

**A CRITICAL DISCOURSE ANALYSIS OF
IDEOLOGICAL IMPACT ON THE SELECTED
TRANSLATION OF QUR'AN VERSES BY
GEORGE SALE**

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UNIVERSITI SAINS MALAYSIA

2025

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**Thesis submitted in fulfilment of the requirements
for the degree of
Doctor of Philosophy**

September 2025

ACKNOWLEDGEMENT

First and foremost, I am eternally grateful to Allah for granting me the strength, courage, and inspiration to complete this journey. Without His guidance, none of this would have been possible. I would like to express my deepest gratitude to my main supervisor, Dr. Marlina Binti Jamal, for her unwavering support, continuous guidance, and invaluable assistance throughout the course of my research. Her thoughtful advice and constant encouragement provided me with the clarity and confidence needed to move forward. Dr. Marlina's expertise and mentorship not only enriched my research but also inspired me to strive for excellence. I am also sincerely grateful to my co-supervisor, Dr. Mohamed Abdou Moindjie, for his insightful guidance, constructive feedback, and encouragement, which challenged me to think more critically and strengthened the quality of my work. A special thank you goes to Dr. Mubarak Al Awd, who served as the external reviewer for my thesis, for his effort in correcting the backtranslation. I would also like to extend my heartfelt thanks to my husband, Ali Al Marahla, for his unwavering support and love throughout this journey. Finally, I express my deepest appreciation to my whole family for their continuous support, love, and encouragement.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	ii
TABLE OF CONTENTS	iii
LIST OF TABLES	xii
LIST OF FIGURES	xiv
LIST OF ABBREVIATIONS	xv
LIST OF APPENDICES	xvi
ABSTRAK	xvii
ABSTRACT	xix
CHAPTER 1 INTRODUCTION	1
1.1 Introduction	1
1.2 Background of Study	1
1.3 Statement of the Problem	3
1.4 Research Objectives	5
1.5 Research Questions	6
1.6 Significance of the Study	6
1.7 Scope and Limitations of the Study	8
1.8 Definitions of Key Terms.....	9
1.9 Organization of the Study	13
CHAPTER 2 LITERATURE REVIEW	15
2.1 Introduction	15
2.2 Translation and Translation Ethics.....	16
2.2.1 Translation	16
2.2.2 Translation Ethics in Sacred Texts	17
2.3 Ideology: Theoretical Foundations for Translation and Discourse Analysis.....	21
2.3.1 Theory of Ideology	22

2.3.2	Translation and Ideology	25
2.4	The Interplay of Religion, Language, and Ideology	27
2.5	Translation and Manipulation in Discourse	30
2.6	The Nature of Religious Language	32
2.6.1	Untranslatability of Qur'an.....	34
2.6.1(a)	Justification of Untranslatability of Qur'an.....	35
2.6.2	Non- Muslim Translators' Perspective of Qur'an	36
2.7	Critical Discourse Analysis (CDA).....	38
2.8	George Sale and the Translation of Qur'an.....	44
2.9	Theoretical Concepts: House's Model of Translation Quality Assessment.....	48
2.9.1	Language Text Function (Macro Level).....	51
2.9.2	Individual Textual Function (Micro Level).....	57
2.9.2(a)	Lexical structures.....	57
2.9.2(b)	Syntactic Structures	61
2.9.2(c)	Textual Means (Rhetorical Aspects)	64
2.9.2(d)	Emic and Etic Texts.....	66
2.9.3	Overt and Covert Translation	67
2.10	Theoretical Framework	73
2.11	Conclusion	77
CHAPTER 3 METHODOLOGY		78
3.1	Introduction	78
3.2	Research Design.....	79
3.3	Research Tool.....	81
3.3.1	Van Dijk's Critical Discourse Analysis (CDA) Framework	82
3.3.2	House's Translation Quality Assessment (TQA) Model.....	82
3.3.3	Backtranslation	82
3.3.4	Tafsir Ibn Kathir	83

3.3.5	Expert Validation.....	83
3.4	Corpus of the Study.....	84
3.5	Data Collection.....	85
3.5.1	Measurement Validity and Sampling Criterion.....	87
3.5.1(a)	Back-translation Assessment Tool	87
3.5.1(b)	Purposive Sampling.....	89
3.5.2	Sample Selection	92
3.5.2(a)	Justification of 12 Samples.....	98
3.6	Data Analysis Procedure	99
3.6.1	Translation Quality Assessment	99
3.6.2	Ideological Analysis	100
3.7	Answering the Research Questions.....	101
3.7.1	Research Question 1	102
3.7.2	Research Question 2	102
3.7.3	Research Question 3	103
3.7.4	Research Question 4	104
3.8	Conclusion	104
CHAPTER 4 DATA ANALYSIS AND FINDINGS.....		106
4.1	Findings.....	106
4.2	Data Analysis	111
4.2.1	Al-Baqarah Chapter (The Cow).....	111
4.2.1(a)	Field	112
4.2.1(b)	Tenor.....	112
4.2.1(c)	Mode.....	114
4.2.1(d)	Sample 1 from Al-Baqarah Chapter	115
4.2.1(d)(i)	Micro Analysis of Field	116
4.2.1(d)(ii)	Micro Analysis of Tenor	117

4.2.1(d)(iii)	Micro Analysis of Mode	121
4.2.1(d)(iv)	Field Mismatches	123
4.2.1(d)(v)	Tenor Mismatches	124
4.2.1(d)(vi)	Mode Mismatches	128
4.2.1(d)(vii)	Statement of Quality	129
4.2.1(d)(viii)	Ideology.....	129
4.2.1(e)	Sample 2 from Al-Baqarah Chapter	130
4.2.1(e)(i)	Micro Analysis of Field	131
4.2.1(e)(ii)	Micro Analysis of Tenor	131
4.2.1(e)(iii)	Micro Analysis of Mode	136
4.2.1(e)(iv)	Field Mismatches	137
4.2.1(e)(v)	Tenor Mismatches	138
4.2.1(e)(vi)	Mode Mismatches	141
4.2.1(e)(vii)	Statement of Quality	141
4.2.1(e)(viii)	Ideology.....	142
4.2.1(f)	Sample 3 from Al-Baqarah Chapter	143
4.2.1(f)(i)	Micro Analysis of Field	144
4.2.1(f)(ii)	Micro Analysis of Tenor	145
4.2.1(f)(iii)	Micro Analysis of Mode	150
4.2.1(f)(iv)	Field Mismatches	152
4.2.1(f)(v)	Tenor Mismatches	154
4.2.1(f)(vi)	Mode Mismatches	158
4.2.1(f)(vii)	Statement of Quality	159
4.2.1(f)(viii)	Ideology.....	159
4.2.1(g)	Sample 4 from Al-Baqarah Chapter	160
4.2.1(g)(i)	Micro Analysis of Field	162
4.2.1(g)(ii)	Micro Analysis of Tenor	163

