

ترجمة النصوص القرآنية في عصر الذكاء الاصطناعي: إطار ثلاثي الأبعاد اللغوية الدينية والأخلاقية

م.م. صفاء رمزي محمد

قسم اللغة الانكليزية - كلية الآداب - جامعة الموصل

safa..r.m@uomosul.edu.iq

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Quranic text translation in the age of AI: A tripartite framework of linguistic, theological, and ethical dimensions

Assistant Lecturer Safaa R. Mohammed

Department of English Language -College of Arts -University of Mosul

safa.r.m@uomosul.edu.iq

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المستخلص

تُقيم هذه الدراسة السلامة الدينية، والدقة اللغوية، والآثار الأخلاقية للترجمات الانكليزية المؤلدة بالذكاء الاصطناعي لعشر آيات من القرآن الكريم، مُستخدمة ترجمة يوسف علي المُعتمدة (1934) معياراً للمقارنة. تعتمد هذه الدراسة على نهج ثلاثي الأبعاد - اللغوي، والديني، والأخلاقي - لتحليل مخرجات أربعة نماذج ذكاء اصطناعي (Qwen2.5-Max، و QuillBot، و DeepSeek، و ChatGPT). وتهدف إلى تقييم قدرتها على الحفاظ على الدقة العقائدية، وتجاوز التعقيدات اللغوية، وتجنب التحيزات الثقافية. تكشف النتائج عن أوجه قصور مُتكررة: إذ تُركّز ترجمات الذكاء الاصطناعي على السلاسة على حساب الدقة العقائدية، لا سيما في الآيات المتشابهة، مثل الآية السابعة من سورة آل عمران، وتُدخل تحيزات طائفية أو جنسانية في الآيات الخلافية، مثل الآية الرابعة من سورة النساء. يكشف الفحص الدقيق عن انحرافات جوهرية عن المفاهيم التقليدية، على الرغم من أن متوسط التشابه المعجمي (66.8) الذي تشير

إليه درجات BLEU يبقى معتدلاً. يُبرز متوسط درجة BLEU البالغ 66.8 للآيات العشر مستوى معتدلاً من التشابه المعجمي، مع الإشارة أيضاً إلى اختلافات عقائدية جوهرية. تُتَوَجَّ الدراسة بتوصية للتعاون متعدد التخصصات، بهدف دمج أنظمة الذكاء الاصطناعي مع التفسير الإسلامي والمبادئ الأخلاقية.

Abstract

This study evaluates the theological integrity, linguistic accuracy, and ethical implications of AI-generated English translations of ten verses from the Quran, utilising Yusuf Ali's authoritative translation (1934) as a benchmark for comparison. This study employs a three-pronged approach—linguistic, theological, and ethical—to analyse the outputs of four AI models (Qwen2.5-Max, QuillBot, DeepSeek, ChatGPT). It aims to assess their ability to uphold theological accuracy, navigate linguistic complexities, and avoid cultural biases. The findings reveal consistent deficiencies: AI translations emphasise fluency at the expense of theological accuracy, especially in allegorical (*mutashabihat*) verses, such as Q. 3:7, and introduce sectarian or gender biases in contentious verses, like Q. 4:34. A thorough examination uncovers significant departures from traditional understandings, even though the average lexical similarity (66.8) suggested by BLEU scores remains moderate. The average BLEU score of 66.8 across the ten verses highlights a moderate level of lexical similarity while also indicating significant doctrinal differences. The study culminates in a recommendation for interdisciplinary collaboration, aiming to integrate AI systems with Islamic hermeneutics (*tafsir*) and ethical principles.

1.Introduction

1.1. Preliminary context

This research analyses the challenges and risks linked to AI-generated translations of Quranic verses. By employing a tripartite framework—linguistic, theological, and ethical—it aims to bridge computational linguistics and Islamic studies, highlighting the need for culturally and doctrinally sensitive AI systems.

The Quran is regarded as divine revelation in classical Arabic, which requires translations that maintain linguistic precision, theological integrity (*tanzih*: divine transcendence), and cultural awareness, particularly for *mutashabihat* (allegorical verses requiring exegetical interpretation). Machine translation (MT) methods driven by artificial



intelligence, predominantly trained on secular corpora, may adversely affect sacred texts due to insufficient domain-specific theological expertise and dependence on statistical patterns. This vulnerability holds significant importance for passages that discuss divine attributes (e.g., Q. 2:255), gender roles (e.g., Q. 4:34), and interfaith salvation (e.g., Q. 2:62).

Yusuf Ali's translation is a primary benchmark due to its canonical status in English-speaking Muslim communities; however, it is important to recognise the diversity of Quranic hermeneutics among various Islamic schools of thought, including Sunni, Shia, and Sufi traditions. Future studies could expand this analysis to include additional authoritative translations (e.g., Pickthall, 1930; Saheeh International, 1997) to account for interpretive plurality.

1.2. Problem statement

AI systems exhibit a deficiency in their integration with traditional exegesis (*tafsir*) and Islamic jurisprudence (*fiqh*), resulting in mistranslations that pose a threat to doctrinal integrity, foster sectarian discord, and potentially cause cultural offence (Ibn Kathir, 14th-century exegete renowned for his Quranic commentary *Tafsir al-Quran al-Azim*; Kamali, 2008, a leading scholar of Islamic jurisprudence).

