



ORIGINAL ARTICLE

Textual source and assertion: Sale's translation of the Holy Quran

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Received 24 February 2010; accepted 18 September 2011

Available online 29 November 2011

KEYWORDS

Sale's translation of the Quran;
Hermeneutic readings;
Translational assertions;
Levels of intertextuality;
Source Text;
Translated Text

Abstract Linguistic studies of intertextuality and assertion pose the question of belief systems available to language users. Although not all utterances in a text are easily read as assertions, one can argue that all translated utterances are textual assertions. Still, the making of the Translated Text may benefit from various sources other than the Source Text.

Using a hermeneutic textual approach, the present paper studies assertion in language and translation through examining the complex intertextual relations and sources which characterize the translator's assertions. It studies George Sale's English translation of the Holy Quran in light of three sources: ST sources, Marracci's Latin translation, commentaries on Arabic sources, and personal communication.

The paper reveals that the source of an utterance is complex and detrimental to the status of the assertions made by the source. The source can be (1) divine, (2) external neutral, (3) external adversary, (4) external opaque (unspecified by speaker), and (5) translator/interpreter. Assertion types relate to the source and show various degrees of commitment to truth: (1) divine assertion, (2) neutral assertion, (3) claim assertion, (4) counterclaim assertion, (5) translational assertions.

Parallel structures, lexical choices and informational additions, show that Sale's English translation made direct use of Marracci's Latin translation. Sale also used a complex network of sources including Arabic speaking informants. The study shows that translational assertions are the translator's own assertions, and hence, Sale's assertions cannot have the power of the Divine Word of God. Still, Sale's great contribution lies in interpreting his sources and in the creative formulation of a standard English translation.

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Peer review under responsibility of King Saud University.
doi:[10.1016/j.jksult.2011.09.001](https://doi.org/10.1016/j.jksult.2011.09.001)



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1. Introductory background

It can be safely assumed that a text makes use of previous texts and of others' texts, and by the same token, it can be safely assumed that a text maker uses language to present his/her own point of view, his own information and ultimately his/her own assertion(s). Intertextuality pertains to attribution and source(s), consciously or unconsciously, used by the speaker/writer; assertion can be discussed from the point of view of Logic or from a linguistic (discourse) perspective (Al-Shabab

and Swales, 1986; Al-Shabab and Bloor, 1996). Linguistically, the current speaker his/her sources and their assertions can be approached as a question of formulation and interpretation of current discourse.

The present discussion extends the notions of source and assertion to translational data selected from several translations of the Quran into English and French, with special emphasis on the influence of Marracci's Latin translation (1698) on George Sale's English translation (1734). The indebtedness of Sale's translation to Marracci's was observed long time ago, but, to my knowledge, the exact nature of this relation has never been linguistically investigated. In addition to Marracci's translation, Sale's include references containing commentaries on Arabic exegesis, and the use of personnel communication (Ross, 1979). This raises the question of source in terms of who contributed what to Sale's translation.

2. The scope of the present work

The inherently intertextual nature of the Translated Text (TT) has motivated translation scholars (Halverson, 1997) to investigate it in relation to its original counterpart, the Source Text (ST). But the ST is the only apparent source, since the ST may include a number of previous translations which in their turn may have used previous translations and texts. At the same time, translation theory has matured beyond the stage of assuming a one-to-one relationship between the ST and the TT, since it is widely acknowledged that the process of translating involves creating a new text with new roles and functions in new situations (see Gentzler, 2008; Tymoczko, 2007).

On the other hand, the relationship between the sources used by the translator's assertion is multilayered and complex, since the two notions of Source and Assertion may interact or may diverge. Each of them is also multidimensional in the sense that each functions in different disciplines, such as philosophy, literary studies, and linguistics. Each of the two notions also functions in different areas of the same discipline (see the brief literature review in 3 below). It would be useful, therefore, to limit the questions posed in this study to the following:

- What is the relationship between the present speaker/writer and the assertion made by a source – indirectly reported or directly quoted – used by the present speaker/writer?
- Does the translator's interpretation have any implication for the ST speaker/writer's Sources and assertion?
- To what extent did Sale use the Arabic ST as his source in his translation of the Holy Quran?
- To what extent did Sale make use of Marracci's Latin translation of the Quran?
- What are the main differences between ST assertions and translational assertions?

The examples used in this study mainly come from the Holy Quran and its translations into English, French and Latin. Out of the many available translations, Sale's English translation and Marracci's Latin translation are central to the discussion of Source and assertion due to Sale's explicit mention and discussion of Marracci's translation and the doubts expressed by Edward Ross (1979) concerning the debt of Sale to Marracci (see page vi of Edward Benison Ross's introduction to 1979

edition of Sale's translation). A random sample of verses from the Quran from different translations, is used and one well-known narrative is chosen for the study of source and assertion.

3. Theoretical frame

Discourse and text analysis provides a general domain and methodology in which linguistic sources are used and assertions function (Hatem and Mason, 1993; Tymoczko, 2007). Within the text, intertextual sources find a new context and a new meaning, carrying on with assertions made by their original interlocutors. A second aspect of text relevant to the discussion of source and assertion is informativity, a textual property which focuses on the content, message, in a text as a language event. While intertextuality determines what type of external textual material, i.e. the source being utilized in a given text, informativity examines why a certain message, assertion, is made.

The pragmatic accounts of assertion in terms of speech acts theory take an assertion to be a matter of uttering an affirmative sentence (Austin, 1962; Searle, 1969), or a request or even a question since what is being asserted is the act of requesting or asking. What is asserted is not necessarily a proposition since meaning is determined by textual and contextual considerations. This extends the question of assertion to situations in which the utterance is said, giving way to the source of assertion to play a role in determining the meaning of asserted utterance. This addresses issues of intertextuality and, more significantly for the present argument, the status of translated utterances. It is true that the semantic potential of an utterance, and text, depends on the epistemological domain of the speaker/writer, but meaning is negotiated between speaker and reader, and when it comes to interpretation, the reader's perspective decides the fate of the content and meaning of any utterance or text.

The question of first person authority has been suggested by Davidson (2006, pp. 242–250) as a solution of a variety of semantic/interpretive problems. Davidson's investigation of first person authority has been received with criticism and objection from Hacker (1997) and acceptance with restriction and modification by Child (2007). Davidson's basic proposal states that the speaker as first person intends the meaning of his utterances, that he knows what they mean (can explain his meaning), and that he believes what he means (i.e. he has a belief system that he can explain). From a positivist perspective, Ayer (1936) observed the irrefutability of first person statements after certain verbs as in "I feel that p". Existentialist hermeneutic interpretation also posited the first person with the powers endowed upon him by just "being" and having the power of using and interpreting linguistic utterances (Heidegger, 2000).

Al-Shabab and Swales (1986) and Al-Shabab and Bloor (1996) have shown that one can distinguish different types of attribution which directly or indirectly report utterances to a source other than the current sources, i.e. other speakers, for a variety of purposes such as fulfilling rhetorical functions such as maintaining narrative structure. The speaker, by his prerogative of being a speaker and being the text maker or participant in making texts, has basic and far-reaching choices open to him. The first choice is seen in that the speaker can

speak affirmatively without using modals, or he can qualify his utterances. Naturally, such choices have direct implications on the speaker's assertion. But it was seen earlier that the speaker can opt for using external sources, a choice which shifts to a new speaker and consequently a new source/person to be held responsible for the textual utterances, or assertions, being made.

While the hearer understands the speaker's utterances and may interpret them explicitly on some occasions (Hacker, 1997), the translator is required to understand and interpret the speaker's utterances as they are used in the ST and later as they should be embodied in the Target Language. In doing so the translator can be taken as a new source through which the original speaker's utterances are presented. The Interpretive Frame suggested in Al-Shabab (2008) shows that the translator as an interpreter presents ST utterances through his language, experience and identity. The language of translation is not a reproduction of the Source Text, since in addition to the differences it produces at the different levels of linguistic and pragmatic analysis, it introduces ST utterances, sentences and statements as being uttered by a new speaker who ultra alias is to be held responsible for the truth of his assertions. Hence, apparently the translator adds a new speaker superseding the ST speaker. But the translator has a range of possible sources open to him in his endeavour to render the ST in a new language. He usually resorts to references (dictionaries, encyclopedias, and glossaries) previous texts, or previous translations. He can make use of these sources in the interpretation or formulation of his new translation. Some translators may resort to proportionate borrowing or even plagiarism, or even commissioning another person to do the work which may be edited or presented without any change as the work of one who stamps his name to the text.

Bearing all this in mind, one should approach text analysis and interpretation carefully, especially when speakers as original speakers or as interpreters (translators or otherwise) make assertions. The relationship between source and assertion in usual discourse and translated corpora deserve proper scrutiny, particularly in the cases when speaker-translator identity is in (some) doubt as in Sale's translation of the Holy Quran into Arabic. Establishing the identity of the speaker (whether in translated texts or original texts) is detrimental to the truth value of and responsibility for the assertions being made, and for the technique of text attribution (see Al-Shabab and Bloor, 1996).

The present approach studies both textual sources and textual assertions from a linguistic perspective. Textual assertion is different from hermeneutic, since interpretive assertion amounts to a question for assigning meaning to the whole text or part of it. Al-Shabab's Interpretative Frame is relevant to the discussion of hermeneutic assertion, since assertion is one of its basic elements, which are assumed to be involved in any interpretative act (see Al-Shabab, 2008). In this sense hermeneutic assertion is a global reading external to the process of making the text, i.e. it is an overall interpretation of the text. The delimitation of what amounts to an assertion in the interpretive process is primarily based on the listener/reader judgment, i.e. receiver meaning. In the Interpretive Frame, the semantic potential of any given language is used and narrowed down by the text producer, only to be utilized to open the possibilities of meaning in the text

under analysis. In the present study of source and assertion, these notions are locally conceived as textual functions of discourse, locally utilized and comprehended within the boundaries of the text.

Assertion in the present discussion is a textual function in which the text-maker, speaking as first person speaker, holds a given utterance to be true by presenting the utterance as his own and stands behind it in that he is responsible for its informativity or meaning. According to this working definition by the researcher, assertion can be expounded by investigating the inherent properties of being informative when one uses language. The notion of natural language can be narrowed to actual language use, i.e. real texts produced and received by human interlocutors. It could be true that constructed examples would make the point economically and lucidly, and that the infinite possibilities of the linguistic potential reduce any corpus and maybe any data derived from a corpus to a dwarfish status. Still, the study of actual discourse is all what one has to start from and build upon, and the linguistic potential and infinity function only in relation to what is given. In other words, what is possible is determined by what is actually there and informativity hinges on what is probable (or improbable) in linguistic use in a given situation where certain conditions hold.

