

Comparative Analysis Of AI And Human Translations Of Qur'anic Legal Verses In Surah Al-Ma'idah

Hussein Fahim Abdalhussein

Technical Institute of Babylon, Al-Furat Al-Awsat Technical University, Iraq
hussein.abdalhussein@atu.edu.iq

Abstract

Translation of Qur'anic legal verses, mainly from Surah Al-Mā'idah, poses significant challenges due to its complex legal, theological, and cultural context. This study aims to evaluate the accuracy and effectiveness of AI compared to human translation of these verses, highlighting the challenges faced in translating these complex texts into English. Utilizing Rosa's (2010) Approach to Descriptive Translation Studies, this study identifies contextual norms and influences on translation decisions, providing a framework for comparing translation strategies used by AI and human translators. The study adopts a qualitative design, analyzing ten purposefully selected verses from Surah Al-Mā'idah, translated by AI (ChatGPT) and Abdullah Yusuf Ali. This comparative analysis illustrates the strengths and weaknesses of AI and human translation in capturing the detailed nuances of Qur'anic legal verses. Findings indicate that AI translations demonstrate speed and consistency but lack the depth needed to convey theological and legal subtleties accurately. Human translations, on the other hand, exhibit more significant variability. However, they are more adept at reflecting the complex contextual meanings inherent in the original text. These results are of great importance for translation studies, particularly in understanding the capabilities and limitations of AI in translating complex religious texts. The translation of the legal verses of the Qur'an, especially from Surah Al-Mā'idah, poses significant challenges due to its complex legal, theological, and cultural context. The implications of the current study extend to scholars, translators, and religious educators who aim to improve the quality and reliability of Qur'an translations for diverse audiences. This contribution is significant in bridging the gap between traditional translation methods and emerging digital technologies in translating religious texts.

Keywords: Comparative Analysis; Translation; Artificial Intelligence; Qur'an; Interpretation

INTRODUCTION

The Holy Qur'an, besides being a spiritual guide, is also a complete compendium of legal, ethical, and theological provisions for Muslims all over the world (Saeed, 2006). Its translation into diverse languages becomes vitally significant for Muslims so that non-Arabic-speaking Muslims can access its teachings and be guided by its prescriptions (Hidaya & Solihin, 2019; Basalamah & Sadek, 2019). However, the translation of religious texts such as the Holy Qur'an poses intricate problems due to cultural and theological subtleties ingrained in the original Qur'anic texts (Abdul-Ghafour et al. 2019). The fifth chapter of the Holy Qur'an, Surah Al-Mā'idah, is especially significant because of its large spectrum of legal Qur'anic verses. The Surah covers many themes of Islamic jurisprudence, including criminal justice, ritual purity, dietary laws, and the fulfillment of contracts (Mu'awwanah, 2018).

The legal themes found in Surah Al-Mā'idah are so diverse (Edaich, 2014) that it is ideal for investigating the subtleties of translating religious legal texts, which convey broader legal and ethical principles while observing linguistic accuracy. The challenges inherent in such translations highlight a critical gap in existing research—particularly, the comparative effectiveness of human versus artificial intelligence (AI) translations of Qur'anic verses (Albalawi, & Ghafour, 2024). Although numerous studies have been conducted on various issues of Qur'anic translation, there is a lack of studies that compare these two approaches systematically within legal or religious text. This gap is vitally significant with increasing dependency on AI different fields (ibid). (Mukhtar & Sani Abdulkadir, 2023)

Therefore, this study aims to address these limitations through comparative analysis of translations of selected legal Qur'anic verses from Surah Al-Mā'idah as translated by human translators and AI applications. The study is qualitative in nature, selected for its strength in facilitating an in-depth exploration of textual nuances and the interpretative processes involved. Such an approach is particularly relevant to the study of translation, where multiple layers of meaning and context must be taken into account.

The findings of the present study are expected to enhance our understanding of how different translation methods impact the translation of religious texts and to contribute to the development of more effective translation practices. By investigating how AI and human translations deal with the complex interplay of language and theology in Surah Al-Mā'idah, this study aims at providing valuable insights into the translation of religious legal texts, which is of great significance to scholars, translators, and practitioners in the field of Islamic studies. (Arifin et al., 2022; Zekkour & Imamuddin, 2024)

The scholarly landscape of Qur'anic studies is rich with diverse approaches to interpretation and translation, as evidenced by various recent studies. Each offers unique insights into the textual and contextual analysis of the Qur'an, catering to both traditional and modern scholarly needs. For instance, Mu'awwanah (2018) employed the contextual approach of Abdullah Saeed to examine the notion of justice in the translation of Surah Al-Mā'ida: 44-47, focusing on both historical and contemporary meanings (Mu'awwanah, 2018). This dual analysis emphasized the adaptability of Qur'anic teachings across different eras and societal contexts, a theme which resonates with contemporary debates around the application of Islamic law. (Baidowi et al., 2021; Fajar Affani & Nirwana, 2024)

