Translating Political Ideology: The Case of the English Translations of the Charter of the Islamic Resistance Movement (Hamas)

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Dedication

To my mother. May she rest in peace.

Declaration

I hereby declare that this thesis, entitled *Translating Political Ideology: The Case of the English Translations of the Charter of the Islamic Resistance Movement (Hamas)*, is bona fide and genuine research work that I have carried out under the supervision of Dr. Ahmad Ayyad, and that this study has not been submitted as a higher degree to any other university or institution.

Signed: ……………………….

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Date: 17 May 2017

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Abstract

This thesis examines the Arabic Charter of the Islamic Resistance Movement (Hamas) as a politically sensitive text and its different English translations. It aims to make a contribution to Translation Studies by understanding the role of translation of politically sensitive texts in times of contemporary conflict.

In modern Translation Studies, although research exists on the translation of political texts, e.g. Schäffner (2004), Baker (2006), Ayyad (2011), and Elgindy (2013), charters of political movements, namely, Hamas Charter, are a largely under-researched subgenre of political texts.

The thesis, which takes two different English translations of Hamas Charter as its corpus, is situated in the theoretical framework of product-oriented Descriptive Translation Studies (Lambert and van Gorp 1985) and the three-dimensional model of Critical Discourse Analysis (Fairclough 1992). The thesis begins with accounting for the historical and socio-political conditions that surrounded the production of Hamas Charter and its English translations, highlighting the underlying functions which these texts serve. It, then, investigates how the textual profiles of the English translations of Hamas Charter unveil political and ideological positions and reflect interests and concerns of the target audience at both macro- and micro- structural levels. The analysis shows how these translations are indicative of translation patterns which reveal politically and ideologically motivated choice of terms, intervention and manipulation. Finally, the thesis accounts for the institutional settings and textual profiles of the translations to determine translation patterns and link political and ideological aspects of these translations to the socio-political and institutional contexts of the target text production.

The textual analysis shows that Hamas Charter, when translated, can be subject to different interpretations that serve specific political and ideological aims. As products, these translations reflect political interests, promote ideological views and narratives, and align with the concerns of the target community. It also demonstrates that a translation produced in a certain institutional context is recontextualised in another. Recontextualisation provides a significant tool that reflects politically and ideologically motivated textual profiles.

Making an original contribution, the thesis introduces charters of political movements as a distinctive subgenre of political text, which can be the object of further research in the discipline of Translation Studies. It also contributes to research on the translation policies of translating institutions. The main findings of the thesis stress the need to investigate translations of political texts in their respective historical, socio-political and institutional settings.

Keywords: Hamas Charter, Translations Studies, political ideology, translation agents, Palestinian-Israeli conflict.

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Arabic Transliteration System[1]

Glottal stop	ʾ	ض	ḍ
أ	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	J	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ		

Long vowels		Short vowels	
a	ā	Fatḥa	a
i	ī	Kasrah	i
u	ū	Ḍammah	u

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[1] This Arabic transliteration table is based on the UNESCO, *UNESCO* website: http://portal.unesco.org/culture/en/files/32265/11619358083arabic_en.pdf/arabic_en.pdf (last accessed, 25 April 2017).

Chapter 1

Introduction

This thesis studies the Charter of the Islamic Resistance Movement (Hamas) and its two different full-text English translations. It draws on the premise that translation is designed to accomplish political goals (Schäffner 2007: 142). The thesis examines the political and ideological role the translations of Hamas Charter, as a subgenre of political text, play in the context of contemporary Palestinian-Israeli conflict. An official translation of the charter was not produced by Hamas (Mishal and Sela 2000: 224). The English translations of Hamas Charter were produced by two different agents, namely, an individual translator and a translating institution for the Israeli and broader international English speaking audiences (cf. Chapter 3). These translations reflect interests and concerns of the target readership and uncover political and ideological considerations in Hamas Charter.

Political activity cannot be performed without the use of language (Chilton and Schäffner 2002: 3). Politics is performed through linguistic activity or discourse, which takes the form of parliamentary debates, written constitutions or platforms of political parties (Schäffner 2007: 134). This thesis analyses political and ideological aspects in the English translations of Hamas Charter. In this context, politics is defined as "a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it" (Chilton and Schäffner 2002: 5). Ideology is viewed as a tool that shapes discourse (Fairclough 1992: 26) and:

> involves the representation of "the world" from the perspective of a particular interest, so that the relationship between proposition and fact is not transparent, but mediated by representational activity. So ideology cannot be reduced to 'knowledge' without distortion (Fairclough 1995: 44).

This thesis views political texts as an "umbrella term" which covers a variety of subgenres and fulfils "different functions according to different political activities" (Schäffner 2007: 143). Accordingly, Hamas Charter is viewed as a political text. The subject matter of political texts mainly pertains to politics, namely political activities, ideas and relations (Schäffner 2007: 143). As it is the case of Hamas Charter, another

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characteristic feature of political texts is that they are addressed to the wider public (Schäffner 1997b: 120). Against this backdrop, the thesis suggests that the translations of Hamas Charter are politically and ideologically motivated. With this view in mind, Alvarez and Vidal (1996: 2) define translation as an act that is associated with the "production and ostentation of power and with the strategies used by this power in order to represent the other culture". The role translation plays in a political and ideological context has not been sufficiently examined (Schäffner 1997b: 119). As the review of relevant literature reveals (cf. Chapter 2), translations of the charters of political movements, including Hamas Charter, are a largely understudied area in modern Translation Studies. In addition to unfolding political and ideological positions, this thesis aims to demonstrate how the English translations of Hamas Charter reflect broader interests and concerns of the agents involved and of the target audience at large.

The relation between language and politics is a subject of growing interest in the field of Critical Discourse Analysis (CDA), particularly Political Discourse Analysis (e.g. Fairclough 1995; Fairclough and Wodak 1997; Chilton and Schäffner 1997; Chilton 2004). The link between translation, politics and ideology can be unveiled by studies which describe translation as a product (Hermans 1985: 13) and by examining the socio-political settings in which translation is produced and received (Chesterman 1997: 119). Combined with the three-level framework of CDA (Fairclough 1992), this thesis draws on the concepts and methods of product-oriented Descriptive Translation Studies (DTS) (Lambert and van Gorp 1985) (cf. Chapter 3). Using the interdisciplinary tools provided by this approach, data analysis (cf. Chapters 4 and 5) shows that the translations of Hamas Charter can be subject to different interpretations that serve particular political and ideological aims. Accordingly, these translations reflect political interests, promote ideological positions and account for the concerns of the target community.

1.1 Purpose of the Study

Insights can be inferred about institutional practices and the roles the agents involved play in the translation process (Schäffner and Bassnett 2010: 12). A case in point is Hamas Charter and its two English translations, which are investigated in their respective

socio-political and institutional contexts,. This thesis shows that the translation agents take sides with their governments or countries and choose translation strategies that support their interpretations of the source text (ST) which they translate (Ayyad 2011: 233).

The examination of the English translations of Hamas Charter as a political text "can yield many detailed and useful insights into the intricate political scenery" (Schäffner 2007: 147), for example, the Palestinian-Israeli conflict. Against this backdrop, this thesis aims to examine Hamas Charter and its translations with a view to unfolding political and ideological positions of the agents in their respective translations. The thesis, thus, seeks to uncover how the translations of Hamas Charter reflect wider political interests and concerns of the agents involved and of the target audience at large. The analysis of the conditions of ST and target text (TT) production will help explain why two translations of the charter exist (cf. Chapter 6). By applying methods of CDA (Fairclough 1992) and product-oriented DTS (Lambert and van Gorp 1985), data analysis attempts to demonstrate how these translations are indicative of translation patterns which reveal ideologically couched positions, politically and ideologically motivated choice of terminology, intervention[2] and manipulation[3] (cf. Chapters 4 and 5).

In the context of the Palestinian-Israeli conflict, Hamas Charter has been studied in other disciplines, including from purely political, ideological, religious and sociological points of view (cf. Chapter 1.3). However, the English translations of the charter have remained largely under-researched from a Translation Studies perspective (cf. Chapter 2). Hence, this thesis aims to bridge the gap in the analysis by introducing Hamas Charter and its

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[2] As agents, translators intervene in the translation process (Munday 2016: 158). According to Ayyad and Pym (2012: 17), translator intervention denotes "shifts that are relatively patterned throughout a translation [and] can be attributed to a conscious aim for which there is external evidence". Intervention can indicate a translator's determined choice to refuse an accessible different translation (Ayyad and Pym 2012: 8). From a political and ideological perspective, translators intervene between "competing power systems that are often unequal" (Palumbo 2009: 33). Hence, the traditional concept of the translator as a neutral agent has been substituted "by that of the visible interventionist" (Schäffner and Bassnett 2010: 11).

[3] Text production strategies address "how the translator manipulates the linguistic material in order to produce an appropriate target text" (Chesterman 1997: 92). To this effect, all acts of translation imply "a degree of manipulation of the source text for a certain purpose" (Hermans 1985: 11) in order to accommodate a specific model and "secure social acceptance, even acclaim" (Hermans 1991:166). Reflecting a political act, translation is manipulated to achieve a particular political goal (Munday 2016: 214). From an ideological viewpoint, manipulation may involve the change of one term into another (Ayyad and Pym 2012: 3). Thus, manipulation may indicate a translator's conscious decision to reflect their own ideology in the TT at hand (Munday 2016: 215).

English translations as a subgenre of political text, which can be a subject of further research in the discipline of Translation Studies. The thesis also aims to show how these translations are influenced by political and ideological considerations that reflect broader interests and concerns of the target audience.

1.2 Significance of the Study

This thesis examines Hamas Charter as a politically sensitive text from a Translation Studies viewpoint, focusing on a largely understudied subgenre of political text, namely the charters of political movements. Political texts reflect power relations which emerge in the textual profiles of their different translations (Ayyad 2011: 32). Textual analysis shows that these texts, when translated, can be subject to different interpretations for particular political or ideological objectives (Schäffner 2007: 141). Such interpretations are made by the agents involved in order to emphasise their political interests and concerns and "construct narratives that resonate with their constituencies" (Ayyad 2012: 268). As products, the translations of political texts are politicised and employed as instruments for political activity (Schäffner 2007: 146). In this sense, this thesis attempts to uncover the political and ideological considerations that lie behind the linguistic choices (Ayyad 2011: 13) abounding in the translations of Hamas Charter (cf. Chapter 6).

The agents who produce texts are affected by their political and ideological positions (Hermans 1995: 6). They are active (Munday 2016: 246) and capable of transforming the functions of the texts they produce (Inghilleri 2005: 143). This thesis shows that the English translations of Hamas Charter construct social identities, images and roles (Wolf 2007: 17) of the charter and its producers. The agents[4] involved in the production of these translations embraced positions to accomplish their goals and expectations (Hermans 1995: 10). The strategies they employed in their translations "explicitly questioned modes of representation and redefined translations as 'inventions' or 'constructions' of the 'Other'" (Wolf 2007: 3). To this effect, the translations of Hamas Charter present a *prima facie* case of resistance, opposition and delegitimisation (Schäffner 2004: 119) of Hamas.

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[4] For the purposes of this thesis, agents include the individual translator and translating institution involved in translating Hamas Charter (cf. Chapter 6.1).

This thesis aims to fill the gap in the analysis from a Translation Studies perspective. Williams and Chesterman (2002: 2) suggest that Translation Studies research should aim to "make a contribution to the field which increases the sum of our knowledge". Not only does this thesis present new data (Williams and Chesterman 2002: 2), but it also introduces charters of political movements – namely in Arabic – as a distinctive subgenre of political text, which can be the object of further investigation in the field of Translation Studies (cf. Chapters 2 and 7).

Analysing the link between the politics of translation and translating political texts (Schäffner 2007: 147) can contribute significantly to investigating Hamas Charter in its socio-political and institutional context. Political and ideological considerations can lead to using certain translation strategies (cf. Chapter 5) with a view to "reinforcing cultural stereotypes, constructing a convenient image of the enemy, and enabling or obstructing an understanding of the other's points of view and priorities" (Baker 1997: 112). Along this line, this thesis explores how translation is recontextualised[5] in different institutional contexts to accomplish political and ideological goals (Ayyad 2011: 1). Rather than providing a neutral source of information, translation appears to be designed for the purposes of political propaganda and the dissemination of political ideologies (Schäffner 2007: 146) to the target audience. In this context, the English translations of Hamas Charter are drafted in a way that reveals Hamas' political and ideological positions and reflects a repulsive image of the movement (cf. Chapters 4 and 5).

1.3 Statement of the Problem

Political Discourse Analysis has not so far sufficiently focused on aspects of translation as an object of study (Schäffner 2004: 120). Schäffner and Bassnett (2010: 14) note that extensive research has not yet been done on the translation policies and processes of translating institutions. Within the discipline of Translation Studies, although aspects of politics have been touched on, "major monographs" (Schäffner 2007: 135) have not yet

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[5] Recontextualisation refers to "the process of reformulating or 'translating' an original utterance in a way that skews the likely interpretation on the part of the hearer or reader" (Chilton and Schäffner 2002: 18). A translation that is produced in a specific context can often be recontextualised to be used in another context (Ayyad 2011: 266). Translation is recontextualised to accommodate the objectives, values and interests of the other context into which it is produced (Blackledge 2005: 122).

been authored on the translation of political discourse, including charters of political movements. For example, the terms 'politics' and 'political texts' do not appear in major reference works, such as Shuttleworth and Cowie, 1997 (Schäffner 2007: 135) and Palumbo (2009).

As a subgenre of political text, charters of political movements, including Hamas Charter, have not by and large been covered by adequate research in the discipline of Translation Studies. Hamas Charter has been mostly addressed in the context of research on the contemporary Palestinian-Israeli conflict (e.g. Abu-Amr 1993; Nüsse 1998; Mishal and Sela 2000; Hroub 2006; Zuhur 2010; Roy 2011; Abuirshaid 2013). Published research investigates the document from political, ideological, sociological, or religious perspectives. Demonstrating a largely understudied area, this body of research does not tackle the English translations of the charter from an exclusive Translation Studies standpoint. For the most part, published literature on Hamas Charter addresses the religious thought and ideological framework of the movement and its parent organisation, namely the Muslim Brotherhood (Abuirshaid 2013: 4). Providing an authentic presentation and contribution, this thesis bridges a gap in the analysis of Hamas Charter and its English translations from the perspective of Translation Studies (cf. Chapter 2).

Hamas Charter and its English translations are the focus of analysis in this thesis. As a politically sensitive text, the charter and its translations are investigated in their relevant socio-political, historical and institutional settings. A political text has a function in its source language (Schäffner: 1997b: 138), but this function changes when it is translated into a target language in order to produce the intended political and ideological impact on the target audience. In this context, the thesis unveils how translations are shaped by institutional processes and how the different agents involved in the production of these translations interact (Ayyad 2011: 36).

This thesis investigates the ST and TTs of Hamas Charter. In addition to accounting for conditions of the ST and TT production (cf. Chapter 3.1), the thesis attempts to explain why two translations of Hamas Charter exist (cf. Chapter 6).

1.4 Limitations of the Study

There is no official English translation of Hamas Charter (Mishal and Sela 2000: 224). From the perspective of Translation Studies, the lack of research on the subgenre of political movement charters and their translations in the Arabic-English language setting is a key limitation of this thesis. Therefore, the agents involved in translating Hamas Charter will be partly addressed because detailed information about them is by far unavailable (cf. Chapter 3.1.2)

Relevant literature is so scarce to help explain why two different translations of Hamas Charter were produced. However, an investigation of the institutional settings and textual profiles of these translations will attempt to provide an answer to this question (cf. Chapter 6). This thesis concludes that the translations under study were produced by the agents involved to present, reflect or summarise their ideologically or politically laden perceptions and positions towards Hamas Charter and its producers. According to Yousef (2011), the Israelis translated Hamas Charter into several languages, including English, "intentionally perverting the substance of its tenets to suit their purposes". In addition to fear-mongering designed to horrify the West of Hamas, Israeli writers used some articles out of context to justify their security concerns (Yousef 2011)).

1.5 Questions of the Study

This thesis is informed by "ideas and ways of explanation" (Chesterman 2008: 364) to account for the political and ideological considerations in the English translations of Hamas Charter. The agents that translated the charter, as well as the extra-textual and textual factors that appeared in the translation process (Wolf 2007: 1), are among the areas of focus of this thesis. These factors are central to examine translation in its historical, socio-political and institutional contexts (Schäffner and Bassnett 2010: 12). In particular, the thesis attempts to answer the following main research questions:

1. What are the distinctive features of Hamas Charter? What specific discursive functions does it fulfil? What is its function in the source language?

2. How do the translations of Hamas Charter reveal politically and ideologically motivated positions of the agents involved?

3. How do the translations of Hamas Charter reflect broader societal interests and concerns of the target audience?

4. Why do we have more than one translation of Hamas Charter? What are the differences between these translations? How can these differences be interpreted in relevant socio-political and institutional contexts?

To answer these questions, the English translations of Hamas Charter are examined, using the approaches of product-oriented DTS (Lambert and van Gorp 1985) and three-dimensional model of CDA (Fairclough 1992) (cf. Chapter 3).

1.6 Structure of the Study

In addition to this Introduction, this thesis comprises six chapters. **Chapter 2** provides a review of the most relevant literature published on the translation of political texts from the perspective of Translation Studies. The review presents relevant contributions of Translations Studies scholars to this research area. Justifying the significance of this thesis, the chapter demonstrates that translations of the charters of political movements, particularly Hamas Charter, have not been the object of research from a Translation Studies perspective.

Chapter 3 presents the corpus and methodology of the thesis. The corpus, namely Hamas Charter and its two English translations, is introduced. The historical background, conditions of text production and significance of Hamas Charter are investigated in its socio-political and institutional setting. A presentation of the English translations of the charter includes a historical overview and an account of the agents involved in producing these translations. The methodological basis for analysis in this thesis is presented. The theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and the threefold model of CDA (Fairclough 1992) are applied to explore the ideological considerations that shape the translations at hand.

Chapter 4 provides a macro-structural analysis of the two English translations of Hamas Charter. Following a presentation of preliminary data (e.g. title, title pages and paratexts), the macro-structural level of analysis looks into layouts, division, titles, headings and subheadings and comments added to the translated texts.

Chapter 5 introduces a micro-structural level of analysis of Hamas Charter and its English translations. It investigates the selection of words, forms of speech reproduction, narratives and points of view. The analysis also accounts for intertextual relations with other texts. On this level of analysis, selected data from the ST and TTs, including lexical items, instances of addition of information and intertextual references, are described and compared.

Chapter 6 accounts for the institutional settings and textual profiles of the translations of Hamas Charter. Data is interpreted with a view to determining translation patterns and linking political and ideological aspects to the relevant socio-political and institutional contexts of the TT production. The investigation explores why these patterns exist.