4.2.1(g)(iii)	Micro Analysis of Mode	167
4.2.1(g)(iv)	Field Mismatches	168
4.2.1(g)(v)	Tenor Mismatches	168
4.2.1(g)(vi)	Mode Mismatches	171
4.2.1(g)(vii)	Statement of Quality	172
4.2.1(g)(viii)	Ideology.....	173
4.2.1(h)	Sample 5 from Al-Baqarah Chapter	174
4.2.1(h)(i)	Micro Analysis of Field	175
4.2.1(h)(ii)	Micro Analysis of Tenor	176
4.2.1(h)(iii)	Micro analysis of Mode	181
4.2.1(h)(iv)	Field Mismatches	181
4.2.1(h)(v)	Tenor Mismatches	182
4.2.1(h)(vi)	Mode Mismatches	184
4.2.1(h)(vii)	Statement of Quality	185
4.2.1(h)(viii)	Ideology.....	185
4.2.2	An Nisa' Chapter (Women).....	187
4.2.2(a)	Field	187
4.2.2(b)	Tenor.....	188
4.2.2(c)	Mode	189
4.2.2(d)	Sample 6 from An Nisa' Chapter	190
4.2.2(d)(i)	Micro Analysis of Field	191
4.2.2(d)(ii)	Micro Analysis of Tenor	192
4.2.2(d)(iii)	Micro analysis of Mode	197
4.2.2(d)(iv)	Field Mismatches	198
4.2.2(d)(v)	Tenor Mismatches	201
4.2.2(d)(vi)	Mode Mismatches	203
4.2.2(d)(vii)	Statement of Quality	203

	4.2.2(d)(viii)	Ideology.....	204
4.2.2(e)		Sample 7 from An Nisa' Chapter	205
	4.2.2(e)(i)	Micro Analysis of Field	207
	4.2.2(e)(ii)	Micro Analysis of Tenor	207
	4.2.2(e)(iii)	Micro Analysis of Mode	212
	4.2.2(e)(iv)	Field Mismatches	213
	4.2.2(e)(v)	Tenor Mismatches.....	213
	4.2.2(e)(vi)	Mode Mismatches	214
	4.2.2(e)(vii)	Statement of Quality	214
	4.2.2(e)(viii)	Ideology.....	214
4.2.3		An Nahl Chapter (The Bees)	215
	4.2.3(a)	Field	216
	4.2.3(b)	Tenor.....	217
	4.2.3(c)	Mode.....	218
	4.2.3(d)	Sample 8 from An Nahl Chapter	218
	4.2.3(d)(i)	Micro Analysis of Field	220
	4.2.3(d)(ii)	Micro Analysis of Tenor	221
	4.2.3(d)(iii)	Micro Analysis of Mode	224
	4.2.3(d)(iv)	Field Mismatches	225
	4.2.3(d)(v)	Tenor Mismatches.....	226
	4.2.3(d)(vi)	Mode Mismatches	227
	4.2.3(d)(vii)	Statement of Quality	228
	4.2.3(d)(viii)	Ideology.....	228
	4.2.3(e)	Sample 9 from An Nahl Chapter	229
	4.2.3(e)(i)	Micro Analysis of Field	230
	4.2.3(e)(ii)	Micro Analysis of Tenor	231
	4.2.3(e)(iii)	Micro Analysis of Mode	235

	4.2.3(e)(iv)	Field Mismatches	236
	4.2.3(e)(v)	Tenor Mismatches	237
	4.2.3(e)(vi)	Mode Mismatches	240
	4.2.3(e)(vii)	Statement of Quality	241
	4.2.3(e)(viii)	Ideology.....	242
4.2.4	Al Anbiya' Chapter (The Prophets).....		243
	4.2.4(a)	Field	243
	4.2.4(b)	Tenor.....	243
	4.2.4(c)	Mode.....	245
	4.2.4(d)	Sample 10 Al Anbiya' Chapter	246
	4.2.4(d)(i)	Micro Analysis of Field	247
	4.2.4(d)(ii)	Micro Analysis of Tenor	247
	4.2.4(d)(iii)	Micro Analysis of Mode	252
	4.2.4(d)(iv)	Field Mismatches	254
	4.2.4(d)(v)	Tenor Mismatches	254
	4.2.4(d)(vi)	Mode Mismatches	257
	4.2.4(d)(vii)	Statement of Quality	259
	4.2.4(d)(viii)	Ideology.....	260
4.2.5	Al Ahzab Chapter (The Confederates)		261
	4.2.5(a)	Field	261
	4.2.5(b)	Tenor.....	263
	4.2.5(c)	Mode.....	264
	4.2.5(d)	Sample 11 from Al Ahzab Chapter	264
	4.2.5(d)(i)	Micro Analysis of Field	266
	4.2.5(d)(ii)	Micro Analysis of Tenor	267
	4.2.5(d)(iii)	Micro Analysis of Mode	271
	4.2.5(d)(iv)	Field Mismatches	272

4.2.5(d)(v)	Tenor Mismatches	273
4.2.5(d)(vi)	Mode Mismatches	274
4.2.5(d)(vii)	Statement of Quality	275
4.2.5(d)(viii)	Ideology.....	276
4.2.5(e)	Sample 12 Al Ahzab Chapter	276
4.2.5(e)(i)	Micro Analysis of Field	278
4.2.5(e)(ii)	Micro Analysis of Tenor	279
4.2.5(e)(iii)	Micro Analysis of Mode	282
4.2.5(e)(iv)	Field Mismatches	283
4.2.5(e)(v)	Tenor Mismatches.....	284
4.2.5(e)(vi)	Mode Mismatches	285
4.2.5(e)(vii)	Statement of Quality	286
4.2.5(e)(viii)	Ideology.....	286
4.3	Conclusion	287
CHAPTER 5 DISCUSSION AND CONCLUSION		289
5.1	Introduction.....	289
5.2	Summary of Findings.....	290
5.3	Discussion of Findings in Relation to Past Literature.....	290
5.4	Discussion of Research Question 1	292
5.5	Discussion of Research Question 2.....	294
5.6	Discussion of Research Question 3	296
5.7	Discussion of Research Question 4.....	299
5.8	Contribution of the Study.....	302
5.9	Suggestion for Future Research	303
5.10	Practical Implications for Translators of Qur'anic Texts.....	305
5.10.1	Awareness and Critical Engagement with Ideology.....	306
5.10.2	Preservation of Semantic and Pragmatic Nuance	307

