JJMLL

Speeches of a King: Translation as Narration

Anjad A. Mahasneh *
Translation Department, Yarmouk University, Jordan

Abstract

The use of Narrative Theory to analyze translations and to investigate how the act of translation affects the construction, reconstruction, and circulation of narratives is a current trend. This paper scrutinizes the counter-terrorism narratives constructed in the speeches of King Abdullah II of Jordan, by drawing on Baker's (2005) theory that all translations embed narratives promoting peace or violence. This scrutinization does not compare English and Arabic stretches of those speeches. Rather, it is an attempt to identify the stakes related to constructing, reconstructing and circulating those narratives. The framework of the narrative theory and the features of narratives: relationality, causal emplotment, selective appropriation, and temporality, have been used to examine the 29 speeches delivered by the king between 2014 and 2020. The study reveals that the king's motivations for constructing his counter-terrorism narratives were to counter the existing misrepresentations of Islam perpetrated by both the media and terrorist groups and to construct alternative positive narratives.

Keywords: Counter-terrorism; Narrative features; Narrative theory; Translation; Translation studies.

1. Introduction

The current political conditions in the Middle East and the emergence of new troops ascribing to themselves the term 'Islamic', like ISIS, not only have critical effects on security affairs in many countries and regions, but also create the impression that Arabs and Muslims are the leading group responsible for terrorist attacks. These subjective and irrational claims are largely promoted by Western media. However, recent terrorist acts carried out by troops claiming to be Islamic only provide those media groups with a justification for the denigration of the image of Islam globally, and association of false, offensive interpretations of Islamic concepts and taking advantage of such false interpretations to legitimize their acts, thus distorting the image of Islam.

With the vicious acts of terrorism by ISIS seen by the whole world, Jordan has suffered the complications of being a country that is sided by inflamed arena, with ISIS strongly taking control in both Syria and Iraq. This study sheds the light on the effect of Jordan's high-profile incident of the capture and videotaped murder of the Jordanian air force pilot, Mua'ath Al Kasassbeh, in Syria by ISIS which has been a controversial issue of debate in the region, especially within Jordanian society. The Jordanian

official and non-official narratives have encircled the incident and remained contentious within the Jordanian and regional societies.

This study draws on Baker's claim that all translations embed narratives, promoting either peace or violence/terror (2005). There is no perspective free of narrative in the world. This paper scrutinizes the counter-terrorism narratives presented in the speeches of King Abdullah II of Jordan. His speeches are considered a translation of both Arabic and Islamic traditions and principles and a translation of his ideas and life practices as a Muslim and as an Arab. The paper includes English and Arabic speeches that constitute a series of counter-narratives extending between 2014 and the present. Further, these translated narratives represent the events included in the terrorist wave that started with the emergence of ISIS in Iraq in 2014, and went through several stages of terrorist acts that took place in different parts of the world and still occurring.

2. Previous Studies

Narrative Theory and Translation

The use of narrative and socio-narrative theory to analyze the act of translation and how it affects the construction, reconstruction, and circulation of narratives is a trend. Seeing translation from a narrative-theory perspective, Baker (2005) argues that translators are participants in the circulation and distribution of narratives; they are not mediators between languages in transferring narratives from one language into another. They are located "at the heart of interaction, in the narrative that shapes their own lives as well as the lives of those for and between whom they translate and interpret" (2005, 12).

Baker (2005, 4-5) defines and differentiates between the sense of narratives from the perspectives of literature, socio-pragmatics, and social theory. In the fields of literature and socio-pragmatics, narratives are described as an "optional mode of communication" that is closer to episodes and plots that have the effect on attracting the audience. While, in the field of the social theory, narratives are "not an optional mode of communication", rather an outcome of human experiences cutting roads among each other that help to shape people's lives.

Baker (2005) offers some types of narratives and mentions the classifications of Somers and Gibson's (1994). First, ontological (personal), representing personal and individual stories and experiences that define the place of the individual in the world. These are "interpersonal and social by nature" (Baker 2005, 5). Second, public narratives pointing to the stories and experiences that circulate among social institutions or configurations. Third, conceptual (disciplinary) narratives that are mostly articulated by scholars and scientists, presenting narratives founded on their interpretations and perspectives. Baker points out that such narratives can provide biased or false interpretations beyond the disciplinary boundaries of the matter. Finally, *meta or master narratives* indicate "sociological theories and concepts encoded with the aspects of such narratives" (Baker 2005, 7).

In another parallel view, several analytic studies are cited by Harding (2012) discussing the application of socio-narrative theory and social theory in analyzing the act of translating narratives, examining the effects of translation strategies which give prominence to some narratives and marginalize

other elements via online media that "construct and reconstruct narratives" (Harding 2012, 290). Harding articulated the four typology of the narrative theory presented by Baker (2005, 2014) and Somers and Gibson (1994), but with her own perspective, classifying them into: personal (individual-based stories narrating personal experiences and stories and the place of the individual in life), share/collective (those circulated within a social configuration) including local, societal, public, and theoretical, and meta/master narratives. In her study, Harding presented a development of Baker's (2005) narrative theory, adding a scale by which collective narratives are graded from particular to general. Harding (2012) used a more specific conception of some narrative typologies, starting with using the concept 'Local narratives' that restrict the narratives circulated in a particular place-time configuration. Harding also pointed at the intertextual model of analyzing narratives classifying them into narrative and non-narratives texts, then giving more focus on the anachronical/ external retroversion (occurring within the time frame of the narratives) and synchronically (occurring outside the time frame of the narrative) features of narratives texts.

Narratives and Political Studies

The study of narrative theory has been expanded from being restricted on its use within the literary studies to its employment in political studies given that the field of politics is rich of narratives that vary from one party to another. Meanwhile, the top roaming political narrative focus is on the topics of terrorism, violence, influence, and campaigning. Such political topics provide diversity of narratives in accordance to how, where, when, and who narrates them. In politics, narratives have a greater influence on steering the course of public opinion, creating conflicts or maintaining them, presenting and gaining support for certain agendas, or generating a certain mindset among the public. Racial discrimination and ethnic hatred are also the best examples of such mentalities in certain locales.

Smith argues that narratives can be comprehended from a political perspective as "persuasive historical stories that prompt people to embrace the valorized identities, play stirring roles, and have the fulfilling experiences that political leaders strive to evoke for them, whether through arguments, rhetoric, symbols or stories of a more obvious and familiar sort" (2003, 45). Smith also identifies elements that affect people's views: pre-existing identities, ideals, and interests create a base on which political campaigns, speeches, and narratives can be built, to gain the greatest publicity and support possible.

