

Translating the Qur'an in the Digital Age: Adapting Qur'an Translation for Digital-Technology Users

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Abstract

This paper tackles the problem of translating the Holy Qur'an in the digital age. Digital media has changed reading habits of users who spend most of their time scrolling screens to process vast amounts of content as fast as possible. The shift to screens made users prefer short digital contents to lengthy printed texts. They read faster and process information differently. Accordingly, the new reading habits of digital-technology users are expected to prevent them from reading the Qur'an in general and Qur'an translations in particular. If Arabic-speaking Muslim users have opportunities to read the original Qur'an at homes; mosques; and schools, non-Arabic-speaking Muslims do not have the same opportunities. They can communicate with the Qur'an only through the translations that are already difficult to understand. With their new reading habits, digital-technology users, especially the young generations, can hardly force themselves to read lengthy written translations of the Qur'an with all their complexities. Digital media is expected to widen the gap between the new generations and the Qur'an. Therefore, the paper aims to adapt traditional Qur'an translation for digital-technology users. The researcher attempts to come up with a model of digitally-adapted Qur'an translation that matches the new reading habits of digital-technology users. After providing a theoretical background on the modifications digital technology made to the concepts of translation; language; and religious media, the researcher attempts a digital adaptation of translated samples of the Holy Qur'an based on those modifications.

Keywords: (1) Digital technology and translation, (2) Digital adaptation of Qur'an translation, (3) Reading habits of digital-technology users.

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ (٣) (العصر)

In the name of God, the Most Gracious, the Most Merciful

By (the Token of) Time (through the ages) (1) Verily Man is in loss (2) Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy (3). ('Alī, 2008, 'Asr, or Time through the Ages)

In one of the shortest chapters of the Holy Qur'an, God Almighty encapsulates all the teachings of the Glorious Book in just three simple verses. He swears by time in all ages that only those who patiently invest their time in good deeds will be the true winners in the end. Although God Almighty refers to the concept of time in many verses of the Qur'an, He accentuates the challenge of time in 'Asr chapter through a form that mirrors the content. The form of the surah is a message in itself. In this chapter, God Almighty condenses His last message for humanity into only three unforgettable verses. 'Asr is listed at the last part of the Qur'an that consists of the shortest surahs of the Book. The synergy between the form and content of 'Asr harmonizes with the design of the whole Qur'an where God Almighty arranges chapters generally from longest to shortest. He combines the shortest chapters, which mainly focus on the basic teachings of Islam, in the last part of the Book known as "Juz' 'Ammā. This shows that God, the Omniscient Creator of time, is implicitly drawing peoples' attention to the fact that time will pass faster and faster through the ages. Therefore, He collects the shortest surahs of Qur'an at the last part of the Book to make it easy for people to understand the fundamental principles of Islam and remember them forever:

"وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ" (القمر: ١٧)

17. And We have indeed Made the Qur-ān easy To understand and remember: Then is there any that Will receive admonition? ('Alī, 2008, Qamar, or the Moon: 17)

The tradition of Prophet Muhammad (PBUH), on the other hand, teems with sayings that emphasize the value of time. The sayings either warn people of wasting their time in vain, or urge them to dedicate every moment in their lives to gain God's reward in the eternal Hereafter. In one of his sayings about time, however, Prophet Muhammad amazingly prophesies a fact about the future that we are already realizing these days. Fifteen centuries ago, Prophet Muhammad explicitly foretold that the closer the Day of Judgment becomes, the faster time will pass:

عن أنس بن مالك رضي الله عن أن النبي صلى الله عليه وسلم قال: لا تقوم الساعة حتى يتقارب الزمان، فتكون السنة كالشهر، والشهر كالجمعة، وتكون الجمعة كالיום، ويكون اليوم كالساعة، وتكون الساعة كالضربة بالنار رواه الترمذي.

Anas bin Malik narrated that the Allah's Messenger (s.a.w) said:

"The hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire." (Suhhah.com)

The prophecy of Prophet Muhammad is materializing in the present age more than any time before.

The digital revolution the world is witnessing nowadays leads to an unbelievably faster pace of life. Smartphones, social media, and artificial intelligence enable people to enjoy instant communication, increase automated productivity, and have immediate access to information and services. The digital age makes life faster by imposing a new language; the language of codes. The world nowadays is using a digital language that translates all information, images, and services into codes. It is a "digital tsunami" that is fundamentally changing businesses, industries, economies, models of knowledge, and details of daily life at an unprecedented pace. The digital revolution challenges the abilities of individuals and institutions to adapt to the new realities it imposes. It creates promising opportunities for those who flexibly adapt and pose threats of extermination for those who insist to swim against the current.

In spite of the concerns the digital technology, especially AI, is arousing about the future, Muslims should not forget that the transition to the digital age is but a divine decision. It is God Almighty who allowed humanity to enter a new age and use a new language:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ (الروم: ٢٢)

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know. ('Alī, 2008, Rūm, or *The Roman Empire*)

God Almighty, the Creator of time and the Grantor of languages, decided to enable people at this age to use a new language, have easier communication with one another, and lead a faster pace of life. Knowing that God creates man to be His vicegerent on earth, Muslims in every age need to ask themselves about the missions God wants them to perform in their different walks of life. As far as translation is concerned, a Muslim translator is responsible for translating the message of the Qur'an into the languages of all non-Arabic speaking readers around the world. However, Muslim translators in this digital age are faced with an unprecedented problem that they need to exert more effort to solve. All people around the world are using nowadays a new language that the Holy Qur'an has never been translated into before; that is the digital language. The mission Muslim translators are supposed to perform in this age is to find ways to translate the Qur'an into the new digital language of the present time.

Problems of research

There are five problems that can be solved by presenting Qur'an translations as a digital content:

1- Qur'an translations are difficult to understand

Even before the emergence of digital technology, Qur'an translations are already difficult to understand. The incomprehensibility of Qur'an translations is a controversial problem that many specialists try to solve every now and then by either academic researches or retranslation attempts. For example, two contemporary Qur'an

translators; Talal Itani and Saheeh International Qur'an translators, narrate how they decided to translate the Qur'an themselves after they failed to find easy-to-understand translations of the Book (Itani, 2023), (Yakubovych, 2024, p.152).

2- Digital-technology users are impatient

After the prevalence of digital technology, the problem of Qur'an translation is getting more complicated. Digital-technology users, especially young generations, acquire new habits and develop smarter skills. They favour everything to be short, simple, and innovative. Don Tapscott, in his study of the generation of young people who have grown up with the internet from a very early age, notes that they prize freedom of choice, they want to have fun even at work and school, they want everything to be brief and innovative (Tapscott, 2009, p. 6–7). A study by a team of German researchers on the behaviour of Web users concluded that most Web pages were viewed for ten seconds or less. Even pages with plentiful information and many links were viewed for an extremely brief period (Weinreich, Obendorf, Herder, and Mayer, 2008, p. 1–26).

Accordingly, in order to deliver the message of the Qur'an for non-Arabic speaking readers, especially young generations, Qur'an translation(s) should be presented in a digital form that matches the reading habits of digital technology users. Riitta Oittinen calls for loyalty to the future readers of the translation. “If we think of translation in terms of the target language audiences”, she says, “and ask the crucial question, for whom? ...we have to ask is this translation successful for this purpose?” (Oittinen, 2000, p.12). The future generations, argues Oittinen, “belong to different cultures, they speak different languages, and they read in different ways. Their situations are different” (Oittinen, 2000, p.12).

3- Everything is available online

Both accurate and inaccurate material in any field of knowledge is available online. Readers, adolescents especially, can like any attractive material however trivial it might be and dislike any unattractive material however valuable it can be. Religion is no exclusion. In

today's internet-driven information age "We have everything here at our disposal. So it's like cherry picking. If I don't like it, I'm not going to take it. If I like it, I take it" (Levy, 2024).