5.10.3	Collaborative and Interdisciplinary Approach.....	307
5.10.4	Sensitivity to Target Audience and Interfaith Dynamics	308
5.10.5	Recommendations for Translator Training and Education.....	308
5.11	Conclusion	309
REFERENCES.....		312
APPENDICES		
LIST OF PUBLICATIONS		

LIST OF TABLES

	Page
Table 2.1 George Sale's Remarks on Islam	47
Table 2.2 Aspects of Tenor	53
Table 2.3 Extra Examples of Registers Analysis	57
Table 2.4 Example of connotative Meaning in Qur'an	60
Table 2.5 Example of syntactic analysis	63
Table 3.1 Analysis of Qualitative Study	81
Table 3.2 Statistical Information of Editions	94
Table 3.3 Data Collection Steps	95
Table 3.4 Purpose of the Selected Verses	97
Table 3.6 Example of Applying TQA	101
Table 4.1 Table of Findings	107
Table 4.2 Analysis of Verse 2:69	115
Table 4.3 Analysis of Verse 2:21	130
Table 4.4 Analysis of Verse 2:135	143
Table 4.5 Other Translation Errors of the word "حنيفا"	160
Table 4.6 Analysis of Verse 2:143	161
Table 4.7 Analysis of Verse 2:158	174
Table 4.8 Other Translation Errors of the Word العمرة (Umrah)	186
Table 4.9 Analysis of Verses 4: (156/157)	190
Table 4.10 Qur'an dictionary of Word المسيح	191
Table 4.11 Comparison of Meaning of Two Perspectives	200
Table 4.12 Other Translation Errors of the Word المسيح (Isa)	204
Table 4.13 Analysis of verse 4:153	206

Table 4.14	Analysis of Verse 16:89	219
Table 4.15	Analysis of Verse 16:103	229
Table 4.16	Analysis of Verse) 21: 1-2)	246
Table 4.17	Analysis of Verse 33:51	265
Table 4.18	Analysis of Verse 33:53	277

LIST OF FIGURES

	Page
Figure 2.1 A scheme for analysing and comparing original and translation texts Quantitative Structure Activity Relationships Studies	56
Figure 2.2 Theoretical Framework	74
Figure 4.1 Mode Analysis (The superordinate word and its subordinates).....	258

LIST OF ABBREVIATIONS

CDA	CDA Critical Discourse Analysis
RQ	Research Question
SL	Source Language
ST	Source Text
TL	Target Language
TQ	Translation Quality
TQA	Translation Quality Assessment
TS	Translation Studies
TT	Translated Text

LIST OF APPENDICES

Appendix A	Preliminary Discourse by Sale Section 2
Appendix B	The Nature of The Prophet's Diet and his Followers
Appendix C	Dr. Mubarak Al-Awd
Appendix D	Backtranslation Assessment Tool
Appendix E	Other Repeated Errors

**ANALISIS WACANA KRITIS KESAN IDEOLOGI TERHADAP
TERJEMAHAN AYAT-AYAT AL-QUR'AN TERPILIH OLEH
GEORGE SALE**

ABSTRAK

Kajian ini menjalankan analisis komprehensif terhadap unsur-unsur ideologi dalam terjemahan bahasa Inggeris karya George Sale bagi ayat-ayat terpilih al-Qur'an yang diambil daripada surah *Al-Baqarah*, *An-Nisa'*, *An-Nahl*, *Al-Anbiya'*, dan *Al-Ahzab*. Berteraskan Model Penilaian Kualiti Terjemahan House (2014) dan Teori Ideologi Van Dijk (2006), penyelidikan ini digerakkan oleh empat persoalan utama yang menumpukan kepada bagaimana pilihan linguistik mendedahkan dan mengukuhkan ideologi. Dengan mengintegrasikan analisis merentasi dimensi tekstual, leksikal, sintaktik, dan kontekstual termasuk tujuan komunikasi, peranan peserta, dan mod wacana kajian ini memperlihatkan bagaimana terjemahan Sale secara konsisten menggunakan penggantian leksikal, parafrasa interpretatif, dan perubahan struktur. Strategi-strategi ini secara signifikan membentuk semula nuansa semantik dan pragmatik teks sumber. Hasil kajian menunjukkan bahawa corak penterjemahan sedemikian mencerminkan orientasi orientalis dan teologi yang secara halus mengubah gambaran ajaran agama teras, hierarki sosial, dan makna budaya yang terkandung dalam wacana al-Qur'an. Dengan cara ini, terjemahan Sale bukan sahaja mengubah kandungan linguistik tetapi juga membentuk semula kerangka interpretatif, yang berpotensi mempengaruhi pandangan pembaca bukan Islam serta membentuk wacana antara agama. Dengan menghuraikan mekanisme linguistik yang menjadi saluran penyampaian ideologi, kajian ini memperluas perbincangan tentang terjemahan sebagai medium yang mempamerkan dan mengukuhkan dinamika kuasa

dalam teks keagamaan. Selain itu, ia menyumbang suatu rangka kerja analisis yang kukuh dan boleh diulang guna dalam kajian terjemahan al-Qur'an, sekali gus membekalkan para sarjana masa hadapan dengan alat untuk mengesan campur tangan ideologi dalam terjemahan teks suci.

