

owards a Target-Oriented Translation of the Qur'an**د/ منار عبد العاطي عبد الرحمن**

أستاذ مساعد - كلية البنات الأزهرية بجامعة الأزهر

Abstract

This paper aims to explore the possible applications of target-oriented translation theories on Qur'an translation. The researcher resorts to target-oriented translation strategies in order to produce easy-to-read translations of the Qur'an instead of the complicated source-oriented ones. After reviewing a brief history of the target-oriented translation school, the researcher gives a panoramic account of target-oriented translation strategies; namely Toury's norms, Baker's universals, Klingberg's abridgement, Lefevere et al's rewriting, Dukate et al's manipulation, Newmark's free translation, Venuti's domestication, and Oittinen's adaptation. Then, Sara Khan's adaptation of the Qur'an for children is discussed in detail as a pioneering target-oriented translation of the Qur'an. Finally, the researcher attempts two applications of the target-oriented translation strategies on the Qur'an; one for English-speaking non-Muslims and the other for Chinese non-Muslims. The applications show that target-oriented translation theories can be very useful in communicating the content of the Qur'an in forms that suit the language and culture of the target readers.

Keywords: Target-oriented translation, Qur'an for children, Qur'an translation.

Introduction

The Holy Qur'an is a beacon that the Merciful Creator bestowed upon His vicegerents on earth to guide them to the true purpose of their life; namely worshipping the One God. It is His final message to all humanity all over the world till the Day of Judgment.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (الأنعام: ٩٠)

This is no less than a Message for the nations. ('Alī, 2008, *An'ām*: 90)

The universal teachings of the Book address the challenges that mankind may encounter in all ages. The Qur'an imparts the morals of honesty, charity, chastity, and all the Divine values that can lead people to happiness in life and salvation in the afterlife. Before revealing the Qur'an, God sent other Holy Books that a lot of people either disbelieved or distorted. Nowadays, again, a lot of people around the world still insist to discard the Qur'an and adopt those distorted books, or even refuse the concept of religion altogether. The Qur'an is burnt every now and then by persons who condemn it as a book preaching terrorism.

God gives everyone the right to accept or reject the Qur'an and prevents Muslims from imposing the message on people by force. However, every Muslim is

legally responsible for delivering the message of the Qur'an to non-Muslims as far as he can.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ (الشورى: ٤٨)

If then they turn away, We have not sent thee As a guard over them. Thy duty is but to convey (The Message). ('Alī, 2008, *Shūra*: 48)

Muslim translators have, therefore, a great role to play in communicating the Qur'an to non-Muslim foreigners. Although many translators posit that the language of the Qur'an is untranslatable, many others take great pains to translate and *retranslate* the Book every now and then hoping to produce easy-to-read Qur'an translations. However, the produced translations after all are barely understood by Muslims; and hardly read by non-Muslims.

Problem of Research

The problem addressed in this research is that most, if not all, Qur'an translations are marked by dogged adherence to source-language vocabulary and structure (Abdelwali 2007: 10). The inimitable linguistic features of the Qur'an were mainly intended during the time of revelation to challenge the eloquent Meccan Arabs who used to accuse Prophet Mohamed of fabricating the Qur'an. When a translator insists nowadays to translate those unique Qur'anic formulas just literally, the translations sound incomprehensible to the target reader. Some translators use footnotes and other explanatory mechanisms that show how they give priority to the source language and its culture at the expense of the target language and its culture.

This source-oriented approach has often resulted in translations featuring archaic language and literal word order (e.g. Arberry 1955, Pickthall 1969, and Ali 1983). Attempts have been made to accommodate the target readership by, for example, opting for contemporary English (e.g. Dawood 1993 and Abdel Haleem 2005). However, most English translations of the Qur'an have still been criticised for the drawbacks of literal translation (Akbar 1978:3, cited in Abdul-Raof 2001:21) and there is little indication of any translation conforming entirely to the expectations of the intended target readership. The translation of the Holy Qur'an is rife with obstacles that undoubtedly require the translator to use specific tools or apparatuses to arrive at an acceptable translation. In the process of translation, the target text is not only produced in a new environment but it also assumes new roles and is given new functions (Tymoczko 2007). Similarly, in the translation of the Qur'an, the text is transmitted through a new linguistic surrounding and in a new cultural setting. Therefore, "full authenticity and communicative clarity cannot both be achieved' in translating such a miraculous religious text (Kirk 2005: 99).

However, the majority of Qur'an translators insist to replicate the source text in a way that ignores the expectations of target readers. This causes a gap in communicating the Qur'an for different classes of target readers with their different cultures, beliefs, ages, and concerns. Besides, the translators of the Qur'an postulate an "ideal reader" (Fillmore 1981, cited in Blum-Kulka 2000/2002: 296) who, as they would imagine, is vehemently ready to exert much effort to understand such source-oriented translations of the Qur'an with all their inaccuracies and complexities. They ignore the expectations of the intended target readers. As a result, the source-oriented translations of the Qur'an are incomprehensible for both Muslim and non-Muslim target readers. Muslim readers suffer to find a clear translation of the Qur'an. For example, when the best-selling author Sara Khan published, before translating the Qur'an, a series of books simplifying subjects of Islam, she received feedback that showed a dangerous gap in communicating the message of Islam to target readers in ways that suit their mindsets:

It is of no surprise that in some of the feedback received for my new book so far, the following question has been commonly raised: Why wasn't there already a board book related to something as obvious as the first pillar of Islam? The answer is likely to be similar to the reason why nothing like my Qur'an and Prophet Muhammad (Phub) books appeared to exist either, prior to them being published. Comprehending our creator, the Lord of the Worlds, in our own mind is a challenge even for adults since only Allah Himself is Al-'Aleem - The Knower (of the Seen & Unseen). (Khan 2020)

Non-Muslim readers, on the other hand, can easily become victims of books that distort the Qur'an and Islam because of the lack of translations that introduce the Qur'an for them in a language they can understand. For example, an American painter called Sandow Birk produced a painted version of the Qur'an that teems with distortions and fabrications:

Sandow Birk spent the past nine years creating a personal Qur'an. Following the traditions of ancient Arabic and Islamic manuscripts, the artist hand-transcribed the entire English-translated text of the Qur'an as was done in centuries past – following traditional guidelines as to the colors of inks, the formatting of the pages, the size of margins and the illuminations of page headings and medallions marking verses and passages. His hand-lettered calligraphy uses an American tradition of writing - that of the street letters of urban graffiti that he finds around his Los Angeles neighborhood. Once each chapter was transcribed, the pages were illuminated with scenes from contemporary American life – investigating how the message relates to life in the United States today. Adapting the techniques and stylistic devices of

Arabic and Persian painting and albums, the project blends the past with the present, the East with the West, creating an “American Qur'an”. (Birk)

The lack of simple and clear translations of the Qur'an especially designed to target non-Muslim readers is a good reason why mistaken ideas about the Qur'an are taken for granted by the majority of them.

Objective of Research

The aim of this study is to show how target-oriented translation theories can provide solutions for the incomprehensibility of the available source-oriented Qur'an translations. It attempts to apply target-oriented translation theories on the Qur'an in ways that communicate the content of the Book as a substance not as a form. The strategies of application aim to introduce the message of the Qur'an to different target readers in forms that suit their different mindsets.

Review of Literature

In the field of Qur'an translation, research in English is still in its infancy (Abdel Haleem 2011:9) and discussions tend to be judgmental and limited to the constraints that are imposed on translating this sacred text. There does not seem to be studies about how to produce target-oriented translations of the Qur'an (Khan 2012 *Target*: 13). There are a number of English studies which focus on issues such as the untranslatability of the Qur'an, its themes and style and in particular the impact of socio-cultural and linguistic factors on the translation process (Mustapha 2009 and Abdel Haleem 2011). However, these often lead to subsequent discussions concerning the flaws of previous translations.

A noteworthy attempt to produce a target-oriented translation of the Qur'an is Sara Khan's translation of the Qur'an for children *My First Qur'an: Storybook* (2010). The bestselling children author pioneered translating the Qur'an for English-speaking Muslim children target readers. In a master thesis about her own work, Khan explains how she applied Gideon Toury's principles of target-oriented translation (1995) to produce a translation of the Qur'an targeting Muslim children readers (Khan 2012 *Target*).

1- Target-Oriented Translation

Target-oriented translation is a school of translation that prioritizes conveying the meaning and intent of the source text in a way that is natural and culturally appropriate for the target audience. "It focuses on producing a translation that reads fluently and effectively in the target language, even if it involves some departure from the exact form of the source text" (Translasi 2025). Although it was not until the end of the 20th century that target-oriented translation emerged as a school in its own right, an emphasis on the target reader of translation had already started after the end of

WWII. In the post-WWII landscape, translation played a crucial role as a linchpin in the efforts exerted to foster global communication and bridge cultural gaps between all nations of the world at that time (Translation 2024).

If translation norms previously had largely been determined by the nature of the source language or the prestige of the source-language author, now the emphasis shifted to the making available of translations readily accessible to the educated layperson. This is clear in the views of a number of renowned translators at that time that prove their keenness on producing reader-friendly translations that common target readers can understand easily. Commenting on his 1953 translation of plays by Euripides, Philip Vellacott says, 'In general, I have eschewed archaic diction' (Vellacott 1953: 24). William Atkinson criticized Burton's translation of the Portuguese epic *Lusiads* because of its excessive fidelity to the source that ignored the concerns of modern reader and none of them could understand it:

The interests of the modern reader were nowhere consulted, and the upshot was as could have been foreseen: his version, the most ambitious of all and the most firmly rooted in scholarship, fell from the press stillborn, unreadable' (Atkinson 1952: 33).

Atkinson presented his prose translation as the happy compromise between accuracy and readability. In an essay on his translations of the poems of the Italian poet Guido Calvacanti, Ezra Pound (1885-1972) argues that the "translator" is definitely making a new poem' (cited. in Venuti 2004: 33). E.V. Rieu, the founding editor of Penguin Classics in 1944, expressed what was to be the guiding norm of his translations in a preface to a translation of the *Odyssey* first published in 1946: "I have set myself, I have done my best to make Homer easy reading for those unfamiliar with the Greek world' (Rieu 1946: 9). He defended his decision to make Homer available in mid-twentieth-century English prose on the grounds that 'Too faithful a rendering defeats its own purpose; and if we put Homer straight into English words, neither meaning nor manner survives' (Rieu 1946: 18). Desmond Lee, in his 1955 preface to the translation of Plato's *Republic*, explicitly refers to his translation brief saying 'Dr Rieu's instructions to me were to aim at the "general reader"' (Lee 1955: 9).