4- Digital media spreads anti-Islamic ideas faster

Digital technology is mainly dominated by the hegemonic powers in the world who try to shape the norms and values of the peoples in a way that serves their interests. The digital media enables such powers to spread fake ideas about Islam in no time on a much larger scale than ever before. "[T]he potential instantaneity and accessibility of digital media imply a greater acceleration of translation flows with potentially subversive effects, but equally the widespread dissemination of translations that strongly domesticate images of other polities and cultures to the dominant political, economic, and cultural agendas" (Cronin, 2013, p.8). On the other hand, the digital content that is originally produced – not translated from other languages – by Arabs is just 3 % of internet digital content (Eissa, 2023, p. 147). Some non-Arab Muslims produce Islamic content and Qur'an translations online but they are still much less effective than the digital content that distorts Islam.

5- An electronic Mushaf is not a digital content

Some people may consider the websites that provide the Holy Qur'an with all its interpretations and translations as a digital content. Actually this is not a digital content. It is an electronic Mushaf rather. A digital content, as will be explained shortly, is a non-linear content that uses digital tools like: hypertexts, images, sounds,...etc. (Shamry, 2020, p. 16-18, 33-38, 41-52).

Questions of research

The questions this research attempts to answer are how to adapt a traditional translation of the Qur'an to match the reading habits of digital-technology users? How to present Qur'an translation as a digital content that can attract the attention of digital-technology users in general and new generations in particular? How to make the Qur'an

translation present in the cyberspace? Using Cronin's words, "[t]he challenges are, of course, how to situate [Qur'an] translation in that emergent noosphere and where to place it in the future reconfiguration of language, culture, and society in the digital sphere" (Cronin, 2013, p.8).

Objectives of research

The research has two objectives:

- 1- Provide a theoretical background on the effects of digital technology on translation, language, and religious media.
- 2- Attempt a practical method of adapting translated samples of the Holy Qur'an for digital-technology users.

Part I: The effects of digital technology on translation, language, and religious media.

This part reviews the effects of digital technology on four domains that have direct relevance to digitizing Qur'an translation; namely translation, literature, English language, and religious media.

1- Digital technology and translation

The emergence of digital translation tools caused radical changes in the concepts of translation and culture in general:

Translation is living through a period of revolutionary upheaval. The effects of digital technology and the internet on translation are continuous, widespread and profound. From automatic online translation services to the rise of crowdsourced translation and the proliferation of translation apps for smartphones, the translation revolution is everywhere. The implications of this revolution for human languages, cultures and society are radical and far-reaching. In the information age that is the translation age, new ways of talking and thinking about translation which take full account of the dramatic changes in the digital sphere are urgently required. (Cronin, 2013, p.II)

Nowadays, translation programs are available everywhere providing users with good translations within the blink of an eye:

The omnipresence of online translation options, the proliferation of smartphone translation apps, the relentless drive towards automation in large-scale translation projects, the fundamental changes in literacy practices as reading migrates from page to screen, the unforgiving instantaneity of electronic communication as responses are demanded ... the ever-changing wardrobe of digital translation props such as endlessly mutating translation memory software – all of these factors contribute to the sense that ‘this feels different’. There may have been changes before but this time, the ‘confusion is more frightening. More total.’ (Cronin, 2013, p.1)

This digital revolution can simply be referred to as a revolution of 'convertibility'; that is the ability of translating words, images, and sounds into the language of digital codes:

The variability of outputs of these machines is made possible, in part, by the universal convertibility of binary code, the ability of words, images, sounds to be converted to the universal language of code. In this sense, the radical changes that have been wrought in all areas of life as a result of the advent of information technology are to be placed under the sign of convertibility or translation. It is precisely the metamorphic or transformative effects of the convertible which are at the heart of the digital revolution that makes translation the most appropriate standpoint from which to view critically what happens to languages, societies, and cultures under a regime of advanced convertibility, and to understand what happens when that convertibility breaks down or reaches its limits. (Cronin, 2013, p.3)

The effects of digital 'convertibility' are witnessed in endless aspects of life; of which the following three are most relevant to translation.

a) Human language converted to machine language

As a result of the digital revolution, a text has become part of a digital content. A "digital content, apart from text, contains also audio, video, images and software' and software 'includes websites, programs, or video games and thus implements graphics, animation, and many other widgets" (Anastasiou and Schäler, 2010, p. 11–25). "Underlying

the informatics revolution is the convertibility, the ultimate translatability, of all content to the binary code of machine language. Computers, which initially only received text, now receive sound and images (both static and animated). At one level, the problem for the translator schooled in written and printed textual traditions is how to deal with these multi-modal textual objects" (Cronin, 2013, p. 105).

b) Literacy converted from page to screen

Discussing the repercussions of digital convertibility on translation, Cronin refers to a fundamental change in norms of literacy; "[i]f translation has typically depended on a deep commitment to, and reverence for, the printed word, what happens when the experience of the printed word shifts from the page to the screen?" (Cronin, 2013, p. 6). He wonders whether we are moving to an age of post-print translation literacy and what the consequences for how translations are both produced and used might be (Cronin, 2013, p.6). The omnipresence of digital translation on screens of laptops and mobiles instead of printed papers changed users reading habits. They read more quickly and process texts non-linearly. A study by a team of German researchers on the behaviour of Web users concluded that most Web pages were viewed for ten seconds or less. Even pages with plentiful information and many links were viewed for an extremely brief period (Weinreich, Obendorf, Herder, and Mayer ,2008, p. 1–26). Clicktale, a company which supplies software for analysing how people use corporate Web pages, assembled data on the behaviour of a million visitors to sites maintained by its corporate clients. They found that in most countries, people spend between 19 and 27 seconds looking at a Web Page before moving on to the next one, and this includes the time necessary for the page to load into the browser's window (Clicktale, 2008). "In effect, the internet encourages a shift from steady, cumulative, linear reading to a form of accelerated power browsing" (Cronin, 2013, p. 100).

Once the paradigms of literacy change, paradigms of translation must change in turn. As a world that used to be defined by the printing press becomes a technological one defined by computers and mobiles, reading practices and literacy norms inevitably change. As Colin Cooper notes in a blog on translation crowdsourcing, crowdsourcing is

particularly effective when 'initial quality is not the top priority' (Cooper, 2009). "The emergence of gist translation, or the acceptance of lower-quality translation output, must be related to shifting reading and literacy norms, as readers of Web-based material have a significantly different approach to their engagement with text, namely, instrumentalized, non-linear, and greatly accelerated" (Cronin, 2013, p. 101). That is to say, internet users are getting less patient with reading, less concerned about details, less careful about quality, and more obsessed with speed.

c) Detailed translation converted to gist translation

The importance of detail in translation is questioned after the rising popularity of gist or indicative translation:

It has often been assumed that for a translation to be useful it must be of sufficiently high quality to be comparable to the work of a professional human translator. . . Low-quality MT [i.e. Machine Translation] that is produced quickly and used only to get an indication of the content of the original text and which is then often discarded is sometimes called 'indicative translation'. Surprisingly, indicative translation is perhaps the fastest growing use for MT. (Melby, 1997, p. 12)

In indicative translation, one is primarily concerned with the overall or 'massive' effect of the text. Who "cares about grammar or word choice when a motivated human can, with a little practice, form an approximate idea of what the document is about?" (Melby, 1997, p.30). "The details are unimportant; it is the overall effect that counts. There is much debate about the usability of 'gist' or 'indicative' translation and how much prior knowledge one would need to understand the target text, but it would not be unreasonable to claim that it does provide the reader with some notion of what is in the source text" (Cronin, 2013, p. 119). The proliferation of translation, argues Cronin, applications for smartphones, in addition to the now almost axiomatic invitation to translate when Google searches throw up content in foreign languages, are powerful multipliers for the practice of indicative translation. "What is implicit in the widespread availability of automatic translation is a notion of translation as potentially instantaneous and universal. This

availability is of course facilitated by changing approaches to MT and the relentless increase in the processing capacity of computers themselves" (Cronin, 2013, p. 119).