In a study on the impact of narratives in political and presidential campaigns, Hammer (2010) studies the implication of narratives presented in Barak Obama's speeches and the elements that have been employed to garner as many supporters as possible for his political campaign. Hammer (2010) finds that Obama succeeded in shaping a narrative that touches on sensitive issues and influences elements using "traditional symbolic dimensions of American Nationalism" that inspired numerous Americans to elect him (Hammer 2010, 270). According to Hammer, Obama focused on American nationalism and loyalty to the American Creed, to unify Americans under one motto. Hammer (2010) concludes that the success of Obama's narrative relies on ethnic and racial neutrality and the formulation of narratives that have a foundation that "not only relies on a common ideal of shared political principles but also employs ethnically constitutive stories" (Hammer 2010, 286).

A study by Dowell (2003) investigated the implicit factors of the success of three presidential speeches in the time of three major crises in the United States: Bush's speech after the 9/11 attacks; Roosevelt's speech post-Pearl Harbor, and Clinton's speech after the bombings in Oklahoma. The core focus of the study is the examination of the power of narration to configure and define history, influencing future decisions, and policies. Applying Fisher's narrative theory has proved to be beneficial to illustrate the points of effectiveness in the three crisis speeches.

War on Terror Narratives

Narratives are an influential aspect of the discourse of terrorism and counter-terrorism in which political and influential institutions define and steer the course of configuring terrorism and counter-terrorism acts and actors. The term "terrorism" still lacks a clear and detailed definition and characteristics that are agreed upon internationally, given that every country or nation has its own perspective on terrorism and its actors. The act of translation and framing contributes to altering the public narratives of terrorism either textually or non-textually.

In a study of translations within the domain of terrorism and security, Baker (2010) opts to investigate the deliberate embedded intervention of translation in narratives regarding Middle Eastern affairs, Arabs and Muslims, studying the information and translations of a key provider—the Middle East Media Research Institution (MEMRI)—in the context of terrorism, in which MEMRI contributes to the construction of an extremist image of Arabs and Muslims, thus affecting the public narratives of terrorism in the West and the world. Baker (2010) employed the Narrative Theory to examine the scope of the intervention of the translations provided by MEMRI. She used "narrative" as the unit of analysis to " provides precisely the kind of interface that is necessary to move us beyond the unproductive and widespread tendency to compare original and translated texts stretch by stretch and settle for making statements about their relative accuracy or inaccuracy at a semantic level" (2010, 349). She further stated that:

> The model of analysis adopted here, and which makes it possible to demonstrate
> how narratives elaborated about Arab and Muslim communities through translation
> do not have to be 'linguistically inaccurate' to be misleading, is elaborated in greater
> detail in Baker (2005, 2006, 2007, 2008, 2009) and elsewhere. Rather than limiting
> itself to the local analysis of linguistic or visual material and linking these to the
> broad notion of 'discourse' as 'social practice determined by social structures'
> (Fairclough 1989/2001, p. 14) or as 'social construction of reality, a form of
> knowledge' (Fairclough 1995, p. 18), narrative theory assumes that the unit of
> analysis is ultimately an entire narrative, understood as a concrete story of some
> aspect of the world, complete with characters, settings, outcomes or projected
> outcomes and plot. (Baker 2010, 349)

In this study, Baker also used the narrative features to reveal the extremist image of Arabs and Muslims presented by MEMRI to the West and the world. The study results revealed that MEMRI's narrative tools employed to influence public opinion were the following; having offices in different parts

of the world but not non in the Arab countries. The manipulation of the choice of source and target source languages divides the world into two camps. The use of selective appropriation for the selection of certain stories for translation follow a familiar pattern to show Arabs in a bad image. translating the worst possible examples of Arab, Iranian and Muslim discourse instead of manipulating parts of the text. Using titles and various types of heading, sub-heading to reframe narratives in translation. And using images or a video clip links to act as a further framing device, making the reader interpret even the most reasonable of Arabic discourse as one that hides an extremist subtext (Baker 2010).

3. Methodology

This study investigates 29 speeches by the Jordanian monarch delivered between February 26, 2014, and January 15, 2020, two of which were in Arabic. The first one was on the occasion of the murder of the Jordanian pilot Moath Kassassbeh in 2014 by ISIS. This was the spark that ignited the series of counter-narratives constructed, reconstructed, and reinforced by the king since then. There were 27 English speeches delivered on different international occasions, including some addressing terrorist acts (eight attacks in France, three in The United Kingdom, and other targets in Europe, including Belgium, Germany, Russia, and Spain between 2014 and the present). Other speeches were opportunities taken by the king to reinforce his counter-narrative to terrorism.

This investigation of the counter-terrorism narratives of King Abdullah II in both English and Arabic speeches is not a comparison of the English and Arabic stretches of those speeches. Rather, it is similar to what Baker described in her study, because according to her, narrative theory does not make comparison between the source and the target text, but "Instead, it attempts to identify the stakes involved in any encounter and the narrative means by which these stakes are fought over and negotiated." (2014, 60).

Further, most of the examined narratives in this paper are personal narratives talking about the fact that the king was raised and lived in the context of moderate and merciful Islam. In addition to the investigation of public narratives that have been transformed into meta-narratives through repetition and reinforcement by the king about Islamic teachings and commandments. Those counter-terrorism narratives have been constructed to resist mainstream negative narratives constructed about Islam after the emergence of ISIS and like-minded groups who commit violent acts in the name of Islam and to offer an alternative account/narrative about Islam (Baker 2014). Moreover, the point of implementing narrative theory is investigating the influence of the kings' narrative on the public narratives by using his position and authority to circulate positive narratives about Islam in an attempt to alter the view of Islam and change the worlds' view about it. Moreover, numerous initiatives to defend Islam and to clarify its true teachings and values, such as the "Amman Message" (2004), "Common word" (2007), and the "World Interfaith Harmony Week" (2010), initiated by the king and the government of the Kingdom of Jordan, to raise awareness about the hate wave targeting Muslims and Islam around the world and to act against it. Those initiatives negotiate and present to the outside world a public narrative of who Muslims are and what they do (Baker 2014, 165).

