

Comparison of Translations by Orientalists, Format, Factors, and Distinctive Features of their translations

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Abstract

Muslims believe that the Holy Qur'an is inimitable and its translation in any language cannot be equivalent to the original text which is Arabic. At the beginning of the 12th century, some efforts to render the Quran were taken place in different languages. And in the 17th century, the first English translation by Ross took place and drew the attention of English scholars to the translation of the Quran into English.

Later on, many translations emerged till the end of the 20th century and such efforts are going on by Muslim as well as non-Muslim scholars. Their efforts are analyzed and evaluated by scholars from different perspectives and dimensions such as interpolations, additions or deletions, etc.

In this paper, we will evaluate the translations of the Holy Qur'an by early orientalists and evaluate the format and distinctive features of their renditions and key factors that played a role in setting their trend to translate the Holy Quran. We further will highlight an example of their translations to evaluate how far or closer they are to the source language.

Keywords: Translations, Comparison, Style, Format and Features, Trend of Translation, Source and Target Languages and contexts or factors, etc.

Introduction:

It is a historical fact that in the beginning mainstream Muslim scholars were not in favor of translation of the Holy Qur'an into any other language because in their opinion the true meaning of the Holy Qur'an cannot be rendered into other languages as it is the divine message and was revealed by Allah Almighty on

Prophet Muhammad (PBHU) in eloquent Arabic Language.¹ (Lisanun Arabiyin Mubin).

Therefore, Muslim Scholars were not inclined towards its translation and their entire focus was to learn Arabic Language and literature to understand the Holy Qur'an as it was revealed in the Arabic Language, with the spread of Islam wherever Muslims traveled outside of the Arabian World the non-Arabs in particular Muslims learned the Arabic Language to explore the meaning and injunctions of the Holy Qur'an.

Extending the requirements of scholars and researchers, the need for translation became an essential process of exploring more about the variety of areas of study in different languages considering it as an attempt to facilitate the masses therefore the attempts to render the Qur'an into different languages were also taken place during **12 century onwards**.

The Quran has been transferred into English by scholars who speak different languages, belong to different religions, cultures, and social setups, and hold different ideological and theological views. This has influenced the process of translation consciously or unconsciously.

Although some of these scholars were competent in the Arabic Language even then they lacked the ability not only to have the 'feel and spirit' of the Quranic word, but also to recognize the linguistic and cultural dimensions of it, consequently, their translations are not accurate and not reflect the true essence of the divine message. Later on it was realized that the translation can be done for the Muslims who do not have adequate knowledge of Arabic Language and can merely read the Holy Quran so that they may have some level of understanding of the Qur'an.²

Importance:

A lot is written on the early English translations of the Qur'an from different dimensions such as mistranslation, interpolations, additions, and deletions in the translation of the Holy Quran, and less is written on their format trend and approach therefore, in this paper, we will evaluate the early English translations of the Holy Qur'an by Non-Muslims and do their comparative study specifically their format, arrangement, prefaces, factors of rendition of the Holy Quran etc. It will help the readers and researchers as well to do further research on their renditions.

The following translations, their format, arrangement, and distinctive features are discussed:

- "L'Alcoran de Mohomet 1649" (The Alcoran of Mohomet 1649 A.D) by Ross.
- The Koran: commonly known as Alcoran of Mohomet by George Sale 1734.
- The Koran by JM Rodwell 1861.
- The Qur'an by EH Pamer 1880.
- The Qur'an by Richard Bell 1937.
- Arberry's the Koran interpreted 1957 and N.J Dawood's translation 1956.

Translations by Orientalists, its format and contents:

We can divide the rendition of the Holy Qur'an into three phases, formational, developmental, and modern times. We will only evaluate and do the comparison

of the translations that taken place during the formational as well as developmental phase of English rendition of the Holy Qur'an.

It begins with the translation of the Qur'an by Ross and continues till the end of the 20th century.