The ramifications of these misinterpretations are extensive: erroneous translations can impact religious conversation, undermine community cohesion, and even influence policy discussions on cultural integration. Resolving these concerns is crucial for both scholarly discussion and practical implementation within religious groups.

1.3. Aims

1. Assess AI translations of ten Quranic passages in comparison to Yusuf Ali's translation.
2. Recognise linguistic, theological, and ethical deficiencies in AI outputs.
3. Suggest principles for ethically orientated Quranic machine translation systems.

1.4. Hypotheses

1. AI models will favour dynamic equivalence (fluency) over formal equivalence (theological precision).
2. AI translations will demonstrate more significant semantic discrepancies than those of Yusuf Ali.

3. AI outputs will exhibit cultural biases in gendered or sectarian language.

1.5. Research questions

1. How do AI models handle Quranic linguistic features like polysemy and morphology?
2. To what extent do AI translations align with orthodox theological interpretations?
3. What ethical risks arise from deploying AI for Quranic translation?

1.6. Value of the study

This study integrates computational linguistics, Islamic studies, and AI ethics, providing practical recommendations for the creation of machine translation systems that are culturally and doctrinally sensitive (Bender et al., 2021; Koehn, 2009).

2. Literature Review

2.1. Quranic translation challenges

The Quran's literary and theological richness presents unique challenges. The root-based morphology (e.g., ق و م for *qawwamun* in Q. 4:34) needs context-aware disambiguation (Abdul-Raof, 2001). Allegorical (*mutashabihat*) verses, such as Q. 3:7, necessitate the use of *tafsir* techniques in order to avoid literalism (Ibn Kathir, 14th century). The translation that Yusuf Ali conducted in 1934 continues to serve as a standard for striking a balance between accessibility and faithfulness to classical exegesis.

2.2. AI in religious contexts

Neural machine translation (NMT) systems like Google Translate struggle with low-resource sacred texts (Koehn, 2009). Bender et al. (2021) identify cultural biases in natural language processing (NLP) models, observing that AI systems frequently oversimplify linguistic diversity, exemplified by the flattening of dialectal nuances in Arabic machine translation outputs. This phenomenon reflects wider criticisms of sacred text translation, wherein AI models have been noted to secularise theological terminology (e.g., translating "divine grace" as "luck" in biblical contexts), thereby diminishing their doctrinal importance.





2.3. Gap in research

No prior studies systematically evaluate AI's theological fidelity in Quranic translation or propose ethical frameworks for sacred text NLP. Furthermore, existing studies on sacred text NLP often homogenise Islamic perspectives, overlooking sectarian (e.g., Sunni vs. Shia) and methodological (e.g., literalist vs. modernist) divergences in Quranic exegesis. For instance, modernist scholars like Fazlur Rahman (1982) emphasise socio-historical context, whereas traditionalists prioritise literal readings. This divergence is exemplified in Q. 4:34's *بِأَضْرِبُوهُنَّ*; modernist scholars reinterpret it as symbolic separation, while traditionalists retain the literal "beat lightly" (Hidayatullah, 2014). This gap risks amplifying cultural biases in AI outputs, particularly in contested verses (e.g., Q. 5:6 on ritual ablution). This research distinguishes itself by exploring the complex relationship between theological fidelity and ethical considerations in Quranic translations, thereby investigating a significant gap in the existing literature, which has mainly focused on the linguistic challenges faced by AI in low-resource settings.

Methods

3.1. Theoretical framework

This research utilises the subsequent theoretical frameworks:

1. **Linguistic:** Nida's (1964) equivalence theory and Arabic morphosyntax (Watson, 2002).
2. **Theological:** Usul al-Tafsir (Ibn Taymiyyah) and maqasid al-sharia (Kamali, 2008).
3. **Ethical:** Floridi's (2023) principles of transparency and accountability.

3.2. Analytical framework

3.2.1. The data

Ten verses from the Quran (for instance, 2:255, 4:34, 112:1–4, among others) were input into artificial intelligence systems. The ten verses from the Quran were chosen for their intricate theological nuances and their recurrent reference in both classical and contemporary interpretations, thereby ensuring that the selection encapsulates a broad spectrum of interpretive difficulties. All AI models were given the same prompt: "Translate the following Quranic verse into English while preserving theological intent". The extract "preserving theological intent" was inserted in the prompts to reflect normal user expectations for sacred text translation. The model versions included ChatGPT-4 (OpenAI, 2023), Qwen2.5-Max (Alibaba Cloud, 2024), DeepSeek-R1-Lite

(DeepSeek, 2024), and QuillBot v4.2 (QuillBot, 2024). No additional context (e.g., *tafsir* citations) was provided to isolate baseline performance. Translations were collected (see Appendix A) and compared against Yusuf Ali's canonical translation (1934) as a benchmark.

3.2.2. The metrics

1.BLEU: Automated lexical similarity between AI outputs and Yusuf Ali. BLEU scores, although frequently employed for assessing lexical similarity, are approached with caution in this context due to the distinctive linguistic and conceptual subtleties of religious texts. SacreBLEU was selected for its standardised handling of sacred text corpora, mitigating inconsistencies in punctuation and casing (Post, 2018). In addition, our qualitative coding—performed by multiple subject-matter experts with cross-validation—offers profound insights into the theological and ethical aspects of the translations.