1.1. A Revolution of Target-Orientedness

In the 1960s, when Translation Studies first emerged as an academic discipline, translation theorists, like J.C. Catford and Eugene Nida, were mainly engaged with prescriptive approaches which focussed on how translations *ought to be* like. This is clear in a number of theories that revolve around the concept of equivalence; i.e. how a "correct" translation method should replace meanings in an SL (i.e. *source language*) by equivalents in a TL (i.e. *target language*) (Khan, 2012: 19). However, the "cultural turn" that took place in the 1980s (Snell-Hornby 2006:47)

considered Catford's and Nida's prescriptive studies "insufficient to account for translation processes" for the lack of description of the cultural and contextual features of translation (Long 2005:5).

At that time appeared the school of Descriptive Translation Studies (DTS) marking a shift from what translators *should* be doing to what translators are *actually* doing in specific historical and cultural contexts. It was a revolution against the traditional Translation Studies that used to concentrate predominantly on the source text as the yardstick for an evaluative analysis of the target text as a mere reproduction thereof (Rosa 2010: 10, 11). Translations, according to DTS, are considered facts of target cultures (Toury 1995 *Descriptive*: 29) and the contexts framing them are also those of the target culture. DTS studies translations by comparing them to non-translations in the target language without focusing on source texts or source languages (Baker (1995: 235), re-affirmed by Olohan (2004: 43)). This approach to translation does not exclude consideration of the source text, but it does shift the emphasis to the target text as product, to its function in the target culture and to the process leading to its production (Rosa 2010: 12). It regards translations as socio-cultural facts of the culture that would host them. Translations, according to the target-oriented approach, do not come into being in a vacuum. Not only is the act performed in a particular cultural environment, but also it is designed to meet certain needs there, and/or occupy a certain 'slot' within it. Translators may therefore be said to operate first and foremost in the interest of the culture into which they are translating (Holmes cited. in Toury 1995 *Descriptive*: 6).

1.1.1. Expectations of Target Readers and the Success of a Translation

The success or failure of a translation, according to the target-oriented approach, largely depends on whether or not it fulfills the target readers' expectations. Evers et al (2010: 159) emphasize that a writer should have authentic concern over "the 'whom-to' and 'what-for' of their textual actions", arguing that "for a text to be made socially valid, its producer has to take into account the expectations and limitations that rule its reception." In fact, it can be argued that the target audience's knowledge, limitations, and expectations are "imperative" (Evers et al 2010: 157). Evers et al (2010: 154-5) elaborate that translations which have specific audiences should take into account the audience in order to adapt the source text and succeed in *retextualizing* (Costa 1992, cited in Evers et al 2010: 154-5) it into the linguistic universe of its intended readers. Similarly, Venuti argues that the "expectations and knowledge" of the target audience of the translation must be taken into consideration (1998: 16). According to Riitta Oittinen:

[If] we think of translation in terms of the target language audiences and ask the crucial question, for whom?, we cannot keep to the equivalence (in the

sense of sameness) as our guiding principle. Rather, we have to ask is this translation successful for this purpose? (Oittinen 2000: 12)

She adds that the Scopos of translation are different from those of the original, because the readers of the texts, the original and the translation, are different. “[T]hey belong to different cultures, they speak different languages, and they read in different ways. Their situations are different” (Oittinen 2000: 12).

Newmark argues that the translator must consider whether he or she is translating for the same or a different type of TL readership, “perhaps with less knowledge of the topic or the culture, or a lower standard of linguistic education” (Newmark 1988/2003: 15). He adds that “[t]exts must be written in a language that is immediately comprehensible to the readership” (1988/2003: 41-2). He proposes three typical reader-types, namely: “(a) the expert (in the SL text culture and/or the subject of discourse); (b) the educated layman; (c) the ignoramus – in the culture and/or the topic” (1988/2003: 55).

Conceding the importance of target readers’ expectations, Ruokonen describes “contemporary readers’ expectations as one of the factors that seem likely to exert a major influence on the translation process” (2011: 74). She not only stresses the influence of target readers’ expectations on the translation process but of the contemporary readership in particular. This implies that these expectations can change with time, warranting new translations responding to new expectations. In a similar vein, Jones stresses that “awareness of translation purpose and users” is essential (2011: 147), arguing that “[r]eader communities ... are also potentially heterogeneous” (2011: 193).

1.1.2. The Role of a Target-Oriented Translator

Being a target-oriented translator is not reduced to the mere generation of utterances which would be considered ‘translations’ within any of the traditional disciplines (Toury 1995 *The Nature*: 1). In a paper she presented in an international conference about children’s literature in translation, Anette Steffensen, says: “[i]t is the translator who creates the target text in such a way that it can be understood in the target culture in a language with conventions, codes, and references that differ from those of the original text” (2004:16). She believes that the translator does not produce a completely new message, but he sends the writer’s message to a new receiver in different circumstances from those of the original receiver (2004:16). Fawcett holds that target-oriented translators are required to assume a cultural stance towards translation. That is, they should adopt a cultural-biased approach in translation. They are required to make culture familiar to readers by means of changing the source language culture into the target language culture in translation (cited. in al-Fouzan 2008: 19). Cultures of societies change by time and translators, therefore, should keep

pace with the changes. As is the case with any other socio-cultural domain, it is possible to speak in translation, as well, of being 'old-fashioned', 'trendy', or 'progressive' (Toury 1995 *Descriptive*: 77).

1.1.3. The Prestige of a Translation in a Target Culture

Translation activities, according to the target-oriented approach, are regarded as having cultural significance. Consequently, 'translatorship' amounts first and foremost to being able to play a social role, i.e., to fulfill a function allotted by a community – to the activity, its practitioners and/or their products – in a way which is deemed appropriate in its own terms of reference (Toury 1995 *The Nature*: 1). The position occupied by translation in the target system determines how translations are produced and reveals power relations between source and target cultures (Rosa 2010: 12). In a less prestigious position within the target system, translation will tend to replicate existing models; in a central, prestigious position, translation will be allowed to bring innovation into the system (Toury cited in Rosa 2010: 17). It seems clear that there is no way for a translation to inhabit the same space as its source, not even when the two are physically presented alongside each other, as in bilingual editions. After all, cultures resort to translating precisely as a way of filling in gaps in their target culture by corresponding non-gaps in another source culture. What this means is that the initial state of translation is one of deficiency in the recipient culture. In other words, there is an observation of something 'missing' in the target culture which already exists elsewhere, preferably in a prestigious culture, and can be taken advantage of (Toury 1995 *Descriptive*: 21, 2).

1.1.4. Target-Oriented Strategies

1.1.4.a) Toury's Norms

Gideon Toury outlines three different types of translational norms that govern the translation process: initial, preliminary and operational norms (Khan 2012 *Target*: 21). Initial norms are concerned with the choice a translator has to make regarding whether to conform to the norms realized in the source text (which presumably reflect those of the source language and culture) or to conform to the prevailing norms of the target language and culture (Baker 2009:191). The former choice may result in certain incompatibilities with target norms and practices, especially those that are beyond a mere linguistic nature, while the latter would be more likely to involve shifts from the source text. Consequently, conforming to source norms determines a translation's *adequacy* in relation to the source text, while conforming to the norms of the target culture determines its *acceptability* within that culture (Toury cited in Khan 2012 *Target*: 21, 2).

Preliminary norms are related to the existence and nature of a translation policy (i.e. factors that govern the choice of source text types as, individual source

texts to be translated into a particular culture and language, authors etc.) (Toury cited in Khan 2012 *Target*: 22). Operational norms refer to the decisions which are made during the actual translation process. They are further divided into two different types of operational norms: *matricial* and *textual-linguistic norms*. Matricial norms are related to the distribution, omissions, additions and textual segmentation of the target text's material while textual-linguistic norms are related to the actual textual material that is used to formulate the target text and replace the textual and linguistic material of the source text (Toury cited in Khan 2012 *Target*: 22). Large-scale omissions often entail changes of segmentation as well, especially if the omitted portions have no clear boundaries, or textual-linguistic standing, i.e., if they are not integral sentences, paragraphs or chapters. By the same token, a change of location may often be accounted for as an omission (in one place) compensated by an addition (elsewhere) (Toury 1995 *The Nature*: 6).

1.1.4.b) Baker's Universals

Describing the “principles of translational behavior”, Mona Baker points out that a translated text has to “respond to the needs of its prospective readers and the context in which it will ultimately function” (1996: 177). For this aim, she proposes four "universals" as strategies that help make translations clearer for target readers:

1. Explicitation is “an overall tendency to spell things out rather than leave them implicit” (1996: 180).

2. Simplification is “the tendency to simplify the language used in translation” (181). This includes phenomena such as using shorter sentences in the translation, preferring finite instead of infinite structures, resolving ambiguity, removing unusual punctuation and producing texts with a lower lexical density (183).

3. Normalization is “a tendency to exaggerate features of the target language and to conform to its typical patterns” (183)

4. Leveling out is “the tendency of translated text to gravitate towards the centre of a continuum” (184). For example, “the individual texts in an English translation corpus are more like each other in terms such as lexical density.

1.1.4.c) Klingberg's Abridgement

Klingberg differentiates between two types of abridgments: minor abridgments and major abridgments. Minor abridgments are, according to Klingberg, “normal part of the translation work” (1986: 73), such as a whole chapter is condensed into few paragraphs or a paragraph is summarized in one sentence. In minor abridgments, what is often lost are the details, not the general idea or the structure. “Major abridgments”, explains Klingberg, “could be described as

falsification, especially when the source text is a work of a high literary quality” (1986: 73).

1.1.4.d) Lefevere et al's Rewriting

According to Lefevere and Bassnett, "the essential idea of rewriting includes the use of a base text that is changed in various ways (additions, rearrangements, and omissions), resulting in a text that varies, whether slightly or significantly, from the base text" (Screnock 2018: 485). Translation is not an isolated activity since translations are not made in a vacuum, and it has always served a special purpose or purposes. Consequently, translation takes the form of rewriting since it is performed under certain constraints and for certain purposes, and to fit that purpose, rewriting is bound to happen during the translation process (Shuping 2013: 56).

By "refracting", Lefevere means rewriting "texts that have been processed for a certain audience (children, for example)", or adapted to a certain poetics or a certain ideology (cited. in Oubiri 2022: 85). In 1982, Lefevere took the term "refraction" to mean "the adaptation of a work of literature to a different audience, with the intention of influencing how that audience reads the work" (cited. in Oubiri 2022: 85). Lefevere believes that translation, being "the most obvious recognizable type of rewriting" (1992:9), can never free itself from the political and literary power structures existent within a given culture.

