

The Quran and Its Translators
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Chapter 1

Introduction

The Qur'an has been without doubt the most influential book in the history of mankind, in the same way as the great Prophet to whom it was revealed has been the most influential of men. Together they have heralded a new and ultimate era in the history of mankind. This influence is bound to increase with the development of man's awareness of the higher dimensions of human existence and with the removal of the obstacles that bar humanity from its Godward journey. Neither prose nor poetry, it surpasses all human composition with the celestial music of its rhythms, the profundity of its meanings, its universality of appeal, its wonderful clarity, eloquence, sublime rhetoric, and above all its deep and passionate concern for the good of all human beings, which permeates all its chapters and verses. The beauty and sublimity of the Qur'anic discourse is something which has to be discovered directly by everyone to the extent of his capacity and effort, for the richness of the Qur'an is inexhaustible.

Unlike other masterpieces of world literature and scriptures, whose interest and appeal is limited to an audience with a particular literary taste or some religious creed, the Qur'an is the book of the ordinary human being, and meant for each and every human being. It addresses every human individual qua human being and creature of God.

Since the first century of Hijrah, continuous efforts have been made by Muslims to make the meanings of the Qur'an accessible to nonp-Arab communities. There have also been several unfortunate attempts to translate the Qur'an with a hostile intent or deviant purpose. In such cases, the great healer, the Qur'an, has only aggravated the sickness of those who approached it with a malicious motive, and this great spring of spiritual life has had the effect of the deadliest of poisons.

Despite the enormous amount of effort that has been made during the past centuries and notwithstanding the numerous translations that have appeared in many languages of the world and the new ones that continue to appear almost every year, an error free translation of the Qur'an in any language p- including Persian and Urdu which have been closest to the Qur'anic culturep-still remains an unfulfilled dream. Apart from matters pertaining to literary expertise in classical Arabic and the target language, familiarity with the vast field of Qur'anic sciences and especially with the hermeneutic tradition of the past 14 centuries and the works of major exegetes is essential for the translator of the Qur'an.

The Qur'an is the book of life meant to last until the Day of Judgment. Its meanings and concerns are perennial and everlasting. Its roots are firm, and its branches are in heaven; it gives its produce every season by the leave of its Lord (14:25). It is an exhaustible source of meaning, meeting the needs of changing times, though its words and diction remain fixed and unchangeable. Thus the human effort to extract its meanings is an unending task of interpreting and understanding the Qur'an, an understanding that links the eternal to the temporal, the terrestrial to the celestial, the mundane to the transcendent, and the relative to the Absolute.

Hence in every era efforts have to be made to translate the Book in the language of the day and to interpret it in the light of accumulated human knowledge and Qur'anic scholarship. In view of this perpetual necessity, there is the need to develop a sound and systematic methodology for translating and interpreting the Qur'an in different languages of humankind, for to translate the Qur'an is to interpret it.

For the purposes of such a project it might be essential to undertake a study of the existing translations and to evaluate them from the viewpoint of literary strength, loyalty to the meanings of the original, propriety and precision of the words and expressions used in the translation, and, above all, the translator's degree of familiarity with the exegetical tradition and the corpus of hadith narrated from the Prophet (S) and the Imam's of the Prophetic Household (a).

They are the interpreters of the Qur'an par excellence, for it is they who are the first addressees of the Qur'an, and to them one must refer for settling questions relating to Qur'anic hermeneutics as well as for authoritative interpretation in cases of disagreement in interpreting Qur'anic verses and determining the Qur'anic viewpoint concerning various issues.

That which could be very useful in this regard is some kind of a manual that might offer almost a verse to verse guidance to the translator, especially if the translation is being done from existing translations and the relevant works are not accessible to the translator.