**A CRITICAL DISCOURSE ANALYSIS OF IDEOLOGICAL IMPACT ON
THE SELECTED TRANSLATION OF QUR'AN VERSES BY GEORGE
SALE**

ABSTRACT

This study undertakes a comprehensive analysis of ideological traces in George Sale's English translation of selected Qur'anic verses, drawn from Chapters *Al-Baqarah*, *An-Nisa'*, *An-Nahl*, *Al-Anbiya'*, and *Al-Ahzab*. Anchored in House's Translation Quality Assessment model (2014) and Van Dijk's Theory of Ideology (2006), the research is driven by four principal questions focused on how linguistic choices reveal and reinforce ideology. By integrating analysis across textual, lexical, syntactic, and contextual dimensions including communicative purpose, participant roles, and discourse mode the study illuminates how Sale's translation consistently employs lexical substitutions, interpretive paraphrasing, and structural shifts. These strategies significantly reshape the semantic and pragmatic nuance of the source text. The results demonstrate that such translational patterns reflect orientalist and theological orientations that subtly alter the portrayal of core religious teachings, social hierarchies, and cultural meanings inherent in the Qur'anic discourse. In doing so, Sale's translation not only transforms linguistic content but also reconfigures interpretive frames, potentially influencing the perspectives of non-Muslim readers and shaping interfaith discourse. By unpacking the linguistic mechanisms through which ideology is embedded, this research advances the broader discourse on translation as a vehicle for power dynamics in religious texts. Furthermore, it contributes a robust, replicable analytical framework for Qur'anic translation studies,

equipping future scholars with tools to detect ideological intervention in the translation of sacred texts.

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter establishes the objectives of the study, which seek to explore how the religious ideology of a translator may affect the task of translation in selected translated verses of Qur'an. In order to achieve this purpose, the researcher will provide first the background of the study, followed by the problem statement, and the main research questions which will be the essence of the entire study. This is then followed with the discussion of the significance and limitations of the study. This chapter concludes with a brief definition of terms considered central to the subject matter of this research.

1.2 Background of Study

Qur'an, as the sacred text of Islam, is traditionally considered untranslatable due to its divine origin and linguistic inimitability in Arabic (Abdel Haleem, 2004; Al-Hilali & Khan, 2005). Nonetheless, translations have been produced throughout history to render its meanings accessible to non-Arabic speaking audiences. These translations are not merely linguistic conversions; they also embody ideological, theological, and cultural interpretations (Hermans, 2003; Bassnett & Lefevere, 1990). According to Israel (2019), while religions are often deemed untranslatable, their survival across cultures is dependent on translation. However, such translations inevitably alter conceptual meanings, especially in sacred texts, where language is deeply tied to identity and worldview.

Several scholars have underscored the ideological complexities inherent in translating religious terminology. Dakake (2019), for instance, highlights how the term Islam is often simplistically rendered as “religion” in English, obscuring its broader theological meaning within the Islamic tradition. Karamustafa (2017) further argues that the term religion, shaped historically through Aramaic and Persian usages, may be inadequate for capturing the uniqueness of Islamic belief. Such mismatches between source and target concepts indicate not only linguistic challenges but also ideological dissonance, especially when sacred concepts are mediated through foreign epistemologies.

These concerns become particularly significant in the context of non-Muslim translations of Qur’an, where translators may consciously or unconsciously embed their own beliefs and cultural frameworks. George Sale’s 1734 English translation stands as a seminal example of this phenomenon. As one of the earliest and most influential English translations produced by a non-Muslim, Sale’s work shaped Western perceptions of Islam for centuries. While he claimed objectivity, his translation was produced within a broader Protestant, Orientalist, and colonial context, which may have influenced his lexical choices and interpretive strategies (Kaiser, 2010; Ziad, 2008). Moreover, Naudé (2013) emphasizes that rendering metaphorical expressions from one religious tradition to another—such as “Son of God” in the Bible or terms like *deen* in Qur’an—often involves ideological repositioning, whether intentional or not.

Therefore, a study of George Sale’s translation of Qur’an is not merely a historical inquiry, but a necessary examination of how religious meaning is negotiated across linguistic and ideological boundaries. By analysing Sale’s translation through

frameworks such as House's Translation Quality Assessment (2014) and Van Dijk's Theory of Ideology, this study seeks to uncover how translation functions as a vehicle of ideological representation, particularly in sacred texts where language, belief, and identity intersect.

1.3 Statement of the Problem

Translating religious texts, particularly Qur'an, remains one of the most ideologically sensitive and linguistically complex tasks in translation studies. Beyond the challenge of linguistic equivalence, Qur'anic translation poses significant ideological implications, especially when rendered by translators from different faith traditions (Kermani, 2020; Al-Hassnawi, 2024). Translators' choices, ranging from lexical selection to the use of footnotes, are often shaped by their personal, religious, and sociopolitical ideologies, which can influence the perception of the source text (Shahbazi & Rezaee, 2017; Sideeg, 2015). While substantial work has been done on the linguistic challenges of Qur'anic translation (Abdul-Raof, 2001; Munif & Shaik Ismail, 2012), most of these studies focus on issues of semantic equivalence and do not sufficiently engage with the ideological representations embedded in translated texts.

In this study, ideological representation is defined as the linguistic and discursive manifestation of translators' worldviews, beliefs, and values encoded within the text, shaping the communication of religious meaning consciously or unconsciously (van Dijk, 2006, 2015). This is a critical gap, as translation is not a neutral act but one deeply entangled with power, culture, and ideology (Baker, 2018; Tymoczko, 2014).

The ideological impact becomes even more pronounced when non-Muslim translators interpret Qur'anic verses through theological frameworks rooted in Christianity or Western secular thought. Yet, studies examining how these translators' religious backgrounds influence their translation strategies remain scarce. Instead, existing research tends to highlight sectarian differences among Muslim translators, leaving a gap in understanding the ideological impact of non-Muslim perspectives (Elmarsafy, 2014; Alotaibi, 2022).

Although scholars such as Fairclough (2013) and van Dijk (2015) have emphasized the importance of uncovering hidden ideological meanings through critical discourse analysis (CDA), there has been limited application of these approaches to Qur'an translations. Khosravi and Pourmohammadi (2016) and Yousefi (2017) highlight ideological interference in religious translations but often without systematic CDA frameworks or focus on non-Muslim translators. More recent scholarship calls for deeper exploration of how linguistic and discursive choices reveal embedded ideologies in sacred texts (Platridge, 2021).

This study responds to these calls by focusing on ideological representation in George Sale's English translation of specific verses of Qur'an, produced in the 18th century by a non-Muslim. Specifically, the study systematically investigates ideological representation at both the macro-structural level—encompassing field, tenor, and mode of the ST and the micro-structural level, including lexical, syntactic, and textual features of selected Qur'anic verses of both ST and TT. It further examines overt and covert translation strategies revealed through mismatches between the Source Text (ST) and Sale's Target Text (TT), analyzing how these influence and reshape the original ideological meanings in the translation. The research applies

House's (2014) Translation Quality Assessment model to identify linguistic and translational mismatches, and van Dijk's (2015) Theory of Ideology to interpret the broader socio-political and religious ideological frameworks informing these shifts.