Philosophical and pragmatic assertion seems to operate mainly from the speaker/writer perspective focusing on the speaker's intention, objective (external) truth conditions and epistemological issues of truth, knowledge and belief (Hinitikka, 1962). However, from a hermeneutic perspective, meaning is always negotiated and participants as listeners/readers always reinterpret texts in light of their own background knowledge – as different from conceptual logical maxims and assumptions (Al-Shabab, forthcoming). In real communication events, textual assertion is read against a host of considerations of expected and novel information which is understood and interpreted by the reader in the dynamics of real acts of communication. The reader assumes that any actual text is informative, and hence meaningful, and that informativity necessarily leads to assertiveness. Even when a speaker is telling a lie, he is at a certain level of discourse asserting his/her lie, since, in his text, he would create the conditions and explain the reasons for the validity of his "claim" or "lie". For the speaker, to inform, therefore, is not to inform what he maintains to be the case, but rather to inform what he wants his listener to believe to be the case. Part of the discussion of speaker/writer sources and assertions is to discuss what he is presenting to be the case, i.e. what he wants the interlocutor to believe to be the case. Thus, when reading a text the reader always searches for information, which is indirectly a search for the speaker/writer assertions, in order to know how to understand and interpret a text. In fact, the process of reading, interpreting, takes place while deciding on the information and assertions which the reader attributes to the speaker/writer.

At this point, it is legitimate to ask about the source of an assertion or the maker of a given assertion in a text. Apparently, in most cases the text makers, speakers and writers, and the assertion maker are one and the same. This is the case in many constructed examples which explain different aspects of assertion. But in actual discourse, the relationship between an assertion and its maker is bound to be intricate and dynamic.

4. Source and assertion: examples from the Holy Quran

Translated utterances would force the reader to adopt a multi-layer approach to analyzing assertion, since he should relate the current translated text to its source. This becomes paramount when analyzing informativity and trying to establish who is asserting what in a translation. If one takes a translated text to be a case of intertextuality based on information and assertion of the ST, then one has to consider the different aspects of intertextuality in the ST directly or indirectly related to many previous texts, and hence the assertion, information in the ST may be just a repetition of previous assertions made by previous writers of the previous texts. Attribution in the form of indirect reporting and direct quotations are examples in point (Al-Shabab and Bloor, 1996).

The following example clarifies the point

(1)

فَالْتَّ يَا ائِهَا الْمَلَائِكَةِ إِلَيَّ كُتُبَ كَرِيمَةِ (سُورَةُ النَّمَلِ) (29)

(1) qālat yā'ayuhā 'lmala'u 'nnī 'ulqiya 'ilayā kitabun kārim
(Sura Al-Naml, verse 29)

1a. *And when the Queen of Saba had received the letter, she said, O nobles, verily an honourable letter hath been delivered unto me; ...*

(Sale, 1734, p. 371)

The Arabic text shows that the Quranic narration contains three statements in three clauses as stated below:

- (a) The Queen of Saba received a letter [from Solomon];
- (b) The Queen said (something);
- (c) (Verily) an honourable letter hath been delivered unto me.

The basic question to be posed is the following: what is the source of each of the three statements. The reported statement in (c) can be safely assigned to the Queen, while the first two come from the speaker of the Quranic text. Now since this is part of the Quran which is believed to be revealed to Prophet Muhammad by God, the speaker, and the prime source is God. It follows that from the point of view of the Muslim belief system, the truth of the statements does not raise any special problem for (a) and (b) above, since to believe in God is to believe that Muhammad is the prophet of God and that the Quran is God's final true revelation. It has been accepted that the source of the third statement is the Queen of Saba, and hence one would ask if the truth or her statement is covered by the more powerful absolute truth of the whole text of the Quran. But one can observe that the responsibility for the attributed statement in (c) above can be assigned at two different levels. First, one can accept that it is true that the Queen said what is reported, i.e. that "an honourable letter hath been delivered". Still this report in itself does not guarantee that the content of the statement is true. To put it differently, that the Queen said these words is believed to be true. But, whether the content of the report (the receiving of a letter) is true or not, is not guaranteed. Shifting the responsibility to a source different from the *original* speaker of current discourse is both

functional and sensitive, especially in religious discourse. The truth of the report in this case is resolved by reference to context.

The following example explains the two levels of truth and the source responsible for it. To carry on in the same line of argumentation.

(2) | قال عَفَرِيتُ مِنَ الْجِنِّ أَنَا عَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقُويٌّ
أَمِينٌ (39) قال الَّذِي عَنْهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا عَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ
...

(2) qala .ifritun mina aljin 'anā ātika bihi qabla 'an taqūma min
maqāmika wa'inni .alayhi laqawiyun 'amīn (39) q ̄ala aladhī
.indahu .ilmun mina alkitābi 'anā 'ātika bihi qabla 'an
yartada 'ilayka Tarfuka ...

(Sura Al-Naml, Verse 39–40)

- 2a. A terrible genius answered, I will bring it unto thee, before thou arise from thy place: for I am able to *perform* it, and may be trusted. *And one* with whom was the knowledge of the scriptures said, I will bring it unto thee, in the twinkling of an eye.

(Sale, p. 372)

There are two reported claims:

- (a) I will bring it unto thee, before thou arise from thy place.
- (b) I will bring it unto thee, in the twinkling of an eye.

Each of the two assertions is made by a "genius" ('ifrit) (Sale's spelling is used), one of the mysterious creatures who served Solomon. The first, genius derives his power from physical strength and moral obligation, while the second has a divine power in the form of "the knowledge of the scriptures". A Muslim believes the assertions in (a) and (b) to be true, because the subsequent events as reported in the narration attest that the Queen was in fact brought to Solomon's court. But each of the two statements is clearly presented from the point of view of the genius, and the content of each is the responsibility of the source, the genius. This is a claim assertion whose truth is reported by the prime source at the responsibility of the genius. The next example makes the point clear.

(3)

قَالَ الْمَلَائِكَةُ مِنْ قَوْمٍ فَرْعَوْنَ أَنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (109) سُورَةُ الْأَعْرَافِ

(3) qāla lmala'u min qawmi fir.awna 'nna hādta lasāhirun .alīm (109)
(Sura Al-rāf)

- 3a. The chiefs of the people of Pharaoh said, This *man* is certainly an expert magician:

(Sale, 1979, p. 154)

The external source is one of Pharaoh's men, and "this man" refers to Moses. Therefore, the fact that the assertion was made is believed to be true, but the asserted content of the statement, i.e. that Moses "is certainly an expert magician" is not a true statement from the viewpoint of a Muslim who believes in the true word of God as expressed in the Quran. This type of assertion presented in (3) is called here a counter-claim assertion, while the assertion reported by an external source as in (a) and (b) has been called claim-assertion.

(4) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ (48) ... قَالُوا يَأْوِيْنَا مِنْ بَعْدِنَا مِنْ مَرْقُدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدِقَ الْمُرْسَلُونَ (52) سُورَةُ يَاسِينَ
 (4) wa yaqūlūna mātā hādhā alwa.du 'in kuntum Sādiqīn (48) qālū man ba'athana min marqaduna hādhā mā wa.adā raHmānu wa Sadqa Imursalūn (52)
 (Sura Tasin)

4b. And they say, When will this promise of the resurrection be fulfilled, if ye speak the truth?... They shall say, Alas for us! Who has awakened us from our bed? This is what the Merciful promised us; and his apostles spoke the truth.
 (Sale, 1979, p. 154)

The most remarkable aspect of the source is that it is not easy to trace to any particular individual(s). It is an opaque source whose textual function is mainly rhetorical helping the narrative along, in a dialogue which shows an argument.

The last example in (5) below clarifies the complexity of the relationship between the source and the assertion in the ST as a text regardless of translation.

(5) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْزَمَهَا أَذْلَهُ وَكَذَّبُوكُلُونَ (سُورَةُ النَّمَلُ الْآيَةُ 34)
 (5) qālat 'ina almulkā 'idhā dakhlu qaryatān 'afsadūhā waja'alū .a'izata 'ahlihā 'adhilatan wakadhalika yaf.alūn.

(Sura Al-Naml, Verse 34)

5a. She said, Verily kings, when they enter a city by force, waste the same, and abase the most powerful of the inhabitants hereof:
and so will these do with us.

(Sale, pp. 371–372)

Now “she” refers to the Queen of Saba and the exact meaning of the word “kings” in different cultures is open to debate. The question here is about the source and assertion of the statement “Verily kings,..., waste the same, and abase the most powerful of the inhabitants thereof,...”. The source is the Queen, and thus the assertion and the responsibility for it are those of the Queen’s, though what is at stake is not the utterance of assertion, but its content, i.e. whether “kings waste... and abase...”. Unlike the case of (2) above where contextual evidence proves to be vital for accepting the truth of the assertion, in (5) reading the text provides no textual or contextual evidence to show that kings are in reality as described by the Queen of Saba. The responsibility cannot be logically shifted to the original prime source, God, and thus one is left with the only possible source the Queen, who is uttering the words, and thus she is the source and the one who is making the assertion that “kings wastes... and abase...”. This is a claim assertion which is clearly the responsibility of the Queen.

5. Source and assertion in Sale's translation of the Quran

So far the discussion has focused on the Quran in its original language, Arabic. But how does the translator's interpretation influence the source and assertions of the ST? To start with, for the ordinary, non-scholarly reader of any translation, the translated text is the only reference for what is being said, a fact which assigns the responsibility of what is being said to

the translator. Hence, in any case of doubt or dispute, the translation reader attributes the text to the translator. This means that classifying (1a) according to the type of source and type of assertion will yield three types of sources and four types of assertion.

(1)

قالَتْ يَا أُبْيَاهَا الْمَلَأُ إِنَّى أُقْيَى إِلَى كِتَابٍ كَرِيمٍ (سُورَةُ النَّمَلُ 29)
 qālat yā'ayuhā 'lmala'u 'nnī 'ulqiya 'ilaya kitābun karim
 (Sura Al-Naml, verse 29)

1a. *And when the Queen of Saba had received the letter, she said, O nobles, verily an honourable letter hath been delivered unto me;*
 (Sale, 1734, p. 371)

(1) Source One: the translator: Sale

Assertion One: the totality of the translated utterance.