In the case of indicative translation "the details are not removed, but they are no longer deemed to matter. It is the cumulative effect of meaning based on human ingenuity in dealing with less than intelligible texts that legitimates the roll-out of online translation services on smartphones or laptops" (Cronin, 2013, p. 120). Detail, according to Cronin, explains why there is such a thing as a translation profession, and why students will spend years acquiring the requisite language and other skills to become translators. It is the attention to detail that is seen time and time again to characterize the competent translator (Cronin, 2013, p. 120).

One of the most notable casualties in indicative translation or gisting, argues Cronin, is language itself. Language becomes primarily about getting information from point A to point B. In this transitive vision of the translation task the particular stylistic integrity of a language, the long apprenticeship in the nuances of a tongue, are of little consequence. If the direction of translation is predominantly from more powerful languages, then the unchecked consequences on the target languages can be all the more marked as both the volume and rapidity of translation automation increase. In other words, it is not enough simply to have a language present on the internet to ensure its linguistic viability and thereby guarantee future linguistic diversity. The speakers and users of the language must be aware of the hidden, heteronomous bias of forms of translation automation, overdetermined by the linguistic structures and cultural assumptions of the source language and culture (Cronin, 2013, p. 135). The risk is all the greater in a tendency to favour the sentence as the unit of translation over overall textual cohesion (Bowker, 2007, p. 175–87; Alves and Liparini Campos, 2009, p. 191–218).

2- Digital technology and literature

Although literature is not directly relevant to translation, the effects of digital technology on literature changed fundamental concepts about what a "text" is and how readers process it. Before indicating how

digital technology changed the concept of a text, it is important first to shed light on the effects of digital technology on literature itself. Digital technology led to the emergence of a new genre of literature called 'digital literature'. "'Digital literature' is a genre of literature where digital capabilities such as interactivity, multimodality or algorithmic text generation are used aesthetically" (Electronic Literature). "Works of electronic literature are usually intended to be read on digital devices, such as computers, tablets, and mobile phones. It takes advantage of the capabilities and contexts provided by the stand-alone or networked computer" (About the ELO). "This can include hypertext fiction, animated poetry (often called kinetic poetry) and other forms of digital poetry, literary chatbots, computer-generated narratives or poetry, art installations with significant literary aspects, interactive fiction and literary uses of social media" (About the ELO). "For example, a hypertext fiction is a story where the reader chooses a path through the story by clicking on links that connect fragments of text, often called lexias" (Bell, 2011). "In digital poetry the words in the poem may move across the screen or may involve game-like interactivity" (Naji, 2021). (qtd. in Wikipedia, 2025)

A work of digital literature can be defined as "a construction whose literary aesthetics emerge from computation", "work that could only exist in the space for which it was developed/written/coded—the digital space" (Heckman, 2018). Screenwriter and author Carolyn Handler Miller characterizes works of digital literature as nonlinear and non chronological where the user experiences and co-creates the story, and where contradictory events and different outcomes are possible (Miller, 2014). (qtd. in Wikipedia, 2025)

The emergence of "digital literature" shows how digital technology fundamentally changed the concept of "text". A 'text' written on a digital device is actually a bilingual text. It uses two languages at the same time; a linguistic language and a digital language. The harmony between what's linguistic; e.g. vocabulary; style...etc. and what's digital; e.g. images; hypertext; soundtrack; ...etc. produces a branched interactive web-based digital text" (Eissa, 2023, p. 152-174). It is important here to differentiate between a 'digital text' and an 'electronic text'. An electronic text, like a printed text, is read linearly. A reader is

obliged to follow the horizontal and vertical levels of the text from the beginning to the end (Shamry, 2020, p. 16-18, 33-38, 41-52). A 'digital text', conversingly, is nonlinear in the sense that the reader interacts with the text positively by navigating the text nonlinearly, opening links and hypertexts, adding comments, communicating with author, and even modifying the text himself. It is a multilayered text created by digital media that overcomes the linear text to a multi-dimensional branched webtext that uses linguistic, visual, and acoustic elements ((Shamry, 2020, p. 16-18). The success of a 'digital text' depends on the harmony between the linguistic elements and the non-linguistic ones and how they manage to affect readers and attract as many positive reactions as possible.

3- Digital technology and English language

English is not just a native language of a number of specific countries; it is the global lingua franca that serves as a "bridge-language" in an interconnected polyglot world (Viacheslav, 2008, p.31). The prevalence of English as a tool for global communication made the language simpler and clearer by lapse of time. For faster communication, both native and non-native speakers prefer to use easier words and shorter sentences to deliver clear messages quickly. A day after another, English became a plain language that all people "can understand the first time they read or hear it" (Digital.gov). It is a plain language that saves time, saves money, saves effort, and prevents misunderstanding (Digital.gov).

The strong advent of digital technology simplified English more and more. The global lingua franca has now become the global cybertongue. It is the default language of digital devices and applications and the language used by the vast majority of internet users (Studios, 2024). Machine Translation (MT) programs play a pivotal role in simplifying English as well as all other languages. They aim at producing controlled languages (CL) that machines can process easier:

One of the most notable moves in the drive towards the automation of translation is the production of controlled languages. The move towards controlled language is also

shadowed by a project to produce a simplified, readily understood version of global English [As a consequence of engagement between translation and digital technology, there is an] increasing tendency to represent language in purely instrumentalist terms, that is, getting a message from point A to point B in the shortest possible period of time. (Cronin, 2013, p.4)

"The use of versions of a controlled natural language (CNL) is held to be one way of avoiding the expensive and dangerous chaos of novelty" (Cronin, 2013, p. 42). CNLs in English, explains Cronin, generally use specific sets of grammatical and style rules, a restricted vocabulary, limited sentence lengths, determiners, and the active rather than passive voice to generate content (Cronin, 2013, p. 42). "This makes texts easier to translate. The easier it is to translate the original document, the more successfully 'global' the language of composition, with ease of translation as the implicit parameter for global intelligibility and acceptance" (Cronin, 2013, p. 42).

4- Digital technology and religious media

In the foreword of his collection *Digital Religion, Social Media and Culture* (2012), Stewart Hoover argues that the digital media forces religious groups and practitioners to digitize notions of religious tradition (Hoover, 2012, p.ix). Gregory Price Grieve discusses how religious traditional definitions may need renegotiation in relation to new digital media contexts (Grieve, 2010-qtd. in Campel, 2013, p.4). He argues that digital religion, or religion that is lived out and practiced online, offers a workaround, providing religious Internet users with dynamic opportunities to navigate the problems created by the fluid nature of "liquid modern life," which challenges previous definitions of religion and traditional patterns of religiosity.

