

Prophets and people of the Semitic religion in English translated Quran: Corpus and CDA over western power dominance

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ABSTRACT

The Quran is the oldest scripture revealed by Allah to the Prophet Muhammad (peace be upon Him), and its originality has been preserved to this day, as evidenced by the language it employs—Arabic. It has become a popular reference for Muslims and non-Muslims alike, especially since the 9/11 tragedy. Not surprisingly, its native text, Arabic, is now widely available in translated versions, with English-translated Quran being the most frequent. The current study intends to investigate the meta-religious text concerning Prophets and the people mentioned in the Quran. The primary data of this study were obtained from the English-translated Quran by Talal Itani and analyzed with qualitative analysis software, NVivo 12 Plus, using the text search and query feature. Following that, discourse analysis was used to examine the text, social cognition, and sociocultural context. The results indicate that Moses ranked first in the Prophets category with 135 references, while the other prophets had a varied distribution: Abraham had 72, Jesus had 25, and Muhammad had 12 references. People of Israel were the most frequently discovered words with 42 mentions, followed by Jew,

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Christian, and Muslim. This research reveals surprising discursive evidence showing Muhammad and Muslims were the lowest of all categories. This means that the Quran is a revelation that is aimed not only for Muslims but also for all humanities, particularly the other Semitic religions: Christianity and Judaism.

Keywords: *English-translated Quran; Corpus linguistics; Critical discourse analysis; Prophets and people*

1. Introduction

Islam has received negative portrayals from mainstream media, however, has placed its teaching into its peak of popularity. Post 9/11 tragedy, Muslim in America became more known, they started to be visible, vocal, and extrovert in public sphere (Takim, 2004). People all over the world have been questioning what religion does actually Islam teaches its followers. Nowadays, there are many non-Muslims try to find sources related to Islam from internet or printed one. Eventually, few of them start reading the Quran from cover to cover with the help of English translated Quran. Capturing this phenomenon, PEW research has projected that there will be a surge on Muslim population by 70% in 2060; this number will take over the Christianity (Pew Research Center, 2017).

Quran is central and sacred religious text that its original language is still well maintained in Arabic. However, in the sake of better spread the message of Quran, its version has been translated into many languages such as English, Mandarin, Hindi, Germany, and etc. Quran in its English translated form has been used across nationalities for studying and teaching. Nasr (2015) refers that the central message of Quran is acknowledging Allah as the only One God worthy of worship, other messages contain about creation of the heaven and earth, law, nature of human beings, ethics, economics, and politics. Furthermore, throughout the surahs, Quran details the sacred history of many prophets and their people.

Some studies about Quran have been done in numbers. There are at least four domains that the Quran has been studied by the researchers. *First*, it is in the domain of studying its linguistic elements such as semantic (Yunus, Zainuddin, & Abdullah, 2010), morphology (Zeroual & Lakhouaja, 2016), ontology (Ismail, Rahman, & Bakar, 2017), and cognitive meanings (Al-Saggaf, Yasin, & Ho-Abdullah, 2013). *Second* domain, the Quran study was about the surah in English-translated Quran, such as surah Al-Fatiha (Mohamad, Zadeh, Lashkarian, & Zadeh, 2018) and surah An-Naba (Hussain, Shahzad, Sadaf, Farman, & Sarwat, 2020). The *third* one was on the translation issue, such as researching about translator religious ideology (Khosravi, 2012) and topicalization of English translation (Mohammadpour & Nikoopour, 2017). Lastly, it is about a tool used to analysed the English-translated Quran using QurAna (Sharaf & Atwell, 2012) and WEKA (Hamoud & Atwell, 2016).

Among the four domains mentioned, the two first domains were done by researchers in computer science and their research discussions are on computerized

word occurred in the text; while the other two were conducted by researchers with the background of English major in which their discussion was more into content-based study. Thus, this research attempts to integrate two domains between computer-based analysis, its corpus linguistics, and content-based analysis, its discourse analysis. The study aims to analyse the frequency of Prophets and their People mentioned in the English translated Quran, this focus is considered as a new topic emerged in the area. Corpus data are analysed using qualitative data analysis software, NVivo 12 Plus afterwards the meaning behind the text will be analysed using discourse analysis lens. Hence, the present research can fill the research gap that still limitedly done in the existed previous studies which integrates two research methods—corpus linguistics and critical discourse analysis—towards meta religious text (the Quran). Lastly, the research questions formulated in this research are: (1) What is the frequency of Prophet and People in the English translated Quran? (2) What is the grand theme emerged for Prophet and People discussed in the English translated Quran? (3) What is the most frequent word found in the English translated Quran? What is the social cognition and sociocultural context of the frequency of Prophet and People mentioned in the English translated Quran? These research questions are going to be answered using NVivo 12 Software (RQ 1, 2, and 3), and then the results of data will be analysed using CDA concept (RQ 4). They were text, social cognition, and social context.

2. Literature review

2.1. History of English translated Quran

Translation is a complex process that a translator proceeds to convey meaning from the source text into the target text, it is all done with the purpose of breaking down the barriers between two languages. To better comprehend the source text through the target text, thus, the translation process needs to maintain the main parts of the source language. Nevertheless, the message is difficult to be fully understood by readers. As a divine sacred book, translators find it challenging to translate the words of the Quran. According to Al-Aqad et al. (2017), translating Quran has always been a problem and controversy for scholars in Islamic theology.

As English is the most international language used around the globe, it is significant to have the work of translating the Quran into English. English translated Quran is a widely translation version spread in the world. According to Tabrizi and Mahmud (2012), historically, English translated Quran firstly published in 1649 by Alexander Ross from French then in 1734 by George Sale, a missionary man, and today there are about 80 translated Qurans are available to study. Al-Saggaf et al. (2013) justify that it is known in the history that the work of translating the Quran was done by scholar outside the ring of Islam aiming at converting Muslims into Christianity. Further, it is explained that the effort of translating Quran by the insider (Muslim) was firstly done by Indian Muslim.

2.2. *Studies of English translated Quran*

A study on the field of English translated Quran is limited, particularly in the domain of researching its corpus of historical content on Prophets and their People. However, there are few scientific works on its linguistic difficulties in translating Quran from Arabic to English (Ali, et al., 2013). Their work figured out the difficulties in lexical which is caused by the absence of equivalent English expressions in Islamic terminologies; grammatical realization of location in time; semantic problem; metaphoric usage; metonymy; ellipsis; and polysemy by selecting some verses of the surahs. Moreover, a study on semantic meaning of puns in the English translated Quran was done by Aqad, et al. (2019). This research compared three different sources of English translated version of the Quran by taking sample from certain verses of the surahs while in the end giving the evaluation on the puns that perceived the ambiguity happens. Of the many researches on the English translated Quran, the domain of analysing the corpus of Prophets and their People is still very limited, thus, this present research is significant to be conducted.