As a crucial part of this study's framework, four features of narratives: relationality, casual emplotment, temporality, and selective appropriateness (Somers and Gibson 1994; Baker 2005; Somers 1997) were examined. After the author read all the definitions and types of those features, the king speeches were collected, read, and analyzed by the author, examples showing those features were extracted, discussed, and clarified in the coming pages.

The conception of these features comes as follows: Relationality; it describes the fact that there is no narrative or event can be comprehended solely and out of context, yet this event is directly connected and related to a larger context of events and narratives, playing a role in a sequence of narratives. Causal emplotment presents the cruciality of the individual narratives, events, or episodes within the larger context of narrative "regardless to their chronical and categorical backgrounds (Somers 1997, 82). This individual narrative makes it possible to guess the reason why the things happened in the manner the narrative demonstrates. This is also referring to the feature of Temporality that comes along with spatial specificity**,** presenting the spatial and the chronical setting in which the narratives take place and the significance within a larger configuration of narratives. While the feature of Selective appropriateness describes why some narratives are selected and others are excluded or/and disregarded. This is mostly seen in the political statements and media narrative, promoting for a one-sided narrative by selecting certain narratives and turning a blind eye to others in order to steer the public narrative into the intended side. A good example can be seen in context of this paper, where the image of Islam was taken from the brutal and shameful acts of ISIS who targets the western countries with their crimes based on a religious motivation showing Islam as a brutal religion. This narrative is neglecting the fact that ISIS also directs its terrorist attacks toward Muslims themselves which makes the terrorism of ISIS justified by the false interpretations of Islamic scripts to serve their own propagandas.

4. Findings and Discussion

Baker sees that "Rather than limiting itself to the local analysis of linguistic or visual material and linking these to the broad notion of 'discourse' as 'social practice determined by social structures'. Narrative theory assumes that the unit of analysis is ultimately an entire narrative, understood as a concrete story of some aspect of the world" (2010, 349). For the sake of this study, a total of 29 speeches of King Abdullah II have been scrutinized. The author investigates the elaboration of a given narrative in an individual text or event as well as across several texts and events, and different media. Using 'narrative' as the unit of analysis, and proceeding on the basis that local narratives—those elaborated in a specific text or event—have porous boundaries and are ultimately embedded in and contribute to the elaboration of larger narratives (Baker 2010, 349).

Examples of the narratives created by the king in his speeches are discussed and classified under the aspects of narratives: **relationality, causal emplotment, selective appropriation, and temporality** (Baker 2005, 2014; Somers and Gibson 1994; Somers 1997), where each feature is articulated within a number of examples, consider the examples below:

1. Examples including the feature of relationality:

Relationality points to the fact that any event cannot be understood out of the context of other related events. That is to say, any event is only an episode of a sequence of events (Somers and Gibson 1994; Somers 1997; Baker 2005, 2014). The narratives told by the king are interrelated in a hierarchical, metrical, sequential, synchronic way, taking as a starting point the execution of the late martyr Moath Kassassbeh in January 2015 by Daesh ISIS, building up from the previous attacks executed by terrorist groups in Amman in 2005, and in Paris and Germany among others. The following examples from one to nine represent the feature of relationality in presenting narratives, demonstrated by the king to reflect upon the public narratives that are being circulated at the time the speech is addressed:

Example 1:

We stand, today, before the future we seek and rightfully deserve. A future that we are forging for Jordan, not the dismal future sought by <u>those criminals, who claim to be Muslims—wreaking terror and faking piety</u>. Islam is not a faith of factions and parties, nor should it be reduced to a simple dichotomy between extremism against moderation. Islam is a faith of unity, justice, and peace. As for <u>those who deviate, kill, torture, and violate everything that is sacred, they are the enemies of Islam. And Islam has nothing to do with their doings</u>. Speech of His Majesty King Abdullah II, addressing the Nation, Jordan-Amman, March 3, 2015 (Translated from Arabic).[1]

This example presents a public narrative of the image of Islamic radicalists who are described in the underlined "those criminals" which was translated from "من يمارس الإجرام" and "wreaking terror and faking piety" translated from "من يمارس الإرهاب ويدّعي الإيمان". The renarration of this Arabic text in English comes along the Arabic text and in relation to the public narratives of the criminal acts done by ISIS in the name of Islam and piety. The reference in the English translation was directly referring to those who committed the murder of Kassassbeh earlier in 2015, while the Arabic original text does not refer to "those" criminals, but to "who commit crimes on the name of Islam" relating to the previous incidents of a public narrative of several terrorist attacks that happened in the same manner by the same kind of criminals. Yet the English renarration goes along the Arabic one without a reconstruction of references. Another instance narrated by the king is when he was talking about the Palestinian struggle as we see in the following examples (2, 3, and 4):

Example 2:

In 1955, the original Bandung Conference was notable for upholding the rights of Palestinian, who could imagine that sixty years later Palestine would still not have statehood? <u>This crisis is the world's crisis. Failing to uphold the principles of global justice has spread the seeds of cynicism and division worldwide</u>. (His Majesty's speech at the Asian-African Conference Summit: "Strengthening South-South Cooperation to Promote World Peace and Prosperity" on April 22, 2015, in Indonesia, Jakarta).[2]

Example 3:

Nothing defines aggression and can be more harmful to <u>our coexistence than attempts to advance regional political agendas, by fueling conflict and discord within fragile societies and countries</u>. (Strengthening South-South Cooperation to Promote World Peace and Prosperity" on April 22, 2015, in Indonesia, Jakarta).[2]

Example 4:

Ideologies of hatred and violence kill co-existence and fuel Islamophobia. Such divisions simply play into <u>the hands of violent extremists</u>. They erode the contributions of good citizens—the vast, vast majority of Europe's Muslims. (May 2015 in Aachen, Germany, at the ceremony of the International Charlemagne Prize of Aachen to honor European Parliament President)[3]