Online religion neither changes nor replaces offline religion; they both complement each other. The offline religious practices, e.g. performing rituals and reading sacred Books, need online representations to help internet user understand them clearer and learn them faster. "We can think of digital religion as a bridge that connects and extends online religious practices and spaces into offline religious

contexts, and vice versa" (Campell, 2013, p.4). This merging of new and established notions of religious practice means digital religion is imprinted by both the traits of online culture (such as interactivity, convergence, and audience-generated content) and traditional religion (such as patterns of belief and ritual tied to historically grounded communities) (Campell, 2013, p.4). Grieve similarly argues in this volume that digital religion represents a distinct cultural sphere of religious practice that is unique but not dichotomous with other forms of religion. This understanding of digital religion helps scholars push past previous discourses that simply look at religion online as an innovation occurring in a unique media space to consider how religious practice online is a vital expression of the religious in contemporary culture. "Digital religion points to a different understanding of religion online and offline, one that is informed by the social structures and cultural practice of life in a technological and information-saturated society" (Grieve, 2010-qtd. in Campel, 2013, p.4).

Digital media can also enable the followers of a religion to make clear their religious identity for all internet users; especially if they suffer from negative stereotyping. In *Digital storytelling and collective religious identity in a moderate to progressive youth group*, Lynn Schofield Clark and Jill Dierberg consider religious identity construction through digital storeytelling. They suggest that digital media, especially video, offer new means for religious groups to construct their religious identities, as video sharing sites offer enhanced means of social interaction and public self-representation. They conclude that "the digital storytelling process enabled young people to write themselves, and their community, into being in a way that was fresh and meaningful for them" (p. 148). Thus new media forms offer a platform for the public performance and reimagining of religious identities which can help shape individual and communal narratives in a new public space. (qtd. in Campel, 2013, p.14)

Despite the opportunities that digital media can offer for religion practitioners, they sometimes have dangerous effects on religious beliefs. The irresponsible use of digital technology can lead to a devastating chaos of information by spreading any digital content however biased or inaccurate it might be. "[T]here is a more profound

crisis which the internet critic Andrew Keen attributes to what he calls the 'cult of the amateur' (Keen, 2008- qtd. in Cronin, 2013, p.136). Keen argues that the plethora of user-generated content on the internet has made finding high-quality, professionally produced and researched material increasingly difficult (Keen, 2008- qtd. in Cronin, 2013, p.136). In the absence of gatekeepers or expert-based filtering processes, what results is the universalization of ignorance or a kind of pseudo-democracy of response, where anyone's opinion is as valid as anyone else's, irrespective of their degree of knowledge of the subject (Cronin, 2013, p. 136).

It is impossible for any religious institution in the digital age to censor digital religious contents. Digital technology enables any user to produce what content he wishes and challenges the concept of religious leadership. "Hierarchical and power relations within religious institutions have also changed with technological developments." "[No] authority exists to guide the reader towards truth and away from falsity" (Newey, 1996, p.135-qtd. in Kong, 2001, p. 9). Few religious leaders enter into newsgroups because they are likely to be "nose-thumbed", with sceptics questioning their positions and teachings. Hence, discussion groups are "populated by amateur experts, ubiquitous idealogues, would-be comedians, but mostly everyday men and women" (Kinney, 1995, p. 768 qtd. in Kong, 2001, p. 9). This, Kinney argues, leads to a "rise in ill-informed debate, unintentional misinformation, emotional disputes, and the airing of stereotypes. "The absence of a voice of leadership may imply a crucial lack of authority to neutralise conflicts, and the lack of an official, institutional and authoritative voice to lead any cyber-crusade against other groups (Kinney, 1995, p. 768 qtd. in Kong, 2001, p.9).

This does not mean, however, that religious institutions have no role to play in the digital age. They should not consider digital technology, AI especially, as an enemy who threatens to replace them. Instead, they need to harness digital technology and program AI robots to provide technology users with accurate religious content in an innovative digital style. By so doing, they will restore their religious leadership and be able to attract internet users and refute digital

contents that distort religion. “It’s how we use technology—not to displace religion, but to enhance it,” (Levy, 2024).

Part II: Application

In order to keep pace with the above-mentioned effects of digital technology, a translation of the Qur'an should be converted from printed human language into digital screen language. This does not mean to translate the Qur'an by machine. It means, rather, that a human translator should adapt Qur'an translation for digital-technology users depending on digital tools like colourful 3-d images or AI-generated videos with sound effects. The verses that tackle subjects about natural phenomena or events of the Day of Judgment, for example, can be represented through a text backgrounded by indicative videos with sound effects.

The adaptations should be simple and brief using common vocabulary and short sentences. They should be cut into slides that can be visually processed within few seconds. The texts should have hypertexts and links for web search. They should be non-linear as well. For example, the verses about Israelites if adapted into one linear text they will be too long. They can instead be summed up in few sentences with icons opening episodes of the detailed story. Every episode should be given a title to give the reader the freedom to choose to open it or just read the summary. In digital literature, a reader is allowed to change details in the text. Such options must be disabled completely in a digital adaptation of the Qur'an translation. There should only be options that enable readers to interact with the translator through feedback, suggestions and questions. English adaptation is a priority. A digital English adaptation of the Qur'an translation is more important than any other language because it is the global cybertongue. The adaptation should use plain English with common vocabulary and short simple sentences.

Digital adaptations of a Qur'an translation can be provided by a website that produces different digital adaptations of the Qur'an for different target readers; e.g. children, adolescents, ...etc. (Game'a, 2025). It can provide more than one adaptation that should be updated every now and then according to the targeted readership, the needs of

the age, and the suggestions of the readers. In other words, the site should not provide finished digital adaptations of the Qur'an translation; it is supposed, rather, to provide readers with a service of continuous digital adapting of subjects of the Qur'an that relate most to the issues that target readers are concerned about. Over and above, there are some points that both Qur'an translators and website designers need to take into consideration while creating the site:

1- Adaptation of a translation

A translator who converts a translation of the Qur'an into a digital adaptation should be aware of the difference between "translation" and "adaptation" of a text. Although adaptation is one of translation strategies, there are some differences between them. While translation stays at the level of meaning, adaptation attempts to reach the purpose of the source text (Baker & Saldanha, 2009, qtd. in Ibrahim, p. 70). Unlike translation, adaptation requires more flexibility and creativity to produce a text suitable for the target audience (Landers, 2001, qtd. in Ibrahim, p. 70). Adaptation involves omissions or additions and that means that the loss of information is greater in adaptation than in translation (Ibrahim, p.71).

Therefore, a translator who adapts a Qur'an translation is supposed to simplify a translation of the Qur'an without sticking to the exact wording or to the linear order of the translated text. He should deliver the messages of the Qur'an in the shortest possible manner. He can also depend on both linguistic language and digital language to make the meanings as clear and attractive as possible for digital-technology users. It is very important, however, to forward the adaptation with a note that it is just a simplified digital adaptation not a literal translation of the Holy Qur'an. The literal translation of the verses can be attached to the adaptations as hypertexts.

2- Thematic classification of verses

A digital adaptation of the Qur'an should not follow the same names and order of surahs of a Qur'an translation. An adaptation should reclassify the verses of the Qur'an according to the theme each group of them addresses before simplifying them into a short coherent text. If the theme is too long, it should be further divided into shorter episodes.

3- Non-linear text

In a digital adaptation, all the verses about a certain subject cannot be translated linearly. They need to be summed up in few sentences of which some words open hyperlinks that include adaptations of other verses that include more details about the same subject. As well, if it is recommended that the reader know a historical note or a legal opinion for example about a certain subject, this can be referred to through a hyperlink. In the end, the text should be short, simple, web-based, multilayered and branched.

4- Interaction is a necessity

Interaction between readers and translators is crucial, because it will help translators know whether readers are satisfied with the adaptations or not. The translators should also read the readers' feedback, comments, and suggestions to revise and modify the adaptations accordingly. They can also interact with readers through receiving and answering their questions about the adaptations. However, the readers must not be allowed to add, delete or change anything in the site page.