Format of the translations and their features:

Early English translations of the Qur'an by Ross and Sale carries the following format of their translations:

Alexander Ross (1590-1664)³

Ross's Translation its Format and Contents:⁴

- The translator to the Christian Reader.
- The French Epistle to the Reader.
- A Summary of the Religion of the Turks.
- To Mr. du Ruer, Lord of Malezair, Gentleman in Ordinary of the King's Chamber at Constantinople.
- A Translation of the Command of the Grand Seignior, concerning Mr. Malezair.
- The Life and Death of Mahomet, The Prophet of the Turks, and Author of the Alcoran.
- A Needfull Caveat of Admonition for Them Who Desire to Know What Use May Be Made of, or If There Be Danger in Reading the *Alcoran*," by Alexander Ross.
- A Table of contents. (Sura number, Chapter and Folio)
- The ALCORAN OF MAHOMET.
- Chapter 1 starts from page 1 and continues till the last chapter of the Quran till Page 511.

George Sale (1697-1736)⁵

George Sale's Translation, its format and components.

- To the reader
- Contents
- The Preliminary Discourse comprises of 150 pages, the longest introductory discourse of other translations of Qur'an.
- The Koran: translation starts, and new page numbering is given.
- Explanatory notes have given in the footnotes and for these footnotes, their brief and incomplete citations are also given, therefore, it is very difficult to trace and check them from the cited reference books.
- A general index and some notes are also given at the end of the translation.
- Verse numbers are not given. But in Densen's version, numbering is given to indicate the range of verses which is not accurate and some mistakes can easily be identified.

After a comparison of the above-mentioned formats of both Ross and Sale's translations, we find certain similarities among them. Sale added the longest preliminary discourse and footnotes, and it seems that his focus was criticizing and refuting the Qur'an and defaming Islam as he only referred to the one aspect of the events or teachings. In my view, it is an astonishing fact that Ross's translation is better in some places than George Sale's translation.⁶

Rodwell, John Meadows (1808-1900)⁷

Rodwell's translation and its components:

- It begins with the Introduction by Margoliouth.
- Selected bibliography is given.
- Table to find the place in the edition of the suras as commonly numbered.
- Index to find the customary serial number of the suras as arranged by the translator.
- Addenda is given.
- Preface.
- Translation along with detailed notes with some citations
- Index is also given.

Palmer's translation and its format: (E.H. Palmer 1840-1882):⁸

- Mohammad: the few lines are written about Muhammad (PBUH) and dates of different editions of Palmer's translation are also given.
- Contents: customary sura numbers are given.
- Introduction by R. A. Nicholson.
- Notes are given which are very brief.
- The focus was to translate the Quran directly from Arabic and did effort to arrange the Qur'anic verses and suras in chronological order.

The above translations were again communicative and verse numbers are not given in some translations range of verses is given, which is not correct and accurate. It is comparatively easy for readers to identify the verse numbers and tally them with Arabic verses.

The format and features of translations remain the same as it reflected through their introductions, somehow, they shifted from archaic language to comparatively modern but difficult language unnecessarily.

It might be said that this phase it formed by Rodwell and Palmer who experienced different formats and they have given references from the Holy Bible, not only for comparison but also to prove the supremacy of the Bible and prove that the Qur'an is derived from the Old and New Testaments.

On the quest of originality, Rodwell says that there can hardly be two opinions that the Koran has been thoroughly compared with the Christian and Jewish traditions of the time and borrowed from them, he says: "The matter is for the most part borrowed, but the manner is all the prophet's own"⁹

He further says in the forward; “The tendency to repetition which is an inherent characteristic of the Semitic mind appears here in an exaggeration form, and there is in addition much in the Koran which strikes us as wild and fantastic.”¹⁰

In order to help the reader, he has given the “Table” with two columns, to indicate the access to the suras as commonly numbered the first column of which is the customary serial number of the suras, and in the second column page numbers are given as in the translation.¹¹

Another table is also given for the convenience of the reader comprised of three columns. The first column is about the customary number. In the second column, the number of suras is given as Rodwell arranged while the third column carries the page numbers in the translation.¹²

Rodwell says; “I have nowhere attempted to repeat the rhymes of the original.”¹³, as he thinks that it is a challenge to do it and in his opinion, it cannot happen without sacrificing the literal sense of the meaning.