Yusroh and Rahman (2018) looked into the contemporary ideas of Muslim scholars 'Muḥammad Sa'īd Al-'Ashmāwī and Muḥammad Shaḥrūr', highlighting their contributions to Islamic jurisprudence and modern Islamic thought. Their study stood out for bridging traditional Islamic teachings with pressing modern issues, thereby enriching the discourse on Islamic jurisprudence in a global context. Besides, Ahmed (2023) offered a semantic analysis of the lexical item "*halal*" using derivational morphology and contextual studies, illustrating the evolution and application of this notion within Islamic law as well as its implications for contemporary issues like the *halal* industry. This study revealed the depth of linguistic and theological analysis necessary to perceive and apply Qur'anic teachings today. (Al-Jarf, 2023; Izzah et al., 2024)

Asnawi (2022) employed Semitic Rhetorical Analysis to Surah Al-Mā'ida cantering on the coherence in Qur'anic text showing that Qur'anic rhetoric can be intricate thus affecting interpretation/translation (Asnawi, 2022). Besides, Rezai et al. (2021)

examined the interpretative controversies surrounding the perfection verse of Surah Ma'idah, particularly in the context of Shi'ite and Sunni interpretations of Imamate and guardianship (Rezai et al., 2021)(Roodashsty et al., 2023). The present study is particularly vital for its focus on doctrinal differences as well as the implications of such interpretations for Islamic theology.(Azizah et al., 2021)

Iwanebel (2024) critically examined the prohibition of intoxicants and gambling in Surah Al-Mā'ida, using a historical and contemporary analysis which highlights the relevance of Qur'anic verses to current social issues. This approach represents a shift toward interpreting scriptural teachings within their original as well as contemporary settings that has become increasingly common in Qur'anic scholarship. In addition, Adnan (2024) critically highlighted how the religious ideologies of translators impact their translation of Qur'anic legal ruling verses, utilising a descriptive comparative approach grounded in critical discourse analysis. His study shed light on the intersection of translation, ideology, and religious law, offering a critical perspective on the translation of legal terms.(Dahia & Belbacha, 2024; Tarmizi & Saad, 2022)

These studies have shared a common focus on the relevance of the Holy Qur'an to current issues, using both traditional and innovative methodologies to bridge historical contexts and modern applications. Nevertheless, they varied in their methodological approaches—from contextual and rhetorical analyses to critical and semantic studies—each selecting various aspects of the Holy Qur'an so as to emphasize based on their academic objectives.

The current study stands out by comparing human-authored versus AI-generated translations of specific verses of Surah Al-Mā'idah based on the Rosa's (2010) Descriptive Translation Studies perspective. Unlike the above discussed studies that focused on traditional exegeses or discussed particular doctrinal or legal issues, the current study provides a new framework for assessing the efficiency of AI in religious texts translations. In doing so, it fills not only a gap in comparative translation studies but also contributes to discussing the technology integration in religious text studies. This strategy offers alternative views of translating processes within digital era, thereby unique perspective on the challenges and opportunities presented by AI in the field of Qur'anic studies.

METHOD

Qualitative research design is used in this study as it is an appropriate one for examining the complexities inherent in translating practices including religious and legal texts like those found in Surah Al-Mā'idah. With reference to these target Qur'anic verses, this kind of qualitative approach allows one to understand textual differences on a deeper level and interpretative processes involved when translating them from Arabic to English. This method was preferred over quantitative approaches as it provided the needed flexibility to capture subtle translation shifts otherwise missed by quantitative methods leading to a richer understanding of human/AI translations.

Corpus and Sampling Of The Study

The corpus of this study includes all legal Qur'anic verses in Surah Al-Mā'idah, which has been selected due to its rich variety of legal themes. Various points such as criminal justice, ritualism and social behaviour are covered within these instructions that make up diverse legal instructions found within Surah Al-Mā'idah. The identification

process was thorough ensuring that only those Qur'anic verses with explicit legal rulings, commandments touching on legal issues and/or any other verse discussing violation had been included under legal verses. Because these specific Qur'anic verses have been identified diligently they are legally significant with respect to Islamic tradition focus.

A purposive sampling technique was used in selecting ten Qur'anic legal verses from Surah Al-Mā'idah for this study. This technique of sampling was employed because it helps the researcher intentionally select cases that can provide more information about the study objectives than others might be able to do so. For example, different themes such as corruption penalties, justice and fairness, religious rites, oath taking, prohibitions on intoxicants and gambling among others were considered when selecting such particular case. In total, there were selected 10 cases which could give a wide representation of various thematic lines within Surah Al-Mā'idah.

