Translating Islamists' Ideology: A Study of Western Politicians' Representations

Doaa Hazem Fathi Muhammad

Assistant Lecturer in English Department, Faculty of Arts,
Helwan University

Abstract

This paper addresses the Western representation of political Islam or Islamism by some Western political analysts' representations of Islamists' political ideologies. The current paper attempts to answer the following questions:

> *1) What is the extent to which **lexical choices** (as a CDA tool used by Western politicians) convey both of the Islamists' political ideologies and some Western analysts' representations **before** ex-president Muhammad Morsi's reign of Egypt?*
>
> *2) What role does intertextual coherence play in assessing the translated words and expressions from the ST into the TT with respect to the Islamists' ideological aspects revealed?*

Moreover, the study highlights the role that intertextual coherence plays in assessing translation in the TTs. This is based on Nord's (1991; 1997) notion of intertextual coherence. Accordingly, this study assesses how these Western politicians' representations of Islamists' ideologies are translated into Arabic. These analysts' or politicians' articles are collected from the site of The Washington Institute for Near East Policy (www.washingtoninstitute.org). The Arabic translation is examined for the discrepancies between STs and their translations in the TTs carried out by the same bilingual online news agency (www.washingtoninstitute.org).

Key words: Islamism, political ideology, CDA (Critical Discourse Analysis), translation, intertextual coherence.

1. Introduction:
1.1. Context of the study:

Since the revolutions of Arab Spring in Tunisia in December 2010, politics became the chief topic of discussion all around the globe. These revolutions have shed much light on the Arab nations themselves. Western politicians regard every word uttered or action produced by Arab political parties within these Arab countries as beneficial crude of criticism. Consequently, linguistic analysis and translation play substantial roles in unveiling and transmitting how the Western politicians represent the political affairs of the Arab region which, in turn,

inevitably lays undeniable impact upon other foreign countries to a great extent. It is worthy to mention that the expression "Western politicians/analysts" employed in this entire paper refers particularly to the politicians or analysts of the Washington Institute for Near East Policy from which data are extracted.

1.2. Objectives of the study:

This study principally aims at

1) Investigating the Western politicians' representations of the political ideology of 'Islamists' in Egypt before ex-president Muhammad Morsi. This is carried out in relation to emphasizing the implicit aspects of 'Islamists" political ideologies.

2) Assessing the translations of the Western politicians' representations of Islamists' ideologies from the English source text (ST) to the Arabic target text (TT).

These two aims are implemented via utilizing a substantial CDA tool, namely: lexical choices, i.e. analyzing and assessing the translation of the lexical choices selected to be employed by Western analysts in their articles to portray Islamists' ideologies.

1.3. Research questions:

The present study postulates the following questions:

1) In what way does the application of the CDA approach, involving the tool of lexical choices, unveil Islamists' ideologies?

2) How does this tool uncover as well the Westerners' representations of Islamists' ideologies before ex-president Morsi?

3) What role does intertextual coherence play in assessing the translated lexical items and expressions from the ST into the TT with respect to the Islamists' ideological aspects revealed?

1.4. Significance of the study:

It is hoped that this paper explicates how the Western politicians in the Washington Institute depict the Islamists' ideologies after the beginning of the revolutions of the Arab Spring specifically before Morsi's reign of Egypt. In such revolutions, Islamic political parties came to dominate a number of Arab countries.

1.5. Rationale of the study:

Translation plays a pivotal role in the present paper due to the fact that it bridges vast communication gaps between world nations. Hence,

translation is represented here through the assessment of the ways the target text (TT) is equivalent to the source text (ST).

In addition, the primary reason behind selecting these articles from the online news agency of The Washington Institute for Near East Policy is that these articles mirror Washington's representations of Islamists' political ideologies. Besides, this paper investigates Islamists' ideologies and some Western representations particularly before Morsi's reign. That phase is rich with an enormous amount of crucial events and ramifications arising from the Arab Spring revolutions. Such events have greatly influenced the Egyptian socio-political affairs afterwards.

