchange and debate of a wide range of ideas and opinions, presented by a diverse range of speakers - some inspiring, others controversial. This interview was displayed on Peace TV channel, which is a non-profit Emirati satellite television network that broadcasts free-to-air programming and it is one of the world's largest religious satellite television networks. On 21 January 2006, Zakir Naik created a network that is based in Dubai. The network has broadcast all over the world.

In this interview, Dr. Zakir Naik is giving a speech in front of Oxford Union members about different aspects of science retrieved from Islam by giving evidence and examples from the Holy Quran and real life. Then, receiving questions from the audience and he gives full answers related to the topic "Islam and the 21st century". The interview is in English language and lasts for (01: 50: 54s).

II.2.2. Biography of Dr. Zakir Naik

Zakir Abdul Karim Naik, commonly known as Zakir Naik born on 18th October 1965 to Abdul Karim Naik and Roshan Naik in Bombay, India. He is an Indian Salafi Islamic televangelist and public orator who focuses on comparative religion.

He is the founder and president of the Islamic Research Foundation (IRF) and the Peace TV Network, one of the largest religious satellite channel networks in the world. Naik has said that his goal is to concentrate on the educated Muslim youth who have become apologetic about their own religion and have started to feel the religion is outdated.

Zakir Naik attended Kishinchand Chellaram College and studied medicine at the Topiwala National Medical College & BYL Nair Charitable Hospital and later the University of Mumbai, where he obtained a Bachelor of Medicine and Surgery (MBBS). A medical doctor by professional training, Dr. Zakir Naik is renowned as a dynamic international orator on Islam and Comparative Religion. He is the president of the Islamic Research Foundation, in Mumbai. Dr. Zakir clarifies Islamic viewpoints and clears misconceptions about Islam, using the Quran, authentic Hadith, and other religious Scriptures as a basis, in conjunction with reason, logic, and scientific facts. He is popular for his critical analysis and convincing answers to challenging questions posed by audiences after his public talks.

Naik started his career in 1991 working in the field of dawah and founded the Islamic International School in Mumbai and the United Islamic Aid, which provides scholarships to poor and destitute Muslim youth. Naik said in 2006 that he was inspired by Ahmed Deedat, an Islamic preacher whom he met in 1987. (Naik is sometimes referred to as “Deedat plus”, a label given to him by Deedat).

II.2.3. Summary of the Speech

In his speech, Dr. Zakir Naik put some evidence that had happened and make correlations with the Holy Qur’an. That much of the evidence said that in the holy Qur’an, all of the explanation is right, he talked about science and technology, Astronomy, Hydrology, Oceanography, Biology, Botany, Zoology, Water Cycle, and Blood Circulation. Moreover, he talked about some topics of concern in life such as: Economic Rights in Islam to Women, Jihad, etc.

II.3. Research Methodology

II.3.1. The Samples

The sampling method we have adopted in our study is purposive sampling. The latter, also known as selective sampling, is a non-probability sampling technique used in research. It involves selecting specific individuals or cases based on predetermined criteria that align with the research objectives and purpose. In purposive sampling, the researcher intentionally chooses participants who possess certain characteristics or qualities that are relevant to the study. This sampling method is commonly used in qualitative research, where the focus is on gaining an in-depth

understanding and exploring specific phenomena rather than generalizability to a larger population (Gentles et al., 2015).

II.3.2. Data collection and Analysis

The data is taken from YouTube in the form of a video¹. To process the data, we have conducted the following steps:

First, we have watched the video and then write down the script of the speech of Dr. Zakir Naik. Second, we have read the script and try to find the words that have connotative meanings. In parallel, we have described the result of the analysis based on Skopos theory. Finally, a conclusion after discussions is drawn.

In our study, the qualitative approach is used since we aimed to identify words or phrases in Dr. Zakir Naik's speech that have connotative meanings. According to Lewis and Ritchie (2003), the qualitative approach is used to answer research questions, which require an explanation or comprehension of social phenomena and their context. This study adopts a descriptive approach to qualitative research.

As for the theory used while translating, we opted for the Skopos theory. According to Reiss & Vermeer (2014), the theory focuses on the purpose or function of a translation by emphasizing that translations should be designed to fulfill a specific communicative goal or function within a particular context. The primary consideration of the Skopos theory in translation is the intended purpose or function of the translated text, which is determined by the expectations and needs of the target audience. This purpose, known as the "Skopos" guides the translator in making decisions about the translation process, including the selection of strategies, linguistic choices, and textual adaptations. Relying on the Skopos theory, the translator's main guideline is to produce a translation that is suitable for its intended purpose and target audience. From this perspective, the translator should prioritize the functional aspects over strict adherence to the source text. In addition, the theory emphasizes the importance of achieving *functional equivalence* rather than formal equivalence. The goal is to create a translation that effectively communicates the intended message, taking into account the cultural and linguistic norms of the target audience. Thus, it recognizes that translations serve the needs of the target audience, rather than being solely focused on fidelity to the source text or author's intentions. The translator should aim to produce a translation that is appropriate and comprehensible to the receiver. Moreover, the Skopos theory acknowledges that a translation should maintain coherence and cohesion within the target language, even if this involves structural or linguistic modifications from the source

¹ <https://www.youtube.com/watch?v=rdoCzv28IOw>

text. The aim is to ensure that the translation functions effectively as a complete and coherent text in its own right.

II.4. Annotations

In this section, and relying on the theoretical framework presented in the previous chapter in addition to external resources, the annotations from different rhetorical and linguistic aspects of our translation of the speech and comments on the translation used especially of the religious expressions are represented.

II.4.1. Annotating grammatical issues

Due to the variety of grammatical categories and rules across languages, finding the grammatical equivalence when translating from SL into TL is a challenging task. In this section, annotations of grammatical issues that are included in the speech of Dr. Zakir Naik are analyzed. More specifically, number, passive voice, active voice, tense and aspect, and modality.

Annotating numbering

Number is a grammatical category that expresses count (i.e. Singularity, duality, and plurality); translating count may differ from one language to another (Al-manna, 2016). Expressing counts can be done morphologically using some morphemes or lexically by adding/omitting lexical items. For instance, when translating بنتان that presents duality into English it is done lexically by adding the item “two” so the translation is “two girls”. Yet, Arabic expresses both duality and plural morphologically as بنتان and بنات respectively. The annotations of numbering grammatical issues of the speech of Zakir Naik are represented in Table 4

Table 4. Annotations of numbering issues.

Type of Gram-matical Issue	Example	Translation	Comment
Number (duality) no two fingerprints even in millions of people identical.	لا توجد بصماتان متطابقتان بين ملايين البشر لا يمكن ان تتطابق بصماتان حتى بين ملايين البشر حتى لو اخذنا ملايين البشر لا يمكن ان نجد تطابقا بين بصماتين حتى لو اخذنا ملايين البشر لا يمكن ان نجد	Duality is expressed lexically in the ST and morphologically in TT in the three first translations except the last one where a confirmation (تأكيد) of the duality is expressed in the last translation and even this can be removed but we prefer to let it as it is.

