

Alexander Ross and his translation of the Holy Qur'an Introduction and Critical Analysis

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ABSTRACT

During and after the renaissance English were keenly interested in the Holy Qur'an and its contents because they were increasingly coming into contact with Muslims through trade and political relations. It is historical fact that the translation of the Holy Qur'an by Alexander Ross was the first-ever English translation that allowed the English reader to know about the Qur'an and its teachings. Ross was a priest and keen to explore the reasons of the progress and supremacy of the Muslim world and in particular Ottoman Empire during the Middle Ages. Therefore, he did the translation of the Qur'an for which he faced opposition from the Christian clergy. It is important to find out the reasons for opposition to translate the Qur'an. In response to this opposition, he seems compelled to write a "Caveat" for English readers to warn them about the heretic message of the Qur'an, in his opinion. Thus, it becomes an academic need to analyze his translation, learn about its format, and identify the reasons for which he has got hostile views and consider the Qur'an as heresy. We will further evaluate it for omissions, additions, and mistranslation in his translation if any.

Life of Alexander Ross and his effort to render the Qur'an into English:

During the renaissance like other Western Scholars, English scholars were also keenly interested in the Qur'an and its contents because they were increasingly meeting with Muslims and were eager to learn about the secrets of the progress of Muslim societies. The first Professor of Arabic at the University of Cambridge Abraham Wheelock¹ began the translation, but never completed his translation of the Qur'an. During this period, another translation had been attempted by a grocer and stationer who were committed to creating a translation and print but were not succeeded in accomplishing it. According to available records, Alexander Ross (1590—1694)² was the first to translate the Qur'an into English. He was a Royalist and loyal to Charles I,³ and was enjoying good status under his rule but after the execution of Charles 1 the king of England, he became unstable and insecure under the new government lead by Oliver Cromwell. Though, Alexander Ross began his translation under the English King Charles1 but completed it under the reign of Oliver Cromwell the Lord Protectorate of England.⁴ It was a time when the civil wars underwent in England, Scotland, Wales, and Ireland. Church and monarch were confronting each other and fighting the battle of survival and sovereignty. Meanwhile, the Puritan movement emerged in England to reform the Church of England more closely to the protestant church of Europe. It was a time when a growing body of English Calvinists⁵ drawing strength from communication with Geneva.⁶ Thus, Christendom was divided into different groups. The Catholics suppressed all other Christian communities in particular Russian and Greek Orthodox. As a result of this oppression, all non-Catholic Christians were welcomed by the Ottoman Empire and got refuge into their lands due to the religious freedom granted by them. They were free to follow their laws and not necessarily the Ottoman's law.⁷ The Ottoman Empire became the center of all religious, economic as well as political activities for all non-Muslims. After the prosecution of King Charles 1, there was another challenge for Roman Catholics, to take lead over protestants, therefore, they took initiatives to translate some Muslim heritage into regional languages to guard their community and Ross's translation of the Holy Qur'an was one of such efforts.

Ross's translation of the Qur'an:

Ross's translation has published first in 1649 and last in 1688 AD in London as per available records. The message of the Qur'an was known to English-speaking people only through translation by Alexander Ross.

Though, Alexander Ross began his translation under the English King Charles I but completed it under the reign of Oliver Cromwell the Lord Protectorate of England.⁸ The king was executed on the 29th of January 1649 and the English government transformed from an Anglican monarchy to a Puritan Commonwealth. In March 1649 an English Commonwealth colonel Anthony Weldon petitioned and informed the Commonwealth government that Qur'an was printed on English soil. The Commonwealth government immediately acted and banned the printed Qur'an and put the printer in jail. The State Council also immediately issued a warrant for Alexander Ross and summoned him to appear before the State Council to answer the charge. Consequently, all copies, papers, and other printing materials were confiscated by the Commonwealth Government. Therefore, Ross sent his translation to the Commonwealth licenser.⁹ After going through prosecuting for which we do not have much information, he was permitted to publish his translation. There is no historical documentary evidence present regarding the proceedings against Ross and no evidence which indicates the specific reasons for opposition to publishing the translation. But what is known that Ross was granted permission to publish the translation of the Qur'an. Finally, it was published and became available for sale to the public on May 7, 1649.¹⁰ It appears that the permission was granted with some conditions to fulfill them thereafter, he added some new introductory material to satisfy the Puritan Commonwealth Government and their consideration of censorship due to their fear of printing translation of Qur'ans in England. Though, he was a Royalist and consider the Puritans Oliver Cromwell heretics just as Turks.¹¹