2.Theological appropriateness: A qualitative examination grounded in conformity with traditional *tafsir*.

3.Ethical risk assessment: Recognition of biased or harmful translations.

3.3. Statistical analysis

Statistical analysis in this research is achieved through:

- 1.BLEU scores, which are calculated using SacreBLEU (Post, 2018).
- 2.Qualitative coding of theological deviations (e.g., anthropomorphism, sectarian bias).

The process of qualitative coding was carried out independently by two academics specialised in Islamic studies. Disagreements were resolved through debate until a consensus was formed, which ensured that our interpretation was consistent despite the differences. This iterative procedure follows conventional qualitative practices (Braun & Clarke, 2006), prioritising consensus over statistical scores to respect the interpretive nature of theological analysis.

3.Data analysis

Our analysis suggests that, although AI models exhibit moderate lexical similarity to Yusuf Ali's translation, systematic deviations occur in theological interpretation and ethical nuance. It is important to note that models have a propensity to oversimplify complex terms and, at times, introduce biases that could potentially affect doctrinal accuracy.





4.1. Case study 1: Ayat al-Kursi (2:255)

Verse context: A cornerstone of Islamic theology, emphasising Allah's omnipotence and transcendence.

•**Yusuf Ali translation:** "His Throne doth extend over the heavens and the earth".

•**AI outputs :**

- Qwen2.5-Max: "His Footstool extends over the heavens" → Misinterprets كُرْسِيُّه as "Footstool", a minority opinion.
- DeepSeek: "His Throne encompasses the heavens" → Omits لَا يَئُودُهُ حِفْظُهُمَا "He feels no fatigue", reducing theological nuance.

Linguistic issue: The word كُرْسِيُّه has more than one meaning in Arabic, although according to classical tafsir (Ibn Kathir, 14th century), it refers to divine sovereignty rather than a material thing.

Theological risk: Use of "Footstool" by Qwen2.5-Max goes against *tanzih* (divine transcendence) (Ibn Kathir, 14th century).

4.2. Case study 2: Surah An-Nisa (4:34)

Verse context: Engages in the discussion of marital roles and dispute resolution, which has been historically controversial due to its utilisation of the phrase *وَاضْرِبُوهُنَّ* "strike them".

•**Yusuf Ali translation:** "Beat them (lightly); but if they return to obedience, seek not against them means (of annoyance)".

•**AI outputs :**

- QuillBot: "Strike them" → omits "lightly", implying violence.
- DeepSeek: "Discipline them [lightly, as a last resort]" → adds context absent in the Arabic.

Ethical risk: QuillBot's translation has the potential to normalise domestic abuse, whereas DeepSeek incorporates interpretive glosses that are not supported by the text. Yusuf Ali's use of "lightly" aligns with prevalent Sunni juristic perspectives (Kamali, 2008), whereas alternative interpretations, such as modernist or feminist exegesis, completely dismiss the notion of physical discipline. The absence of "lightly" in AI puts both traditional and progressive viewpoints at risk of misrepresentation.

4.3. Case study 3: Surah Al-Ikhlās (112:1–4)

Verse context: Affirms monotheism (*tawhid*), rejecting anthropomorphism.

•**Yusuf Ali translation:** “The Eternal, Absolute” (for *الْصَّمَدُ*).

•**AI outputs:**

◦*ChatGPT*: “Eternal Refuge” → dynamic equivalence.

◦*QuillBot*: “Eternal Refuge” → same as *ChatGPT*.

Theological issue: The word *الْصَّمَدُ* indicates self-sufficiency and transcendence, whereas employing “Refuge” reduces it to a functional attribute, diluting doctrinal depth.

4.4. Case study 4: Surah Al-Imrān (3:7)

Verse context: Distinguishes *muhkamat* (clear) and *mutashabihat* (allegorical) verses.

•**Yusuf Ali translation:** “Others are allegorical... seeking discord”.

•**AI Outputs:**

◦*Qwen2.5-Max*: “Seeking discord and seeking its interpretation” → omits Yusuf Ali’s “hidden meanings”.

◦*DeepSeek*: “Seeking to distort its interpretation” → adds “distort”, a sectarian gloss.

Ethical risk: *DeepSeek*’s “distort” implies malicious intent, reflecting potential Sunni-centric training data.

4.5. Case study 5: Surah Al-Baqarah (2:62)

Verse context: Affirms salvation for Jews, Christians, and Sabians who uphold faith and righteousness.

•**Yusuf Ali translation:** “Those who believe (in the Qur’ān) and those who follow the Jewish (Scriptures)”.

•**AI outputs:**

◦*ChatGPT*: “Those who have believed, and those who were Jews, Christians, and Sabians” → omits “follow the Jewish Scriptures”, weakening interfaith inclusivity.

Theological risk: *ChatGPT*’s phrasing could imply exclusion of non-Abrahamic faiths, deviating from the verse’s universalist intent.





4.6. Case study 6: Surah Al-Ma'idah (5:6)

Verse context: Ritual ablution (*wudu*) for prayer.

•**Yusuf Ali translation:** “Wash your faces, and your hands (and arms) to the elbows”.

•**AI outputs:**

◦**QuillBot:** “Wash your forearms” → Sunni-centric.

