

Ideological Aspects in Religious Texts: A Critical Analysis of George Sale's Translation of the Holy Qur'an

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Abstract

Objectives: This study meticulously explores the ideological aspects of Sale's translation of Holy Qur'an, focusing on twelve samples from diverse chapters: The Cow, The Prophets, The Bees, Cattle, The Wind (Curved Sandhills), The Rock, The Letter Sad, and The Troops. These chapters share a thematic unity that emphasizes the universality of Islam for a global audience.

Methods: The research is grounded in Van Dijk's (2013) Theory of Ideology and House's (2014) Theory of Translation Quality Assessment. It examines both macro (field, tenor, mode) and micro (lexical) elements.

Results: The analysis reveals consistent stereotypical patterns in Sale's translation, which appears to be narrowly focused on Arab people, particularly those of Mecca. This is in contrast to the universal message of Islam, which transcends racial boundaries. Despite the limited scope of examining a specific set of verses, this study serves as a catalyst for future research, encouraging broader explorations of various themes within Sale's Qur'an translation.

Conclusion: The study underscores the importance of critically evaluating the ideological nuances in translated sacred texts to achieve a general understanding of religious text translations.

Keywords: Field; Ideology; Mode; Tenor; Sale; Translation; Quality Assessment.

الجوانب الأيديولوجية في النصوص الدينية: تحليل نقدي لترجمة جورج سيل للقرآن الكريم

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ملخص

الأهداف: يركز هذا البحث على اكتشاف السمات الأيديولوجية الفكرية لترجمة جورج سيل للقرآن الكريم، وذلك لعدة أمثلة يبلغ عددها 12 مثالاً مأخوذة من عدة سور للقرآن الكريم وعددها ثمانية سور، وهم: البقرة والأنبياء والنحل والأنعام والأحقاف والحجر وصاد والزمر. حيث تتجسد هذه الأمثلة جميعها على محاور جميع الناس ككل من غير استثناء. المنهجية: يدعم هذا البحث نظريتان في علم الترجمة واللغة وهما: النظرية الأيديولوجية لعالم اللغة (فان دايك) 2013 ونظرية العالم (هاوس) 2014 في تقييم الترجمة. وبناءً على ذلك، تتفحص هذه الدراسة الأبعاد الكبرى والأبعاد الصغرى للنص الأصلي مقارنة بالترجمة والأبعاد هي: الموضوع والعلاقة بين المؤلف والجمهور، بالإضافة إلى الأسلوب المتبع في نقل القرآن.

النتائج: يكشف التحليل عن نمط متبع من قبل سيل، حيث تركز ترجمته على تحديد جمهور معين وهو العرب أو أهل مكة، منافيًا لحقيقة الإسلام التي تركز على مخاطبة الناس كافة باختلاف أجناسهم وأعراقهم. وبالرغم من تحديد مجموعة معينة من الآيات، إلا أن هذه الدراسة تشجع على اعتناق الفرص لتقديم مواضع مستقبلية، حيث يتوسع فيها النطاق لعدة مواضع لترجمة جورج سيل للقرآن الكريم.

الخلاصة: تكشف هذه الدراسة القراءة بضرورة تقييم السمات الأيديولوجية بشكلٍ ناقدٍ أثناء قراءة النصوص الدينية، وذلك لتكوين فهم عام لترجمة هذه النصوص.

الكلمات الدالة: الموضوع، الأيديولوجية، العلاقة بين المؤلف والجمهور، سيل، الترجمة، تقييم الترجمة.



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INTRODUCTION

The shaping of human behavior and cognition is significantly influenced by religion and language (Jensen, 2014). Existing studies delve into the intricate task of translating religious texts from Arabic to English, grappling with the challenge of preserving the inherent ideologies within the process (Shehab, Al-Harabsheh, & Shadid, 2020; Khaleel, 2016; Althuwaini, 2006; Gunawan, 2022). Munday's (2007) examination of ideology emphasizes that the underlying beliefs of writers manifest through frames and metaphors, while the translator's lack of experience impacts lexical choices, resulting in shifts driven by ideological motivations. Qur'an, written in the distinctive Arabic language, poses a formidable translation challenge due to its syntactic, semantic, phonetic, prosodic, pragmatic, and rhetorical features (Cornell, 2007; Price, 2010; Allibaih, 2019).

Translation, according to Lefevere (2017), is inherently a form of manipulation, as all rewritings, regardless of intention, reflect specific ideologies and poetics. This manipulation serves the purpose of making literature function within a given society in a particular way. Whether it fosters innovation or suppresses it, translation plays a significant role in the shaping of literature and society. Nord (2002) underscores that the concept of equivalence does not exempt translators from manipulating source texts (ST), and various studies by Ricci (2010), Munday (2016), and others delve into the motives behind such manipulations, particularly emphasizing religious motivations. Lefevere's (1992) exploration of manipulation constraints in translation, including ideology, patronage, and linguistic norms, contributes to a comprehensive understanding of the forces at play.