1.1.4.e) Dukate et al's Manipulation

Dukate argues that manipulation in translation is the translator's handling of a text which results in the adaptation of the text for the target audience, considering the cultural, ideological, linguistic and literary differences between the cultures in contact, which takes place within a particular cultural setting and is carried out by a human translator/ interpreter" (Dukate 2007: 185). According to Hermans, "all translation implies a degree of manipulation of the source text for a certain purpose" (cited. in Oubiri 2022: 86). In general, manipulation is perceived negatively by different scholars when they talk about it as biased, abused or illegitimate (van Dijk 2006:360) or hiding the truth (Wilson 2001: 400) or particularly in translation as mediation, intervention or distortion (Hatim & Mason 1990, 1997; Katan 1999; Munday 2007). Nevertheless, others see manipulation as multifunctional. Dukate (2007) claims that manipulation may be used for discourse improvement, handling and distortion, and may be due to linguistic, cultural, psychological and ideological factors or sometimes ignorance. For Katan (1999: 138), manipulation is neither good nor bad and simply zooms in what the translator prefers and sends to the background and what s/he does not. (Sanatifar 2013: 99) However, Chrisafulli, (as cited in Kramina 2004) says that the term manipulation is understood in two ways. It can be understood as something negative and as the sign of the translator's ideological influences in the target text.

Dukāte (2007: 185) believes that manipulation can be either a positive or a negative phenomenon. (Cited. in Oubiri 2022: 87, 8)

1.1.4.f) Newmark's Free Translation

Peter Newmark classifies translation methods into: 1. Word-for-word translation, 2. Literally translation, 3. Accurate translation, 4. Semantic translation, . 5. Idiomatic translation, 6. Communicative translation, 7. Concept translation, and 8. Free translation (1988: 5). Of all the eight types, the last one is the most target-oriented. It is concerned with generating a target text that sounds natural in the target language without replicating the original's manner, structure, or substance (Newmark 1988: 5).

1.1.4.g) Venuti's Domestication

Unlike foreignization, domestication, as Venuti admits; is a kind of repainting the original color of a text with a different color without leaving any trace to make it respond to the expectations of the TL reader. To put it differently, to adopt domestication as a strategy in a text, the translator has to interfere in the ST structure to reformulate a readable target linguistic structure adhering to the TL. Additionally, he has to transform and adapt the cultural source structure to the cultural target language structure so that to make the reader familiar with the translated text. Finally, the translator must recreate an equivalent "cognitive context", not alien to the TR, to hopefully establish a successful communication act. (Cited in Zahid et al 2020: 5, 6).

1.1.4.h) Oittinen's Adaptation

In her book *Translating for Children* (2000), Riitta Oittinen posits that every translation depends on one way or another on adaptation. Scholars who define the process of translation as producing literal equivalence may also view adaptations negatively because they are not faithful reproductions of the source text and would not be considered a translation on this basis. Oittinen (2000:75), who considers translating as rewriting, on the other hand suggests that it is much more difficult than it appears to distinguish between translations and adaptations. In her opinion, all translation involves adaptation of some kind, explaining that 'translation is always an issue of different users of the texts, which involves rewriting for new target-language audiences' (Oittinen 2000:75). She argues that the translator always takes the target readers into consideration and adapts the text accordingly. Therefore there is no difference in this respect between adult and children's literature, except for modifications and adaptations within translations being more common in children's literature(Oittinen 2000:31).

1.2. Sara Khan's Pioneering Contributions in Target-Oriented Qur'an Translation

1.2.1. Who is Sara Khan?

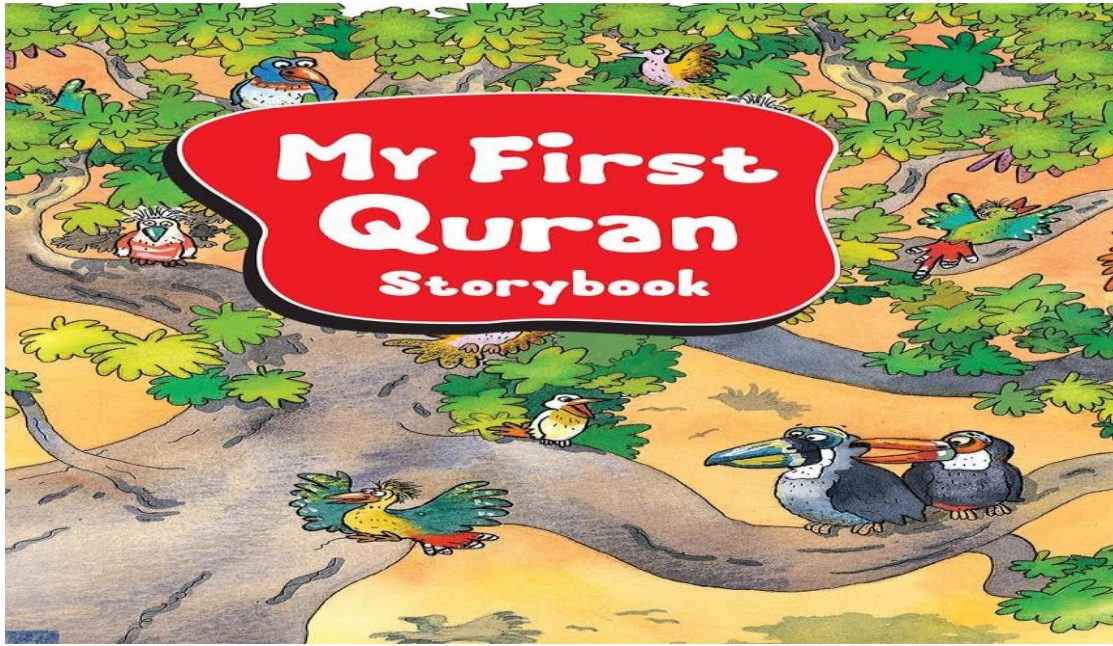
Sara Khan (n.d.) is a contemporary international bestselling author and art director of Islamic board books for toddlers and young children (Kube Publishing and Quarto Publishing Group). She is a linguist and a qualified translator with a first-class BA (hons) in linguistics and Arabic as well as an MA in translation & interpreting studies (German/Arabic/Urdu>English) from the School of Arts, Languages & Cultures at the University of Manchester. Khan's postgraduate research project focused on the emerging field of Qur'an translation and adaptation for children; more specifically the strategies translators and authors employ to make a translated or adapted text suitable for a new readership with different needs and expectations.

Following the birth of her wonderful little girl Raya, Khan decided to build upon her academic career and her own personal experience to help fill the gap which exists when presenting Islam to young children in a way that is suitable for their age group. She encourages children to understand the Quran by introducing a simple text accompanied by colourful illustrations that communicate the messages of the Book in an attractive way.

Sara Khan has been featured in the Summer Edition of the British Muslim Magazine (Britain's leading Muslim Lifestyle Magazine). Her work has also featured in the Muslim Vibe and USA Today. She has also appeared on The Today Show & Salaam Britain on Islam Channel (the world's leading Islamic Media Platform), Heritage Radio and BBC Radio Manchester. ([Khan 2020](#))

1.2.2. Sara Khan's "My First Qur'an Storybook" (2010), and Other Books

In 2010, Khan produced her first book entitled "*My First Qur'an Storybook*" as a target-oriented English adaptation of the Qur'an that introduces young children to the basic concepts of Islam in an attractive age-appropriate way. The target readers of the book are English-speaking children from a Muslim background.



Introducing her book, Khan says:

Here for young readers and listeners, are all the best treasured stories of the Qur'an in one beautifully illustrated volume. The stirring and dramatic stories of the great prophets, peoples and nations are unfolded as a family saga, one event leading naturally to the next. All these features in one great 42 easy to read Qur'an stories. A moral value with each story. Simple language. Vivid and charming illustrations. A Qur'an reference for each story at the end of the book. Designed for use at home or at school, this book makes the message of the Qur'an more meaningful for children. It's the perfect way to begin your child's lifetime adventure of personal Qur'an reading! Especially chosen for the very young, these stories act as a foundation on which to build a growing knowledge of the Qur'an. (Khan 2012 *My First*)

She explains the strategies she adopted to produce the book saying:

I first focussed on which aspects to include and leave out, bearing in mind the ideal length and word count of picture books for my chosen target audience. I then worked on how best to convey my selected content through simple yet powerful words. The carefully written, easy to understand text I produced put together with a clear vision for child-friendly and eye-catching illustrations (Khan 2020)

Being a Linguist and qualified translator, I am well trained in writing texts that meet the needs of a specific target audience, so I leaned heavily on this experience. Depending on who and what we are writing for we may need to, use a writing style appropriate for a certain level of understanding, adapt the

text for a particular purpose (i.e. an academic journal) or write in a different language. (Khan 2020)

In a master dissertation about her book "*My First Qur'an Storybook*" (2010), Khan describes how the book can be categorized as a target-oriented translation that conforms to the norms of the intended target readership, rather than prioritizing the language and culture of the source Arabic text like most, if not all other existing translations. The analysis she attempts in the thesis shows that the strategies used in *My First Qur'an: Storybook* conform to the norms of translating for children rather than those of the source language and culture. Instead of replicating the original Arabic text, the translator manipulated the text in such a way that meets the needs and expectations of the intended target readership. It can therefore be classified as a target-oriented translation that prioritizes acceptability of a target text to the adequacy to the source text. Illustrating how the book conforms to the norms of acceptability more than adequacy, Khan indicates the target-oriented strategies applied in her book as follows:

1- Additions and omissions

When translating for children, translators may manipulate the text by adding to and deleting from it, particularly where books originally from the adult system are concerned. The reason for this is based on the assumption that 'children are incapable of reading lengthy texts' ... translators may have to shorten texts as well as make them less complicated by, for instance, deleting elements or whole paragraphs. In the context of translating the Qur'an for children this means that a translator would have to make changes to the original text by deleting parts of it, a strategy which is practically unheard of in the context of translating the Qur'an. (Khan 2012 *Target*: 38-45)