(2) Source Two: The prime source: Divine Revelation: God
 Assertion Two: the direct first person utterance embodying the words of God

(3) Source Three: Divine Revelation: God

Assertion Three: The reporting by God of an external source (the Queen in this case)

(4) Source Four: The Queen of Saba

Assertion Four: the utterance(s) attributed to the Queen of Saba

Although only one extra source is added in the case of translated utterances, the first source now being the translator, the implications of this addition are far reaching, because the responsibility and truth of the three subsequent sources, 1, 2 and 3, above depend on the first source, the translator. Hence, while the assertion of the Queen is predicated to “God said”, the whole text is predicated to “the translator said”, placing the translator as a superordinate source in addition to being the interpreter of the word of God. Taking this into account explains the paramount importance of the present discussion of the nature of translation, and explains the long-standing reluctance of religious scholars to accept the translating of the Quran (Al-Safi, 1991; Othman, 1992), and their reservation when they emphasize that what they accept is the translation of the meaning of the Quran and not the Quran itself and that a Muslim cannot use a translation in prayer or worship.

In a linguistic investigation, the emphasis is on the language of translation, which, being the result of interpretation, is hypothesized as different from the ST and the comparable Target Language texts (Al-Shabab, 1996).

In (1) above, nine Arabic words are rendered in twenty-three English words, and two clauses are presented as three in the translation. Two bars (//) are used to show clause boundary.

(1)

قالَتْ يَا أُبْيَاهَا الْمَلَأُ إِنَّى أُقْيَى إِلَى كِتَابٍ كَرِيمٍ (سُورَةُ النَّمَلُ 29)
 (1) qālat // yā'ayuhā 'lmala'u 'nnī 'ulqiya 'ilaya kitābun karim
 (Sura Al-Naml, verse 29)

1a. *And when the Queen of Saba had received the letter, // she said, // O nobles, verily an honourable letter hath been delivered unto me;*
 (Sale, 1734, p. 371)

The emphatic word “verily”, not found in Arabic, also underscores the seriousness of the situation. The truth of the reported clause is supported by textual evidence, and thus there is complete agreement between the truth of the assertion that the Queen said the statement and the content of the statement, i.e. receiving the letter by the Queen, is true. It was seen in (3) and (5) above that an utterance is performed does not guarantee that it is true. In the same way, the fact that an utterance is added by the translator does not guarantee that the utterance is true, or that the original initiator of the ST, God in this case, is the speaker of that added part. In fact, the totality of the translation is not directly attributable to God for matters of “truth” (Grice, 1967), “first person authority” (Davidson, 2006, pp. 242–250) and “the principle of charity” (Davidson, 2006, pp. 234–235).

One more level of truth can be brought to play in the present discussion, and that is the fact that a translator may just borrow the interpretation or lexical items or even he may claim all the TT to be his, when it is translated by a different person. The amount and form of borrowing permitted before a text is said to be plagiarized is debatable, but despite the fact that intertextuality is a general feature of all texts – i.e. no text is made without reference to previous texts – still, some texts are known not to be made independently and that they represent a simplified or a modified version of another text. In the field of Quran translation, the English and French translations published by King Fahd Society in Saudi Arabia explicitly state that they are based on previous translations (King Fahd Society, 1990a,b), and that they are re-published with the intention of correcting certain aspects of previous translations.

Sale’s translation of the Quran raises a different question, since Sale mentioned and praised Marracci’s Latin translation of the Quran published in 1698, 36 years before the publication of Sale’s own translation. Writing about Sale’s translation sometime after 1877 (published as an Introduction to Sale’s translation 1979), Edward Ross cast doubts about Sale’s acknowledgement of benefiting from Marracci “...The work [Marracci’s translation], however, with all its faults is very valuable, and I [Sale] should not be guilty of ingratitude, did I not acknowledge myself much obligation thereto;...”. Such is Sale’s own confession of his obligation to Marracci- but it does not go nearly far enough.” (E. Ross, 1979, Introduction to Sale’s translation). In the following section, Sale’s translation is examined in light of Marracci’s to determine the extent of the debt of Sale to Marracci.

5.1. Sale’s debt to Marracci’s Latin translation of the Quran

Since Sale’s translation is widely held as the first English translation of the original Arabic text, investigating the extent of Sale dependence on Maracci’s Latin translation takes special importance.

(1)

قالت يأيها الملأ إني ألقى إلى كتاب كريي (29)

(1) **qalat ya’ayuha ‘lmala’u ‘nni ‘ulqiya ‘ilaya kitābun karim**

1a. *And when the Queen of Saba had received the letter*, she said, O nobles, verily an honourable letter hath been delivered unto me; (Sale, p. 371)

1b. *Dixit Balcaisa Regina Saba, cum accepisset epistolam,*

Proceribus suis: O Proceres: Evidem projecta est ad me epistola honorifica. 31
(Marracci, p. 508)

Following Marracci, Sale’s English translation has added an adverbial time clause (underlined in both translations). To say that the Queen said what she said When she received the message, is an assertion that the Queen’s utterance took place upon reception of the message, a claim which is not necessarily true, since it is hard to believe that the moment the messenger delivered the message, she had the courtiers at hand and, without any thinking or deliberation, she revealed the content of the matter to them. But there is more to be said about the translator’s text than just compare surface additions and omissions, since the truth of what is translated is filtered through the translator’s belief system. What is at stake is not the translator’s ethical ground, but the nature of translation, i.e. whether a translator can preserve the truth-value and the assertions of the ST.

(5)

فَقَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرِيبَةً أَفْسَدُوهَا وَجْعَلُوا أَعْزَمَهَا أَذْلَهَهَا وَكَذَلِكَ
يَفْعَلُونَ (34)

(5) **qālat ‘ina almulūka ‘ithā dakhalū qaryatan ‘afṣadūhā waja’alū
‘a.izata ‘ahlīhā ‘athilatān wakathalika yaf.alūn.**

(Sura Al-Naml, Verse 34)

5a. She said, Verily kings, when they enter a city *by force*, waste the same, and abase the most powerful of the inhabitants hereof: *and so will these do with us.*
(Sale, pp. 371–372)

5b. *Dixit Balcaisa: Certe Reges cum ingeffi fuerint urbem allquam,
devastant eam, & reddit potentissimos civium ejus vilissimos.
Et ita facient isti, qui miserunt epistolam, in nos.*
(Marracci, p. 508)

Two clauses are added to each translation making assertions that cannot be found in the original. But an interesting rendering is the word “almulük” into “kings”, and “Reges”, since in the old tribal traditions of Arabic, a king is no more than someone who heads his tribe, which may be nearer to a person in charge. In the case of Solomon, he was not only a king, but also a Prophet of God. The reported assertion is the Queen’s assertion and she is responsible for its truth (see the discussion of this point above).

A close examination of the two translations shows a number of points where Sale followed Marracci’s lead as in adding “Verily” transferred from “Certe”, and using “when...” influenced by “cum...” in (5) above. Most interesting is adding a clarification of the collective reference to the queen and her people, “with us”, which is a direct translation of the Latin “in nos”, and which is not found in the Arabic ST. Hence Sale took from Marracci more than just words as lexical items or cognates, since he depended on Marracci’s grammatical structures and more significantly, his judgment as where to add information.

The following analysis traces some examples of the dependency of Sale on Marracci’s translation. The Arabic verse from the Quran is followed by its transliteration which is followed in turn by Marracci’s and Sale’s translations respectively.

(2) قالَ عَفْرِيْثُ مِنَ الْجِنِّ أَنَا مَاتِيكَ بِهِ قُتِلَ أَنْ قَوْمٌ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقْوِيٌّ
أَمِينٌ (39) قَالَ
الذِي عَدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا مَاتِيكَ بِهِ قُتِلَ أَنْ يَرَكُ إِلَيْكَ طَرْفَكَ ...

2b. qala 'ifritun mina aljini 'anā ātika bihi

Respondit Vaserrimus *guidam* inter Demones: Ego afferam tibi illum, A terrible genius **answered**, I will bring it unto thee,
qabla 'an taqūma min maqāmika wa'innī 'alayhi
 antequam surgas è loco tuo, & ego quidem *ero* ad hoc sanè before thou arise from **thy place**: for I am able to *perform* it,
laqawiyun 'amīn
 validus, **fidelis**
 and may be **trusted**

q ālā alathī 'indahu

Dixit *alius Demon*, penes quem erat
 And one with whom was the

'ilmn mina alkītābi

scientia ex Libro (*idest jacrarum scripturarum*): knowledge of the scriptures said,

'anā 'ātika bihi
 Ego afferam tibi illum;
 I will bring it unto thee,

qabla 'an yartada 'ilayka Tarfuka ...

(Sura Al-Naml, Verse 39–40)

antequam reddatur ad te **obtutus** tuus (*idest antequam respiciens aliquid statim ad te visum retrabas*).
 (Marracci, p. 508)

in the twinkling of an **eye**.

(Sale, p. 372)

Most cases of added information are marked by Marracci by using *italics*. The lexical roots and direct translation show the extent of dependency of Sale's translation on Marracci's. Examining the structure reveals certain similarities or parallel construction as in the two utterances below.

2b. Respondit Vaserrimus *guidam* inter Demones: Ego afferam tibi illum,
 A terrible genius **answered**, I will bring it unto thee,

In this example, the first clause in Sale parallels Marracci's utterance, but the English verb "answered" must follow the subject, while in the second clause the clause starts with "Ego" in Latin followed by the verb "afferam" which is, in turn, followed by direct and indirect object. In English the clause starts with the subject "I" followed by the verb phrase "will bring", which is in turn followed by indirect object (preposition and a noun). Both Marracci and Sale tried to go hand in hand with the Arabic text as the following example demonstrates.

2b. 'ilmn mina alkītābi
scientia ex Libro (*idest jacrarum scripturarum*): knowledge of the scriptures said, ...

The first word in this noun phrase starts with the same concept "'ilmun, scientia, knowledge", only to move to the preposition "'Mina", "ex", "of", and to end with the word

"alkītābi", "Livo", "scripture", a reference to the Bible. One last example is given here because of the striking resemblance and the importance of the Sura which has to be used by every Muslim in every prayer.

(6) الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمُ (3) مَالِكُ يَوْمِ الدِّينِ (4) إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ (5) ...