Alexander Ross's translation of the Holy Qur'an and its overview:

It was preserved by "EEBO" Early English Books Online Editions. EEBO is an organization that has preserved thousands of books written on different topics¹² between 1475- 1700 AD. Initial ProQuest EEBO Print Editions Collections includes series of books on "Early History of Religion." And Ross's translation is one of them. These historical treasures have been compiled for more than seventy years and the Bibliolater Network (BLN) supported this project and made it possible to meet the challenges of preserving books around the world on religion and other topics. The BLN includes library networks, archives, experts of subject matters, online communities, and library service providers. Ross's translation represents an authentic reproduction of the text as printed by the original publisher. It was ensured to maintain the original work and its integrity and the micro-film from which the books were digitalized

because there were chances of minor errors due to some missing, blurred pages, poor pictures, markings, and other reproduction issues. Therefore, we find some missing words, blurred pages, and poor printing of some pages of Ross's translation of the Holy Qur'an. It was made possible by careful use of the artifact preservation process and modern printing technology. Ross attempted to translate the Holy Qur'an from the French translation by Andre du Ryer (1580-1660).

Format and Arrangement of the translation:

There are three different editions of the translation, two of which are available online and the third one is available in printed form by EEBO as mentioned earlier. Detail is as follow:

- A. Copy of the first edition published in London in 1649 AD. ¹³
- B. Printed copy by EEBO. Edition, 1688 AD. ¹⁴
- C. Copy of the first edition published in America in 1806AD. from John Adams Library collection. ¹⁵

Original Copy:

The publisher's name is not mentioned on the first published version (1649AD) whereas it is mentioned (Randal Taylor) in the edition published in 1688AD. There is light spotting and staining, chipping, and small hole to the title page are present on the original copy but not affecting the text and overall, it is in good shape. Originally it was bound with black cover made of the calf, some minor scratching to boards can be observed and it is available at the collation conforms to recorded examples in COPAC. ¹⁶The arrangement of printed and online pdf version is also different because the biography of the Prophet Muhammad (PBUH) and "Caveat" is given at the end of the translation available online while in the printed version it is given before the translation of the Holy Qur'an.

The Pdf copy of the translation was published in America in 1806 AD. does not have the biographic part of the translation and the letters are also not given at the beginning of the translation perhaps considering them not important for the American reader. after the title page the format is as follow: ☆ 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. The title page reflects the intent of the translation as it was mentioned on it: The Alcoran of Mahomat, translated out of Arabick into French by The Sieur Du Ryer, Lord of Malezair, and the Resident for the French King at Alexandria. And Newly Englished (1688), for the satisfaction of all that desired to look into the Turkish Vanities.

The work is concluded with: "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," written by Alexander Ross, to whom many attribute the English translation.¹⁷ On the back title, some information about the preservation of books is mentioned and the key objective is stated as: This is one of the world's largest collection of religious works of this type, revealing much about our interpretation of the modern and spirituality. It shows the dedication of the publisher to publish the precious heritage for the researchers so that they may find the connection between past and present and learn about the developmental phases of the religion in modern times.

Letters, Caveat, Biography of Prophet (PBUH), Summery of Religion, etc. The Translator (Ross) to the Christian Reader:

After the title page, Alexander Ross addressed Christian Reader under the caption "The Translator to the Christian Reader" and warn his community about Prophet Muhammad (PBUH) the Holy Qur'an, and the Muslims whom he names as "thin enemies".¹⁸ he was familiar with the Latin translation of the Holy Qur'an and mentions the importance and need of the translation into the English Language. He says that Muslims do not have any better claim to share with mankind than the success in the wars and the strongest argument do they have is the sword. He portrays Muslims as warriors and enemies of Christendom and entirely overlooks the hostility Christians have against Muslims. He further mentions that Islam only spread in the lands conquered by Muslims and it was the result of the sword as the greatest scholars do not have any other truth to share with mankind than the sword. He says: "...if thou consider that this his Alcoran (the Ground-work of the Turkish religion) hath been already translated into almost all languages in Christendom (at least the most general as the Latin, Italian, French, etc.) yet never gained any Proselyte,¹⁹ where the sword, its most forcible and strongest argument hath not

prevailed: and indeed the greatest doctors of their religion have never alleged anything for the truth thereof; but the success of their wars, and greatness of their empire, than which nothing is more fallacious..."²⁰ He gives the simile to the sacredness of the Qur'an with the "Law of Grotius"²¹ and states that Muslims respect it as the western respect the "Law of Grotius". He concludes his address to Christian readers by warning them from Muslims and says: (some spellings are different as it is in old English like 'selfe', farre, 'poyson' etc.) "Therefore (Christian reader) though some, conscious of their instability in religion, and theirs (too like Turks in this) whose prosperity and opinions they fellow, were unwilling this should see the press, yet am I confident if thou hast been so true a votary to orthodox religion, as to keep thy selfe untainted of their follies, this shall not hurt thee: and as for those of that batch, having once a bandoned the sun of the Gospel, I believe they will wander as farre into utter darkness, by following strange lights, as by this ignis fatuus of the Alcoran. Such as it is I present to thee having taken the pains only to translate it out of French, not doubting though it hath been a poyson, that hath infected a very great, but most unfound part of the universe, it may prove an Antidote, to confirm in thee the health of Christianity." ²² It means he admits that some Christians had been influenced by the inspiring teachings of the Holy Qur'an. This translation may serve as the guard against the spread of Islam and help Christians to save themselves from Muslims whom he titles as Turks and warriors. He also comments about the Hadith that it was an unauthentic source of information and admires the Muslim Scholars whom he titles as Doctors for giving less importance to Hadith contrary to the Major stream Muslim Scholars. He further mentions that only three thousand Ahadith are good out of one hundred twenty thousand Ahadith. ²³

The French Epistle to the Reader:

In this epistle brief information is given about the Qur'an without any reference. And mentioned that it is a long conference among God, Angels, and Prophet. It is the perception of Muhammad (PBUH) and termed it "El Forcan" (Al furqan) as well. It is told that the Muhammad (PBUH) divided it into different chapters, verses, signs and make God to speak in plural form. It is further mentioned that the message was against the "Coreis" which means "Quraish". Some suras are started with some Alphabets which are the first letters of names of God according to some Doctors of Islam.

A Summary of the Religion of the Turks is given:

Under this title, brief information is given for readers about the Islamic belief system, its pillars, and views such as soul and body remain together

in the grave till the day of judgment. Ross did some comparisons of the pillars of Islam with the Christian teachings. Muslims circumcised in imitation of Abraham and such teachings are not mentioned in Quran. They do not use Clocks but at the time of prayer, priest ascend on the high tower and call the people to prayer. Ross mentioned that Muslims deny that Jesus is God and consider his birth like the Adam that Jesus was conceived without father by divine inspiration and also was not crucified. Two letters are also attached with the translation the first letter is "To Mr. du Ryer, Lord of Malezair, Gentleman in Ordinary of the King's Chamber at Constantinople." This letter is from Counsels, Governors of Marseilles dated August 24, 1632. In which they had ensured de Ryer for their support and faithfulness. The second letter is the translation of the commandment of the Grand Seignior of Murat Sultan dated Diel Heget (Zil Hijja) 1041AH., to Mr. Malezair in order to support du Ryer. Though these letters are not directly related to the translation of the Qur'an but serve as indicators for the European reader not only to show the authenticity of it but also to give proof of faithful of the translator and the persons involve in it by any means so that due importance is given by the reader. One of the most important parts of this translation is the information regarding the Prophet Muhammad (PBUH) entitled "The Life and Death of Mahomet, The Prophet of the Turks, and Author of the Alcoran"

The Life and Death of Mahomet, The Prophet of the Turks, and Author of the Alcoran:

The title mentioned above itself speaks about the approach of Ross towards Prophet Muhammad (PBUH). It is a collection of misinformation, propaganda, hostility against the Prophet Muhammad (PBUH) and the Holy Qur'an. For instance, according to this account Muhammad (PBUH) was born in Ysrib (later on known as Madina), his mother was a Jew and both parents have died when he was two years old his uncle Abdul Mutalib (some says grandfather) brought him up for 16 years and due to poverty and barbarous custom of Arabia he was sold to the merchants of Ismalites and then bought by Abubakar where he was engaged in trade and gained goodwill and affection of the people. A common reader can realize that how Ross had twisted the facts, misrepresent the information, and distorted the image of the Holy Prophet (PBUH)? Ross tells another fake story that a monk Sergius who was secretary of Nestorius and having heretic views fled to Arabia to save his life from orthodox Christians. He was welcomed by Abubakar. After the death of Abubakar his daughter Aisha got closer to Muhammad (PBUH) and Sergius got an opportunity to share his heretic

view about orthodox Christianity and Jews. He started influencing Muhammad (PBUH) and poisoned his mind against Jews and Christians, that is why Muhammad (PBUH) was against them. ²⁴Some important points he mentioned in this biography of Prophet Muhammad (PBUH) on a purpose to justify his translation. After discussing the biography of Prophet Muhammad (PBUH) which is full of hostile false and fake views regarding Holy Prophet Muhammad (PBUH), he had written a detailed account regarding his translation under the title "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,"

A Needfull Caveat or 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:

It is a detailed admonition for the readers which he starts by addressing the readers: Good Reader, the great Arabian Impostor now at last after a thousand years, is by the way of France arrived in England, and his Alcoran, or gallimaufry of Errors, (a Brat as deformed as the Parent, and as full of Heresies, as his scald head was of scurf) hath learned to speak English ²⁵It shows that he was intimidated by the positive influence of the Prophet Muhammad (PBUH) and the Holy Qur'an therefore, he has written this Caveat for Christian Readers to guard him community. After this Caveat, Ross has given the table of contents of his translation. In the contents, Chapter number, Surah's name, written in Mecca/Medina, Folio, and page number is given. This pattern remains the same and chapter number one starts from folio "B" page number '1' and this pattern continues till the last Surah of the Holy Qur'an (page number 511 of EEBO Edition). Whereas it ends on page 394 in online Pdf. Edition and Life of Muhammad (PBUH) and Caveat have given afterword.

Surah Names and their Numbers:

He used the Roman numbers to indicate the Sura numbers and mentions the total number of verses in each Surah though he does not mention verse numbers in the translation. He usually gives extra translations or in some places, he omits the translation. At the beginning of each Surah, he has given the introduction of the respective Surah and includes translation of bismillah to the translation of each surah. He does not give the verse numbers and instead of it he puts semicolons at the end of the verse where he thinks that the topic is ended, and translation of different verses can only be identified with diligent effort. For Surahs, he uses the word "Chapter" and denotes it with "Chap". In certain places, he translates the phrases

under the influence of the biblical perspective like on Page 212 he has written: "his creator and kings". He does not mention the word reveals instead he mentions that this sura is written in Makkah or Madina like on page 248 of the translation. It is a clear reflection of his biased views about Prophet Muhammad (PBUH) and revelation. He had followed the footsteps of his predecessors and created doubts regarding "Revelation". Instead of mentioning verse number he usually puts semicolon (;) to indicate the end of the verse and full stop at the end of any topic according to his understanding. Somewhere he gives colon (:) as an indicator of the end of verse or topic.