In the context of religious texts, Mustafa (1998/2001) advocates for Muslim translators of Qur'an to avoid manipulation and treat translations more as commentaries than replacements for the source text. The dangers of manipulated Qur'an translations are underscored by Al-Tarawneh (2021), who links them to supporting terrorist groups and influencing Muslims in Western communities negatively. Elnemr (2020) delves into the impact of ideology on the translation of Qur'an, particularly through the work of Asad, highlighting issues like mistranslation and misrepresentation of Islamic culture. Suaidi (2021) points out various translations of Qur'an manipulated to convey different ideologies, emphasizing the broader influence of ideological considerations in shaping translated religious works. Mahasneh (2023) delves into the manipulation of narratives about Islam and Jihad by Western media and ISIS propaganda, which exacerbates global Islamophobia. Meanwhile, Mahasneh (2021) focuses on how radical groups like ISIS distort the meaning of Quranic verses, particularly those pertaining to jihad. Through an analysis of various book groups, it reveals how these misinterpretations contribute to Western hostility towards Islam and amplify misconceptions about the religion, further fueling Islamophobia on a global scale. Overall, the discourse on manipulation in translation spans ideological, religious, and textual dimensions, illustrating the nuanced and multifaceted nature of this complex process. Furthermore, numerous studies highlight the diverse ideologies present in Qur'an translations. For instance, Mustafa (2018) argued that the inherent limitations of translation can be leveraged by individuals promoting a specific agenda; within the context of translation and cultural differences, it can be hypothesized that dominant non-Muslim translators, who translate Qur'an into other languages, have the capacity to shape ideologies as a tool for cognitive control and reproduction.

OBJECTIVES

The research seeks to explore the translator's ideological stance in presenting Qur'an and the message of Islam, seemingly tailored exclusively for Arab audiences. Employing House's (2014) Translation Quality Assessment (TQA) model, the study evaluates the translator's lexical selections and writing style. This analysis is coupled with an integration of Van Dijk's Theory of Ideology, which posits that linguistic choices can influence the field, tenor, and mode of discourse. By examining how the translator's lexical choices impact the linguistic features of the text, the research aims to uncover underlying ideological biases embedded within the translation process. Objectives of the research are:

1. To identify the aspects of ideology in macro-structures (field, tenor, and mode) of the selected chapters, and
2. To describe how the micro-structures (lexical) affect or enhance the macro structures.

Israel (2019) identifies a significant gap in early theories of Qur'an translation studies, emphasizing a predominant focus on linguistic challenges and translatability, overlooking the exploration of register variables in understanding ideology. Fairclough (2013) advocates for incorporating language and ideology issues within a broader framework of power theories. Nida's (2003) call for cultural background studies between source text (ST) authors and target text (TT) translators is reiterated. Shahbazi and Rezaee (2017) reveal informed and uninformed manipulations in Qur'an translations, with previous studies often neglecting the impact of ideology on the discourse's audience. This study concentrates on the specific ideological grouping of Qur'an, framing the message of Islam as exclusive to Arab people, a dimension overlooked in prior research. The exploration of how ideology influences register variables (field, tenor, and mode) and the role of text individuals (producers, translators, and characters) in meaning loss during Qur'an translation forms the focal point of this study. All the previously-mentioned studies and concepts indicate that this study can be innovative and significant in that its findings can contribute novelty in translation.

LITERATURE REVIEW

Untranslatability of Qur'an

The translation of sacred texts such as Qur'an remains a contentious topic within the broader field of translation studies (Israel, 2019). The language of religion operates according to its own internal logic, serving specific functions such as conveying beliefs, facilitating rituals, and enabling dialogue (Zhyrkova, 2020). Foran (2023) defines untranslatability as a characteristic of the source text that cannot be fully conveyed in the target text, suggesting that certain languages possess unique access to truth. Abdul-Raof (2001) elaborates on the untranslatability of the Qur'an, emphasizing that translated versions are not substitutes for the original Arabic text. Rather, they are exegetical translations based on commentary and explication of the Qur'anic text. Any translation inevitably compromises the miraculous composition of the Qur'an; thus, a translation cannot rightfully be referred to as the Qur'an. Instead, it constitutes an interpretation aimed at conveying the message, meanings, principles, and concepts of the original text (Ibraheem, 2018).