6a Laus Deo, Domino Mundorum.
 PRAISE be to GOD, the LORD of all creatures;
 Miseratori, Misericordi:
 the most merciful,
 Regnanti diei Judicii
 the king of the day of judgment.
 Te colimus: & te in auxilium imploramus.
 (Marracci, p. 1)
 Thee do we worship, and of thee do we beg assistance.
 (Sale, p. 1)

The lexical and grammatical affiliation is too clear to be missed, if only one looks at the second line where the word "Regenanti" is mirrored by "the kings" in Sale's text, and the noun phrase "diei Judicii" is mirrored by "day of judgment". To show how common this practice is in Sale's translation, a sample of the Quran has been reported in Appendix A. The areas of comparability cover the following: (1) using capital letters by Sale where Marracci uses them; (2) using italics or brackets to indicate added information as Marracci does; (3) using structural association (mirror structural patterns); (4) using pronouns and prepositions in the same slot in the structure of the noun phrase; (5) using the same lexical roots (cognates) or its direct translation in English. The most striking aspect is seen in the form of adding information in Sale's translation where Marracci does so (see Appendix A).

A quick survey of some other translations of the utterances examined above shows that, unlike Sale, the translators quoted in Appendixes A and B did not directly resort to Marracci. An interesting case in point is the second French translation of the Quran by Savary in (1783) who did not share Marracci's goal of refuting the Quran and did not follow Marracci's method. In spite of the fact that Savary expressed great admiration of Marracci's Latin translation, yet he neither translate from him nor used him as a base (see [Al-Shabab, 2003](#)). This is not surprising, since Savary was a renowned Arabist, whose scholarly evaluation of earlier Quran translations reveals impartiality and knowledge. He placed Marracci's Latin translation higher than [Du Ryer's French translation](#) (1647), describing Marracci as

Maracci, ce savant religieux qui a passé quarante ans à traduire, & à refuter le Coran, a suivi la vraie marche. Il a séparé les versets comme ils le sont dans le texte; mais négligeant ce précept du grand maître: 'Nec verbum verbo curabis redder, fidus Interpres'... Il l'a rendu mot pour mot. (Savary, 1783, Introduction, pp. x–xi).

Below is an example of Savary translation.

(5) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا فَرْعَةً أَفْسَدُوهَا وَجَعَلُوا أَعْزَةَ أَهْلِهَا أَذْلَهُ وَكَذَلِكَ يَفْعَلُونَ (34)

a. Lorsque les Sorverains entrent dans une ville, dit la reine, ils la dévastent, & plongent dans l'humiliation les principaux habitants. C'est ainsi qu'ils agissent.
 (Savary, 1783, Part II, p. 141)

Thus, Savary set out to translate with a different objective and method. The reporting clause in the first clause in the following sentence is placed in the middle of the reported clause, which is not found in the Arabic sentence or in Marracci's.

(2)

قالَ عَفْرِيْتُ مِنَ الْجَنِّ أَنَا ءَايِّنَكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَأَنِّي عَلَيْهِ لَفْوِيُّ
أَمِينٌ (39) قالَ

الذِي عَدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا ءَايِّنَكَ بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ ...

2c. Ce sera moi, répondit *Afrīt*, un des démons: je t'en rendrai possesseur avant que tu sois levé de ta place. Cette entreprise n'est point au-dessus de mes forces. / Je veux t'en rendre maître, dans un clin d'œil, ajoûta un autre démon qui avoit la science du livre.

(Savary, 1783, vol. II, p. 142)

The first Arabic sentence is rendered in two French sentences. The order of the clauses in the Arabic sentence places the reporting clause first, followed by a reported clause; the French sentence starts with the reported clause and places the reporting clause last. The lexical items are also Savary's own choice, notably the borrowing of the word "*Afrīt*" from Arabic. The word "enterprise" is not in the Arabic sentence, and the Arabic word "أَمِينٌ", meaning "caring and honest" is omitted. Unlike, Marracci and Sale, Savary produced a translation which is free from servitude to the original. For more examples of translations which do not use Marracci as a base, the reader can examine the translations cited in Appendix B.

5.2. Sale's contribution

In addition to using Marracci as a model and base, Sale benefited at least from two individuals who knew Arabic, one of whom was a native speaker of Arabic. Sale also used Marracci's extensive comments and notes which discuss and document Muslim Exegesis and traditional explication of the Quran. Bearing all this in mind, one wonders whether Sale's translation is direct rendering of Marracci's translation, and whether his translation can safely be said to be as the title claims, "from the original Arabic". Well, at this point it is necessary to examine Sale's contribution focusing on three aspects of his translation: (1) his interest and wide knowledge, (2) his strategy and method, and (3) his creative phraseology and style. These aspects will be briefly discussed below; to do Sale's achievement justice one should undertake a large-scale thorough investigation well beyond the present paper.

First, Sale was a scholar and a lawyer who took a keen interest in oriental studies and accumulated considerable amount of knowledge and documents. His interest in oriental studies started when he was at Oxford. In 1720 he became a member of the Inter Temple and he joined the Society for Promoting Christian Knowledge. When the Patriarch of Antioch sent Suliman Alsadi from Damascus to London to urge the Society to "issue an Arabic New Testament for the Syrian Christians" (see Ross's Introduction to Sale translation 1979, p. x). Alsadi introduced Sale to Arabic, and soon Sale was, it seems, inspired to translate the Quran. Sale was also helped by Dadichi, a Greek from Aleppo, who was the interpreter of the king, and who seems to have been a key informant in the

process of Sale's Translation (see Ross's introduction 1979, p. x). Sale's knowledge of Arabic must have been sketchy and most of his references and manuscripts were not Arabic (*ibid*, pp. vii–ix). Still, to have gone into all the required manuscripts and to use his knowledge of Latin to interpret and reconstruct the meaning of the Quranic text, is a rare feat which shows unmistakable ability and passion.

Second, Sale must have made a definite decision to produce a translation of the Quran, which he did. There is no doubt about Sale's ability and talent, but the method(s) he utilized required extraordinary processing. It can be safely said that his method, like his circumstances, were particularly favorable for his task and individually his own. Taking what has been said above about the complexity of processing, writing in the sense of composing a translated text, one should credit Sale for consulting and using so many references and manuscripts in addition to making use of Marracci's Latin translation. With scant knowledge of Arabic Sale worked his way to decipher the ST to construct his rudimentary notion of the meaning, and then to use the Latin translation which helped formalize the meaning which was in turn formulated in English. In case of doubt, the meaning was refined by referring to extensive explanations and comments of Marracci and other commentaries available to him. This struggle through delicate meaning and a multilayer semantic labyrinth of texts from various languages seems to have marked Sale's reading of Quranic meaning. Through this journey Sale decided on an interpretation which he formulated in English. It can be suggested that from a rather vague notion of the meaning of the Arabic text, Sale moved to the stage of formulating and constructing his English translation.

Third, creative phraseology and lucid style characterized Sale's English text. Although Sale made extensive use of Marracci's translation, still his language at the level of grammatical manipulation and idioms is English and is his own. In other words, his command of English and his literary talent enabled him to produce an English text which is not dogged by the Latin text he took from. An examination of the noun phrases and the syntactic structure of the sentence as a whole in (2) shows that parallel imitation of the Latin text was not at the expense of the Englishness of Sale's creativity. The same verse which was discussed to demonstrate the influence of Maracci, can also show the limits of Marracci's influence. Capital M and capital S at the beginning of the line refer to Marracci and Sale, respectively.

(2)

قالَ عَفْرِيْتُ مِنَ الْجَنِّ أَنَا ءَايِّنَكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَأَنِّي عَلَيْهِ لَفْوِيُّ
أَمِينٌ (39) قالَ الذِي عَدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا ءَايِّنَكَ بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ ...

(2) qala .ifrītūn mina aljin 'anā ātīka bihi qabla 'an taqūma min
maqāmika wa'innī .alayhi laqawiyun 'amīn (39) qāla aladhī
.indahu .ilmun mina alkītābi 'anā 'ātīka bihi qabla 'an
yartada 'ilayka Tarfuka ...

(Sura Al-Naml, Verse 39–40)

2b. M: Respondit Vaserrimus *quidam* inter Demones:

S: A terrible genius answered,

Sale does not follow Marracci in the noun phrase “A terrible”, where Marracci uses “inter”, one of or one among.

2b. M: Ego afferam tibi illum, antequam surgas è loco tuo,
S: I will bring it unto thee, before thou arise from thy place:

In the noun phrase “it unto thee”, the grammar of English requires a preposition (unto) not found in the Latin translation.

2b. M: & ego quidem ero ad hoc sanè validus, fidelis.
S: for I am able to perform it, and may be trusted.

Sale did not use “&” (and), but he chose “for” (indicating reason), changing coordination to subordination; and in the second part he introduced a verb phrase where the Latin sentence does not contain a verb phrase.

2b. M: Dixit alius Demon, penes quem erat scientia ex Libro (*idest jacrarum scripturarum*):
S: And one with whom was the knowledge of the scriptures said,

“said” comes naturally last in the English structure, whereas it is first in the Latin sentence. But where the Latin adds the word “alius” (another) which is not found in the Arabic, Sale simply uses “one” followed by a restrictive relative clause. Borrowing the word “scriptirum” from Latin, Sale did not need to put it in brackets, because he did not take the word “Libro” (Book) from the Latin sentence and hence did not need to use two words for the same lexical cognate.

2b. M: Ego afferam tibi illum; antequam reddatur ad te obtutus tuus (*idest antequam respiciens aliquid statim ad te visum retrabas*).
S: I will bring it unto thee, in the twinkling of an eye.
 (Sale, p. 372)

Finally, the long Latin phrase “antequam reddatur ad te obtutus tuus (*idest antequam respiciens aliquid statim ad te visum retrabas*)”, was rendered by Sale in six words “in the twinkling of an eye”. This is a deviation from the Latin and Arabic which use the second person possessive adjective “tuus” and “كما” (كما) the last affix is the Arabic Pronoun. In all the above examples Sale adhered to English structure and style preferring direct simple expressions to the display of knowledge of Latin by resorting to complex sentences or Latin diction. Sale seems to have developed an extraordinary mental mechanism which helped him in filtering meaning coming from a number of source texts, not using one but a number of Source Texts from several languages (English, Latin, Persian, Turkish and Arabic). His phraseology, i.e. the exact expressions he created, was dictated by the principles of Englishness, simplicity, and lucidity. His training as a lawyer, his personal faith, and his sense of integrity and justice, all came to play in shaping his moderate judgement about Islam and its Prophet and his independent Englishness in matters of language and style (see Sale’s “A Preliminary Discourse” published with

his translation). That he achieved what he achieved from his scant knowledge of Arabic is the work of a genius; that he utilized various sources is the practice of a scholar; and that he did not have full command of Arabic and could not do his translation all from the Arabic ST, is a fact that attests to his great determination and ability.