Rodwell has given the reference of “Kitab-ul-Aghani” (كتاب الاغانى) by Abul-Farj Al-As-Fahani while translating the Bis-millah. The arguments he had built on the stated citation that “Bismillah is taken from the “Jewish” tradition is wrong.”¹⁴ While translating the bis-millah, the arguments he had built on the stated citation that “Bismillahi rrehmani rrahim” is taken from the “Jewish”¹⁵ tradition is wrong. In Rodwell’s opinion, Muhammad (PBUH) perhaps had learned the “Bismillah” from his fallow Arabians as one of his contrary but senior Umayya Ibn Abi As’salt used to travel to Syria for trade and had learned the holy books of Jewish and Christians from whom prophet Muhammad might had learned the “Bismillah and put it before every surah except surah “Tuba”.

But when we consult the stated source we find out that it is not mentioned anywhere in it that the “Bis’milla” is driven from Jewish tradition.¹⁶ On the contrary it is mentioned that he used to “Allah hummah bi-ismika” and Prophet Muhammad (PBUH) replaced it with “Bismillah ir rehman’irahim”.

As compared to Rodwell, Palmer used the traditional Muslim surah arrangement. It is worth mentioning that Palmer as the fourth English translator of the Qur’an comments on the previous two translations, but not mentions the translation of Alexander Ross. Perhaps he did not regard this as a translation worthy of a critique since it was not a direct translation from the Arabic or might he does not know about it.

Richard Bell (1876-1952)¹⁷

Bell’s rendition is in two volumes, its format and features are given below:

- Preface,
- Contents of Volume:
- Bibliography
- Translation of the Quran.
- The first 24 surahs are given in Volume 1 and the rest of the surahs are given in Volume 2.

Richard Bell was a Reader of Arabic at the University of Edinburgh. He was a distinguished scholar of Arabic and he had devoted many years to his “critical

rearrangement of surahs". His translation titled, "Introduction to the Qur'an" was published with a critical rearrangement of the surahs by T. & T. Clark at Edinburgh in 1937, 1939 and was reprinted in 1960, in two volumes.

Bell exactly divided the Qur'an into pieces and put it together again the way he thought appropriate. This effort was nothing except to distort its meaning. He tried to reconstruct verses and even parts of some verses and made it unreadable and difficult to understand. In this connection, Guillaume gives his observation that:

"Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly. At the best readers will say, this is how Bell thinks the Qur'an originally ran; at the worst, the man has lost all sense of proportion"¹⁸.

It can be one of the reasons that he was not able to reach out to the readers therefore his translation is not considered among the famous translations.

A.J. Arberry (1905-1969):¹⁹

Arberry's translation and its format:

Its format is given as follows:

- Contents:
- Introduction:
- Translation.
- Index is given.
- The range of verse numbering is 5 verses comparatively more accurate than his predecessors though it was still challenging for the readers to trace the verses with ease.

Arberry had made the efforts to render his translation in the most beautiful language and style but it was not up to mark and accurate as his other translated works were from Arabic to English. Might it be due to his polemic approach towards the Qur'an or due to limited knowledge about the Qur'an? Its system of verse numbering is different than that of other translations and does not as Arabic verse numbers, which makes it difficult to use as a reference. Muslim readers find it difficult to read and get benefit from his rendition. His introductory notes are interesting as he gives a brief analysis of predecessors' renditions. Though there are mistranslations, it is still a unique translation of its style and structure.

Nessim Joseph Dawood (1927 -)²⁰

N.J Dawood's translation and its format: Some salient features and format are given as follows:

- Modern style of language has followed.
- Contents are given.
- Introduction: same as predecessors but the brief and soft language used with the same standpoint.
- Chronological Table of the Main Events in the Life of Muhammad.
- A detailed index is given which is helpful.

Dawood translated Sura Fatiha (سورة الفاتحة) as the Latin term “Exordium”²¹ It is an outdated word that was introduced into English during the 16th century. It is to create the illusion that his translation is academic and a scholarly work otherwise there is no need to use such outdated words for translation.