In the beginning stages, the selected Qur'anic verses were identified and the translations of Ali (2001) were collected. These Qur'anic verses were later translated by an AI (ChatGPT paid version) which aims at ensuring the most recent technological approach in AI translation. Rosa's (2010) approach within Descriptive Translation Studies was used to analyse these translations as it emphasizes on empirical examination of translations in their socio-cultural contexts within the real world. Some of its steps include identifying norms through comparing different translations, examining the influence of contextual factors on translation decisions, making a comparative analysis between how various translated versions adhere or do not conform to established norms as well as the assessment of translation strategies employed. Rosa's methodological framework is applied in this study with an aim of having a comprehensive understanding of traditional and AI based translation practices looking into their strengths and weaknesses while dealing with complex legal and religious texts.

RESULTS AND DISCUSSION

This section presents the analysis of the collected data of the present study based on the adopted framework of Rosa's (2010) Approach, focusing on identifying norms by comparing translations, examining contextual influences on translation decisions, conducting a comparative analysis of human and AI translations, utilizing descriptive metrics to quantify differences, and evaluating the translation strategies employed to handle legal and religious texts.

Table 1 Legal Verse Related To Fulfilment Of Contracts And Hajj Regulations

Qur'anic verse	Ali's translation	AI translation
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُجَلِّي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ" (سورة المائدة: الآية ١)</p>	<p>"O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan"</p> <p>(Surah Al-Mā'idah: Verse 1)</p>	<p>"O you who have believed, honor your commitments. The livestock animals are lawful for you, except for what is specified to you, but do not hunt while you are in the state of consecration. Indeed, Allah decrees whatever He wills".</p> <p>(Surah Al-Mā'idah: Verse 1)</p>

As shown in Table (1) above, the data analysis reveals that Ali's translation employs a traditional and somewhat archaic English style, using phrases such as "O ye who believe! fulfil (all) obligations," which may resonate with an audience accustomed to older translations of religious texts. Such an approach integrates additional explanatory

content not explicitly present in the original Qur'anic text, such as "But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb," thereby adding a layer of interpretation aimed at providing detailed contextual understanding. The selection of words like "four-footed animals" and the complex syntactic structures reflect a deep consideration of historical and theological contexts, aligning with traditional religious text translation norms.

On the contrary, the data analysis shows that the AI-generated translation adopts contemporary, straightforward English, evident in phrases like "O you who have believed honour your commitments". This version focuses on clarity and directness, avoiding the more complex interpretative elements noticed in the translation of Ali (2001). The AI translation opts for "livestock animals", which could be considered a more general and modern term when compared to the translation of Ali (2001) i.e. "four-footed animals". It can be stated that the syntactic structure is simpler and the AI translation more literal, likely making it more accessible to a broader, possibly international audience without assumed prior religious knowledge.

To conclude, the comparative analysis reveals that while both translations adhere to the source Qur'anic text, the version of Ali's translation is more interpretative, enhancing understanding for readers familiar with specific theological interpretations. Nevertheless, the AI translation, sticking closely to the basic elements of the text, reflects modern translation trends that emphasize inclusivity and accessibility without extensive contextual embellishments.

Table 2 Legal Verse Related To Dietary Laws And Prohibitions

Qur'anic verse	Ali's translation	AI translation
<p>”حُرِّمَتْ عَلَيْكُمْ أَمْيَاتُهُ وَالدَّمُ وَلَحْمُ الْبَهِيمِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمُوقُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيعَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ (سورة المائدة: الآية: ٣).</p>	<p>“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety.....” (Surah Al-Mā'idah: Verse ٣)</p>	<p>“Prohibited for you are: the dead animal, blood, the flesh of swine, and that which has been sacrificed to other than Allah; also, the strangled, the struck down, the fallen, the gored, and that which has been eaten by wild animals—except what you are able to slaughter properly; and those sacrificed on altars, and dividing by casting lots with arrows—these are acts of disobedience today...”. (Surah Al-Mā'idah: Verse ٣)</p>

The findings show that translation of Ali employs an older, more formal style, typical of classical religious texts. His use of phrases like "Forbidden to you (for food) are: dead meat, blood, the flesh of swine..." echoes traditional translations familiar to those versed in religious studies. It is revealed that Ali enriches his translation with additional context in which he detailed the methods by which animals are rendered impermissible based on Islamic law. Such translation not only presents clarity but also situates the translation within a broader theological framework, which could appeal to readers who seek comprehensive religious education.

In the contrary, the AI-generated translation opts for contemporary, straightforward language, making the prohibitions very clear without additional embellishments. It is found that terms like "Prohibited for you are: the dead animal, blood, the flesh of swine..." show a modern approach to translation which provides priority to

directness as well as accessibility. However, this approach lacks the deeper contextual layers found in the translation in the translation of Ali (2001), focusing instead on a literal enumeration of the dietary laws. It can be stated that the AI translation of this verse could be more suitable for a general audience without extensive background knowledge of Islamic jurisprudence.