Ethical risk: Neglects Shia practices of wiping (*mash*), violating inclusivity.

4.7. Case study 7: Surah An-Nur (24:31)

Verse context: Modesty and hijab for believing women.

•**Yusuf Ali translation:** “They should draw their veils over their bosoms”.

•**AI outputs:**

◦**All Models:** Simplify خُمُرُهُنَّ → to “veils”, ignoring exemptions.

Ethical risk: Reinforces rigid gender norms by omitting contextual exemptions.

4.8. Case study 8: Surah Al-Kahf (18:23–24)

Verse context: Emphasises reliance on divine will (*qadar*).

•**Yusuf Ali translation:** “Nor say of anything, I shall be sure to do so and so tomorrow”.

•**AI outputs:**

◦**ChatGPT:** “If Allah wills” → underemphasises human agency.

Theological risk: Misrepresents the Quranic balance between divine decree and free will.

4.9. Case study 9: Surah Al-Ahzab (33:72)

Verse context: The allegory of the “Trust” (الْأَمَانَةُ) rejected by creation.

•**Yusuf Ali translation:** “We did indeed offer the Trust to the Heavens”.

•**AI outputs:**

◦*DeepSeek*: “Trust” → literal translation.

Theological risk: Ignores metaphorical depth (free will or moral responsibility).

4.10. Case study 10: Surah Al-Hajj (22:5)

Verse context: Embryonic development as a sign of resurrection.

•*Yusuf Ali translation*: “From a sperm-drop: He makes you, in the wombs of your mothers, in stages”.

•*AI outputs*:

◦*ChatGPT*: “Clot of blood” → literalises عِلْقَةٍ.

Ethical risk: Scientific reductionism conflicts with classical tafsir.

4. Findings

1. Quantitative results:

Table 5.1 below shows BLEU scores for all ten Quranic verses. Scores were calculated using SacreBLEU (Post, 2018), by which we measured lexical similarity between AI outputs and Yusuf Ali’s translation. It is important to note that in the context of sacred texts, a BLEU score of approximately 66.8—though indicative of moderate similarity—masks significant qualitative differences. In our study, even slight lexical deviations have profound theological implications.

Verse	Qwen2.5-Max	QuillBot	DeepSeek	ChatGPT
Q. 2:255	70.1	65.4	66.5	72.3
Q. 4:34	68.9	62.1	67.3	70.5
Q. 112:1–4	71.2	69.8	70.0	73.1
Q. 3:7	58.4	55.2	60.1	62.7
Q. 2:62	67.5	64.3	66.8	69.0
Q. 5:6	69.0	63.8	65.2	71.0
Q. 24:31	64.3	60.5	63.1	66.7
Q. 18:23–24	68.2	61.9	64.5	69.4
Q. 33:72	65.8	62.7	64.0	67.9
Q. 22:5	63.5	59.4	62.3	65.6
Average BLEU Score	66.8			

Table 5.1. BLEU scores for all ten Quranic verses.



2.Linguistic shortcomings:

- AI systems simplified Arabic morphology by translating **الْقَيُّومُ** as "Sustainer" instead of the more sophisticated "Self-Subsisting" proposed by Yusuf Ali.
- Polysemous terms, like **بَيْن** (Q. 5:6), experienced varying degrees of disambiguation.

3.Theological deviations:

- The *mutashabihat* verses, e.g., Q. 3:7, demonstrated a 40% reduction in appropriateness attributed to oversimplification.
- Anthropomorphism in Q. 2:255 ("Footstool") and Q. 112:1–4 ("Refuge").

4.Ethical risks:

- Sectarian bias in Q. 3:7 ("distort" vs. "seek interpretation").
- Gendered bias in Q. 4:34 ("strike them" without juristic context).

The ramifications of these translation errors extend well beyond superficial academic discourse. In areas where AI techniques are on the rise, these inaccuracies may affect religious practices and public perceptions, potentially leading to conflicts among various religious groups or reinforcing gender stereotypes. Thus, the incorporation of specialised theological guidance is not just advantageous; it is essential.

5.Discussion

6.1. Linguistic Dimension

AI models struggle with Arabic's root-based morphology. For example, **قَوَّامُونَ** (Q. 4:34) was translated as "maintainers" (Qwen2.5-Max) and "caretakers" (DeepSeek), both losing the juristic nuance of *qawwamun* as financial and moral guardians.

6.2. Theological Dimension

The absence of *tafsir* integration led to doctrinal errors. In Q. 33:72, **الْأَمَانَةُ** ("Trust") was rendered as a generic "trust" by all models, ignoring its classical interpretation as free will or prophethood. ChatGPT's translation of Q. 4:34 ("discipline them [lightly]") inadvertently mirrors neo-traditionalist discourses that minimise juristic constraints on marital discipline, contrasting with feminist rereadings of **وَأَضْرِبُوهُنَّ** as "separate from them" (Hidayatullah, 2014). When AI systems lack safeguards based on Islamic ethical standards, such mistranslations may reinforce patriarchal perceptions.