He has given brief notes to explain the difficult areas in the translation or to give the noun against the pronoun in the translation like he explained the pronoun “you” in his notes by referring it to “Muhammad”²² that you are referring to “Muhammad”. This is a comparatively better method than his predecessors in particular Ross who unnecessarily mentioned the proper nouns in his translation.

In Dawood’s translation, the format and verse numbers are more accurate than the previous translations. This is the time when Muslim translators came into this field of translation. Though they used the archaic language, their translations were faithful, and they had adequate knowledge of the Arabic Language along with the principles of “tafsir” and other related fields. The notes are also given with accurate citations as compared to the Orientalists who had made some mistakes in given references and citations.

Thus, it can be stated that the following factors were very vital in setting trends and methodologies of translation:

Translator’s approach and capability:

- a. Religious affiliation matters as we know most of the translators of the Holy Qur’an are Christian Priests.
- b. Mastery over the SL (Source Language) and TL (Target Language) and awareness of the culture and history of SL.

Views about the Prophetic office:

- c. Opinions regarding “Prophethood” played a vital role in renditions and hostile views about the Prophetic Office of Muhammad (PBUH) and his status and distinction as seal of Prophets.

Revelation and views regarding the Holy Qur’an:

- d. Approaches to “Revelation” its nature and arrangement of Qur’anic verses and suras, as some of the Orientalists tried to arrange the Quranic suras and verses according to chronological order.
- e. Emphasis on the composition of the Qur’an that it was composed by Muhammad.
- f. Their claim that the Qur’an is based on the Holy Bible and its historical events are taken from the Holy Bible.
- g. Most of the translators depend on the translations of their predecessors and do not follow the Arabic text even though they claim it.

Reader’s needs:

- h. Efforts to prevent the Europeans, in particular, Christians from converting to Islam or getting influenced by its teachings.
- i. Translations of the Qur’an in European Languages and usage of ancient language so that only learned people may read it and interpret it as per their academic or theological needs to support their argument.

- j. Some of them modulated their publications to create more confusion and serve their purpose to mislead the reader. That is why, all of them added the words “To the Reader”

Language and Terms:

- k. Usage of different terminologies such as “Muhamddans” and “Religion of Turks” etc.
- l. Ignoring the ST (Source Text: Arabic verses) and only keeping the TT (Target Text: English and other European Languages) while translating the Qur’an.
- m. Arabic text is not given, and they opted method of addition and deletion in their translations of the Qur’an to avoid distorting the target text and its meanings and overlooking the original or source text.
- n. In some places they ignore Arabic Grammar, Syntax, etymology, and context of the Qur’anic verses.

Sources and references:

- o. Introduction to Islam and the Qur’an through unauthentic sources and introducing fake and false stories about prophet Muhammad (PBUH) to undermine his status and create doubts about Islamic teachings.

Approach to the Message and Teachings of the Qur’an:

- p. Highlight the political dimension based on false and unauthentic historical events and entirely ignore the moral and ethical teachings of the Qur’an and try to understand them.
- q. Propagation against the teachings of the Qur’an that it promotes fundamentalism and is a great impediment and barrier to progress.

We may conclude our discussion that the Orientalists may claim that they have made splendid efforts to understand Islam through translating the Qur’an but after analysis, we can enlist certain commonalities among their translations which disclosed their claims and no doubt set the early trends of translation and its methodologies; and also their views about Prophet Muhammad (PBUH).

As Karen Armstrong, rightly refers to “Thomas Carlyle”²³ who tried to see Muhammad (PBUH) as a religious person or a founder of the religion, she says:

“For almost the first time, somebody in Europe was trying to see Muhammad as a genuinely religious man. But the Qur’an was condemned as the most boring book in the world: a wearisome, confused jumble, crude, incondite, endless iterations, long-windedness, entanglement; most crude, incondite insupportable stupidity in short.”²⁴

It means till mid of the 19th century hostile views prevailed on the horizons of Orientalism and captured the minds of Orientalists. It seems that the Western mind and orientalists’ approach was a hurdle for Thomas to understand the Quran; It is a dichotomy, Muhammad was admired by him, although the book revealed on him (PBUH) was criticized with controversial and polemic phrases.