Chapter 7 lists the major conclusions of the thesis and highlights the contribution it makes to the field of Translation Studies. It also draws attention to future research on a particularly under-researched subgenre of political texts, namely, the translation of charters of political movements from the point of view of Translation Studies.

Chapter 2
Translation, Politics and Ideology

Introduction

This chapter presents the theoretical premises of the thesis. It consists of five sections. Section 2.1 reviews the main research on the translation of political texts from the perspective of Translation Studies. Section 2.2 reviews studies on the role of ideology in translation, ideologically motivated intervention and ideological views reflected in translated texts. Section 2.3 presents research on institutional translation, focusing on translating institutions and the effect of institutional contexts on the translation event. Section 2.4 provides a review of studies on translation in situations of conflicts, showing that translators play an active role in the translation of political texts. Finally, Section 2.5 provides a conclusion to this chapter.

2.1 Translation and Politics

From a purely linguistic standpoint, Newmark (1991: 146) asserts that the reflection of politics in language usually emerges in the use of strong emotive terms. According to Newmark (1988: 39), "authoritative statements" include political speeches made by ministers or party leaders. These statements "derive their authority from the high status or the reliability and linguistic competence of their authors" (Newmark 1988: 39). Newmark (1991: 147) proposes that political lexical items, when translated, are isolated, highlighted and taken out of context even when they are culture-specific and influenced by personal opinions. Conditioned by the relevant historical context, these items are abstract concepts in spite of the effort to make them concrete (Newmark 1991: 149). Hence, the intrinsic value of a concept like 'democracy' has to be preserved (Newmark 1991: 150). Political jargon, euphemisms and metaphors are among the prominent characteristics of political language, for which Newmark provides prescriptions on how to deal with in the translation process (Newmark 1991: 156–60).

Viewing political text as 'hybrid', Trosborg (1997: 145) hypothesises that political discourse comprises culture-specific texts, which reveal culture-bound conditions of their production. Like political speeches and statements, political discourse is laden with a variety of cultural patterns, such as aspects of the society's economic, political and legal activities (Trosborg 1997: 145). Demonstrating conscious and intentional decisions made by the translator, a hybrid political text "results from a translation process and shows features that somehow seem 'out of place'/'strange'/'unusual' for the receiving culture, i.e. the target culture" (Trosborg 1997: 146). Citing documents from the European Union as examples, Trosborg (1997: 146) suggests that a hybrid text serves different communicative functions, which can be propagandist or thought-provoking.

In his study of Arabic political discourse translated into English, Shunnaq (2000: 207) investigates political speeches delivered by the former Egyptian President Gamal Abdul Nasser with reference to "semantic phenomena such as repetition, emotiveness, figures of speech and collocations". For example, the Islamic term 'الأصولية' (al-'usūliyyah) bears negative connotations when it is translated into English as 'fundamentalism' (Shunnaq 2000: 207). By contrast, the phrase 'المجاهدون الفلسطينيون من أجل الحرية' (al-mujahidūn al-filisṭīniyyūn min ajal al-ḥurriyah), which is translated into "Palestinian freedom fighters", imparts a positive impact in Arabic that may not be as such in English (Shunnaq 2000: 208). Focusing on the two semantic concepts of 'repetition' and 'emotiveness' (Shunnaq 2000: 209), Shunnaq posits that translators between Arabic and English need to pay due attention to these phenomena in the source and target languages (Shunnaq 2000: 226).

Characterising it as a "sensitive text" (Schäffner 1997a: 131), Schäffner proposes that the term 'political text' is obscure and covers as a wide array of genres as bilateral or multilateral treaties, political speeches, parliamentary debates, editorials or commentaries in newspapers, press conferences, politicians' memoirs, etc. (1996: 202; 1997b: 119). In a major part of her work, Schäffner (e.g. 1996; 1997a; 1997b; 2004; 2009) addresses political speeches, stating that these "reflect culture-specific conditions of their production" (1997b: 127). Working on translations of political speeches in English and German (Schäffner 1997b: 127–37), Schäffner introduces strategies used in the translation of these texts, including omitting or deleting information, specific naming

conventions, the definite article and leaving explicit information in the ST implicit or possibly vague in the TT (Schäffner 1997b: 128–9). Schäffner (1996: 201) posits that the designation of a text as political can be premised on functional and thematic criteria. For example, the analysis of political speeches can be highly successful when it draws a link between linguistic choices and political behaviour (Schäffner 1996: 202). In her analysis, Schäffner (2004: 133; 2012: 113) applies the methods of CDA and text linguistics to translation. According to Schäffner (2004: 121), CDA provides "a reflection on the strategic use of political concepts, or keywords, for achieving specific political aims".

Baumgarten (2007: 2) investigates eleven English translations of Adolf Hitler's autobiographical book '*Mein Kampf*' in an attempt to better understand the translation of sensitive political texts. Using the methods of DTS and CDA, Baumgarten (2007: 40) examines these translations in their sociocultural and situational contexts (Baumgarten 2007: 241). Baumgarten (2007: 13) analyses "the subtle interrelations of power struggles and ideologies" and investigates how these have a bearing on the English translations of *Mein Kampf* (Baumgarten 2007: 244). Baumgarten (2007: 245) concludes that translations of the book were "to a large extent subject to divergent ideological interests". Textual organisation of these translations was designed to bring about an "ideologically biased reading experience" that is either compliant with, or resistant to, *Mein Kampf*'s stance (Baumgarten 2007: 246). To this effect, recontextualising political discourse in translation has to be viewed as being triggered by rivalling goals and concerns (Baumgarten 2007: 247).

Ayyad (2011: 37) employs the approaches of product-oriented DTS and CDA to analyse peace initiatives in the context of contemporary Palestinian-Israeli conflict (Ayyad 2011: 12). The focus of his analysis is a corpus of Arabic, English and Hebrew language versions of five peace initiatives and their thirty-one different language versions (Ayyad 2011: 32). As sensitive political texts, Ayyad (2011: 36) investigates these initiatives and their translations in their socio-political, historical and institutional settings. The agents involved in producing these political texts are apparently affected by ideological and political considerations (Ayyad 2012: 252). In his final analysis, Ayyad (2011: 273) concludes that negotiated political texts can be subject to different interpretations by

different institutions based on "their ideologies and political positions in their attempt to promote their respective political interests and construct narratives that resonate with their constituencies".

Elgindy (2013: 9) draws on Bourdieu's work to introduce a sociological model to analyse the translations of Islamic political discourse. This sociological framework[6] is used to develop a methodology to study the translations of Hassan al-Banna's '*Towards the Light*' and Sayyid Qutb's '*Social Justice in Islam*' from Arabic into English (Elgindy 2013: 20−1). The research hypothesises a field of activity which can be called "the field of translating political Islam" in the Anglo-American culture (Elgindy 2013: 83−126). The dynamics of this field and its structure are based on the idea of struggle over particular types of capital between translation producers and co-producers (Elgindy 2013: 9). To achieve a certain capital, agents intervene at various stages using different mechanisms to place "themselves and their works in a dominant position within the field of activity" (Elgindy 2013: 192).

2.2 Translation and Ideology

Hatim and Mason (1997: 144) maintain that ideology encompasses "the tacit assumptions, beliefs and value systems which are shared collectively by social groups". Using a text that is unfamiliar to Western readers, Hatim and Mason (1997: 123) analyse a translation of an address by Ayatollah Khomeini to the instructors and students of religious seminaries in Iran. Translated from Farsi into English by the BBC Monitoring Service in 1991, the translated address displays a combination of genres, including political speeches, religious sermons and moral obligations (Hatim and Mason 1997:

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[6] Sociological Translation Studies owes its origin to the French sociologist Pierre Bourdieu (e.g. 1990, 1996). Bourdieu's theory was adapted to develop a practical framework that can account for the practices of translators as agents (Gouanvic 2005: 147). Consequently, more attention has been paid to translators and their role as "social and cultural agents" who are involved in discourse production (Inghilleri 2005: 126). Bourdieu's concepts of *field*, *habitus* and *capital* have allowed the study of the interactions between agency and structure (Inghilleri 2005: 126). *Field* is the site of a power struggle between agents. *Habitus* refers to the broad social disposition of the agents that shape and are shaped by the field. A symbolic or material *capital* (force) can thus be obtained (Munday 2016: 237). These concepts enable translation scholars to examine interactions between individuals and structures that restrict or initiate them (Elgindy 2013: 13-4).

124). Although in such a specific case the translator's mediation[7] tends to be low, Hatim and Mason (1997) employ a discourse analysis approach to demonstrate that a mix of textual devices can serve as tools to analyse this discourse and demonstrate the implications which make up an ideology. These include cohesion, transitivity, over-lexicalisation and style-shifting (Hatim and Mason 1997: 124–7).

Al-Harrasi (2001: 2) examines "some implications of the conceptual theory of metaphor for translation". Al-Harrasi (2001: 30) examines the treatment of ideological metaphors in translated political speeches from Arabic into English. He uses a corpus of translations produced by a translation service of the United States Central Intelligence Agency of a number of speeches by the former Iraqi President Saddam Hussein during the Gulf Crisis (1990−1991), as well as official Omani translations of National Day speeches of Sultan Qaboos bin Said of Oman (Al-Harrasi (2001: 107−113). Al-Harrasi (2001: 307) concludes that the choice of a translation method for a certain metaphor creates an image of the ST speaker. As a result, the TT will be largely consistent with the target audience's ideological perceptions or with the prevalent ideology in the target culture (Al-Harrasi 2001: 307).

Addressing the concept of ideology in translation, Al-Mohannadi (2008) investigates the extent to which ideology exerts an impact on the translators' style and choice of words in a way that shapes the receivers' worldviews (2008: 529). Using a discourse analysis approach that is mainly informed by Hatim and Mason (1990), Al-Mohannadi (2008: 534) provides a detailed, comparative account of translations into English of the first formal speech delivered by Osama bin Laden on 7 October 2001 on occasion of the 11 September 2001 events in the United States of America (Al-Mohannadi 2008: 534−5). These translations were produced by the CNN and BBC (Al-Mohannadi 2008: 535−6). The author assesses the "probability of a translator's ideological intervention in the text and other technical, linguistic problems" (Al-Mohannadi 2008: 529). According to Al-Mohannadi (2008: 541), translation has to be viewed as part of the complex political, ideological, social and cultural framework of the target culture, identity and ideology.

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[7] Mediation is defined as "the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing the text" (Hatim and Mason 1997: 147).

Daraghmeh, Herzallah and Abdel Karim (2010: 12) investigate "the transference of staged expository narrative discourse from English into Arabic in the Palestinian context". Employing concepts such as Nida's dynamic equivalence (e.g. Nida 1964), the authors studied a news report translated into Arabic from *The Jerusalem Post* on the Israeli incursion into Gaza Strip in November 2006. The report was distributed as a translation assignment to fifteen students of the Masters Programme of Applied Linguistics and Translation at the An-Najah University in Palestine (Daraghmeh, Herzallah and Abdel Karim 2010: 17). Daraghmeh, Herzallah and Abdel Karim (2000: 35) conclude that dynamic equivalence was the mostly applied method in translating informative news texts couched in ideology. In translating ideologically laden texts, faithfulness is of no significance and the facts stated in the ST are questioned and undermined in translation (Daraghmeh, Herzallah and Abdel Karim 2010: 35).

To investigate the translator's ideology, Al-Harahsheh (2013: 107) examines Islamic texts authored by non-Muslims and translated by Muslim students. Three texts were translated by forty-nine undergraduate students at the Translation Department at the Al-Yarmouk University in Jordan (Al-Harahsheh 2013: 110–1). Al-Harahsheh (2013: 111) employs CDA to examine the social, cultural and religious conditions that affected the translation process. Al-Harahsheh (2013: 117) concludes that translators, who used techniques such as addition, omission and replacement of information, intervened in the translations in tandem with their religious, cultural and social ideologies.

Alghamdi (2014: 118) employs the framework of DTS and CDA to emphasise the link between language and ideology in translation. To study the notion of "ideology transmission" through translated texts (Alghamdi 2014: 121), Alghamdi examines whether the translators' socio-cultural and ideological constraints can affect the production of their translations (Alghamdi 2014: 118). The corpus of the study includes two different Arabic translated versions of Noam Chomsky's '*Media Control*' (Alghamdi 2014: 122–3). A macro- and micro-analysis shows that some ideological perceptions are transmitted through translation (Alghamdi 2014: 123–4). Alghamdi (2014: 119) concludes that the two TTs show markedly different word choices and syntactic structures, demonstrating that "indirect persuasive translation approaches" may cause the

reader to adopt a particular ideological position (Alghamdi 2014: 131). Discursive practices include passive and active structures, nominalisation and de-nominalisation, moralisation, as well as omission and addition of information (Alghamdi 2014: 118).

2.3 Institutional Translation

Institutional translation refers to the act of translating which takes place in an institutional context (Kang 2008: 141). Translation brings together individuals and institutions (Sapiro 2014: 82), who have their own social networks, status, working processes and relations with other individuals and institutions (Chesterman 2009: 19). Along this line, Wolf proposes that a translation event is part and parcel of its institutional setting:

> On the one hand, the act of translating, in all its various stages, is undeniably carried out by individuals who belong to a social system; on the other, *the translation phenomenon is inevitably implicated in social institutions*, which greatly determine the selection, production and distribution of translation and, as a result, the strategies adopted in the translation itself (Wolf 2007: 1, emphasis added).

Political texts concern institutional politics and its relevant genres, including parliamentary debates, political speeches and political documents (Schäffner 2007: 143). Although relevant literature unveils a lack of focus on the charters of political movements from the point of view of Translation Studies, Hamas Charter is one subgenre of political text that is also produced in an institutional setting. Accordingly, the production of this type of political text is "determined by institutional policies and ideologies" (Schäffner and Bassnett 2010: 8) of the translating institutions. These policies and ideologies, which vary according to relevant institutions (Ayyad 2011: 262), have their bearing on the textual profiles of the translations of political texts as products (Schäffner 2008: 22) (cf. Chapter 6).

Institutional and ideological aspects of translation are pivotal in political communication (Schäffner 2008: 22). Institutional translation investigates the ideological, socio-political and historical dimensions of a translating institution and its effect on translators and translation as a product (Kang 2008: 141). Hence, in the corpus of this thesis, the translating institution involved in producing one English translation of Hamas Charter is

affected by ideological and political considerations. In other words, translating institutions' "positions emanate from their ideologies" (Ayyad 2011: 36).

To analyse speeches delivered in Spanish and English at the European Parliament, Calzada Pérez (2001: 203) introduces a three-level analytical framework that consists of "description, ideological explanation, and perlocutionary exploration of texts". Focusing on transitivity shifts and their relation to ideological aspects (Calzada Pérez 2001: 203), Calzada Pérez (2003: 9) draws on the approaches of DTS, CDA and cultural studies. Calzada Pérez's investigation highlights "the complex implications of individual translation choices within an institutional setting" (Saldanha 2008: 151). It also uncovers a variety of shifts in translation (Calzada Pérez 2001: 214), which are meant to ensure a more successful rendering of the ST (Calzada Pérez 2001: 209) and a more readable TT (Schäffner 2007: 143).

In bilingual Canada, the politics of translation has been discussed in the context of institutions (Schäffner 2007: 140). Mossop (1990) suggests that cultural differences are concealed in translations produced by the Canadian federal government. Gagnon (2003) confirms Mossop's hypothesis in his research on translated political texts, including political party manifestos, between English and French. Gagnon (2006: 202) also investigates the role the translation of political speeches plays in constructing a discourse in Canada. Translated speeches involve "slightly different messages sent to" the Francophone and Anglophone speech communities during national crisis situations in Canada (Gagnon 2006: 203). Translation shifts can be "related to the Canadian federal government's institutional ideology" (Gagnon 2006: 203). These are caused by "a power struggle" between the French and Anglo-Saxon communities (Gagnon 2006: 217). To investigate ideological aspects and institutional discourses, Gagnon (2006: 204) draws on the theoretical framework of CDA to conclude that translations of political discourse reproduces the translating institution's ideology. As a result, Canadian translated political speeches feature ideological shifts, which pertain to "different identity redefinitions" (Gagnon 2006: 217).

Aided by an ethnographic approach to Translation Studies, Koskinen (2008: 2) looks into, *inter alia*, how and whether in an institutional setting translation processes are

mirrored in translations as products. Koskinen (2000, 2008) investigates institutional translation policies with a particular focus on the European Union. Proposing that institutions have several characteristics in common, Koskinen (2008: 17) defines an institution as "as a form of uniform action governed by role expectations, norms, values and belief systems". The act of translating is governed and shaped by the translating institution, which vests texts with authority and power (Koskinen 2008: 17). In addition to the impact of the institutional context, institutional ideology lays the ground for the translation activity (Koskinen 2008: 3). For instance, because the European Union policy of linguistic parity treats all translations on an equal footing (Kang 2008: 144), Koskinen (2000: 49) posits that equivalence is a distinctive feature of all translations at the European Union.

2.4 Translating Political Texts in Situations of Conflict

Approaching political text as discourse in situations of conflict, Salama-Carr (2007a: 1) suggests that conflict refers to "those situations of political, cultural and ideological confrontation in which the translator and the interpreter can be involved". As active agents, translators are engaged in transmitting particular discourses and narratives that address or report on the conflict at hand (Salama-Carr 2007a: 2). Salama-Carr (2007b: 214) also traces instances where translators negotiate between contending discourses and produce translations, which render familiar and legitimate the 'other' by identifying shared values and experiences (Salama-Carr 2007b: 213).

Translators have ideologies and loyalties, which are grounded in their cultural settings. In Translation Studies, 'committed approaches' have emerged and stressed that translation is not neutral and that translators play an interventionist role in the translation event (Brownlie 2007: 135). Baker (e.g. 2006, 2007, 2009) applies social narrative theory to the study of political texts. A narrative seeks to "displace or relocate another by impliedly claiming to better describe and interpret that which it claims to represent" (Baker 2006: 1). Viewed as narratives, political texts serve as public and personal accounts, which guide people's behaviour (Baker 2006: 19). For example, the war narratives of contending Judeo-Christians and Muslims, "including the narrative of the Crusades,

inevitably revives narratives of 'jihad', but it may also recall and unleash more specific details" (Baker 2006: 47). Baker refutes the hypothesis that translators are unbiased "bridge builders" between cultures (Brownlie 2007: 138). On the contrary, translators play an active role in publicising and challenging public narratives within and across national borders (Baker 2006: 5).

Echoing Baker, Tymoczko does not see the translator as a neutral mediator in translation (Munday 2016: 235). Tymoczko emphasises the importance of political commitment and intervention that are associated with conflict (Brownlie 2007: 137). In the act of translating, ideology lies in the voice and position which the translator expresses in the TT (Tymoczko 2003: 183). Tymoczko (2000: 26) focuses on translation that "rouses, inspires, witnesses, [mobilises], incites to rebellion". This practice is caused and shaped by the cultural and ideological affiliation of the translator (Tymoczko 2003: 183).