2- Simplification

The prevalent norm in children's literature today is that of simple and simplified models (Shavit 2006:36). The norm of simplification tends to determine the thematic and characterization of the text as well as the types of structures that are permissible. According to Shavit, a text becomes less sophisticated and conforms to a simplified model 'by deletions or by changing the relation between elements and functions'. Thus, *Alice in Wonderland* for example originally contained characteristics which adapters and translators considered to be unsuitable for (P. 28)

children, and in order to make the text appropriate for this particular readership, 'all the elements which were considered too sophisticated were either changed or deleted. Since the Qur'an has always been recognized for its literary supremacy (Abdel Haleem 2011:8) and self-created features, some of which have not been fully studied in English, the strategy of simplification

appears to be particularly relevant when translating this text for children. (P. 29) Simplification is, hereby, an important strategy in order to ensure that a translation attains what is considered to be the appropriate level of complexity. (Khan 2012 *Target*: 47)

The language used in *My First Qur'an: Storybook* is clear and simple and no effort has been made to replicate the poetic, eloquent style of the Arabic original, which is often emphasised by scholars. Abdel Haleem for example points out how the literary supremacy of the Qur'an was recognised by both followers and opponents of the Prophet Muhammad, who were described as 'Arabs whose paramount gift lay in eloquence of speech and who had a rich and elaborate literature, especially poetry' (2011: 8). This strategy of simplification suggests that the translator wanted to conform to existing models in the target system. However it also indicates that the text was changed in order to make it comprehensible for children. (Khan 2012 *Target*: 38)

Simplification on the level of **vocabulary** can be observed in *My First Qur'an: Storybook* as the translator has not used any complicated expressions. Instead, simple and short words used in everyday life have been used in the text. (Khan 2012 *Target*: 46) In addition to lexical simplification, *My First Qur'an: Storybook* has also been simplified **syntactically**. It contains mainly short sentences with simple syntax. This is not like the original Qur'anic discourse, which is characterized by 'syntactic constructions which display fascinating linguistic architecture where the permutation of constituents plays a significant role in the interior and exterior decoration of the construction' (Abdul-Raof 2001:68) as well as long, argumentative and other types of complex structures (71). Thus, the syntax of the sentences seems to have been determined by what the translator of **UI** considered to be the correct level of complexity for the target readership, rather than the syntax of the original Arabic Qur'an. This indicates that the translation conforms more to the acceptability than the adequacy norm. (Khan 2012 *Target*: 47)

Furthermore *My First Qur'an: Storybook* has also been simplified **stylistically**. The use of grammatical shifts, for example, is a stylistic feature of the Qur'an that has not been incorporated in *My First Qur'an: Storybook*. This does not only involve the switching from one personal pronoun e.g. first person to another e.g. third person, but also pronoun shifts from singular to plural (Abdul-Raof 2001:78). (Khan 2012 *Target*: 48)

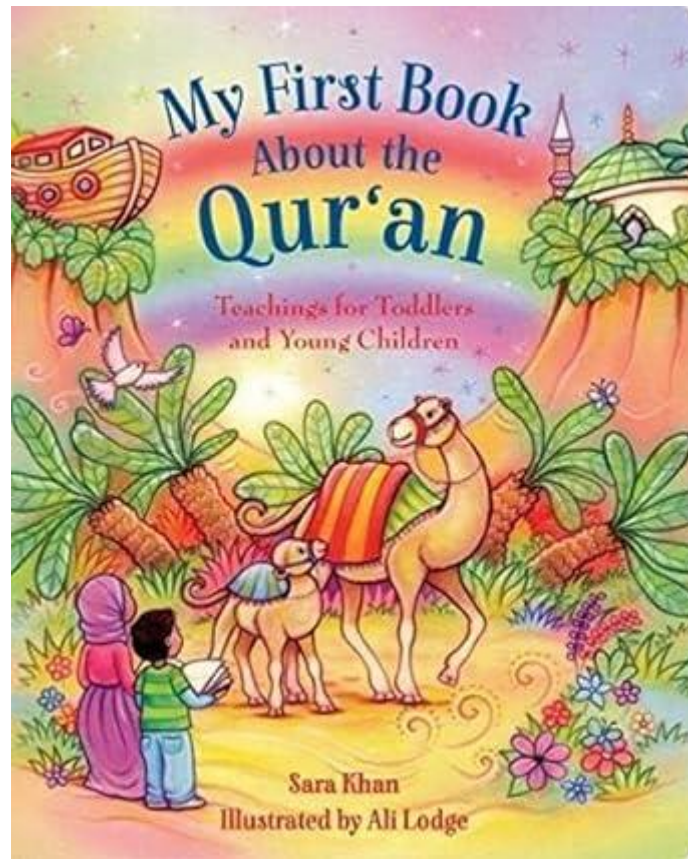
3- Cultural Context Adaptation

The final category that needs to be discussed however is that of cultural context adaptation, a strategy that has been mentioned repeatedly in

the literature of translating for children (Klingberg 1986, Lathey 2006 & Oittinen 2000). 'Cultural context adaptation' is a phrase that was first used by Klingberg (1986). It has subsequently been adopted as an umbrella term for various strategies that move the original text towards the child reader in the target culture (Lathey 2006:7). This concept is based on the assumption that children may find it difficult to assimilate foreign names, currencies, types of food, locations etc. and reject a text that is reflecting a culture unfamiliar to them. (Khan 2012 *Target*: 29)

Khan concludes that *My First Qur'an: Storybook* therefore shows how even in the context of translating a sacred text as challenging as the Qur'an, there are ways that can make a translation conform to the expectations of the target readership. (Khan 2012 *Target*: 54)

Six years later, Khan produced another adaptation of the Qur'an entitled *My First Book about the Qur'an* (2017) in a collection of board books all simplifying subjects and teachings of Islam for English-speaking Muslim children.



She comments on the collection saying:

"The aim of my books is to present fundamental Islamic beliefs to toddlers and young children in a way that is suitable for their age group. Through simple, carefully written text accompanied by large

colourful illustrations, the books encourage a child's journey of Islamic education, understanding and love for Islam from the very beginning." (Khan 2020)

2- Application of Target-Oriented Strategies on Qur'an Translation

Although Khan adopted Toury's norms in her target-oriented translation of the Qur'an, all the above-mentioned strategies can be useful in translating the Qur'an. They all complement one another and give different names to similar strategies of target-oriented translation; e.g. adaptation, interpretation, refraction, rewriting, free translation. They all entitle a translator the freedom to interfere in the source text and produce a new target text that communicates the content of the source in a target-oriented form. They give him tools like explicitation, simplification, normalization, abridgement, domestication, omission, addition, etc. to enable him make the message of the source text as clear as possible for the target readers. In the following pages, the researcher will suggest an application of miscellaneous target-oriented translation strategies on translating the Qur'an.

In order to apply target-oriented translation strategies on the Qur'an, it is important first to indicate that no Qur'an translation can present itself as a substitution of the original text, and this is what makes the difference between translating a "normal" text and a religious text (Zahid et al 2020: 10). Abdul-Raof makes this point clear when he states that:

What is important is that the target language reader should be kept informed that what he/she is reading is simply a crude approximation of the Qur'an. The target reader needs to be aware of the fact that the translation of the Qur'an he/she is reading is merely an aid which enables him/her to read and understand the Qur'an but not a substitution. (2001: 2)

That is to say, Qur'an target-oriented translations should rather be called Qur'an interpretations or adaptations that explain to target readers only the fundamental content of the Qur'an in their simple language. Accordingly, the researcher suggests giving the adaptation produced a title that makes clear that it is not the original text. Sara Khan entitled her two adaptations of the Qur'an "*My First Qur'an Storybook*" and "*My First Book about the Qur'an*". The researcher suggests giving the following Qur'an adaptation the title "*The Qur'an at a Glance*".

The content of "*The Qur'an at a Glance*" will differ according to the intended target audience. The 'translation policy', using Toury's terminology, will differ according to the culture of the target audience. Here follows two applications of "*The Qur'an at a Glance*" for two different target readers; (1) English-speaking non-Muslims and (2) Chinese non-Muslims. The policy in the two adaptations will take into consideration that they are supply-driven (Abdel Aty 2024 *Supply*) and gradualist

(Abdel Aty 2024 *Gradualism*). This means, first, that the two supplied adaptations should be simple enough to be accepted by readers who did not demand to read them, and, second, that the content should be gradualist in the sense that it includes only fundamental principles of Islam in the Qur'an. However the content of each of the two adaptations will still differ according to the culture of each target audience.

Target-Oriented Adaptation of the Qur'an for English-Speaking Non-Muslims

"The Qur'an at a Glance"

For English-speaking non-Muslim target readers.

Translation policy

English-speaking non-Muslim target readers are mainly American or British. That is, they belong to the most powerful civilizations and speak the most prestigious language in the world these days. The majority of them are Christian. They take much pride in their civilization, language, science, education, and religion. America is the world's foremost superpower nowadays. They try, by different means, to control the whole world and change its order in a way that serves their interests and ideologies. Their arrogance of power is clear in the double standards they adopt when defending Israeli criminals as victims and stereotyping Muslims all over the world as terrorists:

Donald Trump said Wednesday that he thinks "Islam hates us," drawing little distinction between the religion and radical Islamic terrorism.

"I think Islam hates us," Trump told CNN's Anderson Cooper, deploring the "tremendous hatred" that he said partly defined the religion. He maintained the war was against radical Islam, but said, "it's very hard to define. It's very hard to separate. Because you don't know who's who." (CNN 2016)

English-speaking non-Muslim target readers are also infatuated with the accelerating development of the Artificial Intelligence (AI) to the extent that they sometimes refer to it as a "Digital God"! (Gordon 2024).

Therefore, the adaptation of the Qur'an that targets English-speaking non-Muslims highlights the verses of the Qur'an that address the abovementioned problems. First of all, it stresses the verses that refute the concept of trinity and describe God as one and indivisible. It also addresses the belief in Jesus as a God by telling the story of Prophet Jesus as mentioned in the Qur'an. Then, the readers are told about the previous arrogant peoples that God annihilated as a punishment for their arrogance. The adaptation as well tackles the American support for Israel by highlighting the verses that narrate how the Israelites disobeyed God and challenged His prophets. It also addresses the target-readers' excessive reliance on robots by verses that remind of the role of man as a vicegerent of God on earth. It highlights the verses that indicate that man's knowledge, however progressive it might be, is too little to be compared to the absolute knowledge of God. Finally, the adaptation tells them that Prophet Mohamed is the last of God's messengers and that Islam calls for freedom and peace.