The comparative analysis of both translations distinct choices in lexical selection and syntactic structures. For instance, the translation of Ali (2001), with its complex sentences and archaic terminology, aims at resonating with a literary or scholarly audience, while the AI translation uses simpler syntax and modern vocabulary so as to enhance understanding among a broader, potentially international audience. The translation approach adopted in Ali's translation includes interpretative elements which integrate the Qur'anic verse within Islamic legal discussions. However, the AI translation remains strictly literal, minimizing interpretation to convey only the essential prohibitions.

In terms of descriptive metrics, both Ali and AI's translations maintain fidelity to the original Qur'anic text but significantly differ in terms of their presentation and accessibility. The translation of Ali (2001) is tailored for academic or religious contexts while the additional explanatory content enriches the reader's engagement with the text. Nevertheless, the AI translation, with its clarity and straightforward structure, is ideally suited for educational purposes and/or intercultural dialogue, where straightforward communication of content is of great significance.

Table 3 Legal Verse Related To Criminal Justice (Theft Punishment And Deterrence)

Qur'anic verse	Ali's translation	AI translation
<p>وَالسَّارِقُ وَالسَّارِقَةُ فَقُطِعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (سورة المائدة: الاية ٣٨)</p>	<p>“As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power” (Surah Al-Mā'idah: Verse ٣٨)</p>	<p>“And the male thief and the female thief, cut off their hands as a recompense for what they have earned, an exemplary punishment from Allah. And Allah is Mighty, Wise”. (Surah Al-Mā'idah: Verse ٣٨)</p>

The data analysis shows that Ali (2001) employs a more formal tone, when translating this verse. He prefers direct translation with minimal alterations to the original text and thus he used “As to the thief, male or female, cut off his or her hands: a punishment by way of example from Allah for their crime”. His translation emphasizes the significance of legislations as well as their divine authority. “By way of example” points subtly at the deterrent function which this punishment serves and gives theological groundings that could resonate within religious or academic community.

On its part, AI-generated translation takes an easier style stating “And the male thief and the female thief, cut off their hands as a recompense for what they have earned, an exemplary punishment from Allah.” This translation is plain about theft consequences, hence maintaining faithfulness to its character while allowing modern readership understand its meaning. A choice term such as "earned" by AI helps one grasp the concept of retribution contained in Islamic legal thinking when reflecting on subtle implications arising out of source texts.

The structures employed by Ali (2001) are complex grammatically, thus explaining further but informally stating reasons behind this order. Such intricacy may suit those who wish to examine Islamic jurisprudence further. However, AI has preferred less complicated syntax which makes it easy for ordinary people to understand legal

pronouncements, hence making it more effective in educational settings or intercultural dialogue for clarity purposes.

Both translation maintain high fidelity but vary in terms of contextualization and engagement with audience. In order to be understood by reader familiar with traditional interpretation, Ali (2001) uses complex language and style because his translation reflects classical exegeses. In contrast, the AI aims at making its translation of the Holy Qur'an's legal injunctions simple and direct for a potentially wider audience which may not be specialists in that area.

Table 4 Legal Verse Related To Law Of Retribution And Virtue Of Forgiveness

Qur'anic verse	Ali's translation	AI translation
<p>”وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ” (سورة المائدة: الآية ٤٥).</p>	<p>“We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong- doers”. (Surah Al-Mā'idah: Verse ٤٥)</p>	<p>“And We decreed upon them in that [law] that a life [is taken] for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. Whoever forgives it as charity, it shall be an expiation for him. And those who do not judge according to what Allah has revealed, they are the wrongdoers”. (Surah Al-Mā'idah: Verse ٤٥)</p>

The data analysis reveals that the translation of Ali (2001) maintains a formal and authoritative tone, which is characteristic of traditional religious texts. His translation of this Qur'anic verse closely reflects traditional lexicon, imbuing the text with a sense of gravity appropriate to its legal and ethical content. Moreover, the findings reveal that Ali's (2001) translation of this Qur'anic verse enhances his rendition by integrating interpretive elements which could emphasize the moral dimensions of the law, like providing forgiveness as a form of charity and atonement. This translation approach not only conveys the legal stipulations but also contributes to more comprehension of the broader theological implications, making it particularly appealing to those immersed in religious studies or engaged in detailed scriptural analysis.

However, the AI translation adopts a more straightforward and accessible style, which likely aim at reaching a broader, potentially non-specialist audience. The AI translation of this Qur'anic verse focuses on clarity and simplicity, ensuring the legal principles are understood without necessitating prior knowledge of Islamic jurisprudence. By stating, "Whoever forgives it as charity, it shall be an expiation for him," the AI translation presents the ethical option of forgiveness in a manner that is direct and easily digestible, providing much emphasis on the practical moral action over theological depth.