The Prophets being research in this present research are chosen for the ones who are popularly described in the history to convey message to the Semitic religion (Judaism, Christianity, and Islam) and until today still being regarded by the followers; they are Prophet Abraham, Moses, Jesus, and Muhammad. Meanwhile, for the People researched in this current research are Jew, Israel, Christian, and Muslim. For the Jew and Israel belong to the same category, however, for the sake of capturing wider category, those two separated term used in this research.

2.3. *Semitic religion*

This article explores Prophets and their People believed by three Semitic religions, i.e. Judaism, Christianity, and Islam. Semitic religions are the religions that belong to the same root and share some similar teachings. However, as the history developed, it turns out that in the three religions are found differences in some theological aspects. Instead of historical construction, political power seems to play its part for those differences. Numbers of researchers have been undertaken in regards to these differences, such as topics about woman role and pluralism. Qureshi et al. (2020) who study on the perspective of woman role in those three religions: Judaism, Christianity, and Islam concluded that women in some religions are liberated their roles and another is restricted in their homes; however, the roles have shifted and women's responsibilities are changing in this modern life. The look on how these Semitic religions view pluralism has been researched by Biyanto (2015). Results revealed that each religion of Judaism, Christianity, and Islam teach a unique concept of pluralism. It is highlighted that Islam as the one religion assumed as not being tolerant has proven that Prophet Muhammad had shown his best roles of living side by side among Jewish tribes of *Bani Quraidhah*, *Bani Nadhir*, and *Bani Qainuqaa* in Madina. Further, the Prophet had been successful in establishing brotherhood between *Muhajirin* and

Anshar. It is to say that even the three Semitic religions differ in certain aspects of religious teaching, theologically and socially, they actually rooted in the same foundation, believing in their Prophets and divine Books.

2.4. Western dominance

Islam in the history has been portrayed as a religion that is associated to many prejudices, such as its link to terrorism and radicalism. Furthermore, the 9/11 tragedy had become a bombing case to explode and legalize the stereotype. Its followers, Muslims, have been judged as suspects in the airport for many criminal issues and their Muslim identity and attribute such as beard, hijab, and abaya are accused of being radical. All in all, in that tension, Muslims are banned in public sphere. Research topic on this issue have been done by many such as on a niqab and veil banning (Razack, 2018; Al-Saji, 2010); Islamophobia in Europe and US (Garner & Selod, 2014); and Islamophobia in Australia (Briskman, 2015). Islamophobia is a term crafted and known widely by the Western world which then they drive people to Islamophobic prejudices. Bayrakli & Hafez (2015) assert that "...Islamophobia is about a dominant group of people aiming at seizing, stabilizing and widening their power by means of defining a scapegoat—real or invented—and excluding this scapegoat from the resources/rights/definition of a constructed 'we'. Islamophobia operates by constructing a static 'Muslim' identity, which is attributed in negative terms and generalised for all Muslims" (p. 7). It is to conclude that this world perspective has been dominated by the Western view, which can be significantly subjective, especially on how Muslim and Islamic symbols are attributed. Thus, this piece of work is to see how actually this world has been dominated by the power of western worldview through CDA concepts.

3. Method

3.1. Corpus linguistics

A study on corpus linguistics has been widely applied to search for data set of written text or transcription of recorded speech. This study has the ultimate aims in analysing linguistic data verifying a hypothesis about language through sample. In its specific objective, this method is to gain objective data and to answer the questions on how frequent the language is used quantitatively about how much, how many, how often, and which language or terms appear together. It is now the sophisticated IT is a facility for researcher to conduct a complex process of data gathering. For a specific analysis, a researcher working with corpus by uploading the dataset into computer software, then running the specific feature of the software such as running the frequency counts to get the result (Ngula, 2018).

3.2. Critical discourse analysis

Critical Discourse Analysis (CDA) is often discussed and applied by discourse researcher to explore the association between socio-cultural context over discourse,

power, dominance and social inequality (van Dijk, 1996). Thus, it is to summarize that CDA is used to analyse how and why text is used over social context with the embodiment of discourse, power, dominance, and inequality.

Van Dijk's concept of CDA is represented through social cognition and later into a broader concept of social context. In this present study, the result of Quran analysis will be examined using CDA concept by looking at how Quran is portrayed over western power and dominance. Thus, the data derived from the English-translated Quran by Talal Itani will be analysed using CDA lens under Van Dijk's concept to see the text, social cognition, and also social context.

3.3. Research object

The object of this research used English-translated Quran by Talal Itani. This version was chosen as it claims the language written in the sacred book used Modern English. This English translated-Quran published by ClearQuran in Dallas Beirut. The online version was downloaded from www.ClearQuran.com. The chapters (surah) translated were exactly the same as its original version in Arabic that consist of 114 chapters from al-Faatihah (the Opening) to an-Nas (Mankind) all-inclusive in 30 juz.

3.4. Data analysis

Data were analysed by implementing qualitative data analysis software, NVivo 12 Plus. One of the features used was 'text search'. In its process, the words in data group 1, names of the Prophets including Abraham, Moses, Jesus, and Muhammad; whereas data for group 2 includes Jew, Israel, Christian, and Muslim are put into the software in turn 'with their stemmed words'. As it is calculated, the 'Word Tree' of each word was drawn. The 'Word Tree' listed out how the 'words' were used in the context which is very interesting to dig out more on its discourse.

4. Findings and discussion

4.1. Corpus of prophet in the English translated Quran

The first word group studied was about the corpus linguistics of Prophets mentioned in the sacred Book, the Quran. Moses appeared as the most frequent Prophets mentioned with 135 references, came afterwards Abraham (72 references) and Jesus (25 references). Meanwhile, strikingly Muhammad as the Prophet sent down to Him the Quran, the ultimate revelation from Allah, was found as the least one with only 12 references, 1: 12 compared to Moses.