2.5 Conclusion

This chapter has provided a review of the most relevant literature on the translation of political texts. The review covered major research on the translation of these texts from a political, ideological and institutional perspective. It also tackled the translation of political texts in situations of conflict. Justifying the genuine contribution of this thesis, the literature review demonstrated that translations of the charters of political movements are a largely under-researched area from a Translation Studies perspective. In particular, the English translations of Hamas Charter, as a subgenre of political text, have not been addressed by research in Translation Studies. The thesis, therefore, helps bridge a gap in knowledge by analysing a new set of data, namely, Hamas Charter and its English translations. It also introduces the charters of political movements as a subgenre of political text, which can be the object of further research in the discipline of Translation Studies.

The review of literature showed that Translation Studies scholars have examined translations of a variety of subgenres of political texts, but none addressed charters of political movements in any language setting. Published research has mainly covered political speeches, political statements, news reports, peace initiatives, political books,

religious addresses and Islamic texts. For the most part, analysis of the translation of political speeches appeared to be a recurrent topic of research in this review.

Different theoretical frameworks and methodologies have been used to examine translations of the reviewed political texts. These included linguistic, sociological and ethnographic approaches, discourse analysis, and a combination of CDA with text linguistics or cultural studies. These methodologies fall short of accounting for the corpus of this thesis. For example, while prescriptive linguistic approaches primarily focus on lexical items detached from their context, a purely discourse-analytical approach fails to highlight political and ideological aspects of the translation event in its socio-political and institutional setting. In common with this thesis, three Translation Studies scholars, namely Baumgarten (2007), Ayyad (2011) and Alghamdi (2014), apply the methodological framework of CDA and DTS to investigate their corpuses. As it accounts for politically and ideologically motivated positions and considerations in translation, this methodology proves to be the most effective to investigate the English translations of Hamas Charter in their historical, socio-political and institutional contexts (cf. Chapter 3).

The next chapter introduces the corpus and methodology of this thesis. It outlines the historical, socio-political and institutional conditions of the production of Hamas Charter and its English translations. It also provides a review of the ST and TTs. Finally, the chapter sets the methodological framework of the thesis.

Chapter 3

Corpus and Methodology of the Study

Introduction

This chapter presents the corpus and methodology of this thesis. Section 3.1 introduces the corpus of the thesis, namely, Hamas Charter and its two different English translations. The conditions of text production and significance of Hamas Charter are examined in its historical, socio-political and institutional context. A presentation of the English translations of the charter includes a historical overview and an account of the agents involved in producing these translations. Section 3.2 provides the methodological basis used for data analysis in the thesis. With a particular focus on translating political ideology, the theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and Fairclough's (1992) three-dimensional model of CDA is applied to investigate political and ideological considerations that influence and shape the translations at hand. Section 3.3 provides a conclusion to this chapter.

3.1 Corpus of the Study[8]

This subsection presents the corpus of the study. It outlines the historical, socio-political and institutional contexts in which Hamas Charter and its English translations were produced. It also accounts for the function the charter and its translations serve, each in its language setting.

3.1.1 Hamas Charter

The Arabic ST 'ميثاق حركة المقاومة الإسلامية (حماس)' (Mīthāq Ḥarakat al-Muwqāwamah al-Islāmiyyah (Ḥamās), lit. 'The Charter of the Islamic Resistance Movement (Hamas)') was released on 18 August 1988 (Abu-Amr 1993: 12) (see Appendix 1). The charter is believed to have been written by Abdel Fattah al-Dukhan (Janssen 2009: 37), a member

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[8] Attached with the thesis is a CD, including the ST and TTs of Hamas Charter.

of the Muslim Brotherhood (Hroub 2006: 33)[9] and "one of the seven founders of Hamas" in the Gaza Strip (Janssen 2009: 37).[10] Hamas Charter was edited and endorsed by Sheikh Ahmad Yassin (ITIC 2006: 2). However, it was published without general consultation, revision or consensus within Hamas (Hroub 2006: 33). It was not officially endorsed by Hamas' *Shura* Council, which represents the sole authority that approves key documents of the movement, including its charter and regulations (Abu Sway 2014: 6).

Hamas defines itself as "a Palestinian national liberation movement that struggles for the liberation of the Palestinian occupied territories and for the recognition of the legitimate rights of Palestinians" (Hroub 2006: 17). Reflecting the views of one of Hamas' senior leaders, Hamas Charter was produced in the context of confronting oppressions of the Israeli occupation (Yousef 2011). It was released during the first *Intifada*, which broke out on 8 December 1987 (Pettersen 2009: 17). At the time, Hamas had just developed as an offshoot of the Muslim Brotherhood (Nüsse 1998: 3). For Hamas, the charter provides the framework needed to deal with the intractable Israeli occupation (Yousef 2011). Not only does Hamas Charter express how the movement views the conflict with Israel, but it also presents Hamas's worldviews (Janssen 2009: 37). According to Tessler (2009: 695), Hamas' ideology outlines its Islamic approach and shows its position towards Israel as more unyielding than other Palestinian movements. In this context, Hamas Charter is seen as "an unapologetically hard-line document that vividly promises destruction to Israel" (Abuirshaid 2013: 9).

Issued in a written document, Hamas Charter consists of thirty-six articles, which are divided into five chapters (Janssen 2009: 38). Spelling out the movement's goals and strategies, the charter highlights the question of Palestine and *Jihad* (Abu-Amr 1993: 12).[11] In the opinion of critics, the text of Hamas Charter is written in a dominantly

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[9] Al-Dukhan led the Muslim Brotherhood in Gaza and served as deputy to Sheikh Ahmad Yasin (Janssen 2009: 37). Yassin was leader of the Hamas movement until he was killed by the Israelis on 22 March 2004 (Aaron 2008: 106).

[10] In addition to Sheikh Ahmad Yassin, the other founders of the movement were Abdel Aziz al-Rantisi, Ibrahim al-Yazouri, Isa al-Nashshar, Muhammed Sham'a, Salah Shehada and Abdel al-Fattah Dukhan (Pettersen 2009: 18).

[11] The movement restricts its concept *Jihad* to ending the Israeli occupation of Palestine (Knudsen 2005: 1379). According to Aaron (2008: 16), a major part of Hamas' ideology is centred on *Jihad* and on expelling Israel from Palestine (cf. Chapter 5.3.1).

religious discourse with a prevalent "doctrinal dimension" (Hroub 2000: 44). It begins with quotations from the Quran and the founder of the Muslim Brotherhood, Hasan al-Banna. The document is abounding in Quranic verses, representations and religious references (Amer 2012: 126) to endow a religious meaning on its content (Sandhu 2003: 4). Throughout the text, a total of thirty-five quotations from the Quran and numerous passages from Prophet Mohammed's Hadith[12] are cited (Janssen 2009: 38).

Hamas Charter presents the movement's ideology and political position to the outside world (Janssen 2009: 37). McGeough (2009: 412) argues that the charter has been identified with an offensive and anti-Semitic tone as well as incitement to war. According to Pettersen (2009: 93), two characteristic features distinguish the document: its militant and racist discourse "against the Zionist entity of Israel".

3.1.2 The English Translations of Hamas Charter

Two translations of Hamas Charter exist. In 1990, Raphael Israeli (1990) produced an annotated translation of Hamas Charter, which he published under the title *The Charter of Allah: The Platform of the Islamic Resistance Movement (HAMAS)* (see Appendix 2). On 21 March 2006, the Israeli Intelligence and Terrorism Information Centre (ITIC) produced and published its own translation of the charter under the title *Hamas Charter (1988)* (see Appendix 3).

As it is the case of Hamas Charter and its translations, types of discourse associated with politics display distinctive features and perform particular communicative functions, including persuasion, argumentation, threatening and promising (Schäffner 2007: 134). As a political movement with a particular agenda and worldview, Hamas uses channels and modes of communication to disseminate and support its ideology (Alshaer 2008: 102). By contrast, communicative functions can lead to "the disorientation and disarming of […] political, and social forces committed to radical alternatives" (Fairclough 2004: 104). Along this line of argument, the English translations of Hamas Charter serve

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[12] Hadith refers to "an oral tradition reporting the sayings and the deeds of the Prophet Muhammad" (Mura 2015: 177).

persuasive and evaluative functions (cf. Chapter 6).[13] As paratextual and textual analysis shows (cf. Chapters 4 and 5), the two translations at hand reflect political and ideological stances towards the ST. They either evaluate Hamas Charter or persuade the target audience to adopt a certain attitude towards the charter and its producers. Reflecting broader interests and concerns of the target community, textual organisation and analysis demonstrate that these translations unveil politically and ideologically motivated positions and views of the agents involved in the translation events (cf. Chapter 6).

3.2 Methodology of the Study

This thesis is situated in the theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and Fairclough's (1992) three-dimensional model of CDA. Both approaches comprise the methodological basis for data analysis in the study of Hamas Charter and its English translations. This "interdisciplinary perspective should in all probability yield most promising results" (Schäffner 1996: 201). It is of particular significance to examine political texts from the standpoint of translations (Schäffner 1997b: 119). It also helps reveal how ideological considerations shape the textual structure (Schäffner 2007: 144) of these translations.

Combined, the product-oriented DTS (Lambert and van Gorp 1985) and Fairclough's (1992) three-dimensional approach to CDA are applied to give answers to the main research questions of this thesis (cf. Chapter 1.5). In the first place, the English translations of Hamas Charter are described on a macro- and a micro-structural level. Data is analysed with a view to uncovering political and ideological stances voiced by respective agents (cf. Chapters 4 and 5). In the second place, the institutional settings and textual profiles of the translations of Hamas Charter are presented. Data is interpreted with a view to determining translation patterns and linking political and ideological aspects to the relevant socio-political and institutional contexts of the TT production. The analysis explains what happened to Hamas Charter when it was translated and how its translations were recontextualised (cf. Chapter 6).

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[13] According to Ayyad (2011: 105–6), a persuasive function is designed to "influence the readers' opinion and to persuade them to respond to a particular text in a particular way." Evaluation typically "has a value-judgment statement(s) which places a particular text in either a positive or a negative frame".

3.2.1 Product-oriented DTS Approach

As a product, translation can shed light on social and political practices and limitations that can be particularly important in political discourse (Schäffner 2007: 147). Neubert (2005: 149) suggests that political discourse "form[s] a complex bond bracketing the political reality and its symbolic representation". To unravel this 'complex bond', analysis of the English translations of Hamas Charter will be handled through the methods provided by product-oriented DTS (Lambert and van Gorp 1985).

This thesis provides data analysis on a macro-structural level (cf. Chapters 4) and on a micro-structural level (cf. Chapter 5). The analysis compares the ST to TTs and describes the relations which exist within them (Munday 2016: 189). The macro-structural level of analysis looks into the paratextual elements added to the English translations of Hamas Charter, including layouts, titles, pictures, headings and subheadings of chapters and articles, and comments (Lambert and van Gorp 1985: 52). The macro-structural analysis shows that the presentation and organisation of the two translations of Hamas Charter are politically and ideologically designed to direct the target readership to adopt, at first glance, a particular stance towards, and create a conceptual image of the charter and its producers.

Data analysis on the micro-structural level investigates, *inter alia*, the selection of terms, perspectives and points of view, and form of speech reproduction, including by means of addition of information (Lambert and van Gorp 1985: 52). On this level, the analysis of the English translations of Hamas Charter includes an account of intertextual relations (Lambert and van Gorp 1985: 53) with other texts outside the context of the charter. With the aid of Fairclough's (1992) three-dimensional approach to CDA (cf. Chapter 3.2.2), the micro-structural analysis seeks to account for the political and ideological considerations abounding in the translations of Hamas Charter. The investigation attempts to demonstrate how these ideological considerations affect linguistic choices in translation and how the translated texts would be interpreted differently by the target readership (Ayyad 2011: 88).

3.2.2 Fairclough's Threefold Model of CDA

To examine Hamas Charter and its English translations, this thesis also applies Fairclough's (1992) three-level model approach to CDA, which "looks to establish connections between properties of texts, features of discourse practice (text production, consumption and distribution), and wider sociocultural practice" (Fairclough 1995: 87). In translation, CDA addresses the decisions a translator makes regarding which information to add or omit, make explicit or implicit, or highlight in order to represent the issues at hand (Schäffner and Bassnett 2010: 8).

CDA provides a detailed account of text production, text interpretation and relevant institutional settings (Fairclough 1992: 73) (see Figure 3.1 below). To uncover and account for politically and ideologically motivated aspects of translation, CDA assists data analysis on the macro- and micro-structural levels (cf. Chapters 4 and 5). In addition to accounting for intertextual references encapsulated within the ST and TTs, CDA allows to view these texts in their broader historical, socio-political and institutional contexts (cf. Chapter 6). In this way, CDA works "not only on the given text but also on the [relevant] social structure" (Alghamdi 2014: 120).

Figure 3.1: Fairclough's three-dimensional model of CDA

This thesis views translation as a "socially governed activity" (Hermans 1995: 10). It investigates Hamas Charter and its translations as texts couched in politics and ideology

in their socio-political and institutional settings. Against this background, Fairclough's (1992) three-level model of CDA is applied to examine the relations between textual profiles and considerations of politics and ideology (Chesterman 2006: 15), which reside in the texts in question. Through CDA, examining discursive practices can uncover the concealed ideological perceptions underlying these texts (Alghamdi 2014: 121).

Fairclough's approach to CDA is useful to analyse Hamas Charter and its English translations. As a multidisciplinary tool (Fairclough and Wodak 1997: 271), CDA draws on a variety of theoretical frameworks, which explore different data and methodologies (Wodak and Meyer 2009: 5). It thus provides the framework needed to account for the conditions of the production of Hamas Charter and its translations, interpret data examples and place the ST and TTs within their wider social context. According to Schäffner (2004: 132), CDA ensures that "textual features, ideological contexts, and underlying relations of power apply both to the source text and culture and to the target text and culture".

In light of the little contribution it has offered to political science, however, van Dijk (1994: 164) posits that CDA can be used as a tool to provide authentic socio-political analysis of political texts. As this thesis looks to unveil aspects of politics and ideology in Hamas Charter and its translations, CDA is instrumental to explore the "textual or discursive manifestations of power structures and ideologies and their specific linguistic realisations at lexical and grammatical levels" (Schäffner 2007: 135). Thus, it helps bring to light the ideological implications of using language in particular ways (Fairclough and Wodak, 1997: 258). In addition to highlighting the possible political and social impact of translation, CDA draws attention to the translator's hidden intentions (Chesterman 2006: 15).

3.3 Conclusion

This chapter has outlined the corpus and methodology of the thesis. It accounted for the social and political conditions surrounding the production of Hamas Charter. It also provided a review of the charter and its English translations. The review covered the

political and institutional settings, historical background and agents involved in the production of the ST and TTs.

In particular, the chapter helped answer one of the key questions of the thesis: "What are the distinctive features of Hamas Charter? What specific discursive functions does it fulfil? What is its function in the source language?" In the context of contemporary Palestinian-Israeli conflict, Hamas Charter was investigated in its socio-political and institutional context, shedding light on its historical background, conditions of text production and function in the source language. On the other hand, the presentation accounted for the function of the English translations of the charter and provided an overview of the agents involved in producing these translations.

Additionally, the chapter presented the methodology of the thesis, namely, the theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and Fairclough's (1992) three-dimensional model of CDA. The techniques and methods furnished by this approach will be applied to data analysis in Chapters 4 and 5 in order to uncover politically and ideologically motivated considerations in the English translations of Hamas Charter. This methodology ensures that unsubstantiated explanations (Munday 2016: 190) or presumptive judgments (Lambert and van Gorp 1985: 47) are avoided in the process of describing Hamas Charter and its translations. It helps make clear the ideological and political factors that are replete within the translations of the charter. This twofold examination unveils aspects of ideology as well as political and ideological positions of the agents involved in producing the translations. It shows that these translations manifest politically and ideologically motivated positions, politically and ideologically laden choice of terminology and translator manipulation and intervention.

The next chapter provides a macro-structural analysis of the English translations of Hamas Charter.

Chapter 4
Macro-Structural Analysis

Introduction

A macro-structural data analysis shows how the two English translations of Hamas Charter are illustrative of politically and ideologically laden stances and views of the agents involved, namely ITIC and Israeli. To cast light on the distinctive macro-markers of these two translations of Hamas Charter, the product-oriented DTS approach of Lambert and van Gorp (1985) is applied to provide this level of analysis (cf. Chapter 3.2.1). The macro-structural analysis examines, *inter alia*, paratexts, layouts, titles, headings and subheadings of chapters and translatorial comments (Lambert and van Gorp 1985: 52).

Referring to elements that accompany and are superimposed on a text (Kovala 1996: 120), paratexts feature "prefaces, titles, dedications, illustrations, etc." (Ayyad 2011: 97). Kovala (1996: 135) proposes that the paratext mediates between the text and the reader and can 'influence' or 'inform' their reading and reception of the texts at hand. According to Ayyad (2011: 97), paratextual elements "exert a considerable influence on the readers […] by framing these texts in a specific way". The macro-structural analysis reveals that the English translations of Hamas Charter are also recontextualised. In this context, Blackledge (2005: 12) posits that addition, deletion, rearrangement and substitution are among the recontextualisation strategies used by the agents involved in translation. Added to these, the TT can be reshaped in tandem with conventions of the target culture (Bassnett 2005: 125). Indicating ideologically and politically motivated positions, paratextual features within the English translations of Hamas Charter include new covers and layouts, introductions, headings and subheadings, pictures, and translators' footnotes and endnotes.

This chapter presents data analysis of the English translations of Hamas Charter on a macro-structural level. The analysis introduces paratextual elements that make up and give a politically and ideologically marked shape to the translations of the charter. It provides a detailed account of the covers and layouts; pictures; titles, headings and

subheadings; introductions; and footnotes and endnotes added to the translations (Sections 4.1–4.5). Section 4.6 presents a conclusion to this chapter.

4.1 Covers and Layouts

Covers and layouts are the first paratextual elements that catch the reader's attention in the English translations of Hamas Charter. To begin with, Hamas Charter exhibits a particularly indicative cover and layout. Bordered in a single-lined green frame, the cover page of the ST displays the title of Hamas Charter between two thick horizontal green lines. Printed in large green font, the title reads as: 'ميثاق حماس – حركة المقاومة الإسلامية' (Mīthāq Ḥamās – Ḥarakat al-Muwqāwamah al-Islāmiyyah, lit. 'The Charter of Hamas – The Islamic Resistance Movement') (see Figure 4.1 below). An abridged title of the document 'ميثاق حماس' (Mīthāq Ḥamās, lit. 'The Charter of Hamas') appears within a rectangular box on the top left corner of the frame. Green font is also used throughout the charter. For Hamas, the use of green is not without ideological significance. Green is the standard colour of Hamas; it is "the Islamic [colour], the green being the [colour] of Paradise and the symbol for martyrdom" (Alshaer 2008: 113). It is the colour Hamas uses on its flag, ribbons and costumes (Chehab 2007: 13). At first sight, the reader would immediately identify Hamas with an Islamist stance.