 The course of narratives mentioned in King Abdulla's speeches begins with the provision of potential reasons behind terrorism and violence and consequently the emergence of ISIS in 2014. The first time he did so was when he implied that the Palestinian crisis might be the origin of all evils in the region and that political agendas and ideologies of hatred which fuel conflict might also be potential reasons behind terrorism. In Example one, the underlined sentence "*This crisis is the world's crisis. Failing to uphold the principles of global justice has spread the seeds of cynicism and division worldwide.*" and its translation into Arabic "إن هذه الأزمة تخصُ العالم أجمع، فقد أدى الفشل في الحفاظ على مبادئ العدالة الدولية إلى غرس بذور الفرقة وعدم الثقة في جميع أنحاء العالم", reflects the implication that the violence that occurs can be in relation to the unjust treatment of the Palestinian crisis in the international forums and the biased international actions when dealing with the parties violating the international laws, as ones are affected with sanctions and ones are not. In Example two, the segment "*aggression and can be more harmful to our coexistence than attempts to advance regional political agendas, by fueling conflict and discord within fragile societies and countries.*" Which was translated to "فأكثر أشكال العدوان ضرراً هي الدفع بأجندات سياسية إقليمية من خلال إذكاء نيران الصراع والشقاق بين الدول والمجتمعات التي تمر في مرحلة من الإضراب", even if both the text and its translation are giving general fact, yet they strongly relate this fact to the ongoing conflicts and crisis in the Middle East which are based on sectarian, religious, racial, and ideological motivations. Even the dropping of "<u>*our coexistence*</u>" in the Arabic translation implies that lack of any signs of coexistence in the region because of the brutal conflicts still getting fueled. Example three also articulates the role of violent extremists, relating to ISIS and it's a like, of attempting to hinder the coexistence and feed the Islamophobia. Consequently, the three examples and above and their translations implies the relationship between previous narratives of ISIS deeds and also public narratives of Islam being seen as a radicalist religion based on the crimes committed under the name of which, the narrative that are being implied by the speeches of the king in an attempt to logically relate to key facts that such public narrative are false, thus he makes clarifications for these events and actors and to promote for the true image of Muslims and peaceful Islam.

Example 5:

When individual economies or political systems fail, when refugees flee, when violent groups find havens; when climate change dries wells and farmlands, when millions of young people cannot find jobs, the impact cannot simply be contained and ignored. (December in Rome, Italy)

The king ended the year of 2015 with his speech at MED (Mediterranean Dialogues Conference), where he reinforced his previous public narratives and transformed them into meta-narratives that illustrate the reasons behind the violence or terrorism of such groups. When looking at the underlined statement "*the impact cannot simply be contained and ignored*", translated into " فإنه لا يمكن ببساطة احتواء

هذه التحديات أو تجاهلها", the Arabic translation of "impacts" as "تحديات" reflects the idea that the economic, political and social problems mentioned in the HM's narrative, in addition to ongoing dilemmas in the Middle East, are unresolved constant challenges. They are not temporary impacts that can be resolved by some governmental reformations simply performed and thus have a fast-resulting positive solution that hinders these challenges. that's why these dilemmas make the perfect climate for the emergence of radical movements.

Example 6:

God says in the Qur'an: Say, "We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the Tribes; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them, and to Him, we submit." [Aal 'Imran, 3:84-85] (September 20, 2016, New York, US, Speech of His Majesty at the Plenary Session of the 71st United Nations General Assembly)[4]

Example 7:

*In the name of God, most Compassionate, most Merciful 'And My mercy embraces all things' (Al A'raf 156) (*September 28, 2015, New York, US. His Majesty's speech at the Plenary Session of the 70th General Assembly of the United Nations)[5]

Example 8:

In the words of the Prophet Mohammad, may peace and blessings be upon him: "God does not have mercy on someone who is not merciful towards other people." [Sahih Bukhari; Sahih Muslim] (October 8, 2016, Germany, Münster. Remarks by His Majesty King Abdullah II at the Peace of Westphalia Prize Ceremony)[6]

Example 9:

Bismillah ar-Rahman ar-Rahim "People! We created you from a single pair of male and female and made you into nations and tribes, that ye may know each other. The most honored of you in the sight of God is the most righteous of you." [49:13] Saddaka Allahu Al Atheem. (March 1, 2018, New Delhi, India, Speech of His Majesty King Abdullah II at the Conference on 'Islamic Heritage: Promoting Understanding and Moderation')[7]

In the above examples, the king narrates Quranic verses, hadiths and Islamic common practices that are considered milestones, that are ignored by those who commit discrimination and crimes under the name of Islam. The relation of such narrations is to rearticulate the ongoing public narratives that include the public witnessing and experiencing number of attacks performed by terrorist groups around the world (Al-Shabaab and Boko Haram among others); and thus the formation of false meta narratives of Islamophobia as a result of these the impact of such attacks on humanity; the peace, and security of humankind around the globe. The king's purpose of narrating verses and hadiths is to refute false claims of such groups concerning the involvement of Islam in such violent actions. the king focuses to draw attention to common meta narratives about the central point of Islam which is mercy, being a pilar principle in Muslims life, as mentioned in example seven "*And My mercy embraces all things*" which is "ورحمتي وسعت كل شيء". This reference brings forward the relation of such narration to the point of the cruciality of peace and mercy in Islam's view. The same point applies in example eight. Example nine rearticulates the same idea as example six which is the Islamic meta narrative of the forbidden discrimination among human beings.

Example 10:

Europe is an important partner in this effort—especially in helping to <u>stop the global rise of Islamophobia</u>. (France, Strasbourg, March 10, 2015, before the European Parliament).

Example 11:

<u>Peace and prosperity are secured only by co-existence</u>, in a partnership of mutual strengths, based on mutual respect. (May 14, 2015, Aachen, Germany, speech at the ceremony of the International Charlemagne Prize of Aachen to honor European Parliament President Martin Schulz).[8]

Example 12:

…And I say "single most" because every global challenge in this 21st century demands that <u>we resist hatred and exclusion</u>. Economic growth, peacemaking, protecting the environment, global security, inclusive opportunity—all these critical goals require that we cooperate, and combine our strengths to our common benefit. (June 20, 2019, Singapore, Singapore City, Speech of His Majesty King Abdullah II Opening the International Conference on Cohesive Societies).[9]

Example 13:

We face a complex and evolving threat. Meeting it demands a holistic approach addressing security and the issues that extremists exploit. And that means investing in inclusive, sustainable development, so that all people—especially the young people—<u>can share in opportunity, fighting the war of ideas to combat divisive ideologies, and then responding to the world's unprecedented refugee crisis.</u> (The same speech as above).[9]

In the context of *Relationality*, the king discusses the relationship between Islam and other religions, emphasizing the importance of raising awareness of the understanding of Islam by leaders and decision-

makers around the globe. In example ten, the king stresses on reverse the effect of the global meta narrative of *Islamophobia*, that is with the help of the European effort to promote his narratives when stating "*in helping to stop the global rise of Islamophobia*" which was translated into " في المساعدة في