Table 1

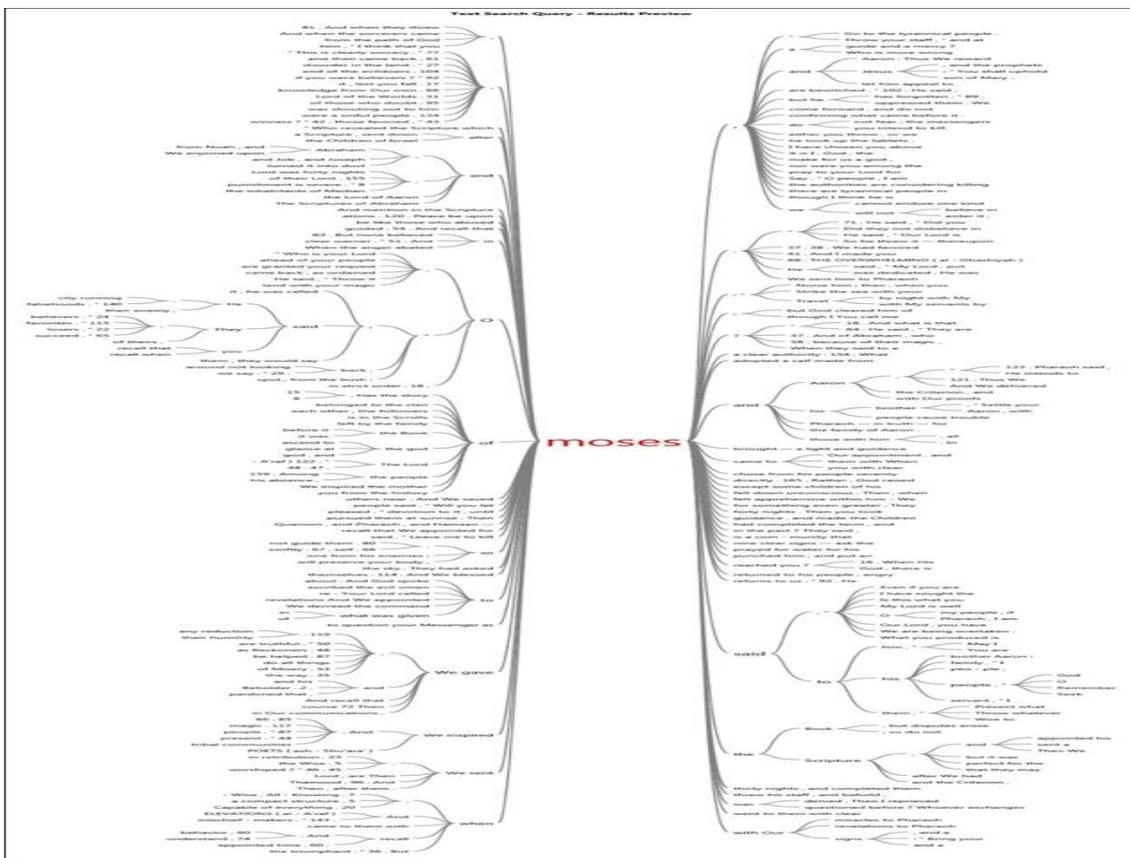
Frequency of prophets mentioned in the Quran.

Prophet	References	Coverage
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Moses	135	0,04%
Abraham	74	0,03%
Jesus	25	0,01%
Muhammad	12	0,01%

With 135 references in the Quran, the words in context related to Moses were about the story of Pharaoh, Allah sent Him to tyrannical people, striking the sea with his stick, and etc. In a complete narration, one of the saying found in the word tree was *the book of Moses brought a light and guidance.*

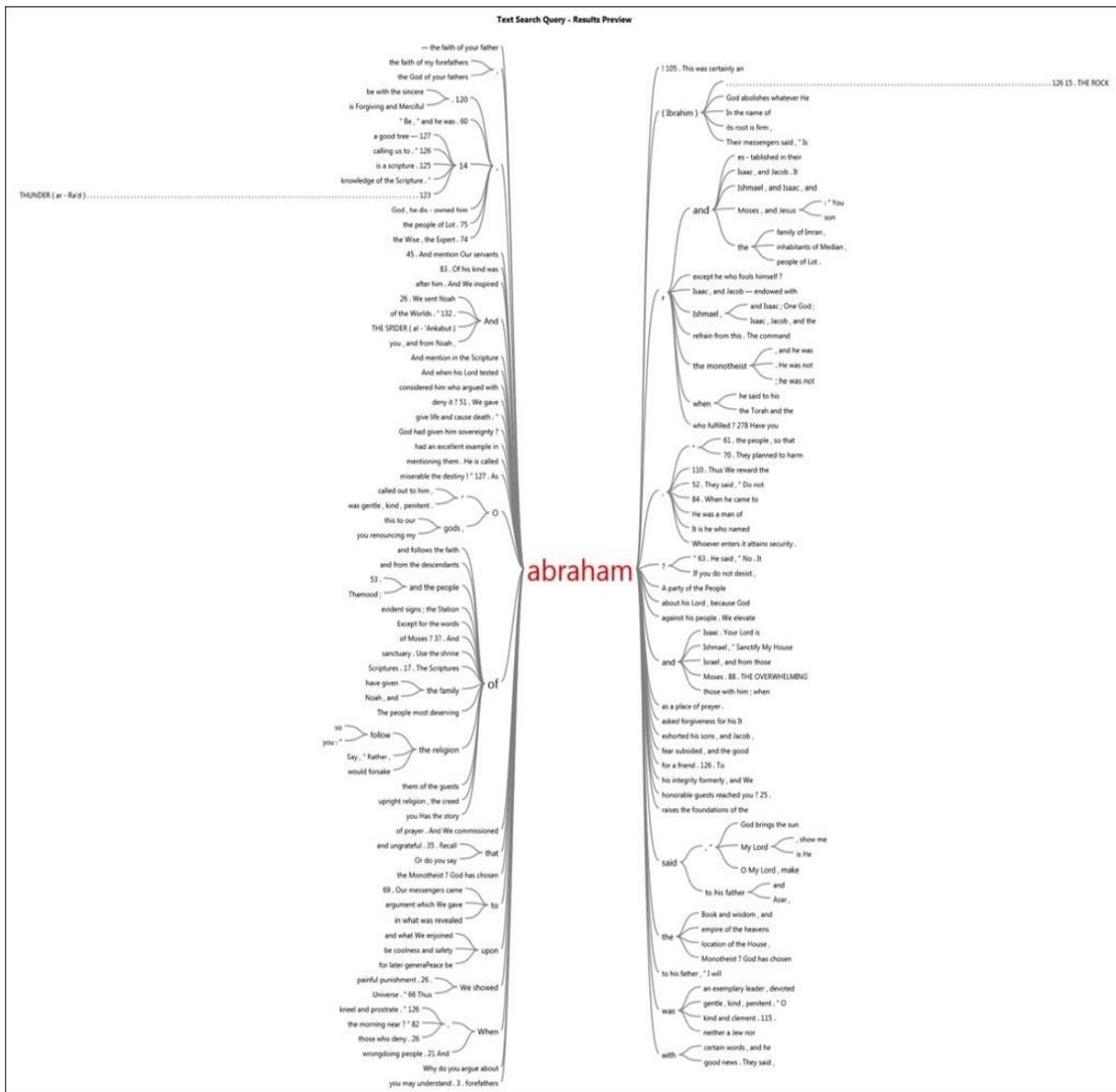
Figure 1. A corpus on ‘Moses’ word tree



4.1.1. Abraham’s word tree

About Abraham, the father of all Prophets, he was mentioned in the context of Quran about fighting against his people/faith of his father, his family, his being tested to kill Ishmael, his being monotheist, etc. One of the words in context says, ... *Abraham said to his father, Azar.*