5- The importance of visual elements

A translator of a digital adaptation of the Qur'an should bear in mind that visual elements; e.g. images, videos, animation, are part and parcel of the digital language. They can be very helpful in delivering the messages of the Qur'an for technology users clearly, quickly, and attractively. The importance of visual elements can be summed up in the following points:

- a) The brain can process visual elements faster than written words. Humans can process an image in the blink of an eye — literally. People can identify an image in as fast as 13 milliseconds (Potter, 2014). A person might decide not to read an article, or tune out the radio, but they won't be able to unsee images that are published — be it in the newspapers, websites, or social media (Alpium, 2023).

- b) Images are more memorable. People are more likely to remember information presented in the form of pictures or images than information presented in text. (Alpuim, 2023)
- c) Images impact emotions faster and more powerfully than words. They can arouse feelings of fear, anxiety, and pain, and they are able to trigger physiological reactions, such as a rise in heart rate and blood pressure, sweaty palms, or even an upset stomach (Bernat, 2006).

6- The need for sound effects

The Holy Qur'an is a rhythmic text that follows a unique rhyme system. God almighty urges Qur'an reciters to chant the verses with sweet voice. This shows how God uses sound effects to warm the hearts of listeners and attract them to think of the meanings of the Qur'an. When adapting the meanings of the Qur'an into another language, there are many digital sound effects that can be alternative to the miraculous music of the Arabic text. The importance of sound effects can be summed up in the following points:

- a) Media without sound effects is lifeless.
- b) Sound effects help immerse viewers in the story by providing subtle cues about what's going on without explicitly saying it.
- c) Sound effects add another layer of depth and emotion to the media that cannot be achieved through visuals alone. (Show Me Shorts, 2025)

The sound track and speed of motion and colors can reflect or even symbolize the meanings of the linguistic level (Eissa, 2023, p. 171-4). For example, the sentences that describe how evil people are punished should be accompanied by morbid sound effects like screams and eerie winds.

7- Make a Qur'an adaptation a trend

In order to attract people to read the digital Qur'an adaptations, it is important to relate them to the interests of the targeted readers. If a translator of Qur'an adaptations addresses the pain points of the

targeted readers, he will succeed to engage them effectively in reading them (Envato, 2023). Internet users will consider the adaptations a trend if they have reasons to care about the controversial subjects they tackle. They will be curious to read those subjects, comment on them, and share them with other readers. The more they share the trendier a Qur'an adaptation becomes. For example, if western readers have a stereotypical impression about the Qur'an as a book that teaches Muslims to hate all non-Muslims, a chapter in the adaptation can be titled "Qur'an and Human Rights" and adapt all the verses that show how God urges people to love and respect one another:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣) (الحجرات: ١٣)

13. O mankind ! We created You from a single (pair) Of a male and a female, And made you into Nations and tribes, that Ye may know each other (Not that ye may despise Each other). Verily The most honoured of you In the sight of God Is (he who is) the most Righteous of you. And God has full knowledge And is well acquainted (With all things). ('Alī, 2008, Hujurāt, or *the Inner Apartments*: 13)

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ١٣٥) (النساء: ١٣٥)

135. O ye who believe! stand out firmly for justice as witnesses to God even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily God is well-acquainted with all that ye do. ('Alī, 2008, Nisāa, or *The Women*: 135)

8- Role of institution

One of the dangerous disadvantages of digital technology, as mentioned before, is that it enables any user to produce whatever content he wishes however inaccurate it might be. This is why there are many online sources that intentionally distort the Qur'an without any authority to stop or punish them. However, trustworthy religious

institutions have a vital role to play in defending and spreading the message of the Qur'an. If a prestigious religious institution launches a website for adapting Qur'an translations digitally, it will be able to revise every word in the site before authorizing an adaptation. It will make sure that no user can distort, add, or change any detail in those adaptations. It will receive comments from readers, answer their questions, and appoint a team of translators and AI designers to update the adaptations according to the readers' suggestions. By so doing, such an institution will refute other digital contents that distort the Qur'an even if it cannot prevent them. If the service is provided by an internationally famous institution, this will add to the credibility of the adaptations and help promote them worldwide.

Sample Adaptation

In this part, a simplified digital adaptation of translated samples of the Qur'an is attempted. The adaptation consists of brief texts using plain English with common vocabulary and simple short sentences. The texts are non-linear, multilayered, and web-based digital texts that depend on 'hyperlinks' and indicative images. For technical reasons, the use of sound effects or AI videos is beyond the scope of this application; such techniques are supposed to be applied by AI experts cooperating with the translating team. However, an example of an AI video representing the Qur'anic story of "Prophet Abraham thrown into Fire" is taken from youtube. The index gives just examples of the subjects that can be included in the adaptation. Given the title "*The Messages of the Holy Qur'an*", the adaptation targets Muslim non-Arabic speaking internet users with especial emphasis on young people as representing the majority of the targeted readership. The title of every episode of the adaptation will have a literal translation of the verses it is based on attached as a hypertext. Although the adaptation aims to simplify the meanings of the Holy Qur'an to all Muslims, it highlights the role models that Muslim young people should follow and focuses on the promises that God will fulfill for them when they obey Him.

The Messages of the Holy Qur'an

**This is a simplified adaptation, not a literal translation, of the Holy Qur'an.*

Index: Each item in the index is supposed to branch into subordinating items. E.g. →

1. God.
2. Creation.
3. Messengers and Prophets.
4. Pillars of Islam.
5. Qur'an and morals.
6. Qur'an and aims of life.
7. Qur'an and human rights.
8. Qur'an and work.
9. Qur'an and knowledge.
10. Qur'an and peace.
- 11. Sincere followers of God always win in the end.**
 - Prophet Abraham.
 - Abraham trusts God in fire.
 - Abraham sacrifices his son for God.
 - Abraham becomes the father of Prophets.
 - Prophet Ishmael.
 - Prophet Joseph.
 - Prophet Moses.
 - Prophet Job.
 - Virgin Mary.
 - Prophet Jesus.
 - People of the Cave.
 - Prophet Mohamed.
 - Lady Aishah.
12. Follower of the devil always lose in the end.
13. Day of Judgment.

*The following tables are not supposed to appear in the final product

11. Sincere followers of God always win in the end *the title will open a

hypertext showing the literal translation of the adapted verses.

Based on verses:	Literal Translation *Literal translation of the verses will be attached to the title of every episode as a hypertext.	Adaptation Sincere followers of God always win in the end *the title will open a hypertext showing the literal translation of the adapted verses.
١. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ (١٥٦) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ (البقرة: ١٥٧) ٢. أَمْ حَسِبْتُمْ أَن تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَّسْنُكُهُمُ النَّسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (البقرة: ٢١٤) ٣. إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمُ ۚ وَإِنْ يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرْكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (آل عمران: ١٦٠) ٤. وَمَنْ يَقُولِ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (المائدة: ٥٦) ٥. أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤) (يونس) ٦. إِنَّهُ مَن يَتَّقْ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (يوسف: ٩٠) ٧. مَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل: ٩٧) ٨. وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ	1. 155. Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. 156. Who say when afflicted with calamity: "To God we belong and to Him is our return." 157. They are those on whom (descend) blessings from God and Mercy and they are the ones that receive guidance. ('Alī, 2008, Baqara, or the Heifer: 155-7) 2. 214. Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of God?" Ah! verily the help of God is (always) near! ('Alī, 2008, Baqara, or the Heifer: 214) 3. 160. If God helps you none can overcome you: if He forsakes you who is there after that that can help you? In God then let believers put their trust. ('Alī, 2008, Āl-i-'Imrān, or The Family of 'Imrān: 160) 4. 56. As to those who turn (for friendship) to God His Apostle and the (fellowship of) believers it is the fellowship of God that must certainly triumph. ('Alī, 2008, Māida, or The Table	God makes His sincere followers the true winners in life and afterlife. He first tests their patience through fear, hunger, and loss. When they prove loyal to God, He gives them wisdom and knowledge. He enables them to overcome all obstacles, defeat their enemies, and lead happy lives. God selected His most loving followers to be examples for all believers to follow. He tested Prophet Abraham, *Prophet Ishmael, Prophet Joseph, Prophet Moses, Prophet Job, Virgin Mary, Prophet Jesus, People of the Cave, Prophet Mohamed, and Lady Aishah through severe afflictions. They all proved to be most sincere to God. They trusted Him and were truly patient. Therefore, God did miracles to reward them in the end. * In the webpage, the blue underlined words, e.g. Prophet Ishmael, are supposed to open hypertexts to other episodes of the story.