Translation and Ideology

Catford (1965) defines translation as "the replacement of textual material in one language by equivalent textual material in another language" (p. 20). Within the realm of religious translation, numerous diverse, interrelated, and contextual factors influence the focus on the source text (Naudé, 2010). Nord (2002) argues that manipulation is inevitable in translation studies; translators frequently manipulate source texts (ST) despite the notion of equivalence. Ricci (2010) and Munday (2016) explore the motives behind such manipulation, highlighting the influential role of religious motives in the translation process. Chesterman (2016) echoes a similar sentiment, suggesting that regardless of the quest for equivalence, translation inherently involves a degree of manipulation of the source text to achieve specific objectives. In essence, ideology emerges from the knowledge, beliefs, and value systems of translators and the societal contexts in which they operate (Munday, 2007).

Theory of Ideology by Van Dijk (2013)

The term "ideology," as defined by Van Dijk (2013), encompasses cognitive, social, and discourse dimensions, despite its negative connotations. Cognitive ideology involves shared beliefs within groups, while the social dimension focuses on group relationships. Discourse analysis of ideology explores its impact on language and perception, revealing ideologies inherent in written and spoken discourse. This study aims to uncover ideological influences in translation practices, especially within social, religious, political, and media contexts. The analysis examines textual elements such as topics, word choices, syntax, and rhetoric to expose hidden ideologies. Lexical choices and syntactic structures reflect explicit or implicit ideologies, shaping societal perceptions. For example, terms like "freedom fighter" or "terrorist" convey ideological positions, while rhetorical devices emphasize certain elements. In translations of religious texts like the Qur'an, ideological implications arise through lexical choices and rhetoric, reflecting translators' beliefs. Van Dijk's theory underscores the role of language in shaping social and religious ideas and power dynamics through ideology.

House's Model of Translation Quality Assessment AND

In this model proposed by House (1997, 2014), socio-cultural and situational contexts are considered integral to translation, particularly emphasizing ideology. Equivalence, as defined by House (2014), involves preserving meaning across languages, encompassing semantic, pragmatic, and textual aspects. Field, tenor, and mode are key variables examined to analyze semantic, linguistic, and contextual elements, which House (2014) refers to as registers analysis. According to House (2014), “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. **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 his intellectual, emotional or affective stance (his ‘personal viewpoint’) vis-a-vis the content he is portraying and the communicative task he is engaged in. Further, Tenor captures ‘social attitude’, i.e. different styles (formal, consultative and informal). 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...’ (p. 64). And along **Mode**, “the analysis will focus as before Medium (spokenness versus writtenness), Theme– Rheme and Connectivity (Coherence and Cohesion) (p. 126). The **micro level** analysis is the lexical choice of words that might affect the macro level of field, tenor and mode (House, 2014).

The primary difference between overt and covert translation according to House (1997, 2014) lies in their approach to cultural and contextual fidelity. Overt translation explicitly reveals that it is a translation, preserving the cultural and contextual elements of the source text and often making the translator's presence visible. It is used when the original context is crucial, such as in literary works or historical documents. In contrast, covert translation aims to make the translated text function naturally within the target culture and language, minimizing the translator's presence and adapting cultural references to fit the target audience's expectations. This approach makes the translation read as if it were originally written in the target language, suitable for texts where seamless integration into the target culture is essential. This study will focus on the overt translation of specific verses translated by George Sale, which do not have any cultural filter. In addition, the study will focus on the general subject matter of field (lexical choice), the general relationship between (author- reader) which is tenor, and cohesion and coherence (mode). Comparison between source text (ST) and target text (TT) reveals mismatches in translating field, tenor, and mode, with lexical micro-structures often being the focus.

George Sale

Numerous scholars, including Wélé (2019), have observed George Sale's work as a subject of considerable attention, viewing it not merely as that of a Christian translator of Qur'an. Sale's translation of Qur'an was initially published in 1734, marking the second English rendition directly translated from Arabic following Alexander Ross's work in 1649. Notably, Sale's translation was among the earliest to be directly translated from the Arabic language at that time. Alalily (2023) contends that Sale's preliminary discourse in his Qur'an translation contributes positively to Western Islamic studies, a rarity in the 18th century. This discourse is noteworthy for its inclusion of a presentation on previous European translations of the Qur'an. However, Traboulsi (2015) suggests that Sale aimed to persuade readers to question the divine origin of the Qur'an and restrict the scope of Muhammad's message. Sale's assertion that Muhammad delivered the best religion and laws to the Arabs, superior to those of ancient pagan lawgivers, raises questions about Muhammad's deserving of equal respect, particularly when compared to Moses or Jesus Christ, whose laws Sale believes were genuinely Heaven-sent.