Figure 2. A corpus on 'Abraham' word tree

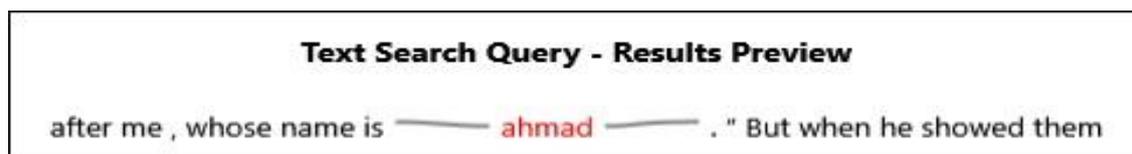


4.1.2. Jesus' word tree

With 25 references, Jesus words in context told about his being Messiah, son of Marry, his relation to his relative Zechariah, his being killed, he was mentioned along with Abraham, Moses, Jonah, Job, Elias, and other fulfilling stories. One of the contexts says, *Jesus came with the clarifications.*

word Ahmad instead of Muhammad is in the context of Jesus informing the Children of Israel about the coming prophet after him, he is Muhammad. It says in the Quran, “And when Jesus son of Marry said, “O Children of Israel, I am Allah’s messenger to you, confirming what preceded me the Torah, and announcing good news of a messenger who will come after me, whose name is Ahmad,”

Figure 5. A corpus on ‘Ahmad’ word tree



4.2. Corpus of people mentioned in the English translated Quran

The finding shows that the most frequent People mentioned in the Quran was Israel with 42 references, following it Jew with 19 references; and Christian with 15 references; meanwhile remarkably Muslim as, let say, the owner of the Book, have the lowest frequency of mentions with only 10 references, or around 1:4 division.

Table 2

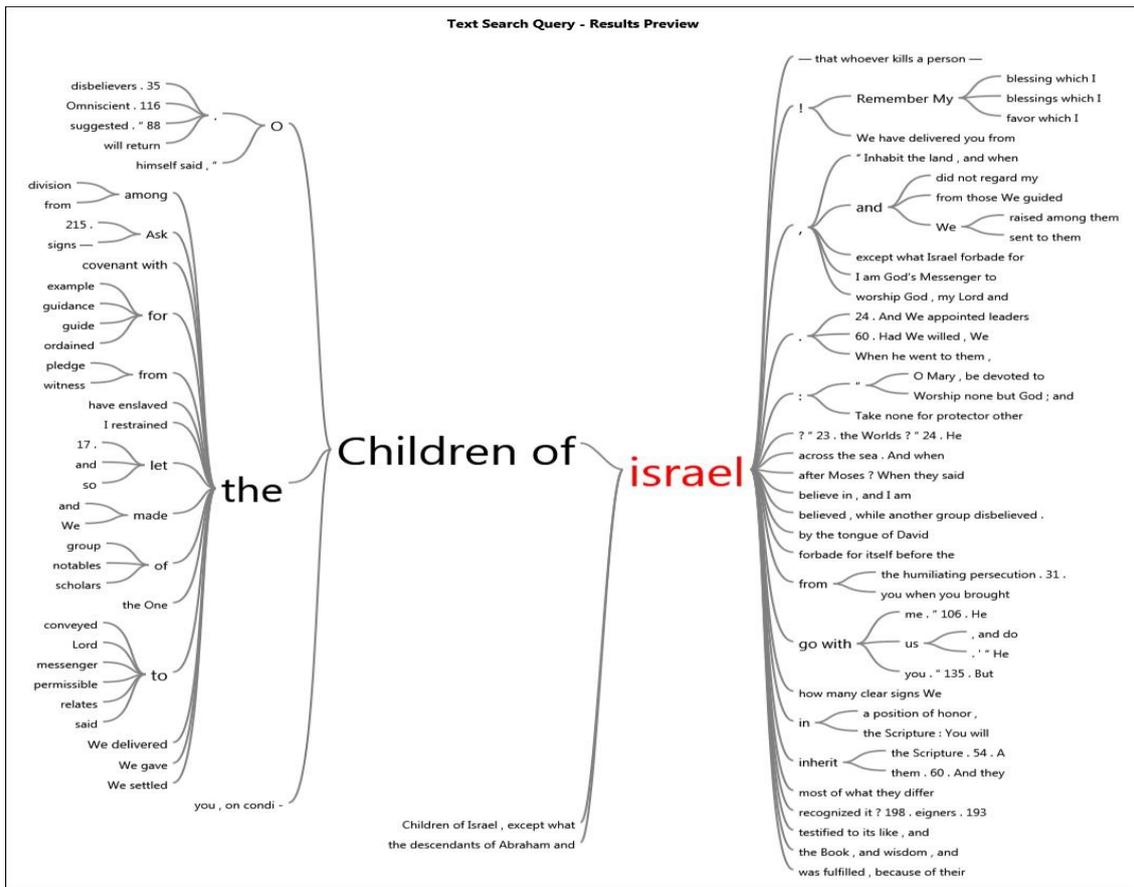
Corpus of people mentioned in the English translated Quran.

People	References	Coverage
Israel	42	0,02%
Jew	19	0,01%
Christian	15	0,01%
Muslim	10	0,01%

4.2.1. The Israel

The word ‘Israel’ was drawn into a word tree so that the context of how the words used were clearly captured. It was found that ‘Israel’ was frequently mentioned with its collocation ‘the Children of Israel’. The example listed in the context from the *word tree* was ‘We delivered the Children of Israel the Book, and wisdom, and... another was and let the Children of Israel across the sea. And when...

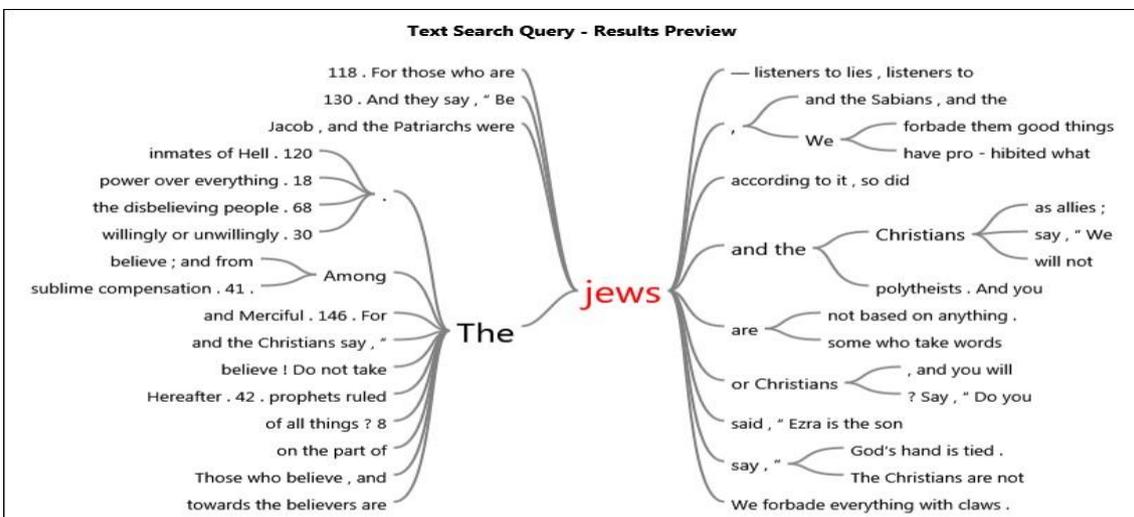
Figure 6. A corpus on Israel word tree



4.2.2. People of Jew

For 'Jew', this word was frequently mentioned in the Quran with its stemmed words 'The Jews'. The example of the context how the word was used is as follow ... 'believe; and among The Jews say, "God's hand is tied... another was prophets ruled the Jews...'