The lexical choices and syntactic structures used in both Ali and AI translations of this Qur'anic verse reflect their respective target audiences. Ali's (2001) translation, with its richer language and complex constructions, caters to readers who appreciate depth and traditional interpretation within a religious framework. Nevertheless, the AI's translation, with its simplicity and directness, is better suited for educational purposes or for readers seeking clear and concise interpretations.

It can be, thus, stated that both Ali and AI translations demonstrate adherence to the original Qur'anic text while differing significantly in their contextualization and interpretive depth. Ali's (2001) translation is ideal for scholarly discourse where the nuances of Islamic law and ethics are thoroughly examined. On the contrary, the AI's

practical and straightforward translation approach satisfies the needs of a general audience as it facilitates immediate comprehension and application of the teachings of this Qur'anic legal verse.

Table 5 Legal Verse Related To Ritual Purity For Prayer

Qur'anic verse	Ali's translation	AI translation
<p>“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” (سورة المائدة: الآية ٦).</p>	<p>“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...”</p> <p>(Surah Al-Mā'idah: Verse ٦)</p>	<p>“O you who have believed, when you prepare for prayer, wash your faces and your arms 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 sick or on a journey, or one of you comes from relieving himself, or you have touched women and find no water, then seek clean earth and wipe over your faces and your hands with it...”</p> <p>(Surah Al-Mā'idah: Verse ٦)</p>

The findings reveal that Ali's (2001) translation has selected a sophisticated diction and somewhat formal register, reflecting the classical style associated with religious texts. His translation also uses old-fashioned English (“ye”) which may speak to readers familiar with older versions of religious texts. Besides, Ali (2001) adds details such “Rub your heads (with water);” in order to explain what actually should be done during ablution so that any layperson will easily understand the subject matter. Therefore, it maintains not only sanctity but also deals with some practical issues of religious worship making it indispensable for those who want to know more about such rituals from Islamic perspective.

In contrast, AI opts for precision and directness employing current language easily understood by today's audience. In the AI translation, there is no loss of essential elements even though they are explained in simpler terms than in Ali's (2001) translation. This less wordy rendition briefly addresses cases where there is no water available suggesting clean earth as an alternative. Its plain fashion makes it ideal for teaching or people who are just stepping into Islam religion in order that they can know only what they need without going deeper as in Ali's (2001) translation which had more layers of interpretation.

It is noticed that the lexical choices and syntactic structures used in both translations reflect their respective target audiences. Whereas Ali employs richer and more complex language, the AI translation is more straight to the point. In that regard, Ali's (2001) translation could be intended for scholars or individuals who have deeply engaged in religious studies. On the other hand, AI's translation is designed to ensure accessibility and ease of understanding by people such as young Muslims, new converts to Islam religion or those who just want to know about Islamic practices.

To conclude, both AI and Ali's translations show consistency with their source Qur'anic text although they differ greatly in terms of contextualization and interpretation depth. In a context that seeks a fuller meaning of Islamic law and ritual purity, Ali's (2001) translation would be most relevant. However, in an educational setting or informal

learning environment where basic religious practices need to be communicated clearly, AI's approach becomes quite practical and meaningful.

Table 6 Legal Verse Related To Prohibition Of Intoxicants And Gambling

Qur'anic verse	Ali's translation	AI translation
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (سورة المائدة: الآية ٩٠)	“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan’s handwork: eschew such (abomination), that ye may prosper” (Surah Al-Mā'idah: Verse ٩٠)	“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars, and divining arrows are impurities from the deeds of Satan, so avoid them that you may succeed”. (Surah Al-Mā'idah: Verse ٩٠)

The findings of the study show that Ali's (2001) translation follows a conventional style typical of classical religious text translations. His translation of this Qur'anic verse contains words like 'ye' and 'eschew', which although in archaic English, will not be alienating to readers brought up on older translations of religious texts. By referring to forbidden activities as “an abomination of Satan’s handwork,” Ali adds drama with moral implications underpinning the gravity and ethical connotations involved in these practices. This particular translation can best be described as catering for people who enjoy old-fashioned interpretations, especially when talking about morality or religion.

On the contrast, the AI's translation is considered straightforward and employs modern language which enhances accessibility for a contemporary audience. For instance, the sentence reads thus; “O you who have believed indeed intoxicants, gambling, [sacrificing on] stone altars, and divining arrows are impurities from the deeds of Satan so avoid them that you may succeed.” Although it still maintains some kind of originality using phrases like “impurities from the deeds of Satan” sounds more conversational in today's daily American English way. It is obvious that this technique would suit educational purposes or respond to individuals seeking clear instructions regarding what they should do concerning their faith.