George Sale, an 18th-century translator of Qur'an, heavily depended on authoritative Muslim exegesis for his translation. He primarily utilized the works of esteemed Islamic scholars and commentators, including Tafsīr al-Qur'ān al-'Azīz by Ibn Abī Zamanīn (10th–11th century), al-Kašf wa-l-bayān 'an tafsīr al-Qur'ān by al-Ta'labī (11th century), al-Kaššāf 'an ḥaqā'iq ḡawāmiḍ al-tanzīl by al-Zamaḥṣarī (11th–12th century), Anwār al-tanzīl wa-asrār al-ta'wīl by al-Bayḍāwī (13th century), and Tafsīr al-Ġalālayn co-authored by al-Maḥallī and al-Suyūfī (15th century). Sale's reliance on these commentaries was part of his broader approach to provide an accurate and faithful representation of the Islamic text by leveraging the interpretations of recognized Muslim scholars (Sale, 1734).

Past Studies of Translation Quality Assessment

Numerous studies have demonstrated the effectiveness of House's Translation Quality Assessment (TQA) model in the field of translation studies. Faryad et al. (2021) utilized House's model to evaluate the covert translation of a literary text into Urdu. Their analysis, which included lexical, syntactic, and textual examinations within the framework of field, tenor, and mode, revealed the covert nature of the translation, as the translator endeavored to ensure its acceptability within the target culture. Meanwhile, Madayenzadeh & Monsefi (2019) applied House's revised model (2014) to identify discrepancies between source and target languages.

In a religious context, Al Ghamdi employed Juliane House's (1997) TQA model to assess the quality of translations of Islamic religious texts, revealing mismatches between the original and translated texts in overt translations. Nazir & Ahmad (2022) advocated for overt translation in their study of Qur'anic terms in Chapter Al Duha, asserting that the Qur'an should not be covertly translated but rather overtly translated to preserve its meaning without being considered a secondary original text. Furthermore, Elnemr (2023) utilized House's model to analyze the ideological impact of a Jewish translator on Qur'anic translations, identifying how the translator's ideology influenced the translation process. This assessment was applied to various Qur'anic terms to identify mismatches.

Numerous researchers and linguists have emphasized the importance of House's TQA model in translation studies, including Mehrach (2003), who praised its systematic approach to analyzing both source and target texts based on linguistic and extra-linguistic criteria. This model has inspired further research, such as Harfmann's (2004) contrastive linguistic study of German and Arabic, and Bnini's (2007) PhD research on translator training, which applied House's model to investigate ideological representations in translated Qur'anic verses through lexical, syntactic, and textual analysis. Such studies shed light on the purpose and function of translated texts.

In conclusion, House's (2014) Translation Quality Assessment (TQA) model has proven invaluable in translation studies, as evidenced by its widespread application across various languages and contexts. Researchers have utilized this model to evaluate translations' fidelity, uncover ideological influences, and identify discrepancies between source and target texts. The systematic approach of House's model, incorporating linguistic and extra-linguistic criteria, has garnered praise for its effectiveness in analyzing translations comprehensively.

METHODOLOGY

This research is descriptive qualitative research, which aims to analyze the translation of verses from Qur'an translated by George Sale from Arabic into English focusing on translation quality to explore underlying ideological aspects. Verses from eight chapters: *The cow*, *The Prophets*, *The Bees*, *Cattle*, *The Wind (Curved Sandhills)*, *The Rock City*, *The Letter Sad*, and *The Troops* were selected for deep analysis, with each verse examined to discern the translation techniques utilized by the translator, and other repeated errors from different chapters will be presented to enrich the notion of ideology. The macro and micro -level analysis aims to uncover hidden ideologies within the translated text; registers (field, tenor, and mode) in the ST will be scrutinized based on lexical choices, followed by a comparison of register mismatches in the TT to evaluate variations. Subsequently, enhancements and translation errors will be discussed, leading to an exploration of the ideological implications embedded within each verse. The chosen verses share a common thematic thread and target audience in the source text (ST), facilitating a standardized model for analysis. Moreover, the impact of addressees in the target text (TT) will be scrutinized to assess potential alterations. Arabic source text is abbreviated ST, English target text is abbreviated TT.

The data consists of translated verses from Arabic into English which are collected from twelve different chapters of Qur'an as mentioned previously. Data are collected manually. The source texts and the target texts are wholly read and data which incarnate ideologies are identified, collected and analyzed, using purposeful sampling, and personal interpretation (Creswell & Poth, 2018). The identification is first done in the ST and then in the TT. Backtranslation tool is used from English (Sale's translation) into Arabic to recognize the difference between the two Arabic texts; the original Arabic and the back-translated one (House, 2014). To identify the data, the entire texts under study are thoroughly studied. The same data are identified and categorized in the TT. Then, the data are collected and analyzed. Therefore, data that demonstrate

specific linguistic features of ideology are analyzed. Based on the inclusion criteria (Saldanha & O'Brien, 2014), the chosen data for the study would be the verses from chapters (*The cow*, *The Prophets*, *The Bees*, *Cattle*, *The Wind (Curved Sandhills)*, *The Rock*, *The Letter Sad*, and *The Troops*) which are analyzed by applying House's (2014) model of Translation Quality Assessment and Theory of Ideology by Van Dijk (2019). The reliable choice of the data and samples guarantee the reliability of textual data analysis results.