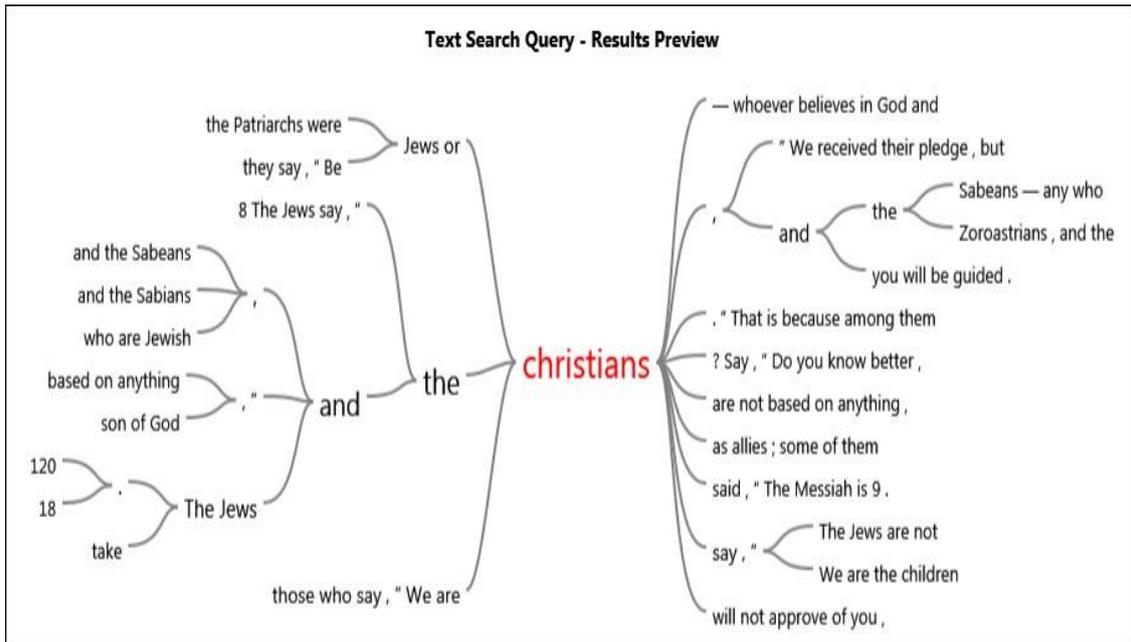
Figure 7. A corpus on Jews word tree



4.2.3. The Christians

The word ‘Christian’ was frequently used with its stemmed words *Christians*. The results preview that one of the words in context used was *they say, “Be Jews or Christians—whoever believes in God and...* another was *‘they say, “those who say we are Christians are not based on anything...’*

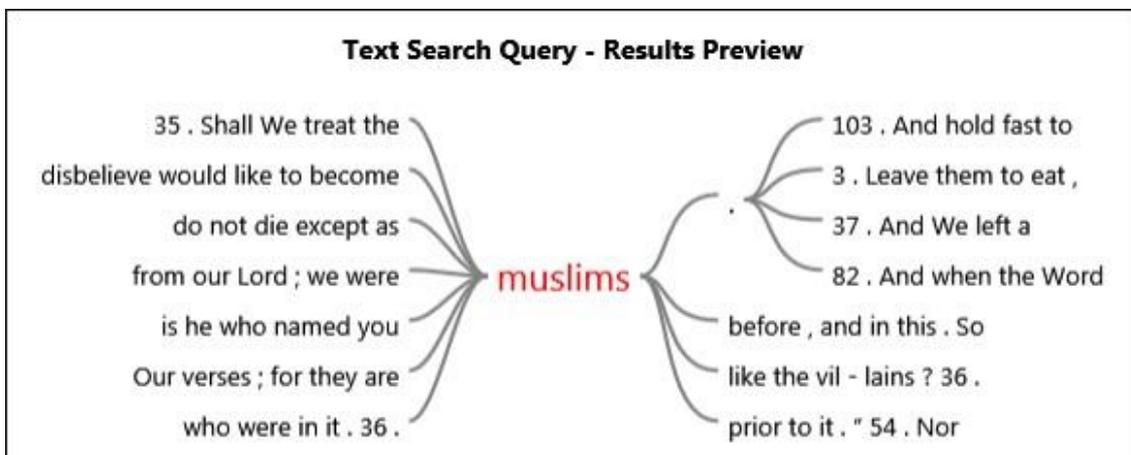
Figure 8. A corpus on ‘Christians’ word tree



4.2.4. The Muslims

Lastly, similar to the previous section, the word Muslim was also mostly used with its stemmed words *Muslims*. The word in context was *‘do not die except as Muslims...’* another was *‘disbelieve would like to become Muslims before, and in this...’*