Figure 4.1: Cover page of Hamas Charter

While Israeli's translation does not show any particular cover or layout, ITIC adds a cover page to its translation, *Hamas Charter (1988)*. This cover page is set within a double-lined blue frame, including the date on which the translation was published, the logo and name of the translating institution, and the title and sub-title of the translation. Using a colour scheme of green, black and purple, the cover page also features a photograph of Sheikh Ahmad Yassin (see Figure 4.2 below). On the top right corner of the photograph lies Hamas' logo. The title 'ميثاق حركة المقاومة الإسلامية – حماس' (Mīthāq Ḥarakat al-Muwqāwamah al-Islāmiyyah – Ḥamās, lit. 'The Charter of the Islamic Resistance Movement (Hamas)') is printed on the foreground of the picture. The place and occasion on which the charter was published are then provided: "The Governorate of Qalqiliya – The Seventeenth Anniversary of the Glorious Founding". The picture is captioned in bold black font: "The front cover of Hamas Charter, printed in Qalqilya in

2004. It shows Sheikh Ahmad Yassin, who gave the charter its final form." This evaluative cover is both politically and ideologically emblematic. Providing a negative visual impact, it invokes sentiments in the target readers who might proactively judge the text and take up a stance towards Hamas.

Figure 4.2: The cover of ITIC's translation of Hamas Charter

March 21, 2006

Intelligence and Terrorism Information Center
at the Center for Special Studies (C.S.S)

The Hamas Charter (1988)

Overtly anti-Semitic and anti-West, radical
Islamic in outlook, it stresses Hamas' ideological
commitment to destroy the State of Israel
through a long-term holy war (jihad).

The front cover of the Hamas charter, printed in
Qalqilya in 2004. It shows Sheikh Ahmad Yassin,
who gave the charter its final form.

4.2 Pictures

Pictures are of particular significance because they exhibit politically and ideologically couched perceptions held by the agents involved. In the case of the ITIC translation of Hamas Charter, these paratextual features provide illustrative vehicles, which carry on markers of political and ideological positions and narratives. Pictures leave the target audience with an immediate impression of Hamas's orientation. To this effect, ITIC purposefully selects and incorporates two pictures to reveal Hamas' inclination and align with the target audience's concerns.
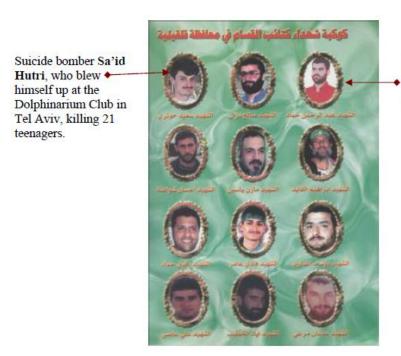
ITIC (2006: 4) posts a picture of a group of twelve members of Hamas' military wing Izz al-Din al-Qassam Brigades, who were killed by the Israeli forces (see Figure 4.3 below). It is titled in bold red font as "A Constellation of Martyrs of the Al-Qassam Brigades in the Governorate of Qalqiliya". The picture shows the conflicting narratives of Hamas and the translating institution. While the picture introduces them as martyrs, ITIC (2006: 3) calls these individuals as "prominent terrorists". In particular, ITIC singles out and provides a synopsis of two of these "Qalqilya terrorists" who carried out "suicide bombing attacks" against Israelis (ITIC 2006: 3). Next to Said al-Hutri on the top left corner of the picture, ITIC (2006: 4) provides a caption which reads as "Suicide bomber **Sa'id Hutri,** who blew himself up at the Dolphinarium Club in Tel Aviv, killing 21 teenagers." ITIC also captions the picture of Abdul Rahman Hammad at the opposite end of the row as "'Abd al-Rahman Hammad, head of the Hamas terrorist-operative infrastructure in Qalqilya, who planned and [organised] the attack" (ITIC 2006: 4).

The addition of these captions is politically and ideologically significant. By these, ITIC stresses the target audience's concern and fear from bombing attacks, which were "developed mainly by Hamas during the 1990s" (ITIC 2006: 5). Beginning in 1994, the movement carried out a series of bombings in Israel (Faure 2005: 153). According to Jensen (2009: 40), Hamas' attacks were intended to "intimidate the Israeli population by making sure that the occupation will have consequences for each and every individual Israeli citizen". In effect, Hamas' name has been associated with these attacks "in the West and the rest of the world" (Hroub 2006: xvii). These captions conveniently serve the translating institution's goal of turning the target readership against Hamas.

Figure 4.3: Picture of members of Hamas' Izz al-Din al-Qassam Brigades, ITIC

Suicide bomber Sa'id **Hutri**, who blew himself up at the Dolphinarium Club in Tel Aviv, killing 21 teenagers.

'Abd al-Rahman Hammad, head of the Hamas terrorist-operative infrastructure in Qalqilya, who planned and organized the attack.

ITIC also includes a picture of Abdul Aziz al-Rantisi (ITIC 2006: 8) (see Figure 4.4 below), the official leader of Hamas after Sheikh Ahmad Yassin had been killed in March 2004 (Hroub 2006: 127). Al-Rantisi was "uncompromising on the political stance of Hamas as enshrined in its charter" (Alshaer 2008: 115). He often called for destroying Israel and establishing an Islamic state in Palestine "'from the sea to the river' (from the Mediterranean to the River Jordan)" (Chehab 2007: 112). Israel assassinated Al-Rantisi on 17 April 2004 (Faure 2005: 154).

This picture is particularly telling of Hamas' military struggle against Israel. Al-Rantisi appears carrying an automatic rifle in the right hand. Dressed in white uniforms, masked members of Hamas are in the background. In the centre, a masked individual is shown with a green bandana around his head. In white font, the *Shahdah* (profession of faith in Islam): "There is no god but God, Mohammed is the Messenger of God" is inscribed on the green background of the bandana. The logo of Hamas' Izz al-Din al-Qassam Brigades is placed on the left side of the picture. Printed across the bottom of the picture is the phrase "Oh God, take as much of our blood until You are satisfied". Seen as a promotion

of self-sacrifice in the cause of God, ITIC interprets this phrase as an encouragement to commit "suicide bombing attacks" (ITIC 2006: 8).

Figure 4.4: Picture of Abdul Aziz al-Rantisi, ITIC

The logos of Hamas and its military wing, the Izz al-Din al-Qassam Brigades appear on the pictures of Sheikh Ahmad Yassin and Abdul Aziz al-Rantisi, which ITIC cites in its translation of Hamas Charter. The selection of these visual representations informs the target readers of Hamas' political and ideological position and view. ITIC (2006: 2) states that Hamas Charter "calls for the destruction of the State of Israel". These logos conjure up this particular effect and instil fear within the target audience.

4.3 Titles, Headings and Sub-headings

ITIC reduces the title *The Charter of the Islamic Resistance Movement (Hamas)* to *Hamas Charter (1988)*. Revealing an interlaced ideological stance, however, ITIC adds a sub-title: "Overtly anti-Semitic and anti-West, radical Islamic in outlook, it stresses Hamas' ideological commitment to destroy the State of Israel through a long-term holy war (jihad)". This added sub-title reflects the concerns of both the translating institution

and the target audience at large. Placing Hamas in a negative frame, the sub-title evidently guides the target reader to develop a particular interpretation of, and take up a certain position towards, Hamas. This politically and ideologically motivated paratextual element serves as a "filtering system" (Ayyad 2012: 252), which directs the reader's understanding and judgement of Hamas Charter into a certain way. In this instance, the reader would ally with the translating institution and accomplish its goals and expectations.

Eliciting an ideologically laden position, Israeli intervenes and expands the scope of the title of Hamas Charter to *The Charter of Allah: The Platform of the Islamic Resistance Movement (HAMAS)*. This paratextual element imparts "a considerable influence on the readers" (Ayyad 2011: 97) by putting Hamas Charter in a particular 'envelope'. Attributing the charter to "Allah" – the exclusive name of God in Islam (Faure 2005: 20) – leaves a particular resonance of an Islamic, religiously imbued tone and significance. In the introduction to his translation, Israeli (1990: 109) evaluates and places Hamas within this framework: "The Islamic Resistance Movement draws its guidelines from Islam". This manipulated translation might be driven by the translator's reflection on translating Hamas Charter. For example, the Introduction and Chapter 1 of Hamas Charter include "twenty-nine references to 'Allah'" (Swiney 2007: 17). According to Shehada (quoted in Chehab 2007: 26), "the name 'Islamic Resistance' was finally chosen for the movement by Allah". From the point of view of Hamas, the struggle to liberate Palestine can only be attained "under the banner of Allah" (Nüsse 1998: 38). The translation of the word 'ميثاق' (Mīthāq lit. 'Charter') into *Platform* suggests that Hamas has a particular, established programme or agenda to implement. The underpinnings of this manipulation emerge in the micro-structural analysis of Israeli's translation (cf. Chapter 5).

Though consistent with the textual arrangement of the ST, headings and subheadings in ITIC's translation follow a distinctive layout and colour scheme. While chapter headings are printed in bold purple and green, article subheadings are in bold black (see Figure 4.5 below).

Figure 4.5: A sample layout of ITIC's English translation of Hamas Charter

Chapter Two
Goals

Causes and targets

Article 9

The Islamic Resistance Movement was born in an era in which Islam was absent from daily life. As a result, balances were upset, concepts were confused, values altered and evil people took power. Injustice and darkness prevailed, cowards behaved like tigers, homelands were taken by force and people were driven out and wandered purposelessly all over the earth. The Country of Truth disappeared and was replaced by the Country of Falsehood, [consequently] nothing was left in its rightful place. That is the state of affairs when Islam vanishes from the scene, everything changes, and those are the causes.

4.4 Introductions

An introduction refers to information "which is not part of the original source text and which is either part of the [recontextualisation] and framing processes or presented as an integral part of translations" (Ayyad 2011: 105). Reflecting a vivid political and ideological stance towards Hamas Charter, both the English translations of ITIC and Israeli add introductions that serve persuasive and evaluative functions. Introductions added to these TTs fulfil a common function, namely, to give the target readership ideologically interlaced background information about Hamas and its charter. Introductions are contextualised in a way that would persuade target readers to eschew from the movement.

ITIC (2006: 2–4) provides an elaborate 'Overview' of Hamas Charter, citing its date of publication, conditions of text production and main points. Reflecting an evaluative and persuasive tone throughout, ITIC (2006: 2) states that the charter is "Hamas's most important ideological document", which "calls for the destruction of the State of Israel". This overview is followed by a four-page 'Analysis of the Hamas Charter' (ITIC 2006:

5–8), which stresses, *inter alia*, that Hamas "charter's stance is uncompromising" (ITIC 2006: 5) with respect to Israel. According to ITIC (ITIC 2006: 5), Hamas rejects to "[recognise] the State of Israel's right to exist as an independent, sovereign nation". As it is the case throughout its translation, ITIC highlights what seems to it as significant segments in bold black font. The following sentence is one example:

> The charter views the **jihad** (holy war) as **the way to take all of "Palestine" from the Jews and to destroy the State of Israel**, and Hamas's terrorist attacks are seen as links in the jihad chain carried out during the Israeli-Palestinian conflict (ITIC 2006: 6).

In the form of an abstract, Israeli cites his own translation of Article 1 of Hamas Charter as an evaluative introduction to his translation of the charter. The abstract sums up the ideological and religious background of the movement:

> The Islamic Resistance Movement draws its guidelines from Islam; derives from it its thinking, interpretations and views about existence, life and humanity; refers back to it for its conduct; and is inspired by it in whatever step it takes (Israeli 1990: 109).

4.5 Footnotes and Endnotes

The English translations under investigation include footnotes and endnotes. ITIC and Israeli both use footnotes or endnotes to elaborate on Hamas Charter and to further reflect and embed their political and ideological positions and views.

ITIC adds a total of sixty five footnotes, which are full of politically and ideologically embedded perceptions of Hamas Charter and its producers. The term 'السلف الصالح' (al-salaf al-ṣāliḥ, lit. 'the pious forefathers)[14] is one instance (see Example 4.1 below). It unveils leanings to "return to the pure and pristine Islam" (Fadl 2001: 355), which was practiced by Prophet Mohammed and early Muslim generations that ensued him (Chehab 2007: 230). Considering themselves as the "faithful guardians of the Prophet's message" (Tessler 2009: 113), present-day Salafism[15] calls for the unity of Muslims, resistance to

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[14] *Al-salaf al-ṣāliḥ* refers to the righteous ancestors or the earliest generation of Muslims (Fadl 2001: 407).
[15] Salafism is derived from the term *Al-salaf al-ṣāliḥ*. Originating in the mid-nineteenth century, the Salafist movement was created by Jamal al-Din al-Afghani (d. 1897) (Bordenkircher 2001: 27) and was upheld by his followers Mohammed Abduh (d. 1905) and Rashid Ridha (d. 1935) (Rozehnal 2004: 111). Salafists eschewed from a mere imitation of past interpretation of the Islamic tradition (Starrett 2004: 49) with a view to rectifying and restoring the Islamic "religion to its original purity" (Ernst 2003: 66).

the cultural hegemony of the West and reform of Muslim educational, legal, and political systems (Rozehnal 2004: 111). The term is of paramount importance from a political and ideological point of view. ITIC's translation of *Al-salaf al-ṣāliḥ* is embedded with politically and ideologically motivated messages that are tailored to stress Hamas' foundational principles and unfold its orientation as a 'radical' movement.

(4.1) بُعد حركة المقاومة الإسلامية الزماني: باتخاذها الإسلام منهج حياة لها، يمتد إلى مولد الرسالة الإسلامية، والسلف الصالح، ، فالله غايتها والرسول قدوتها والقرآن دستورها. (المادة الخامسة، ميثاق حماس)

Back Translation	The temporal dimension of the Islamic Resistance Movement: By espousing Islam as its system of life, which extends the birth of the Islamic message and the <u>righteous ancestors,</u> for Allah is its target, the Prophet is its exemplary model and the Quran is its constitution (Article 5, Hamas Charter).
ITIC	The dimension of time for the Islamic Resistance Movement is [manifested in] the adoption of Islam as a way of life. [Time] continues from the day the Islamic mission was born and <u>the first generation of the faithful who trod the path of righteousness [*al-salaf al-saleh*[22]].</u> Allah is its purpose, the messenger [the prophet Muhammad] is its exemplary figure and the Qur'an is its constitution.
	22 <u>This is an expression of the connection between Hamas and Salafist radicalism.</u> It is the source of the interest in returning to the values of the first generation of Islam.

Blackledge (2005: 125) suggests that addition can be one recontextualisation strategy opted for by the translator. Along this vein, ITIC adds a footnote to reflect its political and ideological stance towards Hamas. It states that the term *al-salaf al-ṣāliḥ* demonstrates "the connection between Hamas and Salafist radicalism". *Al-salaf al-ṣāliḥ* marks the religious identity of Hamas. As a national liberation movement with an Islamic identity (Yousef 2011), the term is one element of the doctrinal discourse which Hamas uses to "seek legitimacy […] in the eyes of wider constituencies of supporters across the Arab and Muslim worlds and far beyond" (Amer 2012: 126). By advocating return to the basic tenets of Islam (Mishal and Sela 2000: 28), *Al-salaf al-ṣāliḥ* serves as a symbol, by which Hamas is thought to have radicalised its "discourse on the 'other,' the Zionist enemy" (Webman 2009: 40). According to Levitt (2006: 19), Hamas publicises its exclusive radical worldview and condones terrorist acts. However, Hamas is not categorised as a Salafist group. In the Gaza Strip, Salafists follow a rigid perception of

Islamic law (International Crisis Group 2011: i) and reject diplomatic or political participation or a "moderate interpretation of Islam in favour of violent extremism" (Roy 2011: 221). Salafist groups accuse Hamas of abandoning its national and Islamic pure cause and of undermining its willingness to confront Israel and to apply the Islamic law (Roy 2011: 222). Ultimately, Hamas had to impose order on these groups (Zuhur 2010: 27), ensuring it "remains the *only* representative of political and social Islam in Palestine" (Roy 2011: 223).

Making his translation not only visible but also denotative of his ideological positions and beliefs, Israeli provides endnotes (sixty seven in total) to elaborate on certain lexical items or concepts in the ST, which he selects on political and ideological grounds. The following is one example.

(4.2) ولا بد من ربط قضية فلسطين في أذهان الأجيال المسلمة على أنها قضية دينية، ويجب معالجتها على هذا الأساس، فهي تضم مقدسات إسلامية حيث المسجد الأقصى الذي ارتبط بالمسجد الحرام رباطًا لا انفصام له ما دامت السماوات والأرض، بإسراء رسول الله صلى الله عليه وسلم ومعراجه منه". (المادة الخامسة عشرة، ميثاق حماس)

Back Translation	It is necessary to impart on the minds of the Muslim generations that the question of Palestinian is a religious one, and must be addressed accordingly. Palestine houses Islamic holy shrines, where Al-Aqsa Mosque which is bound to the Holy Mosque in an inseparable link as long as heaven and earth exist. It is also bound to *Isra`* (Prophet Mohammed's midnight journey to the heavens) and *Mi'raj* (Prophet Mohammed's ascension to the heavens from Al-Aqsa Mosque). (Article 15, Hamas Charter)
Israeli	We must imprint on the minds of generations of Muslims that the Palestinian problem is a religious one, to be dealt with on this premise. It includes Islamic holy sites such as the Aqsa Mosque, which is inexorably linked to the Holy Mosque […] as long as the Heaven and earth will exist, to the journey of the Messenger of Allah[41], be Allah's peace and blessing upon him, to it, and to his ascension from it. 41. See footnote 30 above – (Footnote 30. The two holiest shrines of Islam are in Mecca, where the Black Stone of the Ka'ba is located, and Medina where the Prophet lived and died. Third in line is the Haram-al-sharif on Temple Mount in Jerusalem where the Prophet is believed to have ascended to the Seven Heavens (*Mi'raj*).