Chapter 2

The Centre for the Translation of the Qur'an

This centre which has been established in recent years by the Awqaf and Charities Organization of the Islamic Republic of Iran in the city of Qum is in the process of preparing a comprehensive study of the problems involved in the translation of the Qur'an and the frequent errors of translation and interpretation made by translators. Its longp-term goal is to publish reliable translations of the Holy Qur'an in various languages of the world beginning with some of the major modern languages.

Presently it is engaged in collecting all the existing translations of the Qur'an in various languages. Until now it has collected more than 200 translations and editions in nearly 50 languages. It has issued a call for the cooperation and assistance in this project of all interested scholars and institutions throughout the world so that a unique world collection of the translations of the Qur'an, complete and partial, accessible to scholars and researchers throughout the world, could be established.

It has also plans to make the translations available on computer diskettes so as to make them available to researchers and scholars for future work.

The Centre has also called upon Qur'anic scholars and experts throughout the world to assist it in the task of precise evaluation of the existing translations in different languages.

The Awqaf Organization has also established a major publishing house in the city of Qum with considerable printing facilities, with an annual capacity of printing about 3 million copies, for the purpose of making the Qur'an and its translations available to Muslim communities throughout the world.

The field of Qur'anic studies is a vast discipline that is constantly expanding. Every year there appear numerous works dealing with diverse aspects of the Qur'an and some of the earlier works become available for the first time in print. Apart from scores of articles in various journals and theses that are written (see the Qur'anic bibliography of 'Abd alp- Jabbar alp-Rafa'i, Mu'jam alp- dirasat alp-Qur'aniyyah [Qum: Markazp-e Farhang wa Ma'arifp-e Qur'an 1372 H. Sh./1993J which has 4150 classified entries on 72 topics, there are now several scholarly journals devoted exclusively to Qur'anic studies such as:

Bayyinat, a quarterly journal in Persian published by Mu'assesehp-ye Ma'arifp-e Islamip-ye Imamp-e Rida (a), based in Qum (P.O.Box 37185p-167, Qum). Payamp-e Qur'an, a Persian quarterly published by Dar alp-Qur'an alp-Karim, also based in Qum (P. 0. Box 37185p-151) which also publishes Risalat alp-Qur'an, an Arabic journal.

Mubin, also in Persian, published by Danishgahp-e Azadp-e Islami (Free Islamic University), Arak (P. 0. Box 38135p-1489, Arak,Iran).

Shishmahip-ye 'Ulam alp-Qur'an, a sixp-monthly journal published by Idarehp-ye 'Ulam alp-Qur'an, based in Aligarh (P. 0. Box 99, Sir Sayyid Nagar, Aligarh, 202 002, India). Alp-Tawhid, Vol. XII, No.215

The first bibliography, published by IRCICA, lists editions of complete printed translations of the Qur'an in 65 languages as well as editions of

selections and partial translations published until 1980, Translations appearing after 1980 (in Ieranon, Zulu, Tegalog, Fulani and Wolof languages) have been left for a future edition. Some commentaries are also included as they also often include a translation of the Qur'an.

Included in this vast survey, unprecedented in its scope, are listed about 551 complete translations and 883 selections and partial translations in 65 languages. The complete translations, so far as the survey has recorded their different editions, were printed 829 times and the selections and partial works 409 times. The total numbers of editions listed is 2072.

A total of 135 library catalogues, national bibliographies, indices, papers, articles, as well as library collections in different centuries were researched.

Prof. Ihsanoglu has written a preface and an introduction (whose Arabic version appears at the end), entitled "Introduction to the History of Translating the Meanings of the Holy Qur'an." The introduction is followed by a mention of the rules adopted in the arrangement of the entries and the sources of reference. A name, title, and a chronological index are placed at the end.

In the introduction the author gives an outline of the views of Muslim scholars and jurists concerning the translation of the Qur'an in general and its use as a substitute for the Arabic original in prayer. The general opinion of the Islamic schools of law considers the translation of the Qur'an as legitimate or even necessary, but disapproves of its use as a substitute for Arabic in prayer.