Sale's strategy and method stand in stark contrast to that of Alexander Ross, the translator of the Quran into English not from Arabic but from French. Studying Alexander Ross's translation, published (1649), two years from Du Ryer's French translation (1647), one can outline Ross's strategy and method as based on imitating the French source text, in an attempt to make the outlandish text available to the English reader. Ross lacked Sale's academic background, keen interest in the spread of knowledge and Orientalism, and personal sense of independent judgement (see *Al-Shabab*, 2003, 2008). An analysis of Ross's translation of an example discussed earlier in relation to Marracci's and Sale's translations in (2) above, will illustrate Ross's translational method. Below are the Du Ryer's French translation and its rendering into English by Ross.

(2) قال عفريت من الجن أنا أريك به قيل أن شئتم من مقامك وإلي عليه لقوى
 أميين (39) قال الذي عذله علم من الكتاب أنا أريك به قيل أن يرثك إلينك
 طرفك ...
 2d. Un d'entre les Demons luy dit,
One of the Devils said unto him,

Ross follows the French almost in every respect, except when a change must be undertaken as in using the verb “said” before the indirect object. The French does not need a preposition, since the object is a direct object.

2d. je je l'apporteray avant que tu sois leué de ta place,
I, I will bring it before thou arise from thy place:

The English structure following the French in every respect even when the French wrongly repeats the subject pronoun “je”, since the Arabic does not repeat the pronoun. Thus, even when Du Ryer made a wrong decision, Ross followed suit, producing a structural feature not typical of English grammar. The emphatic form in English would be “I, myself ...”. Ross's translation continues in this line of echoing the French as the rest of this example shows.

2d. je suis assez sort pour le porter,
I am strong enough to bear it,

Ross clearly follows the French here.

2d. je le porteray fidellement.
I will carry it carefully.

Again, Ross stays in the shadow of the French.

2d. Un de ceux qui estoient aupres Salomon qui sçauoit les
 scriptures, dit,
One of them that attended Solomon, who knew the Scriptures, said,

The English sentence contains three clauses, while the French has two. What is added by Ross is background information about the “Devil” who suggested helping Solomon.

2d. je te l'apporteray dans un clein d'æil; ...

(Du Ryer, 1647, p. 362)

I will bring it to thee in the twinkling of an eye.

(Ross, 1649, p. 233)

The interesting part of this rendering is the last prepositional phrase, “in the twinkling of an eye”, which follows the French metaphor.

A typical sample from Sale’s translation shows the quality of his language. The three excerpts below are typical of his translation, in the first there is a description of Paradise, and in the second a description of Hell.

And therein shall they be given to drink of a cup of wine, mixed with the water of Zenjebil, a fountain in paradise named Salsabil: and youths, which shall continue for ever in their bloom, shall go round to attend them; when thou seest them, thou shalt think them to be scattered pearls: and when thou lookest, there shalt thou behold delights, and a great kingdom.

(Sura Man, Sale, p. 564)

Hath the news of the overwhelming day of judgment reached thee? The countenances of some on that day, shall be cast down; labouring and toiling: they shall be cast into scorching fire to be broiled: the shall be given to drink of a boiling fountain: they shall have no food, but of dry thorns and thistles; which shall not fatten, neither shall they satisfy hunger...

(Sura The Overwhelming, Sale, p. 578)

By the sun, and its rising brightness; by the moon, when she followeth him; by the day, when it sheweth his splendor; by the night when it covereth him with darkness; by the heaven, and him who built it; by the earth, and him who spread it forth; by the soul, and him who completely formed it,...

(Sura The Sun, Sale, p. 582)

If one overlooks the strange graphology and the foreign words in the above excerpts, one finds that the structure is rather simple, the lexical items are within current English usage, and the language is readily understood. Although only seventy-five years separate the Sale’s translation from that of Ross, they are far apart from each other in language and style. However, two hundred and forty-four years separate the twenty-first century reader from Sale’s translation, but its language is more accessible than some twentieth century novelists (e.g. Herman Melville) and translations (e.g. Ali, 1934). This may account for the re-publication of Sale’s translation, when no one would remember Ross as a translator of the Quran, let alone re-publishing his translation. It is not fair to compare Ross to Sale, since the former did not have access to any previous English or Latin translation. The point to be made here is the extraordinary achievement of Sale who made use of the personal communication and documents available to him, in addition to his experience and knowledge. It should be added here that Sale was not limited by what he borrowed; on the contrary, like all great authors, in terms of formulation his text was outstandingly his.

6. Theoretical implications

So far a number of sources can be seen in Quranic utterances. These sources obviously start with the divine speaker, God, the most powerful first person authority, since He has omniscient knowledge and constitutes the head of the belief system and the ultimate target of worship for the Muslim reader. Assertions of the divine source are direct and have the power of absolute Truth as determined by the first person divine authority. This authority covers the rest of the utterances of the Quran at different levels; that is the non-assertive utterances and lexical items.

The second type of source is the external, non-divine, source quoted in the Quran. The non-divine source produces attributed assertion, whose truth is determined by the type of external source used in a given case of non-divine, such as the “Queen of Saba” in (1) and the “genius” in (2) above. The non-divine source has three possible types, each of which fulfils a definite function when it comes to what the source asserts. First, the non-divine source can be neutral (impersonal reference as in 4 above) in which case its assertion reveals and develops the current narrative, as in the assertion of the Queen of Saba reporting to her aids that she has received a message from Solomon in (1) above. Second, the non-divine source can present a claim (an opinion) which may be true or false, as in the case of the “genius” who has “knowledge of the Book (Scripture) claiming that he has a certain power which was verified by action, and another “genius” claiming power which was not tested on the occasion (see 2 above). Finally, the external non-divine source can be adversary presenting a counter-claim attribution as in the claim of “The chiefs of the people of Pharaoh” who said “This man [Moses] is certainly an expert magician” (see 3 above). In such case, the counter-claim assertion is argumentative fulfilling a rhetorical function of revealing the falsehood of what is being asserted.

The intricate relationship between source and assertion shows that they work together to promote textual functions and bring intertextuality by realizing the identity of the source of the utterance, and the content of its speech, i.e. who is saying what and for what purpose. But the complexity of the source is further clarified by the presence of a superordinate speaker/writer in the form of the translator, who assumes the position of re-presenter of the ST, when he/she mediates the source(s) of the ST and the receiver of the TT, and when he remoulds the ST semantic potential in his newly created version of it in the form of a translation. The interpretation of the ST constitutes an additional linguistic level which casts its shadows over the assertions of the meaning of the TT and its semantic potential as a whole. Thus, the translation of a divine text is not divine and, consequently, its assertions are not divine, and this extends to the truth of translational assertions, making these human assertions.

The question of source as a participant in the communicative event calls for involving the other participant in this event, namely the listener/reader. After all, the translator is only one reader of the ST. The reader of the translation is removed from the truth, since he is the interpreter of the words of another interpreter, trying to assign meaning to the translator’s assertions, which are in turn assigning meaning to the assertions

of the divine speaker, who is allowing other sources to participate in the ST to project their narrative, opinions, claims, or counter-claims. This is in addition to the subscripts, footnotes and comments directly borrowed from Marracci to give background (as in using Marracci's reference to Al-Baidhawi (1960) to describe the scene when Solomon's messenger entered the court of the Queen of Saba: Sale 1634, pp. 371–372, and in and Marracci, 1698, p. 512) or to specify the meaning of a word (as in using Marracci's reference to Al-Zamakhshari (1987) to explain the meaning of references to non-Muslims (Sale, 1734, p. 1; Marracci, 1698, pp. 1–3)).

The translation reader's task is made more complex by the fact that he/she may be informed about the possibility of plagiarism, the possibility of direct dependency, or marked influence of a previous translation on the TT. It was seen that Sale added another dimension to the reader of his translation by using Marracci's Latin translation as lexical reservoir and a structural matrix. Sale did not deny his debt to Marracci, but what has been at stake is the extent of this debt. The outline of Sale's strategy and method has shown that the Marracci's influences extend from lexical and structural influences to information and graphological changes resulting from borrowings. The reader of God's words in translation has every reason to be wary, since not only does he have to attend to the uncertainty of translational assertions, but he also has to keep an eye on the source of every assertion.

Despite all the above uncertainty and real influences attested in Sale's translation, the ordinary, non-fault finding reader of this translation discovers the Quran and enjoys the lucid style and rich disarray of information from different references. This is, of course, in addition to the informative Preliminary Discourse by Sale or the scholarly introduction by Sir Edward Denison Ross to the edition published by Fredrick Warne in 1979. Sale made use of a variety of sources including earlier works on Arabic and Islam, including the famous works of Edward Pockoke (1606–1691) who lived in Aleppo as a churchman and learned Arabic and other oriental languages there. Sale made use of Pockoke's well known book *Specimen Historiae Arabum* which was kept as a manuscript and published in (1806). This comprehensive and scholarly work was well-documented and appeared in Arabic and Latin (on opposite pages, see Appendix C), a feature which helped Sale to use Latin to enrich his Preliminary Discourse which prefaced his translation of the Quran.

For the ordinary reader of translation, Sale's text is read and interpreted as an independent text, i.e. with no reference to other texts, surely without reference to the Arabic text, since the reader cannot read the ST. However, no reader of a TT would, when faced with an assertion, lay the blame on the ST, since he/she knows that what they are reading is nothing but the translator's version. The source of confusion for the reader starts if, and only if, he assumes that the translated text is an exact counterpart of the ST, i.e. it is an equivalent text. The Medieval notion of "faithfulness to the original" which was refuted by Roger Bacon (1997/originally in Latin *Opus Majus* 1267), and which was reiterated by Tytler in the eighteenth century (Tytler, 1797, Chapter 9) and elegantly re-launched as a linguistic theory by Catford (1965), has created an illusion which promoted a vague unsubstantiated claim that the translator can re-produce an exact version of the ST in another language. This attractive

theory cannot be empirically upheld; nor does it promote the status of the TT or the translator, since it ignores the translator's creation assuming that it is a re-production of the ST. Only an illumined reader would take a translation of the Quran to be the word of God. The fact that there are so many translations of the Quran into the same target language, English for instance, shows that readers and scholars have explicit doubts about available translations, and that they do not judge the translation as the final word of God so much as the creative interpretation of a translator.