RESULTS AND DISCUSSION

RESULTS

The table provided illustrates how lexical differences, such as the translation of phrases like (Mankind/people يا أيها الناس) are translated into "O Arabians يا أيها العرب" or (people of Mecca يا أهل مكة) hinder nuanced understanding for English-speaking readers. Moreover, altering the target audience from "O people" to "O Arabians" affects the field, tenor, and mode of the verses on a micro level, and the entire chapter on a macro level. Detailed analysis will be provided for the 12 samples in Discussion section.

Table 1. Occurrences of Ideological Words

Samples	Occurrences of Ideological Words		Translation Procedure of the Ideological Words		Findings
	ST	TT By Geroge Sale	Overt errors	Covert errors	
Sample 1 2:21	يَا أَيُّهَا النَّاسُ	O men of Mecca	1	0	Lexical variances, like the rendering of "O Arabians," , "men of Mecca" and "the Koreish" impede nuanced comprehension for English-speaking readers. Shifting the target audience from "O people" to "O Arabians" alters societal dynamics, thereby impacting its universality. Changing the addressed audience from "O people" to "O Arabians" alters social dynamics and has an impact on universality. lexical mismatches are found in the translation, particularly in the specification of "Arabians" by Sale, which introduces a narrowed focus not present in the original Arabic. This choice may impact the perceived field, tenor, mode and ideological perspectives conveyed in the verse. The same result
Sample 2 2:143	جَعَلْنَاكُمْ	we placed you, O Arabians,	1		
Sample 3 Verse 21:1	لِلنَّاسِ	people of Mecca	1		
Sample 4 16:89	هَؤُلَاءِ	These Arabians	1		
Sample 5 Verse 6:135	قَوْمِ	Men of Mecca	1		
Sample 6 Verse 10:2	لِلنَّاسِ	The men of Mecca	1		
Sample 7 Verse 10:21	النَّاسِ	the men of Mecca	1		

Samples	Occurrences of Ideological Words	Translation Procedure of the Ideological Words	Findings
Sample 8 Verse 10:104	يَا أَيُّهَا النَّاسُ	O men of Mecca	1
Sample 9 46:26	مَكَانَكُمْ فِيهِ	Men of Mecca	1
Sample 10 15:12	الْمُجْرِمِينَ	The wicked Meccans	1
Sample 11 38:86	أَسْأَلُكُمْ	The Meccans	1
Sample 12 39:43	اتَّخَذُوا	The Koreish	1

The presented table delineates 12 errors identified within the Sale's Qur'an translation spanning across 8 chapters. These errors are deemed overt, devoid of any cultural filtration in the translation process. Subsequent sections will meticulously analyze these mistakes, employing the framework delineated in House's Translation Quality Assessment (TQA) model (2014), and integrating insights from Van Dijk's Ideology (2019). Through this analytical lens, each mistake will be thoroughly scrutinized, shedding light on the underlying linguistic and ideological considerations influencing the translation.

DISCUSSION

The discussion on data analysis introduces twelve sample analyses focusing on Quranic verses with the aim of uncovering underlying ideologies. The analysis scrutinizes 12 verses from eight chapters, delving into its linguistic and thematic intricacies at the micro level to unveil ideological underpinnings within the broader context of the Surahs.

Note that when consulting multiple Qur'anic exegeses, Al-Jalalayn's sometimes interprets verses as addressing the people of Mecca, but Qur'an itself avoids this specification to ensure universal applicability. Tafsir Ibn Kathir also interprets these verses for a general audience, highlighting their timeless relevance. However, Sale's translation incorporates Al-Jalalayn's specific references to the people of Mecca directly into the text not into footnotes, potentially limiting the perceived relevance of these verses. This approach can undermine the universal message of Qur'an, emphasizing the importance of understanding diverse interpretations for a comprehensive understanding of its teachings.

Table 2. Discussion of 12 Samples

Samples	Source Text	Chapter/Verses	Back Translation	Target Text
Sample 1	"يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ"	Surah Al-Baqarah (The cow) – (2:21)	يا أهل مكة اخدموا ربكم الذي خلقكم..	"O men of Mecca serve your Lord who hath created you..."
The Field focuses on the call to mankind to worship Allah. The tenor is exhortative and imperative, urging all people to worship their Lord, who created them and their predecessors. The mode , emphasizing cohesion and coherence, employs a direct address ("O mankind" (الناس)) that creates a sense of spokenness and immediacy, connecting the speaker and the audience. This cohesive structure, with its logical flow from creation to worship, enhances the persuasive and guiding nature of the message.				