The editions under every language are listed alphabetically according to the names of the translators and under each name, mostly, in a chronological order. The available particulars pertaining to an edition, including the title, number of volumes, number of the edition, place and year of publication, and names of publisher and printer are given. The sizes of the published work, the number of pages pertaining to every volume as well as the script of the translation are mentioned under every entry with the sources of reference.

Occasionally, there are additional remarks about the nature of the work, and the background of the translator, Translations whose authors are unknown as well as those undertaken by teams of scholars are mentioned under entries marked "Anonymous" and placed at the end of the list pertaining to a given language. Whereas the general rule followed is to list the names of the translators according to their last or family names, the rule followed elsewhere, such as in the case of Urdu, is to list them in the order of the first name.

Accordingly Shah Wali Allah's name appears under "Qutb alp-Din Ahmad b. 'Abd alp-Rahim" (p. 356p-464), Another similar instance is that of Husayn wa'iz Kashifi, mentioned under "Kamal alp-Din," Admittedly, it is difficult to follow a general rule when listing names of Muslim authors, especially the names of those belonging to the Indian subcontinent which often do not follow a fixed pattern, but it seems best to list famous authors by the names by which they are well-known.

As most of the bibliographical details were gleaned from the sources and the authors did not have direct access to most of the works, some errors in

determining the exact nature and content of some works and their ascription to authors and translators were inevitable. For instance, a translation in Esperanto by Italo Chiussi is mentioned among Spanish translations (also mentioned under Esperanto).

This is particularly true of languages in which there is a large number of works, such as Urdu and Persian. Due to problems of access some of the information given is incorrect. For instance, Abu alp-Fath alp-Jurjani's Tafsirp-e Shahi (p. 344) is not a translation of the Qur'an but a work on ayat alp-ahkam in Persian. The Fath alp-'Aziz, or Tafsirp-e .Azizi (apparently an incomplete commentary by Shah 'Abd alp-'Aziz in Persian, whose Urdu translation is known as Bustan alp-tafasir) is ascribed to Shah Rafi' alp-Din.

The IRCICA plans to update and revise this valuable bibliography every ten years if conditions permit. As promised by Prof. Ihsanoglu, the Director General of the IRCICA, in his preface, the project in its next stage will cover translations in manuscript form as well as oral translations. The list of translations given here, except for those in Urdu, is based mainly on this bibliography.

The list of Urdu translations is based mainly on the bibliography of Urdu translations by Dr. Ahmad Khan, which is more up-to-date. It has 1011 entries of editions of complete and partial translations, of which 442 pertain to complete and 569 to partial works. Of these, according to the author's estimate, there are about 164 complete translations.

Chapter 3

Earliest Translations in Different Languages

Based on Muhammad Hamidullah's study, Prof Ihsanoglu, in his introduction to the IRCICA bibliography, gives the following details about the first translations of the Qur'an in different languages, beginning with those of Asia.

Persian: The first translation, a team effort, was that of alp-Tabari's Tafsir done in the period of the Samanid king Abu Salih Mansur ibn Nuh (348p-364/961p-976). The first printed Persian commentary was Mawabp-e 'Aliyyah or Tafsirp-e Husayni (Calcutta 1837).

Turkish: According to one opinion a Turkish version of alp-Tabari's Tafsir was prepared simultaneously with the Persian version of it. According to another opinion the Turkish version was prepared a hundred years later in the 5th/11th century. None of these is, however, extant. The first Turkish translation to be published was the Tafsir alp-Tibyiin (Cairo 1842).

Urdu: The first complete translation in Urdu is commonly considered to be made by Shah Raft alp-Din in 1190/1776. Its first edition was published in Calcutta in 1840. It was followed by the translation of Shah 'Abd alp-Qadir in 1205/1790 and its first edition was published in Delhi in 1829. Both were sons of Shah Wali Allah. There is an old translation in Deccani Urdu done in the beginning of the 10th century. The first printed partial translation in Urdu in Basa'ir alp-Qur'an was by Nikhat Shahjahanpuri (Bombay 1731).