		تطابقا بين بصمتين اثنين	
Number (duality)	two pieces of un-sewn cloth,	قطعتا قماش غير مخيطه	Duality is expressed lexically in the ST with “two” and morphologically in TT
Number (duality)	Some society feel doing anything as long as both agree is no problem.	تبيح المجتمعات فعل اي شيء مادام ذلك برضى الطرفين لا تنكر بعض المجتمعات اي فعل يتم برضى الطرفين	Again, duality is expressed lexically in the ST with “both” and morphologically in TT.
Number (countable vs uncountable)	Ignoring the advice of her senior more security adviser,	متجاهلة نصيحة مستشارها الأمني.	The word ‘advice’ which means (نصيحه او نصائح) is countable in Arabic but uncountable in English.
Number (countable vs uncountable)	When they give additional information, he said that this is lawful, which is not logical.	عندما قدموا معلومات إضافية ، صرح إن هذا أمر قانوني ، وهذا غير منطقي	Similarly, the word ‘information’ which means (معلومة او معلومات) is countable in Arabic but uncountable in English.
Number (countable vs uncountable)	how the water evaporates from the ocean formed into clouds..... falls down as rain	-كيف تتبخر المياه من المحيط مشكله سحبا ...لتتساقط كأمطار -كيف يتبخر الماء من المحيط مشكلا سحبا ...لتتساقط كمطر	In these translations, two uncountable words are used: ‘water’, ‘rain’ that are translated into ماء ، مياه ، مطر او امطار

Annotating Passive/active voice

Voice is a grammatical category that is related to what thing or person is acting (active) and what thing or person is being acted upon. Ghazala (2011, p.101) has stated that:

“Active and passive are two different styles of language, both grammatically and semantically. They have different meanings and perform different actions and functions in language. They are not identical in the sense of being interchangeable, for they enact completely different function...they have to be considered as two different styles.”
Both English and Arabic languages support the active voice which is stronger in most cases and the passive voice with transitive verbs.

In the speech of Dr.Zakir Naik, passive and active voices are employed. Table 5 describes three examples of passive and active voices employed.

Table 5. Passive and active voices annotations.

Type of grammatical issue	Example	Translation	Comment
Passive and active voices	This fingerprinting method is used by the police (passive voice)	<p>(a) نظام البصمات هذا يستعمل من طرف الشرطة</p> <p>(b) تستعمل الشرطة هذا النظام للتعرف على البصمات</p> <p>(c) تستعمل الشرطة نظام البصمات هذا</p> <p>(d) تستعمل الشرطة هاته الطريقة للتعرف على البصمات</p> <p>(e) هاته الطريقة للتعرف على البصمات تستعمل من طرف الشرطة</p>	<p>Similarly to English, Arabic supports active and passive (in case a transitive verb is employed) voices. Translation of passive voice is a) or e) by adding “من طرف” or “من جانب”. The active voice of the same sentence in ST is: “The police use this fingerprinting method” and its possible translation into TL is: b) or c) or d).</p>
Passive voice	It is not only misunderstood by the Muslims, because of the media, it's also misunderstood by the non Muslims.	<ul style="list-style-type: none"> • بساء فهمها بسبب الاعلام ليس فقط من جانب (من طرف) المسلمين بل و حتى غير المسلمين • بسبب الاعلام, بسئ المسلمون وغير المسلمون فهمها 	<p>In this case, we have presented only two cases, one passive and the second is in an active form.</p> <p>Again, “من طرف” or “من جانب” or “من قبل” are used to replace the by-structure of passive voice of English.</p> <p>And, the active voice of ST is because of the media, Muslims and also non-Muslims misunderstand it.</p>
Active voice	We did a judicial review	<ul style="list-style-type: none"> • قمنا بمراجعة قضائية (قانونية) • طلبنا مراجعته القرار القضائي • طلبنا مراجعته القرار قضائيا/طلبنا مراجعته قضائية/قانونية للقرار • يتم إجراء المراجعة القانونية من قبلنا/من طرفنا/من جانبنا 	<p>The translations a),b) and c) are in active voice which is in most cases is much stronger and powerful. The passive voice of ST is “A juridical review is done by us” and the translation d) is performed by changing the agent and use of من قبلنا/من طرفنا/من جانبنا. Note that this will be considered as a structural calque if the passive voice is forced to be adopted in this example.</p>

Annotating tense and aspect

Aspect and tense are two related concepts. Yet, English differentiates between the tense that refers to ‘temporally when’, while the aspect refers to ‘temporally how’. Tense comprises three type: past, present, and future whereas the aspect includes

the semantic ranges of continuity, frequency, regularity, completion, non-completion, momentariness and its includes there are four types of aspects in English, namely “simple (sometimes called zero aspect), perfect, progressive, and their combination perfect progressive” Celce-Murcia and Larsen-Freeman (1999, p. 110). Table 6 presents a sample of tense and aspect annotations of our data.

Table 6. Tense and aspect annotations.

Tense/ aspect	Example	Translation	Comment
Present	I have faith in the judicial system	-دائما ما أومن بعدالة النظام القضائي -اثق بعدالة القضاء دائما -أومن دائما بعدالة النظام القضائي	To express routine action or belief, we have added the word “دائما” in the Arabic translation. Thus, Arabic expresses it lexically. In contrast, English expresses regularity and frequency grammatically by using the present tense in some cases.
perfective or progressive	I'm just quoting you from the Bible	اقتبست للتو من الانجيل	Similarly to the case of the present tense, and as there is no grammatical category for a progressive aspect in Arabic, translators may express it lexically by using, such as <i>يزال ما/يزال لا</i> 'at this moment', 'منهمكاً/منكباً', and so on, but they do not have to, because lexical choices are largely optional (Almanna, 2016). In the first sentence, the word “التو” is employed which means <i>في هذه اللحظة</i> thus, progressive is expressed lexically. Similarly, in the second sentence where the word <i>الآن</i> is used. In contrast, no lexical item is used and the text is read smoothly.
	I'm talking about one of the pillars of Islam, that is Salah	اتكلم / اتحدث الان حول احد اركان الاسلام الا و هو الصلاة	
	I'd like to say you're doing an excellent job. God bless you	-اود القول انك تقوم بعمل رائع بارك الله فيك	
Future	-This dialogue and debate is going to be a very free and open affair -I will only be speaking about scientific facts. I will not be speaking you will get reward -I will only be speaking about scientific facts. I will not be speaking about scientific hy-	- سيكون هذا الحوار والنقاش حرا ومفتوحا للغاية - سأحدث فقط عن الحقائق العلمية. لن اعدك بمكافئة - سأحدث فقط عن الحقائق العلمية. لن أتحدث عن الفرضيات والنظريات العلمية التي نعرفها جميعاً منذ امد بعيد	The future tense is used many times in the speech. Two main future indicators are used. “be going to” and will. Be going to is translated into Arabic by adding the prefix <i>س</i> to the verb thus it is done morphologically whereas “will” is translated by adding the lexical item <i>سوف</i> .

	potheses and theories, which all of us know many a <i>time</i> .		
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Annotating modality

Modality is a key component of the sentence or clause that indicate the participation of the speaker and the speech event. It determine assessments of probability and predictability. Two main categories can be distinguished namely the *deontic modality* that concerns obligation/necessity-oriented events or *epistemic modality* that determines the degree of the language user’s commitment to the truth of the proposition. The English language in one hand expresses modality using modal verbs (such as ‘*can*’, ‘*may*’, ‘*shall*’, ‘*must*’, etc.), adverbs (such as ‘*possibly*’, ‘*probably*’, etc.), phrases (such as ‘*be going to*’, ‘*be used to*’, ‘*be supposed to*’, etc.) or clauses (such as ‘*it is possible that*’, ‘*it is likely that*’, ‘*it is probably that*’, etc.) to indicate the attitudes, points of view or tempers relying on *deontic or epistemic modality*. In the other hand, Arabic expresses modality using moralized particles, verbs, prepositions and prepositional phrases as shown in Table 7.