Israeli encapsulates his political and ideological stance in an endnote. The case in point is the 'Temple Mount' in Israeli's reference to the Al-Aqsa Mosque as the "Haram-al-sharif

on Temple Mount in Jerusalem". This different naming practice is one facet of "the conflicting narratives of the two [Palestinian and Israeli] sides of the conflict" (Ayyad 2011: 149). For Palestinians, the Haram al-Sharif is the compound which contains the al-Aqsa Mosque and the Dome of the Rock (Zuhur 2010: 10) and is "the third holiest shrine of Islam" (Masalha 2000: 143). The area in and around the Haram al-Sharif is "Islamic *waqf* property" (Robinson 2004: 130). On the other hand, the Jews believe the Haram al-Sharif to be "the site of the Temple of Solomon and the Second Temple, or Temple of Herod" (Faure 2005: 156). They believe that the Haram al-Sharif sits "atop the ancient ruins of their own most sacred site, the Second Temple" (McGeough 2009: 259).

The Palestinian-Israeli conflict lies, *inter alia*, in the names of holy shrines in Jerusalem: "what is called in Arabic 'الحرم الشريف' (al-Ḥaram al-Sharīf, lit. 'the Noble Sanctuary') is named in Hebrew as […] Har ha-Bayt, (lit. 'the Temple Mount')" (Ayyad 2011: 164). This interesting instance shows that Israeli has taken up a position to fulfil his political and ideological goal. As an agent, Israeli aligns himself with his side of the narrative and chooses a translation strategy that brings about his interpretation of the lexical item in question. According to the Israeli narrative, with which the translator takes sides, Jerusalem is the site of *Har ha-Bayt* (the Temple Mount) which is "Judaism's most holy site" (Klein 2007: 29–30). This position is further stressed on the political level. During his visit to the Al-Aqsa Mosque compound on 29 September 2000 (Milton-Edwards 2009: 197), former Israeli Prime Minister Ariel Sharon declared: "The Temple Mount [Haram al-Sharif] is in our hands and will remain in our hands" (Goldenberg 2000).

On the micro-structural level of analysis, instances of addition of information are also manifest in the form of footnotes and endnotes. These are used to provide political and ideological interpretations by ITIC and Israeli. Chapter 5.3 provides a detailed account of some of these cases.

4.6 Conclusion

This chapter has presented a macro-structural analysis of ITIC and Israeli's translations of Hamas Charter. Having provided an overview of the overall design of the ST, the chapter reviewed in detail the paratextual features, which distinguished these English

translations. Focusing on the presentation and organisation of these translations, the analysis addressed the covers and layouts; pictures and logos; titles, headings and subheadings; introductions; and translatorial footnotes and endnotes that accompanied and gave a politically and ideologically induced shape to each of the translations at hand. The investigation showed that the respective agents used these paratextual elements as vehicles to reveal their political and ideological positions as well as to channel the reading process in a certain direction. The analysis showed that the paratextual materials in question were employed to guide the target audience to adopt a particular view and stance vis-à-vis Hamas and its charter. These were particularly evident in the cover, layout and pictures ITIC added to its translation of the charter.

In part, the macro-structural analysis has contributed to answering one of the key research questions of this thesis: "How do the translations of Hamas Charter reveal politically and ideologically motivated positions of the agents involved?" The analysis showed that the English translations of Hamas Charter, as products, involved paratextual features that reflected the concerns of the target audience. As Lambert and van Gorp (1985: 48) note, the survey provided a preliminary clue of the general translation strategies the agents opted for in their translations and of the prioritised interests and concerns reflected in these translations. To this effect, the added titles, headings and subheadings, introductions, and translatorial comments were indicative of politically and ideologically couched positions towards the ST and its producers. For example, common to these paratextual materials was an emphasis on Hamas' ideological background and its pursuit to destroy the State of Israel. Visual representations were instrumental to highlight these perceptions.

The next chapter provides a micro-structural analysis of the two English translations of Hamas Charter.

Chapter 5
Micro-Structural Analysis

Introduction

This chapter presents data analysis of ITIC and Israeli's translations of Hamas Charter on the micro-structural level. The analysis aims to uncover and explain political and ideological considerations abounding in these translations of the charter. Selected data examples are outlined and analysed. The analysis attempts to unveil political and ideological positions of the agents in respective translations. It seeks to demonstrate that these translations are indicative of, *inter alia*, ideologically couched stances, politically and ideologically motivated choice of terminology, and translation intervention and manipulation. Political and ideological considerations have their bearing on the micro-structure of the English translations of Hamas Charter.

To account for the translation strategies used by the agents involved in producing the English translations of Hamas Charter, reference is made to Chesterman's (1997) classification of translation strategies.

Chesterman (1997: 93) proposes three main categories of overlapping and co-occurring translation strategies: syntactic, semantic and pragmatic. Syntactic strategies can be used to mark a change in the grammatical structure between the ST and TTs. One of these strategies is literal translation, which means that a TT term is "maximally close to the SL form". Another strategy, namely loan translation, is used to borrow individual lexical items (Chesterman 1997: 93). This borrowing also involves transliteration of the source lexical item (Newmark 1988: 81).

Semantic strategies "manipulate meaning" (Chesterman 1997: 101), altering or adjusting the meaning of a single word, phrase, sentence, or a larger chunk of text (Ayyad 2011: 136). Semantic strategies include "emphasis change", which adds to the "emphasis or thematic force [of the source lexical item], for a reason or another" (Chesterman 1997: 104). Within this category, Ayyad (2011: 136) introduces a "meaning shift" strategy to label those cases where the translator opts for lexical items which have a different

meaning from that immediately conveyed by the ST and which "belong to a different class and register". This strategy is used to account for shifts in meaning in relevant cases.

Pragmatic strategies refer to the choice of information in the TT (Chesterman 1997: 107). This choice is subject to the translator's awareness of the target audience (Chesterman 1997: 107). Used as a tool to reflect political and ideological positions, these strategies are a consequence of a general decision a translator makes to select the appropriate way to translate the whole text (Chesterman 1997: 107). "Explicitness change" is one pragmatic translation strategy, which refers to "the way in which translators add components explicitly in the [TT] which are only implicit in the [ST]" (Chesterman 1997: 108–9). The information change strategy involves addition or omission of information, making explicit or implicit certain information in the TT. (Chesterman 1997: 109).

By double presentation (Pym 1992: 80), a word and a loan term are juxtaposed side by side, whereby "one acts as a gloss of the other" (Chesterman 1997: 95). This strategy highlights significant ideological implications. Pym (1992: 82) posits that the source language term tends to be attributed a greater value than that of the target language term itself.

This chapter covers politically and ideologically sensitive terms, intertextual references and instances of addition of information in ITIC and Israeli's English translations of Hamas Charter (Sections 5.1–5.3). Section 5.4 presents a conclusion to the chapter. Throughout data analysis, textual elements under investigation are underlined in each example. In some cases, certain data examples are discussed more than once to cover different aspects of the analysis. To provide an integrated examination, the analysis covers the historical and socio-political contexts in the selected examples.

5.1 Politically and Ideologically Sensitive Terms

In political discourse, political terms and ideological concepts are used strategically to accomplish particular political and ideological goals (Schäffner 2004: 121). These terms and concepts are "normally rooted in particular ideologies and would have different

meanings in different languages and cultures" (Ayyad 2011: 179). According to Schäffner (2007: 142), not only do political concepts emerge historically, but are also viewed within the parameters of their historical setting as a whole. Hence, the description of politically and ideologically sensitive terms combines all relevant dimensions of the translation event within its historical context (Lambert and van Gorp 1985: 45). As Ayyad (2011: 181) notes, ideological considerations of terms and concepts are usually emphasised in the translation process. Markstein (1994: 105, quoted in Schäffner 2007: 142) hypothesises that the meanings of some lexical items are ideologically shaped, whereby they serve as 'codes for insiders'. In the context of the English translations of Hamas Charter, it is the case that ITIC and Israeli propagate codes loaded with political and ideological implications for their "insiders"; that is, their target readers. The following subsections investigate instances of politically and ideologically sensitive terms in Hamas Charter and present examples of how they are handled in its English translations.

5.1.1 *Mujahidin*

The term 'المجاهدين' (al-mujāhidīn, lit. 'fighters') (see example 5.1 below) is a sensitive term both politically and ideologically. *Al-mujāhidīn* (plural of *al-mujāhid*) means fighters who take part in *Jihad* (Nüsse 1998: viii). The term derives from *Jihad* – "one of the most [recognised] Arabic words in the West" (Bordenkircher 2001: 1). *Jihad* literally means "'struggle'; which in its active/military form can also connote a holy war" (Singh 2012: 532).

(5.1) انطلقت حركة المقاومة الإسلامية لتأدية دورها ماضية في سبيل ربها، تتشابك سواعدها مع سواعد كل المجاهدين من أجل تحرير فلسطين. (المقدمة، ميثاق حماس)

Back Translation	The Islamic Resistance Movement set out to play its role, marching forward in the cause of its Lord. Its arms are joined with the arms of all <u>fighters</u> for the sake of liberating Palestine (Introduction, Hamas Charter).
Israeli	the Islamic Resistance Movement erupted in order to play its role in the path of its Lord. In so doing, it joined its hands with those of all <u>Jihad(7) fighters</u> for the purpose of liberating Palestine. 7. Holy War for the cause of Islam.
ITIC	The Islamic Resistance Movement set out to perform its duty, striding along the path of its lord.[18] It held hands with <u>every jihad</u>

warrior[19] for the sake of liberating Palestine.

19 In the original, *Mujahideen*, that is, jihad warriors. Jihad, according to Muslim tradition, has many interpretations, among them the struggle against evil impulses, the contribution of money to Islam and fighting in an Islamic army. Jihad in the connotation of Hamas Charter means fighting a holy war for the sake of Allah to spread Islam worldwide.

Throughout Hamas Charter, the Arabic term *Al-mujāhid/Al-mujāhidīn* recurs sixteen times, emphasising Hamas' Islamic perception and course of struggle against Israel (Mishal and Sela 2000: 13). While ITIC reflects the same number of recurrences, Israeli's translation of the term appears thirteen times.

The term 'المجاهدين' (al-mujāhidīn, lit. 'fighters') is not void of ideological significance. Sometimes defined as "fighter[s] for Allah" (Milton-Edwards 2006a: 136), the word dates back to the Soviet invasion of Afghanistan in 1979 (Heywood 2011: 198; Mura 2015: 173). It was first used to refer to the Islamic militants who fought against the Soviet occupation of Afghanistan in the 1980s (Feener 2004: 351). In the Palestinian context, to fulfil its religious goals and Islamic mission, Hamas consciously casts the struggle against Israel in Islamic terms, depicting Palestinians as "warriors in a jihad" (Singh 2012: 541). Accordingly, the term *Mujahidin* poses a major threat to those whom Hamas considers to be its enemies (Milton-Edwards 2006a: 136). This discourse frames Palestinians as *Mujahidin* in the national struggle against Israel's occupation of Palestine (Singh 2012: 542).

Following the emphasis change strategy, Israeli and ITIC render 'المجاهدين' (al-mujāhidīn, lit. 'fighters') into 'Jihad fighters' and 'every jihad warrior' respectively. In this case, the emphasis shifts from 'fighters' and 'warrior' (the literal renditions of *al-mujāhidīn/al-mujāhid*) to the more ideologically loaded term *Jihad/jihad*. The ideological denotation of *Jihad/jihad* far outweighs that of 'fighters' and 'warriors' because it stresses the ideological dimension of Hamas' *Jihad* as a "struggle in the way of Allah" (Aaron 2008: 6). Hamas sees itself as "one link in the chain of the struggle against the Zionist invaders" (Hamas Charter, Article 7) of Palestine. Hence, *Jihad* is inevitably associated with Hamas' "religious faith" (Mishal and Sela 2000: 50). To reflect their political and ideological stance, Israeli and ITIC opt for addition of information (cf. Chapter 5.3).

Casting it in a religious mould, Israeli provides an endnote, qualifying *Jihad* as "Holy War for the cause of Islam". Along this vein, Hamas views *Jihad* as "religiously sanctioned resistance against perceived enemies of Islam" (Levitt 2006: 8). Israeli's interpretation suggests that *Jihad*, as a "'holy war', is the central tenet and obligation of Islam" (Aaron 2008: 4). In its footnote, ITIC stresses Hamas' conception of Jihad as "fighting a holy war for the sake of Allah to spread Islam worldwide". Not only is this emphasis impliedly ideological, but it also invokes broader concerns in the target audience and instils "a fear that the Muslims (or Arabs) will take over the world" (Said 1994: 287). It implies that the pursuit of *Jihad* is intended to create a global fundamentalist Islamic state (Aaron 2008: 4). In the Palestinian context, however, Hamas embraces *Jihad* against Israel, "a foreign military occupation led by Zionist Jews against Muslim homelands and holy places" (Hroub 2006: 96).

5.1.2 Islamists

The term 'الإسلاميين' (al-islāmiyyīn, lit. 'the disciples of Islam') (see example 5.2 below) is ideologically significant because it vests Hamas Charter with "an Islamic identity overriding all other identities" (Amer 2012: 126).

(5.2) وعلى الإسلاميين أن يؤدوا دورهم في مواجهة مخططات أولئك الهدامين، ويوم يملك الإسلام توجيه الحياة يقضي على تلك المنظمات المعادية للإنسانية والإسلام. (المادة السابعة عشرة، ميثاق حماس)

Back Translation	The disciples of Islam must play their role in confronting the plans of these saboteurs. One days when Islam is manages to guide life, it shall eliminate these organisations, which are hostile to humanity and Islam (Hamas Charter, Article 17).
Israeli	Thus, the Muslims must fulfill their duty in confronting the schemes of those saboteurs. When Islam will retake possession of [the means to] guide the life [of the Muslims], it will wipe out those organizations which are the enemy of humanity and Islam.
ITIC	Therefore, the followers of the global Islamic movement [i.e., Muslim fundamentalists][46] must [all] take part in countering the plans [or plots] of those saboteurs. **On the day Islam [will be in a position to] direct life, it will eradicate the organizations [deemed] hostile to humanity and to Islam** (emphasis in original). 46 The term fundamentalist Muslims (*usuliyun*) use to refer to themselves.

Although it appears only once in Hamas Charter and translated accordingly by ITIC and Israeli, translations of the term 'الإسلاميين' (al-islāmiyyīn, lit. 'the disciples of Islam') are politically and ideologically motivated and reflect underlying assumptions and considerations of the agents involved. The term espouses political and ideological perceptions of Hamas Charter and its producers. Also called 'activist Islam' and 'political Islam' (Heywood 2011: 199), Islamism is defined as a "religious ideology with a holistic interpretation of Islam whose final aim is the conquest of the world by all means" (Mozaffari 2007: 21). It is associated with "terrorism and insurgency rather than with group politics and identity" (Zuhur 2010: 2). Fear of Islamism "as violent, revolutionary and radical" (Milton-Edwards 2006b: 66) has generated a common perception of political Islam. According to Janssen (2009: 8), Hamas uses Islam for political reasons and endows a political-ideological meaning on its practices.

Israeli uses a literal translation strategy and renders *Al-islāmiyyīn* into "the Muslims", effectively downplaying the ideological impact and implications of the term. By contrast, ITIC uses the explicitness change strategy to translate *Al-islāmiyyīn*. Affiliating *Al-islāmiyyīn* with Islamic movements, the translating institution explicates the term as "followers of the global Islamic movement [i.e., Muslim fundamentalists]". In addition to this purposeful change, ITIC adds a comment to reflect its politically and ideologically couched perceptions and to strike a sympathetic chord of the target audience. Using the information change strategy, in a footnote, ITIC justifies its translation by the presumption that "[t]he term fundamentalist Muslims (*usuliyun*) use to refer to themselves".

Not only does ITIC identify *Al-islāmiyyīn* with "the global Islamic movement", but it also explains that these comprise "Muslim fundamentalists". This translation touches on two politically and ideologically sensitive issues. Firstly, Hamas, whose members are depicted as 'Islamists', is an outgrowth of the Muslim Brotherhood (Schanzer 2008: 13), which is known to be a global organisation that "features deep understanding, precise perception, and a comprehensive approach to all Islamic concepts in various spheres of life" (Scham and Abu-Irshaid 2009: 5). This and similar global Islamic movements seek to achieve one goal, namely to restore the power and glory of Islam after all Muslim territories are freed from non-Muslim hegemony (Mozaffari 2007: 28).

ITIC presents Hamas as a global Islamist movement. However, Hamas is not part of an organised body "where various groups and parties worldwide belong to a single and unified 'umbrella' hierarchy" (Hroub 2006: 99). Hamas considers itself as a local resistance movement and has restricted its actions against Israelis in Israel and the Palestinian territory (Levitt 2006: 204). Associating Hamas with the global Islamic movement casts away the "national liberation dimension" of the movement, making it part of "global terror" (Hroub 2006: 111).

Secondly, fundamentalism refers to "an intense and militant faith in Islamic beliefs as the overriding principles of social life and politics" (Heywood 2011: 198). Islamic fundamentalism emerged with the establishment of the Muslim Brotherhood in Egypt in 1928 (Gelvin 2011: 313). Seeking to give supremacy to Islam over politics (Heywood 2011: 198), Islamic fundamentalists advocate for founding "an 'Islamic state', a theocracy ruled by spiritual rather than temporal authority" (Heywood 2004: 49). Islamic fundamentalism is seen as a "backward-looking, anti-modern, anti-Western, anti-secular, anti-democratic, conservative, reactionary and totalitarian ideology" (Milton-Edwards 2006b: 67). To many Muslim scholars, however, the term is inappropriate (Gelvin 2011: 313) because it envisions Islam and fundamentalism as the same entity (Said 1997: xvi). While it might be interpreted positively as to call for compliance with the fundamentals of the faith (Shunnaq 2000: 207), the term "has always been a kind of insult" (Ernst 2003: 68), identifying 'fundamentalists' with a militant and radical orientation and terrorism (Heywood 2004: 49).

5.1.3 Al-da'wa

Some religious terms are exclusive of the Islamic faith. Once written or uttered, these can be directly associated with Islam. An example of such an Islamic religious discourse is the term 'الدعوة' (al-da'wa, lit. 'preaching') (see Example 5.3 below). When translated, this term is subject to different interpretations that are loaded with political and ideological implications. Not only do they align with the concerns of the target community, but these interpretations also reflect political interests and promote ideological stances of the agents involved.

(5.3) وتمتاز بالفهم العميق، والتصور الدقيق والشمولية التامة لكل المفاهيم الإسلامية في شتى مجالات الحياة في التصور والاعتقاد، في السياسة والاقتصاد، في التربية والاجتماع، في القضاء والحكم، في <u>الدعوة</u> والتعليم، في الفن والإعلام، في الغيب والشهادة، وفي باقي مجالات الحياة. (المادة الثانية، ميثاق حماس)

Back Translation	It is distinctive of its profound understanding, accurate perception and full inclusion of all Islamic concepts in all walks of life: in perception and belief, in politics and economy, in education and society, in the judiciary and governance, in *da'wa* and education, in art and information, in the unseen and the seen, and in the rest of walks of life. (Article 2, Hamas Charter)
Israeli	It is characterized by a profound understanding, by precise notions and by a complete comprehensiveness of all concepts of Islam in all domains of life: views and beliefs, politics and economics, education and society, jurisprudence and rule, <u>indoctrination</u> and teaching, the arts and publications, the hidden and the evident, and all the other domains of life.
ITIC	It excels in profound understanding and has an exact, fully comprehensive perception of all Islamic concepts in all areas of life: understanding and thought, politics and economics, education and social affairs, law and government, <u>spreading [i.e., indoctrinating the tenets of radical] Islam</u> [*dawa*] and teaching, art and the media, by that which is hidden and by martyrdom [*shahadah*] and in the other areas of life.