Bengali: The first complete translation was by Garish Chandra Sen, a Brahmin, in 1881p-1886. Views differ as to the first partial translation.

According to one opinion it was the translation of the 30th Juz' by Ghulam Akbar 'Ali of Mirzapur in 1868. According to others, the first incomplete translation was by Mawlana Amir alp-Din Bachchumiyan.

Gujrati: The first complete translation was by 'Abd alp-Qadir b. Luqman (Bombay 1879).

Kashmiri: The first partial translation was by Muhammad Yahya Shah, published in 1887.

Hindi: Reportedly, the first "Hindi" translation was done as early as 2701 883 by an scholar from Iraq deputed by 'Abd Allah ibn 'Umar, the ruler of Sindh, at the request of Raja Mahrook of Punjab and Kashmir. The translation did not go beyond Surat Ya Sin. In view of the fact that the word "Hindi" is understood in the sense of "Indian" by many West Asians, the translation might have been in some Indian language of the time (see the following para). The first full translation in modern Hindi was done by Dr. Ahmad Shah Masi.hi, a Christian priest (published in 1915).

Sindhi: According to Sindhi tradition the first translation was made by in 270/883 by an Arab scholar. This one might be the same as the one mentioned above. The first extant Sindhi translation was done by Akhund 'Azaz Allah Mutta'lawi (1160p-1240/11747p-1824) and first published in Gujrat in 1870. The first to appear in print was by Muhammad Siddiq (Lahore 1867).

Tamil: The first partial translation was by Mustafa 'Alim Hajiyyar and Nuh 'Alim Sahib and published in Bombay in 1873. The first complete translation was made by Hablb Muhammad alp-Qahirl (Bombay 1883).

Pashto: The earliest known commentary in Pashto was by Mawlana Murad 'Ali, completed in 1284/1867 and published in Lahore in 1906. There is reportedly an earlier complete translation in Pashto (Bhopal 1861).

Panjabi: The first partial translation was made by Nuwan Kutl Shah, published in Lahore 1885. The first complete translation was by Hafiz Mubarak Allah (published in 1870).

Malay and Indonesian: The first translation into Malay was done by 'Abd alp-Ra'uf alp-Fansurl, of Sinkel, in the province of Aceh, in the middle of 17th century. The first in Indonesian is a selection by Jamayin 'Abd alp-Murad published in Fort de Kock in 1926. Malay is the original of the modern Indonesian.

Chinese: Shaykh Liu Che translated several chapters of the Qur'an before the beginning of the 20th century and was followed by Shaykh Mufushu, who completed 20 parts before he died. The first printed trans. was by Ma Lian Yuan (Kunming 1889). In 1927 Li Tiezheng made the first complete tran. from a Japanese trans. by Sakamoto Kenp-ichi which was in turn made from Rodwell's in English.

Japanese: The first trans. was made by K. I. Sakamolo, a Buddhist, from an English translation; it appeared in 1920.

Korean: The first in Korean was made by Youngp-Sun Kim (Seoul 1971).

Swahili: The earliest trans. in any African language was in Swahili, made by Godfrey Dale in 1923.

Yoruba: The first complete trans. in Yoruba was made by M. S. Cole and printed in Lagos in 1906.

Latin: The first trans. was made by Robertus Ketenensis in 1143 C. E. (printed in 1543).

Spanish: Abraham of Toledo translated 70 surahs at the behest of Alphonse X (1252p-1284), Bonaventure based his French translation on this Spanish text. The first translation in Spanish, by De Jose Garber de Robles, was published in Madrid in 1844.

Italian: The first in a modern European language was in Italian by Andrea Arrivabene (published 1547). It was used for the first German translation. German: The first German trans. was made by Solomon Schweigger (printed in Nurenberg in 1616) and formed the basis of the first in Dutch (Hamburg 1641).