Table 7. Modality in Arabic language (Almanna, 2016, p.95).

Modalized particles	قد , لعل , سوف , سـ
Modalized verbs	يستطيع , يُحتمل , يُستحسن , يُرجح , يتوجب , ينبغي , يتعين , يجب , يُفترض , يُستبعد , يُحبد , يُفضل
Modalized prepositions	لـ , على , etc
Modalized prepositional phrases	من الواجب , من المفروض , من الجائز , من الممكن , من المرجح , من المستحسن , من المحبذ , من المستبعد , من المفضل , من المتعين , etc

In the speech of our study, several modality items are used. Table 8 presents a randomly selected set of some of them classified according to their type (verb, adverb, phrase, and clause).

Table 8. Modality annotations.

Item of Modality	Example	Translation	Comment
Verb	The best example I can give you	<p>أفضل/ أحسن مثال يمكن أن أعطيه/ اضربه/ أقدمه لك</p> <p>أفضل/ أحسن مثال أستطيع أن أعطيه/ اضربه/ أقدمه لك</p>	<p>- In this case, the modality verb “can” is translated into Arabic using the modalized verb « يستطيع or يمكن » to express a degree of possibility and ability.</p>

	Overall men and women are equal in some aspects, the woman she may have a degree of advantage, in some aspects the men may have a degree of advantage	على العموم ، يتساوى الرجال والنساء في بعض النواحي/الجوانب فيما قد تتميز المرأة في جوانب والرجل في جوانب أخرى.	The modality verb “may” here is translated into Arabic using the modalized particle قد to express a degree of possibility and certainty.
Adverb	Suicide bombing where innocent human beings are killed is totally prohibited in Islam	-التفجير الانتحاري الذي يقتل فيه أبرياء محظور تمامًا في الإسلام -يحرم الإسلام تحريمًا مطلقًا التفجيرات الانتحارية التي يقتل فيها أبرياء -يحظر الإسلام حظرًا تامًا التفجيرات الانتحارية التي تزهد فيها أرواح بريئة.	In this example, the adverb “Totally” is translated literally in the first translation. In the two next translations, it follows what it proceeds either حظرًا or تحريمًا. Note that in the three translations, the adverb can be replaced with a prepositional phrase followed by the qualifier so it will be translated respectively as: بشكل تام، بشكل مطلق، بشكل تام
	it if you know the teachings of Islam surely the least person that you’ll have to fear is fear a true Muslim	-إذا كنت تعرف تعاليم الإسلام ، فمن المؤكد أن أقل شخص يجب أن تخاف منه هو الخوف من مسلم حقيقي. -لو عرفت الإسلام حق المعرفة لكان آخر فرد تخافه هو مسلم حق -لو وعيت تعاليم الإسلام الحقه تيقن ان اخر شخص/فرد قد تخافه هو مسلم حق	The adverb “surely” is translated literally and explicitly into “من المؤكد” or “من الاكيد” in the first translation. In addition, in the third translation, the verb “تيقن” is used to show confirmation. However, the second translation ignores it completely without effecting the meaning but the confirmation aspect is omitted.
Phrase	I was supposed to give a series of talk in UK	-كان من المفترض أن ألقى سلسلة من المحادثات في المملكة المتحدة -كان من المفروض أن ألقى سلسلة من المحاضرات في المملكة المتحدة	In this example, the phrase “I was supposed” is translated into Arabic using a modalized prepositional phrase « من المفروض » or « المفترض »
Clause	he said that it’s not possible that any human being can mention these things in the Quran	-قال إنه لا يمكن لأي إنسان أن يذكر هذه الأشياء في القرآن -صرح بأنه لا يستطيع اي انسان ان يذكر هاته الامور في القرآن -صرح بأنه ليس بمقدور اي انسان ان يذكر هذه الاشياء في القرآن	In this case, the clause “is possible” is translated into Arabic using the modalized verb « يستطيع or يمكن » to express a degree of possibility and ability. In the last translation, it is translated as a negation of the noun (مقدور) that indicates the capability of doing something.

II.4.2. Annotating lexical and phraseological choices

Gledhill (2011, p.1) defines phraseology as involving: *‘the study of formulaic sequences of words, including idiomatic phrases and proverbial expressions, which stand in contrast to other more prosaic constructions in the language in that they have a highly conventionalized form and frame of reference’.*

In what follows, a phraseological study of word combinations of the speech of Zakir Naik according to the aspects of lexical choices (denotation versus connotation), similes, and collocations are presented.

Lexical choice

As previously presented in the theoretical framework, the meaning of a lexical item or word comprises two layers: referential or denotative meaning that refers to the explicit definition and connotative meaning that considers emotional, cultural, social, or personal connotations.

II.4.2.1. Annotations of connotative meanings

Jesus Christ

Dr. Zakir Naik

“Before we discuss the concept of God in Christianity, I would like to clarify a few points. Islam is the only non-Christian faith which makes it an article of faith to believe in Jesus Christ, peace be upon him, no Muslim is a Muslim. If he does not believe in Jesus Christ, (peace be upon him). We believe that he was one of the mightiest messengers, Almighty God. We believe he was the Messiah transcended Christ. We believe that he was born miraculously without any male intervention, which many modern-day Christians do not believe. We believe that he gave life to the dead with God's permission. We believe he is those born blind lepers with God's permission, the Christians and the Muslims”.

The listener may ask, both Islam and Christianity have the same beliefs, where is the parting of ways between the two religions, then?

Dr. Zakir Naik carries on talking:

“We are going to get them on ask, then where is the parting of ways? The Parting of Ways is that many Christians believe that Jesus Christ (peace be upon him), he claimed divinity, and they believe that he was Almighty God. In fact, if you read the Bible, there is not a single unequivocal statement. There is not a single unambiguous statement in the complete Bible, where Jesus Christ peace be upon him himself says that I am God always worship me”.

From this statement, Christians believe that Jesus was directly sent by God to become his representative on Earth and that Jesus is a perfect man without sin, as Christians believe.

On the other hand, Dr. Zakir Naik discusses the position of Jesus in Islam. According to him, Islam is the only non-Christian faith that puts belief in Jesus as a matter of faith. No Muslim is a Muslim if he does not believe in Jesus. All Muslims believe that he Jesus is one of the mightiest messengers of God. They also believe that he was the **Messiah transcended Christ**.

Housewife

Dr. Zakir Naik:

“In Islam, we did not agree with the word housewife, which is used in the English language, because we don't consider the woman to be married to the house to be called a housewife. We prefer calling her a homemaker, the person who makes the home the person who builds the home”.

In this utterance, Dr. Zakir Naik demonstrates an Islamic standpoint on the word "housewife" and presents a new word, "homemaker," to portray the role of a woman who essentially cares for her family. It recommends that Islam refuses the perception of a woman being married to the house, as illustrated by the word "housewife", alternatively, it highlights the worth of a woman's role in structuring and assembling a house.

It is important to comprehend that Islam is a varied religion with many distinct explanations amongst its believers. While some people or groups may prefer the word "homemaker" over "housewife" for the explanation introduced earlier, this does not mean that all Muslims or Islamic instruction deny the term "housewife".

We note that the word "housewife" has a negative connotation for Dr. Zakir Naik because he sees women as more valuable to associate their existence with house only. Instead, he recommended another term which is "homemaker" that gives positive connotations of who superlative women are in Islam.