The term 'الدعوة' (al-da'wa, lit. 'preaching') appears three times in Hamas Charter. *Al-da'wa* is a religious discursive term that "can have very different connotations" (Gade and Feener 2004: 206). *Al-da'wa* literally means "a call to God" (Levitt 2006: 16), whereby Muslims are required to spread or propagate the faith (Martin 1987: 9). According to Jensen (2009: 47), *al-da'wa* can "best be translated as a mission or an invitation to Islam".

Israeli follows a meaning shift strategy and translates *al-da'wa* into 'indoctrination', suggesting that Hamas uses force to propagate its ideology.[16] By contrast, while it maintains a loan translation of *al-da'wa*, ITIC opts for an explicitness change strategy to spell out its political and ideological stance towards Hamas: "spreading [i.e., indoctrinating the tenets of radical] Islam [*dawa*]". This elaboration underlines the radical inclinations of Hamas, which works towards radicalising the Palestinian society (Levitt

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[16] Oxford Learner's Dictionaries Online defines 'indoctrination' as "the act or process of forcing somebody to accept a particular belief or set of beliefs and not allowing them to consider any others".

2006: 6), advancing its objectives of destroying Israel and "recruiting grassroots and operational support" (Levitt 2006: 32).

5.2 Intertextuality

Intertextuality refers to the "relationships between a text and an embedded quotation, or explicit referent to another text, or an 'allusion' to a specific text" (Chilton and Schäffner 2002: 17). As it is the case of Hamas Charter, political texts exhibit extensive intertextual references (Schäffner 1997: 120) to other texts of different genres, which "may have functioned in a different context" (Schäffner and Bassnett 2010: 6).

Intertextuality is a distinctive feature of Hamas Charter. Reflective of a typical Islamic religious discourse, cases of intertextuality include extensive references to Quranic verses, Prophet Mohammed's Hadith and sayings of historical Muslim figures. Israeli (quoted in Rose 2009) argues that Hamas Charter is presented as a religious document, "based on the Koran and with many references to sacred texts, which cannot be changed once it has been published". Even though they mainly use a literal translation strategy, Israeli and ITIC combine explicitness change and meaning shift strategies to encapsulate intertextual references with their politically and ideologically motivated positions and views of Hamas. In the translation events, these instances are also manipulated to articulate broader interests and concerns of the target readership.

5.2.1 Intertextual References to the Quran

The Unseen and the Seen

By referring to sacred texts, Hamas Charter offers a religious discourse "whose powerful message is embedded in its religious authenticity, clarity, and familiarity" (Mishal and Sela 2000: 15). In Example (5.4) below, the phrase 'الغيب والشهادة' (al-ghayb wa al-shahādah, lit. 'the unseen and the seen') shows an instance of intertextual reference to the Quran.

(5.4) وتمتاز بالفهم العميق، والتصور الدقيق والشمولية التامة لكل المفاهيم الإسلامية في شتى مجالات الحياة في التصور والاعتقاد، في السياسة والاقتصاد، في التربية والاجتماع، في القضاء والحكم، في الدعوة والتعليم،

<div dir="rtl">في الفن والإعلام، في <u>الغيب والشهادة</u>، وفي باقي مجالات الحياة. (المادة الثانية، ميثاق حماس)</div>

Back Translation	It is distinctive of its profound understanding, accurate perception and full inclusion of all Islamic concepts in all walks of life: in perception and belief, in politics and economy, in education and society, in the judiciary and governance, in *da'wa* and education, in art and information, in <u>the unseen and the seen</u>, and in the rest of walks of life. (Article 2, Hamas Charter)
Israeli	It is characterized by a profound understanding, by precise notions and by a complete comprehensiveness of all concepts of Islam in all domains of life: views and beliefs, politics and economics, education and society, jurisprudence and rule, indoctrination and teaching, the arts and publications, <u>the hidden and the evident</u>, and all the other domains of life.
ITIC	It excels in profound understanding and has an exact, fully comprehensive perception of all Islamic concepts in all areas of life: understanding and thought, politics and economics, education and social affairs, law and government, spreading [i.e., indoctrinating the tenets of radical] Islam [*dawa*] and teaching, art and the media, <u>by that which is hidden and by martyrdom [*shahadah*]</u> and in the other areas of life.

The phrase 'الغيب والشهادة' (al-ghayb wa al-shahādah, lit. 'the unseen and the seen') carries an intertextual reference to the Quranic verse (13: 9) of Sura Al-Ra'd (Thunder):

(ST) <div dir="rtl">"اللهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أنثَى وَمَا تَغِيضُ الأرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ (8) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (9)" (سورة الرعد)</div>

13: 8 God knows what every female bears and how much their wombs shrink or swell– everything has its measure with Him; 13: 9 He knows <u>what is not seen as well as what is seen</u>; He is the Great, the Most High.

(Haleem 2005: 154)

This Quranic verse addresses *al-ghayb wa al-shahādah* (lit. 'the unseen and the seen') with reference to God's omnipresent knowledge. God is all-aware of *al-ghayb* (the unseen) and *al-shahādah* (that can be seen). He "knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge".[17] Borrowed directly from the Quran, the phrase *al-ghayb wa al-shahādah* is illustrative of the Islamic religious discursive practice, which Hamas employs in its charter.

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[17] 'Tafsir [Exegesis] of Ibn Kathir', *Quran* website: http://www.quranwebsite.com/tafsir%20ibn%20kathir/ibn_013_ar_rad.html (last accessed, 25 April 2017).

Israeli opts for a literal translation strategy to translate *al-ghayb wa al-shahādah* (lit. 'the unseen and the seen') into "the hidden and the evident". ITIC also uses literal translation to render *al-ghayb* into 'that which is hidden'. Showing a different interpretation, however, ITIC opts for meaning shift and double presentation strategies and translates *al-shahādah* into 'martyrdom [*shahadah*]'. This translation is a striking instance of how the translating institution reflects its political and ideological views of Hamas, stressing the movement's "culture of death" (Zuhur 2010: 41). This interpretation might have been motivated by Hamas' slogan "death for the sake of Allah is the most exalted wish" (Hamas Charter, Article 8, ITIC's translation). In Arabic, however, '*istishhād*' (lit. 'to seek martyrdom') is the word which denotes martyrdom in a holy war (*Jihad*) (Maliach 2010: 79). In this sense, martyrdom can be defined as "self-sacrifice for a sacred cause" (Janssen 2009: 10).

5.2.2 Intertextual References to the Hadith

Translation of intertextual references can reflect political and ideological standpoints and express concerns of the target audience. In the following Example (5.5), Israeli's translation of an intertextual reference to a Hadith of Prophet Mohammed is a case in point.

(5.5) لا تجيز حركة المقاومة الإسلامية الطعن أو التشهير بالأفراد أو الجماعات، <u>فالمؤمن ليس بطعّانٍ ولا لعّان،</u> مع ضرورة التفريق بين ذلك وبين المواقف والتصرفات. (المادة الرابعة والعشرون، ميثاق حماس)

Back Translation	The Islamic Resistance Movement does not permit slandering or defaming individuals or groups, because <u>the believer is neither a defamer nor a curser.</u> It is necessary to distinguish between this and positions and conducts. (Hamas Charter, Article 24)
Israeli	Hamas will not permit the slandering and defamation of individuals and groups, for the <u>Believers are not slanderers and cursers(55).</u> 55. <u>In view of what was said above about the Jews, as individuals and as a group, it appears that they are the exception to this rule.</u>
ITIC	The Islamic Resistance Movement forbids the libeling and defaming[60] of individuals or groups. <u>A true believer does not defame or curse.</u> In addition, a distinction must be made between [defamation] and taking a stand or having an opinion or behaving in a certain way.

The phrase ‏فالمؤمن ليس بطعّانٍ ولا لعّان‎‏ (falmuʻminu laysa biṭaʻʻānin walā laʻʻān, lit. ʻa believer is neither defamer or nor a curser’) entails an intertextual reference to a Hadith of Prophet Mohammed, which reads as follows:

(ST) ‏عن عبد الله، عن النبي ـ صلى الله عليه وآله وسلم ـ قال : "لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلاَ اللِّعَّانِ، وَلاَ الْفَاحِشِ وَلاَ الْبَذِيءِ".‎‏

Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is not a defamer nor a curser, not coarse nor obscene."

On many occasions, Prophet Mohammed was reported to have said that "he is not a curser or that it is not consistent with proper Islamic character to curse even one's enemies" (Fadl 2001: 370–1). In its general context, the Hadith urges Muslims to be of good manners. Muslims should always maintain a virtuous personality and not be abusive of others. They are forbidden from using foul language or uttering obscenities. Prophet Mohammed rejects that individuals or groups be cursed (Fadl 2001: 371).

ITIC applies a literal translation strategy to render the intertextual reference ‏فالمؤمن ليس بطعّانٍ ولا لعّان‎‏ (falmuʻminu laysa biṭaʻʻānin walā laʻʻān) into "A true believer does not defame or curse". By contrast, Israeli adds an explicitly evaluative endnote in which he attempts to uncover Hamas' position towards the Jews: "In view of what was said above about the Jews, as individuals and as a group, it appears that they are the exception to this rule". On a textual level, Israeli makes reference to previous articles of Hamas Charter.[18] For example, Article 22 of Hamas Charter accuses the enemies (i.e. the Jews) of, *inter alia*, igniting wars, destroying the Islamic Caliphate and taking control of many sources of wealth. In this context, the translator evaluates the ST as false and negative (de Beaugrande and Dressler 1981: 184). To achieve desired political and ideological aims, Israeli provides a different interpretation of this intertextual reference in order to reflect political interests, promote an ideological position, and align with the concerns of the target audience.

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[18] According to de Beaugrande and Dressler (1981: 11), the text producer needs to consult with prior text continuously.

5.2.3 Intertextual References to Historical Muslim Figures

Quotes from historical Muslim figures provide another instance of intertextuality in Hamas Charter. According to Hamas, references to renowned Islamic personalities may "serve as powerful mobilisers for heroic warfare" (Singh 2012: 535). To underline the religious dimension of its struggle against Israel, Hamas invokes images and episodes from the distant history of Islam (Mishal and Sela 2000: 52). Example (5.6) below includes an intertextual reference to a common saying of a Muslim leader, painting Hamas' narrative in a particular light.

(5.6) فإسرائيل بيهوديتها ويهودها تتحدى الإسلام والمسلمين، <u>فلا نامت أعين الجبناء</u>. (المادة الثامنة والعشرون، ميثاق حماس)

Back Translation	Israel with its Jewish status and Jews is defying Islam and the Muslims. <u>May the eyes of the cowards never rest</u>. (Hamas Charter, Article 28)
Israeli	Israel, by virtue of its being Jewish and of having a Jewish population, defies Islam and the Muslims. <u>"Let the eyes of the cowards not fall asleep"</u>.
ITIC	Thus Israel with its Judaism and Jews challenges Islam and Muslims. <u>And the cowards shall know no sleep</u>.[65] [I.e., the Muslims will make the Jews so fearful they will not sleep at night.]
	65 A quote from a hadith.

The sentence 'فلا نامت أعين الجبناء' (falā nāmat ´a'yunu al-jubanā´, lit. 'May the eyes of the cowards never rest') carries an intertextual reference to a famous saying of Khalid ibn al-Walid, a remarkable, all-conquering and undefeatable Muslim commander of the seventh century (Akram 1970: 8):

(ST) "لقد شهدتُ مائة زحف أو زُهاءَها، وما في جسدي موضع شبر إلا وفيه ضربةَ أو طعنة أو رَمْية، ثم هأنذا أموت على فراشي كما يموت البعَيْر، <u>فلا نامت أعين الجبناء</u>." (خالد بن الوليد)

I have fought in a hundred battles or so, and there is no space of the span of a hand in my body which is left without some scar of the wound of a sword or an arrow or a lance. And yet here I am, dying on my bed like a camel. <u>May the eyes of the cowards never rest</u>. (Khalid ibn Walid)

Khalid ibn al-Walid (592–642) (Khan 2012: 1) was a Companion of Prophet Mohammed and exhibited extraordinary experience and bravery in the battlefield (Yucel 2015: 227). He was a "great natural military leader" who played a pivotal role in defeating the two great Byzantine and Sassanid Persian empires at the time (Nafziger and Walton 2003:

17). In acknowledgement of his prominent military command, Prophet Mohammed bestowed on Khalid the title "Saifullah (the Sword of Allah)" (Khan 2012: iv). In his last illness, Khalid was so agitated to wait to die in bed, not in battle (Akram 1970: 339). It was in this context that the referenced saying, *falā nāmat ʿaʾyunu al-jubanāʾ* (lit. 'May the eyes of the cowards never rest') was uttered by Khalid ibn al-Walid.

Israeli literally translates the intertextual reference 'فلا نامت أعين الجبناء' *falā nāmat ʿaʾyunu al-jubanāʾ* into "Let the eyes of the cowards not fall asleep". In addition to its literal translation, ITIC adds a footnote[19] and uses an explicitness change strategy to spell out its politically and ideologically interlaced view of Hamas, while at the same time alerting the Jews of the threat posed not only by Hamas, but also by the wider Muslim community. Vividly showing that, when translated, the ST is subject to different interpretations for particular political or ideological goals, ITIC explains that this intertextual reference means that "the Muslims will make the Jews so fearful they will not sleep at night". This explicitiation unveils the politically and ideologically motivated position of the translating institution. It shows how this translation of Hamas Charter is designed to reflect broader societal interests and concerns of the wider target audience. This addition of information takes the conflict out of its Palestinian-Israeli milieu and places it in a broader context, namely with Muslims, rather than with Hamas alone. It also validates Hamas' contention that "Israel [is] bound to be defeated by Islam" (Mishal and Sela 2000: 52). Grounded in a Muslim setting, this explicitation offers "a new interpretation […] of the parameters of the struggle against Israel" (Mishal and Sela 2000: 15). The impression ITIC's translation leaves on the target readership is obvious: Islam "equals jihad equals terrorism, and this in turn reinforces a feeling of cultural fear and hatred against Islam and Muslims" (Said 1997: 77).

5.3 Addition of Information

Addition of information was briefly introduced at the macro-structural level (Chapter 4.5). This section provides a detailed account of cases of addition of information at the micro-structural level of the analysis. Literal and loan translations of lexical items have

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[19] In light of the historical context provided above, contrary to ITIC's statement, the quote is not a Hadith.

been found to be common strategies used by ICIT and Israeli in their translations of Hamas Charter. However, the investigation shows that the explicitness change strategy is also applied by these agents to add information in the form of footnotes and endnotes. Added information involves explicit political and ideological interpretations and assumptions, which are reflected in the translations of Hamas Charter. The following subsections present and analyse the most politically and ideologically laden instances of addition of information in the corpus.

5.3.1 Addition of Information in ITIC's Translation

Expelling the Jews from Palestine

Hamas Charter cites Islamic religious sources, including Prophet Mohammed's Hadith, to confer an Islamic dimension on its struggle against Israel (Mishal and Sela 2000: 15). Example (5.7) shows how ITIC's translation places a Hadith in the wider socio-political context of the Palestinian-Israeli conflict and reflects deep concerns of the target audience.

(5.7)	وفي الحديث الشريف: "أهل الشام سوط الله في أرضه ينتقم بهم ممن يشاء من عباده وحرام على منافقيهم أن يظهروا على مؤمنيهم ولا يموتوا إلا همًا وغمًّا". (المادة الثالثة عشرة، ميثاق حماس)
Back Translation	As stated in the noble Hadith: "The people of Al-Sham [Greater Syria] are Allah's whip in His land. Through them, He wreaks revenge on whomsoever He wishes from among His servants. It shall be impressible that the hypocrites among them triumph over the faithful among them. They shall die of grief and distress." (Hamas Charter, Article 13)
ITIC	[as the noble hadith states:] "The men of Al-Sham are the scourge [of Allah] in his land. Through them he wreaks vengeance on whomever he wishes among his servants. It is forbidden for the hypocrites among them to overcome the true believers among them; but rather they will die in sorrow and grief"[36] [36] This hadith gives the seal of authorization to the Muslim rights over "Palestine" and the right to expel the Jews from it.

From the point of view of Hamas, Israel has occupied Muslim land "in which it does not have any right to" (Abuirshaid 2013: 307). By establishing strong ties with Palestine as a religious and historical homeland (Amer 2012: 121), Hamas' struggle can be

characterised as a religiously motivated resistance, which takes its "seal of [authorisation]" (Levitt 2006: 8) from the cited Hadith. Hamas denies that Israel is legitimate (Abuirshaid 2013: 296) and refuses to recognise Israel's right to exist as a nation-state (Sharp 2010: 115). In its ideologically laden footnote, ITIC warns that Hamas seeks to "expel the Jews" from Palestine, stressing the Jewish Israelis' "fear for their lives and the survival of the State of Israel" (Faure 2005: 77). According to Hamas, the Palestinian people are living under the Israeli occupation and have the right to wage struggle (*Jihad*) "to expel the occupier" (Birnbaum 2009: 144). Hamas believes that the question of Palestine can only be solved by the "uprooting of the State of Israel and the establishment of an Islamic state in its place" (Abu-Amr 1993: 12). Anchored in Islamic religious narratives, it becomes the duty of all Palestinians "to expel the enemy" (Nüsse 1998: 54) from their occupied land. Reiterating inherent concerns and existential fears of the target audience, ITIC's general reference to the "Jews" is not politically nor ideologically insignificant: both Israel and the broader Jewish community are viewed to be in "direct ideological opposition" to Hamas (Singh 2012: 536). Following occupation, Israel has settled the Jews on the Palestinian land (Milton-Edwards 2006b: 73). Hence, Hamas posits that the occupiers should be expelled from all of Palestine and that national Palestinian rights be redeemed (Janssen 2009: 81).

Framing Hamas as a Fundamentalist Movement

Hamas declares that the Quran is its constitution. The movement interprets the Quran with the view of shaping its perception of contemporary Palestinian-Israeli conflict (Nüsse 1998: 4). Example (5.8) below shows how addition of information introduces a new interpretation and uncovers ITIC's underlying politically and ideologically couched assumptions.