Linguistic characteristics and errors:

We find some errors in the translation that he puts a sign of interrogation at the end of some verses, but their structure is not according to interrogative sentences. Sign of interrogation (?) is given at the end of some verses but the sentence (Arabic Text) itself is affirmative. With a comparison of Arabic text and its translation, one can find out that he puts the sign of interrogation against the translation keeping the grammatical pattern of Arabic verse.²⁶ Some spellings are different from the modern English Language such as "Sinn, Evill, Darkness"²⁷ etc. Some references and explanatory notes are given on both sides of the margin of the page wherever is necessary according to Ross's own opinion. These references are incomplete and very general and simple, without page number and writers name such as "See Gelaldin"²⁸ it is written on the margin and not clear that to whom he is referring and not any other necessary details are given about the citation. It might refer to Tafseer Jalalain written by Jalal-ud-din Mahalli (1389-1459 AD) Jalal-ud-din Suyuti (1445-1505 AD) and widely spread among the Muslims. Likewise, another reference "Kitab al Tenoir" might refer to the commentary by Al-Qazabadhi who commented on the Tafsir Baidawi. (Tanwir al Basair fi-anwar al-Tanzil). This assessment is based on the other reference given in the translation for instance "Bedaoi" which obviously refers to Tafsir by Baidawi. These references would have become relevant and important for the reader if these have been quoted with more details. Thus, these references become the least important. These references become more confusing when there is no indication of cited work or verse. Ross's translation is not a literal translation of the Holy Qur'an, but it is a narrative translation or in other words free translation of the Holy Qur'an. It is not fluent as narrative translation should be. And not easy to understand due to some reasons: It is in old classical English and some spellings are not the same as the

modern language. It is difficult to read the words having the alphabet "S" and "F" these are written differently in the middle of a sentence and at the end of the sentences.

CHAP. I.

The Chapter of the Preface, containing seven Verses, written at Mecca.

IN the Name of God, gracious and merciful;
Praised be God, gracious and merciful: King
of the Day of Judgment. It is thee whom
we adore; it is from thee we require help.
Guide us in the right way, in the way of
them that thou hast gratified; against whom
thou hast not been displeased, and we shall not be misled.

B

CHAP.

"s" is written the same at the end and similar to "f" in the middle of any word. For instance: "s" seems like small "f" according to modern typing style written on four lines and in the image read the second line of the translation "Praised be God, gracious and merciful" likewise see the words "hast gratified; against whom thou hast not been displeased, and we shall not be misled." Certainly, one can observe that the alphabet "S" and "F" are written like one another, and with careful attention and keeping the reference to the context in view one can read it otherwise it is difficult to read and understand. It is due to the limitation of writing style, typing, and printing styles of the seventeenth century. And such similarities and differences are due to the printing process and as words had been engraved in wood or brass and then printed. The first word of the next page appears at the end of each page to indicate the starter of the next page and the next page starts with the same word mentioned at the end of each page for the reader's convenience. "B" at the bottom of the image indicates the folio and the word "CHAP" means that a new chapter will be started from the next page. This format continues till the end of the translation. At the end of the translation, the word "FINIS" (Finish) is written again spellings are different from the modern English. Proper Names are in italic like "*Mharam*"²⁹ and wherever the word believer has mentioned it refers to "Turks"³⁰. We find omissions, additions, and mistranslations on every other page of the translation. Therefore, it is evident that the objectives of his translation were to: ☆Protect Christian theology and Christianity against Islam. ☆Protect Christendom. ☆Criticize and condemn Islam and Muslims. ☆Denounce Muhammad (PBUH) so that people keep themselves on a distance from him. ☆Proof the Qur'an as faulty book and word of

Muhammad (PBUH) and not a word of God. ☆ Create doubts in the minds of readers and refrain them from inclining towards Islam.

His translation was to achieve his objectives and not to do the translation for academic purposes or to open new horizons of knowledge and spirituality and reveal the wisdom or message of the Qur'an to his fellow Western Scholars. His translation can be categorized as free translation as it was from an indirect source and not directly from the Arabic Language. He seemed to be the admirer of the Qur'anic verses related to Jesus (PBUH) and his miraculous birth. Though he believed, like his predecessors, that such verses were derived from Bible otherwise Muslims were against Christians in his opinion. It is historical fact that the translation of the Holy Qur'an by Alexander Ross was a popular book in England and beyond. For example, in 1698 the famous colonial New England preacher Cotton Mather quoted from Alexander Ross's translation of the Qur'an. Alexander Ross's translation of Qur'an of 1649 and 1688 were the sole source for most in the English-speaking world for the eighty-five years, until the translation of George Sale. George Sale (1697-1736)³¹ says: "The Protestants alone are able to attack the Koran with success, and for them, I think providence has reserved the glory of its overthrow."³² Going a step further, he offers instructions to Christian missionaries on how to convert Muslims to the Christian faith.