محاصرة ظاهرة الخوف من الإسلام المتنامية عالمياً". In this example, although the statement and its translation represent the same narrative of the role of Europe in stopping Islamophobia, the translation of the word "stop" into "محاصرة/contain" has the slightest difference in sense that construct the idea that Islamophobia

is a complicated global matter that cannot be stopped, but rather gradually decreased because of the critical status that Islamophobia has reached worldwide. Then come examples eleven, twelve, and thirteen which represents both the roots of establishing extremism and thus terrorism and the recurrence of the narrative the king attempted to settle straight; "coexistence", "resisting hatred", and "combating division ideologies". The king relates such suggested ideas to the initiatives carried out by Jordan: the "Amman message" (2004), "Common word" (2007), and "World Interfaith Harmony Week" (2010) conferences, among others. He ends this sequence of counter-terrorism narratives by suggesting some sustainable solutions for the demolition of the roots of such terrorist groups and putting an end to terrorist acts and violence.

2. Examples including the features of casual emplotment and selective appropriateness:

As stated earlier, casual emplotment ascribes significance to individual and independent events regardless of their chronicle and categorical backgrounds (Somers 1997, 82), enabling us to hypothesize about why things occurred the way a narrative assumes that they did. While the feature of selective appropriation plays a crucial part in creating an emplotment because it involves either selecting a set of elements or excluding others to form coherent narratives (Baker 2014). The emplotment of narratives in the king's speeches is evident in the creation of those counter-narratives in the numerous speeches he delivered from 2014 until the present (29 are included in this study). These counter-narratives are structured upon events (the burning of Moath Kassassbeh in 2014, eight attacks in France, three in The United Kingdom, and other targets in Europe, including Belgium, Germany, Russia, and Spain between 2014 and the present). The causal relationship between the king's narratives is implicitly understood when readers or receivers examine the sequence and the course of events taking place in the world. Further, the synchronic sequence of the counter-narratives reconstructed by the king in those 29 speeches he delivered on different occasions is evident. The sequence of these narratives is self-explanatory when receivers look at the overview constructed by the king and when one observes the repeated themes included in those narratives. This selective appropriation by the king is shown in his deliberate inclusion of some repeated elements (verses, hadiths, commandments, mentioning ISIS as a destructive force of evil) to elaborate a coherent, well-established, self-contained, and well-structured narrative, as in the following examples:

Example 14:

As it has been said, in Islam, <u>to love God and love one's neighbor</u> are core commandments (This maxim is repeated 11 times in 11 different speeches from 2015–2020 on different occasions).

Example 15:

<u>*Prophets of "great resolve"—as they are called in the Quran—prophets of Judaism, Christianity, and Islam, peace be upon them all.*</u> (Repeated four times in four different speeches).

Example 16:

<u>*The khawarej—the outlaws of Islam, such as Daesh and the like*</u>... (Repeated 14 times in 14 different speeches delivered on different occasions).

Example 17:

<u>*The Islamophobes who also distort our religion*</u>... (Repeated six times in six different speeches delivered on different occasions).

Example 18:

<u>*In Islam, God's names include: The Compassionate, the All-Merciful. We wish each other 'Assalamu aleikum'–be blessed with peace.*</u> (Repeated three times in three different speeches delivered on three different occasions)

The previous examples demonstrate repeated patterns of narratives selected by the king to establish meta narratives that support true Islam and rebut Islamophobic and anti-Islam's public. The first one is a meta narrative of how Islam as a religion is based on peace. Other ones are when the king keeps repeating some facts starting from the Islamic salute that is based on wishing peace to the other, then the meta narrative of "coexistence" presented in the consistent repetitive narrative of "*to love God and love one's neighbor*" and then the frequent conception of those who are terrorists covering themselves under the name of Islam, this one is considered constantly and falsely a public and even meta narrative, by the Islamophobes, representing all Muslims being terrorists. Another narrative the king keeps repeating is when he calls those extremists as "*The khawarej—the outlaws of Islam*" it was translated into "الخوارج عن دين الإسلام", reflecting the idea that Islam has nothing to do with those criminals. The casual emplotment of these repetitive narratives tends to establish a counter Islamophobic claims and highlights the huge significance of such narratives in constructing pro-Islam public and meta narratives.

3. Examples including the feature of temporality and spatial specificity:

The counter-narratives addressed by the king have an important role considering their occurrence; the place and time the king chooses to tell those narratives in particular (Erick and Silbey 1995, 206) influence the production, the meaning, and the reception of those narratives by the recipients/receivers. Consider the following examples:

Example 19:

Since its foundation, Jordan has consistently adhered to the principle of moderation and resisted all forms of religious, ethnic, and sectarian prejudice and all aspects and root causes of extremism and terrorism. We <u>see that the multiple conflicts in the region have created a fertile environment for the spread of such extremism and terrorism</u>. This requires further sincere efforts to consolidate moderation, advance the principle of active citizenship, and unleash the potential of future generations. (Speech of His Majesty King Abdullah II, at the 25th Arab Summit, Kuwait City, Kuwait, March 25, 2014)[10]

Example 20:

There has to <u>be a zero-tolerance policy to any country, organization, or individual that facilitates, supports, or finances terror groups, or provides weapons, or promotes propaganda,</u> whether through media outlets or mis-using religious clerics, that incites and helps recruit fighters to these terrorist groups. <u>Figures in every religion and country must speak out against intolerance and distortions.</u> I and others have made clear that ISIS and related ideologies are in no way related to Islam. Nor should we permit any form of Islamophobia. (The same speech as above).[10]

Example 21:

In Syria, <u>ISIS has experienced major defeats. Negotiated ceasefires have brought a significant break in the violence.</u> And Jordan has worked closely alongside Russia, the US, and other international partners to stabilize the situation in southern Syria (October 3, 2019, Russia, Sochi. Remarks by His Majesty King Abdullah II at the 16th Annual Meeting of the Valdai Discussion Club).[11]

The wholeness of the king's counter-narratives is evident when the sequence is investigated and a comprehensive narrative can be discerned. A reference can be made easily if the receivers/ readers study those speeches. A narrative on March 25, 2014, illustrates how the political conflicts in the region are exacerbating terrorism (discussed above Example 19); a narrative presented after the assassination of Al Kassassbeh in 2015 (discussed before Example 1); and a counter-terrorism narrative delivered on September 24, 2014, calling on all countries to reject and resist terrorism (see Example 20 above). The king was motivated to provide reasons for this terrorism, as we saw Examples 2–6), suggesting solutions to end it (Examples 10–13). Subsequently, on October 3, 2019, the king illustrated how Jordan's efforts to fight ISIS had achieved success in Syria (see Example 21 above). The temporal and spatial steering gives the previous examples their significance in an attempt to establish and to validate narratives of indolence in taking serious majors to demolish the terrorism seeds in the area, and to restate the fact that the ongoing conflicts in the Middle East paves the way to create more and more violent ideologies to attract the desperate youth and to enroll them as pawns to fulfill their agendas.