For example, both Ali and AI translations show their preference towards lexical choices as well as syntactic structures, indicating their target audiences respectively. In his translation which uses complex language including formal tone, Ali (2001) targets those familiar with or are more used to traditional religious approaches. Among the likely recipients of this version of translation may include scholars, theologians or students taking religious studies. Nevertheless, the AI's syntax is simpler and uses contemporary vocabulary in order to target a wider readership, which can even be young believers, recent converts or those with a weaker background in Islamic studies.

Although both Ali and AI translations remain faithful to the original text in word order, there are differences in styles and depth of context. Ali's (2001) translation approach has elaborate interpretive elements as well as conventional rhetoric that suits settings which appreciate scriptural interpretative nuances such as academic or religious discourses. However, for purposes of communication where Islamic teachings must be clear like educational platforms or intercultural dialogue focusing on what one should do if he/she wants to avoid sinning, then the AI translation provides straightforward texts that are easy to understand.

Table 7 Legal Verse Related To Oath-Taking And Expiation

Qur'anic verse	Ali's translation	AI translation
لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا	“Allah will not call you to account for what is futile in your oaths, but He will call you to	“O you who have believed, Allah will not hold you accountable for thoughtlessness in your oaths, but He

<p>عَقَدْتُمْ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَآخِضُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ" (سورة المائدة: الآية ٨٩)</p>	<p>account for your deliberate oaths: will hold you accountable for what for expiation, feed ten indigent you have firmly resolved. The persons, on a scale of the average expiation for it is feeding ten needy people from the average of what you for the food of your families; or feed your own families, or clothing clothe them; or give a slave his them, or freeing a slave. And freedom. If that is beyond your whoever cannot find [the means], means, fast for three days. That is then fasting for three days is the expiation for the oaths ye required. This is the expiation for have sworn. But keep to your your oaths when you have sworn. oaths. Thus doth Allah make And guard your oaths. Thus does clear to you His signs, that ye Allah make clear His signs to you, may be grateful” that you may be grateful”.</p> <p>(Surah Al-Mā'idah: Verse ٨٩) (Surah Al-Mā'idah: Verse ٨٩)</p>
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The data analysis shows that Ali's (2001) translation adopts a formal and traditional tone that resonates with classical interpretations of religious texts. His rendition of this Qur'anic verse clearly states rules governing taking an oath. In this way, he emphasizes how serious deliberate oaths could be as well as provides a comprehensive layout through which one may remunerate himself after such acts. However, terms like “poor persons” used by Ali (2001) and his detailed expiation choices show an audience that would typically be concerned with close reading of scriptural duties.

On other hand, AI's translation, which is plain and uses modern words for wide range of readers today via simplified the commandment without decreasing its importance, greatly expresses the passages in their simplest forms. The simplicity behind AI translation focuses on making sure the basic teachings are conveyed powerfully and practically, hence its suitability for teaching purposes or laymen in Islam.

It is shown that the selection of vocabulary and syntax differs between both Ali and AI translations targeting different audiences. Ali's (2001) translation suits those who desire deeper readings and traditional scriptural interpretation such as scholars, theologians, students devotingly studying Qur'an in Ali's translation; however, AI employs simpler language fits it to wide ranging young believers/new converts/weak Islamic law background knowledge holders.

Though both Ali and AI translations differ greatly in style and depth of interpretation while maintaining faithfulness to original text, the approach by Ali appropriates itself to contexts which deal with nuances related to Islamic law and morality, thereby providing a rich contextual understanding for academic or faith-related discussions. In contrast, AI's translation is clear-cut and simple in order to meet the requirements of direct communication of Islamic teachings as required in educational institutions or intercultural dialogue.

Table 8 Legal Verse Related To Respect For Religious Rites And Rituals

Qur'anic verse	Ali's translation	AI translation
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَأَصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ</p>	<p>“O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not</p>	<p>“O you who have believed, do not violate the sacred rites of Allah, nor the sacred month, nor the offerings, nor the garlands, nor those heading to the Sacred House seeking bounty and pleasure from their Lord. And when you are free from the Sacred obligations, then [you may] hunt. And let not the hatred of a people who once</p>

<p>الْحَرَامَ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبُرِّ وَاللَّتْمِ وَاللَّتْمِ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ" (سورة المائدة: الآية ٢).</p>	<p>the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah. for Allah is strict in punishment” (Surah Al-Mā'idah: Verse ٢)</p>	<p>stopped you from the Sacred Mosque lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty”. (Surah Al-Mā'idah: Verse ٢)</p>
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The data analysis show that Ali's (2001) translation of this Qur'anic verse (Table 8) is formal and reflects a traditional style typical of classical religious texts. His rendition employs archaic English such as "violate not" and "ye", resonating with readers accustomed to older translations and imbues the text with a gravitas appropriate for the religious content. Ali (2001) adds complexity with multiple clauses that provide a comprehensive list of sacred rites which appeals to an audience who values depth and a traditional narrative style in scriptural interpretation.