2. Methodology:

2.1. Data and data collection:

Data of this study are represented in some selected articles (all of which are translated into Arabic) produced after the 2011 Arab Spring revolutions, whose consequences have taken place in some Arab countries up till now (2019). Data before Morsi's reign of Egypt begin from the revolution of the 25th of January 2011 until ex-president Muhmmad Morsi's start of the presidential period in the 30th of June 2012. The rationale of choosing data and their translations specifically from the same source or site (www.washingtoninstitute.org) is to determine whether the transmitted representations and ideologies are changed or adequately relayed from the ST to the TT audience.

2.2. Data analysis:

The data analysis applied in this study is carried out in the following way (where all interpretations are based on the Western analysts or articles themselves):

1) **Analysis of ST:** attempting to identify the Islamists' ideologies by employing the CDA tool of lexical choices and interpreting how such linguistic item is related to the ideology investigated.

2) **Assessing the TT:** with respect to Nord's (1991; 1997) notion of intertextual coherence.

2.3. Tools of analysis:

As mentioned earlier, the chief CDA tool used in this paper is constituted in the lexical choices employed by Western analysts in articles to portray Islamists' political ideologies before Morsi's reign of Egypt. Accordingly, data is analyzed and assessed on the lexical level.

3.   Review of the Literature:

Translation is chiefly grounded on the concept of equivalence which translators attempt to achieve between the source text (ST) and the target text (TT). Hence, equivalence represents a crucial aspect in the translation process. Therefore, Newmark (1988) mentions that the principal aim of any translation is achieving what is termed as the *equivalent effect*; that is " to produce the same effect or one as close as possible on the readership of the translation as has obtained on the readership of the original" (p.48).

Moreover, intertextuality, especially intertextual coherence constitutes an essential aspect in the translation process. Fairclough (2003) provides a broad perspective of the notion of intertextuality. Fairclough views intertextuality as "the presence of actual elements of other texts within a text – quotations" (p.39). Rendering meanings from one text to another symbolizes relations between texts; these relations represent the process of translation. Nord (1991) entitles the relationship between ST and TT as coherence and proposed that " 'intertextextual coherence' = 'fidelity' " (p. 24). That is, a translator confirms his/her fidelity in the translation process by relaying the ST items faithfully into the TT to achieve intertextual coherence between ST and TT. Additionally, Nord (1997) clarifies that intertextual coherence, in the translation process, should be present between the ST and the TT "while the form it takes depends both on the translator's interpretation of the source text and on the translation *Skopos*" (p. 32)
.

Furthermore, Klimovich (2014) mentions that translating an intertextual element requires focusing on the peculiarities of the original text (or the ST). Klimovich highlights the possible results reproduced at translating intertextual elements in the translation process. She refers to two results:
   1) full or partial loss of intertextuality;
   2) replacement of an intertextual element of the original text to the intertextual elements, with the same connotations in the translated text .
   (p. 260)

Concerning critical discourse analysis, such theoretical approach to language and discourse (or CDA) has been developed by Norman Fairclough during the 1990s. Chouliaraki and Fairclough (1999, as cited in Billig, 2003) pinpoint that CDA "has established itself internationally

over the past twenty years or so as a field of cross-disciplinary teaching and research which has been widely drawn upon in the social sciences and the humanities" (p. 1) as in history, media studies or sociology. van Dijk (1993) also states that CDA is far from contributing to particular paradigm or discourse theory. CDA is rather "primarily interested and motivated by pressing social issues, which it hopes to better understand through discourse analysis" (van Dijk, 1993, p. 252).

Additionally, van Dijk (2001) approaches the relationship between power and discourse as a crucial aspect in CDA. He states that analyzing relations between discourse and power results in the fact that "access to specific forms of discourse, e.g. those of politics, the media, or science, is itself a power resource" (p. 355). Besides, van Dijk stresses that mind controls actions and, in turn, "if we are able to influence people's minds, e.g. their knowledge or opinions, we indirectly may control (some of) their actions, as we know from persuasion and manipulation" (p. 355). Thus, van Dijk pinpoints that "[w]ithin a CDA framework, 'mind control' involves even more than just acquiring beliefs about the world through discourse and communication" (p. 357). Controlling other groups' minds (or exercising power over them) involves controlling their ideologies, cultures, force and knowledge. The notion of ideology constitutes a key aspect in the approach of CDA. This paper particularly investigates political ideology.

