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We offer you a complete translation of the Koran with 114 chapters called surahs. 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In the foreword to his English translation of the Quran, the meaning of the Glorious Quran (1930), 1 partly from the innate modesty of a scientist and partly a tribute to the truisms that the Quran is literally the Word of God is untranslatable, Muhammad Marmaduke Pickthall (1875–1936) lamented with the inability to capture and formulate in his English version of this unique (Koran) symphony, whose sounds moved men to tears and ecstasy.2 However, his work published eighty-five years ago has been very successful to this day, moving its many readers to tears and ecstasy, and inspiring scores of later Muslim scholars to embark on their Quran translations. In the field of English translation of the Quran by Muslims, which number more than fifty.3 Pickthall's there pride of place a) for that first worthy translation, and b) serve all together as a touchstone against which all later ventures usually measured their confidence in the original Arabic/Quranic text and gauging their mastery or otherwise over english idios and use. The work of Pickthall stands out for all the others, at least these two counts. The purpose of this assessment is these and other characteristics, as well as the shortcomings in his translation. Although his translation saw the light of day in 1930, as the fruit of the project sponsored by Hyderabad Nizam, the prince's country's ruler of British India, he had this project soon after his inner Islamic adoption in 1914. His risk genesis can be traced back to his article, the Qur'an published in the Islamic Review (1919), 4, which, apart from the fact that the stout vindication of the Divine Origin Quran, carries its translation from some Quranic verses, of which a greatly improved and more elegant version appears in his full translation of the Qur'an in 1930. Equally significant are his such observations in the same article of 1919 about the Orientalist perspective of the Quran's perspective on the Quran, and about the poor quality of english translation of the day: translations of the Sacred Book are prosy, and seem discursive and garrulous, whereas the Quran arabic is terse, majestic, and poetic. So bad are some of the translations, and so foolishly many notes that choke text.5 Thus even in 1919 he understood the need for quality translation that could help readers feel the power of inspiration in it.6 Before Pickthall's, there were three types of English translation: (1) Orientalists, namely Alexander Ross (1649), George Sale (1734), J.M. Rodwell (1861) and Em Palmer (1880).7 (2) Those made by other groups, Ahmadi translators, namely Muhammad Abdul Hakim Khan (1905) and Muhammad Ali (1917), and Ghulam Sarwar (1920), who were Ahmadi leanings.8 (3) These few mean, but very poorly equipped and incompetent Muslims of British India, namely Abul Fadl (1911) and Haiat Dihlawi (1916).9 So Pickthall criticism was neither wrong nor exaggerated. Unfortunately, the Koran's English translation is seemingly harmless and academic, so to speak, a battlefield that is teeming with hysterical polemics, sectarian conflicts and ideological assumptions, including missionary agendas. Unfortunately, the religious divide between Christianity and the West and Islam and the Muslim world, deepened by crusades, and exace d'as much colonialism and Islamophobia of our time against the backdrop of the miserable events of 9/11 and other macagre incidents of mindless murders on behalf of Islam, has cast its dark shadow on orientalist discourse about Islam and the Quran. Among the translators of oriental translations, Alexander Ross (1592–1654) did not yet know Arabic, but he prepared the first English translation of the Koran!10 George!10 George Sales (1697–1736), J.M. Rodwell (1808–1900) and Richard Bell (1876–1952) were all church ministers.11 Oriental Toists, as Pickthall ruefully points out, the Quran seemed only a parody of the Bible, an imposture that contained almost nothing original.12 At the beginning of the twentieth century, which was the heyday of both colonialist and Christian missionary attacks directed against Islam!Quran in British India, some Muslim writers from the Indian subcontinent took the translation of the Quran as a defensive move. So in an area dominated by orientalists until the 1920s experienced a dramatic opposite. The sharp increase in translations of Muslims, numbering now more than fifty, is in line with the decline of orientalist influence. According to AJ Arberry translation in 1955,13 after a gap of about fifty years, Alan Jones's appeared in 2007.14 While since 1900, young translators of Muslim writers have been regularly appearing, especially in the last two decades.15As already stated, two earlier translations of Muslims, namely Abul Fadl (1911) and Haiat Dihlawi (1916) had an ambitious plan to counter orientalist's/missionary accusations against the Quran in their commentary. However, they provide very little. None of them had academic credentials or wheezing english idioms and presentation skills.16 At best, they recorded the presence of Muslims in this area for the first time. With Pickthall's majestic translation, this company flourished into a very rewarding and rich scientific tradition. His work allowed the ever-growing English-speaking Muslim to gain some understanding of the meaning and message of the Quran in English. Apart from the Orientalists, the other group operating in the area of Pickthall Day was Ahmadi, followers of Mirza Ghulam Ahmad (1835-1908) from Qadian, a small town in punjab province in British India, thus known as Qadianis. They take Mirza Ghulam Ahmad as a prophet of faith, contrary to the Islamic article for the finality of the Prophet Muhammad's messengership, and they are not recognized as Muslims. Without parading Mirza as a prophet, Ahmadi translators namely Muhammad Abdul Hakim Khan (1905) and Muhammad Ali (1917) present a strange, rather bizarre belief about the Prophet Jesus. According to Khan, Jesus was crucified yet he did not die on the cross. Rather, he departed, thousands of miles to Kashmir, India, there was a natural death and lies buried in Khan Yar, Srinagar. In Kashmir, India.17 Both Khan and Ali reject the Islamic/Corranistic Miracle Doctrine, Angelino, Jinn, Bounties Paradise, and everything that lies outside the realm of the unseen (al-ghayb).18 Swayed by his Ahmadi doctrines, Muhammad Ali occasionally presented a twisted making of the Quran text, which could mislead unsuable English-speaking readers who did not know any Arabic to learn the Quranic text. For example, there is his rendering of Surah Al-Fil, which refers to the fact that God had sent swarms of birds as a miracle to pelt stones to thwart the invading army of abysinnian ruler Abraha's army from demolishing God's house, Kabah McCah, in the year of the Prophet Muhammad's birth. Muhammad Ali's following translation and explanatory note points to his peculiar understanding: Do you not consider how your Lord deals with the possession of an elephant [Abraha army]? Did He not cause his war to end in confusion, and send down (to the robber) that those birds in the herds, casting them against hard stones? So He rendered them as a straw to eat up al-fil 105, 1-5in a more pronounced vein in his commentary: commentators [classical Muslim scholars] refer to some curious stories about how Abraha's army was destroyed [...] The commemoration of his is only intended to show that they were destroyed, the birds that feasted on their corpses, pulled the flesh from the dead bodies and put it on the stones. In its version, however, Pickthall faithfully expresses the import of quranic verses: Haven't you seen how your Lord deals with elephant owners? Did He bring his straggema to the futility, and sent against them a flock of flying crams who pelted them with stones baked in clay, and made them like green crops destroyed (with cattle)?19His explanation is worth honest in reporting on this miraculous happening: a allusion to the campaign of Abraha, the bysinnian ruler of Al-Yaman, against Mecca, with the aim of destroying the Kabah the year of prams birth. Tradition says that the elephant refused to advance on the final stage of March, and that swarms of flying creatures pelted abysinnians with stones.20Pickthall's conformity with the authentic Muslim tradition endeared him to Muslim readers and stands out as a testament to his impeccable fellowship. It was against this background that Pickthall produced his own translation of the Quran. It was warm, no rapturously received by Muslims for their classy presentation, and error-free of pysics and traps inherent in orientalist and Ahmadi translators. 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