Examples 22, 23, 24:

Now, fast forward to the most recent standoff between the United States and Iran. What if, next time, neither side steps away from the brink, dragging us all towards untold chaos? An all-out 3war

jeopardizes the stability of the entire region. What's more, it risks massive disruptions of the entire global
economy, including markets, but threatens a resurgence of terrorism across the world.
Now, what if Syria remains hostage to global rivalries and spirals back into civil conflict? What if we see
a re-emergence of ISIS, and Syria becomes a staging ground for attacks against the rest of the world?
And let me say again, what if Arab governments fail to create the more than 60 million jobs our youth will
need in the coming decade? And if we fail, wouldn't we, in fact, be creating a perfect setting for extremist
groups? We make their job of recruitment easier if we leave behind a trail of vulnerability and
hopelessness.

(The three examples are taken from Remarks by His Majesty King Abdullah II Before the European
Parliament, France, Strasbourg, January 15, 2020).[12]

In the above examples, the temporal and spatial setting of the narratives presented in the king's
speech in the above examples draws the relationship between the unease in the area and the reemergence
of terrorist groups. The king repeated his public/meta counter-terrorism narratives in January 2020 in
France, where he warned against the resurgence of ISIS and extremist groups if solutions to the US/Iran
conflict, the Syrian crisis, and economic problems of the Arab world were not found. The statements
"*resurgence of terrorism*"ـ"عودة الإرهاب إلى الظهور", "*re-emergence of ISIS*" "عودة داعش",ـand "*perfect*
setting for extremist groups" "البيئة المثالية للجماعات المتطرفة" reasserts the narratives demonstrating the
factors of creating and recreating terrorism.

To conclude, one might say that there is no direct, unmediated access to reality. Even further, we can
say that access to reality is filtered through the stories that we narrate to ourselves and to others about the
world in which we live; those stories not only mediate our access to reality but also participate in
configuring that reality. The king's motivation for the construction of his counter-terrorism narratives is
to address the existing misrepresentations, false images, and stereotypes about Islam and Muslims created
by both the media and terrorist groups, and to construct positive narratives about Islam instead. He is
using his authority and power to change the distorted image of Islam and Muslims through his speeches
delivered on international occasions and platforms. Because repeated narratives results in "narratives
accrual"—the process by which a set of narratives are repeated and linked together to form larger
narratives over time which leads to the shaping of a culture, tradition, or history (Bruner 1991, 18)—the
Kings' counter-terrorism theme in his speeches is strengthened.

Moreover, the counter-terrorism narratives deployed by the king facilitates the movement between
the micro and macro levels and between individuals and larger configurations when raising sensitive
topics and issues such as terrorism and ISIS. This also continues the chain of meaning-making created by
those narratives.

King Abdullah II's counter-terrorism narratives could be considered interpretations of the true
Islamic teachings and principles reiterated in his Arabic speeches. Moreover, the king plays a double role
as the authentic author and the translator/interpreter of the same message. He might even succeed more in
the second role due to his eloquent and idiomatic language, his political and diplomatic skills, and his

well-known wisdom. This supports Baker's view that "Translated narratives are used by various powers to legitimize their version of the events" (2005, 1).

5. Conclusion

The study represents a descriptive analysis of how narratives and their translation go along the path of promoting either peace or violence. The discussion of the previous examples is mainly focused on the idea that the narratives of the Jordanian king and their translations promote peace and make a positive attempt to clarify the true victims of the terrorist groups, the view of Islam against these groups, Islam's main purpose in life i.e., peace and expectance, and the factors that are key elements in the emergence of terrorism. The study has also revealed how the features of narratives are key elements in their influence to construct or alter public and meta narratives. Thus, discussing the king's narratives aims at reconstructing or making public and meta narratives that defend Islam and clarify Islam's true interpretations and principles, and at showing the abuse of Islam by extremist terrorists.

خطابات ملك: الترجمة كأسلوب سردي

أنجاد محاسنة

قسم الترجمة، جامعة اليرموك، الأردن

الملخص

لقد راج مؤخراً استخدام "نظريّة السرديّة" لتحليل الترجمات وكشف كيفية تأثير عملية الترجمة على خلق وإعادة بناء الروايات ونشرها حول موضوع معين. تتقصى هذه الدراسة الروايات المعادية للإرهاب التي وردت في خطابات الملك عبدالله الثاني، مرتكزةً على نظرية " منى بيكر" بأن كل الترجمات تتضمن سرديات تدعو لنشر السلام أو العنف، من خلال تطبيق سمات السرديات على عينة تتكون من 29 خطاباً ألقاها الملك في الفترة ما بين 2014 وحتى 2020. وتظهر نتائج الدراسة بأن الدافع وراء بناء هذه السرديات هو رغبة الملك في تغيير النظرة السلبيّة المعادية للإسلام والمنتشرة بسبب وسائل الإعلام والجماعات المتطرفة وبناء سرديات إيجابيّة تظهر روح الإسلام الحقيقيّة، إذ يمكن اعتبار هذه السرديات المعادية للإرهاب التي تم بناؤها في هذه الخطابات بمثابة ترجمة لتعاليم الإسلام السمحة.

الكلمات المفتاحيّة: معادي للإرهاب، ملامح السرديات، نظرية السرديّة، الترجمة، دراسات الترجمة.