(5.8) شعار حركة المقاومة الإسلامية : الله غايتها، والرسول قدوتها، والقرآن دستورها، والجهاد سبيلها، والموت في سبيل الله أسمى أمانيها. (المادة الثامنة، ميثاق حماس)

Back Translation	The Islamic Resistance Movement's Slogan: Allah is its goal, the Messenger is its exemplary model, <u>the Quran its constitution</u>: Jihad is its way, and death for the sake of Allah is its most sublime wish (Hamas Charter, Article 8).

| ITIC | The Islamic Resistance Movement's motto: Allah is its purpose, the messenger [the prophet Muhammad] is its exemplary figure and <u>the Qur'an is its constitution</u>[23], jihad is its path and death for the sake of Allah is the most exalted wish. |
| | 23 For some reason, the charter uses the word *dustur* (meaning a modern, secular constitution) and not *Sharia* (religious Muslim law). However, once the Qur'an becomes the constitution (e.g., Saudi Arabia), there is no difference between its being described as law or constitution. <u>Thus Hamas supports an Islamic constitution whether it exists or not, making it a genuinely fundamentalist Islamic movement.</u> |

The Quran provides religious and political regulation and governs personal and public behaviour (Rozehnal 2004: 114) within the Muslim society. It is the body of law which sets forth and organises Muslims as a political community (Tessler 2009: 77). Comprising both the Quran and the *Sunna*, the Islamic law (or constitution in the words of Hamas Charter), is known as the Sharia (Tessler 2009: 89), which integrates both religious and civic aspects of Muslim life (McVittie, McKinlay and Sambaraju 2011: 515). Sharia covers "political, social and economic affairs and their principles, with the intent that they reflect complete submission to Allah alone" (Qutb 2006: 120). Precluding any secularisation of the Muslim community, Sharia represents the Islamic order and provides the source of legislative provisions (Mura 2015: 122). In the political context, Sharia is "a form of good governance" (Mura 2015: 111). It provides the principles, system and modes of public administration (Qutb 2006: 120). Sharia allows political and social issues to be addressed on the basis of "historical precedents and equivocal oral traditions" (Mishal and Sela 2000: 7).

In the context of Hamas Charter, ITIC explains that the fact that Hamas takes the Quran as its constitution makes it "a genuinely fundamentalist Islamic movement". Fundamentalist movements are identified with an inflexible, dogmatic and authoritarian stance (Heywood 2011: 193). The translating institution's position reflects a "tendency to fix the label 'fundamentalist'" (Knudsen 2003: 4) to Hamas because it seeks to apply Sharia, or Islamic constitution. Attempting to give weight to religion over politics (Heywood 2011: 47), fundamentalists seek to establish an Islamic state that is governed by Sharia (Heywood 2011: 198). Accordingly, Hamas is viewed to be seeking to found

an Islamic state "based on the foundations of Islam and shaped by shari'a law" (Milton-Edwards 2006b: 65).

5.3.2 Addition of Information in Israeli's Translation

Islamic Waqf

The term 'وقف إسلامي' (waqf Islāmī, lit. 'Islamic religious endowment')[20] (see Example 5.9 below) is so indicative that it sums up Hamas' view of the land of Palestine, stance towards the conflict with Israel and appeal to the wider Muslim community. Reference to the holy status of the land of Palestine not only identifies the conflict with Israel as a political and territorial one (Amer 2012: 126), but also denotes a "religious confrontation" to restore "the holy endowed Islamic land (*waqf*)" (Milshtein 2009: 59). According to Janssen (2009: 39), *Waqf* "put[s] into words the starting position of Hamas, which is rather theological and ideological and holds the liberation of all of historic Palestine as its strategic goal".

(5.9)		تعتقد حركة المقاومة الإسلامية أن أرض فلسطين أرض وقف إسلامي على أجيال المسلمين إلى يوم القيامة، لا يصح التفريط بها أو بجزء منها أو التنازل عنها أو عن جزء منها. (المادة الحادية عشرة، ميثاق حماس)
	Back Translation	The Islamic Resistance Movement believes that the land of Palestine is Islamic *Waqf* for Muslim generations until the Day of Judgement. It, or any part of it, may not be abandoned or relinquished. (Article 11, Hamas Charter)
	Israeli	Palestine is an Islamic Waqf(19): The Islamic Resistance Movement believes that the land of Palestine has been an Islamic Waqf throughout the generations and until the Day of Resurrection, no one can renounce it or part of it, or abandon it or part of it.
		19. Waqf is a religious endowment. There are various kinds: family and private waqfs, whose proceeds accrue to the members of the donor's family, and after the death of the last descendant go to a charitable purpose; public endowments set apart for a charitable or religious purpose. The Holy land is regarded, like all lands conquered forcibly by Islam, as unalienable property belonging to the Muslim public.

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[20] In Arabic, *waqf* means "to hold, set aside or to dedicate for charitable purposes" (Abuirshaid 2013: 173). *Waqf* is inalienable and usually reserved for Muslim religious or charitable purposes (Aaron 2008: 139).

The translation of *waqf Islāmī* involves the deliberate and conscious use of the Arabic transliterated term to pinpoint the distinctive Islamic nature of Hamas Charter. In this context, the translations of *waqf Islāmī* is a micro-marker that highlights the intrinsic concerns of the target audience. Israeli notes that *waqf* is "a religious endowment", suggesting that Palestine is "land endowed by Allah" (Schanzer 2008: 27) "for all time exclusively to Muslims" (Robinson 2004: 130). By reverting to the concept of *waqf*, Hamas denies the legitimacy of Israel (Janssen 2009: 63). Invoking the Israelis' existential fear, Hamas views Palestine as an "'Islamic land' which has been 'usurped' by Zionism" (Amer 2012: 126) to establish the State of Israel (Jensen 2009: 51). Implying "God's sovereignty" (Robinson 2004: 130), *Waqf* makes Palestine a sacred land that is "owned by Allah, not by humans" (Rowland and Frank 2002: 236). This sovereignty of Allah can be retrieved only through *Jihad* (Nüsse 1998: 100).

Combined with loan translation, Israeli applies the information change strategy to expound the term *waqf Islāmī*. The translator adds an endnote, explaining to the target audience that the "Holy land", namely Palestine, is "regarded, like all lands conquered forcibly by Islam, as unalienable property belonging to the Muslim public." This ideologically qualifying background information reflects Hamas' view that Palestine as a whole is an "Islamic *waqf* and therefore must be controlled by Muslims" (Bordenkircher 2001: 67). The national concept of the land is also seen along the lines of Islam (Mura 2015: 199). By *waqf Islāmī*, Hamas views Palestine as the primary problem of the general Muslim public. Palestine is not for the Palestinian people alone; "rather it belongs to all Muslims" (Abuirshaid 2013: 253). Any territory that was once conquered by Muslims must remain in Muslims' possession and may not "be left to non-Muslims to rule" (Nüsse 1998: 36). It is endowed for future Muslim generations (Janssen 2009: 39).

Anti-Semitism

When translated, Hamas Charter is subject to generalised interpretations to invoke particular sentiments in the readership. Example (5.10) below shows how Israeli unveils underlying political and ideological assumptions, explicating that not only does Hamas act against Israel, but also against the wider Jewish community.

(5.10) وفي دائرة الصراع مع الصهيونية العالمية، تعتبر حركة المقاومة الإسلامية نفسها رأس حربة أو خطوة على الطريق، وهي تضم جهودها إلى جهود كل العاملين على الساحة الفلسطينية، ويبقى أن تتبع ذلك خطوات وخطوات من الشعوب العربية والإسلامية ومن التجمعات الإسلامية على مستوى العالم العربي والإسلامي، فهي المؤهلة للدور المقبل مع اليهود تجار الحروب. (المادة الثانية والثلاثون، ميثاق حماس)

Back Translation:	In the circle of struggle with world Zionism, the Islamic Resistance Movement considers as a spearhead and a step on the path. The Movement joins forces with all those who are active in the Palestinian arena. More and more steps remain to be taken by the Arab and Islamic peoples and Islamic assemblies on the level of the Arab and Islamic world. It is qualified for <u>the next role with the Jews, the warmongers</u>. (Hamas Charter, Article 32)
Israeli	Within the circle of the conflict with world Zionism, the Hamas regards itself the spearhead and the avant-garde. It joins its efforts to all those who are active on the Palestinian scene, but more steps need to be taken by the Arab and Islamic peoples and Islamic associations throughout the Arab and Islamic world in order to make possible <u>the next round with the Jews(60), the merchants of war</u>. 60. Despite their protestation to the contrary, <u>the Hamas uses Jews and Zionism interchangeably.</u> The thrust of their assault is against Zionism, but by introducing incidentally anti-semitic themes, such as the "Protocols of the Elders of Zion," which preceded the birth of Zionism, <u>they expose their real intent against Jews in general.</u>

Israeli posits that although it uses the terms Judaism and Zionism synonymously,[21] Hamas extends its struggle to include the Jews in their entirety. Hence, Israeli depicts the movement's struggle against Israel as a 'war of religion and faith,' between Islam and Judaism and between Muslims and Jews (Litvak 2005: 41). This confusion has furnished an opportunity to label Hamas Charter with accusations of "anti-Semitism" (Hroub 2006: 36).[22] It is argued that Hamas' political discourse is couched in anti-Semitism (Levitt 2006: 118). According to Israeli (2000: 1), anti-Semitism reflects a tendency of dehumanising the Jews and advocating for their extermination. Since anti-Semitism is a key component of its ideology (Litvak 2005: 41), Hamas adopts anti-Semitic allegations and uses a harsh tone towards the Jews (Mishal and Sela 2000: 45). In the eyes of Hamas, Palestine has been usurped by the Jews, the 'warmongers', who have long been looked at as "weak and cowardly" (Laqueur 2006: 196).

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[21] In contrast with Judaism, the religion, Zionism is a global movement that was established in 1897 to create a Jewish homeland (Faure 2005: 483).

[22] Anti-Semitism suggests a socially or ideologically motivated "hatred or rejection of Jews, whether defined as a racial or a religious group" (Faure 2005: 26).

5.4 Conclusion

This chapter has provided data analysis of the English translations of Hamas Charter on the micro-structural level. The analysis sought to uncover and account for political and ideological considerations that emerged in the translations of the charter. Data analysis was oriented to unfold political and ideological views of ITIC and Israeli in their translations. It showed that Hamas Charter, as a sensitive political text, could be subject to different interpretations for particular political or ideological reasons. In addition to investigating how they revealed politically and ideologically interlaced stances of the agents involved, data analysis demonstrated how the translations of Hamas Charter reflected broader interests and concerns of the target audience.

In a major part, the micro-structural analysis has contributed to answering one of the key research questions of this thesis: "How are the translations of Hamas Charter tailored to reflect broader societal interests and concerns of the target audience?" The translations of Hamas Charter appeared to reveal politically and ideologically interlaced positions in terms of the selection of sensitive terms, interpretation of intertextual references, and speech reproduction by means of addition of information. The analysis demonstrated that Hamas Charter, when translated, was subject to different interpretations to achieve particular political or ideological goals and align with interests and concerns of the wider target community. Striking instances of politically and ideologically influenced interpretations were mostly evident in cases of intertextual references and addition of information, e.g. expelling the Jews from Palestine and destroying Israel. Explicitation was used to add information in the form of footnotes and endnotes. Meaning shifts also recurred in the English translations of Hamas Charter. A most striking instance was ITIC's translation of *Al-shahādah* (lit. 'the unseen') into 'martyrdom [*shahadah*]'.

Loan translation of certain lexical items was found to be a dominant pattern in the English translations of Hamas Charter. It has been argued that this strategy was instrumental to emphasise politically and ideologically motivated choices of terminology and to reflect broader sentiments and concerns of the target audience. For example, *waqf* was used to highlight Hamas' conception of the land of Palestine and approach to its

struggle with Israel. Some terms appear only once in Hamas Charter. It has been argued, however, that such terms were of paramount importance in the general socio-political context of Palestinian-Israeli conflict. In translation, these terms are exploited to unveil the specific character of Hamas and reflect underlying assumptions of Hamas Charter and its producers. For example, Israeli and ITIC's translations of *Al-islāmiyyīn* were loaded with politically and ideologically motivated messages, introducing Hamas as part of a global, fundamentalist Islamic movement.

The analysis showed that addition, rather than omission, of information was a distinctive pattern of the English translations of Hamas Charter. Added information involved politically and ideologically induced interpretations and perceptions of the charter and its producers.

The next chapter provides an account of the socio-political and institutional settings and textual profiles of the English translations of Hamas Charter.

Chapter 6

Institutional Settings and Textual Profiles

Introduction

The macro- and micro-structural levels of the analysis (Chapters 4 and 5) examined considerations of politics and ideology as well as political and ideological positions of the agents involved in producing the translations of Hamas Charter. This chapter provides an account of the institutional contexts and textual profiles of these translations. Data is interpreted with a view to determining translation patterns and linking political and ideological aspects to the relevant socio-political and institutional contexts of the TT production. The analysis attempts to explain what has happened to Hamas Charter in the translation process and to explore why translation patterns existed.

Investigating Hamas Charter and its English translations in their respective socio-political and institutional contexts provides insights into the institutional practices and roles of the agents involved in the translation process (Schäffner and Bassnett 2010: 12). In this chapter, background research includes a detailed account of the producers of the English translations of Hamas Charter, conditions of text production, and purposes and target audience of these translations. Two agents, namely an individual translator and a translating institution, were involved in translating Hamas Charter (Section 6.1). In this context, research on the practices and policies of the agents involved in producing and publishing these translations is by and large unavailable. Attempting to account for these aspects, this thesis helps bridge a gap in the analysis by examining the practices and policies adopted by these agents in their translations. Section 6.2 provides a conclusion to this chapter.

6.1 The Translation Agents

Drafted and published in Arabic, Hamas Charter was translated into two different English translations (cf. Chapter 3.1). The agents involved in producing and publishing these

translations include an individual translator (Israeli) and a translating institution (ITIC). Both agents produced full-text translations of the charter.

The agents produced and published the translations of Hamas Charter for the purposes of persuading the target audience and evaluating the charter and its producers. Since they were produced in English, the translations naturally targeted the English speaking readership in the local setting, namely, Israel proper. In the broader socio-political context, given that contemporary Palestinian-Israeli conflict is central in international politics (Milton-Edwards 2009: 2), it is safe to assume that these translations were also addressed to the wider English speaking international community.

Information on the translation policies applied by the agents is lacking. However, an examination of the translations of Hamas Charter as products can help derive these policies. The finding that the translations reveal politically and ideologically couched positions towards the charter and its producers can assist in identifying the translation policies of the agents involved.

The following subsections provide an account of the agents involved in translating and publishing the translations of Hamas Charter. Based on available information, the analysis covers conditions of text production and recontextualisation of these translations.

6.1.1 Individual Translator

Israeli produced a full-text translation of Hamas Charter. The translation is labelled as such by this individual translator. Israeli's translation was published in a book, suggesting that it was intended for academic purposes.

Israeli is professor of Islamic, Middle Eastern and Chinese history at the Hebrew University, Jerusalem. He has published extensively on Islamic radicalism, Islamic terrorism and the modern Middle East, but translation does not appear on his biography.[23] Though unavailable, information about the translation practice of Israeli can be inferred by investigating his translation as a product. The translation serves persuasive and

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[23] 'Raphael Israeli – a Short Biography', *The Hebrew University of Jerusalem* website: http://truman.huji.ac.il/.upload/Raphael%20Israeli%20Short%20BIography.pdf (last accessed, 25 April 2017).

evaluative functions. It reveals a politically and ideologically motivated choice of terminology, intervention and manipulation. On the macro-structural level, paratextual elements added by the translator include a changed title, an introduction and endnotes (cf. Chapter 4.3–4.5). These elements serve as macro-markers, which place Hamas Charter in a particular frame and guide the target readership to adopt a certain view and take sides against the charter and its producers. For example, the very fact that Israeli changed the title of Hamas Charter into *The Charter of Allah: The Platform of the Islamic Resistance Movement (HAMAS)* imbued the charter with an exclusively Islamic character. To demonstrate the Islamic orientation of Hamas, Israeli cited Article 1 of Hamas Charter as an introduction to his translation, giving the target audience a synopsis of the religious and ideological starting point of Hamas.

The persuasive and evaluative functions of Israeli's translation were also apparent on the micro-structural level of the analysis. The translation was rife with textual amendments which reflected the translator's politically and ideologically couched stance towards Hamas Charter and its producers. The translator's manipulation and intervention served to mirror broader interests and concerns of the target readership. On this level of the analysis, it has been found that Israeli mostly applied explicitness change and information change strategies in his translation. In the form of endnotes, the translator frequently added information to explicate his political and ideological positions towards Hamas. These strategies were especially evident in Israeli's translation of intertextual references. In this context, Israeli also provided different interpretations that expressed his and the target constituency's concerns. For example, in his translation of the intertextual reference 'فالمؤمن ليس بطعّانٍ ولا لعّان' (falmuʿminu laysa biṭaʿʿānin walā laʿʿān, lit. 'a believer is neither defamer or nor a curser'), Israeli stated that this Muslim behaviour did not apply to the Jews (cf. Chapter 5.2.2). In addition, Israeli stressed an anti-Semitic inclination of Hamas, expounding that the movement was inimical to the Jews in their entirety (cf. Chapter 5.3.2). Also worth of note is the finding that Israeli's translation did not feature any cases of omission of information. Hence, the opposite, i.e. addition of information, was the common pattern in the translation.

The politically and ideologically motivated positions of Israeli can be derived from his national origin and institutional affiliation. Firstly, Israeli is an Israeli citizen, who aligns with his country, seeks to preserve its national interests and reflects his target community's interests and concerns. Secondly, Israeli is a professor in the Department of Asian Studies at the Hebrew University, Jerusalem.[24] The Hebrew University aims for, *inter alia*, "the preservation of and research into Jewish cultural, spiritual and intellectual traditions."[25] Hence, it is safe to assume that Israeli's translation reflects and aligns with his institutional affiliation and national origin.

6.1.2 Translating Institution

ITIC is the translating institution which produced and published its English translation of Hamas Charter. Posted online, this full-text translation is presented as a translation by the translating institution. Although the translation policy of ICIT is not publicly available, this policy can be deduced by investigating the translation as a product. To this avail, it has been found that ITIC translation was produced for persuasive and evaluative purposes.

The analysis of the translation of ICIT on both the macro- and the micro-structural levels showed that the translation was tailored to evaluate Hamas Charter and to persuade the target constituencies of the political and ideological positions and arguments of the translating institution. On the macro-structural level, ITIC showed a pattern of adding information to its translation. This was fulfilled by the addition of paratextual elements, including a new cover and layout, introduction, headings and subheadings, pictures and footnotes (cf. Chapter 4.1–4.5). The translating institution employed this paratextual material to steer the readership and frame Hamas Charter in line with the norms of its target community. For example, carefully selected pictures made up and gave a politically and ideologically marked shape to ITIC translation (cf. Chapter 4.2).