3.1. Political ideology:

Political ideology encompasses an ideology that is interwoven with politics. Fairclough (1992) mentions that "an innocently used word can have political and ideological definitions" (p. 123). Additionally, van Dijk (2006) integrates the political domain with ideology, generating political ideologies. According to van Dijk, "[a]s soon as ideologies not only have general social functions but more specifically (also) political functions in the field of politics, we will call them political ideologies" (p. 731). Similarly, Sargent (2009) confirms that "*political* ideology is, in its simplest formulation, an ideology that focuses on the political" (p. 3).

Political ideology fundamentally stems from politics. Freeden (2006) asserts that "ideologies actually exist as salient political entities" (p. 18). Politics, in turn, is tied to power which also has to do with ideology, as ideology is employed to exercise power over powerless people. Bayram (2010) comments, thus, that "politics is concerned with power: the power to make decisions, to control resources, to control other people's behaviour and often to control their values" (p. 28). Hence,

ideology, politics and power are all related to dominance or, in other words, controlling others via using political ideology.

3.2. Political Islam (Islamism):

Cragin (2007) clarifies that, at some point in the late 1980s, "al-Qa'ida's attention strayed away from repelling the foreign invaders, such as in Afghanistan, towards overthrowing so-called corrupt Arab regimes" (p. 3). Since then, Islamism has greatly become prominent in Arab societies.

The phenomenon or *movement* of Political Islam or Islamism has become much more prominent in the recent century especially after revolutions of the Arab Spring. Sargent (2009) distinguishes Islam from the political movement of Islamism. He clarifies that Islam "is an Arabic word meaning 'submission,' specifically submission to the will of God, or *Allah* in Arabic; *Muslim* means 'one who submits'" (p. 239). Additionally, Sargent describes Islam as a foremost political force in the contemporary era. In an attempt to introduce when precisely Islam has been blended with political ideologies, Sargent points out that "political ideologies of Islam developed mostly in the nineteenth and twentieth centuries in connection with social movements among Muslims" (p. 4). However, he pinpoints that "[f]or most of the twentieth century, Islam was not a significant political force in world affairs" (p. 240).

As for Islamism, it is worth referring first to Sargent (2009) who highlights the key target of Islamists; that is

> they all wanted to create theocracies in which Allah delegated political power to the current rulers. In other words, all temporal power was to be held in the name of Allah, and the leader was to be responsible to Allah for his (none of them could conceive of a woman as a ruler) use of that power. (p. 245)

In other words, according to Sargent (2009), "all Islamists want to reestablish the *Shari'a,* which they believe will result in an Islamic theocracy and full realization of the ideal Islamic community" (p. 245). Hence, Sargent defines Islamism as "a theocracy with God's will interpreted by the ruler; therefore, the citizen clearly must obey" (p. 301).

Along the same lines, Hirschkind (1997, as cited in Knudsen, 2003) emphasizes the movement of political Islam, or Islamism, in the same way as being a blend of religion and politics. He stresses that political Islam denotes "Islam used to a political end" (p. 12). Hirschkind also points out that the term political Islam entails "an illegitimate

extension of the Islamic tradition outside of the properly religious domain it has historically occupied" (p. 12). That is, Hirschkind's emphasis affirms the concept that political Islam transcends the Islamic traditional conventions to recreate their own fusion of Islamic law blended with politics, extending outside the legislations of countries in an attempt to reach political goals.

3.3.   Theoretical background for lexical choices:

These words or choices principally constitute the usage of nouns, verbs, adjectives and adverbs particularly selected by language users for particular linguistic purposes to unveil specified ideological aspects. Hazen (2015) pinpoints that "our lexicon associates words in several ways, including by sounds, by meanings, and for written languages, by orthographic representation" (p. 153). Such words convey specific meanings related to the society in which they are created. Accordingly, Hazen asserts that "the relationship between the form of the word and its reference or social meaning is determined by conventions in society"   (p. 151).