Endnotes

[1] https://kingabdullah.jo/en/speeches/addressing-nation

[2] https://kingabdullah.jo/en/speeches/asian-african-conference-summit-"strengthening-south-south-cooperation-promote-world-peace

[3] https://kingabdullah.jo/en/speeches/ceremony-international-charlemagne-prize-aachen-honor-european-parliament-president-martin

[4] https://kingabdullah.jo/en/speeches/plenary-session-71st-united-nations-general-assembly

[5] http://jordanembassyus.org/news/remarks-his-majesty-king-abdullah-ii-70th-plenary-session-united-nations-general-assembly

[6] http://jordanembassyus.org/news/remarks-his-majesty-king-abdullah-ii-peace-westphalia-prize-ceremony

[7] https://kingabdullah.jo/en/news/king-delivers-speech-conference-'islamic-heritage-promoting-harmony-and-coexistence'

[8] https://kingabdullah.jo/en/speeches/ceremony-international-charlemagne-prize-aachen-honor-european-parliament-president-martin

[9] https://www.kingabdullah.jo/en/speeches/opening-international-conference-cohesive-societies

[10] https://rhc.jo/en/media/media-post/speech-his-majesty-king-abdullah-ii-25th-arab-summit

[11] https://kingabdullah.jo/en/speeches/16th-annual-meeting-valdai-discussion-club

[12] https://kingabdullah.jo/en/speeches/european-parliament-2

References

Baker, Mona. 2005. Narratives in and of Translation. *SASE Journal of Translation and Interpretation*. 1 (1): 4-13.

Baker, Mona. 2010. Narratives of terrorism and security: 'accurate 'translations, suspicious frames. *Critical studies on terrorism* 3 (3): 347-364.

Baker, Mona. 2014. Translation as Re-narration. In *Translation: A multidisciplinary approach* 158-177. Palgrave Macmillan, London. https://doi.org/10.1057/9781137025487_9

Bal, Mieke. 2009. *Narratology: Introduction to the Theory of Narrative*. Toronto: University of Toronto Press.

Brogan, Mary Kate. 2015. How Twitter is Changing Narrative Storytelling: A Case Study of the Boston Marathon Bombings. *The Elon Journal of Undergraduate Research in Communications* 6 (1): 28-47.

Dowell, Sharon. 2003. Uncovering the Storytelling Power of Communication: Applying Walter Fisher's Narrative Theory to Three Presidential Crisis Speeches. [Master thesis]. University of Nebraska.

Fisher, Walter R. 1987. *Human Communication as Narration: Toward a Philosophy of Reason*. Columbia, SC: Univ of South Carolina Press.

Hammer, Stefanie. 2010. The role of Narrative in Political Campaigning: An Analysis of Speeches by Barack Obama. *National Identities* 12 (3): 269-290. https://doi.org/10.1080/14608944.2010.503439

Harding, S. 2009. *News as narrative: reporting and translating the 2004 Beslan hostage disaster.* PhD diss., University of Manchester.

Harding, Sue-Ann. 2012. "How Do I Apply Narrative Theory?": Socio-Narrative Theory In Translation Studies. *Target. International Journal of Translation Studies* 24 (2): 286-309. https://doi.org /10.1075/target.24.2.04har

Harding, Sue-Ann. 2013. *Narratives and Contextual Frames. Handbook of Translation Studies* 4: 105.

Hermans, Theo. 1999. *Translation in Systems: Descriptive and Systemic Approaches Explained.* Manchester, UK: St Jerome.

Josefin Graef, Raquel da Silva, and Nicolas Lemay-Hebert. 2018. Narrative, Political Violence, and Social Change. *Studies in Conflict & Terrorism*: 1-13. https://doi.org/10.4324/9781351008402

Sadler, Neil. 2017. Narrative and Interpretation on Twitter: Reading Tweets by Telling Stories. *New Media & Society* 20 (9): 3266-3282. https://doi.org/10.1177/1461444817745018

Smith, Rogers M. 2003. *Stories of peoplehood*, Cambridge: Cambridge University Press.

Somers, Margaret. 1997. "Deconstructing and Reconstructing Class Formation Theory. Narrativity, Relational Analysis, and Social Theory." In: John R. Hall (ed.). *Reworking Class.* Ithaca & London: Cornell University Press, 73-105.

Somers, Margaret R., and Gloria D. Gibson. 1994. *Reclaiming the Epistemological Other: Narrative and the Social Constitution of Identity. value and action.* Columbia, SC: University of South Carolina Press. USA

Appendix One

List of speeches included in the study

(29 speeches between 26th Feb. 201 4 and Jan. 15th 2020)

Example no.	Title of the speech	Place	Date	Notes
1	Speech of His Majesty King Abdullah II, Addressing the Nation,	Jordan-Amman	03 ,March 2015	Translated from Arabic
2& 3	the Asian-African Conference Summit: Strengthening South-South Cooperation to Promote World Peace and Prosperity"	Indonesia, Jakarta	22 April 2015	
4	At the ceremony of the International Charlemagne Prize of Aachen to honor European Parliament President)	Germany, Aachen	May of 2015	
5	MED Mediterranean Dialogues Conference	in Italy, Rome	2015 December	
6	The Plenary Session of the 71st United Nations General Assembly	New York, US,	20 September, 2016	
7	The Plenary Session of the 70th General Assembly of the United Nations)	New York, US	28 September 2015	
8	the Peace of Westphalia Prize Ceremony)	Germany, Münster	08 October 2016	
9	Conference on 'Islamic Heritage: Promoting Understanding and Moderation).	New Delhi,India	01 March 2018	
10	the European Parliament	France, Strasbourg,	10 March 2015	
11	Tt the ceremony of the International Charlemagne Prize of Aachen to honor European Parliament President Martin Schulz)	Germany, Aachen	14 May 2015	
12& 13	At the Opening of the International Conference on Cohesive Societies)	Singapore, Singapore City	20 June 2019	
14-18 repeated items	See appendix two			
19& 20	Speech of His Majesty King Abdullah II, At the 25th Arab Summit	Kuwait, Kuwait City	25 March 2014	
21	At the 16th Annual Meeting of the Valdai Discussion Club	Russia, Sochi	03 October 2019	
22-24	the European Parliament,	France, Strasbourg	15 January 2020	