Now see the words or phrases which they usually have been using; “perhaps”, “might be”, “seems”, or “ought to” clearly indicate their intentions to create doubts and confusion in the minds of the reader.

It would be an interesting discussion to throw light on the Western scholars who commented on the translations and commentaries of scriptures in particular the Qur'an such as "Karen Armstrong" who suggested the "Charter for Compassionate Life" and wrote a letter to Pakistan in which she shared her views regarding rethinking on the scriptures for understanding in modern perspective.

Some Orientalists have little understanding of the fact that the "Qur'an" is the living reality and unbiased study is a need of the time as Rodwell mentioned in the preface of his translation:

"It was, in fact, at first not a book but a strong living voice, a kind of wild authoritative proclamation, a series of admonition, promises, threats, and instructions addressed to turbulent and largely hostile assemblies of untutored Arabs."²⁵

After accepting the status of the Qur'an as a "living voice", the language "threat, turbulent, hostile assemblies of untutored Arab" Rodwell has reflected Orientalists' mind and represented Western views. This biased approach can easily be observed in the writings of Orientalists even in modern times.

Discernible transmission of the Qur'an makes the Western scholars conscious and disclose their hostility towards the Qur'an as Weldon writes:

"The Qur'an is food for no-though. It is not a poem on which a society can be safely or sensibly based. It gives weapons and strength to the thought-police- and the thought-police are easily as marching, and they frighten ... I see it as limited and limiting text when it comes to the comprehension of what I define as God."²⁶

Almost all Orientalists analyze the Qur'an and its ethical mechanics from the Arabian perspective only and try to prove Qur'anic message is outdated. This trend continues till modern times.

Their views are still as their predecessors only the language is somehow changed. We can conclude our discussion that Orientalists and their objectives are the same as these were during the time of its emergence.

Most of them still disregard the Islamic perspective and criticize the Prophet Muhammad (PBUH), the Qur'an, and its followers.

The methodology of translation is also very important to determine the trends of translation. Basically, there are two kinds of translation²⁷ as discussed earlier: word-for-word translation and free translation with some exceptions such as Arberry's rendering. Discussion can be concluded that most of English translations are free translations. It is a fact that no translations can be the equivalent to the Qur'anic text and no translator can render the translation keeping all the pre-requisition and parameters in view.

Furthermore, evaluation of the diverse socio-cultural life of the Arabian Peninsula particularly Hijaz at the time of the revelation of the Qur'an is important. Understanding this will help the translator to develop connections between the Qur'anic text and the environment that gave rise to the revelation and relate its teachings to modern times.

Example of distorted translation:

The following example will help the reader to have healthier comparison of their rendition and understand the mistranslations. The verse 30 of surah Al-Furkan is given along with the different translations.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا²⁸

(Waqala alrrasoolu ya rabbi inna qawmee ittakhathoo hatha alqurana mahjooran)

And the Messenger (Muhammad صلى الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings) [Mohsin Khan]²⁹

Evaluate and analyze the following translations by orientalists.

"Then shall the Prophet say, Lord, such as have followed me, have obeyed what is written in the Alcoran, and *Infidels have rejected it*."³⁰

"O, Lord, verily my people esteemed this Koran to be *vain composition*"³¹

"the Apostle said, O my Lord! Verily, my people have taken this *Qur'an to be obsolete*"³²

"Then said the Apostle, O my Lord! Truly my people have esteemed this *Koran to be vain babbling*"³³

"The Apostle says: "Lord, my people have *forsaken this Koran...*"³⁴

"The Messenger says O, my Lord be hold, my people have taken this *Koran as a thing to be shunned*"³⁵

The word (مهجوراً Mahjooran) means abandoned etc.³⁶ Somehow the renditions of Ross Dawood and Arberry are closer to the source text and the rest of the renditions are mistranslations and mislead the reader. Even the phrases "Vain Composition and "babbling" seem to be polemic.