Samples	Source Text	Chapter/Verses	Back Translation	Target Text
Sample 2	وَكذلك جَعَلْنكم أمةً وسطاً لَتَكُونوا شُهَداءَ على النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً	Al- Baqarah (The Cow) (2:143)	وكذلك وضعناكم، يا أيها العرب أمةً متوسطة...	“Thus have we placed you, O Arabians, an intermediate nation, that ye may be witnesses against the rest of mankind, and that the Apostle may be a witness against you”.
The verse means that Allah has made the Muslim community a balanced and just nation so that they may bear witness over humanity, and the Messenger may bear witness over them. The field of this verse is religious guidance and communal responsibility within Islam. The tenor is both informative and exhortative, addressing the Muslim community to highlight their honored position and responsibility. The mode is formal and declarative, focusing on creating cohesion and coherence through the direct address to the community and the logical connection between their role and the Messenger’s witness over them.				
Sample 3	أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ.	The Prophets Chapter (Al Anbiya') (21:1)	وقت الحساب اقترب من أهل مكة...	The time of giving up their account draweth nigh unto the people of Mecca; while they are sunk in negligence, turning aside from the consideration thereof.
Allah warns that the Day of Judgment is approaching for mankind, yet they remain heedlessly indifferent. The field is eschatology and human behavior, emphasizing the imminent reckoning and the heedlessness of people. The tenor is urgent and admonitory, addressing humanity with a warning about their neglectful state. The mode is formal and declarative, employing a direct and cohesive structure to convey the gravity and immediacy of the message, thus enhancing its impact and urgency.				
Sample 4	وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيداً عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيداً عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهَدَى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ	An-Nahl Chapter (The Bees) (16:89)	...؛ وسوف نحضرك، يا محمد، كشاهد على هؤلاء العرب...	“On a certain day We will raise up in every nation a witness against them, from among themselves; and We will bring thee, O Mohammed, as a witness against these Arabians, ...”
The verse signifies that Allah will appoint a witness from each nation on the Day of Judgment, with Prophet Mohammad witnessing his people. The field is eschatology and divine guidance, focusing on prophets and Qur’an. The tenor is solemn and authoritative, highlighting the significance of prophetic testimony. The mode is formal and declarative, ensuring cohesion and coherence by linking the roles of witnesses and Qur’an.				
Sample 5	قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ	Al-An'am Chapter (Cattle)– (6:135)	قل لهؤلاء أهل مكة، يا قومي، اعملوا على حسب طاقتكم...	Say unto those of Mecca, O my people, act according to your power; ...”

Samples	Source Text	Chapter/Verse	Back Translation	Target Text
<p>Allah instructs the prophet Mohammad to tell his people to continue their actions while he continues his, as the future will reveal who will have a favorable outcome; the unjust will not prosper. The field is prophetic guidance and divine justice. The tenor is advisory and cautionary, warning about future consequences. The mode is formal and declarative, emphasizing the clear distinction between just and unjust actions and their inevitable outcomes.</p>				
Sample 6	<p>أَكَاَنَّ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أُنْذِرَ النَّاسَ وَيُنْذِرَ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۖ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ.</p>	<p>Surah Yunus (Jonah)– (10:2)</p>	<p>إنه أمر غريب لأهل مكة، أننا أوحينا ...</p>	<p>Is it a strange thing unto the men of Mecca, that We have revealed our will unto a man from among them, saying, denounce threats unto men if they believe not; and bear good tidings unto those who believe, that on the merit of their sincerity they have an interest with their Lord? The unbelievers say, this is manifest sorcery</p>
<p>Allah questions whether it is strange for people that Allah would reveal guidance to a man from among them, instructing him to warn and give glad tidings to the believers of a noble reward with their Lord. However, the disbelievers rejected this, claiming it to be clear sorcery. The field of this verse is prophetic mission and disbelief. The tenor is questioning and contrasting, highlighting the disbelief of some despite clear signs. The mode is formal and argumentative, presenting a contrast between belief and disbelief and the reactions to divine revelation.</p>				
Sample 7	<p>وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي ءَايَاتِنَا ۚ قُلْ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ.</p>	<p>Surah Yunus – (10:21)</p>	<p>وإذا سببنا لأهل مكة لأن يذوقوا الرحمة ...</p>	<p>And when We caused the men of Mecca to taste mercy, after an affliction which had befallen them, behold, they devised a stratagem against our signs. Say unto them, God is more swift in executing a stratagem, than ye. Verily our messengers write down that which ye deceitfully devise</p>
<p>The verse addresses the field of divine mercy and human response. The tenor is admonitory, cautioning against deception in the face of divine favor, highlighting the inevitability of Allah's plan overriding human schemes. The mode is authoritative and assertive, emphasizing the swiftness of Allah's plan compared to human machinations, with the prophets recording human plots.</p>				
Sample 8	<p>قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ ...</p>	<p>Surah Yunus – (10:104)</p>	<p>قل، يا أهل مكة، إن أنتم في شك يتعلق بديني ...</p>	<p>Say, O men of Mecca, if ye be in doubt concerning my religion, ...”</p>