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (النور: ٥٥) ٩. وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (القصص: ١٤) ١٠. وَإِنْ جُنَدْنَا لَهُمُ الْعَالِيُونَ (الصفات: ١٧٣) ١١. إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ (غافر: ٥١) ١٢. وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣) (الطلاق ٢، ٣)	Spread: 56) 5. 62. Behold ! verily on the friends Of God there is no fear, Nor shall they grieve; 63. Those who believe And (constantly) guard Against evil; 64. For them are Glad Tidings, in the life of the Present And in the Hereafter: No change can there be In the Words of God. This is indeed The supreme Felicity. ('Alī, 2008, Yūnus, or <i>Jonah</i>: 62-5) 6. behold, he that is Righteous and patient,—never Will God suffer the reward To be lost, of those Who do right.” ('Alī, 2008, Yūsuf, or <i>Joseph</i>: 90) 7. 97. Whoever works righteousness, Man or woman, and has Faith, Verily, to him will We give A new Life, a life That is good and pure, and We Will bestow on such their reward According to the best Of their actions. ('Alī, 2008, Nahl, or <i>The Bee</i>: 97) 8. 55. God has promised, to those Among you who believe And work righteous deeds, that He Will, of a surety, grant them In the land, inheritance (Of power), as He granted it To those before them ; that He will establish in authority Their religion—the one Which He has chosen for them ; And that He will change (Their state), after the fear In which they (lived), to one Of security and peace : ‘ They will worship Me (alone) And not associate aught with Me.’ If any do reject Faith After this, they are Rebellious and wicked. ('Alī, 2008, Nūr, or <i>Light</i>: 55) 9. 14. When he reached full age, And was firmly established (In life), We bestowed on him Wisdom and knowledge : for thus Do We reward those Who do good. ('Alī, 2008, Qasas, or <i>The Narration</i>: 14) 10. 173. And that Our forces,— They surely must conquer. ('Alī,	
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	2008, Sāffāt, or <i>Those Ranged in Ranks</i>: 173) 11. 51. We will, without doubt, Help Our apostles and those Who believe, (both) In this world's life And on the Day When the Witnesses Will stand forth,— ('Alī, 2008, Mū-min, or <i>The Believer</i>: 51) 12. 2. Thus when they fulfill Their term appointed, Either take them back On equitable terms Or part with them On equitable terms ; And take for witness Two persons from among you, Endued with justice, And establish the evidence (As) before God. Such Is the admonition given To him who believes In God and the Last Day. And for those who fear God, He (ever) prepares A way out, 3. And He provides for him From (sources) he never Could imagine. And if Any one puts his trust In God, sufficient is (God) For him. For God will Surely accomplish His purpose : Verily for all things Has God appointed A due proportion. ('Alī, 2008, Talāq, or <i>Divorce</i>: 2, 3)	
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Prophet Abraham *the title will open a hypertext showing the literal translation of the adapted verses.

Based on verses	<u>Literar Translation</u> <i>*Literal translation of the verses will be attached to the title of every episode as a hypertext.</i>	<u>Adaptation</u> <u>Prophet Abraham</u> <i>*the title will open a hypertext showing the literal translation of the adapted verses.</i>
١. وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (البقرة: ١٢٤). ٢. وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (النساء: ١٢٥). ٣. وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرِزْ أَنْتَجِدُ أَصْنَامًا إِلَهُةَ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (٧٤) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ	1- 124. And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." ('Alī, 2008, Baqara, or <i>the Heifer</i>: 124) 2- 125. Who can be better in religion than one who submits his whole self to God does good and follows the way of Abraham the true in faith? For God did take	Abraham, the son of an idolatrous man, refused to worship the helpless idols of his people. He used to search for the Creator of the universe in stars and planets. He realized finally that they were all created by a much greater unseen God. God gave the young man Abraham much wisdom to know that all the idols that his people used to worship are fake gods. He