6.3. Ethical Dimension

The use of AI translations without critical thinking runs the danger of deepening gender gaps and sectarian divisions. For example, QuillBot's interpretation of Q. 5:6 ("wash your forearms") corresponds with Sunni juristic perspectives, overlooking the Shia tradition of wiping (*mash*). In a similar vein, the omission of feminist reinterpretations—exemplified by Hidayatullah's (2014) non-violent reading of *وَاضْرِبُوهُنَّ*—highlights the ethical peril of AI systems that favour patriarchal standards. This oversight illustrates the wider ethical concern of AI systems perpetuating gender hierarchies through the exclusion of diverse interpretative traditions, consequently sidelining progressive theological viewpoints.

The limitations of this study encompass the relatively small sample size of verses and the dependence on a singular canonical translation as a reference point. The dataset needs to be expanded, more authoritative translations should be included, and the impact of dialectal variances should be considered in future research. Future work should also follow a plan for multidisciplinary collaboration and model improvement.

6. Conclusions

AI-generated Quranic translations prioritise fluency over theological precision, particularly in allegorical verses. To mitigate risks, developers must:

- 1. Integrate Theological Corpora:** Fine-tune models on classical *tafsir* (e.g., Ibn Kathir).
- 2. Adopt Ethical Guidelines:** Clarify ambiguous terminology with legal commentary. Contested phrases such as *وَاضْرِبُوهُنَّ* (Q. 4:34) may be elucidated by juristic commentary (e.g., ASHUR & EL-MESAWI's prohibition of harm) or alternative feminist interpretations to alleviate gender biases. For instance, developers could partner with Al-Azhar University's Fatwa Council to audit doctrinal accuracy and Islamic feminist NGOs like Musawah to mitigate gender biases in contested verses (e.g., Q. 4:34).
- 3. Foster Interdisciplinary Collaboration:** Engage Islamic scholars in model auditing.

While our analysis focused on ten theologically significant verses, future work should expand the corpus to include 1) frequently cited verses (e.g., Q. 1:1–7), 2) Meccan vs. Medinan surahs, and 3) dialogical passages (e.g., Abrahamic narratives) to assess AI's consistency across textual



genres. Future research should also investigate hybrid AI-tafsir frameworks and examine dialectal diversity in Quranic pedagogy.

To make progress, a coordinated effort that combines the knowledge of AI developers, Islamic scholars, and ethicists is required. Therefore, we advocate for the creation of a specialised framework aimed at the meticulous auditing and refinement of AI models, ensuring that forthcoming systems honour both the linguistic elegance and doctrinal integrity of the Quran.

Appendices

The data, alongside the ethical risk categorisation for AI outputs, are presented in Appendices A and B below, respectively. The data is presented in a series of ten tables. Each table consists of six distinct rows, arranged sequentially from the top: the Arabic orthography of the verse, the translation by Yusuf Ali, the translation by Qwen2.5-Max, the translation by QuillBot, the translation by DeepSeek, and finally, the translation by ChatGPT. Ethical risks were identified via qualitative analysis of AI translations, emphasising deviations from traditional interpretations (*tafsir*) and possible cultural or sectarian biases.

Appendix A: Comprehensive breakdown of AI-generated translations compared to Yusuf Ali's benchmark translation, organised into six rows per verse for enhanced clarity in comparison.

Arabic Quranic verse: <i>Ayat al-Kursi</i> , 2:255
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○
Yusuf Ali Translation
Allah! there is no God but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory).
Qwen2.5-Max Translation
Allah! There is no deity except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs

whatever is in the heavens and whatever is on earth. Who could intercede with Him except by His permission? He knows what is before them and what is behind them, and they cannot grasp any of His knowledge except what He wills. His Footstool extends over the heavens and the earth, and He is never wearied by their preservation. And He is the Most High, the Great.

QuillBot Translation

Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

DeepSeek Translation

Allah—there is no deity except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they cannot encompass any of His knowledge except what He wills. His Throne encompasses the heavens and the earth, and their preservation does not weary Him. And He is the Most High, the Most Great.

ChatGPT Translation

Allah! There is no deity except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Kursi extends over the heavens and the earth, and preserving them does not weary Him. And He is the Most High, the Most Great.

Arabic Quranic verse: Surah An-Nisa, 4:34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ○

Yusuf Ali Translation



Men are the protectors and maintainers of women because God has given the one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what God would have them guard.

As to those women on whose part ye fear disloyalty and ill-conduct admonish them (first) (next) refuse to share their beds (and last) beat them (lightly); but if they return to obedience seek not against them means (of annoyance): for God is Most High Great (above you all).

Qwen2.5-Max Translation

Men are maintainers [protectors and providers] of women, by what Allah has granted precedence to some over others, and by what they spend from their wealth. So righteous women are devoutly obedient, guarding the unseen [duties] as Allah has guarded [them]. And as for those [wives] from whom you fear rebellion, admonish them, then abandon their beds, then strike them. But if they obey you, seek no further means against them. Indeed, Allah is ever Exalted and Grand.

QuillBot Translation

Men are the protectors and maintainers of women, with what Allah has given one over the other and what they spend of their wealth. Therefore, the righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those from whom you fear arrogance, admonish them and forsake them in bed and strike them. But if they obey you, seek not against them an avenue. Indeed, Allah is ever Exalted and Grand.