In modern times scholars are looking at the Qur'an in its wider context. As we know the Christian, Jewish, and pagan communities were scattered throughout Arabia. Many Christian communities existed in the north of Arabia and Abyssinia and parts of southern Arabia. Judaism also had a presence in Yemen, Medina and Khaybar. Makka itself was largely pagan and its people worshipped a large number of deities placed in the Ka'bah. Therefore, the understanding of the historical context is also important because some Orientalists consider that at times, the Qur'an 'Islamized' formerly pagans' practices which is not true.

Conclusion:

The following table will help us to conclude our discussion so far.

Translations & their features.	Translators and their distinctive and significant attributes
Format and contents: Necessary introductions and translation	Detailed and longed introductions are given which are somehow incomplete and inaccurate introductions. These introductions are as follows: Islam, Qur'an and its teachings, Prophet Muhammad (PBUH) and his prophetic office etc. Ross, Sale, and Palmer have given the detailed introductions whereas Rodwell and Arberry has given

	<p>the brief introductions. The theme of their intros was the same and dubious.</p> <p>Both arrangements have been followed; chronological as well as traditional.</p> <p>Verse numbers are not given accurately.</p> <p>Unauthentic references have been given.</p> <p>A list has been given to indicate the order of the verses arranged chronologically as Rodwell and Palmer have done.</p>
Motives: Religious Geo-political objectives	<p>To denounce the Qur'an, Muslims refute Prophet Muhammad (PBUH) to propagate the distorted image of Islam and Muslims. And to present the Holy Qur'an as it was derived from biblical sources and to prove that it was an unauthentic book that has been teaching the fight against non-Muslims.</p> <p>To claim that Muhammad (PBUH) was the author of the Qur'an.</p> <p>To present the message of the Qur'an as it was confined to the Arabs. Undermine the message of peace, tolerance, and respect.</p> <p>Serve the Christendom and their Governments and present the image of Muslim rulers as barbaric. To teach and spread Islamophobia.</p> <p>Protect their faith and guard their doctrine by spreading disinformation about Muslims' faith.</p> <p>Present Islam as a religion of war and terrorism.</p>
Usage of Language: Archaic and middle language	<p>In some places a polemic language was used.</p> <p>Denounce Prophet Muhammad (PBUH) and refute its teachings. Dubious language was used for instance; might be, perhaps, could be, seems, etc.</p> <p>Followed the poetic tones like N.J. Dawood and arranged them according to their perspective and understanding. Ignored traditional methods of interpreting the terminologies.</p> <p>Competence in the Arabic Language was not considered as high priority and prerequisite for translation</p>
Sources Secondary and unauthentic	<p>Secondary and unauthentic sources are cited and incomplete references of Muslim sources are given to create the illusion that their translations are authentic.</p>

	These sources are difficult to trace back and almost impossible to tally with original sources.
Methodology: Free translation Exegetical meanings were followed Omissions and additions.	Free translation methodology has been opted by some of them. Some have tried to follow the style of the Qur'an such as Arberry, though he failed in doing so according to some scholars. For some reason, his translation could be preferred over other translations like he is less polemic. A lot of omissions and deletions can be observed and in some places, excessive words and phrases have been given by them to meet their malicious objectives. Followed a non-academic approach and ignored research techniques contrary to their claim.
Outcomes:	On one hand, Orientalists succeeded in spreading doubts about Islam but on the other hand, Muslim translators came into the field of translation, and in the twentieth century, more academic and comparatively respectful language was used by the Orientalists though their objective remained the same to denounce and refute the Islam and Muslims.

It is a historical fact that they laid the foundation for the translation of the Qur'an into European Languages especially into English.

Few Suggestions:

There is a need to develop a sound and systematic methodology for translating the Qur'an into different languages of the world. For developing such a methodology, it might be essential to undertake a study of the existing translation in each language and to evaluate them from the viewpoints of literary strength, loyalty to the meanings of the original, decorum, and accuracy of the words and expressions used in the translation, and above all, the translator's knowledge of the exegetical tradition and the knowledge of authentic Hadith narrated by the companions of Prophet Mohammad (PBUH).