French: Andre du Ryer, a Frenchman who lived in Istanbul and Egypt for some time, made a direct trans. from Arabic, published in Paris in 1647. Reprinted many times, it formed the basis of many European translations.

English: The first trans. was made by Alexander Ross (first printed in London 1648) on the basis of du Ryer's in French.

The oldest printed trans. In English recorded in the IRCICA bibliography is a 61 page selection (London 1515). George Sale's was the first to be made from Arabic and was published in London in 1734. It became a source on which many other trans. were based.

Chapter 4

Supplement 1

The following list, mostly of complete translations of the Qur'an, published in about 65 languages of the world is based mainly on the IRCICA bibliography, which lists editions that appeared until 1980 (for languages that do not have a complete translation of the Qur'an, the partial works have been mentioned). Here only the earliest and the last editions given by the sources, separated by a (\), have been mentioned for works with numerous editions. The number of other editions is given at the end of every entry in flower brackets.

For Urdu, and to a lesser extent for Persian and Turkish, the lists can only be tentative due to lack of information about the exact nature of 'anonymous' works. The list of complete translations in Urdu is based on the bibliography of Urdu translations compiled by Dr. Ahmad Khan.

To give only tentative and approximate figures, the largest number of works, pertains to Urdu (171, including the anonymous translations), followed by Persian (57), Turkish (50), English (41), Bengali (33), German (22), Indonesian, Malay and Javanese (together 19), French (17), Panjabi (14), Sindhi and Spanish (both 13), and Pashto (11).

Works not mentioned in either of the bibliographies are cited here with an asterisk on the serial number. The Urdu works mentioned in the IRCICA bibliography but not by Ahmad Khan, for some unknown reason, have been cited here with a (?) following the serial number. Common titles have been deleted for reasons of space.

1. Afrikaans:

1. Ismail Abdurrazaak & Shaikh Salih Din, 3 vol. [n.p.] 1960.
2. Muhammad Ahmad Baker, Kaapslad 1961, p. xlv+464.

2. Albanian:

1. H. Sherif Ahmeti, New York, 1992, p. 204.

3. Amharic:

1. [The Koran in Amharic] p. 450.
2. [Anonym] Adis Ababa: Artistic Printing Press Ltd. 1981, p. 457.

4. Armenian:

1. Amirchanjanz, Abraham, Varna 1904. 2nd ed. Varna 1909p-1910.
2. Kirishchian, Levon Lorentz, Asitane 1911, p. 855+4.
3. Kourbetian, Agop, Varna 1912, p. 654. (incomplete)

5. Assamese:

1. Muhammad Sadr 'Ali, 2nd ed. Gauhati: Lawyers Book Stall 1970, p. xii+978+2.

6. Balochi:

1. 'Abd alp-Samad Sarbazi, Qadi & Khar Muhammad Nadawi, 2 vol. Mukran: Alp-Jam'iyyat alp-Markaziyyah li alp-Da'wat alp-Islamiyyah 1402/ 1982, p. 8+932.
2. Hudur Bakhsh, Mawlana, 1st ed. Lahore 1329 H11911, p. 1224.