When lexicon is utilized in texts, it reveals two meaning aspects, namely: denotative and connotative meanings. For the denotative meaning, Crystal (1978) defines it as involving "the relationship between a linguistic unit (especially a lexical item) and the non-linguistic entities to which it refers – it is thus equivalent to REFERENTIAL meaning (p. 109). As for the connotative meaning, Crystal manifests that it refers to "the emotional associations (personal or communal) which are suggested by or are part of the meaning of a LINGUISTIC UNIT, especially a LEXICAL ITEM" (p. 82). Therefore, to perceive the essence of lexical items used in discourse, it is substantial to know their referential meaning and emotional associations as well. This latter meaning aspect, the connotative one related to emotional associations, is particularly important to be thoroughly understood especially when transmitted from one text to another in the translation process. Larson (1994), thus, adds that

> [a]ny given linguistic form may have other connotations besides its information content. These connotations may have to do with attitudes or emotions. Since such meanings are usually culturally conditioned, the meaning may be lost in the translation process if the translator is not aware of the added nonreferential meaning. Some words have negative connotations, others positive. (p. 4688)

Lexical choices rely, to a great extent, on context. Tutin and Kittredge (1992) affirm this point, stressing that lexical choice "cannot be made during text generation without taking into account the linguistic context, both the lexical context of immediately surrounding words and the larger textual context" (p. 763).

As mentioned earlier, lexical choices rely fundamentally on using basic lexical categories such as adjectives, nouns, verbs and adverbs. The first lexical category includes adjectives. These are words which modify nouns. The second one comprises nouns which, according to Hazen (2015), are described by the meanings they convey and function as subjects and objects for verbs. Like Tutin and Kittredge (1992), Hazen further clarifies that "to understand what nouns are in language, we have to examine how they are used with the words around them" (p. 122). That is, context is essential for understanding the meanings which nouns reveal. The third category involves verbs. Hazen refers to verbs as such lexical items which "do control those other lexical categories around them (p. 126)". Referring to verbs, Hazen contends that

> [i]n English, verbs require a subject, even if it is a place filler. In the sentences *The book hit the table* and *It is raining*, the subjects *book* and *it* are connected to the verbs *hit* and *is*, respectively. The word *it* is itself just a placeholder so there can be a subject and does not actually refer to anything. (p. 126)

Adverbs also constitute a basic lexical category. They traditionally serve to modify verbs. Hazen (2015) also highlights the *sentence adverb* which "does not modify a verb, it does modify the meaning of the entire sentence where it is attached" (p. 119). He exemplifies this by the term "*Ideally*" in "*Ideally, this rope will save us before the waterfall*" where such sentence adverb rather provides the best case scenario than describing how the rope would save us.

Consequently, Hazen (2015) concludes reviewing lexical categories or choices via affirming that words are composed of both form and meanings since a *word* "is simply a collection of letters, and the meanings are stacked underneath that collection of letters" (p. 153).

4. Data analysis and discussion:
4.1. Lexical field of "instability":
➢ Threat:

Example (A) discusses how the political scene is represented as a battle between Islamists and non-Islamists after 2011 revolution and before Morsi's reign of Egypt. Similarly, the context of example (B) involves the Muslim Brothers' violent and threatening pursuit of political power before Morsi:

A) For decades, the three main players in Egyptian politics have been the regime, the Islamists, and the non-Islamists. The non-Islamists' actions have been guided by their perception of the Islamist **threat** and the regime's ability to coopt the non-Islamists.

لقد كان اللاعبون الثلاثة الرئيسيون في السياسات المصرية على مدار عقود هم النظام والإسلاميون وغير الإسلاميين. وكانت أفعال غير الإسلاميين تقوم على تصورهم حول **تهديد** الإسلاميين وقدرة النظام على استيعاب غير الإسلاميين.