In sum, while linguistic challenges in Qur'anic translation have been extensively addressed, the ideological representations in non-Muslim translators' renderings remain underexplored. This study aims to bridge that gap by systematically analyzing how ideological beliefs shape the translation of key Qur'anic concepts, thereby contributing to the broader fields of translation studies, religious discourse, and interfaith understanding.

1.4 Research Objectives

Through the application of this method by applying Translation Quality Assessment by House, the objectives mentioned below are expected to be achieved:

1. To identify specific ideological themes embedded in the macro-structures (field, tenor, and mode) of the selected Qur'anic verses (ST).
2. To examine ideological features in the micro-structures (lexical, syntactic, and textual means) of the selected Qur'anic verses (ST).
3. To analyze mismatches between the Source Text (ST) and George Sale's Target Text (TT) in order to reveal how overt and covert translation strategies are employed to serve specific ideological representations.
4. To evaluate how micro-structural mismatches between the ST and TT influence macro-structural ideological orientations in George Sale's translation TT and enhance the original ideological meanings in the ST.

1.5 Research Questions

The research objectives presented in the previous section of the introduction helped to create the research questions that will be directing this study.

1. What ideological themes are embedded in the macro-structures (field, tenor, and mode) of the selected Qur'anic verses (ST)?
2. What ideological features are present in the micro-structures (lexical, syntactic, and textual means) of the selected Qur'anic verses (ST)?
3. How do mismatches between the Source Text (ST) and George Sale's Target Text (TT) illustrate the use of overt and covert translation strategies to serve ideological representations?
4. How do micro-structural mismatches between the ST and TT influence macro-structural ideological orientations in Sale's translation and enhance reshape the original ideological meanings in the Source Text?

1.6 Significance of the Study

Translation of Qur'an has gained increasing importance as global interest in Islam and its teachings grows, especially among Muslims whose first language is not Arabic and non-Muslims seeking to understand Islamic culture and religion (Dar Issa, 2017). This rise in demand highlights the need for careful examination of Qur'anic translations, particularly those produced by non-Muslim translators whose interpretations may reflect distinct ideological positions.

Non-Muslim translators, such as George Sale and Dawood, have historically portrayed Qur'an through the lens of their own religious and cultural backgrounds, sometimes presenting it as heavily influenced or even derivative of the Bible

(Alshammari, 2019). Such portrayals risk reinforcing stereotypes and misunderstandings about Qur'an's originality and sacredness. This study seeks to critically analyze these ideological representations in Sale's English translation to provide a more nuanced understanding of how translation can shape readers' perceptions of Islam.

Furthermore, Qur'an's linguistic uniqueness and perceived untranslatability underscore the complexities of rendering its message into other languages (Abdul-Raof, 2001; Volk, 2015). Qur'an's poetic form, rhyme, and sound patterns contribute to its status as a miraculous text in Arabic, and these features often resist full replication in translation, which may alter the conveyed meanings and ideological nuances. By focusing on the micro- and macro-structures of the text, this study addresses how translation choices affect ideological expression and the preservation or transformation of the original message.

Drawing on Critical Discourse Analysis (CDA) frameworks (Fairclough, 1989, 1995; van Dijk, 1998, 2015), this research not only systematically evaluates Sale's translation using House's Translation Quality Assessment model but also critically interrogates how power relations and ideology are reproduced or contested through linguistic and discursive choices. CDA's emphasis on uncovering hidden ideological meanings and power structures enriches the analysis by situating translation within broader socio-political and cultural contexts.

Previous studies (Al-Qudah, 2019; Al-Ghamdi, 2016) have applied quality assessment frameworks to Islamic texts but have not thoroughly explored the ideological dimensions revealed through CDA. By examining the interaction between translation strategies and ideological representation, this study aims to advance

academic understanding of the complex dynamics involved in translating sacred religious texts. The findings are expected to contribute to both translation studies and Islamic scholarship by promoting critical engagement with Qur'anic translations and raising awareness of how ideological perspectives shape intercultural communication.

1.7 Scope and Limitations of the Study

This study focuses exclusively on the textual material of Qur'an translation, deliberately excluding any non-textual elements such as images, graphic representations, or external references that might lead to other types of analysis.

The research centres on a purposive selection of verses from Sale's 2023 English translation, chosen based on specific themes. These themes include those addressed in Sale's preliminary discourse, as well as those common to both Qur'an and Bible texts, and the portrayal of Muslims within the selected verses. The specific verses analysed in this study are from Surah Al-Baqarah (2:21, 2:69, 2:135, 2:143, 2:158), Surah An-Nisa' (4:153, 4:156-157), Surah An-Nahl (16:89, 16:103), Surah Al-Anbiya' (21:1-2), and Surah Al-Ahzab (33:51, 33:53). The detailed criteria for verse selection will be explained further in Chapter 3.

Given the contradictions observed between Sale's introductory remarks and the content of his translated verses (Sufi, 2014), the study's scope is limited to exploring ideology within these specific translated verses. This study does not extend to analyzing translations by other translators, including those from different Islamic sects such as Sunni or Shia, whose religious concepts and backgrounds differ (Maréchal & Zemni, 2013).

Methodologically, the study applies House's Translation Quality Assessment model to examine the relationship between the Source Text (ST) and Target Text (TT) at the micro-structural level. The analysis focuses on lexical choices, syntactic patterns, and rhetorical strategies that may reveal ideological representations. Additionally, drawing on Critical Discourse Analysis (CDA) frameworks (Fairclough, 1989, 1995; van Dijk, 1998, 2015), the research interrogates how power, ideology, and discourse structures are linguistically constructed and negotiated in the translation. While social or political issues reflected in the discourse may inform ideological analysis, this study is confined primarily to the religious genre within specific verse contexts rather than the entirety of Sale's Qur'an translation.

Finally, the findings and conclusions of this study are based solely on the selected verses from Sale's translation and are not intended to be generalized to other Qur'an translations.