Jihad

Dr. Zakir Naik:

“The most misunderstood word regarding Islam. It is the word Jihad. It is not only misunderstood by the Muslims, because of the media, it's also misunderstood by the non-Muslims. Today, most people whether they're Muslim or non-Muslim, think that any war fought by any Muslim for any reason, whether it be for personal gain, whether it for a name, whether it be for fame, whether it be for honor, whether it be for land, any war fought by any Muslim is called as jihad. Jihad does not mean any war fought by any Muslim for any reason. Jihad comes from the Arabic word "جَاهِد", which means to strive, which means to struggle. In the Islamic context. Jihad means to strive and struggle against one's own evil inclination. Jihad

also means to strive and struggle to make society better. Jihad also means to strive and struggle against oppression. Jihad also means to strive and struggle in self-defense.”

Dr. Zakir Naik gives a crucial opinion on the term "jihad" and its widely misunderstood meanings. It mainly indicates that both Muslims and non-Muslims commonly have misunderstanding thoughts regarding "jihad" due to media portray.

Dr. Zakir stated that the word "jihad" is came from the Arabic word "جَاهِد" which means to strive and to struggle. Jihad refers to the inner struggles against one's own evil tendency and trying to live a pious life. The word "jihad" has numerous meanings and could be explained in various ways based on its context. Jihad could be also refer to the defense of Islam or the defense of one's belief, dignity, or land.

We note in this utterance that the word "jihad" can have positive and negative connotations depending on the receiver, as for Western countries who usually try to distort the image of Islam in the world, they see jihad as an act of terrorism where Muslims kill innocent people. Yet, in Islamic countries, we have a positive look at the term "jihad" because we understand that it has various positive connotations and that is not limited to wars against enemies.

Black sheep

Dr. Zakir Naik states that it is unfortunate that Islam, as a religion, is often misrepresented in the media, leading to a distorted perception that it promotes terrorism. Islam, like any other faith, condemns all forms of terrorism and acts of terror that have occurred throughout history, including the present day. Every community has individuals who may deviate from the teachings and principles of their faith, and this includes the Muslim community.

The media plays a significant role in shaping public opinion, and unfortunately, they often focus on the negative actions of a few individuals, portraying them as representative of the entire Muslim community. This narrow focus fails to acknowledge the vast majority of Muslims who adhere to the peaceful teachings of Islam.

In reality, Islam, as revealed in the Quran and exemplified by the teachings of the Prophet Muhammad, places great importance on the sanctity of human life and strongly condemns the killing of innocent people. However, due to media tactics, many people have come to associate Islam with terrorism, creating a false perception that is far from the truth.

It is essential to differentiate between the actions of a few individuals and the broader principles of religion. Taking the time to educate oneself about Islam and engaging in dialogue with Muslims can help overcome these misconceptions and

foster better understanding and harmony among people of different backgrounds and beliefs.

Suicide Bombing

Dr.Zakir Naik:

"I condemn all sorts of terrorism, where innocent human beings are killed, irrespective whether they are Muslim or non-Muslim. And whatever acts of terrorism, which takes the life of innocent human beings is to be condemned, including suicide bombing. Now we have recently in the past few decades, that a person puts up a bomb, goes in a marketplace, goes in a pub station on the road. And he brought himself up and with him, takes several other human lives. This act is not tolerable in any religion, especially Islam. suicide bombing where innocent human beings are killed, is totally prohibited in Islam"

In this statement, Dr. Zakir Naik states that he condemns all kinds of terrorism that have occurred and occur in the world where innocent people are killed, whether they are Muslims or non-Muslims, and calls on everyone to reject terrorism in all its forms.

We note that the term **suicide bombing** carries in its denotative meaning a negative meaning, but if we look at it from another angle, it carries a positive meaning, for example; when a Palestinian commits a suicide bombing in Israel ,instead, it is considered a means of jihad against the Israeli enemy, so that who commits suicide bombing becomes a brave hero in the eyes of the Palestinian people.

Simile

A simile can be defined as a figure of speech involving the comparison of one thing with another thing of a different kind using comparison markers, such as ‘like’, and ‘as’. Table 9, lists a set of similes used in the speech of Oxford union.

Table 9. Similes annotations.

Type of phrase-ological issue	Example	Translation	Comment
Simile	It is as though he has killed the whole of humanity.	كانما امات الناس جميعا	These two sentences are part of a Quranic verse in surat almaaida. The simile here is expressed using "as" which is translated into Arabic as كأن. This simile is of type of conventional simile, that is sometimes labeled idiomatic simile, and it has certain characteristics for native speakers.
	It is as though he has saved the whole of humanity	كانما احيا الناس جميعا	

The earth is not completely round like a ball	الارض ليست كرويہ الشكل تماما	In this example, the simile is implicit in TT in the first translation and explicit in the second one. Yet, the first is smoother.
	شكل الارض ليس كشكل البيضة تماما	
every bird that flies in the air to live in communities like the human beings	و لا طائر يطير بجناحيه الا امم امثالكم	In both translations, the simile is expressed in TT explicitly using the tool مثل.
	كل يعيش طائر(يطير) في السماء في مجتمعات مثل البشر	
And thereafter we have made the earth egg-shaped	والارض بعد ذلك دحاها	The simile used in ST is a compressed simile that condenses two-word lexemes as “egg-shaped”. This type is not clear as conventional or Encyclopedic. This simile is transformed into its real origin that is a Quranic verse ² . Here, the simile is not well-represented in TT and only the action that transformed the earth is described. We think that this confirms the high linguistic level of Quranic language.
	<p>(a) وبعدها جعلنا (الله جعل) الارض بيضوية الشكل</p> <p>(b) و بعد ذلك شكلنا الارض في شكل بيضوي</p> <p>(c) وبعدها جعلنا (الله جعل) الارض في هيئة كهينة البيضة</p> <p>(d) وبعدها جعلنا (الله جعل) الارض في شكل كالبيضة/في شكل كشكل البيضة</p>	

Collocation

Collocation is a free word combination that habitually co-occurred. Table 10 lists sample of Quranic and non-Quranic collocations that are mentioned in our data.

Table 10. Annotations of some collocations.

Type of collocation	ST	TT	Comment

² Surah Naziat, Chapter.No.79, Verse.No.30

Non-Quranic	Day of Judgment	يوم القيامة or يوم الحشر or يوم الحساب	Translating the collocations will definitely be accepted by the TL reader as natural equivalences
	Glorious Quran	القران الكريم	
	teachings of the Glorious Quran	تعاليم القران الكريم	
	Big Bang	الانفجار العظيم	
	freedom of expression	حريه التعبير	
	Human rights	حقوق الانسان	
Quranic	هو الله الذي خلق الليل والنهار	It is Allah who has created the night and the day”	Night and day are antonym collocation that directly indicate their meaning in TL.
	البحرين مرج الذي وهو وهذا فرات عذب هذا بينهما وجعل ملح اجاج محجورا برزخا وحجرا	He has let two bodies of flowing water one sweet and palatable and the other salty and bitter	In this example, translating into sweet and palatable is accepted. Yet, it does not have the same stylistic beauty of the collocation. Same case with ملح اجاج that is translated into salty and bitter.

II.4.3. Annotating cultural and ideological issues

In this section, a typical focus will be paid to cultural and ideological issues that are included in our data source. It is worth mentioning in one side that the speech is designed with a religious focus in mind and in the other side, a remarkable divergence between Arabic and English cultures occurs. Thus, the Holy Quran verses mentioned in our data sample constitute great sources of culture-specific expressions and a great translation effects are required to cope with cultural asymmetries between Arabic and English. Besides, ideology refers to a set of opinions, assumptions or beliefs of a group of people or an individual. In translation studies, scholars have widely stressed and discussed the influence of the translator ideology on translation outcome (e.g. the approaches of considering translation as action of re-writing according to the ideology of translator). In Table 11, a sample of some cultural-specific and ideological expressions are discussed.