Appendix Two
Repeated Examples 14-18

No.	Example	Type of narrative	Speech Title	Notes
1	As it has been said, in Islam, **to love God and love one's neighbour** are core commandments.		**Repeated in:** (1) Remarks by His Majesty King Abdullah II At the 2018 Templeton Prize Ceremony. **Place: US-Washington, DC** **Date: 13 November, 2018**	Repeated 11 times.
			(2)Remarks by His Majesty King Abdullah II Upon the 2018 Templeton Prize Acceptance**.** **Place: Amman, Jordan** **Date: 27 June 2018**	
			(3) Speech of His Majesty King Abdullah II At the World Class The Hague **Place: The Hague, The Netherlands** **Date: 20 March 2018**	
			(4) Remarks by His Majesty King Abdullah II At the luncheon after the National Prayer Breakfast **Place: Washington, DC,US** **Date:02 February 2017**	
			(5) His Majesty King Abdullah II remarks during the official visit to New Zealand **Place: New Zealand** **Date: 28 November 2016**	
			(6) Remarks by His Majesty King Abdullah II at the Peace of Westphalia Prize Ceremony **Place: Germany, Münster** **Date: 08 October 2016**	
			(7) Remarks by His Majesty King Abdullah II At the Fifth Congress of Leaders of World and Traditional Religions **Place: Kazakhstan, Astana** **Date: 11 June 2015**	
			(8) Remarks by His Majesty King Abdullah II welcoming His Holiness Pope Francis **Place: Amman, Jordan** **Date: 24 May 2014**	
			(9) Remarks by His Majesty King Abdullah II at Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization" **Place: Indonesia, Jakarta** **Date: 26 February 2014**	

			(10) Remarks by His Majesty King Abdullah II At the Plenary Session of the 74th United Nations General Assembly **Place: US, New York** **Date: 24 September 2019**	
			(11) Speech of His Majesty King Abdullah II Opening the International Conference on Cohesive Societies **Place: Singapore, Singapore City** **Date: 20 June 2019**	
2	prophets of "great resolve"— as they are called in the Quran—prophets of Judaism, Christianity and Islam, peace be upon them all		**Repeated in:** (1) Remarks by His Majesty King Abdullah II At the 2018 Templeton Prize Ceremony **Place: US-Washington, DC** **Date: 13 November, 2018**	Repeated 4 times.
			(2) Remarks by His Majesty King Abdullah II At the luncheon after the National Prayer Breakfast **Place: Washington, DC,US** **Date:02 February 2017**	
			(3) Remarks by His Majesty King Abdullah II at the Peace of Westphalia Prize Ceremony **Place: Germany, Münster** **Date: 08 October 2016**	
			(4) Remarks by His Majesty King Abdullah II During the Lamp of Peace Award Ceremony in Assisi **Place: Italy, Assisi** **Date: 29 March 2019**	
3	The khawarej—the outlaws of Islam, such as Daesh and the like—		(1) Remarks by His Majesty King Abdullah II At the 2018 Templeton Prize Ceremony **Place: US-Washington, DC** **Date: 13 November, 2018**	Repeated 14 times.
			(2) Remarks by His Majesty King Abdullah II At the Plenary Session of the 73rd General Assembly of the United Nations **Place: New York,US** **Date:25 September 2018**	
			(3) Speech of His Majesty King Abdullah II At the Opening of the 29th Ordinary Session of the Council of the League of Arab States at the Summit Level **Place: Saudi Arabia, Dhahran** **Date:15 April 2018**	

			(4) Remarks by His Majesty King Abdullah II At the luncheon after the National Prayer Breakfast **Place: Washington, DC,US** **Date:02 February 2017**	
			(5) Remarks by His Majesty King Abdullah II at the Arab Islamic American Summit **Place: Riyadh, Saudi Arabia** **Date:21 May 2017**	
			(6) Remarks by His Majesty King Abdullah II at the Peace of Westphalia Prize Ceremony **Place: Germany, Münster** **Date: 08 October 2016**	
			(7) Speech of His Majesty King Abdullah II at the Plenary Session of the 71st United Nations General Assembly **Place: New York, US** **Date:20 September 2016**	
			(8) Speech of His Majesty King Abdullah II during the State Dinner at Castle of Laeken **Place: Brussels, Belgium** **Date:18 May 2016**	
			(9) Remarks by His Majesty King Abdullah II at MED 2015 Mediterranean Dialogues Conference **Place: Germany, Munich** **Date: 12 February 2016**	
			(10) Remarks by His Majesty King Abdullah II At the Plenary Session of the 70th General Assembly of the United Nations **Place: New York,US** **Date: 28 September 2015**	
			(11) Remarks by His Majesty King Abdullah II At the Fifth Congress of Leaders of World and Traditional Religions **Place: Kazakhstan, Astana** **Date: 11 June 2015**	
			(12) Remarks by His Majesty King Abdullah II at the Asian-African Conference Summit: "Strengthening South-South Cooperation to Promote World Peace and Prosperity" **Place: Indonesia, Jakarta** **Date:22 April 2015**	
			(13) Remarks by His Majesty King Abdullah II At the 16th Annual Meeting of the Valdai Discussion Club **Place: Russia, Sochi** **Date: 03 October 2019**	
			(14) Speech of His Majesty King Abdullah II Opening the International Conference on Cohesive Societies **Place: Singapore, Singapore City** **Date: 20 June 2019**	

4	the Islamophobes who also distort our religion.		(1) Remarks by His Majesty King Abdullah II At the 2018 Templeton Prize Ceremony **Place: US-Washington, DC** **Date: 13 November, 2018**	Repeated 6 times.
			(2) Remarks by His Majesty King Abdullah II At the Plenary Session of the 73rd General Assembly of the United Nations **Place: New York,US** **Date:25 September 2018**	
			(3) Remarks by His Majesty King Abdullah II Upon the 2018 Templeton Prize Acceptance **Place: Amman, Jordan** **Date: 27 June 2018**	
			(4) Speech of His Majesty King Abdullah II At the World Class The Hague **Place: The Hague, The Netherlands** **Date: 20 March 2018**	
			(5)Remarks by His Majesty King Abdullah II At the luncheon after the National Prayer Breakfast **Place: Washington, DC,US** **Date:02 February 2017**	
			(6) Remarks by His Majesty King Abdullah II At the 16th Annual Meeting of the Valdai Discussion Club **Place: Russia, Sochi** **Date: 03 October 2019**	
5	. In Islam, God's names include: the Compassionate, the All-Merciful. We wish each other '*Assalamu aleikum*' – be blessed with peace		**(1)** Speech of His Majesty King Abdullah II At the Conference on 'Islamic Heritage: Promoting Understanding and Moderation' **Place: New Delhi,India** **Date:01 March 2018**	Repeated 3 times.
			(2)Remarks by His Majesty King Abdullah II At the Fifth Congress of Leaders of World and Traditional Religions **Place: Kazakhstan, Astana** **Date: 11 June 2015**	
			(3) Before the European Parliament **Place: France, Strasbourg** **Date:10 March 2015**	