For producing this simplified target-oriented adaption of the Qur'an, the translator freely uses miscellaneous target-oriented-translation strategies; like

deletion, addition, simplification, explicitation, abridgement... etc. The adaptation is based only on verses that relate to the needs of the target readership. They are simplified and rewritten in a free form. This adaptation is both supply-driven (Abdel Aty 2024 *Supply*) and gradualist (Abdel Aty 2024 *Gradualism*). It is entitled "*The Qur'an at a Glance*".

"The Qur'an at a Glance"

(*for English-speaking non-Muslims)

Index

- 1- God is One and Indivisible.
- 2- God Created Man to Be His Vicegerent.
- 3- God Gives Knowledge to His Vicegerent
- 4- God Curses Arrogant Powers
- 5- God's Prophets
- 6- Prophets Suffer with the Israelites.
- 7- Jesus Is Like Adam.
- 8- Muhammad Is a Mercy for all Peoples.
- 9- Islam Is the Message of Freedom and Peace

The Qur'an at a Glance (for English-speaking non-Muslims)	
1- God Is One and Indivisible God is One and indivisible. He is not divided into three parts. He was not born and He did never bear any children. God is the Creator of everything and everyone. He is superior to all His creation. God is so great that He can neither need a wife nor have a son.	Based on verses <ul style="list-style-type: none"> • لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ (المائدة: ٧٣) • آمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهَوْا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (النساء: ١٧١) • قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤) "الإخلاص". • وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ (الأنبياء: ٢٦) • وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (الجن: ٣)
2- God Created Man to be His Vicegerent God created man to be His vicegerent on earth. He ordered creatures – sun, moon, skies, days, nights, earth, animals, seas, and fishes - to obey him to see if he will use them for good or evil. Life on earth should not be an end in itself. God gives man life on earth for a limited time to test him	Based on verses <ul style="list-style-type: none"> • وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (البقرة: ٣٠) • يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (الانشقاق: ٦) • إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ (٦) أَنْ رَأَاهُ اسْتَعْصَىٰ (٧) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (٨) (العلق) • إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (يونس: ٢٤)

<p>whether he will obey or disobey His Creator. However, the more God enables man to control His life, the more man forgets his role as a vicegerent of God. One day people will think they have full control of the earth. At that time, God will destroy everything then resurrect all people for judgment.</p>	
<p>3- God Gives Knowledge to His Vicegerent</p> <p>God gives little knowledge to man to enable him perform his mission as a His vicegerent on earth. He gives him ears, eyes, and mind to search and invent things. God revers people who exert efforts to acquire knowledge. However, God may give knowledge to anyone, but gives wisdom only to His beloved ones. A wise man should never be arrogant about his knowledge. He should always remember that his knowledge, however progressive it might be, is nothing but a drop in the ocean of God's absolute knowledge. God knows everything; the seen, the unseen, the said, the unsaid, the past, the present, the future, etc. He knows everything, simply because it is He who created everything.</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وعلم آدم الأسماء كلها (البقرة ٣١) • أو لا يعلمون أن الله يعلم ما يسرون وما يعلنون (البقرة: ٧٧) • والله يعلم وأنتم لا تعلمون (البقرة: ٢١٦) • يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا^١ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (البقرة ٢٦٩) • وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (النحل ٧٨) • اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥) (العلق) • الرحمن (١) علم القرآن (٢) خلق الإنسان (٣) علمه البيان (٤) (الرحمن) • وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ^٢ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤) (الملك) • يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (المجادلة ١١) • اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ^٣ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (٨) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (٩) سَوَاءٌ مِّنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (١٠) (الرعد) • فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَخَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (غافر ٨٣) • وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (طه ٧) • إنما إلهكم الله الذي لا إله إلا هو وسع كل شيء علما (طه ٨٥) • اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الزمر ٦٢) • وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يُعَلِّمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (الأنعام ٣) • عالم الغيب والشهادة (الرعد ٩)

	<ul style="list-style-type: none"> • وما أوتيتم من العلم إلا قليلا (الإسراء ٨٥) • يعلمون ظاهرا من الحياة الدنيا وهم عن الآخرة هم غافلون (الروم ٧) • لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ (سبا ٣)
<p>4- God Curses Arrogant Powers</p> <p>God has the absolute power. He empowers some people and weakens others, dignifies some people and humiliates others. He can change these conditions at any time. God curses arrogant powers. When they refuse to believe His messengers and insist to disobey His orders, He severely punishes them in life and eternally tortures them in the afterlife. God annihilated a lot of unjust peoples for their arrogance and tyranny. He exterminated them by different ways; floods, stones, storms, earthquakes, fire, horror... etc. Although those peoples were stronger than the people of nowadays, God destroyed them completely. However, He left some of their traces till now for people to see them and learn lessons.</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا (البقرة ١٦٥) • قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ إِنَّكَ بِبَيْدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (آل عمران ٢٦) • وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ (آل عمران ٥٧) • إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ (الأنفال: ٥٢) • وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ (الأنبياء ١١) • يَاوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ *فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (الأنبياء ١٥) • وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (الأنبياء ٧٧) • وَلَا يَرُدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (الأنعام ١٤٧) • فَكَايُنُ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَفَصَّرِ مَشِيدٍ (الحج ٤٥) • وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (هود ١٠٢) • فَكذبوه فأخذهم عذاب يوم الظلة إنه كان عذاب يوم عظيم (الشعراء ١٨٩) • هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ (الحشر ٢) • فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذْنَاهُ الصَّيْحَةَ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (العنكبوت: ٤٠) • أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ * ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ (غافر: ٢١-٢٢)
<p>5- God's Prophets</p>	<p>Based on verses</p>

<p>God selected the best men to be His Prophets: Adam, Noah, Hud, Salih, Shu'ayb, Ishmael, Enoch, Abraham, Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zechariah, John, Jesus, Elias, Elisha, Jonah, Lot, and other unmentioned prophets. Muhammad is the last and highest of all Prophets.</p>	<ul style="list-style-type: none"> • إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا (آل عمران: ٣٣) • وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا (هود: ٥٠) • وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا (هود: ٦١) • وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا (هود: ٨٤) • وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ (الأنبياء: ٨٥) • وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نِّسَاءِ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ * وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ * وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ * وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ (الأنعام: ٨٣ - ٨٦) • ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك غافر (٧٨) • مُحَمَّدٌ رَسُولُ اللَّهِ (الفتح ٢٩) • مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الأحزاب ٤٠)
<p>6- Prophets Suffer from the Israelites.</p> <p>The Israelites are the descendants of "Israel"; Prophet Jacob. The eleven sons of Israel were jealous of their half-brother Joseph because God had selected him to be a prophet. They cast him into a pit then sold him to a caravan that took him to Egypt. He suffers much in Egypt as a slave but God finally makes him the governor of Egypt. When the brothers come to Egypt to know that Joseph became its governor, they finally regret their crime. However, their offspring follow their ancestors' habit of conspiring against prophets. Every prophet who guides them to</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • سورة يوسف • وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (البقرة ٥١) • وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَضِيبًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ (٦٠) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْطَأُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٦١) (البقرة) • وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣) ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ قُلُوبًا فَغَضَبْنَا عَلَىٰكُمْ وَرَحْمَتُهُ لَكُمْ مِّنَ الْخَاسِرِينَ (٦٤) وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥) فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦) (البقرة) • أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (البقرة ٨٧) • أَوْكُلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (البقرة ١٠٠) • فَبِمَا نَفْسِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً (المائدة: ١٣) • قَالُوا يَا مُوسَىٰ إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ

<p>something against their interests, the majority of them would either challenge or even kill him. The majority of them used to break their covenants because they had merciless hearts.</p> <p>Prophet Moses suffered a lot from the Israelites. Although God supported Prophet Moses with many miracle, the majority of the Israelites insisted to disbelieve. They asked Moses to make an idol for them to worship, they worshiped a golden calf, they refused to believe in God until they see him physically, they were about to kill Prophet Aaron, and, worst of all, the blasphemed God. God punished them by thunder, Diaspora, and other things. They always favour inferior material matters to spiritual values.</p>	<p>فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ (٢٤) قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافَرَّقْ بَيْنَنَا وَالْقَوْمَ الْفَاسِقِينَ (٢٥) قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيَهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦) (المائدة)</p> <ul style="list-style-type: none"> • لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (المائدة ٧٠) • لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (المائدة ٧٨) • كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (المائدة ٧٩) • فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا (النساء ١٥٣) • وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (الأعراف ١٣٨) • وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَجَعَلْتُمْ مَرْبُكُمْ وَالْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنُ أُمَّ إِنْ الْقَوْمَ اسْتَضَعْفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ (١٥٠) قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأعراف ١٥١) • وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (طه ٩٠) • قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (طه ٩٢)
<p>7- Jesus Is Like Adam</p> <p>Jesus is like Adam; God created both from dust and ordered them to have life. God selected Virgin Mary to be Jesus' mother, because she was pious and chaste. An angel came to Mary and told her that God sends him to grant her a pure boy. She wondered how she can get pregnant without a man. The angel reminded her that God</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (آل عمران ٤٢) • إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (آل عمران ٤٥) • وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (آل عمران ٤٩) • إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْهَبْ إِلَى الْيَهُودِ الَّذِينَ كَفَرُوا بِمَا جَاءَكَ مِنْ رُسُلِي ثُمَّ إِنِّي أَرْسَلُكَ بِالْحَقِّ بَيْنَهُمْ فَاحْكُم بَيْنَهُمْ فِي مَا تَخْتَلِفُونَ (آل عمران ٥٥) • إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

is able to make her a mother of a boy without a father. She gave birth to Jesus and came to the Israelites with her baby. They condemned her and accused her of adultery. The baby spoke by a miracle of God to tell them he is God's messenger; "Jesus" son of Virgin Mary.

When he grew up, Jesus was enabled by God to make miracles of curing the blind and the leper, and resurrecting the dead. Some disbelieved in "Jesus", others claimed he is God, others claimed he is a son of God, others claimed he is a part of three parts of God. In fact, Jesus is a Prophet of God. He is neither God, nor a son of God, nor part of God. It is a great sin to believe in either of these matters. God sent Jesus to the Israelites to remind them of Moses guidance and tell them that a Prophet named "Muhammad" will follow him. They, again, disbelieved and one of them conspired, as usual, against Prophet Jesus to kill him. God did not allow them to either kill or crucify His Prophet. He elevated Jesus to heaven and sent them someone resembling him to crucify instead.