Table 11. Annotating cultural and ideological expressions.

Cultural-specific and ideological expressions			
Type	Word/expression	English equivalence translation	Comment
Cultural terms	Hadjj	Pilgrimage	This translation is general term and do not denotes exactly the Hadj (the 5 th pillar of Islam). That is why Dr.Naik in his speech has tried to explain more and

			more some of its steps for the audience. Note that this situation occurs for many of Islamic rituals.
	“Wal Arda Ba'da Dhalika Dahaha” والارض بعد ذلك دحاها	And thereafter we have made the earth egg-shaped	Here, the word that needs to be fully understood before any attempt to transfer it into the TL is “Dahaha” دحاها. It is worth noting that there are many words in the Holy Quran that are hardly understood by even Arabs without trying their utmost to be insiders in their own culture. This is because of the difference between the modern standard Arabic used currently and the classical Arabic used at the time of revealing the Quran. Dr.Naik in his speech has defined the meaning of the word and that it refers to ostrich egg and so on so it will be clear to his audience. Same case for other Quranic expressions extracted from some verses such as كائنا رتقا جعل بينهما برزخا ففتقناهما, etc. all these expressions and others are difficult to understand even for Arabic speakers
	Taqwa	piety or righteousness”, “fear of Allah”, “obedience to Allah”, “self-restraint,” and “refraining from sinful act(s)	This term does not have an equivalence in English. Which justify that Dr.Zakir has given three successive expressions: “it is God consciousness, its piety, it is righteousness” that explain the word and that hopefully help understand its meaning by audience.
	Nutfah Alaqa Mudga	That human being is created from a <u>minute quantity of fluid</u> then it made it into a Alaqa, that's a <u>leech like substance</u> then made it into a <u>chewed like lump</u> and then made it into bones then clothed the bones with flesh.	These three terms refer to the stages of the embryo in the womb. Yet, they have not been translated accurately into English. More specifically, the words Alaqa and Mudga. For instance, the word Mudga in Arabic is taken from مَضَعٌ يَمْضَعُ وَيَمْضَعُ مَضَعًا: لان هي القطعة الصغيرة من اللحم، وتطلق على الجنين عندما يصبح قطعة من اللحم في رحم أمه. Yet, this word is translated into English as a <i>lump</i> which is far from its real meaning.
Ideological term	Jihad	Holy war/ crusade /terrorism	According to the ideology of the translator, this word is translated especially by orientalist as holy war or crusades which means الحرب المقدسة او الحرب الصليبية that forces people to accept the religion of Christianity. Yet, in his speech, Dr.Naik tried to explain the exact meaning of the word and its manifestation in Islam. Nowadays, the term Jihad may be translated into terrorism by some western media.

II.4.4. Annotating pragmatic issues

II.4.4.1.The analysis of Speech Acts

In this section, the analysis of each category of the speech act as well as the format of each meaning, function, and need mentioned in the speech are provided.

Expressive

Expressive reveals Dr. Zakir Naik’s psychological attitude to a presupposed state of events. The distinctive features are thanking, congratulating, condoling, blaming, forgiving, and pardoning.

Thanking. It is defined as a reaction to a past act, it is mostly carried out by hearer/audiences/distinguish person or people which Dr. Zakir Naik considers that has been beneficial to him (Searle, 1969).

Utterance	Timing	Category
Honorable, Mr. President of the Oxford Union, Mr. James Longman, The honorable, member of the Oxford Union, The respected elders, and honorable brothers and sisters.	04:39--->04:49	Thanking

Commissive

This category commits Dr. Zakir Naik to some future action. The characteristics are promising, vowing, offering, undertaking, contracting, threatening (Searle, 1970). In addition, in using a commissive, Dr. Zakir Naik undertakes to make the world fit the words (Yule, 1996).

Promising: Searle (1970) distinguishes the promising into two sub-categories: direct and indirect promise. The direct promise utters by “**I promise that...**” whereas the indirect promise utters by evasive, satirical, and conditional such as “**The deceitfulness will cause the people power**”

Utterance	Timing	Category
The Glorious Qur’an is the proclamation to the humanity. It is the fountain of mercy and wisdom. It is guide to the erring, it is warning to the heedless, it is an assurance 2.000 out, it’s astonished to the suffering, and it is that hope to those in despair.	07:09--->07:26	Promising

Dr. Zakir Naik emphasizes his utterances in some particular words to represent the result or consequences of them (the words) into some conditions. He elaborates the words “**The Glorious Qur’an**” into several types of guaranties. The lines “proclamation to the humanity” and “fountain of mercy and wisdom” are direct form from the word “Qur’an.”

Vowing: is a formal or serious promise, especially a religious one to do something or a formal statement that is true. For example, when a president says, “I never to attend the G-20 conference.”

Utterance	Timing	Category
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<p>I'm talking about one of the pillars of Islam that is "Salat" (صلاة) which is the prayer and a beloved Prophet Muhammad peace be upon him, said that when you stand for prayer, you should stand shoulder to shoulder, irrespective whether the person standing next to you is black or white, rich or poor, king or papah. When you stand for prayer, we have to stand shoulder to shoulder. This demonstrates the universal breath about every day minimum five times a day.</p>	<p>26:00--->26:27</p>	<p>Vowing</p>
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Dr. Zakir Naik is giving the audiences the further worship religion activity that will they do if they are a Muslim, it called "Salat", one of the five pillars of Islam. Moving to the sentence "**you should stand shoulder to shoulder**" it is one of the rules in doing "prayer" (salat). This veneration will not be accepted as requirement says if the person or people do not do by this way.

Moreover, this utterance strengthens the words "prayer" and "shoulder to shoulder" to be outstanding because it submits a heavy value inside this worshipping activity. The word "irrespective" does not only show the sincerity of the Islamic followers in doing the worshipping but also in respecting other human being, put the other honor for living in equality of life. The next clause "whether the person standing next to you is black or white, rich or poor, king or papah" enlighten the audiences that Islam has no racism, it belongs to the words "black or white"; social distance, it represents by "rich and poor"; and social cluster which goes to the words "king or papah cir". These unequal circumstances have no place in Islam.

Furthermore, when Dr. Zakir Naik says "**five times a day**", it vows that how this religion treats the follower in order to frequently meet other people, socialize him/herself, understands other's condition, be grateful, be kind and be sensitive to the environment. It is hard for followers to not develop themselves every day since this type of worship occurs every day. If every Muslim does the prayer correctly, it stimulates the audience's thinking; therefore how much blessing, forgiveness, mercy, price, etc will they get in every second of their life? This effect of the utterance is splendid to be discovered by the audiences.

Assertive

This category commits Dr. Zakir Naik to the truth of the expressed proposition. It is for stating, suggesting, boasting, complaining, claiming, and reporting.

Reporting: is a part of assertive utterances when Dr. Zakir Naik tries to show his/her idea based on believes or to give information to the hearers or audiences about something they do not know yet.