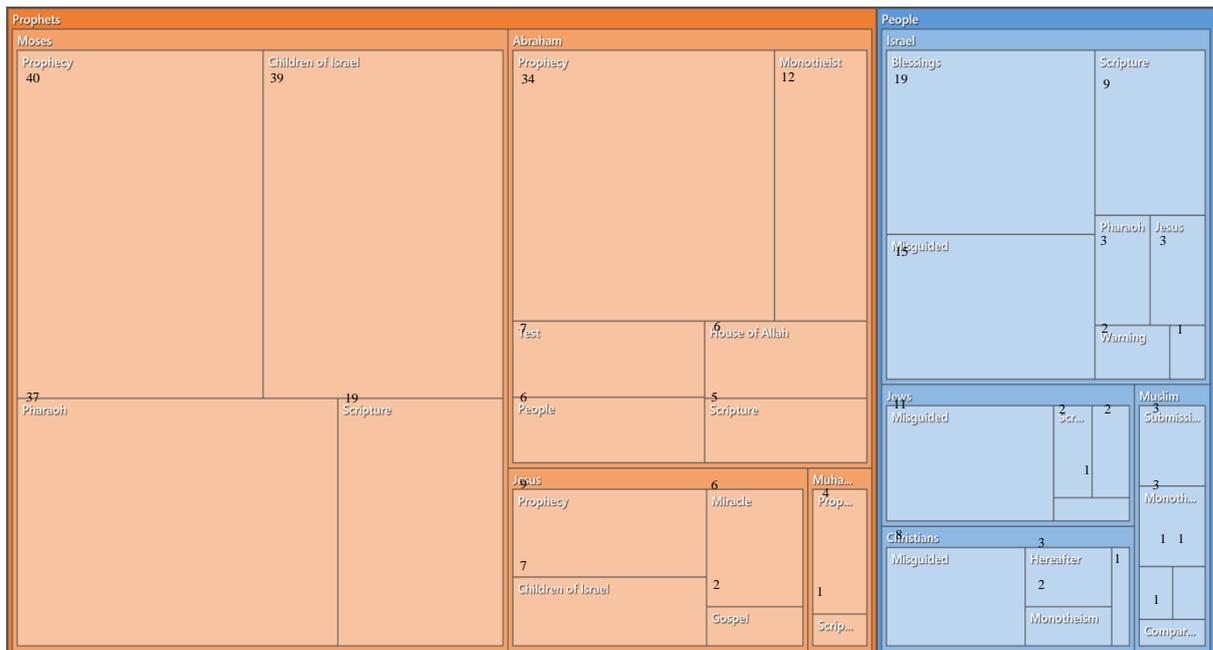
Figure 9. A corpus on ‘Muslims’ word tree



4.3. Grand themes emerged for prophets and people in the English translated Quran

Upon drawing on Prophets and People’s Corpus, the next finding discusses the major themes appeared from each category. A clear distribution is presented in Figure 9, whereas to understand more on the content of the corpus linguistics, two words in context are also given for each category to better explain the words occurrence.

Figure 10. Grand theme emerged for prophets and people



4.3.1. Prophets

4.3.1.1. Moses

The word Moses has the most frequency compared to the other prophets, it is detailed in the English translated Quran related to his prophethood, that God (Allah) spoke to him directly; the word Moses also used frequently associated to his people—the Children of Israel. Further, the word Moses traced for the many dialogues with his people and reminders about the blessing given to them; also, the relation between Moses and Pharaoh as his caretaker as well as enemy is detailed in the event of his preaching or a call to serve Allah only; lastly, the word Moses is mentioned several times together with his Scripture.

Words in Context:

Prophecy (40)

164. Some messengers We have already told you about, while some messengers We have not told you about. And Allah spoke to Moses directly.

144. He said, “O Moses, I have chosen you over all people for My messages and for My Words. So take what I have given you, and be one of the thankful.”

Children of Israel (39)

54. And recall that Moses said to his people, “O my people, you have done wrong to yourselves by worshipping the calf. So repent to your Maker, and kill your egos. That would be better for you with your Maker.”

20. When Moses said to his people, “O my people, remember Allah’s blessings upon you, when He placed prophets among you, and made you kings, and gave you what He never gave any other people.”

Pharaoh (37)

104. Moses said, “O Pharaoh, I am a messenger from the Lord of the Worlds.”

117. And We inspired Moses: “Throw your staff.” And at once, it swallowed what they were faking. He said, “Who is your Lord, O Moses.”

Scripture (19)

2. And We gave Moses the Scripture, and made it a guide for the Children of Israel: Take none for protector other than Me (al-Isra’: 2).

35. We gave Moses the Scripture, and appointed his brother Aaron as his assistant.

4.3.1.2. Abraham

Abraham is the Father of all prophets as many prophets are on his descendant. The word Abraham is used several times in relation to the narration of his prophethood; his being monotheist as he is not an idolater; and some test he confronted with his father (idolater), the ruler king at the time, and a test given by Allah to sacrifice his son; lastly, Abraham is also mentioned as the first builder of the House of Allah, the Ka’ba.

Words in Context

Prophecy

33. Allah chose Adam, and Noah, and the family of Abraham, and the family of Imran, over all mankind.

26. We sent Noah and Abraham, and established in their line Prophethood and the Scripture. Some of them are guided, but many of them are sinners.

Monotheist

135. And they say, “Be Jews or Christians, and you will be guided.” Say, “Rather, the religion of Abraham, the Monotheist; he was not an idolater.” (al-Baqarah: 135)

67. Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists.

Test

69. We said, “O fire, be coolness and safety upon Abraham.”

35. Recall that Abraham said, “O my Lord, make this land peaceful, and keep me and my sons from worshipping idols.”

House of Allah

125. And We made the House a focal point for the people, and a sanctuary. Use the shrine of Abraham as a place of prayer.

127. As Abraham raises the foundations of the House, together with Ishmael, “Our Lord, accept it from us, You are the Hearer, the Knower.

4.3.1.3. Jesus

Jesus, son of Marry is one of the Prophets respected in the Quran. His names are frequently mentioned in the idea of telling his prophethood that Allah does not differ him from any other prophets; also, Jesus is detailed on his effort to call for the Children of Israel to believe in Allah; his miraculous birth through the womb of noble women Marry. Lastly, Jesus’ name is also related to the revelation given to him, the Gospel.

Prophecy

84. Say, “We believe in Allah, and in what was revealed to us; and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs; and in what was given to Moses, and Jesus, and the prophets from their Lord. We make no distinction between any of them, and to Him we submit.”

171. O People of the Scripture! Do not exaggerate in your religion, and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, is the Messenger of Allah, and His Word that He conveyed to Mary.

Children of Israel

78. Cursed were those who disbelieved from among the Children of Israel by the tongue of David and Jesus son of Mary. That is because they rebelled and used to transgress.

6. And when Jesus son of Mary said, “O Children of Israel, I am Allah’s Messenger to you, confirming what preceded me of the Torah, and announcing good news of a messenger who will come after me, whose name is Ahmad.” But when he showed them the miracles, they said, “This is obvious sorcery.”

Miracle

We gave Jesus son of Mary the clear miracles

45. The Angels said, “O Mary, Allah gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary, well-esteemed in this world and the next, and one of the nearest.

Gospel

46. In their footsteps, We sent Jesus son of Mary, fulfilling the Torah that preceded him; and We gave him the Gospel,

27. Then We sent in their wake Our messengers, and followed up with Jesus son of Mary, and We gave him the Gospel,

4.3.1.4. Muhammad

Muhammad is the least frequent prophet literally mentioned in the English translated text. His mentions are related to his being a messenger of Allah and he is the last prophet of all. It is emphasized that Muhammad is only a prophet, no more. This emphasize is directed towards the ones who predicted to transgress the rule of the religion. Also, the word Muhammad is associated to the revelation sent down to him.