1.8 Definitions of Key Terms

i. CDA

Critical Discourse Analysis is "a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context." CDA focuses on both the macrostructures (overall themes) and microstructures (detailed language features) of discourse to reveal underlying ideological effects (Van Dijk, 1998, p. 17).

ii. Covert

“A covert translation is a translation which enjoys the status of an original source text in the target culture. The translation is covert because it is not marked pragmatically as a translation text of a source text but may, conceivably, have been created in its own right. A covert translation is thus a translation whose source text is not specifically addressed to a particular source culture audience, i.e., it is not particularly tied to the source language and culture” (House, 2014, p. 56).

iii. Field

The dimension of field captures the topic, the content of the text or its subject matter, with differentiations of degrees of generality, specificity, or ‘granularity’ in lexical items according to rubrics of specialized, general, and popular (House, 2014, p. 64).

iv. Lexical Structures

Lexical structures consist of looking into specific aspects and characteristics of discourse in order to determine its embedded ideas. Lexical structure is about the choice and variation of words. According to Van Dijk (1989), lexical choice depends on the type of discourse used by writers or translators; the selection of words also depends on dimensions such as levels of formality, solidarity, dominance, and power.

v. Microstructures

The microstructures of news discourse represent “all those structures that are processed, or described, at the local or short-range level” (van Dijk, 1980, p. 29). That is, microstructures are the explicitly expressed structures of discourse. In this research,

the microstructures, such as lexical and syntactic characteristics, as well as the rhetorical features of the selected news reports, will be examined.

vi. Mode

Mode refers to both the channel spoken or written (which can be ‘simple’, e.g., ‘written to be read’, or ‘complex’, e.g., ‘written to be spoken as if not written’) and the degree to which potential or real participation is allowed for between writer and reader (House, 2014, p. 64).

vii. Overt

“An overt translation is one in which the addressees of the translation text are quite ‘overtly’ not directly addressed: an overt translation is not a ‘second original’. In overt translation, the original is tied in a specific manner to the source language community and its culture and is often specifically directed at source culture addressees but at the same time points beyond the source language community because it is, independent of its source language origin, also of potential general human interest” (House, 2014, p. 54).

viii. Surah (Chapter)

A Surah is a chapter of Qur’an, consisting of a group of verses (ayahs) that form a distinct unit or theme within the sacred text. Qur’an is divided into 114 Surahs, each varying in length and addressing various spiritual, legal, and moral topics (Sardar, 2011).

ix. Syntactic Structures

The syntactic structures of sentences are under microstructures of discourse and are described at the local level (words, phrases, clauses, sentences, and connections between sentences) (Van Dijk, 2019). Van Dijk (2014) adds that word order, sentence complexity, active vs. passive structures, and pronouns are part of the micro-structural level.

x. Tenor

Tenor refers to the nature of the participants—the addresser and the addressees—and the relationship between them in terms of social power and social distance, as well as the degree of ‘emotional charge’. Included here are the text producer’s temporal, geographical, and social provenance as well as their intellectual, emotional, or affective stance (i.e., ‘personal viewpoint’) regarding the content being portrayed and the communicative task being engaged in. It also captures ‘social attitude’, i.e., different styles such as formal, consultative, and informal (House, 2014, p. 64).

xi. Textual Means

Textual means refer to the realization of particular situational features, drawing on Enkvist’s linguistic stylistics (1973), the Prague School’s theme–rheme theory, Soll’s (1974) work on text in spoken/written forms, and Edmondson’s (1981) discourse analysis. They include: **Theme Dynamics**: Patterns of semantic relationships like ellipsis, synonymy, and near-synonymy, accounting for functional sentence perspective. **Clausal Linkage**: Logical relations between clauses/sentences (e.g., additive, adversative, alternative, and causal, explanatory). **Iconic Linkage**:

Structural parallelism where coherence is achieved through isomorphic surface structures (House, 2014, p. 32).

1.9 Organization of the Study

This dissertation is divided into five chapters, where Chapter 1 offers general overview of the study. This includes the objectives, significance and limitations of the study, research questions, definition of key terms and the organization of the study.

Chapter 2 provides a brief historical and religious account of the religious discourse in general and Qur'an in specific (Situating Qur'an among the other divine books). It also underscores the present conditions and status of Qur'an. Also, it presents a substantial amount of literature pertaining to previous studies on the translation of Qur'an, meanings of discourse, ideology, Translation Quality Assessment, and the theoretical framework of the study. The chapter ends with the examination of some relevant theories and concepts that helped build the theoretical framework which acts as the essential part of the study.

Chapter 3 deals with the methodology of the study. It introduces the selected samples (selected translated verses) and illustrates the methods in applying the theoretical framework for data analysis. Data validity, ethical considerations and the procedures of data analysis are discussed too in this chapter.

Chapter 4 presents the analysis of the corpus of this study which comprises the analysis of Qur'anic verses extricated from "Koran: Commonly called the Alcoran of Mohammed" by Sale (2023). Each verse undergoes a few stages of analysis starting from the macro structures (field, tenor, and mode) and the micro- structures (lexical choice of some words, syntactic, or rhetorical aspects) which may help find the

mismatches of structures that may lead to a covert translation. The examination of ideological representations will be incorporated wherever necessary.

Chapter 5 discusses the findings estimated from chapter 4. It answers the research questions advanced earlier and attempts to draw a general conclusion based on the religious ideology of the translator about Qur'an. Finally, this chapter ends with a general discussion on the contributions of the study together with a list of suggestions and recommendations for the benefit of future research on the subject.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter presents a critical review of the literature relevant to the study's investigation of Qur'anic translation and ideology, with a specific focus on George Sale's English rendition. The chapter is structured to build a coherent understanding of the ideological dimensions embedded in religious translation and the theoretical foundations guiding the study. It begins by discussing key concepts such as translation ethics, the interplay between translation and ideology, and the role of religion and language in ideological expression. Special attention is given to the untranslatability of sacred texts, particularly Qur'an, due to their theological and linguistic complexity.

The perspectives of non-Muslim translators of Qur'an are reviewed to highlight potential ideological influences shaping their translation choices. This is followed by a discussion of how translation can serve as a tool of manipulation, reinforcing or challenging ideological positions. The theoretical framework of the study is then introduced, drawing on House's Translation Quality Assessment model (2014) and Van Dijk's theory of ideology (2006) to analyze the linguistic and ideological features of the selected verses. A conceptual framework is presented to illustrate how these theories inform the study's methodological design and analytical procedures.