Utterance	Timing	Category
Islam comes from the root word “salam” which means “peace”. It also derived from the Arabic word, “silm” which means “to submit you’re will to Almighty God”. Islam in short means, “Peace acquired by submitting your will to Almighty God”. And any person who submits his will to almighty God, his called as Muslim.	05:31--->05:54	Reporting

Dr. Zakir Naik is eager to provide listeners with the best definition of a Muslim as its terminological idea. Why? Because we think that Dr. Zakir Naik understood not all of the audience has the same viewpoint on this idea, in this instance the correlation of terminology and facts in fields such as news, media, and majority people's thoughts which might differ from one another. This is a true notion that must be prioritized before delivering speech content and performance to public and worldwide audiences.

***Complaining:** is a reflection of the suffering and heartache or unhappy about a statement or condition applied. This category commits Dr. Zakir Naik to the truth of the express proposition as Searle’s thought.*

Utterance	Timing	Category
Many people who misconception that Islam is a new religion which claim into existence 1.400 years ago. And Prophet Muhammad (Peach Be Upon Him) PBUH is the founder of this religion. In fact, Islam is there since time immemorial, since man set foot in this earth. And Prophet Muhammad PBUH is not the founder of this religion, but he is the last and final Messenger of Almighty God. The religion of Islam is based on the teachings of the Glorious Qur’an which came into existence 1,400 years back.	05:56--->06:35	Complaining

Dr. Zakir Naik uses the transition of the opening and body of speech content by giving a rebuttal to the people’s misperception about the Islam. It is very fundamental aspect well said in delivering the content of the speech considering the background knowledge of every participant or audience in that event different and variation which mostly thought as Dr. Zakir Naik said.

“The religion of Islam is based on the teachings of the Glorious Qur’an which came into existence 1,400 years back”. The question will be if the Glorious Qur’an exists

1.400 years back from Almighty God to Prophet Muhammad for the last teaching of Islam, then are there any Glorious Books of Islam revealed before it for the previous Messengers of God? He encourages the audience to ask him questions later, and he will provide extremely solid responses based on his experience and knowledge. Dr. Naik uses this essential knowledge to bring the audience's attention to additional points and sub-points of his speech material. It is as if he erases the previously written material before writing fresh information. The complaining data from Dr. Zakir Naik is perfectly packaged.

Directive

This category has the intention of producing some sort of action on the part of the hearer. It can be happened in ordering, commanding, requesting, begging, beseeching, advising, warning, recommending, and asking.

***Warning:** It is something that makes someone understand there is a possible danger or problem, especially one in the future.*

Utterance	Timing	Category
For any book to claim that it is a word of God, for any book to prove that it is revelation from almighty God. It should stand the test of time.	07:36--->07:46	Warning

This utterance warns the audiences and it is very bold. Dr. Zakir Naik standardizes the holy books in strong words. “...for any book to prove that it is revelation from almighty God. It should stand the test of Time”. The word “time” is one of the best measurements to assess something valuable and beyond the usual things whether it qualify or do not. If the people triggered by this utterance and believing that Dr. Zakir Naik challenged other holy books to the Glorious Holy Qur'an, and we favorably admit that he would want to encourage the audiences to consider scientifically and critically about the appropriate direction incomparable to scientific components such as time and space. It is not only stop in that point, but there are also many periods in length of time. Each period tells, discovers, claims, argues different phenomena and come up with various problems. If the book is genuine from God, as it was when it was sent to his messenger, then it will still fit or suitable even more can describe what was,

what is, and what will happen, and there are no changes in every other part of it, conclusively it is authentic to believe in.

Begging: *is to ask somebody something special in an anxious way because Dr. Zakir Naik want or need it very much.*

Utterance	Timing	Category
I hope shortly, once the exclusion order is reversed, I would like to personally come to the Oxford Union and meet the members of the Oxford Union.	1:21:38-->1:21:45	Begging

The utterance “**I hope shortly, once the exclusion order is reversed, ...**”. It explains to the audience about Dr. Zakir Naik’s real condition that does not be allowed to enter several countries because of political policies in terms of some political groups of people still assume that Dr. Naik spreads hate and promotes the extremism of Islam, but in fact, we stand for him as a peace Muslim Scholar agent. “... **I would like to personally come to the Oxford Union and meet the members of the Oxford Union**” Dr. Zakir Naik is willing to visit and have more conversations and discussions with the president and members of the Oxford Union. The term "personally" refers to his wish to establish a stronger contact with the people of Europe, particularly those of England and Oxford. Furthermore, he feels that his lecture will be well received in a place or academic institution such as Oxford Union since academics have a broader perspective and ideas of knowledge and acceptance as long as the talks or discussions adhere to the empirical ethic.

Excersitive

This category is an act of creating decisions. The characteristics are asking, pointing, and suggesting.

Pointing: *is a thing that somebody says in giving opinion or stating a fact.*

Utterance	Timing	Category
Is it possible that today the humanity at large in this 21st century can gain guidance how life should be led from a book which is 1.400 years old? But naturally, the answer obviously no if this book is written by human being. But the Glorious Qur’an is the last and final revelation of almighty God, which were revealed to the last and final Messenger, Prophet Muhammad PBUH.	06:38--->07:06	Pointing

Annotating maxims

Table 12 summarizes some examples that examine the respect of the four maxims in addition to another pragmatic issue which is politeness.

Table 12. Maxims and politeness concept.

Maxim	Signification/principal	Example from the speech	Comment
Maxim of quality	<ul style="list-style-type: none"> • Do not say anything you believe to be false. • Do not say that for which you lack adequate evidence. 	egg-shaped earth	The speaker has given evidence from reality and from the holy book to defend his point of view and convince audience.
		milk production process description	
		human being development in womb	
		
Maxim of Quantity	<ul style="list-style-type: none"> • Make your contribution only as informative as is required for the current purposes of the exchange. • Do not make your contribution more informative than is required. 	<p>in short, means peace acquired by submitting your will to All Mighty God</p> <p>In short the mother gets the gold medal,</p>	<p>This maxim has been respected in more than one place. It is well identified when he briefly describes scientific facts and verses. Yet, there were repetitions, such as</p> <p>“But now because of the change of government, what I feel that it was more of a political move rather than a legal move. And as maybe they wanted someone popular so that they could pass the message that we are tough against the Muslims and that is the reason what we feel that we have more faith in the judicial system rather than the political system. I think it was mainly because of popularity and it was mainly a political move rather than the legal move and...”. We think that this was done for sake of clarity.</p>
Maxim of Relevance	<ul style="list-style-type: none"> • Be relevant. 	<p>egg-shaped earth</p> <p>milk production process description</p> <p>human being development in womb</p>	Again, this has been guaranteed by given examples based on scientific facts and avoid ambiguity.
Maxim of Manner	<ul style="list-style-type: none"> • Avoid obscurity and ambiguity. • Be brief. • Be orderly. 		<p>Dr.Naik has followed several strategies to guarantee this maxim.</p> <p>He explained the meaning of each verse.</p> <p>He has used simple words and most of his speech is clear except cultural specific terms</p>

			<p>He gave examples to help understanding an idea or intension</p> <ul style="list-style-type: none"> - <i>He have followed a logical order of his speech from:</i> - <i>Definition of islam</i> - <i>Its credibility</i> - <i>Importance of the religion in human life</i> - <i>Give examples starting from the early creation of world+planets+univers+water (sky+living creators)+ Earth, plants+genders+creators</i> - <i>Then turned to describe the creation of human being (their creation, their classification, some rituals, etc.)</i>
Politeness	<p>It is a means utilized by participants to show their awareness of others' face, whether negative or positive. Showing awareness of the public self-image of another person who is "socially distant is often described in terms of respect or deference"</p>	<p>-Use of please: "Please stand at the podium, deliver your question and....."</p> <p>- Thanking and appreciating Dr. Naik, thank you for coming here we really do appreciate it and thank you for your complimentary words of his Union being a basting</p> <p>Calling questioners (Muslim and Non-Muslim) as sister and brother</p>	