ن(آل عمران ٥٩)

• وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا (النساء ١٥٧)

• لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (المائدة ١٧)

• لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (المائدة ٧٢)

• مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۚ كَانَا يَأْكُلَانِ الطَّعَامَ ۚ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ (المائدة ٧٥)

• وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا (١٦) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَفِيًّا (١٨) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا (٢٠) قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ ۚ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۚ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا (٢٨) فَأَشَارَتْ إِلَيْهِ ۚ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٣٥) (مريم)

• وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيِ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (الصف ٦)

• وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْفَائِزِينَ (التحریم ١٢)

8- Muhammad Is a Mercy for all Peoples.

Muhammad is the last of God's Prophets till the End Time. God sent him as a mercy for all peoples. Islam is God's true religion. Muslims believe in one indivisible God, His angels, His books, and all His Prophets equally.

Based on verses

- آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ رَسُولٍ مِنْ رُسُلِهِ (البقرة ٢٨٥)
- إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٩) فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠) إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢١) أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٢٢) ... قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (٨٤) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥) (آل عمران)
- مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الأحزاب ٤٠)
- وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء ١٠٧)

9- Islam Is the Message of Freedom and Peace

Religion must never be imposed by force. Everyone is free to believe or disbelieve. No one has the right to compel a person to adopt Islam, even Prophet Muhammad himself. Prophet Muhammad and all Muslims are ordered by God to call peoples to Islam just wisely and gently. If people refuse to adopt Islam, Muslims are ordered to try to convince them politely and peacefully. God prevents Muslims from imposing Islam on peoples by force or aggression. God hates the aggressors. God

Based on verses

- لَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (البقرة ١٩٠)
- يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٢٠٨ البقرة)
- لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (البقرة ٢٥٦)
- ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل ١٢٥)
- يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات ١٣)
- وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوُأْنِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (الروم ٢٢)
- وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ (هود ١١٨)
- وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ (الكهف ٢٩)
- وَإِنْ جُنَحُوا لِلْسَّلَامِ فَأَجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (الأنفال ٦١)
- فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ ۚ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكُمْ أَعْمَالُكُمْ (محمد ٣٥)

<p>creates people different in colors and languages. Islam respects difference. God wants different people to co-exist. God wants all people to live in peace.</p>	<ul style="list-style-type: none"> • وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (يونس ٢٥) • وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ (يونس ٩٩)
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The final product is supposed to look as follows

The Qur'an at a Glance

1- God Is One and Indivisible

God is One and indivisible. He is not divided into three parts. He was not born and He did never bear any children. God is the Creator of everything and everybody. He is superior to all His creation. God is so great that He can neither need a wife nor have a son.

2- God Created Man to be His Vicegerent

God created man to be His vicegerent on earth. He ordered creatures – sun, moon, skies, days, nights, earth, animals, seas, and fishes - to obey him to see if he will use them for good or evil. Life on earth should not be an end in itself. God gives man life on earth for a limited time to test him whether he will obey or disobey His Creator. However, the more God enables man to control His life, the more he forgets his role as a vicegerent of God. One day people will think they have full control of the earth. At that time, God will destroy everything.

3- God Gives Knowledge to His Vicegerent

God gives little knowledge to man to enable him perform his mission as a His vicegerent on earth. He gives him ears, eyes, and mind to search and invent things. God revers people who exert efforts to acquire knowledge. However, God may give knowledge to anyone, but gives wisdom only to His beloved ones. A wise man should never be arrogant about his knowledge. He should always remember that his knowledge, however progressive it might be, is nothing but a drop in the ocean of God's absolute knowledge. God knows everything; the seen, the unseen, the said, the unsaid, the past, the present, the future, etc. He knows everything simply because it is He who created everything.

4- God Curses Arrogant Powers

God has the absolute power. He empowers some people and weakens others, dignifies some people and humiliates others. He can change these conditions at any time. God curses arrogant powers. When they refuse to believe His messengers and insist to disobey His orders, He severely punishes them in life and eternally tortures them in the afterlife. God annihilated a lot of unjust peoples for their arrogance and tyranny. He exterminated them by different ways; floods, stones, storms, earthquakes, fire, horror... etc. Although those peoples were stronger than the people of nowadays, God destroyed them completely. However, He left some of their traces till now for people to see them and learn lessons.

5- God's Prophets

God selected the best men to be His Prophets: Adam, Noah, Hud, Salih, Shu'ayb, Ishmael, Enoch, Abraham, Isaac, Jacob, David, Solomon, Job, Joseph,

Moses, Aaron, Zechariah, John, Jesus, Elias, Elisha, Jonah, Lot, and other unmentioned prophets. Muhammad is the last of all Prophets.

6- Prophets Suffer from the Israelites

The Israelites are the descendants of "*Israel*"; Prophet Jacob. The eleven sons of Israel were jealous of their half-brother Joseph because God had selected him to be a prophet. They cast him into a pit then sold him to a caravan that took him to Egypt. He suffers much in Egypt as a slave but God finally makes him the governor of Egypt. When the brothers come to Egypt to know that Joseph became its governor, they finally regret their crime. However, their offspring follow their ancestors' habit of conspiring against prophets. Every prophet who guides them to something against their interests, the majority of them would either challenge or even kill him. The majority of them used to break their covenants because they had merciless hearts.

Prophet Moses suffered a lot from the Israelites. Although God supported Prophet Moses with many miracles, the majority of the Israelites insisted to disbelieve. They asked Moses to make an idol for them to worship, they worshiped a golden calf, they refused to believe in God until they see Him physically, they were about to kill Prophet Aaron, and, worst of all, they blasphemed God. God punished them by thunder, Diaspora, and other things. They always favour inferior material matters to spiritual values.

7- Jesus Is Like Adam

Jesus is like Adam; God created both from dust and ordered them to have life. God selected Virgin Mary to be Jesus' mother, because she was pious and chaste. An angel came to Mary and told her that God sends him to grant her a pure boy. She wondered how she can get pregnant without a man. The angel reminded her that God is able to make her a mother of a boy without a father. She gave birth to Jesus and came to the Israelites with her baby. They condemned her and accused her of adultery. The baby spoke by a miracle of God to tell them he is God's messenger; "Jesus" son of Virgin Mary.

When he grew up, Jesus was enabled by God to make miracles of curing the blind and the leper, and resurrecting the dead. Some disbelieved in "Jesus", others claimed he is God, others claimed he is a son of God, others claimed he is a part of three parts of God. In fact, Jesus is a Prophet of God. He is neither God, nor a son of God, nor part of God. It is a great sin to believe in either of these matters. God sent Jesus to the Israelites to remind them of Moses guidance and tell them that a Prophet named "Muhammad" will follow him. They, again, disbelieved and one of them conspired, as usual, against Prophet Jesus to kill him. God did not allow them to either kill or crucify His Prophet. He elevated Jesus to heaven and sent them someone resembling him to crucify instead.

8- Muhammad Is a Mercy for all Peoples.

Muhammad is the last of God's Prophets till the End Time. God sent him as a mercy for all peoples. Islam is God's true religion. Muslims believe in one indivisible God, His angels, His books, and all His Prophets equally.

9- Islam Is the Message of Freedom and Peace

Religion must never be imposed by force. Everyone is free to believe or disbelieve. No one has the right to compel a person to adopt Islam, even Prophet Muhammad himself. Prophet Muhammad and all Muslims are ordered by God to call peoples to Islam just wisely and gently. If people refuse to adopt Islam, Muslims are ordered to try to convince them politely and peacefully. God prevents Muslims from imposing Islam on peoples by force or aggression. God hates the aggressors. God creates people different in colors and languages. Islam respects difference. God wants different people to co-exist. God wants all people to live in peace.

End of Adaptation

Target-Oriented Adaptation of the Qur'an for Chinese Non-Muslims

"The Qur'an at a Glance"

For Chinese non-Muslim target readers.

Translation Policy

The People's Republic of China is officially an atheist state. Religion in China is diverse and most Chinese people are either non-religious or practice a combination of Buddhism and Taoism with a Confucian [idolatrous] worldview, which is collectively termed as Chinese folk religion. The traditional cultural values that influence the psyche of the Chinese people are harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety. (Lihua 2013)

In the Chinese values, "time" is viewed as a great opportunity to cultivate character and make the best use of various situations in life (Anguo 2024). The value of "work" is deeply rooted in the Chinese culture. "Work" in China is more than just an economic necessity. It embodies their adoption of the ethics of perseverance, collective effort, and social contribution. Shaped by Confucian principles, work serves as a path to self-improvement and fostering social harmony. Loyalty and long-term employment have traditionally been considered virtues. (Baker 2024)

China is refusing not just the Qur'an and Islam, but the concept of religion in general. It is becoming more and more irreligious. The Chinese government introduces strict rules in some cities not only on Islam, but on religions in general:

In a move set to tighten government control over practicing religion in China's western Xinjiang Province, the Muslim-majority region will introduce a set of regulations that -- among other things -- will require all new places of worship to reflect "Chinese characteristics and style." Additional measures include controls on "large-scale" religious gatherings -- which will require approval from the local government at least one month in advance -- and that religious content posted online must be screened by the regional government. The rules also say for the first time that interpretations of religious doctrine must "meet the requirements of contemporary China's development and China's outstanding traditional culture," a move that experts warn could further cement an ongoing crackdown against Uyghur and minority rights in the region. "The move is significant, as it's about cutting off China's religions from international networks and communities and keeping them socially and politically isolated under the watch of the Chinese Communist Party," Bradley Jardine, managing director of the Oxus Society for Central Asian Affairs, told RFE/RL. (Medelbek 2024)

Accordingly, the Qur'an adaptation for Chinese non-Muslims, be they atheist or idolatrous, should highlight the verses that address the concepts of monotheism, creation, vicegerency, prophets, resurrection, and judgment. It should also explain the morals of Islam and indicate how the values of "time" and "work" are tackled in the Qur'an.

For producing this simplified target-oriented adaption of the Qur'an, the translator freely used a miscellaneous of target-oriented-translation strategies; like deletion, addition, simplification, explicitation, abridgement... etc. The adaptation is based only on verses that relate to the needs of the target readership. They are simplified and rewritten in a free form. This adaptation is both supply-driven (Abdel Aty 2024 *Supply*) and gradualist (Abdel Aty 2024 *Gradualism*). It is entitled "The Qur'an at a Glance".