(*Egypt: One Year after Tahrir Square*, by: *Samuel Tadros, Eric Trager, and David Schenker*, 26/1/2012, *'ميدان التحرير' (مصر: بعد مرور عام على*

B) More broadly, the Brotherhood's pursuit of a political monopoly undermines prospects for democracy in Egypt and **threatens** to intensify political instability -- a scenario that should deeply alarm U.S. policymakers.

والأكثر من ذلك أن سعي «الجماعة» إلى الاحتكار السياسي يقوّض فرص الديمقراطية في مصر و **يهدد** بتصعيد عدم الاستقرار السياسي - وهو سيناريو ينبغي أن يزعج صناع السياسة الأمريكيين بشكل كبير.

(*Egypt's Muslim Brotherhood Pursues a Political Monopoly*, by: *Eric Trager*, 4/4/2012, *جماعة «الإخوان المسلمين» في مصر تسعى إلى الاحتكار السياسي*)

1) Analysis of ST:

The lexical choice "threat" (or "threaten") involved in these examples exemplifies instability that has taken place before Islamist Muhammad Morsi's reign of Egypt due to the Islamists' violence in monopolizing power.

- Dictionary meanings of linguistic items (with their positive/negative connotations):

i) English-English Dictionary:

Threat (noun):
1. an expression of intention to inflict evil, injury, or damage
2. a statement saying you will be harmed if you do not do what someone wants you to do
3. someone or something that could cause trouble, harm, etc.

4. the possibility that something bad or harmful could happen

(https://www.merriam-webster.com/dictionary/threat)

Threaten (verb):

1. to say that you will harm someone or do something unpleasant or unwanted especially in order to make someone do what you want
2. to be something that is likely to cause harm to (someone or something) : to be a threat to (someone or something)

(https://www.merriam-webster.com/dictionary/threatens)

ii) **English-Arabic Dictionary:**

Threat (noun): تهديد، وعيد (p. 1264)
Threaten (verb): هدد، توعّد (p. 1264)
(*Oxford English-Arabic Dictionary*, 1972)

iii) **Arabic-Arabic Dictionary:**

تَهديد: (اسم) **(معجم المعاني الجامع)**
وَجَّهَ إِلَيْهِ تَهْدِيداً : إنْذاراً ، وَعِيداً
هَدَّدَ: (فعل)
هدَّد فلانًا : تهدّده ؛ خوَّفه وتوعَّده بالعقوبة

(https://www.almaany.com/ar/dict/ar-
ar/%D8%AA%D9%87%D8%AF%D9%8A%D8%AF/)

iv) **Arabic-English Dictionary:**

هدد: to threaten, menace (p. 1197)
تهديد: threat, menace, intimidation (p. 1197)
(*The Hans Wehr Dictionary of Modern Written Arabic*, 2010)

It can be deduced from the investigations above that "threat" ("تهديد") and "threaten" ("يهدد") convey the negative connotations of harm, terror and coercion. Accordingly, these lexical choices imply instability as harm and terrifying coercion tend to destabilize others' security. According to the above examples (A) and (B), the Islamist Muslim Brotherhood is represented as a major source of dangerous threat due to its exclusive ideologies evident in monopolizing power, excluding non-Islamist political parties and amplifying Egyptian political instability.

2) Assessment of TT:

Based on the prior analysis, transmitting "threat" as"تهديد" and "threaten" as "يهدد"indicates adequate equivalence on the lexical level between them since the ST terms and their equivalent TT ones denote the

same meanings. This equivalence supports the intertextual coherence between both texts on the lexical level.

4.2. **Lexical field of "radicalism":**

> Intolerance:

The article from which this example is extracted introduces Muhammad Morsi to readers as an Islamist leader – that belongs to the Muslim Brotherhood – who attempts to become Egypt's next president after Mubarak:

Still, Morsi's emergence as the Brotherhood's standard-bearer should be taken as an indicator of the organization's modus operandi. It is internally dictatorial, ideologically **intolerant**, and -- perhaps most importantly -- only willing to embrace political gradualism when pressured by stronger authorities.