It is the dichotomy that on the one side Sale criticizes Ross and on the other hand, he follows his pattern and approach of hostility. Arberry has also pointed out Ross's short and unauthentic knowledge of Islam and admitted the reality that Ross does not know the Arabic Language, he has given his verdict: "Ross had known no Arabic and contended himself with relying upon Andrew du Ryer's French Translation. The result was not unnaturally a travesty. Newly Englished, for the satisfaction of all that desire to look into the Turkish vanities; Ross's Alcoran of Mahomet was hostile and bigoted in intention as it was incompetent, in execution. 'Good Reader', The translator wrote in a "Needful Caveat" to be digested before embarking upon the heathen scripture, "The Great Arabian Imposture now at last after a thousand years, is by the way of France arrived in England and his Alcoran, or gallimaufry of errors, (a Brat as deformed as the Parent, and as full of Heresies, as his scald head was of scurf) hath learned to speak English." ... "With this misshapen issue of Mahomet's brain" ... "making use of tame pigeon (which he had taught to pick corn out of his Ears) instead of the Holy Ghost, and causing silly people to believe..."³³

It is obvious that Arberry, who has claimed himself as a disciple of Orientalists in his essays, given a ruling on the unauthenticity of Ross's translation for his short knowledge of Islam and knowing no Arabic depending entirely on

secondary source for his translation and twisting the facts. It is very important for researchers to know and read the difficult parts of the translation of Qur'an by Ross though it is laborious to match the page numbers with printed and online versions. It is also difficult, complicated, and challenging to match the Arabic verses with his translation. However, his efforts had elicited the attention of other Western as well as Muslim scholars to translate the Holy Qur'an into English. And over the next three centuries till modern times, hundreds of translations have been rendered out of which some are noteworthy translations like translations of Sale, Rodwell, Palmer, Arberry, Pickthall, Yusuf Ali, Hilali, etc. It is fact that Ross's rendering has an impact on the translators till modern times one or the other way. Though the world has changed, we are living in a global village, and neo-orientalism has evolved over the ages, and western scholars studying Qur'an more objectively as well as in a respectful manner, though the objectives remain the same. We need to create an environment of understanding and respect by doing an unbiased study of each other's heritage to make our world a peaceful place to live.



Notes and References

¹ See details: Murphy, Michael, and Edward Barrett. "Abraham Wheelock, Arabist, and Saxons." *Biography* 8, no. 2 (1985): 163-85. Accessed May 2, 2021. <http://www.jstor.org/stable/23539368>. ☆Malcolm, Noel. "THE 1649 ENGLISH TRANSLATION OF THE KORAN: ITS ORIGINS AND SIGNIFICANCE." *Journal of the Warburg and Courtauld Institutes* 75 (2012): 261-95. Accessed May 2, 2021. <http://www.jstor.org/stable/24395993>.

² Aitken, G.A., "Ross, Alexander." In *The Dictionary of National Biography, Volume Xvii: Robinson*, Edited by Sydney Lee. New York: The Macmillan Company; London: Smith, Elder Company.1909, 251-52.

³ The New Encyclopedia Britannica v. 26, p. 214.

⁴ Aitken, G.A., "Ross, Alexander." In *the Dictionary of National Biography, Volume XII: Robinson—Shears*. Edited by Sydney Lee. New York: The Macmillan Company; London: Smith, Elder Company. 1909, 251-52. ☆ See details: http://englishtranslationsofthequran.com/1649-1905%20Translators/A_Ross.htm

⁵ Calvinists were those who believed in the "Doctrine of Faith and Predestination", the religious doctrine of John Calvin (10 July 1509 – 27 May 1564), which maintains that salvation comes through faith in God, and also that God has already chosen those who will believe and be saved. See the entry under the word "Calvinism" in Encarta Dictionary.

⁶ The New Encyclopedia Britannica, v. 26, p. 213

⁷ Ahmad Feroz, "The Late Ottoman Empire: the Great Power and End of the Ottoman Empire, Ed. Marian Kent, London, 1984, pp 5-30.