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[24] 'Raphael Israeli, Associate Professor of East Asian Studies and Islamic Civilisation', *The Hebrew University of Jerusalem* website: http://www.huji.ac.il/dataj/controller/ihoker/MOP-STAFF_LINK?sno=6864467&Save_t= (last accessed, 25 April 2017).
[25] 'The Hebrew University of Jerusalem', *The Hebrew University of Jerusalem* website: http://new.huji.ac.il/en/cpage/449 (last accessed, 25 April 2017).

The evaluative and persuasive functions of the ITIC translation can also be seen on the micro-structural level of the analysis. On this level, the translation was replete with textual amendments, which vividly uncovered the translating institution's politically and ideologically couched positions towards Hamas Charter and its producers. This intervention reflected and stressed wider interests and concerns of the target audience. It was found that explicitness change and information change were the most visible and recurrent strategies which ICIT used to express its political and ideological stances. Of these, the information change strategy was the most pervasive. By this, the translation featured politically and ideologically motivated additions of information. Revealing an ideological position that was unequivocally against Hamas, ITIC's comment on Hamas' pursuit to expel the Jews from Palestine was the most notable (cf. Chapter 5.3.1). These strategies were also employed in the translation of intertextual references (cf. Chapter 5.2.1 and 5.2.3). They were habitually employed to translate politically and ideologically sensitive terms, such as *Al-islāmiyyīn* (lit. 'the disciples of Islam') and Al-da'wa, (lit. 'preaching') (cf. Chapter 5.1.2–5.1.3). Like Israeli, ITIC translation did not show any cases of omission of information. On the contrary, addition of information was a typical pattern in this translation.

ITIC does not publish a translation policy on its website, which is available in eight language: Hebrew, English, French, Spanish, German, Russian, Arabic and Farsi. However, a review of the website on which the translation is published can assist in inferring this policy. Established in 2002, ICIT reports to the Israel Intelligence Heritage and Commemoration Center. Based in Tel Aviv, Israel, ITIC collects, studies and disseminates information about "terrorism".[26] ITIC also issues bulletins on the structure of "Palestinian terrorist organisations, global jihad and its links to the Palestinian terrorist organisations".[27] This background validates the finding that the ICIT translation reveals a politically and ideologically interlaced position against Hamas Charter and its producers.

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[26] 'About us', *The Meir Amit Intelligence and Terrorism Information Center (ITIC)* website: http://www.terrorism-info.org.il/en/aboutUs.aspx (last accessed, 25 April 2017).
[27] 'Homepage' *The Meir Amit Intelligence and Terrorism Information Center (ITIC)* website: http://www.terrorism-info.org.il/en/index.aspx (last accessed, 25 April 2017).

6.2 Conclusion

This chapter has presented how the English translations of Hamas Charter were produced by two different agents, including an individual translator and a translating institution, in their respective socio-political and institutional contexts. By analysing the translations as products, the chapter has contributed to answering a key research question of the thesis: "Why do we have more than one translation of Hamas Charter? What are the differences between these translations? How can these differences be interpreted in relevant socio-political and institutional contexts?"

It has been found that neither agent involved in the production and publication of Hamas Charter had a publicly available translation practice or policy. However, the analysis demonstrated that these policies could be detected by investigating the translations as products. The finding that the translations unveiled politically and ideologically motivated positions towards Hamas Charter and its producers also helped identify the policies adopted by the agents.

Israeli was not a translator by definition. He was an Israeli university professor, who lived in Israel and had his own political and ideological background. In other words, a different national and institutional affiliation can lead to adopting different translation strategies and, by consequence, different translation as a product.

The chapter showed that the ICIT translation was produced and recontextualised in an institutional setting. Recontextualisation involved textual amendments on both the micro-the macro-structural levels of the text. In the context of the Palestinian-Israeli conflict, and within the confines of this thesis, it has been found that ITIC translation was tailored to influence public opinion. Paratextual elements added to the translation were politically and ideologically designed to alert and create an antagonistic attitude among the target audience towards Hamas Charter and its producers.

The next, and final, chapter is a conclusion to this thesis.

Chapter 7

Conclusion

7.1 Major Findings

This thesis has studied the Arabic ST of Hamas Charter and its two different translations into English in their respective historical, socio-political and institutional settings. The thesis demonstrated that political action and ideological leanings were visible in the translations of the charter by means of a politically and ideologically biased use of language (Schäffner 2009: 146). It showed that the agents involved aligned themselves with and articulated the views of their target community in their translations. By unveiling political and ideological positions, the thesis explained how the English translations of Hamas Charter reflected interests and concerns of the agents involved and of the wider target constituencies.

According to the literature review (cf. Chapter 2), this thesis demonstrated that translations of the charters of political movements in general, and those of Hamas Charter in particular, comprised a largely under-researched area from a Translation Studies perspective. Therefore, a key disadvantage to the study of Hamas Charter was posed by the lack of research on the subgenre of similar political movement charters and their translations into English. This research limitation was partly overcome by accounting for aspects of the agents involved in the process of translating Hamas Charter in their respective socio-political and institutional contexts.

The thesis has answered a key question of the research: "What are the distinctive features of Hamas Charter? What specific discursive functions does it fulfil? What is its function in the source language?" The thesis cast light on the historical background, function and significance of Hamas Charter in the context of contemporary Palestinian-Israeli conflict (cf. Chapter 3). A detailed account of the conditions of text production showed that the charter adopted a political and ideological discourse that was anchored in Islamic sacred texts and tradition. It has been demonstrated that the two translations of Hamas Charter uncovered Hamas' political and ideological positions. Hence, the charter has been criticised for revealing anti-Jewish, anti-Zionist and anti-Semitic attitudes.

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As products, Hamas Charter, as a sensitive political text, and its two English translations were investigated in their relevant historical, socio-political and institutional settings (cf. Chapter 3.1). To this end, the thesis applied the theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and Fairclough's (1992) three-dimensional model of CDA (cf. Chapter 3.2). These approaches provided the methodological foundation for data analysis in the study of Hamas Charter and its English translations.

Data analysis (cf. Chapters 4 and 5) showed that the two translations of Hamas Charter were interpreted differently by the agents involved for particular political or ideological goals. These translations were found to articulate political interests, promote ideological stances and align with the interests and concerns of the target community. The macro- and the micro-structural levels of the analysis revealed the ideological and political factors that were replete in the translations of Hamas Charter. This twofold investigation also unveiled political and ideological positions of the agents involved in producing and recontextualising their translations. Hence, the analysis contributed to answering the second and third research questions of this thesis: "How do the translations of Hamas Charter reveal politically and ideologically motivated positions of the agents involved?" and "How do the translations of Hamas Charter reflect broader societal interests and concerns of the target audience?"

On one end, the macro-structural analysis of the translations of Hamas Charter examined the addition of paratextual features that made up and gave a politically and ideologically marked shape to the English translations of the charter. The analysis provided a detailed account of the covers and layouts; pictures; titles, headings and subheadings; introductions; and footnotes and endnotes added to the translations (cf. Chapter 4.1–4.5). These paratextual amendments expressed, at first sight, the agents' politically and ideologically motivated viewpoints. Paratextual material was designed to direct the target audience to adopt a particular stance towards Hamas Charter and its producers.

On the other end, the micro-structural analysis (cf. Chapter 5.1–5.3) showed how political and ideological considerations emerged in the translations of Hamas Charter. This textual analysis addressed the choice of politically and ideologically sensitive terms, intertextual references, and speech reproduction by means of addition of information. Chesterman's

(1997) classification of translation strategies was used to explain the translation strategies used by the agents involved. The analysis demonstrated that the English translations of Hamas Charter were indicative of ideologically interlaced views, politically and ideologically motivated choice of terminology, intervention and manipulation.

The thesis presented how the translations of Hamas Charter were produced by two different agents, namely an individual translator and a translating institutions, in their respective socio-political and institutional settings. By analysing the translations as products, the thesis has answered the last research question: "Why do we have more than one translation of Hamas Charter? What are the differences between these translations? How can these differences be interpreted in relevant socio-political and institutional contexts?" Accounting for the conditions of TT production, the thesis (cf. Chapter 6) explained the institutional contexts and textual profiles of these translations. Data was interpreted to identify translation patterns and link political and ideological aspects to the socio-political and institutional contexts of the TT production. The analysis showed what has happened to Hamas Charter when it was translated and why translation patterns existed.

Recontextualisation appeared to be a significant tool that reflected politically and ideologically motivated textual profiles. The recontextualised translations of ITIC and Israeli presented a *prima facie* case of politics and ideology at work on the macro-structural level. Both the translations also involved textual amendments on the micro-structural level.

Finally, it has been found that addition, rather than omission, of information was the most dominant pattern of translation in the English translations of Hamas Charter. Added information was used to voice politically and ideologically motivated positions towards Hamas Charter and its producers. The loan translation strategy served as a code carrier that helped the agents stress politically and ideologically couched choices of terminology and to reflect common sentiments and concerns of the target audience. Loan words, most notably *Al-mujāhidīn*, were maintained to emphasise Hamas' inclination to violence and set the target community in panic. With literal translation, the agents also tended to combine explicitness change and meaning shift strategies to embed intertextual

references with their politically and ideologically motivated positions and unveil the intentions of Hamas.

7.2 Contributions to Translation Studies

This thesis has stressed the importance of translation as a product in the context of contemporary Palestinian-Israeli conflict. The finding that two full-text English translations of Hamas Charter, as a distinctive subgenre of political text, were produced is evidence of this importance. As an original contribution to the discipline of Translation Studies, the thesis has sought to help understand the role these translations played as a politically and ideologically motivated activity in the context of an ongoing conflict. By examining Hamas Charter and its English translations in their historical, socio-political and institutional contexts, the thesis provided insights into the role a translator plays as an active agent in the translation process. It also shed light on the institutional practice and policy of a translating institution.

The thesis aimed to bridge a gap in the analysis from a Translation Studies standpoint. In addition to providing new data (Williams and Chesterman 2002: 2), the thesis has introduced charters of political movements in the Arabic-English language setting as a distinctive subgenre of political text, which can be the object of analysis in the field of Translation Studies. Hence, the thesis can draw attention to a new area of research in the field.

Hamas Charter has been mostly addressed in the context of research on contemporary Palestinian-Israeli conflict. Relevant literature investigates the charter from political, ideological, sociological, or religious points of view. Demonstrating a largely understudied area, published research does not tackle the English translations of Hamas Charter from a Translation Studies perspective. Providing an authentic contribution, this thesis fills a gap in knowledge from a Translation Studies viewpoint.

The thesis has also contributed to research on the translation policies of translating institutions. By investigating translation as a product, the thesis provided one possible interpretation of how an institutional background and national affiliation can give a clue

of the translation policy which an agent embraces. For example, as part of the intelligence community in Israel, it can be assumed that ITIC's translation policy is set to keep security of the Israeli society and ward off security concerns.

7.3 Future Research

This thesis can be a prelude to studying translations of the charters of other political movements, at least in the Arabic-English language setting. In Palestine, in addition to Hamas Charter, bylaws and founding documents of other Palestinian movements have been translated into English. These include, *inter alia*, the By-Laws of the Islamic Jihad in Palestine[28] and the Founding Document of the Popular Front for the Liberation of Palestine[29]. Translations of these documents can also be the object of future research from the viewpoint of Translation Studies.

A comparative analysis may then investigate a broader corpus, including the English translations of Hamas Charter and those of other political movements, in the Palestinian context. These may also be examined and compared to the translations of other documents of political movements or manifestos of political parties on the regional level. For example, the Egypt-based Muslim Brotherhood is considered to be the parent organisation of Hamas (Abuirshaid 2013: 4). The English translation(s) of the Muslim Brotherhood Bylaws[30] can be analysed and contrasted with the English translations of Hamas Charter to examine common characteristics and uncover political and ideological considerations in these translations. In other language settings, it has been found that the translation of political texts was used to propagate or disseminate political ideologies across societies (Heilbron and Sapiro 2007: 97). For instance, *The Communist Manifesto* was translated to publicise communist ideas and ideology and inspire the working class in

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[28] 'The By-Laws of the Islamic Jihad in Palestine', *The Investigative Project on Terrorism* website: http://www.investigativeproject.org/documents/case_docs/687.pdf (last accessed, 25 April 2017).
[29] 'Founding Document of the Popular Front for the Liberation of Palestine – December 1967', *Popular Front for the Liberation of Palestine (PFLP)* website, published in 2011: http://pflp.ps/english/2012/12/13/founding-document-of-the-popular-front-for-the-liberation-of-palestine-december-1967/ (last accessed, 25 April 2017).
[30] 'Bylaws of the International Muslim Brotherhood', *The Muslim Brotherhood's Official English Website*, published on 7 February 2011:
http://web.archive.org/web/20110207195804/http://www.ikhwanweb.com/article.php?id=22687
(last accessed, 25 April 2017).

its struggle (Schäffner 2007: 146). Such future research may draw conclusions about "what is possible, what can happen, or what can happen at least sometimes" (Williams and Chesterman 2002: 64) in the process of translating charters or of political movements or manifestos of political parties.

Future research can focus on the influence of national origin and institutional affiliation on the translations produced by individual translators. In a sensitive political context, it may be demonstrated that these factors show why more than one translation of a political text is produced or why an existing translation is recontextualised. In this thesis, Israeli's translation has provided a solid case of analysis.

Another area of future research concerns the reception and consumption of the English translations of Hamas Charter. Translations of the charter have played a key role in uncovering Hamas' political and ideological positions and inclinations. Based on these translations, Hamas's attitude has been viewed as utterly "anti-Zionist and anti-Jewish" (Janssen 2009: 38). Although senior members of Hamas have seldom referred to or quoted from the charter (Hroub 2006: 33), the document continues to identify Hamas in Western minds (Abuirshaid 2013: 9). Hamas Charter has also been an object of frequent citation and study in the war of propaganda between the Israelis and Palestinians (Amer 2012: 126). The charter tends to be a reference to describe the objectives and ideological thinking of Hamas (Pettersen 2009: 89). The movement's critics consider the charter as evidence of Hamas' inflexible attitude (Janssen 2009: 37) and of its "naïve world-view" (Hroub 2006: 33). In the English speaking circles, which frequently cite the English translations of Hamas Charter (e.g. Sandhu 2003; Levitt 2006; Zanotti 2010; Roy 2011; Singh 2012), the charter has been the "preferred document of reference" to justify an opinion of Hamas (Pettersen 2009: 4).

List of References

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ترجمة الأيديولوجيا السياسية: دراسة الترجمات الإنجليزية لميثاق حركة المقاومة الإسلامية (حماس)

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الملخص

تبحث هذه الأطروحة في النص العربي لميثاق حركة المقاومة الإسلامية (حماس)، بوصفه نصًا سياسيًا يكتسب طابعًا حساسًا، وترجماته المختلفة إلى اللغة الإنجليزية. وتهدف الأطروحة إلى المساهمة في حقل دراسات الترجمة من خلال فهم الدور الذي تضطلع به ترجمة النصوص السياسية الحساسة في سياق الصراعات الراهنة.

على الرغم من الأبحاث التي نُشرت حول ترجمة النصوص السياسية في حقل دراسات الترجمة الحديثة (من قبيل Schäffner (2004), Baker (2006), Ayyad (2011), and Elgindy (2013))، تشكّل مواثيق الحركات السياسية، ولا سيما ميثاق حماس، نوعًا من أنواع النصوص السياسية التي لم تحظَ بالقدر الكافي من البحث والدراسة.

وترتكز هذه الأطروحة، التي تنطلق من دراسة ترجمتين مختلفتين من الترجمات الإنجليزية لميثاق حماس، على الإطار النظري الذي يتألف من دراسات الترجمة الوصفية التي تركّز على الترجمة بوصفها منتجًا (Lambert and van Gorp 1985) والتحليل النقدي للخطاب الذي يتضمن ثلاثة مستويات (Fairclough 1992). وتُستهل هذه الأطروحة بإلقاء نظرة على الظروف السياسية والاجتماعية والسياسية التي واكبت إنتاج ميثاق حماس وترجمتيه إلى الإنجليزية، حيث تكشف النقاب عن الوظائف الدفينة التي تؤديها هذه النصوص. وتتناول الأطروحة، بعد ذلك، الطريقة التي ينحوها نصّا الترجمتين الإنجليزيتين لميثاق حماس في إماطة اللثام عن المواقف السياسية والأيديولوجية وبيان مصالح الجمهور المستهدف ومخاوفه على المستويين الكلي والجزئي لهذين النصين المترجَمين. ويبين تحليل البيانات الواردة في الأطروحة أن هاتين الترجمتين تعبّران عن أنماط تُبرز ميل المترجم إلى اختيار مصطلحات على نحو تحركه دوافع سياسية وأيديولوجية وتُظهر تدخّله وتلاعبه في النص الأصلي لميثاق حماس وتحوير معناه. وأخيرًا، تعرّج الأطروحة على السياقات المؤسسية والبيانات النصية التي جاءت عليها ترجمتا ميثاق حماس بغية تحديد أنماط الترجمة السائدة فيهما وربط الجوانب السياسية والأيديولوجية التي تَسِمهما بالسياقات الاجتماعية والسياسية والمؤسسية التي واكبت إنتاجهما.

ويبين تحليل نصوص الترجمتين المذكورتين أن ميثاق حماس قد يخضع، عند ترجمته، لتفسيرات متباينة تخدم غايات سياسية وأيديولوجية محددة. فهذه النصوص، بوصفها منتجات، تعكس مصالح سياسية، وتعزز وجهات نظر وروايات أيديولوجية وتتواءم مع شواغل المجتمع الذي تستهدفه ومخاوفه. كما يشير هذا التحليل إلى أن الترجمة التي تصدُر في سياق مؤسسي ما تُعاد ترجمتها وموضعتها في سياق آخر. وبذلك، يشكل تغيير سياق الترجمة أداة مهمة تنتج نصوصًا تحركها دوافع سياسية وأيديولوجية.

وتقدّم هذه الأطروحة، التي تساهم مساهمة أصيلة في حقل دراسات الترجمة، مواثيق الحركات السياسية بوصفها نوعًا متميزًا من أنواع النصوص السياسية، التي يمكن أن تشكل محورًا يُجرى حوله المزيد من الأبحاث في هذا الحقل. كما تسهم الأطروحة في الأبحاث التي تتناول السياسات التي تعتمدها مؤسسات الترجمة في ترجماتها. وتؤكد النتائج الرئيسية التي تخلص هذه الأطروحة إليها على الحاجة إلى دراسة ترجمات النصوص السياسية في السياقات التاريخية والاجتماعية والسياسية والمؤسسة التي تصدُر فيها.