إلا أن ظهور مرسي باعتباره حامل لواء «الجماعة» يجب النظر إليه على أنه مؤشر لأسلوب عمل المنظمة. فهي لديها ديكتاتورية داخلية و **غير متسامحة** أيديولوجياً ـ وربما يكون الأكثر أهمية من ذلك ـ أنها على استعداد لاتباع منهج التدرج السياسي فقط عندما يتم الضغط عليها من قبل السلطات الأكثر قوة.

(*Meet the Islamist Political Fixer Who Could Be Egypt's Next*, by: *Eric Trager, 27/4/2012,* **تعرّف على المُصلح السياسي الإسلامي الذي قد يصبح رئيس مصر القادم**)

1) Analysis of ST:

The lexical choice "intolerant" implies radical ideologies as shown in the following investigations.

- Dictionary meanings of linguistic items (with their positive/negative connotations):

i) **English-English Dictionary:**

Intolerance (noun):
1. the quality or state of being intolerant

2. a reluctance to grant rights to other people

(https://www.merriam-webster.com/dictionary/intolerance)
Intolerant (adjective):
1. unwilling to grant equal freedom of expression especially in religious matters

2. unwilling to grant or share social, political, or professional rights

(https://www.merriam-webster.com/dictionary/intolerant)

ii) **English-Arabic Dictionary:**

Intolerant (adjective), Intolerance (noun): غير متسامح، يرفض معارضة الغير له،
يضيق صدره بالنقد، تعصُّب (p. 614)
(*Oxford English-Arabic Dictionary*, 1972)

iii) **Arabic-Arabic Dictionary:**

غَير: (اسم) **(معجم المعاني الجامع)**
الغَيْرُ : التغيير
الغِير : ضدُّ الذاتُ
تَسَامَحَ: (فعل)
تسامح الشَّخصُ / تسامح الشَّخصُ في الأمر : تساهل فيه ، تهاون فيه
مُتَسامِح: (اسم)
مُتَسَامِحٌ مَعَ أَعْدَائِهِ : حَلِيمٌ مَعَهُمْ ، رَؤُوفٌ بهِمْ
(https://www.almaany.com/ar/dict/ar-ar/%D8%BA%D9%8A%D8%B1-
%D9%85%D8%AA%D8%B3%D8%A7%D9%85%D8%AD/)

iv) **Arabic-English Dictionary:**

غير: -in (p. 808)
متسامح: tolerant, forbearing, indulgent (p. 500)
(*The Hans Wehr Dictionary of Modern Written Arabic*, 2010)

It can de deduced from the above investigations that the lexical choice "intolerance" mirrors negative connotations of inflexibility, narrow-mindedness and depriving others from their rights. Instability is caused when a narrow-minded group deprives all other people from their rights, either social or political rights. It is markedly clear in this example that Trager, as a Western politician, describes the Islamist Muslim Brotherhood as an undemocratic group with intolerant political ideologies due to its nonstop attempts to deprive non-Islamists from their legal political rights. Such intolerance asserts the Brothers' radical ideologies especially obvious in alienating non-Islamists before Muhammad Morsi's reign.

2) Assessment of TT:

In consonance with the ST lexical choice "intolerant", the TT one "غير متسامح" also implies inflexibility evident in rejecting others' opinions and criticisms. Therefore, "intolerant" and "غير متسامح" are equivalent in the meanings they relay as lexical choices, reinforcing the intertextual coherence between the ST and the TT on the lexical level in this example.

4.3. **Lexical field of "power consolidation":**
  ➤ Exclusion:

In the following context, the writer of this article reviews two scenarios for candidates of the presidential elections: if Khairat Al-Shater (the Brotherhood candidate) wins, the Muslim Brotherhood will deprive the military from its political rights. If he loses, the Brotherhood will claim that the entire elections process was fraudulent:

To be sure, other scenarios are possible. Yet it is difficult to imagine one in which the Brotherhood's pursuit of political monopoly enhances the country's prospects for stability, given the group's **exclusivist** ideology and determination to dominate.

ويقيناً هناك سيناريوهات أخرى محتملة. بيد، من الصعب تصور سيناريو يعزز فيه سعي جماعة «الإخوان» للاحتكار السياسي من احتمالات الاستقرار في البلاد، نظراً للأيديولوجية **الإقصائية** لـ «الجماعة» وعزمها على الهيمنة.