7. Bengali:

1. 'Abbas 'Ali, Mawlana, Calcutta 1909, p. 976\ 5th ed. [n.p.] Muhammad Naqib alp-Din Khan 1939.
2. 'Abd alp-Rahman Khan, 4 vol., Dacca: Muhammad Bashi 1962.
3. 'Abd alp-Wahid, Calcutta: Dar alp-Isha'at alp-Islamiyyah 1964, p. vi+488.
4. Abu 'Ata' 'Abd alp-Sattar, 2nd ed., Calcutta: 'Abd alp-Sattar 1916.
5. Abu alp-Fadl 'Abd alp-Karim, [n.p.] circa 1915.
6. Akhtar Kamal Chaudhary, Chittagong: Akhtar Kamal Chaudhary 1923.
7. Bahadur Taslim alp-Din Ahmad, 3 vol., Calcutta: Oriental Printers and Publishers Ltd. 1922p-23, 1925.
8. Fadil Muqimi, Mawlawi, [n.p.] Fadil Muqimi 1924.
9. Fadl alp-Rahim, Chaudhary, 2 vol., [n.p.] 1931p-32.
10. Goldsack, William, Calcutta: Christian Literature Society of India, Bengal Branch 1908p-1920.
11. Hakim 'Abd alp-Mannan, [n.p.] Taj Company [n.d.].
12. lchalama sopana, Ibrahim Khan comp. & edited with Ihsan Allah, Dacca: Bangla Academy 1963.
13. Idris Ahmad, Dacca: Idris Ahmad 1330 H.
14. Khadikar, Fayd alp-Din Ahmad, [n.p.] Muhammad Shahid Allah 1925.
15. Kuraanula Karima, 3 vol. Dacca: Islamic Academy 1964.
16. Mubin alp-Din Ahmad Jahangirnagari, Dacca: Majlis Karim Bakhsh 1921.
17. Muhammad 'Abd alp-Bari, Praptisthan: Chiragh 'Ali Book House 1376 H/1969.
18. Muhammad Akram Khan, Mawlana, 5 vol., Dacca 1958p-59.
19. Muhammad 'Ali Hasan, 3 vol., Dacca: Osmania Book Depot [n.d.], 15
20. Muhammad Habib Allah, [n.p.] Muhammad Habib Allah 1923.
21. Muhammad Naqib alp-Din (Khan), Calcutta: Muhammad Naqib alp-Din 1925.
22. Muhammad Sayyid, Dacca: Muhammad Ghulam Husayn & Muhammad Khaliq 1968, p. 252.
23. Muhammad Shams alp-Huda, Dacca: East Bengal Book Syndicate 1959p-60, p. 11+315.
24. Muhammad Tahir, vol. 5, Calcutta: Madani Mission 1970p-72, p.(viii+847)+(?)+(viii+471)+(xii+400)+(xii+415).
25. Mukhtar Ahmad Siddiqi, Dacca: Muslim Sahitya Samiti 1932.
26. M. 'Abd alp-Hakim, Calcutta: Hafiz Muhammad Fadl & Sons Qur'an Publishing Co. 1922.
27. M. Ruh alp-Amin, 4 vol., Calcutta: Hanafi Press 1918p-1930.
28. Muhammad Hafiz alp-Rahman, Bhawalpur 1372 H/1952, p. 964.
29. Qadi 'Abd alp-Wudud, Calcutta: Bharati Library 1966.
30. Alp-Qur'an alp-Karim, Dacca: Islamic Academy 1968, p. 324.
31. Sen, Girish Chandra Sen, 3 parts. Pt. 1, Sherpur Town, Mymemsingh:

Charuyantra 1881, p. 384; Pts. 1p-2, Calcutta: Vidhan Yantra 1882p-1886; p. 385p-760; 761p-1201\ Calcutta 1979. (5)

32. Tarjumahp-e Qur'an Majid, Dacca: Falaihp-e 'Amm Trust [n.d.], p. xxvii+1194. translation of Mawdudi's Tafhim alp-Qur'an.

33. [Anonymous], alp-Qu'ran alp-Ka'rim, 3 vol. Dacca: Islamic Foundation 1967, 1969, 1971.

8. Brahui:

1. Mui:lammad 'Umar DinpUri, 1st ed. Lahore 1916.
2. * 'Abd alp-Karim Murad 'Ali Lahri Athari, Madinah 1513. p. 797+8.
3. * Akhtar Muihammad. Mawlana, Quetta: Maktabah Rashidiyyah [n.d.].