II.4.5. Analyzing and Discussing types of Persuasion

a. Rationalization

Dr. Zakir Naik: *Francis Drake sailed around the earth that the first time proved that the earth on which we live it is spherical in shape the Quran mentions 1400 years ago in surah An-Nazi'at chapter number 79 was number 30 "والأرض بَعْدَ ذَلِكَ نَحَاهَا", and her after we have made the earth egg shape.*

From the script above, the data is included in rationalization strategies. Dr. Zakir Naik explains that Francis Drake sailed around the earth that known earth is shape but in the Qur'an mentions 1400 years ago in surah An-Nazi'at chapter number 79. In this part, Dr. Zakir Naik made a claim based on an event and provided evidence and a source. This is a logical conclusion that the audience can accept. It is clear that Dr. Zakir Naik employed persuasive techniques to make his points to the audience.

b. Identification

Dr. Zakir Naik: *I welcome all of you with Islamic greetings.*

From the quotation above, the words “welcome all of you with Islamic greetings” are types of identification. Where identification means that identify the listener or the audiences and all situation. Dr. Zakir Naik explains that welcome the entire member with Islamic greetings to start the speech with theme Islam and 21st century toward. Before he gives Islamic greetings he used words “I welcome all of you with Islamic greetings”. This statement indicated avoiding a potentially conflicting situation. Because most of the audience is non-Muslim, he identifies the listener. As a result, he explained before extending an Islamic greeting.

c. Suggestion

Dr. Zakir Naik: *According to me peace is the only solution for humanity and I am a person who spreads peace my mission is to spread peace.*

From the quotation above, Dr. Zakir Naik used suggestion strategies in his speech. He said that: “Peace is the only solution for humanity” in here he gave his opinion for the problem of humanities that had happened in this world. From the problem of humanities, he began with engaging phrases and persuaded the audience with good attitude.

d. Conformity

Dr. Zakir Naik: *I was in school I passed my school in 1982 for 29 years back there I'd learned in science that the Sun do it revolves it does not rotate about its own axis.*

From the quotation above, Dr. Zakir Naik used the sentences “I was in school, I passed my school in 1982 for 29 years back there I'd learned in science that the sun do it revolves it does not rotate about its own axis”. It is including a conformity strategy, Dr. Zakir Naik used this strategy to adjust himself with audiences. By saying that when he was in school, he learned about science and that the sun does not move on its own axis, he wishes to demonstrate that he is the same as others who have studied about it.

e. Compensation

Dr. Zakir Naik: *Almighty God.*

From the quotation above, Dr. Zakir Naik used the words “Almighty God”. It is called compensation. Actually, he should use Allah SWT but it cannot be accepted by the audiences in Oxford Union because many of the members were Non-Muslim. So, here he frequently uses the words “Almighty God”. This term was more widely accepted by all audiences.

f. Displacement

Dr. Zakir Naik: *From the Quran that the Arabs learned about astronomy.*

The sentence “*from the Quran that the Arabs learned about astronomy*” is a displacement strategy. Dr. Zakir Naik tries to replace an intention with another object which should not receive it. In this case, Dr. Zakir Naik attempted to shift the audience’s attention to the object that Al-Quran all the source of knowledge, Dr. Zakir Naik describes that nothing special if Al-Qur’an talks about astronomy since Arabs were advanced in the field of Astronomy. Dr. Zakir Naik agree that Arabs advanced in the field of astronomy, yet he only wanted to point out that Arabs learn about astronomy some years after the Qur'an was given. As a result, Arabs learn about astronomy through the Qur'an.

g. Projection

Dr. Zakir Naik: *For any book to claim that it is a word of god for any book to prove that it is the revelation from almighty godit should stand the test of time.*

From the quotation above Dr. Zakir Naik used the sentence “it should stand the test of time” include to the projection strategy. It is used by Dr. Zakir Naik to show a book that claims about god words and proves god statement should be standing on the development of the times. Here gives the power that Quran can stand when miracles times, Literature time, and science and technological time end at this point. So, this demonstrated that the Holy Qur'an is the only source of progress throughout history.



Conclusion

Conclusion

In this study, we aimed to extract and analyze the connotative meaning of words found in the speech of Dr. Zakir Naik entitled "Islam and the 21st Century" in Oxford Union gathering. Additionally, we have translated and subtitled selected videos trimmed from the speech, which have words with connotative meaning, into Arabic. Furthermore, we have investigated the challenges encountered during the process of subtitling.

In general, we believe that we managed to achieve research objectives as the following:

- *We analyzed the connotative meaning of words found in the speech discussed in the previous chapter, relying on our own perspectives to analyze the meaning of each extracted word. From the analysis, it can be found that there were several words which have a connotative meaning that is totally different from its denotative one such Jesus Christ, Housewife, Black Sheep, and Suicide Bombing.*
- *We opted for some translation procedures, such as those of Vinay and Darbelnet model and Catford shifts to overcome translation challenges faced while translating.*
- *While engaging with the process of subtitling, we have faced certain limitations concerning time constraints and space limitations. First, subtitles need to be synchronized with the video content, which requires fitting the text within certain time limits. The duration of each subtitle should allow sufficient time for viewers to read and comprehend the text. Managing time constraints while maintaining accuracy and readability was a challenging task. Second, there is limited space available for text, this was particularly challenging when translating with longer words or phrases compared to the source language. So, it was challenging to find concise and clear ways to convey the message within the available space without compromising accuracy.*

Regarding the Annotations, we have annotated the major issues encountered in the speech, such as; grammatical issues, lexical and phraseological choices, cultural and ideological issues, and pragmatic issues.

In the grammatical issues section, we explored the challenges of achieving grammatical equivalence when translating from SL to TL due to the diverse grammatical categories and rules across languages. Specifically, we have focused on analyzing the grammatical issues such as: number, passive voice, active voice, tense and aspect, and modality.

In annotating the lexical and phraseological choices section, we have presented a detailed examination of the word combinations used in the speech by focusing on aspects such as lexical choices, similes, and collocations. This analysis aims to provide insights into the phraseological patterns employed by Dr. Zakir Naik.

In annotating cultural and ideological issues analysis, we have concentrated on cultural and ideological issues. It is important to note that the speech is religious based content, and there is a significant cultural divergence between Arabic and English. The inclusion of Holy Quran verses in the data sample adds cultural-specific expressions that require careful translation to address the cultural asymmetries between Arabic and English. Additionally, ideology plays a crucial role in translation outcomes where the translator's ideology would affect the final translation.

In pragmatic issues section, we analyzed some pragmatic issues, such as: speech acts, maxims, types of persuasion used in the speech.

To conclude, subtitling extracts from the speech of Dr. Zakir Naik “Islam and 21st century” provides insights into the connections between translating structural construction, conceptual thoughts, and cultural notions. Furthermore, by describing specific linguistic and technical issues, we hope this research adds to the field of audiovisual translation and to the question of rendering connotative meanings since the findings could help enrich these two domains.