The above discussion of translational utterances points to the complexity of the task of the reader of the Quran in translation. This takes the discussion to the reader's perspective, the hermeneutic perspective. First person assertions and the assertions of other external sources used in the current narrative, are not binding to the reader, since interpretation is primarily a matter of reader involvement with the current text, an involvement which re-creates the TT. Al-Shabab (2008) suggested that the interpretation act takes place within the Interpretive Frame, which has seven elements one of which is Assertion. The interpretive assertion is unique to the reader and is assumed to be pivotal in the sense that it works from an utterance but it enables the reader to give a reading to the whole text or a part of it. As such, interpretive assertion works at the level of the whole text. Hence, interpretive assertion differs from textual assertion which has been under scrutiny in this paper. Textual assertion, even from the reader's perspective, is based on reading utterances, statements, and textual context and clues, while hermeneutic assertion is based on the reader's wider interpretive frame, which works by virtue of the following existential and socio-cultural linguistic designates: (1) Being, (2) Environment (including context and language), (3) Understanding, (4) Experience and Knowledge, (5) Assertion, (6) Identity, (7) User (see Al-Shabab, 2008). The listener/reader/, like the speaker/writer, has *all* the rights and privileges and *all* the complexity and ethical power inherent in the use of language. Thus, textual sources and assertions that have been discussed in this work are more of a public domain, in the sense that they can be identified and inter-subjectively debated within a text. The interpretive assertion, the reader's own interpretive pivots in a text, is not subject in the sense that it operates by virtue of individual bases not open to external verification, because interpretive assertion embodies the interpreter's prerogative endowed upon any language user by *Being*, i.e. just by the mere fact that he/she is a human user of language.

It is natural to assume that reading Sale's translation of the Quran further complicates the task of the translation reader, for Sale did not only translate, but he also used another translation as a base to shadow and refer to documents and informants. Sale used a variety of sources, but it is safe to suggest that Marracci's strife for "exactitude" in rendering the Arabic text, and his extensive commentary provided an ideal model to Sale. No analyst can deny Sale's achievement, but translation can allure and beguile even the best of language users.

7. Concluding remarks

The present paper has outlined the boundaries and functions of source and assertion in actual texts and translation. It has also shed light on the relationship between Sale's English translation of the Quran on the one hand and Marracci's Latin

translation on the other. The results of the discussion can be summarized in the following points:

- (1) The relationship between the source of an utterance, speaker/writer source or external source, is complex and detrimental to the status of textual assertions made by the source. The source can be (1) divine, (2) external neutral, (3) external adversary, (4) translator/interpreter, (5) external opaque (left unspecific by current speaker). Types of textual assertions relate to textual source and show various degrees of commitment to truth. A textual assertion can be: (1) divine assertion, (2) neutral assertion, (3) claim assertion, (4) counterclaim assertion.
- (2) The above types of assertion are textual in the sense that they fulfill verifiable (inter-subjective) textual functions in immediate locus of current discourse. They function within an utterance or a sequence of utterances. A textual assertion is independent of text structure, since it occurs at any point in a text.
- (3) Interpretive (Hermeneutic) assertion is, however, reader based and thus is individualistic. It extends to the meaning of the whole text or a part of it. Hence, interpretive assertion operates at a level of discourse different from that of textual assertion, and it does not coincide with textual assertion. Hermeneutic assertion may follow a pattern in text structure, as an assertion or conclusion of an argument or a debate.
- (4) Translational assertions, i.e. assertions made by a translator in the course of a TT, are not the ST speaker/writer assertions. In the case of the translation of the Holy Quran, the translator's assertions are not divine and their truth or falsehood is the responsibility of the translator.
- (5) Sale's translation of the Quran relied on Marracci's Latin translation at the level of structure, lexicon, and

epistemological references. Sale seems to have used Marracci translation as a matrix text, a pivot, to work out the meaning of the Arabic text, but he was not confined by it.

- (6) Sale's English translation of the Quran shows that his contribution is mainly evident in three areas: (1) the experience and knowledge he used, (2) the strategy and method he adopted, (3) the creative phraseology and style he achieved. But, above all, Sale had on his side personal integrity, impartial judgement, keen interest in divine knowledge, and relentless perseverance.

One would wonder how a translator could aim so high and achieve so much as Marracci and Sale did; but it is useful to remember that each of them spent a life time and utilized the works of scholars produced over hundreds of years. Marracci has been praised for his erudition (Savary, 1783) and exactitude (Al-Shabab, 2001), but his aim of refuting the Holy Quran was a misguided purpose which proved to be self-defeating, since no one can defeat faith. Sale's personal ability and determination enabled him to undertake a gigantic endeavour and to succeed when his scant knowledge of Arabic was compensated for by his ability to work through various texts from different languages to formulate his interpretation. Translation theory has focused on one source, the ST, limiting the translator's field of work, and ignoring any other source. Some researchers in Quran translation are mistakenly possessed with the idea that a translation should produce an exact version of the ST, a faithful translation of the word of God. This purpose cannot be achieved, simply because while the translator creates a new text, he/she assumes the role of a new textual source making new textual assertions.

Appendix A

Sura	Corpus	Text: Arabic Quran; Latin and English Translation	Notes
سورة الفاتحة	Arabic text	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2)</p> <p>الرَّحْمَنُ الرَّحِيمُ (3) مَالِكُ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِنُ (5) اهْذِنَا الصَّرَاطَ السَّقِيمَ (6) صِرَاطُ الَّذِينَ أَنْعَطْتَ عَلَيْهِمْ غَيْرَ المَغُضُوبِ عَلَيْهِمْ وَلَا الصَّالِحِينَ (7)</p>	
	Marrcci 1698 p. 1	<p>2. <u>Laus Deo,</u> <u>Domino Mundorum.</u></p> <p>3. Miseratori, Misericordi: 4. <u>Regnanti diei Judicii.</u></p> <p>5. <u>Te colimus:</u> <u>& te in auxilium imploramus.</u></p> <p><u>PRAISE be to GOD,</u> <u>the LORD of all creatures;</u> <u>the most merciful,</u> <u>the king of the day of judgment.</u></p> <p><u>Thee do we worship,</u> and of thee do we beg assistance. (Sale, 1979, p. 1)</p>	
سورة البقرة	Arabic text		<p>الـ (1) ذلِكَ الْكِتَابُ لَا رِبُّ فِيهِ هُدًى لِلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقَنَا هُمْ يُفْعَلُونَ (3)</p> <p>وَالَّذِينَ تَوْمِنُونَ بِمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ مِنْ قَبْلِكُمْ وَبِالآخِرَةِ هُمْ يُوْقَنُونَ (4) أُولَئِكَ عَلَى هُدًىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)</p>
	Marrci 1698 P. 9	<p>1. A. L. M.</p> <p>2. <u>iste Liber, non est dubium de eo,</u> <u>quin sit à Deo; directio timentibus eum.</u></p>	

Sura	Corpus	Text: Arabic Quran; Latin and English Translation	Notes
		<p>3. Qui credunt in Arcanum, & stare faciunt orationem (<i>idest observant tempora-ejus:</i>) & ex eo; quod in sustentaculum præbuimus illis, erogant <i>in eleemosynam.</i></p> <p>4. Et qui credunt demissum est ad te (<i>idest Alcoranum,</i>) & in id, quod demissum suit ante te (<i>idest Pentateucum,</i> <i>Psalterium, è Euangeliū:</i>) & in novissimum faculum ipsi firmiter credunt.</p> <p>5. Hi erunt super <u>directionem</u> (<i>idest dirigentur</i>) à Domino suo; & hi erunt felices.</p>	
Sale	A.L.M.	<p><u>There is no doubt</u> in <u>this book</u>: it is a direction to the pious, who believe in the mysteries <i>of faith</i>, who observe the appointed times of prayer, and distribute <i>alms</i> out of what we have bestowed on them; and who believe in that <i>revelation</i>, which hath been sent down unto thee and that which hath been sent down <i>unto the prophets</i> before thee, and have firm assurance of the life to come: these are <u>directed by their LORD</u>, and <u>they shall prosper</u>.</p> <p>(Sale, 1979, p. 2)</p>	
سورة الماندة	Arabic text		<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ هُوَ بِالْعُفُودِ أَجْلَتْ لَكُمْ نَبِيَّهُمُ الْأَعْلَمُ إِلَى مَا يُنَتَّلِي عَلَيْكُمْ غَيْرَ مَحْلِي الصِّدْقِ وَإِثْمٌ حُرْمَةٌ إِنَّ اللَّهَ يَعْلَمُ مَا تَبْرُدُ (1)</p>
Marrci 1698 p. 192		O Qui crediderunt satisfacite pactis. Licitum est vobis <u>brutum</u> præterquam, quod legitur vobis illicitum venationis, cum vos estis in a facra peregrinatione: nam Deus decernit id, quod vult.	
Sale		<p>O TRUE believers, perform your contracts. Ye are allowed <i>to eat the brute</i> cattle, other than what ye are commanded <i>to abstain from</i>; except the game which ye are allowed <i>at other times</i>, <i>but not</i> while ye are on pilgrimage <i>to Mecca</i>; GOD ordaineth that which he pleaseth.</p> <p>(Sale, 1979, p. 97)</p>	
سورة يونس	Arabic text		<p>هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَرْبَةً مَنَازِلَ اشْتَهَلُوا عَنِ الدَّسْنَتِينِ وَالْحَسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَى بِالْحَقِّ بِعَصْلَ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (5)</p>
Marrci 1698 P. 322		Ipse est, <u>qui posuit solem</u> in splendorem, & <u>lunam</u> in lumen; & <u>disposuit eam</u> in stationes.	
Sale		<p>It is he <u>who hath ordained the sun</u> to shine <i>by day</i>, and <u>the moon</u> for a light <i>by night</i>; and <u>hath appointed</u> her <u>stations</u>.</p> <p>(Sale, 1979, p. 199)</p>	
سورة يونس	Arabic text		<p>وَمَا كَانَ النَّاسُ إِلَّا أُمَّةٌ وَاحِدَةٌ فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَعَضَى بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (19)</p>
Marrci 1698 p. 322		Et non erant homines, nisi gens una (<i>idest unius religionis</i>). Atqui discordes fuerunt inter se, & si non verbum (<i>idest decretum</i>) præcessisset à Domino tuo, certè decisum suisset inter eos circa id, in quo discordis errant.	
Sale		<p>Men were professors of one religion only, but they dissented <i>therefrom</i>; and if a decree had not previously issued from thy LORD, <i>deferring their punishment</i>, verily the <i>matter</i> had been decided between them, concerning which they disagreed.</p> <p>(Sale, 1979, p.201)</p>	