By critically synthesizing prior research and theoretical concepts, this chapter aims to identify gaps in the literature and justify the study's contribution to the field of Qur'anic translation studies. The review concludes by establishing the foundation

for the subsequent analysis of ideological influences in George Sale's English translation of Qur'an.

2.2 Translation and Translation Ethics

2.2.1 Translation

According to Munday (2015), the term translation, attested around 1340, is derived from old French or Latin which means to carry over. In the field of languages, translation today has several meanings (Munday, 2015, p. 8). According to Catford (1965), translation is defined as "the replacement of textual material in one language by equivalent textual material in another language" (p. 20). Western culture has seen translation as a communicative and intercultural process of transfer in which content is conveyed from one language into another (Tymoczko, 2006, 443). Katan (2018) in the abstract of his book *Defining Culture, Defining Translation*, he relates the process of translation to the culture of each source language SL and target language TL; the microstructures of ideology (lexical, syntactic or rhetoric) of the selected translated verses of Qur'an translations in general are derived from a set of beliefs related to particular cultures; translation itself is a culture-bound activity.

Religious translation focuses on the source text with many diverse, interrelated, and contextual factors may interfere (Naudé, 2010). There is a set of assumptions of religious translation: translation of religious texts as normal translation, translation of sacred texts as opening up of a foreign culture, translations of sacred texts for specific purposes, utilising translation strategies instead of striving towards equivalence, a descriptive instead of a normative analysis of the translations of sacred texts, and finally cultural knowledge in the translation of sacred texts is shaped by the

epistemology, hermeneutics and religious spirituality of the translators (Naudé, 2002, 2006, 2008, 2010).

Marais (2023) relates translation to transferring signs from one language which is the source language SL into other signs of the target language (TL); transferring signs into another signs. Another study that addresses translation as signs and symbols is the study by Gorlée (2022) who affirms that translation is “assimilated to semiosis, or sign activity” (p. 10). He explains that the transmission and transferring the meaning into another language is part of semiotic studies. This study is concerned with the different definitions of translation since they conclude the same idea of transferring the intended message from the source language (SL) into the target language (TL).

Translation studies have shown the importance of the ethical dimension in translation of sacred texts; translation depends on ethics and plays an important role in shaping societies and nations in different ways; it may make pivotal changes on the globalised world (Tymoczko, 2006). The following section provides the importance of the ethical dimension in the translation process of sacred texts, especially Qur'an.

2.2.2 Translation Ethics in Sacred Texts

Translation ethics have been defined as “the practice to keep the meaning of the source text undistorted” (Robinson, 2003, p. 25). Translation plays a central role in exploring ethics as a significant factor in translation studies. Diniz (2003) believes that translator's failure to keep the original wording and expression at all leads to unfaithfulness to the source text (ST). Similarly, Nida and Taber (1982) stress the importance of being faithful to the ST. Zhongying (1990) argues that there are different interpretations about what faithfulness in translation is; one may say that

faithful translation is achieving the same equivalence at its maximum level and other scholars suggest that equivalence does not mean sameness; it rather means achieving the least dissimilarity. Pym (2001) states that if a TT leaves some parts of the ST out, the translation is considered unfaithful. Werner (2014) has investigated the codes of ethics in translating the Holy Scriptures like Qur'an in general and the Bible in specific. Ethics are understood as the system of morals and values that drive a community; thus, a code of ethics is an agreement by a group of people to keep the ST undistorted. (Werner, 2014).

Al-Sharafi & Ahmad (2022) in their study of translating the sacred, focus the attention on the translator's agency in sacred texts, especially Qur'an. They assert that religious translation is highly constrained and that the translators of this type of text have little freedom. They found that religious translators must exercise agency in their translation, whether in the form of adapting the source text to the target text readers or in the form of reproducing the grammatical patterning of the source text for cultural or ideological reasons. Pihlaja (2021) calls for keeping the linguistic miracle of Arabic language, which is Qur'an, and thus rendering the meaning of Qur'an into another language must be ethical.

Naude (2021) speaks of the role which translators of sacred texts must do. The role of translators is not just to describe the translation – descriptive translation studies relate to the analysis of finished translations and not to the process of the production of translations. Translators should provide quality control of the representation of the source text within the target text. Translators should assist the team in insuring that they are following the translation brief according to the skopos of the translation project. Chipper (2020) warns translators of different religious backgrounds to translate

thoughts contradict their beliefs and norms to avoid ideological interference. As this study is concerned, considering the translator's religious background is necessary to achieve the ethical dimension of the translation process.

In the coverage of the ethical dimension in translation, a collective of experiences and research by scholars have repeatedly shown evidence that loyalty must be achieved in translating Holy Scriptures (Nord, 2002). She calls for some theories of translation studies, like Skopos Theory in religious and Biblical translation, and argues that a translator could have loyalty and functionalism at the same time; a translation that achieves the intended purpose may be called functional. Nord (2002) ended up the study that a translator's responsibility as an expert in both the cultures involved and in translation may "require a translation which is not faithful to the wording of the text but expresses the author's intention in a form suitable for, and acceptable in, the target situation for which the translation is intended (p. 42). Abdelaal (2019) suggested the Skopos Theory in translating Qur'an with some modifications that lead to a new perspective for achieving faithfulness in religious translation. He examined six verses of Qur'an purposively selected and found many issues in the four translations; loss of meaning in translation and thus the failure to achieve faithfulness. The study also suggests that translation of Qur'an should be guided by its skopos rather than aiming at finding the suitable equivalence (Abdelaal, 2019).

Chesterman (2016) calls for preserving the Word of God either by extending the ideas to carry out the meaning as a whole or by analogy which preserves the word meaning. For Chesterman (2016), it is approved that the divine truth contained in Holy Scriptures is absolute and would therefore be preserved across languages. Moreover, Eesa (2014) argues for the importance of translating Holy Scriptures which requires

caution and accuracy. She conducted the study of ethics in translating Qur'an and the need to be a collaborative translation not an individual work. Moreover, Eesa (2014) added that the values of Qur'an must be rendered to non-Arab Muslims and non-Muslims in its true meaning and identity. This notion of translation ethics is sometimes restricted as the translator sometimes distorts the meaning of the original text to make it suitable for TT readers (Robinson, 2003).