وَلْيَكُونِ مِنَ الْمُؤْمِنِينَ (٧٥) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ (٧٦) فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لئن لم يُهْدِنِي رَبِّي لأكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧) فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (٧٨) إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩) وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (٨٠) وَكَيفَ أَخَافُ مَا أَسْرَكْتُمْ وَلَا تُخَافُونَ أَنُكُمُ اسْرَكْتُمْ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨١) الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢) وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٤) (الأنعام: ٧٤-٨٤) ٤. إن إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (١٢٠) شَاكِرًا لِأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٢١) وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِن الصَّالِحِينَ (١٢٢) ثُمَّ أَوْحَيْنَا إِلَيْكَ أَن اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٢٣) (النحل: ١٢٠-١٢٣) ٥. وَادَّكَّرَ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٤١) إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ	Abraham for a friend. ('Alī, 2008, Nisāa, or <i>The Women</i>: 125) 3- 74. Lo! Abraham said to his father Azar: "Takest thou idols for gods? for I see thee and thy people in manifest error." 75. So also did We show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude. 76. When the night covered him over he saw a star: he said: "this is my Lord." But when it set he said: "I love not those that set." 77. When he saw the moon rising in splendor He said: "This is my Lord." but when the moon set he said: "Unless my Lord guide me I shall surely be among those who go astray." 78. When he saw the sun rising in splendor he said: "This is my Lord; this is the greatest (of all)." But when the sun set he said: "O my people! I am (now) free from your (guilt) of giving partners to God." 79. "For me I have set my face firmly and truly toward Him Who created the heavens and the earth, and never shall I give partners to God." 80. His people disputed with him. He said: "(come) ye to dispute with me about God when He (Himself) hath guided me? I fear not (the beings) ye associate with God: unless my Lord willeth (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished? 81. "How should I fear (the beings) ye associate with God when ye fear not to give partners to God without any warrant having been given to you?"	chose to worship just the One God and call his father and people to worship Him only. When inviting his father to worship the One God, Abraham was so polite and gentle. Challenging his cruel people, Abraham was so brave that he decided to smash the idols they used to glorify. They decided to *throw Abraham into the fire to punish him but God saved him with a miracle. God praises Abraham for his unmatched morals and considers him a Friend of God and an example for people to follow. Many years later, God afflicted His Friend by ordering him to slaughter his only son *Ishmael. Abraham submissively decided to sacrifice his son to God. God again saves him and his son with a miracle. God, finally, rewarded Prophet Abraham by making him the father of prophets. * The hyperlink throw Abraham into the fire refers to a video on youtube entitled "When Prophet Ibrahim (AS) Was THROWN Into The Fire!". https://www.youtube.com/watch?v=84_6wRpAuSM * In the webpage, the blue underlined words, e.g. Ishmael, are supposed to open hypertexts to other episodes of the story.
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فَاتَّبَعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣) يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤) يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥) قَالَ أَرَأَيْتَ أَنْتَ عَنْ الْهَيْبَةِ يَا إِبْرَاهِيمُ لَنْ لَمْ تُنْتَهَ لِأَرْجَمُكَ وَاهْجُرْنِي مَلِيًّا (٤٦) قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي خَفِيًّا (٤٧) وَأَعَزَّلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدْعَاءِ رَبِّي شَقِيًّا (٤٨) فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩) وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠) (مريم: ٤١-٥٠)	Which of (us) two parties hath more right to security? (tell me) if ye know. 82. "It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance." 83. That was the reasoning about Us which We gave to Abraham (to use) against his people: We raise whom We will degree after degree: for thy Lord is full of wisdom and knowledge. 84. We gave him Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: ('Alī, 2008, An'ām, or <i>Cattle</i>: 74-84) 4- 120. Abraham was indeed a model, Devoutly obedient to God, (And) true in faith, and he Joined not gods with God : 121. He showed his gratitude For the favours of God, Who chose him, and guided him To a Straight Way. 122. And We gave him Good In this world, and he will be, In the Hereafter, in the ranks Of the Righteous. 123. So We have taught thee The inspired (message), " Follow the ways of Abraham The True in Faith, and he Joined not gods with God." ('Alī, 2008, Nahl, or <i>The Bee</i>: 120-3) 5- 41. (Also) mention in the Book (The story of) Abraham : He was a man of Truth, A prophet. 42. Behold, he said to his father : " O my father ! why Worship that which heareth not And seeth not, and can Profit thee nothing ? 43. " O my father ! to me Hath come knowledge which Hath not reached thee : So
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	follow me : I will guide Thee to a Way that Is even and straight. 44. “ O my father ! serve not Satan : for Satan is A rebel against (God) Most Gracious. 45. “ O my father ! I fear Lest a Penalty afflict thee From (God) Most Gracious, So that thou become To Satan a friend.” 46. (The father) replied : “ Dost thou Hate my gods, O Abraham ? If thou forbear not, I will Indeed stone thee : Now get away from me For a good long while!” 47. Abraham said : “ Peace be On thee : I will pray To my Lord for thy forgiveness : For He is to me Most Gracious. 48. “ And I will turn away From you (all) and from those Whom ye invoke besides God : I will call on my Lord : Perhaps, by my prayer to my Lord, I shall be not unblest.” 49. When he had turned away From them and from those Whom they worshipped besides God, We bestowed on him Isaac and Jacob, and each one Of them We made a prophet. 50. And We bestowed Of Our Mercy on them, And We granted them Lofty honour on the tongue Of truth. (‘Alī, 2008, Maryam, or Mary: 41-50)	
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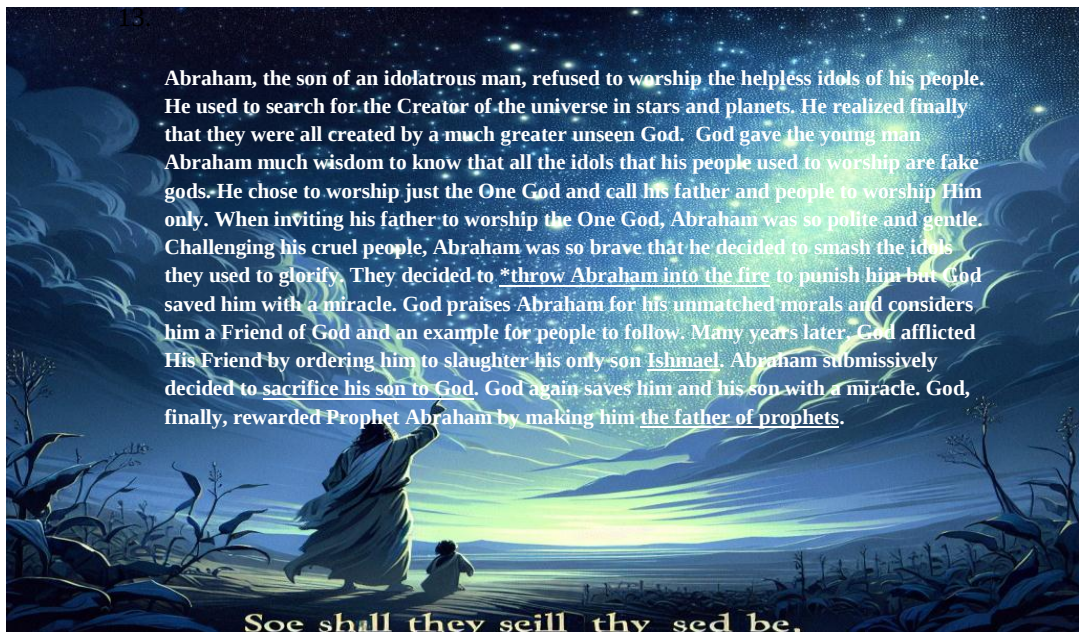
Abraham Trusts God in Fire *the title will open a hypertext showing the literal translation of the adapted verses

Based on verses	Literal Translation *Literal translation of the verses will be attached to the title of every episode as a hypertext.	Adaptation Abraham Trusts God in Fire *the title will open a hypertext showing the literal translation of the adapted verses.
٦. وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُسْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ (٥١) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ عَاكِفُونَ (٥٢) قَالُوا وَجَدْنَا آبَاءَنَا عَابِدِينَ (٥٣) قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ (٥٤) قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ (٥٥) قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ (٥٦) وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (٥٧) فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨) قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَةِ إِنَّهُ لِمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠) قَالُوا فَأَتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَةِ يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (٦٤) ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ (٦٥) قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا	1- 51. We bestowed aforetime On Abraham his rectitude Of conduct, and well were We Acquainted with him. 52. Behold ! he said To his father and his people, “ What are these images, To which ye are (So assiduously) devoted ? ” 53. They said, “ We found Our fathers worshipping them.” 54. He said, “ Indeed ye Have been in manifest Error—ye and your fathers.” 55. They said, “ Have you Brought us the Truth, Or are you one Of those who jest ? ” 56. He said, “ Nay, your Lord Is the Lord of the heavens And the earth, He Who Created them (from nothing) : And I am a witness To this (truth). 57. “ And by God, I have A plan for your idols— After ye go away And turn your backs ” ... 58. So he broke them to pieces, (All) but the biggest of them, That they might turn (And address themselves) to it. 59. They said, “ Who has Done this to our gods ? He must indeed be Some man of impiety! ” 60. They said, “ We heard A youth talk of them : He is called Abraham.” 61. They said, “ Then bring him Before the eyes of the people, That they may bear witness : ” 62. They said, “ Art thou The one that did this With our gods, O Abraham ? ” 63. He said : “ Nay, this Was done by— This is their is their biggest one ! Ask them, if they Can speak intelligently ! ” 64. So they turned to themselves And said, “ Surely ye Are the ones in the wrong ! ” 65. Then were they confounded With shame : (they said), “ Thou knowest full well that These (idols) do not speak ! ” 66.	This episode is divided into two slides Slide one The young man Abraham was so sincere to the One God that he bravely decided to smash all the idols of his people except the biggest one. When they asked him 'whodunit?', he smartly mocked them saying 'the biggest one did it.. ask them if they can speak'. Although they realized that their 'gods' were just helpless statues, they arrogantly refused to admit it. Slide two They decided to punish Abraham by throwing him into colossal fire. *When Abraham was thrown into the fire, he was sure God would save him. Actually, God prevented the fire from burning Abraham and saved him in spite of the plots of his enemies. *The hyperlink refers to a video on youtube entitled "When Prophet Ibrahim (AS) Was THROWN Into The Fire!". https://www.youtube.com/watch?v=84_6wRpAuSM

لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦) أَفَ لَكُمْ وَلَمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧) قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ (٦٨) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ (٦٩) وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ الْأَخْسَرِينَ (٧٠) (الأنبياء)	(Abraham) said, “ Do ye then Worship, besides God, Things that can neither Be of any good to you Nor do you harm ? 67. “ Fie upon you, and upon The things that ye worship Besides God ! Have ye No sense ? ”... 68. They said, “ Burn him And protect your gods, If ye do (anything at all) ! ” 69. We said, “ O Fire ! Be thou cool, And (a means of) safety For Abraham ! ” 70. Then they sought a stratagem Against him : but We Made them the ones That lost most ! (‘Alī, 2008, Anbiyāa, or <i>The Prophets</i>: 51-70)
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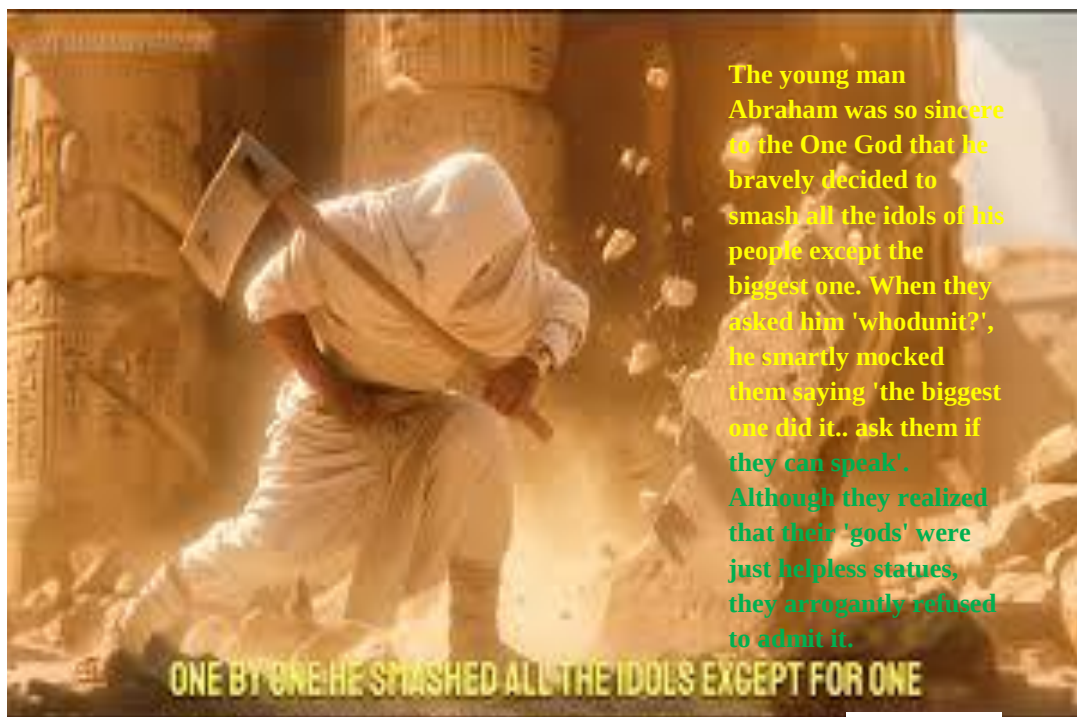
**The final product should be presented online as follows. Every episode of the subject is supposed to be presented independently. When a reader clicks a hyperlink "e.g. [Prophet Abraham](#)", the clicked episode is supposed to open as follows:*

Prophet Abraham (*the title of every episode will have the literal translation of the verses it is based on attached as a hypertext)



(Bible Art)

Abraham Trusts God in Fire *Slide One



The young man Abraham was so sincere to the One God that he bravely decided to smash all the idols of his people except the biggest one. When they asked him 'whodunit?', he smartly mocked them saying 'the biggest one did it.. ask them if they can speak'. Although they realized that their 'gods' were just helpless statues, they arrogantly refused to admit it.

ONE BY ONE HE SMASHED ALL THE IDOLS EXCEPT FOR ONE

(Islam With Idriss)

Abraham Trusts God in Fire *Slide Two



They decided to punish Abraham by throwing him into colossal fire. *When Abraham was thrown into the fire, he was sure God would save him. Actually, God prevented the fire from burning Abraham and saved him in spite of the plots of his enemies.

(Islam With Idriss)

Conclusion

The digital adaptations of Qur'an translation can be useful for both Muslim and non-Muslim technology users. They can unify Arab and non-Arab Muslims around the world regardless of their languages or geographies. Muslims of all ages and educational levels will have simplified adaptations of the Qur'an on their mobiles and computers. They will understand them easily and, if they have any question or suggestion, they can interact with the translating team. This will help cement the religious bonds between Muslims regardless of their political, racial, or geographical loyalties. The adaptations can also help Muslims communicate the true message of the Qur'an clearly to the whole world and refute the stereotypical image of Islam as a religion of terrorism. Non-Muslims, on the other hand, will have easy-to-read adaptations of the Qur'an supplied online for free if they wish to read them without any cost or effort. The digital adaptations of the Qur'an will invite the whole world to adopt the principles of love, mercy, justice, and peace; that is the principles of Islam.

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ترجمة القرآن في العصر الرقمي: معالجة ترجمة القرآن لمستخدمي التكنولوجيا الرقمية

ملخص

تتناول هذه الورقة البحثية مشكلة ترجمة القرآن الكريم في العصر الرقمي. لقد غيرت الوسائط الرقمية عادات القراءة لدى المستخدمين الذين يقضون معظم أوقاتهم في تمرير الشاشات لمعالجة كميات هائلة من المحتوى بأسرع ما يمكن. وهذا التحول إلى الشاشات يدفع المستخدمين إلى تفضيل المحتويات الرقمية القصيرة على النصوص المطبوعة الطويلة. فهم يقرؤون أسرع ويعالجون المعلومات بشكل مختلف. فمن المتوقع أن تحول عادات القراءة الجديدة لمستخدمي التكنولوجيا الرقمية بينهم وبين قراءة القرآن الكريم عمومًا وترجماته خصوصًا. فإذا تيسر للمستخدمين المسلمين الناطقين بالعربية فرص قراءة نص القرآن الكريم الأصلي في المنازل والمساجد والمدارس، فإن المسلمين غير الناطقين بالعربية لا تتاح لهم نفس الفرص. فهم يمكنهم التواصل مع القرآن الكريم فقط من خلال ترجماته التي يصعب فهمها أصلًا. وسيكون من الصعب على أجيال العصر الرقمي بعاداتها القرائية الجديدة أن يحملوا أنفسهم على قراءة ترجمات مكتوبة مطولة للقرآن الكريم بكل تعقيداتها. ومن المتوقع أن تُوسّع الوسائط الرقمية الفجوة بين الأجيال الجديدة والقرآن الكريم. لذلك، يهدف هذا البحث إلى معالجة ترجمة القرآن الكريم التقليدية لتناسب مستخدمي التكنولوجيا الرقمية. ويحاول الباحث وضع نموذج لترجمة القرآن الكريم مكيّف رقميًا لتتوافق مع عادات القراءة الجديدة لمستخدمي التكنولوجيا الرقمية. يبدأ الباحث بتقديم خلفية نظرية حول التعديلات التي أدخلتها التكنولوجيا الرقمية على مفاهيم الترجمة واللغة والوسائط الدينية، ثم يحاول معالجة عينات مترجمة من القرآن الكريم رقميًا بناءً على تلك التعديلات .

الكلمات المفتاحية: (١) التكنولوجيا الرقمية والترجمة، (٢) المعالجة الرقمية لترجمة القرآن الكريم، (٣) عادات القراءة لمستخدمي التكنولوجيا الرقمية.