Sura	Corpus	Text: Arabic Quran; Latin and English Translation	Notes
سورة مريم	Arabic text		وَإِنَّ اللَّهَ رَبِّيْ وَرَبُّكُمْ فَاقْتُبُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (36)
	Marrci 1698 p. 432	Et quidem Deus <i>est</i> Dominus meus, & Domimus vesser: servit ergo illi: hæc est via recta.	
	Sale	And verily GOD is my LORD, and your LORD; wherefore serve him: this is the right way. (Sale, 1979, p. 300)	
سورة مريم	Arabic text		وَانْذُرْ فِي الْكِتَابِ إِدْرِيسَ إِلَهَ كَانَ صَدِيقًا نَبِيًّا (56)
	Marrci 1698 p. 432	Et commemora in libro Edris (<i>idest Enoch</i>) quippe ipse suit <u>justus</u> , propheta.	
	Sale	And remember Edris in the <i>same</i> book; for he was a <u>just person</u> , <i>and</i> a prophet: (Sale, 1979, p. 301)	مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجْلٌ مُسْمَى وَالَّذِينَ كَفَرُوا عَمَّا أَنذَرُوا مُعْرِضُونَ (3)
سورة الأحقاف	Arabic text		
	Marrci 1698 p. 651	<u>Non</u> creavimus Cælos, & Terram, & <u>quæ</u> sunt inter hæc duo, nisi cum <u>veritate</u> , & <u>meta determinata</u> consumptioni eorum. Qui vertò infidels sunt, ab eo, quod spsis prædicatur ex Alcorano, sunt longè recedentes. H.M.	
	Sale	THE revelation of <i>this</i> book is from the mighty, the wise GOD. <u>We have</u> not created the heavens and the earth, <u>and whatever is between them</u> , otherwise than in <u>truth</u> , <u>and for a determined period</u> : but the unbelievers turn away from the warning which is given them. (Sale, 1979, p. 484)	
سورة الأحقاف	Arabic text		فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزَمِ مِنَ الرُّسُلِ وَلَا شَتَّاجِلْ لَهُمْ كَائِنُهُمْ يَوْمَ يَرَوْنَ مَا يُؤْخَذُونَ لَمْ يَلْتَهُوا إِلَى سَاعَةٍ مِنْ نَهَارٍ فَهُنَّ بِهِمْ إِلَى الْقَوْمِ الْفَاسِدُونَ (35)
Al Ahkaf	Marrci 1698 p. 652	Patienter itaque sustine <u>injurias gentis tuae</u> , sicut sustinuerunt <u>prædicti contantia</u> , ex legatis:	
	Sale	Do thou, <i>O prophet</i> , bear <u>the insults of thy people</u> with patience, as our apostles, who were <u>endued with constancy</u> , bear <u>the injuries of their people</u> : (Sale, 1979, p. 488) (Sale, 1979, p. 488)	
القرآن العصري	Arabic text		وَالْحَصْرُ (1) لَئِنْ الْإِنْسَانَ لَفِي حُسْرٍ (2) إِلَى الَّذِينَ ظَاهَرَوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبَرِ (3)
	Marrci 1698 p. 820	<u>Per tempus pomeridianum.</u> <u>Certè homo sanè erit</u> in jactura. Preter eos, qui crediderint, & faceerint recta, & mutuò sibi commendaverint veritatem, & mutuò sibi commendaverint patientiam <u>BY the afternoon</u> : <u>verily man employeth himself</u> in that which will prove of loss: Except those Who believe, And do that which is right; And who mutually recommend the truth, and mutually recommend perseverance unto each other. (Sale, 1979, p. 589)	
سورة الصمد	Arabic text		فَلَمْ يَرَوْهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُورًا أَحَدٌ (4)

Sura	Corpus	Text: Arabic Quran; Latin and English Translation	Notes
	Marrci, 1698, p. 831 Sale	<u>Dic. Est Deus unus.</u> <u>Deus Sempiternus.</u> <u>Non genuit.</u> <u>& non est genitus.</u> <u>Et non suit illi par ullus.</u> <u>SAY, God is one GOD;</u> <u>the eternal GOD;</u> <u>he begetteth not,</u> <u>neither is he begotten;</u> <u>and there is not any one like unto him.</u> (Sale, 1979, p. 595)	

Appendix B

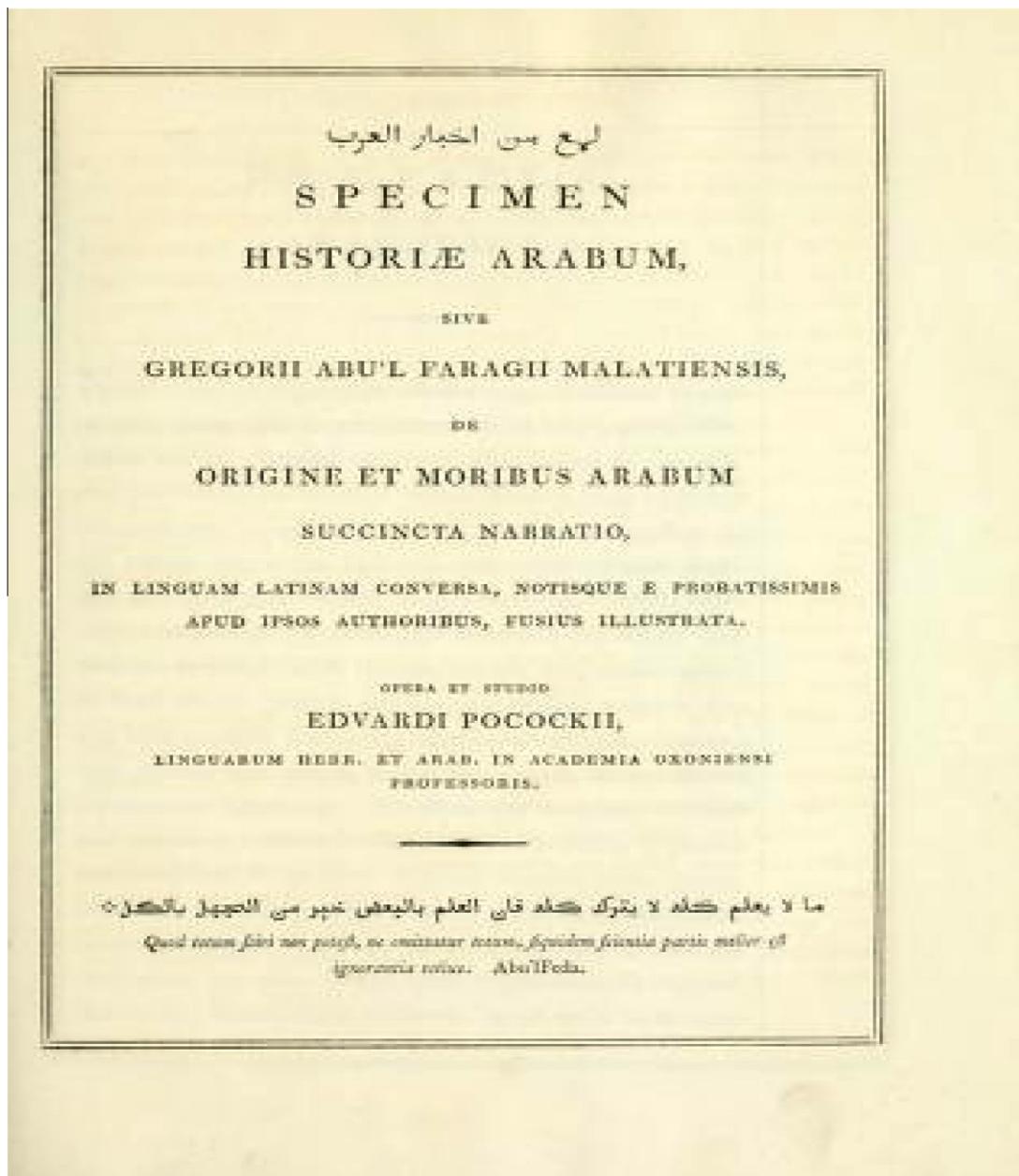
Sura	Corpus	Text: Arabic Quran; Latin and English Translation	
سورة النمل	Arabic text		فَالْيَتَ أَنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَاءَ أَهْلِهَا أَذْلَهُ وَكَذَلِكَ يَفْعَلُونَ (34)
Sura Al-Naml (Ants)	English translations	<p>She said, “King when they enter a city spoil it, and abase the mightiest of its people: and in like manner will these also do...” (Rodwell, 1861, p. 206)</p> <p>She said: “Kings, when they Enter a country, despoil it, And make the noblest Of its people its meanest Thus do they behave...” (Ali, 1934, p. 945)</p> <p>She said: “when kings invade a city they ravage it and abase the mightiest of its people. These men will do the same...” (Dawood, 1956, p. 378)</p> <p>She said, “Kings, when they enter a city, disorder it and make the mighty ones of its inhabitants abased. Even so they too will do.” (Arberry, 1996) / 1955, vol. 2, p. 79)</p> <p>She said: “Whenever any kings enter a town and plunder it, they turn the most important men among its people into the lowest. Thus they act...” (Irving, 1992, p. 379)</p> <p>She said “Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do...” (Al-Hilali and Khan, 1993, p. 558)</p> <p>She said, ‘Whenever kings go into a city, they ruin it and humiliate its leaders – that is what they do...’ (Abdel-Haleem, 2004, p. 241)</p>	
	French translations	<p>[La reine] dit: “Quand les rois entrent dans une cité, ils la saccagent et font, des nobles qui l'habitent des misérables. Ainsi font [les rois].” (Blachère, 1957, p. 407)</p> <p>Elle dit: “En vérité, quand les rois entrent dans une cité ils la corrompent, et font de ses honorables citoyens des humiliés. Et c'est ainsi qu'ils agissent...” (King Fahd Society, 1990a,b, p. 379)</p> <p>Elle dit: “Quand les rois entrent dans une cité ils la corrompent, humiliant ses personnalités les plus hautes et c'est ainsi qu'ils agissent”. (Kechrid, 1984, p. 498)</p> <p>En vérité, dit-elle, lorsque les rois entrent dans une cité, ils la ruinent et jettent dans le mépris les puissants [qui y habitent]. [Habituellement] ils se comportent ainsi. (Hamza, 1989, vol. II, p. 68)</p>	
	German translation	<p>Sie sagte: Wenn Könige in eine (fremde) Stadt einziehen, geben sie sie dem Verderben preis und versetzen diejenigen von ihren Bewohnern, die mächtig sind, in den Zustand der Unterwürfigkeit. So machen sie es (in der Tat). (Paret, 1979, p. 265)</p>	
	Italian translation	<p>Soggiunse <i>la regina</i>: ‘quando i re entrano in una città <i>colla forza</i>, la devastano, e rendono meschini i più potenti fra i suoi abitanti; così faranno <i>quelli con noi</i>.’ (Bonnelli, 1987, p. 350)</p>	
	Spanish translation	<p>Ella dijo: “Ciertamente, los reyes, cuando conquistan una ciudad, la saquean, y de sus más nobles habitantes hacen miserables. Así obran.” (Vernet, 1993, p. 360)</p>	