DeepSeek Translation

Men are caretakers of women by virtue of what Allah has favored some over others and by virtue of their spending from their wealth. Righteous women are devoutly obedient and guard [their chastity and marital commitments] in the unseen, as Allah has guarded [them]. As for those [women] from whom you fear disloyalty, admonish them [first], then abstain from sharing their beds, and [finally] strike them [lightly, as a last resort]. But if they obey you, seek no means against them. Indeed, Allah is Most High, Most Great.

ChatGPT Translation

Men are protectors and maintainers of women by virtue of what Allah has favored some over others and because they spend from their wealth. So righteous women are devoutly obedient and guard in their husband's absence what Allah has entrusted them to guard. But those [wives] from whom you fear arrogance, advise them, then [if needed] forsake them in bed, and [as a last resort] discipline them [lightly]. But if they obey you,

seek no means against them. Indeed, Allah is Most High, Most Great.

Arabic Quranic verse: Surah Al-Ikhlās, 112:1–4

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Yusuf Ali Translation

Say: He is God, The One and Only; God, the Eternal, Absolute; He begetteth not,
Nor is He begotten; And there is none Like unto Him.

Qwen2.5-Max Translation

Say, "He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is He begotten. Nor is there to Him any equal".

QuillBot Translation

Say, "He is Allah, One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent".

DeepSeek Translation

Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.

ChatGPT Translation

Say, "He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him".

Arabic Quranic verse: Surah Al-Imran, 3:7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ طَفَّاهَا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

Yusuf Ali Translation

He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except God and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding.

Qwen2.5-Max Translation

It is He who has revealed to you [O Muhammad] the Book, wherein are clear verses—they are the foundation of the Book—and others ambiguous. As for those in whose hearts is deviation, they follow what is



ambiguous thereof, seeking discord and seeking its interpretation. But none knows its true interpretation except Allah. And those firmly rooted in knowledge say, "We believe in it; all is from our Lord". And none will be reminded except those of understanding.

QuillBot Translation

He is the One who has sent down to you the Book; in it are verses that are clear, they are the foundation of the Book, and others that are allegorical. But those in whose hearts is deviation follow that of it which is allegorical, seeking discord and seeking an interpretation. But none knows its interpretation except Allah. And those firm in knowledge say, "We believe in it; all of it is from our Lord". And no one will be reminded except those of understanding.

DeepSeek Translation

He is the One Who has sent down to you the Book. Within it are clear verses [that are] the foundation of the Book, and others [that are] allegorical. As for those in whose hearts is deviation, they follow the allegorical, seeking discord and seeking to distort its interpretation. But none knows its [true] interpretation except Allah. And those firmly grounded in knowledge say, "We believe in it; all [of it] is from our Lord". Yet none will reflect except those of profound understanding.

ChatGPT Translation

He is the One who has sent down to you the Book, in which there are verses that are clear and definite in meaning—they are the foundation of the Book—while others are ambiguous. As for those in whose hearts is deviation, they pursue what is ambiguous in it, seeking discord and seeking its interpretation. But no one knows its true interpretation except Allah. And those firm in knowledge say, "We believe in it; all of it is from our Lord". But none will take heed except those of understanding.

Arabic Quranic verse: Surah Al-Ma'idah, 5:6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝

Yusuf Ali Translation

O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh

from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. God doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful.

Qwen2.5-Max Translation

O you who have believed, when you rise to [perform] prayer, wash your faces and your hands up to the elbows, wipe over your heads and your feet up to the ankles, and if you are in a state of major ritual impurity, then purify yourselves [by bathing]. But if you are ill, traveling, or have used the toilet, or have touched women and find no water, then perform dry ablution with pure earth and wipe over your faces and hands with it. Allah does not intend to impose hardship upon you, but He intends to purify you and complete His favor upon you so that you may be grateful.

QuillBot Translation

O you who have believed, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

DeepSeek Translation

O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows, and wipe [over] your heads, and [wash] your feet up to the ankles. If you are in a state of major impurity (janābah), purify yourselves [through full ablution]. But if you are ill, on a journey, or have relieved yourselves, or have had intimate contact with women, and find no water, then seek clean earth and wipe your faces and hands with it. Allah does not intend to burden you, but He intends to purify you and complete His favor upon you, so that you may be grateful.

ChatGPT Translation

O you who have believed! When you rise for prayer, wash your faces and your hands up to the elbows, and wipe over your heads, and (wash) your feet up to the ankles. And if you are in a state of major impurity, then purify yourselves. But if you are ill, or on a journey, or one of you comes from relieving himself, or you have had intimate contact with women and cannot find water, then perform tayammum with clean earth: wipe over your faces and hands with it. Allah does not intend to place difficulty upon you, but He intends to purify you and complete His favor upon you



so that you may be grateful.

Arabic Quranic verse: Surah An-Nur, 24:31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Yusuf Ali Translation

And say to the believing women That they should lower Their gaze and guard Their modesty; that they Should not display their Beauty and ornaments except What (must ordinarily) appear Thereof; that they should Draw their veils over Their bosoms and not display Their beauty except To their husbands, their fathers, Their husbands' fathers, their sons, Their husbands' sons, Their brothers or their brothers' sons, Or their sisters' sons, Or their women, or the slaves Whom their right hands Possess, or male servants Free of physical needs, Or small children who Have no sense of the shame Of sex; and that they Should not strike their feet In order to draw attention To their hidden ornaments. And O ye Believers! Turn ye all together Towards God, that ye May attain Bliss.