Samples	Source Text	Chapter/Verse	Back Translation	Target Text
This verse addresses the field of faith and religious conviction with its main lexical choice (الناس). The tenor is instructive and clarifying, urging people not to worship what they doubt besides Allah. The mode achieves spokenness by directly addressing the audience as "O mankind," creating an immediate engagement. Through authoritative language, it maintains cohesion and coherence, conveying the message with the urgency and clarity characteristic of spoken communication.				
Sample 9	وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهٖ يَسْتَهْزِءُونَ	Surat Al- 'Aḥqāf (The Wind-Curved Sandhills) 46:26	والآن نحن أسسناهم بنفس حالة الإزدهار التي أسسناكم فيها، يا أهل مكة، ...	"And now we had established them in the like flourishing condition wherein we have established you, <u>O men of Mecca</u> ; and we had given them ears, and eyes, and hearts; ..."
This verse rebukes those who deny Allah's signs despite being endowed with hearing, sight, and understanding, likening their situation to past deniers who faced dire consequences. The main lexis are (مكنهم/مكنكم). The field encompasses religious guidance and warning against disbelief, emphasizing the importance of recognizing divine signs. The tenor is admonitory and reflective, highlighting the consequences of rejecting the signs of Allah. The mode is achieved through direct and authoritative language; spokenness is achieved by directly addressing the audience and maintaining cohesion through clear, forceful instruction.				
Sample 10	كَذَٰلِكَ نَسْأَلُكَ فِي قُلُوبِ الْمُجْرِمِينَ.	Surah Al- Hijr, (The Rock , Stoneland , Rock City) (15:12)	وفي في نفس الأسلوب سوف نضعه في قلوب أهل مكة الأشرار لسخرينهم من نبيهم.	In the same manner will we put it into the hearts of the <u>wicked Meccans</u> to scoff at their prophet
The word "المجرمين" refers to those who persist in sinning or committing crimes against the divine laws or principles. The field revolves around the concept of divine justice and the consequences faced by those who engage in sinful behavior. The tenor is interpreted as reflective and illustrative, emphasizing how divine decree manifests within the hearts of the sinners. For mode , the verse addresses the sealing of the hearts of the wrongdoers, emphasizing divine decree and justice. Through clear and direct language, it achieves spokenness, ensuring the message is easily understood and engaging to the audience.				
Sample 11	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (86) إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (87)	Sad (The Letter Sad) ص (38:86)	قل لأهل مكة، ...	Say unto the <u>Meccans</u> , I ask not of you any reward for this my preaching: Neither am I one of those who assume a part which belongs not to them. 38:87 The Koran is no other than an admonition unto all creatures

Samples	Source Text	Chapter/Verse	Back Translation	Target Text
<p>In these verses from (38:86-87), the Prophet Muhammad is directed to declare that he does not seek any reward from <i>the people</i> for delivering God's message, emphasizing his sincerity and authenticity. He asserts that he is not among those who fabricate or impose burdens on others. The field pertains to religious instruction and moral guidance. The tenor is authoritative yet humble, reflecting the Prophet's role as a genuine messenger. The mode is declarative, contributing to the cohesion and coherence of the passage, which enhances its spoken quality. This spokenness is achieved through the use of direct address ("Say") and straightforward, unambiguous language, making the message clear, engaging, and easy to understand for listeners.</p>				
Sample 12	<p>أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُو كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ</p>	<p>Az-Zumar (The Troops, Throngs, The Companies) 39:43</p>	<p>هل قريش اتخذت الأصنام شفعاء لها عند الرب ...</p>	<p>"Have the Koreish taken idols for their intercessors with God? Say, what, although they have not dominion over any thing, neither do they understand".</p>
<p>The verse operates within a religious and theological field, addressing beliefs about divine intercession. The tenor, or the relationship between the speaker and the audience, is one of authority and guidance, as Allah instructs the Prophet Mohammad to challenge the polytheistic practices of the people. The mode of communication is declarative and interrogative, utilizing a rhetorical question to emphasize the futility and irrationality of seeking intercessors other than Allah, who lack any power or understanding. The verse seeks to correct misguided beliefs and reinforce the concept of monotheism by highlighting Allah's sole sovereignty and wisdom.</p>				