On the contrary, the AI's translation uses contemporary, straightforward language that enhances accessibility for a modern audience. It is noticed that the AI translation of this Qur'anic verse (Table 8) simplifies the instructions while maintaining the core message. This AI translation strips away the traditional complexities and focuses on clarity, making it particularly effective for educational purposes or for readers new to Islamic teachings who might benefit from a direct and uncomplicated presentation.

The difference in lexical choices and syntactic structures between Ali and AI translations reflects their intended target audiences as explained in the analyses of translation of the previous Qur'anic verses. Ali's version, with its rich, complex language, is likely aimed at scholars, theologians, or devout students of the Holy Qur'an who appreciate a dense, interpretive approach. On the other hand, the AI's translation, with its simpler and more direct language, is designed to reach a broader audience that includes non-specialists, young believers, or those without extensive background in Islamic jurisprudence.

Both Ali and AI translations adhere to the message of the original Qur'anic text but differ in their approach to contextualization and the depth of interpretation. Ali's (2001) translation could be preferred in religious or scholarly settings where the traditional nuances of scriptural interpretation are paramount. Nevertheless, the AI's translation meets the needs of more casual or educational settings where clear communication of Islamic teachings is vitally significant, focusing on the practical implications of respecting religious rites without engaging in deep theological discourse.

Table 9 Legal Verse Related To Upholding Justice And Fairness

Qur'anic verse	Ali's translation	AI translation
<p>" يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا آغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ" (سورة المائدة: الآية ٨).</p>	<p>"O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do" (Surah Al-Mā'idah: Verse ٨)</p>	<p>"O you who have believed, stand firmly for Allah as witnesses to justice, and let not the enmity of a people prevent you from being just. Be just; that is nearer to piety. And fear Allah; indeed, Allah is well- acquainted with what you do". (Surah Al-Mā'idah: Verse ٨)</p>

The data analysis shows that Ali's (2001) translation is formal and has a traditional style associated with classical religious texts. His rendition of this Qur'anic verse (Table 9) uses archaic English such as "violate not" and "ye." Such language in this translation

is likely to be familiar to earlier readers, thus creating a sense of seriousness which is suitable for its religious context. Through employing several clauses Ali (2001) makes it more complex, providing a list that covers all sacred rites meant for those who like deep things contained in traditional narratives in scripture interpretations. However, AI's translation is simple and modern making it easy to understand by today's audience. The translation of this Qur'anic verse by AI (Table 9) simplifies instructions while retaining their message.

It is shown that the lexical choices and syntactic structure differences in Ali and AI translations of this verse indicate their intended target audiences as explained earlier in the analyses of the translations of the previous Qur'anic verses. It is also revealed that both Ali and AI translations have almost the same messages as their original Qur'anic texts but differ in contextualization and interpretive depths. Ali's translation would be preferable in religious or scholarly settings where traditional nuances of scriptural interpretation are particularly sensitive issues. In contrast, AI's translation is useful for casual or educational environments where clear communication of Islamic teachings is significant because it emphasizes practical implications of adhering to religious rites without engaging in any theological inquiry.

Table 10 Legal Verse Related To Penalties For Corruption And Rebellion

Qur'anic verse	Ali's translation	AI translation
<p>"إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جُزَاؤُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ"</p> <p>(سورة المائدة: الآية ٣٣)</p>	<p>"The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter"</p> <p>(Surah Al-Mā'idah: Verse ٣٣)</p>	<p>"The only recompense for those who wage war against Allah and His Messenger and strive to spread corruption in the land is that they should be killed, or crucified, or have their hands and feet cut off from opposite sides, or be expelled from the land. This is a disgrace for them in this world, and in the Hereafter, they will face a tremendous punishment".</p> <p>(Surah Al-Mā'idah: Verse ٣٣)</p>

The data analysis reveals that Ali's translation adopts a formal and somewhat archaic style, typical of traditional religious text translations as shown in the previous translations of the Qur'anic verses. His translation of this Qur'anic verse uses complex sentence structures and phrases like "with might and main," which might resonate with readers accustomed to classical interpretations of religious scriptures. This approach not only underscores the severity of the punishments prescribed but also enriches the translation with a depth which could appeal to an audience deeply engaged in religious and legal studies.

On the contrary, the AI's translation utilizes a more straightforward and contemporary language style, enhancing accessibility for a modern audience. The AI translation of this Qur'anic verse (Table 10) simplifies the original content into a format that is direct and easier to understand. By focusing on clarity and the immediate communication of the legal consequences, the AI translation is particularly effective for educational purposes or for readers new to Islamic teachings, providing them with a clear and unambiguous understanding of the scriptural directives.