Qwen2.5-Max Translation

And tell the believing women to lower their glances and guard their chastity, and not to display their adornments except what naturally becomes visible. Let them draw their headcovers over their chests and not reveal their adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons, their sisters' sons, other women, those they rightfully own, male attendants lacking sexual desire, or children who are unaware of women's nakedness. And let them not stamp their feet to reveal what they conceal of their adornments. And repent to Allah, all of you, O believers, so that you may succeed.

QuillBot Translation

And tell the believing women to lower their gaze and guard their private parts and not display their adornment except that which is apparent thereof, and to draw their veils over their bosoms and not reveal their adornment except to their husbands or their fathers or the fathers of their husbands or their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or their women or that which their right hands possess or the male attendants having no



physical desire or the children who have not yet attained puberty, and let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, O believers, that you might succeed.

DeepSeek Translation

And tell the believing women to lower their gaze and guard their chastity, and not to display their adornments except what is apparent. Let them draw their veils over their chests, and not reveal their adornments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their fellow women, those enslaved whom they own, male attendants devoid of sexual desires, or children who have no awareness of women's nakedness. Let them not stamp their feet to draw attention to hidden adornments. And turn to Allah in repentance altogether, O believers, so that you may succeed.

ChatGPT Translation

And tell the believing women to lower their gazes and guard their chastity, and not to display their adornments except what [normally] appears thereof. And let them draw their headscarves over their chests and not reveal their adornments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, those whom their right hands possess, male attendants who have no desire, or children who are unaware of women's private aspects. And let them not stamp their feet to make known what they conceal of their adornments. And turn to Allah in repentance, all of you, O believers, so that you may succeed.

Arabic Quranic verse: Surah Al-Baqarah, 2:62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yusuf Ali Translation

Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in God and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve.

Qwen2.5-Max Translation

Indeed, those who have believed, and those who are Jewish, Christian, and Sabian— whoever has believed in Allah and the Last Day and done



righteous deeds— for them is their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

QuillBot Translation

Indeed, those who believed and those who were Jews, Christians, and Sabians—whoever believed in Allah and the Last Day and did righteous deeds—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

DeepSeek Translation

Indeed, those who believe [in Islam], those who are Jews, Christians, and Sabians—whoever truly believes in Allah and the Last Day and does righteous deeds—they will have their reward with their Lord. And no fear will there be upon them, nor will they grieve.

ChatGPT Translation

Indeed, those who have believed, and those who were Jews, and the Christians, and the Sabians—whoever believes in Allah and the Last Day and does righteous deeds— they will have their reward with their Lord, and no fear will be upon them, nor will they grieve.

Arabic Quranic verse: Surah Al-Kahf, 18:23–24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۖ إِلَّا أَن يَشَاءَ اللَّهُ ۖ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ۝

Yusuf Ali Translation

Nor say of anything, "I shall be sure to do So and so to-morrow"— Without adding, "So please God!" And call thy Lord to mind When thou forgettest, and say, "I hope that my Lord Will guide me ever closer (Even) than this To the right road".

Qwen2.5-Max Translation

And never say regarding anything, "Indeed, I will do that tomorrow", except [with the condition] "if Allah wills". And remember your Lord when you forget, and say, "Perhaps my Lord will guide me to what is nearer than this to righteousness".

QuillBot Translation

And do not say about anything, "Indeed, I will do that tomorrow", except when adding, "If Allah wills". And remember your Lord when you forget and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct".

DeepSeek Translation

And never say of anything, "I will surely do this tomorrow", except [to

add], “if Allah wills”. And remember your Lord when you forget, and say, “Perhaps my Lord will guide me to what is nearer than this in sound judgment”.

ChatGPT Translation

And do not say about anything, “I will surely do that tomorrow”, except [by adding], “If Allah wills”. And remember your Lord when you forget, and say, “Perhaps my Lord will guide me to what is nearer to righteousness than this”.

Arabic Quranic verse: Surah Al-Ahzab, 33:72

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ○

Yusuf Ali Translation

We did indeed offer The Trust to the Heavens And the Earth And the Mountains; But they refused To undertake it, Being afraid thereof: But man undertook it; He was indeed unjust And foolish.

Qwen2.5-Max Translation

Indeed, We offered the trust to the heavens, the earth, and the mountains, but they refused to carry it and feared its burden. Yet the human carried it—indeed, he was truly a wrongdoer and ignorant.

QuillBot Translation

Indeed, We offered the trust to the heavens, the earth, and the mountains, but they refused to bear it and feared it. However, man bore it. Indeed, he was unjust and ignorant.

DeepSeek Translation

Indeed, We offered the Trust to the heavens, the earth, and the mountains, but they refused to bear it and were apprehensive of it. Yet humanity undertook it—for they are ever oppressive [to themselves] and ignorant.

ChatGPT Translation

Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it. Yet man undertook it—indeed, he was unjust and ignorant.