9. Buginese:

1. 'Abd Rahman Daeng Matamman Bone, Berzandii, Terjamah baha Bugis, Makassar: Hasanuddin (?) (1970?), p. 40. (a partial translation)

10. Bulgarian:

1. Tomov, Stefan & Stefan Ya Skulev, (tr. from an English trans.), Rustchuk [1930] p. 536+6.

11. Burmese:

1. * Baseen (?), [n.p.] 1969, p. 513. (a partial translation?)
2. [Qur'an] Burma, [n.d.].

12. Chinese:

1. Li, Tiezheng, Beijing: Chung Hwa Book Co. 1927, p.464.
2. Liu, Jinbiao, (with commentary), Beijing: Xinmin Press 1943, p. 844.
3. Shih, Tzup-chuo (Shi Zizhou), (trans. with commentary, partly based on English translations and on the Chinese translation by Chingp-Chai Wang} 1st ed., Taipei: The Committee of China Series 1958, p. 908\ Taiwan: The Chinese Muslim Association of the Republic of China 1978, 908. (3)
4. Wang, Chingp-chai, (with commentary; first trans. into Chinese by a Muslim} Beijing 1932\Taipei: Chinese Muslim Association 1964, p. 844. (2)
5. Yang, Jingxiu, Beijing: Beijing Islamic Publishing Co. 1974, p. 456.
6. Yuchen, Li, Xue Ziming & Fan Kangfu (consulted Japanese & English translantions}, Shanghai 1931.
7. Yugin Liya, Pekin 1942.
8. * Shaykh Muhammad Makin, Madinah, 1407 H.

13. Creole:

1. Houssein Nahaboo, Port Louis: Mouvement Islamique des Etudiants [1979], p. 223. (a partial translation)

14. Czech:

1. Hrbek, Ivan, Praha: Odeon 1972, p. 797.
2. Nykl, Aloin Richard, (trans. from Arabic} Prague: [Jaromir Dolensky] 1934, p. xxxi+359\ Prague: [Jaromir Dolensky] 1938, p. xxix+281.
3. Vesely, Iagnet, (first complete Czech translation} Praha: Orientalni bibp-1ioteky 1913p-1925, p. vi+592.

15. Danish:

1. Abdus Salam Sadiq Madsen, (trans. from Arabic} 3 vol., Copenhagen 1966\ 3 vol.. 2nd ed.. Copenhagen 1980. (1)
2. Pedersen, Copenhagen 1919.
3. Tuxen, Poul, Copenhagen: Aage Marcus (?) 1921.

16. Dutch:

1. Glazemaker, Jan Hendrik, (trans. from French trans. by Andre Du Ryer}
Amsterdam 1657, p. [16]+692+[4]+125\ [7th ed.] [n.p.] 1799. {7}
2. Keijzer, S[alome1 Haarlem 1860, p. viii+876\ Rotterdam [192p-] p. xiv+682. (3)
3. Kramers, Johannes Hendrik, Amsterdam 1956, p. xx+ 728\ [6th ed.]
Amsterdam: Agon Elsevier 1978, p. xx+ 728. (4)
4. Nasir Ahmad (Mirza, Rabwah [19931 p. ii+180+638\ Rabwah: The Oriental and Religious Publishing Corp. 1969.
5. Swiggar (Schweigger}, Salomon, Hamburg 1641, p. 4+1+164.
6. Tollens, L. J. A.. (based on the French trans. of Kasimirski, the German trans. of Ullman, the Eng. trans, of Sale and the Latin trans. of Maraccio),
Batavia (Jakarta): Lange and Co. 1859, p. xiii+xlvi+666+v.
7. [Anonym], (pub. under the auspices of Mirza Bashiruddin Ahmad, Qadiyani) [n.p.}: Zuidp-Hollandsche U. M. Gravenhage1953, p. iii+xii+3+638.

17. English:

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Chapter 6

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Chapter 7

Supplement 4

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