Words in Context

Prophecy

144. Muhammad is no more than a messenger. (Ali 'Imran: 144)

40. Muhammad is not the father of any of your men; but he is the Messenger of Allah, and the seal of the prophets. Allah is Cognizant of everything

Scripture

2. While those who believe, and work righteousness, and believe in what was sent down

4.4. People

4.4.1. Children of Israel

Children of Israel are found as the most frequent people mentioned in the English translated Quran. As it is analyzed, the frequency occurs on the major themes of their numbers of blessing that Allah given such as their request on food sent down from the Heaven; others are about their being misguided, it is detailed that they had turned away from the many blessings given; also, their names emerged together with Moses and his Scripture; another, the names are also related to the story of Pharaoh that he was the one who put them in severe life. Lastly, the Children of Israel also mentioned together with Jesus and there are some warnings given in their life.

Words in Context

Blessing

40. O Children of Israel! Remember My blessings which I bestowed upon you, and fulfil your pledge to Me, and I will fulfil My pledge to you, and fear Me. (al-Baqarah: 40)

80. O Children of Israel! We have delivered you from your enemy, and promised you by the right side of the Mount, and sent down to you manna and quails.

Misguided

246. Have you not considered the notables of the Children of Israel after Moses? When they said to a prophet of theirs, "Appoint a king for us, and we will fight in the cause of Allah." He said, "Is it possible that, if fighting was ordained for you, you would not fight?" They said, "Why would we

not fight in the cause of Allah, when we were driven out of our homes, along with our children?" But when fighting was ordained for them, they turned away, except for a few of them. But Allah is aware of the wrongdoers.

70. We made a covenant with the Children of Israel, and We sent to them messengers. Whenever a messenger came to them with what their souls did not desire, some of them they accused of lying, and others they put to death.

Scripture

2. And We gave Moses the Scripture, and made it a guide for the Children of Israel: Take none for protector other than Me.

23. We gave Moses the Book; so do not be in doubt regarding His encounter; and We made it a guidance for the Children of Israel

Pharaoh

17. Let the Children of Israel go with us.“

22. Is that the favor you taunt me with, although you have enslaved the Children of Israel?

Jesus

6. And when Jesus son of Mary said, “O Children of Israel, I am Allah’s Messenger to you, confirming what preceded me of the Torah, and announcing good news of a messenger who will come after me, whose name is Ahmad.” But when he showed them the miracles, they said, “This is obvious sorcery.”

14. O you who believe! Be supporters of Allah, as Jesus son of Mary said to the disciples, “Who are my supporters towards Allah?” The disciples said, “We are Allah's supporters.” So a group of the Children of Israel believed, while another group disbelieved. We supported those who believed against their foe, so they became dominant.

Warning

72. They disbelieve those who say, “Allah is the Messiah the son of Mary.” But the Messiah himself said, “O Children of Israel, worship Allah, my Lord and your Lord. Whoever associates others with Allah, Allah has forbidden him Paradise, and his dwelling is the Fire. The wrongdoers have no saviors.”

104. After him, We said to the Children of Israel, “Inhabit the land, and when the promise of the Hereafter arrives, We will bring you all together.”

4.4.2. Jews

The word Jews has the same meaning to Children of Israel, but it has different mention in the Quran. Jews refer more into the one tribe of Israel, while Israel means Prophet Ya’qub, thus Children of Israel is the Children or grandchildren of Prophet Ya’qub. Specifically, the word Jews is mentioned in the Quran in relation to their being astray from the religion; yet they read a Scripture, the Torah.

Words in Context

Misguided

46. Among the Jews are some who take words out of context, and say, “We hear and we disobey”, and “Hear without listening”, and “Observe us,” twisting with their tongues and slandering the religion. Had they said, “We hear and we obey”, and “Listen”, and “Give us your attention,” it would have been better for them, and more upright. But Allah has cursed them for their disbelief; they do not believe except a little.

160. Due to wrongdoing on the part of the Jews, We forbade them good things that used to be lawful for them; and for deterring many from Allah’s path.

Scripture

113. The Jews say, “The Christians are not based on anything;” and the Christians say, “The Jews are not based on anything.” Yet they both read the Scripture. Similarly, the ignorant said the same thing. Allah will judge between them on the Day of Resurrection regarding their differences. (al-Baqarah: 113)

44. We have revealed the Torah, wherein is guidance and light. The submissive prophets ruled the Jews according to it, so did the rabbis and the scholars, as they were required to protect Allah’s Book, and were witnesses to it. So do not fear people, but fear Me. And do not sell My revelations for a cheap price. Those who do not rule according to what Allah revealed are the unbelievers.

4.4.3. Christians

Likewise, Christians narration in the Quran is also detailing their being misguided as they neglected some of the reminders and transgressed the religion by saying that they are the children of Allah and His beloved; also, the mentions is related to the existence of Heaven and Judgment Day.

Words in Context

Misguided

14. And from those who say, “We are Christians,” We received their pledge, but they neglected some of what they were reminded of. So We provoked enmity and hatred among them until the Day of Resurrection; Allah will then inform them of what they used to craft.

18. The Jews and the Christians say, “We are the children of Allah, and His beloved.” Say, “Why then does He punish you for your sins?” In fact, you are humans from among those He created. He forgives whom He wills, and He punishes whom He wills. To Allah belongs the dominion of the heavens and the earth and what lies between them, and to Him is the return.

Hereafter

111. And they say, “None will enter Heaven unless he is a Jew or a Christian.” These are their wishes. Say, “Produce your proof, if you are truthful.”

17. Those who believe, and those who are Jewish, and the Sabeans, and the Christians, and the Zoroastrians, and the Polytheists—Allah will judge between them on the Day of Resurrection. Allah is witness to all things.

Monotheism

67. Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists.

69. Those who believe, and the Jews, and the Sabians, and the Christians—whoever believes in Allah and the Last Day, and does what is right—they have nothing to fear, nor shall they grieve.

4.4.4. Muslim

In line with the word Muhammad previously, the word Muslims is literally identified as the least category mentioned in the Quran. The reference of this word is related to submit their will to Allah, being monotheist, and the practice of worship.

Words in Context

Submission

81. Nor can you guide the blind out of their straying. You can make no one listen, except those who believe in Our verses; for they are Muslims. (al-Qasas: 81)

53. When it is recited to them, they say, “We have believed in it; it is the truth from our Lord; we were Muslims prior to it.”

Monotheism

67. Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists.

102. O you who believe! Revere Allah with due reverence, and do not die except as Muslims

Worship

78. And strive for Allah, with the striving due to Him. He has chosen you, and has not burdened you in religion—the faith of your father Abraham. It is he who named you Muslims before, and in this. So that the Messenger may be a witness over you, and you may be witnesses over the people. So pray regularly, and give regular charity, and cleave to Allah. He is your Protector. What an excellent Protector, and what an excellent Helper

35. Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men who guard their chastity and women who guard, men who remember Allah frequently and women who remember—Allah has prepared for them a pardon, and an immense reward.