The Qur'an at a Glance*

(*This adaptation targets Chinese non-Muslim target readers. The content is shown in English first then translated by Google translate into Chinese)

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1. Islam Means Obedience to God; the Only Deity
2. God is the Greatest Creator
3. Properties of God
4. God Created Man to be His Vicegerent
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8. The Value of "Work"
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The Qur'an at a Glance (for Chinese non-Muslims)	
<p>1- Islam Means Obedience to God; the Only Deity</p> <p>Islam is the only true religion that God accepts from man. "Islam" means complete obedience to God. God is the only deity. Only God deserves to be worshiped. Idols are inferior to man and they cannot do anything, whether good or bad, for any creature or even for themselves. A wise man must not follow his idolatrous fathers blindly. He is unwise because he worships bogus gods without any convincing reason. How come you disbelieve in God who gives you life, causes you to die, and then resurrects you? You insist that you have just an earthly life and refuse to believe that God will raise you from the dead for judgment. If there were deities other than God, why do not they challenge Him when</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (البقرة ٢٨)! • إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران ١٩) • إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ (النجم ٢٣) • إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا (العنكبوت ١٧) • وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنْبَغُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ (لقمان ٢١) • أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ (الصفافات ٥٣) • أَفَمَا نَحْنُ بِمَبْتَلَيْنِ (٥٨) إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ (٥٩) ... إِنَّهُمْ أَلقُوا آبَاءَهُمْ ضَالِّينَ (٦٩) (الصفافات ٥٩) • وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (الجاثية ٢٤) • أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۚ قُلْ هَاتُوا بُرْهَانَكُمْ ۚ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُعْرِضُونَ (٢٤) (الأنبياء ٢٤) • أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَذْقُسِهِمْ وَلَا هُمْ مَنَّا يُصْحَبُونَ (٤٣) (الأنبياء ٤٣) • لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا ۚ وَكُلٌّ فِيهَا خَالِدُونَ (٤٣) (الأنبياء ٤٣)

<p>He says "I am the Only God"?</p>	<p>٩٩ الأنبياء)</p> <ul style="list-style-type: none"> • وَأَتَّخِذُوا مِنْ دُونِهِ إِلَهًا لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا (٣ الفرقان) • قُلْ لَّوْ كَانَ مَعَهُ إِلَهَةٌ كَمَا يَقُولُونَ إِذَا لَابَتَعُوا إِلَىٰ ذِي الْإِصْرَةِ غَرَسَ سُبُلًا (٤٢ الإسراء)
<p>2- God is the Greatest Creator</p> <p>God creates everything. He created skies without pillars, earth and mountains, seas and oceans. He also creates animals, rains, plants, and other creatures that you do not know. God gives you life, causes you to die, and then resurrects you for judgment. God creates man from a clot of blood in the womb of a mother, builds his bones, covers them with flesh, and gives him ears; eyes; and mind. Those idols that you worship cannot create anything. They cannot create even a fly. They are so helpless that they cannot restore anything a fly would take from them. They are so weak. You do not revere the great God as He deserves.</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الزمر ٦٢) • خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (لقمان ١٠) • هَٰذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ (لقمان ١١) • أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَاءً فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لِرُءُوفٌ رَّحِيمٌ (٦٥) وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ إِنَّ الْإِنسَانَ لَكَفُورٌ (الحج ٦٦) • وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۚ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٧١) ...إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْأَلُهمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣) مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤) الحج • خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (النحل ٤) • وَيَخْلُقُ مَا لَا تَعْلَمُونَ (النحل ٨) • وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَنَ (النحل ٢٠) • قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ (الملك ٢٣) • ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (المؤمنون ١٤)
<p>3- Properties of God</p> <p>God is the only deity. He is able to do anything. He is ultimately powerful and rich. All people</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ (البقرة ٢٥٥) • اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

<p>need His help. No one can challenge God's will. He has all the honour and dignity. He knows everything, sees everything, listens to everything, and exists everywhere. He never sleeps or dies. God is extremely generous and merciful. He is superior to all creatures and is incomparable in everything.</p>	<p>(الحشر ٢٣)</p> <ul style="list-style-type: none"> • الْحَيِّ الَّذِي لَا يَمُوتُ (الفرقان ٥٨) • يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (فاطر ١٥) • وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (الأنعام: ١٧) • لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى ١١) • ذُو الْقُوَّةِ الْمَتِينُ (الذاريات ٥٨) • تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (الرحمن ٧٨) • وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (يوسف ٢١)
<p>4- God Created Man to be His Vicegerent</p> <p>God created man to be His vicegerent on earth. He ordered creatures – sun, moon, skies, days, nights, earth, animals, seas, and fishes - to obey him to see if he will use them for good or evil. God gives man life on earth for a limited time to test him whether he will obey or disobey His Creator. After the end of life, God resurrects people to judge them and reward the obedient with heaven and punish the disobedient with hell. Disbelievers and idolatrous people will last in hell forever.</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ (البقرة ٣٠) • أَفَحَسِبْتُمْ أَنْتُمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ عَلَيْنَا لَا تُرْجَعُونَ (١١٥) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦) وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧) الْمُؤْمِنُونَ • يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمِلْإِيهِ (الانشقاق ٦) • وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (إبراهيم ٣٣) • وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا مَلْطًا تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِرَ فِيهِ وَلِيَبْتَلِيَكُمْ مِنْهُ ضَلَالَةً وَلَعَلَّكُمْ تَشْكُرُونَ (النحل ١٤) • أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي يَ الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ (الحج ٦٥) • وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ (٦) وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ (٧) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ (٨) النحل
<p>5- God Sent Prophets</p> <p>God selected the best men to deliver His message to people. The Prophets of God are</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا (آل عمران: ٣٣) • وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا (هود: ٥٠) • وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا (هود: ٦١)

<p>Adam, Noah, Hud, Salih, Shu'ayb, Ishmael, Enoch, Abraham, Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zechariah, John, Jesus, Elias, Elisha, Jonah, Lot, and other unmentioned prophets. Muhammad is the last and highest of all Prophets.</p>	<ul style="list-style-type: none"> • وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا (هود: ٨٤) • وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ (الأنبياء: ٨٥) • وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ * وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ * وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ * وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ (الأنعام: ٨٣ - ٨٦) • ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك غافر (٧٨) • مُحَمَّدٌ رَسُولُ اللَّهِ (الفتح ٢٩) • مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الأحزاب ٤٠)
<p>6- Morals of Islam</p> <p>God wants Muslims to be merciful to their parents especially in their old age. A true Muslim should be pious, patient, and humble. God prevents Muslims from bullying or back-biting each other. They are prevented from spying, lying, and wasting time in trivial talks. God urges Muslims to avoid accusing others without evidence. They should make sure first before hurting any person. God wants Muslims to be honest and charitable; especially to orphans. God prohibits murder, adultery, and usury. God hates arrogance, corruption, and betrayal. He wants all Muslims to be sincere and never break their pledges. He tells Muslims that what they say should accord with what</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • والله لا يحب الفساد (البقرة ٢٠٥) • إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البقرة ٢٢٢) • وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَن جَاءَهُ مَوْعِظَةٌ... • (البقرة ٢٧٥) • فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (آل عمران ٦١) • يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (الأعراف ٣١) • كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ (الفجر ١٧) • لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (الإسراء ٢٩) • وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (الأنعام ١٥١) • وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (لقمان ١٥) • يَا بَنِيَّ أَقِمِ الصَّلَاةَ ۖ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ ۚ وَأَصْبِرْ ۚ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَلِكُمْ مِنْ عَزَمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ

<p>they do. God urges Muslims to be clean and well dressed. He urges them to be moderate in spending money, saving money, eating, drinking and everything.</p>	<p>مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَأَقْصِدْ فِي مَشْيِكَ وَاعْصُصْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩) (لقمان) • أَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ (يوسف ٥٢) • يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات ٦) • يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١١) يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا (١٢) (الحجرات) • وَلَا تَقْرَبُوا الرِّئَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء ٣٢) • وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ (الإسراء ٣٣) • يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (٣) (الصف) • قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١)... وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ (٣)... وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨) (المؤمنون)</p>
<p>7- The Value of "Time"</p> <p>The test of man in life is mainly about time. God swears by the value of "time" that man will definitely be a desperate loser if he wastes his time on earth. Only those who believe in God and invest the limited time He gives to them to do good deeds will be the true winners in life and the afterlife. God created sun and moon, days and nights for people to know the time. He organized them with miraculous punctuality and</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ (٣) (العصر) • وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (إبراهيم ٣٣) • هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (يونس ٥) • اْعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۚ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۚ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

<p>ordered them to help man to perform his mission as a vicegerent of God on earth. When time of life on earth ends, God will order them to stop working and will resurrect people to begin a new life with different laws.</p> <p>God reminds man recurrently that He gives him limited time to invest in worshipping God and doing good deeds. God warns man of wasting his time in bad deeds. He urges him to increase his good deeds as quickly as possible before he dies or life on earth ends suddenly. Life on earth is not an end in itself. It is just a test. Everything on earth is temporary, and cannot be compared to the eternity in the afterlife. When time of life ends, God destroys everything, resurrects people, rewards good people with eternal life in heavens and punishes disbelievers with eternal torment in hell. At that time, the losers realize that life on earth was too short to be considered an end in itself. They feel as if they lived on earth for just one hour and regret every moment they wasted without increasing their good deeds.</p>	<p>(الحديد ٢٠)</p> <ul style="list-style-type: none"> • قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ (١١٣) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (١١٥) <p>(المؤمنون)</p> <ul style="list-style-type: none"> • يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٍ وَلَا شَفَاعَةٍ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (البقرة ٢٥٤) • وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (آل عمران ١٣٣) • أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (المؤمنون ٦١)
<p>8- The Value of "Work"</p> <p>Man, as the vicegerent of God on earth, is given time to</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • وَقُلْ اْعْمَلُوا فَسَيَرَىٰ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ

<p>work hard. He is ordered to farm lands, trade, and make earth a better place. However, God tells man that life on earth should not be an end in itself. Everything on earth is temporary and God will destroy it at the End Time. The afterlife is the true life. Therefore, man should consider work as just a means for satisfying God and preparing for the afterlife. Man should never dedicate himself to work at the expense of worshipping the Creator of work. When man spends his life working sincerely for God, he will be amazingly rewarded in life and afterlife. If man wastes his time working just for earthly interests, he will regret it in the hereafter saying "if only I had prepared ahead for my true life!" and wish if he had spent every moment on earth working for God.</p>	<p>تَعْمَلُونَ (التوبة ١٠٥)</p> <ul style="list-style-type: none"> • أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ (السجدة ٢٧) • يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ (النساء ٢٩) • رَجُلًا لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧) لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (٣٨) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ (النور ٣٩) • يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠) وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ فَلَ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١) (الجمعة) • إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (٢٩) (لِيُوقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ (فاطر ٣٠)) • وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ (٢٣) يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (٢٤) (الفجر) • وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ (العنكبوت ٦٤)
<p>9- The Day of Judgment</p> <p>No doubt that God will resurrect all people for judgment. When time of life on earth ends, God will order all elements of life that used to work mechanically to disobey</p>	<p>Based on verses</p> <ul style="list-style-type: none"> • اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (النساء ٨٧) • إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١) وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا (٢) وَقَالَ الْإِنْسَانُ مَا لَهَا (٣) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤) بَلَّغَ رَبُّكَ أَوْحَىٰ لَهَا (٥) يَوْمَئِذٍ يَصْنُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ (٦) فَمَنْ يَعْمَلْ مِثْقَالَ أُخُودٍ يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٨) (الزلزال ١-٨))

<p>man and stop working. God will destroy everything by terrifying earthquakes and horrible explosions. God will change the laws of sun, planets, and time. Then, He will resurrect people to judge their deeds. Believers who spent their time doing good deeds will be rewarded by eternal life in heavens. Disbelievers will be punished by eternal torment in hell.</p>	<p>دَرَّةٌ خَيْرًا يَرَهُ^(٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ^(٨) (الزلزلة)</p> <ul style="list-style-type: none"> • إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ^(٦) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ^(٧) جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ^(٨) (البينة) • كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ (الأحقاف ٣٥) • قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ (١١٣) قَالَ إِنَّ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (١١٥) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦) (المؤمنون) • قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٦) وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِئِدُ يَخْسِرُ الْمُبْطِلُونَ (٢٧) (الجاثية) • وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَظَنِّينَ (الجاثية ٣٢) • إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ^(٦) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ^(٧) جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ^(٨) (البينة)
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The final product is supposed to look as follows

古兰经概览

1- 伊斯兰教意味着服从真主；唯一的神

伊斯兰教是上帝接受人类的唯一真正的宗教。“伊斯兰教”意味着对上帝的完全服从。上帝是唯一的神。只有上帝才值得被崇拜。偶像比人类低劣，它们不能为任何生物甚至自己做任何善或恶。明智的人不应该盲目地追随他的偶像崇拜者。他不明智，因为他崇拜虚假的神，却没有任何令人信服的理由。你怎么不相信上帝，他给了你生命，让你死去，然后让你复活？你坚持认为你只有尘世的生活，拒绝相信上帝会让你从死里复活接受审判。如果上帝之外还有其他神，为什么当他说“我是唯一的神”时，他们不挑战他呢？

2- 上帝是伟大的造物主

上帝创造了一切。他创造了没有支柱的天空、大地和山脉、海洋和海洋。他还创造了动物、雨水、植物和其他你不知道的生物。上帝赋予你生命，让你死去，然后让你复活接受审判。上帝用母亲子宫里的一块血块创造了人，建造了他的骨头，用肉覆盖它们，并给了他耳朵、眼睛和头脑。你们崇拜的那些偶像无法创造任何东西。他们甚至无法创造一只苍蝇。他们是如此无助，以至于他们无法恢复苍蝇从他们身上夺走的任何东西。他们是如此软弱。你们没有像他应得的那样崇敬伟大的上帝。

3- 上帝的属性

上帝是唯一的神。他无所不能。他无所不能，而且非常富有。所有人都需要他的帮助。没有人可以挑战上帝的意志。他拥有所有的荣誉和尊严。他无所不知，无所不见，无所不闻，无处不在。他从不睡觉，也不死。上帝极其慷慨和仁慈。他高于一切生物，在一切方面都是无与伦比的。

4- 上帝创造人类作为他的代理人

上帝创造人类作为他在地球上的代理人。他命令生物——太阳、月亮、天空、白天、夜晚、地球、动物、海洋和鱼类——服从他，看他是否会用它们行善或作恶。上帝给予人类在地球上有限的生命，以考验他是否会服从或不服从他的创造者。生命结束后，上帝使人复活并审判他们，用天堂奖励服从的人，用地狱惩罚不服从的人。不信者和偶像崇拜者将永远在地狱中。

5- 上帝派遣先知

上帝选择了最优秀的人向人们传达他的信息。上帝的先知有亚当、诺亚、呼德、萨利赫、舒阿卜、以实玛利、以诺、亚伯拉罕、以撒、雅各、大卫、所罗门、约伯、约瑟、摩西、亚伦、撒迦利亚、约翰、耶稣、以利亚、以利沙、约拿、罗得和其他不知名的先知。穆罕默德是所有先知中最后也是最高的一位。

6- 伊斯兰教的道德

上帝希望穆斯林对父母仁慈，尤其是在他们年老的时候。真正的穆斯林应该虔诚、有耐心、谦逊。上帝阻止穆斯林欺负或诽谤对方。他们被禁止从事间谍活动、撒谎和在琐碎的谈话中浪费时间。上帝敦促穆斯林避免在没有证据的情况下指责他人。他们应该在伤害任何人之前先确定。真主希望穆斯林诚实仁慈，特别是对孤儿。真主禁止谋杀、通奸和高利贷。真主憎恨傲慢、腐败和背叛。他希望所有穆斯林都真诚，永不违背誓言。他告诉穆斯林，言行一致。真主敦促穆斯林要干净整洁，衣着得体。他敦促他们在花钱、省钱、吃喝等方面要适度。

7- “时间”的价值

人生考验人的主要就是时间。真主以“时间”的价值发誓，如果人在世上浪费时间，他肯定会成为一个绝望的失败者。只有那些信仰真主并利用真主给予他们的有限时间行善的人，才会是来世的真正赢家。真主创造了太阳和月亮、白天和黑夜，让人们知道时间。他以神奇的准时性组织它们，命令它们帮助人类履行作为真主在世代理人的使命。当地球上的生命结束时，上帝会命令他们停止工作，并复活他们，开始新的生活，遵循不同的法则。

上帝反复提醒人类，他给人类的时间有限，可以用来崇拜上帝和行善。上帝警告人类不要把时间浪费在坏事上。他敦促人类在死亡或地球生命突然结束之前尽快增加善行。地球上的生命本身不是目的。这只是一个考验。地球上的一切都是暂时的，无法与来世的永恒相比。当生命结束时，上帝毁灭一切，复活人类，奖励好人在天堂永生，惩罚不信者在地狱永恒折磨。那时，失败者意识到地球上的生命太短，不能被视为目的本身。他们觉得自己在地球上只活了一个小时，后悔自己浪费的每一刻，没有增加善行。

8- “工作”的价值

人作为上帝在地球上的代理人，有时间努力工作。他被命令耕种土地、贸易，让地球变得更美好。然而，上帝告诉人，地球上的生活本身并不是目的。地球上的一切都是暂时的，上帝会在末日摧毁它。来世才是真正的生活。因此，人应该把工作看作满足上帝和为来世做准备的一种手段。人永远不应该为了崇拜工作的创造者而献身于工作。当人一生真诚地为上帝工作时，他将在来世得到惊人的回报。如果他把时间浪费在为世俗利益而工作上，他会在来世后悔，说“要是我能提前为我真正的生活做好准备就好了！”并希望他把地球上的每一刻都花在为上帝工作上。

9- 审判日

毫无疑问，上帝会让所有人复活接受审判。当地球上的生命终结时，上帝将命令所有曾经机械运转的生命元素不服从人类并停止运作。上帝将用可怕的地震和爆炸摧毁一切。上帝将改变太阳、行星和时间的规律。然后他将复活人们来审判他们的行为。花时间行善的信徒将得到天堂永生的奖励。不信者将受到地狱永恒折磨的惩罚。

End of Adaptation

Conclusion

The above simplified target-oriented adaptations of the Qur'an show that target-oriented translation theories can have very innovative applications on Qur'an translation. The researcher suggests those adaptations as an alternative to the source-oriented Qur'an translations; especially for non- Muslims. Needless to say, they are just rough drafts that still need much editing and rewriting. They will acquire more credibility if they are executed, financed, and distributed by prestigious Islamic institutions that would authorize them after meticulous revisions. Feedback is of great importance for producing adaptations of the Qur'an that meet the target readers' expectations. The *continuous* reception of target readers' questions, complains, and suggestions can help translators modify the Qur'an adaptations every now and then in ways that make the Qur'an more and more comprehensible for the readers. The feedback should be taken from various readers that represent the targeted readership with their different ages, cultures, and educational levels. Further research is needed to study how these adaptations can be digitized. The possible applications of digital technology can make the Qur'an adaptations less expensive and more accessible to all target readers around the world.

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الخلاصة

تهدف هذه الورقة البحثية إلى استكشاف التطبيقات الممكنة لنظريات الترجمة الموجهة نحو الهدف على ترجمة القرآن الكريم. يلجأ الباحث إلى استراتيجيات الترجمة الموجهة نحو الهدف لإنتاج ترجمات سهلة القراءة للقرآن الكريم بدلاً من الترجمات المعقدة الموجهة نحو المصدر. بعد استعراض تاريخ موجز لمدرسة الترجمة الموجهة نحو الهدف، يقدم الباحث عرضاً شاملاً لاستراتيجيات الترجمة الموجهة نحو الهدف؛ وهي معايير توري، ومبادئ بيكر العالمية، واختصار كلينجبرج، وإعادة كتابة لوفيفير وآخرين، والتلاعب بديوكات وآخرين، والترجمة الحرة لنيومارك، والتدجين لفينوتي، ومعالجة أويتنين. بعد ذلك، يناقش الباحث بالتفصيل معالجة سارة خان للقرآن الكريم للأطفال باعتبارها ترجمة رائدة موجهة نحو الهدف للقرآن الكريم. وأخيراً، يقدم الباحث تطبيقين لاستراتيجيات الترجمة الموجهة نحو الهدف على القرآن الكريم؛ أحدهما لغير المسلمين الناطقين باللغة الإنجليزية والآخر لغير المسلمين الصينيين. ويظهر التطبيقين كيف يمكن لنظريات الترجمة الموجهة نحو الهدف أن تكون مفيدة للغاية في توصيل محتوى القرآن الكريم بأشكال تتناسب مع لغة القراء المستهدفين وثقافتهم.

الكلمات المفتاحية: الترجمة الموجهة نحو الهدف، القرآن للأطفال، ترجمة القرآن الكريم.