Source Text and Target Text Comparison

Mismatches

In Samples 1 (21:1), 2(2:143), 3(21:1), 4(16:89), 5(6:135), 6(10:2), 7(10:21), 8(10:104), 9(46:26), the verses address all people of the world (mankind) and Muslims from all over the world, regardless of their ethnic or geographic background. Sample 10 addresses the wrongdoers from all nations. However, in Sale's translation, different lexical items are used, limiting the addresses to the people of Mecca or Arab people. This choice of language alters the **field**, **tenor**, and **mode** of the verses at the micro level, impacting the macro level of Qur'an. When the verses address only the people of Mecca, the **field** becomes limited to this specific group, potentially undermining the universality of Islam. Moreover, the relationship between the readers/listeners and the author changes, with the author in the target text (TT) having a stronger connection with Arab people, neglecting others. Additionally, the authoritative tone may be perceived as applicable only to Arabs. Furthermore, the mode is affected as the verses of the Qur'an become less cohesive and coherent with other verses, challenging the universal nature of Qur'an. Readers of the TT, especially if they are non-Muslims, may feel excluded, which contradicts the inclusive message of Qur'an. In sample 11, Sale's translation specifies "Meccans مكة أهل مكة" which affects the original intent in several ways; **field** is narrowed the focus from a universal message to a specific audience, contradicting the inclusive nature of addressing "all creatures". Tenor is affected in terms of the relationship between the speaker and the audience, shifting from a message for all humanity to one aimed only at the Meccans, thereby reducing the universal authority of the Prophet's message. **Mode** disrupts the cohesion and coherence of the passage, as the specificity conflicts with the intended universal address, compromising the clarity and broad applicability of the original message.

Even when a verse addresses the Koreish people, there are many idol worshippers beyond this tribe. Allah did not specify any tribe or people in Qur'an to ensure its universal applicability. This allows the Qur'anic teachings to be relevant and applicable to all similar cases across different times and contexts. The translation by Sale, which specifies "Koreish قريش" instead of addressing idol worshippers universally, impacts the field, tenor, and mode of the verse (39:43). By mentioning "Koreish قريش" the **field** is narrowed to a specific historical and cultural context, focusing on the tribe of

Quraysh in Mecca. For **tenor**, The relationship between the speaker (the Prophet) and the audience becomes more localized. The direct address to the Quraysh might make the admonishment feel more immediate and personal to them, but it risks alienating readers who are not familiar with the historical context or who may feel the message does not apply to them. The **mode** becomes more specific and historical. The rhetorical question about the Quraysh's idols can be seen as a historical critique rather than a universal theological principle. This can affect the perceived timelessness and universality of the message; the coherence of Quran's message as a universal scripture might be affected, as it appears to target a specific group rather than addressing a general practice.

Theory of Ideology

In the analysis of George Sale's translation, the study can relate Van Dijk's theory of ideology, particularly in how language choices reflect power dynamics and reinforce social hierarchies. Van Dijk argues that ideologies are systems of beliefs and values that shape our understanding of the world and our social interactions. In Sale's translation, the choice to use specific lexical items such as "Arabians العرب" or "People of Mecca أهل/أناس مكة" to address certain groups of people reflects an ideological perspective that privileges these groups over others. This choice reinforces social hierarchies by centering the narrative on these groups and potentially marginalizing others. It reflects an ideological stance that may prioritize the interests and perspectives of certain groups while neglecting or downplaying the experiences of others. Overall, Sale's translation can be seen as an example of how language choices in translations can encode and perpetuate ideological biases, influencing how readers interpret and engage with the text.

CONCLUSION

In conclusion, this study delves into the hidden ideologies present in George Sale's translation of Qur'an, specifically focusing on the analysis of selected verses from different chapters. Utilizing Translation Quality Assessment model by House (2014) and drawing upon theory of Ideology proposed by Van Dijk (2013), the research meticulously examines macro and micro elements such as field, tenor, and mode, with a particular emphasis on lexical choices of words. The analysis uncovers a consistent pattern in Sale's translation, where there is a noticeable tendency to narrow the focus onto Arab people, thereby deviating from the universal message of Islam that transcends racial boundaries.

This investigation not only provides practical implications for readers, urging them to carefully consider the translator's background when selecting a Qur'anic translation to ensure a nuanced and faithful representation of the sacred text but also serves as a catalyst for future research. It encourages broader explorations of various themes within Sale's Qur'an translation and highlights the importance of evaluating ideological nuances in translated sacred texts. This study contributes to a deeper understanding of the complexities inherent in the translation of religious texts and the ideologies that may influence them. Contributions of this research include the application of House's product-oriented model to analyze Qur'anic verses, investigating overt translation techniques in sacred genres.

This study opens avenues for future research in religious genres, encouraging a more in-depth exploration of hidden ideologies influencing various subject matters and their impact on text variables.

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