Arabic Quranic verse: Surah Al-Hajj, 22:5

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ○

Yusuf Ali Translation



O mankind! if ye have A doubt about the Resurrection, (Consider) that We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out a morsel Of flesh, partly formed And partly unformed, in order That We may manifest (Our power) to you; And We cause whom We will To rest in the wombs For an appointed term, Then do We bring you out As babes, then (foster you) That ye may reach your age Of full strength; and some Of you are called to die, And some are sent back To the feeblest old age, So that they know nothing After having known (much). And (further), thou seest The earth barren and lifeless, But when We pour down Rain on it, it is stirred (To life), it swells, And it puts forth every kind Of beautiful growth (in pairs).

Qwen2.5-Max Translation

O humanity, if you are in doubt about the Resurrection, then know that We created you from dust, then from a sperm-drop, then from a clinging clot, then from a formed-and-unformed lump [of flesh], so that We might make clear to you [the power of Allah]. And We cause whom We will to remain in the wombs for an appointed term, then We bring you forth as infants, so that you may reach your prime. Among you are those who are taken in death, and among you are those returned to the lowest stage of old age, so that they know nothing after [having] knowledge. And you see the earth barren, but when We send down water upon it, it stirs and swells and grows every kind of radiant plant.

QuillBot Translation

O people, if you are in doubt about the Resurrection, then indeed, We created you from dust, then from a drop of sperm, then from a clinging clot, then from a lump of flesh, formed and unformed, so that We may clarify to you. And We settle in the wombs what We will for an appointed term. Then We bring you out as infants, then you reach maturity. And among you is he who is taken back to the most decrepit old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water upon it, it stirs and swells and brings forth every splendid pair.

DeepSeek Translation

O humanity! If you are in doubt about the Resurrection, [consider that] We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh—formed and unformed—so that We may make clear to you [Our power]. We settle whom We will in the womb for a designated term, then We bring you forth as infants, then [nurture you] so that you may reach your prime. Some of you are taken in death, and some are relegated to the feeblest age, so that they may know nothing

after having known much. And you see the earth lifeless, but when We send down rain upon it, it quivers, swells, and sprouts forth every radiant kind [of plant].

ChatGPT Translation

O people! If you are in doubt about the Resurrection, then [consider that] We created you from dust, then from a drop of fluid, then from a clinging clot, then from a lump, fully formed and unformed, so that We may clarify [this] for you. And We settle in the wombs whatever We will for an appointed term, then We bring you forth as infants, then [you grow] to reach maturity. And among you is he who is taken in death [early], and among you is he who is returned to the most decrepit age so that after having knowledge, he knows nothing. And you see the earth lifeless, but when We send down rain upon it, it stirs and swells and brings forth every type of splendid growth.

Appendix B: Ethical risk categorisation for AI outputs.

This appendix systematically categorises the ethical risks identified in the AI-generated translations of Quranic verses. Each risk type, including theological anthropomorphism, gender bias, sectarian bias, ritual bias, scientific reductionism, gendered modesty norms, theological determinism, interfaith exclusion, anthropomorphic interpretation, and theological dilution, has been delineated through qualitative analysis conducted by subject-matter experts. For each verse, the associated risk category is accompanied by a specific example illustrating the issue. This categorisation is intended to provide clear, actionable insights for refining AI translation models to better respect the linguistic, theological, and ethical nuances of sacred texts.

1. Q. 2:255 (Ayat al-Kursi)

Risk Type: Theological anthropomorphism: Attributing physical/human traits to Allah.

Example: Qwen2.5-Max's "Footstool" for كُرْسِيِّه, contradicts *tanzih* (divine transcendence).

2. Q. 4:34 (An-Nisa)

Risk Type: Gender bias: Reinforcing patriarchal norms.

Example: QuillBot's omission of "lightly" in "strike them" violates Islamic ethics of mercy.



3. Q. 3:7 (*Al-Imran*)

Risk Type: Sectarian bias: Favouring one Islamic school (e.g., Sunni fiqh) over others (e.g., Shia, Ibadi) without theological justification.

Example: DeepSeek's "distort" reflects Sunni-centric training data.

4. Q. 5:6 (*Al-Ma'idah*)

Risk Type: Sectarian ritual bias: Misrepresenting sect-specific practices.

Example: QuillBot's "wash your forearms" neglects Shia practices. Sunni jurisprudence requires washing (*ghusl*), while Shia practices permit wiping (*mash*) for feet.

5. Q. 24:31 (*An-Nur*)

Risk Type: Gendered modesty norms: Oversimplifying hijab exemptions

Example: reducing حُجْرُهُنَّ to "veils".

6. Q. 18:23–24 (*Al-Kahf*)

Risk Type: Theological determinism: Undermining human agency.

Example: ChatGPT's underemphasising free will.

7. Q. 33:72 (*Al-Ahzab*)

Risk Type: Anthropomorphic interpretation.

Example: DeepSeek's "trust" dilutes metaphorical depth.

8. Q. 22:5 (*Al-Hajj*)

Risk Type: Scientific reductionism: Literalising metaphors into secular terms.

Example: ChatGPT's "clot of blood" for عَلَقَةٌ conflicts with embryological *tafsir*

9. Q. 2:62 (*Al-Baqarah*)

Risk Type: Interfaith exclusion: Weakening universalism.

Example: ChatGPT's omission of "follow the Jewish Scriptures".

10. Q. 112:1–4 (*Al-Ikhlās*)

Risk Type: Theological dilution: Reducing divine attributes.

Example: ChatGPT's "Eternal Refuge" for الصَّمَدُ.

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