⁸ Aitken, G.A., "Ross, Alexander." In *The Dictionary of National Biography, Volume XII: Robinson—Shears*. Edited by Sydney Lee. New York: The Macmillan Company; London: Smith, Elder Company. 1909, 251-52.

⁹ Matar Nabil, "Alexander Ross and the first English translation of the Quran" *The Muslim World*, Jan 1998 v. 88 No.1 pp81-92.

¹⁰ Ibid p83. ☆Sidney Lee, ed. *Dictionary of national biography (DNB)*, XLIX, pp. 25 1—252.

¹¹ *The New Encyclopedia Britannica* v.26 pp. 214-15.

¹² Topics include Literature, Documents of World History, Historical Almanacs, History of Astronomy and Space, History of Industry and Science, English Wit, Poetry, Satire, Drama and Theater, History of Travel and Geography, History of Law, Kings Queens and Royalty, Language and Linguistics, Medicine, Health and Disease, Early Social Customs and Early History of Religion, etc.

¹³ Ross's Pdf file can be retrieved from the following address.

https://ia801408.us.archive.org/27/items/alcoranofmahomet00dury/alcoranofmahomet00dury_bw.pdf

¹⁴ 1688 version can be bought from the following link. AbeBooks.co.uk

<https://www.abebooks.co.uk/servlet/SearchResults?isbn=9781171342847>

¹⁵ John Adam's copy

https://ia802500.us.archive.org/9/items/korancommonlycal00john/korancommonlycal00john_bw.pdf

¹⁶ see details (British Union Catalog): <https://www.the-saleroom.com/en-gb/auction-catalogues/chiswick-auctions/catalogue-id-srchis10184/lot-2a926b6f-fb76-41cb-a601-a5aa00ff6f0c> retrieved on Dated July 2018

¹⁷ <https://www.bonhams.com/auctions/22464/lot/32/?category=list>

¹⁸ Ross's translation: P.A2

¹⁹ a person who has converted from one opinion, religion, or party to another. Retrieved from <https://en.oxforddictionaries.com/definition/proselyte> on July 28, 2018.

²⁰ Ross's Translation: P A2.

²¹ Dutch jurist and diplomat whose writings established the basis of modern international law (1583-1645) retrieved from <https://www.vocabulary.com/dictionary/Grotius> on July 28, 2018

²² Ross's translation, P A2.

²³ Ibid.

²⁴ Ross's translation b4-6

²⁵ Ibid

²⁶ Ross's translation p

²⁷ Ibid: p18, 19, 76.

²⁸ Ibid p. 49

²⁹ Translation of Alcoran by Ross, p18.

³⁰ Ibid. Size of the Book: A copy of "The Alcoran of Mahomet". London: 1649. Its size has been described technically as 4 to (176 x 131 mm). A8 a4 B-Cc8 Dd-Ff4 [-Ff4, blank]. Early marginalia, tiny worm trails in fore-edge margin not affecting text, early ownership signature to title, spine faded, corners rubbed.

³¹ Dictionary of National Biographies (DNB), Robinson, London 1909, V.17 p. 668; ☆ Kidwai, Abdur Rahim, "Mustashreeqeen Aur Angrezi Tarajim-e-Qur'an", Urdu, (Orientalists and English Translations of the Qur'an), compiled by Akhtar-ul-Wasay, Prof., Al-Blagh Publications, New Delhi, Ed. 2015, pp 14-15.

³² Sale's translation, p. vii. (Sale was protestant and criticize Ross who was Catholic).

³³ Arberry, A.J, "Oriental Essays: Portrait of Seven Scholars", Ruskin House, London, 1960, pp. 14-15.;

Note: the term used by Arberry, "heathen scripture" means the "Scriptures regarding Pagans". See details in the KJV Dictionary Definition: <https://av1611.com/kjbp/kjv-dictionary/heathen.html> retrieved on August 18, 2018; ☆ There are 154 verses about Heathens (Gentile/Pagans) in Bible, see King James Bible: <http://kingjamesbibledictionary.com/Dictionary/heathen> ☆ Arberry refers it to Muslims and considering them Pagans or Gentiles.