The differences in lexical choices and syntactic structures between the two translations reflect their intended target audiences as discussed earlier. It is also noticed that both Ali and AI translations maintain fidelity to the original text while differing in

their approach to contextualization and depth of interpretation. Ali's approach, with its detailed and traditional rhetoric, is suited for settings where the nuances of scriptural interpretation are paramount, such as in academic discussions or religious studies. However, the AI's straightforward and accessible translation meets the needs of more general settings, where clear communication of Islamic teachings is crucial, focusing on the practical implications of maintaining justice and avoiding corruption.

Based on Rosa's (2010) Descriptive Translation Studies approach, the comparative analysis of the translations of ten Qur'anic verses of Surah Al-Mā'idah by AI and Ali (2001) reveals insightful findings. Firstly, the Norm Identification aspect shows that both AI and Ali (2001) translations share common patterns in lexical selection and syntactic structures. Nevertheless, Ali's (2001) translation tends to follow traditional interpretative norms more closely, opting for translations that enrich the text contextually. On the contrary, AI translations seem to be more literal and focus on direct word-level equivalence.

In terms of Contextual Influence, the translations of Ali (2001) are significantly shaped by theological considerations as well as the needs of the target audience, leading to more interpretative efforts that aim at conveying deeper meanings beyond the literal text. On the contrary, AI translations, while linguistically accurate, occasionally overlook cultural and theological subtleties, which can be crucial in religious texts. The Comparative Analysis shows that human translations (i.e. Ali's 2006 translation) are more aligned with established norms of Qur'anic translation, reflecting a deeper awareness of historical and doctrinal contexts. Besides, AI translations of the selected Qur'anic verses demonstrate proficiency in structural mimicry but can sometimes deviate from traditional interpretations.

Finally, the Evaluation of Translation Strategies reveals that Ali (2001) strategically balances between literal and interpretative translations to maintain theological accuracy while making the text relatable to contemporary readers. However, AI translations tend to emphasize syntactic accuracy over contextual depth, which might restrict its capability to capture the full legal and theological nuances of the verses. The obtained findings underscore the strengths and limitations of both AI and human translators in managing complex religious texts and suggest potential areas for enhancing AI translation models, particularly in improving their handling of contextual and theological nuances.

CONCLUSION

The comparative analysis conducted in the present study has illuminated distinct disparities and similarities in the treatment of complex religious texts. While Ali's (2001) translations of the selected legal Qur'anic verses are deeply interpretative and reflect a robust understanding of theological and contextual nuances, the AI translations of the same Qur'anic verses excel in structural fidelity but lack depth in contextual and theological interpretations. The present study highlights the intricate balance required between literal accuracy and interpretative richness in translating religious texts, where both lexical precision and contextual understanding are paramount.

To enhance the quality and depth of both AI and human translations of religious texts, the present study provides several strategic recommendations. For instance, it is of vital significance for developers to focus on improving the ability of AI translation models to comprehend and integrate theological and cultural contexts. This might involve the

integration of more expansive contextual datasets into the AI training process and the refinement of the algorithms to better recognize and adapt to nuanced cultural and theological subtleties. Such enhancements could make AI translations not only more linguistically accurate but also contextually appropriate and capture the deeper meanings intended in religious texts.

Moreover, leveraging the strengths of both AI and human translators could significantly improve translation quality. A hybrid approach, where AI provides a base translation that is subsequently refined by human experts, could utilize the speed and efficiency of AI while ensuring the depth and interpretative richness that human expertise brings. This approach would ensure that translations are not only quick and efficient but also maintain high standards of accuracy as well as contextual relevance. Moreover, AI translation models would also benefit from mechanisms which allow for continuous learning from human feedback and corrections. By incorporating a feedback loop into the AI systems, the models would learn from the edits and suggestions made by human translators and this might progressively enhance their performance and accuracy over time. This approach would also make AI translations increasingly reliable and attuned to the subtleties of religious discourse.

Further research is needed to explore and solidify the norms specific to Qur'anic and other religious translations. Such studies would offer clearer guidelines for both AI and human translators which ensure that translations adhere to established standards while also being open to innovative approaches that could enhance readability and understanding. Besides, organizing educational workshops and training sessions, focusing on the latest advancements in AI translation technology might help bridge the gap between traditional translation approaches and modern technological tools. Such workshops would provide translators with the knowledge and skills to effectively utilize AI tools in their work and increase their productivity and the overall quality of translations. By addressing such recommendations, future translation efforts could achieve a higher standard of accuracy and depth and this makes religious texts more accessible and comprehensible to diverse audiences while maintaining their theological integrity.

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