Further, the sayings of the companions of the Prophet (PBUH) should be given due weightage as they were the first who learned the Qur'an from the Prophet (PBUH) and lived its teachings under his direct supervision. Such sources should be used in cases of disagreement in translating or interpreting Qur'anic verses and determining the Qur'anic viewpoint concerning various topics. Translators need to evaluate the literal as well as exegetical meanings and render the original text into the target language accordingly without compromising on the intended meanings in a broader context. This discussion leaves with some questions for instance; what if they follow the source language and traditional numbering of the verses? Why do they not give due importance to authentic sources? Why do they receive more criticism from Muslim scholars than admiration? etc.

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 - 2 www.madinacenter.com
 - 3 Aitken, G.A., "Ross, Alexander." In *The Dictionary of National Biography, Volume XII: Robinson—Sheares*. Edited by Sydney Lee. New York: The Macmillan Company; London: Smith, Elder Company. 1909, 251-52.
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- 8 Dictionary of National Biographies (DNB), v.16 p122-123.
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- 9 Rodwell pviii.
- 10 Ibid p ix.
- 11 Rodwell, p xiv.
- 12 Rodwell, pxv.
- 13 Rodwell, p17.
- 14 Al-As'fahani, Abul-Farj, "Kirabul Aghani" Dar Al-Kutob Al-ilmiya, Beirut, Lebanon, Ed 4, 2002, v.3. pp127-140
- 15 Rodwell, p.19
- 16 Al-As'fahani, Abul-Farj, "Kirabul Aghani" Dar Al-Kutob Al-ilmiya, Beirut, Lebanon, Ed 4, 2002, v.3. pp127-140
- 17 Mustashreeqeen Aur Angrezi Tarajim-e-Qur'an (Urdu) (Orientalists and English Translations of Qur'an) Pp 18-19.
- 18 Alfred Guillame, "Review on the Koran Interpreted", Muslim's World, 47.1, (1957), p. 248.; "Reading the Qura'an with Richard Bell", A.Rippin, University of Calgary, can be retrieved from <https://www.jstor.org/stable/604478?seq=1>
- 19 Mustashreeqeen Aur Angrezi Tarajim-e-Qur'an, p19-20.;
- See in "Oriental Essays" Arberry called himself a "Disciple of Orientalists", p. 233.
- 20 Mustashreeqeen Aur Angraizi k Tarajim-e-Qur'an p 20-23.
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- (Also see for non-Muslim translators):
<http://www.cyberistan.org/islamic/quranetr.htm#nonmusl>
- 21 Exordium: it is a Latin word means a beginning; introduction especially to a discourse or composition this word was introduced to English language in 16th century see details: <https://www.merriam-webster.com/dictionary/exordium>
- 22 See details in Dawood's translation p 53.
- 23 Thomas Carlyle (Dec. 4, 1795- Feb 5, 1881 AD) Historian and writer of famous book "Heroes, Hero-Worship" see details: <https://www.britannica.com/biography/Thomas-Carlyle>

- 24 Armstrong Karen, "Muhammad: Western Attempt to Understand Islam" London, 1991, Ed. 1st p. 38;
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- 27 Attafsir wal Mufasiroon, p. 13
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- 28 Al-Qur'an 25:30
- 29 I have preferred to give Mohsin's translation of this verse as it is closer to the original or source text that is Arabic. See Dictionary of the Quranic Words (Mujam al-faz-i-Al-Qur'an Al-Kareem معجم الفاظ القرآن الكريم), v.2 ed. 2, p784 (لا يصلونه بسماعه او يتركونه) مهجور: ويصدون عنه يهجرون في شأنه ويهزون في الحكم عليه they do not pay heed to it, leave him and turn away from him...). Even Muslim Translators have made serious mistakes. One can state that they rendered verse 30 of surah 25 inaccurately and erroneously.
- 30 Ross p221
- 31 Sale p356
- 32 E.H Palmer p 310
- 33 Rodwell p161
- 34 Dawood p 254
- 35 Arberry p 364
- 36 Words (Mujam al-faz-i-Al-Qur'an Al-Kareem معجم الفاظ القرآن الكريم), v.2 ed. 2, p 784
 - See also: (Call for Standardization)
file:///C:/Users/Atiq%20ur%20Rehman/Documents/Translation_of_the_Holy_Quran_A_Call_for.pdf