Sura	Corpus	Text: Arabic Quran; Latin and English Translation
سورة النمل	Arabic Text	قال عفريتٌ من الجنَّ أَنَا أَنْتِكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَغْوٌ أَمِينٌ (39) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنِّي أَنْتَكَ بِهِ قَبْلَ أَنْ يَرَكُوكَ إِلَيَّكَ طَرْفَكَ ...
English translations	An Efreet of the Djinn said: “I will bring it thee ere thou risest from thy place: I have power for this and am trusty.”	And one who had the knowledge of Scripture said, ‘I will bring it to thee in the twinkling of an eye.’ (Rodwell, 1861, p. 206) Said an ‘Ifrit, of the Jinns: “I will bring it to thee Before thou rise from thy Council: indeed I have Full strength for the purpose, And may be trusted.”
Sura Al-Naml (Ants)	Said one who had knowledge Of the Book: “I will Bring it to thee within The twinkling of any eye!” (Ali, 1934, pp. 946–947) A demon from among the jinns replied: ‘I will bring it to you before you rise from your seat. I am strong enough and faithful.’	Said one who had knowledge Of the Book: “I will Bring it to thee within The twinkling of any eye!” (Ali, 1934, pp. 946–947) A demon from among the jinns replied: ‘I will bring it to you before you rise from your seat. I am strong enough and faithful.’
French translations	Un rebelle des Djinns dit [alors]: “Moi, je t’apporterai avant que tu ne te lèves de ta place. En vérité, j’ai certes force de le faire et je suis fidèle.” Celui qui avait connaissance de l’Écriture dit: “Moi, je te l’apporterai avant que ton regard soit revenu vers toi.” (Blachère, 1957, p. 407) Un djinn redoutable dit: “Je te l’apporterai avant que tu ne te lèves de ta place: pour cela, je suis fort et digne de confiance”. (King Fahd Society, 1990a, p. 380) Un génie plein de moyens et de ruses dit: “Moi je te l’apporte jusqu’à toi avant que tu ne quittes ton conseil. Je suis assez fort cela et digne de confiance”. Celui qui détenait quelque science du Livre dit: “Moi je te l’apporte avant que ton regard ne revienne à toi”. (Kechrid, 1984, pp. 498–498–499) Un djinn redoutable déclara: “Je peux te l’apporter avant que tu ne te lèves de ta place. Je suis à même de remplir cette mission et suis degne de confiance.” Un [homme] qui avait une connaissance de l’Écriture dit [à son tour]: “Je l’apporterai quant à moi, en un clin d’œil.” (Hamza, 1989, vol. II, p. 68–69)	Un rebelle des Djinns dit [alors]: “Moi, je t’apporterai avant que tu ne te lèves de ta place. En vérité, j’ai certes force de le faire et je suis fidèle.” Celui qui avait connaissance de l’Écriture dit: “Moi, je te l’apporterai avant que ton regard soit revenu vers toi.” (Blachère, 1957, p. 407) Un djinn redoutable dit: “Je te l’apporterai avant que tu ne te lèves de ta place: pour cela, je suis fort et digne de confiance”. (King Fahd Society, 1990a, p. 380) Un génie plein de moyens et de ruses dit: “Moi je te l’apporte jusqu’à toi avant que tu ne quittes ton conseil. Je suis assez fort cela et digne de confiance”. Celui qui détenait quelque science du Livre dit: “Moi je te l’apporte avant que ton regard ne revienne à toi”. (Kechrid, 1984, pp. 498–498–499) Un djinn redoutable déclara: “Je peux te l’apporter avant que tu ne te lèves de ta place. Je suis à même de remplir cette mission et suis degne de confiance.” Un [homme] qui avait une connaissance de l’Écriture dit [à son tour]: “Je l’apporterai quant à moi, en un clin d’œil.” (Hamza, 1989, vol. II, p. 68–69)
German translation	Einer von den Dschinn, ein ‘Ifrīt, sagte: Ich werde ihn dir bringen, noch ehe du dich von deinem Platz erhebst. Ich habe die Macht dazu und bin zuverlässig.’ / Derjenige, der Wissen aus der Schrift besaß, sagte: Ich werde ihn dir in einem Augenblick bringen... (Paret, 1979, p. 265)	Einer von den Dschinn, ein ‘Ifrīt, sagte: Ich werde ihn dir bringen, noch ehe du dich von deinem Platz erhebst. Ich habe die Macht dazu und bin zuverlässig.’ / Derjenige, der Wissen aus der Schrift besaß, sagte: Ich werde ihn dir in einem Augenblick bringen... (Paret, 1979, p. 265)

Sura	Corpus	Text: Arabic Quran; Latin and English Translation
	Italian translation	Disse un 'Ifrít, d'infra i ginn: 'io te lo porterò prima che <i>tu</i> ti sia alzato dal tuo postom ed io, certo, sono ben capace di ciò fare e sono fidato'.
		Disse uno, presso cui era conoscenza delle Scritture: 'io te lo porterò, prima che il tuo sguardo ritorni a te <i>da un oggetto</i> (i.e. in un batter d'occhio)';... (Bonnelli, 1987, p. 351)
	Spanish translation	Un espíritu maligno de entre los genios dijo: "Yo te lo traeré ante de que te levantes de tu sitio. Yo soy, para hacerlo, poderoso, seguro."
		Quien tenía conocimiento del Libro, dijo: "Yo te lo traeré antes de que tu mirada se vuelva hacia ti." (Vernet, 1993, p. 361).

Appendix C

First three pages from Edward Pococke's book Specimen Historiae Arabum.



ذكر احوال العرب قبل الاسلام

قال القاضي صاعد بن احمد الاندلسي صاحب
 قصا مدينة طليطلة ان العرب فرقتان فرقـة بـاـيـدة
 وفرقـة باـقـية اما الفرقـة الـباـيـادـة فـكـانـت اـمـها ضـنـبة
 كـعـاد وـثـبـود وـطـسـم وجـدـيس ولـتـقـادـم انـقـارـضـهـم زـهـبـت
 عـنـا حـقـائـيق اخـبـارـهـم وـانـقـطـعـت عـنـا اسـبـابـالـعـلـمـ بـاـثـارـهـمـ
 واما الفرقـة الـبـاـقـيـة فـهـي مـتـفـرـعـة من جـذـمـيـن قـطـطـانـ
 وـعـدـنـانـ وـيـضـوـهـمـا جـبـيـعـا حـالـانـ حـالـالـجـاهـلـيـةـ وـحالـ
 الـاسـلـامـ فـاـمـا حـالـالـعـربـ فـيـالـجـاهـلـيـةـ فـحـالـمـشـهـورـعـنـدـ
 الـاـمـمـ مـنـ العـزـ وـالـبـنـعـةـ وـكـانـ مـلـكـهـمـ فـيـ قـبـاـيلـ
 قـطـطـانـ وـكـانـ بـيـتـالـمـلـكـ الـاعـظـمـ فـيـ بـنـيـ حـمـرـ وـكـانـ
 مـنـهـمـ الـمـلـوـكـ السـادـةـ الـجـبـاـبـرـ الـمـتـنـابـعـةـ وـاما سـاـيـرـ عـربـ
 الـجـاهـلـيـةـ بـعـدـ الـمـلـوـكـ فـكـانـوا طـبـقـتـيـنـ اـهـلـ مـدـرـ وـاهـلـ
 وـبـرـ فـاـمـا اـهـلـ الـبـدـرـ فـوـمـ الـحـوـاضـرـ وـكـانـ الـقـرـيـ
 وـكـانـوا بـحـاـلـوـنـ الـمـعـيـشـةـ مـنـ الزـرـعـ وـالـنـخـلـ وـالـمـاشـيـةـ
 وـالـضـرـبـ فـيـ الـأـرـضـ لـلـتـجـارـةـ وـاما اـهـلـ الـوـبـرـ فـوـمـ قـطـانـ
 الصـحـارـيـ وـكـانـوا يـعـيـشـونـ مـنـ الـبـانـ الـأـبـلـ وـلـكـوـهـهـاـ

D E
A R A B U M M O R I B U S
A N T E M O H A M M E D E M.

DUO sunt (inquit *AlKâdi Saëd Ebn Ahmed Andalou-senus*, Judex urbis *Tolaitelæ*) Arabum genera; unum quod periit, alterum adhuc superstes. Quod ad illos qui perierunt, gentes erant copiosæ, velut *Ad*, et *Thomûd*, et *Tesm*, et *Jadîs*, qui quod ita pridem deleti sunt, certis eorum memoriis destituimur, et defecerunt prorsus rationes quibus in ipsorum vestigia inquiramus. Quod ad eos qui superfunt, illi duplice stirpe oriundi sunt; scilicet *Kabtân* et *Adnân*; duplexque iis pariter convenit status, *Ignorantiæ* alter, alter *Islamismi*. Status autem Arabum, *Ignorantiæ* temporibus, robore et potentia inter gentes celebris est. Fuitque regnum ipsorum penes tribus *Kabtân*, et præcipua regum familia apud *Hamyaren-ses*, e quibus fuerunt *Reges*, *Domini*, *Tyranni* et *Tobbaï*. Reliqui vero Arabum, per *Ignorantiæ* tempora, post *Reges*, duorum erant ordinum, *Urbani* scilicet et *Nomades*. Quod ad *Urbanos*; erant illi urbium et oppidorum incolæ, qui vietum suum e satione, palmarum fructibus, pectore, et mercaturam peregre exercendo quærebant. Quod ad *Nomades*; desertorum illi incolæ, quibus camelorum

Duo Arabum genera.

Eorum ante Islamismum status.

Appendix D

Symbols used in transliterating Arabic words.

Symbols used in transliteration of Arabic consonants and vowels.

b = ܒ	dt = ܕ	T = ܬ	l = ܠ
t = ܬ	r = ܪ	zh = ܂	m = ܂
th = ܂	z = ܂	݂ = ܂	n = ܂
j = ܂	s = ܂	݂ = ܂	h = ܂
H = ܂	sh = ܂	݂ = ܂	w = ܂
kh = ܂	S = ܂	݂ = ܂	y = ܂
d = ܂	Dh = ܂	݂ = ܂	' = ܂
a = ܂ (short a)	i = ܂ (short i)	݂ = ܂ (short a)	݂ = ܂ (long u)
ā = ܂ (long a)	ī = ܂ (long i)	݂ = ܂ (long u)	

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