(***Egypt's Muslim Brotherhood Pursues a Political Monopoly***, by: *Eric* **(جماعة «الإخوان المسلمين» في مصر تسعى إلى الاحتكار السياسي** *Trager, 4/4/2012,*

1) Analysis of ST:

The term "exclusivist" used in the above example embodies the Brotherhood's strategy of exclusion of other political parties to consolidate entire political power.

  • Dictionary meanings of linguistic items (with their positive/negative connotations):

  i) English-English Dictionary:

Exclusive (adjective):
  1. not shared: available to only one person or group
  2. limiting or limited to possession, control, or use by a single individual or group
  3. excluding others from participation

(https://www.merriam-webster.com/dictionary/exclusive)
Exclude (verb): to prevent (someone) from doing something or being a part of a group
(https://www.merriam-webster.com/dictionary/excluding)

  ii) English-Arabic Dictionary:

Exclude (verb): استثنى، أبعد، حرم شخصا من الانضمام إلى (p. 403)
Exclusive (adjective): قاصر على فئة خاصة (p. 404)
(*Oxford English-Arabic Dictionary*, 1972)

Arabic-Arabic Dictionary:

أَقْصَى: (فعل) **(معجم المعاني الجامع)**

أَقْصَى الشيءَ : أَبعَده

إِقصاء: (اسم)

قَامَ بِإِقْصَائِهِ مِنَ الصّفّ : إِبْعَادِهِ

(https://www.almaany.com/ar/dict/ar-ar/%D8%A5%D9%82%D8%B5%D8%A7%D8%A1/)

iii) **Arabic-English Dictionary:**

قصا: to be far away, be far removed, be remote, be distant, to remove, to drive away, to drag away (p. 901)

(*The Hans Wehr Dictionary of Modern Written Arabic*, 2010)

The term "exclusive", as shown, connotes restricting power to one person or group and disallowing others to share such power. Thus, depriving others from sharing power is a negative connotation related to power consolidation.

This example, using the lexical choice "exclusivist", underlines the Islamist Muslim Brotherhood's non-inclusive political ideologies through which it deprives other non-Islamist political parties from their political right to share power. Such Islamist exclusion of other non-Islamist parties constitutes its popular strategy of consolidating utter political power.

2) Assessment of TT:

Like the ST "exclusivist", the equivalent TT term "إقصائى" also denotes non-inclusion, removal of or detaching someone from joining something. Hence, this resemblance or equivalence between meanings conveyed by the ST and TT lexical choices in this example yields intertextual coherence between both texts on the lexical level.

For the discussion remarks, based on the prior investigations conducted in the analysis and assessment of data, two major Islamist ideologies are deduced as the most prominent ones as depicted by these Western analysts' representations, namely radicalism and exclusivist ideologies. Islamists' violence symbolizes their radical ideologies in dealing with non-Islamists like Christians and liberals. Islamists' violence, before Morsi, has emanated from their exclusion of any non-Islamists who may differ with Islamists' radical political ideologies or, rather, who may snatch dominance out of Islamists' hands.

5. Conclusion:

According to the interpretations provided in the Western analysts' articles investigated in this study, the most substantial facet concluded is that political Islam (or Islamism) is somewhat a closed circuit. That is, Islamists' radicalism has always been evident in their extremist ideologies, violence against those who oppose them, their illegitimate political exclusion of non-Islamists and their implicitly illegal strategies to consolidate power. This, in turn, has resulted in destabilizing Egypt on the economic and socio-political levels. The more Islamists attempt to seize power, the more their radical violence is escalated against their non-Islamist opponents, resulting in further serious ramifications and splitting the entire Egyptian mass.

The lexical choices employed by Western analysts' in the STs and rendered in their equivalent TTs embody how they view Islamists' political ideologies. For instance, based on the analysis, using lexical choices like "radicalism" ("التطرف"), "exclusivist" ("إقصائى") and "intolerant" ("غير متسامح") denote both: that *Western analysts* describe *Islamists' political ideologies* as being radical, violent and exclusivist before Morsi's reign of Egypt.

