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Response to an Anonymous Review of *The Clear Quran*

In view of a 10-page anonymous “review” that has recently been circulated, consider the following important clarifications:

1. Only the Quran in Arabic is perfect. There is no such thing as a perfect translation of the Quran. *The Clear Quran* is a concise tafsir of the meaning in English—just as Ibn Kathir is a tafsir of meaning in Arabic. Every human effort is open to constructive critique when done fairly and objectively. Feedback from qualified imams and students of knowledge is always welcome. In fact, the da’wah edition of *The Clear Quran* has been printed more than 17 times since 2014—and each edition has been carefully refined with the help of the feedback we received.
2. Surah 49:6 teaches us not to spread unverified information. Since this review was written anonymously, there is no way to verify the author’s identity, integrity, qualifications, or motives. If the reviewer’s goal was truly to improve the work, they could have easily reached out to the translator or the publisher, Furqaan Foundation at info@furqaan.org rather than circulating a public review in a manner that causes confusion and doubt. This is not the Islamic etiquette of giving advice or feedback.
3. *The Clear Quran* was translated by Al-Azhar-trained Dr. Mustafa Khattab, whose credentials and works are detailed at www.TheClearQuran.org. Reviewed by a team of scholars and editors, the translation has been officially approved by Al-Azhar and endorsed by councils of imams in Canada, the US, the UK, Australia, and many respected scholars worldwide. It has also been adopted by Türkiye’s Presidency of Religious Affairs (Diyanet) and iERA-UK.
4. An objective review should mention both strengths and areas for improvement. Ignoring the translation’s many positive and superior qualities while nitpicking minor details—such as the use of half brackets—is neither fair nor scholarly.
5. The review was based on an outdated edition of the work. Most of the issues it raised have already been addressed in later printings. For example, the footnote on Ayatul-Kursi—originally based on Ibn Kathir’s tafsir—was revised in consultation with scholars to avoid misunderstanding. Similarly, the phrasing in Surah al-Mulk (“in the heaven”) was adjusted to “above the heavens,” and “established on the Throne” was replaced with “established above the Throne.”
6. Many of these concerns—including Allah’s Face and Hands—had already been addressed in the FAQ section on our website: theclearquran.org/faq. We have stated very clearly, both in the book introduction and on the website, that we affirm the creed of Ahl as-Sunnah wal-Jama’ah, confirming all attributes that Allah affirms for Himself without distortion or denial.
7. The reviewer made several sweeping misrepresentations and false claims, including misreading certain notes, such as alleging that *The Clear Quran* equates the six Days of creation with 6,000 years—something never stated or implied.
8. Every translation choice was guided by the understanding of the Salaf and authoritative scholars such as Ibn Kathir, Al-Qurtubi, At-Tabari, Ibn Taimiyyah, As-Sa’di, Ibn ‘Ashur, and many others. The translator’s word choice based on well-established Sunni interpretations should not be rejected as long as



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it does not contradict Shari'ah. This applies to the reviewer's objection to the tafsir of ayat 2:65, 43:86, and 68:42.

9. In several cases, the reviewer ignored clarifying footnotes and subtitles, such as the heading of 43:84 which plainly states that Allah alone is worthy of worship, not that He is in the heavens or the earth, as the reviewer assumes.
10. By Allah's grace, thousands of people around the world have embraced Islam through this translation. Muslims should support sincere da'wah efforts that spread the message of the Prophet ﷺ, not undermine them.

We ask Allah ﷻ to bless our efforts in serving His Book, forgive our shortcomings, and guide us to what is best for Islam, Muslims, and all humanity.

وَصَلَّى اللّٰهُمَّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