Appendix

ST in English:

Dr. Zakir Naik:

Jesus Christ (00:50:02 ---> 00:51:40)

“Islam is the only non-Christian faith which makes it an article of faith to believe in Jesus Christ, peace be upon him, no Muslim is a Muslim. If he does not believe in **Jesus Christ**, (peace be upon him). We believe that he was one of the mightiest messengers, Almighty God. We believe he was the Messiah transcended Christ. We believe that he was born miraculously without any male intervention, which many modern day Christians do not believe. We believe that he gave life to the dead with God's permission. We believe he is those born blind lepers with God's permission”.
 “The Christians and the Muslims we are going to get them on ask, then where is the parting of ways?. The Parting of ways is that many Christians believe that Jesus Christ (peace be upon him), he claimed divinity, they believe that he was Almighty God. In fact, if you read the Bible, there is not a single unequivocal statement. There is not a single unambiguous statement in the complete Bible, where Jesus Christ peace be upon him himself says that I am God always worship me”.

TT in Arabic:

"الإسلام هو الدين الوحيد الغير المسيحي الذي يجعل من الإيمان بعبسى عليه السلام، مسألة واجبة. لا يكون المسلم مسلمًا إذا لم يؤمن بعبسى (عليه السلام)، نحن نؤمن أنه كان واحدًا من أعظم الرسل التي أرسلها الله سبحانه وتعالى، ونؤمن بأنه كان المسيح، نحن نؤمن بأنه ولد بشكل إعجازي وبدون أي تدخل ذكوري، وهو ما لا يؤمن به العديد من المسيحيين في العصر الحديث. نؤمن أيضا بأنه أعطى الحياة للموتى بإذن الله ونؤمن بأنه شفى العميان والبرص بإذن الله."

نحمل نحن المسلمون والمسيحيون نفس الايمان، قد يسأل أحدهم: أين وجه الاختلاف إذن؟ الاختلاف يكمن في أن العديد من المسيحيين يعتقدون أن المسيح (عليه السلام) زعم ألوهيته، يعتقدون أنه كان الله العظيم .

في الواقع، إذا قرأتم الكتاب المقدس، فإنه لا يوجد أي بيان واضح، ولا يوجد أي بيان لا لبس فيه في الكتاب المقدس بأكمله، حيث يقول المسيح (عليه السلام) بنفسه "أنا الله" أو "اعبدوني دائمًا".

ST in English:**Housewife**

“In Islam, we did not agree with the word **housewife**, which is used in English language, because we don't consider the woman to be married to the house to be

called a housewife. We prefer calling her as **homemaker**, the person who makes the home the person who builds the home”.

TT in Arabic:

"في الإسلام، لم نتفق على استخدام كلمة "ربة منزل" التي تُستخدم في اللغة الإنجليزية، لأننا لا نرى أن المرأة متزوجة من المنزل لتسمى "ربة منزل"، نفضل تسميتها بدلاً من ذلك "بصانعة البيت"، فهي التي تساهم في بناء المنزل."

ST in English:

Jihad (1:00:22 ---> 01:01:27)

“The most misunderstood word regarding Islam. It is the word **Jihad**. It is not only misunderstood by the Muslims, because of the media, it's also misunderstood by the non-Muslims. Today, most of the people whether they're Muslim or non-Muslim, they think that any war fight by any Muslim for any reason, whether it be for personal gain, whether it be for name, whether it be for fame, whether it be for honor, whether it be for land, any war fought by any Muslim is called as jihad. Jihad does not mean any war fought by any Muslim for any reason. Jihad comes from the Arabic word "جاهد", which means to strive, which means to struggle. In the Islamic context Jihad means to strive and struggle against one's own evil inclination. Jihad also means to strive and struggle to make the society better, Jihad also means to strive and struggle against oppression. Jihad also means to strive and struggle in self-defense.”

TT in Arabic:

"من أكثر الكلمات المفهومة بشكل خاطئ فيما يتعلق بالإسلام هي كلمة "الجهاد"، ليست مفهومة بشكل خاطئ فقط من قبل المسلمين بسبب وسائل الإعلام، بل أيضًا من قبل غير المسلمين. اليوم، يعتقد معظم الناس سواء كانوا مسلمين أم غير مسلمين، أن أي حرب يشارك فيها أي مسلم لأي سبب سواء للريح الشخصي أو لاسمه الخاص أو للشهرة أو للشرف أو للأرض يُطلق عليها اسم الجهاد."

الجهاد لا يعني أي حرب يشارك فيها أي مسلم لأي سبب كان، يأتي الجهاد من الكلمة العربية "جاهد" والتي تعني السعي، والنضال. في السياق الإسلامي، يعني الجهاد السعي والنضال ضد ميل النفس الأمانة بالسوء والسعي والنضال لتحسين المجتمع، ويعني أيضًا السعي والنضال ضد الظلم والدفاع عن النفس."

ST in English:

Black sheep

“Unfortunately, though Islam is a religion, which condemns all sorts of terrorism or acts of terror that took place in the past, which is even taking place in this 21st century. Even though it condemns unfortunately, today, the media portrays Islam as a religion, which promotes terrorism. Every community has its **black sheep**. And I'm also aware that there are black sheep in the Muslim community. What does the media do? The media picks up the black sheep of the Muslim community and they portray as though the exemplary Muslims. Because of this today, we find that most of the people think that Islam promotes terrorism, if you read the Quran, if you read the things of the Prophet, Islam, amongst all the religions is that the foremost in condemning the killing of innocent human beings.

TT in Arabic:

"للأسف، رغم أن الإسلام هو دين يُدين جميع أشكال الإرهاب وأعمال العنف التي حدثت في الماضي والتي لا تزال تحدث في القرن الحادي والعشرين، على الرغم من أنه يُدين كل ذلك إلا أن وسائل الإعلام تصور الإسلام كدين يروج للإرهاب. كل مجتمع لديه مجموعته المتطرفة وأنا أعلم أن المجتمع المسلم لديه مجموعة متطرفة، فماذا تفعل وسائل الإعلام؟ تأخذ وسائل الإعلام المجموعة المتطرفة من المجتمع المسلم وتصورها على أنها النماذج المثالية للمسلمين. بسبب هذا نجد اليوم أن معظم الناس يعتقدون أن الإسلام يروج للإرهاب، إذا قرأتم القرآن و الأحاديث النبوية، فإن الإسلام من بين جميع الأديان هو الأول في إدانة قتل الأبرياء "

ST in English:**Suicide Bumping**

"I condemn all sorts of terrorism, where innocent human beings are killed, irrespective whether they are Muslim or non-Muslim. And whatever acts of terrorism, which takes the life of innocent human beings is to be condemned, including **suicide bombing**. Now we have recently in the past few decades, that a person puts up a bomb, goes in a marketplace, goes in a pub station on the road. And he brought himself up and with him, takes several other human lives. This act is not tolerable

in any religion, especially Islam. Suicide bombing where innocent human beings are killed, is totally prohibited in Islam"

TT in Arabic:

أدين كل أشكال الإرهاب التي تتسبب في قتل الأبرياء بغض النظر إن كانوا مسلمين أو غير مسلمين،
ومهما كان شكل الإرهاب الذي يسلب أرواح الأبرياء لابد أن يدان من ضمنها التفجير الانتحاري . . مؤخرا وقبل بضع
عقود، يقوم شخص ما بوضع قنبلة على جسده ويذهب إلى السوق أو يذهب إلى حانة على الطريق ثم يفجر نفسه و يقتل معه
العديد من الأرواح . . هذا الفعل غير مقبول إطلاقا في أي دين خاصة الإسلام . . التفجير الانتحاري الذي يؤدي بحياة
الأبرياء محرم كليا في الإسلام



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