Comparison

35. Shall We treat the Muslims like the villains?

4.5. The 50 most frequent words mentioned in the English translated Quran

Figure 11. 50 Words frequently mentioned in the Quran

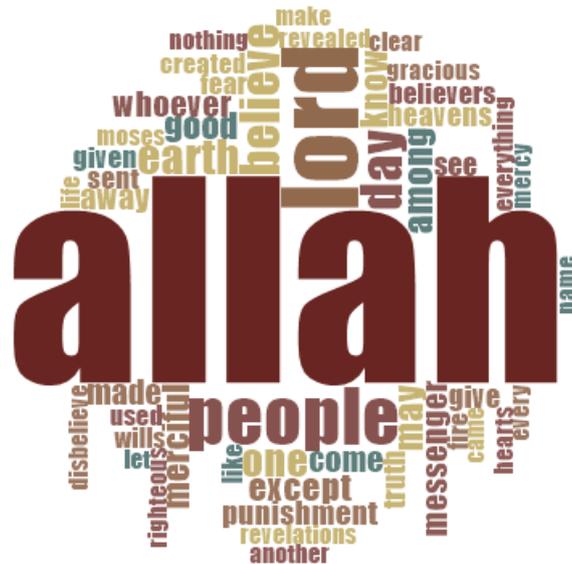


Table 3. Five frequent words of the word cloud

Words	Frequency
Allah	2815
Lord	975
People	682
Day	466
Believe	415

5. Discussion

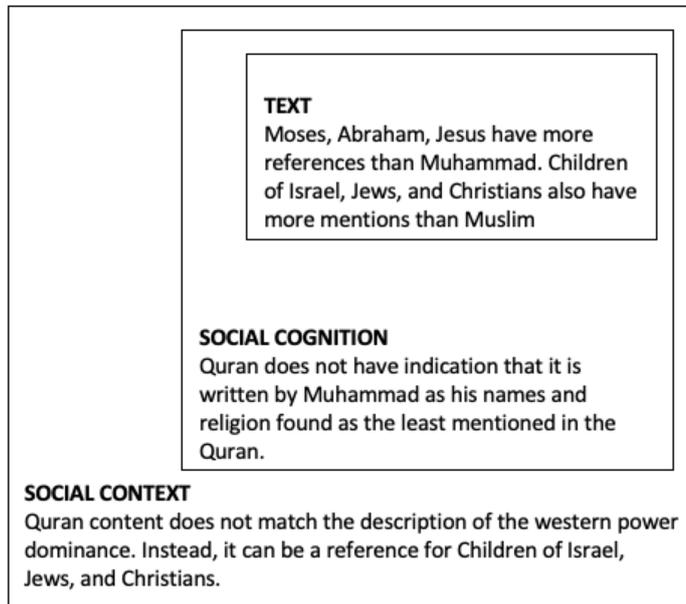
This finding presents some indications for arguments based on the CDA prompted by Fairlough (1992) about text, social cognition, and sociocultural context. First of all, from its *text*, it has been discovered that the Prophets frequently mentioned in the English-translated Quran was not Muhammad (12 references). However, the most frequent one was Moses (135 references), following him Abraham (72 references) and Jesus (25 references), and the first two are the Prophets believed by the Children of Israel and the Jews, whereas all of them respected fully by the Christians and surely Muslims. Further, the second finding shows that the most frequent people mentioned in the English-translated Quran was the Children of Israel (42 references), Jews (19 references), Christians (15 references), and the least one was Muslim with only 10 references.

Second, in terms of its *social cognition*, the Quran indicates that there is no proof for Muhammad to write the Quran himself. He was the one chosen by Allah who back then ordered Archangel Gabriel (Jibril) sending the greatest revelation of Quran to him in the darkness of Cave Hira. Thus, it is to emphasize that the Quran is not at all the teaching coming from Muhammad; yet it is solely from the Almighty God (Allah). If

happens Muhammad is the writer of the Quran, he surely will put his names more than any other Prophets mentioned. As psychologically, a normal human being has a strong desire to fame. It is analyzed why the word Muhammad becomes the least mention is because the language of the Quran in some contents show direct conversation between Allah and Muhammad. Therefore, in certain verses, the pronoun used is 'You'. Also, in some other verses, it is found that Quran use imperative verbs as it is direct conversation, such as in the word 'Iqra' (Read!). The next point to argue is that Quran is not a new revealed book by God instead it is complementing the previous books revealed to the former Prophet such as Torah to Prophet Moses; Zabur to Prophet David; and Injil (Bible) to Prophet Isa (Jesus), in which all scriptures have one exactly the same teaching to Quran, it is to serve One God. Hence, Islam is not at all a new born religion instead it completes the entire one so called the earlier-born religions.

Lastly, viewing on its *sociocultural context*, as the argument narrated, thus this present research implies that the Quran is a reference worth to read by the non-Muslim, the People who belong to Semitic religion like Israel, the Jew, and the Christians as this sacred scripture is not only directed for Muslim. Thus, it can be a main reference for all humanities. Thus, this finding has resulted in a theoretical concept described in the Figure 11 below:

Figure 12. Theoretical concept resulted from this research



Reviewing on its power dominance, after the 9/11 tragedy, Quran has been portrayed as a source to many blasphemies such as a link to jihad and terrorism (Venkatraman, 2007); a call to Quran burning (Al-Rawi, 2017); a source to killing (Nelson-Pallmeyer, 2005); and has long been assumed as a fertile ground for radicalization of Western Muslim (Al-Tarawneh, 2021). These all have indicated that Quran was portrayed more into negative scripture than positive one that leads to the

prejudice of negative Islam and Muslim in the Western world. Meanwhile, it is factual from the finding that the content of the Quran discuss about stories of the past events, such as Prophets and their People. Surprisingly that Quran discuss more about Prophets who are well respected by the non-Muslims, also talks more frequently about Children of Israel and Jews. Further, supporter of this finding have found that Quran content is scientific and congruent to modern world, such as Pouya and Salehi (2015) have found through content analysis, Quran has the emphasis on all aspects of critical thinking. Also, a finding from Mehrandasht et al. (2015) reveals that the verses of Quran have a complete declaration of information ethics. Last but not least, one of the findings from this present research (Figure 10) also has proven that the word ‘Allah’ is the most frequent word discussed in the Quran. It is to say that Quran content discourses about God’s divinity, a teaching to worship God only, and God as Creator.

6. Conclusion

The findings of this research highlight that one area of Quran contents is about Prophets and their People. Regarded as Muslim scripture, Quran content is discovered to deliberate more about Prophets who belong to Children of Israel, Jews, and Christians, moreover, it also reviews more about People who categorized as the non-Muslim than the Muslims themselves. Some specific grand themes emerged from the finding is also described in detail in the finding. In addition, the findings of this research are discussed using the lens of CDA to examine how actually Quran has been portrayed over the discourse of the western power dominance.

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