Besides, the findings assert that intertextual coherence is blatantly evident in the assessment of TTs where the STs and the TTs are found to be intertextually coherent due to the minor discrepancies, if found, between the ST linguistic items and their TT equivalents. This is attributed to the fact that the STs and the TTs are translated by the same online news website, revealing the same ideologies as represented by Washington's politicians' articles extracted from that site. This, in turn, leads to relaying the representations and ideologies adequately from the STs to the TTs.

References:

Bayram, F. (2010). Ideology and Political Discourse: A Critical Discourse Analysis of Erdogan's Political Speech. *ARECLS, 7,* 23-40.

Billig, M. (2003). Critical Discourse Analysis and the Rhetoric of Critique. In G. Weiss & R. Wodak (Eds.), *Critical Discourse Analysis: Theory and Interdisciplinarity* (pp. 35-46). New York: Palgrave Macmillan.

Chouliaraki, L. & Fairclough, N. (1999). *Discourse in Late Modernity: Rethinking Critical Discourse Analysis*. Edinburgh: Edinburgh University Press.

Cragin, K. (2007). *Understanding Terrorist Ideology*. Santa Monica: RAND Corporation.

Crystal, D. (1978). *A Dictionary of Linguistics and Phonetics*. Oxford: Blackwell.

Fairclough, N. (1992). *Discourse and Social Change*. Oxford and Cambridge: Polity Press and Blackwell.

Fairclough, N. (2003). *Analysing Discourse: Textual analysis for social research.* London/New York: Routledge.

Freeden, M. (2006). Ideology and political theory. *Journal of Political Ideologies*, *11* (1), 3-22.

Hazen, K. (2015). *An Introduction to Language*. Oxford: Wiley Blackwell.

Hirschkind, C. (1997). What is political Islam? *Middle East Report* Oct/Dec: 12-14.

Klimovich, N. (2014). Phenomenon of Intertextuality in Translation Studies. *Journal of Siberian Federal University: Humanities & Social Sciences, 2* (2014 7), 255-264.

Knudsen, A. (2003). *Political Islam in the Middle East*. Bergen, Norway: Chr. Michelsen Institute.

Larson, M. L. (1994). Translation and Linguistic Theory. In R. E. Asher & J. M. Y. Simpson (Eds.), *the Encyclopedia of Language and Linguistics* (pp. 4685-4694). Oxford: Pergamon Press.

Newmark, P. (1988). *A Textbook of Translation*. New York, London: Prentice Hall.

Nord, C. (1991). *Text Analysis in Translation: Theory, Methodology, and Didactic Application of a Model for Translation-Oriented Text Analysis*. Trans. C. Nord & P. Sparrow. Amsterdam: Rodopi.

Nord, C. (1997). *Translating as a Purposeful Activity*. Manchester, UK & Kinderhook (NY), USA: St. Jerome Publishing.

Oxford English-Arabic Dictionary. (1972). Oxford: Oxford University Press.

Sargent, L. T. (2009). *Contemporary Political Ideologies: A Comparative Analysis* (14th ed.). Australia/Brazil: Wadsworth, Cengage Learning.

The Hans Wehr Dictionary of Modern Written Arabic. (2010). Ithaca, NY: Spoken Language Services, Inc.

Tutin, A. & Kittredge, R. (1992). Lexical choice in context: generating procedural texts. *Proc. Of Coling (92), Nantes*, 763-769.

van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse & Society, 4*(2), 249-283.

van Dijk, T. A. (2001). Critical Discourse Analysis. In Deborah Tannen, Deborah Schiffrin & Heidi Hamilton (Eds.), *Handbook of Discourse Analysis* (pp. 352-371). Oxford: Blackwell.

van Dijk, T. A. (2006). Politics, Ideology, and Discourse. In K. Brown (Ed.), *The Encyclopedia of Language and Linguistics, Vol. 9*. (pp. 728-740). Oxford, New York: Pergamon Press.

www.washingtoninstitute.org

www.baheth.info

https://www.almaany.com/

https://www.merriam-webster.com/