Dickins et al. (2017) assert that, "The subject matter of religious texts implies the existence of a spiritual world that is not fictive but has its own external realities and truths. Authors may be free "to create the world that animates the subject matter but to be merely instrumental in exploring it" (p. 178). The same study by Smaihi (2019) ensures that the word of God requires more precision, carefulness, and cautiousness. He investigated the translation of Qur'an and asserted that a translator should be a cross-cultural transmitter of culture and religious guidance by interpreting concepts and items in the SL to the TL. Smaihi (2019) called for the importance of adding more explanations by translators that are not found in the SL as they should match the same referents and connotations in both cultures.

Translators must achieve a code of ethics in translating sacred texts. Translators of different cultural backgrounds need to be aware of the strategies that lead to faithful translation. This study is interested in the translation of selected translated verses of Qur'an considering the ethical dimension that must be achieved in the process of translation by non- Muslim translator with different cultural backgrounds.

2.3 Ideology: Theoretical Foundations for Translation and Discourse Analysis

Ideology is understood as something related to perspective. That is, as a particular interpretation of the way things are or ought to be; language is ideological when it is used to promote one perspective over another (Hart, 2014). As cited in Sevara & Jurayeva (2022), Lippi-Green (2004) defines Language ideology as a system of beliefs or body of ideas. According to Lippi-Green (2004), standard language ideology is bias toward an abstracted, idealized, non-varying spoken language that is imposed and maintained by dominant institutions (Sevara & Jurayeva, 2022). Language ideologies are loaded of several identities, values related to their writers or even translators. As this study is concerned with religious ideology, religion may be one of the main factors that allow its people to reveal specific ideologies.

In his article *Ideologies, Racism, Discourse: Debates on Immigration and Ethnic Issues*, Van Dijk (2019) defines ideology as “a general and abstract mental representations which govern the shared mental representations (knowledge and attitudes) of social groups” (p. 93). Relating ideology to discourse, ideology is seen as an important means of establishing and producing unequal power relations; that there are intended historical reasons why people come to feel, reason, desire and imagine their life and social behaviours as they do (Weiss and Wodak, 2007).

According to Fairclough (2013), ideology exists in language structures and events. He suggests that a more diverse range of linguistic features may be ideologically invested than is usually assumed, including aspects of linguistic form and style as well as content. Then Fairclough argues that language/ideology issues ought to figure in the wider framework of theories and analyses of power. The same study of ideology and power conducted by Harouni (2020) which is the powerful

symbols of ideology manifested within the same group of people sharing the same interests, beliefs, and culture which establish their ideologies. This study is interested in the ideology of non-Muslim translator that may be manifested in Sale's translation of Qur'an which has powerful means in changing the function of intended meaning. The notion of ideology in translation will be discussed more in the following section.

This study utilises the concept of ideology by relating it to the theory of Translation Quality Assessment. House (2014) discusses the relation between covert translation and ideology; manipulation and covert ideas are produced by translation that may present different ideologies. Fairclough (2013) adds that language contributes to expose the power and domination as ideological means which can be manifested in language. While locating ideology in language, Fairclough (2013) concludes that ideology is present in both; language structure and language events; language is ideological as it contributes to sustaining particular relations of power and domination. In his study *Mapping Ideology in Discourse Studies*, Miller (2022) points out to the religious practices as part of the connection between language and ideology. As a result of this connection, the language used in sacred texts is considered ideological. Miller (2022) speaks of challenging ideologies when talking about cultural and religious diversity between people.

2.3.1 Theory of Ideology

According to Van Dijk (2013), the term ideology is not commonly used in a positive perspective. The concept of ideology is related to cognition, society, and discourse analysis. In terms of cognitive ideology, it is related to what members of a group share together. Otherwise, the relationship between such members of a group, with their different kinds, is the social dimension of ideology. Regarding the discourse

dimension of ideology; it is interested in how ideology influences the written and spoken discourse, how people perceive ideological discourse, and how discourse is part of reproduction of ideology in some societies (Van Dijk, 2019). Throughout the analysis of macro level (registers and genre) of the ST and micro-level (lexical, syntactic, or rhetoric) of ST and TT compared together, ideologies are derived from human's identities, goals, values, beliefs, norms, etc.

The analysis of texts provides the focus on some topics, choice of words, syntactic structures, rhetoric, presupposition, embedded meaning, explicit meaning and so on which play an integral role of revealing the hidden ideology of a text. Ideologies are being used in social fields, religious beliefs, political issues, and mass media (Van Dijk, 2013). This study is concerned with revealing ideology as part of culture hidden in the social activities of translation of human beings. Van Dijk (2013) explains that “ideologies have something to do with systems of ideas and especially with the social, political or religious ideas shared by a social group or movement” (p. 6).

As mentioned before, ideology may be of explicit or implicit structures. Word formation, word order, sentence complexity and many aspects of syntax may reveal an embedded ideology. For example, to make something more prominent, the notion of topicalization could be used as foregrounded information at the beginning of the sentence. Otherwise, if something neglected, the information may be backgrounded or deleted. For example, the following sentence can be written in many different ways:

- *“The police arrested the thief” active sentence, and the focus is on the police.

- *“The thief was arrested by the police” passive sentence, and the focus is on the thief.
- *“It was the thief who the police arrested” cleft sentence topicalizes the thief.

Such emphasis (topicalization) or the lack of emphasis (backgrounded information) has ideological meanings as shown in the examples above. Lexical structures may also have ideological implications. For example, when we call someone a “freedom fighter” or terrorist” such lexical choices depend on the opinion of people about a group of society, and thus this opinion depends on the ideological position and attitude about this group of society. In religious ideology, social views of life will characterise propositions about human’s relation to God (Van Dijk, 2013). In the aspect of lexical choice, some translators may use the word “God” in their translations while others may use the word “Allah” as they view things around them using specific words that express their values, beliefs, and norms.

Van Dijk (2013) points out to the notion of “conventional categories” that can be found in headlines, summaries, titles, etc. In the case of this study, the conventional category can be explicitly found in the title of Qur’an, introduction, and translated verses of Sale’s translation, and thus may reveal the ideological beliefs of the translator. In rhetoric, Van Dijk (2013) mentions that ideology maybe revealed when showing the good things of a group of people and the bad things of others by using different aspects of rhetoric such as metaphor, alliteration, irony, simile, etc. For example, using the term “Muhammadan” as a rhetorical device of Metonymy, it may have ideological implications that Muslims worship Muhammad instead of God.