The Effects of Using AI on the Quality of Translational Product: A Reference to Religious Translation

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Abstract:

Artificial Intelligence has witnessed significant improvements in various disciplines, including translation. Machine translation and NLP (Natural Language Processing), the subfields of Artificial Intelligence, have radically altered the way we communicate through languages. However, there are still some concerns about the impact of this technology on the quality of sacred books,

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such as the Glorious Qur'an. The current study addresses this concern by attempting to answer the research question: "Do linguistic and cultural variances of synonyms affect the quality of the translational product?" This study utilises the concept of meaning and context by Cliff Goddard (2011) and Goddard and Wierzbicka (2014) to achieve this aim, demonstrating how Artificial Intelligence handles the semantic and cultural nuances in Qur'anic verses when translating them into English. The results showed that Artificial Intelligence was often unable to capture and convey the implicit meaning of synonyms in Qur'anic verses when translating them into English.

Keywords: artificial intelligence, machine translation, translation effect, translation   quality, religious translation

تأثيرات استخدام الذكاء الاصطناعي على جودة المنتج الترجمي : إشارة إلى الترجمة الدينية

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الخلاصة:

لقد شهد الذكاء الاصطناعي تقدما كبيرا في مختلف التخصصات، بما في ذلك الترجمة. لقد غيرت الترجمة الآلية ومعالجة اللغة الطبيعية، وهما فرعان من فروع الذكاء الاصطناعي، جذريًا الطريقة التي نتواصل بها من خلال اللغات. ومع ذلك، لا تزال هناك بعض المخاوف بشأن تأثير هذه التقنية على جودة الكتب المقدسة، مثل القرآن الكريم. تعالج الدراسة الحالية هذه المسالة من

خلال محاولة الإجابة عن سؤال البحث "هل تؤثر الاختلافات اللغوية والثقافية للمرادفات على جودة المنتج الترجمي" تستخدم هذه الدراسة مفهوم المعنى والسياق لكليف جودارد (2011) وجودارد ويرزبيكا (2014) لتحقيق هذا الهدف، موضحة كيف يتعامل الذكاء الاصطناعي مع الفروق الدلالية والثقافية في الآيات القرآنية عند ترجمتها إلى اللغة الإنجليزية. أظهرت النتائج أن الذكاء الاصطناعي كان غالبًا غير قادر على التقاط ونقل المعنى الضمني للمرادفات في الآيات القرآنية عند ترجمتها إلى اللغة الإنجليزية.

الكلمات المفتاحية: الذكاء الاصطناعي، الترجمة الآلية، تأثير الترجمة، جودة الترجمة، الترجمة الدينية

1. Introduction

Artificial Intelligence (AI) translation refers to the use of AI techniques to translate text from one language to another. It involves machine learning algorithms and deep learning models to understand the semantics and syntactic structures to generate accurate translations. Traditional rule-based approaches have limitations in understanding complex texts, while statistical machine translation learns from large text corpora without much human intervention (Kaur and Sidhu 2014). Developing deep learning-based approaches, particularly those using neural networks, has enabled a deeper understanding of texts' semantics and precise translation (Xueting & Chengze 2023). AI translation has had a significant effect on the translation industry, with machine translation software being increasingly relied upon. However, there is still a need to determine its superiority over human translations (Yang et al. 2023). The application of AI in translation can potentially improve translation quality and essentially enhance the functionality of translation applications (Chen 2020).In the industry, AI refers to the theory and development of computer systems that can perform tasks

requiring human intelligence. It involves simulating human cognitive functions and problem-solving processes using technology. AI simplifies tasks by allowing machines to learn from past experiences, analysing large volumes of data, and perform human-like tasks through scenario analysis (Agbai 2020). AI is used to translate various texts ((Askarieh, 2014; Kail & Prasad, 2018; Xueting & Li, 2023). It is applied in machine translation systems to understand the semantics and syntactic structure of texts for accurate translation (Kaur & Sidhu 2014). AI techniques are employed to identify anonymous authors of electronic texts in various languages. AI can also be employed to distinguish between different types of texts, such as fiction and non-fiction works, political philosophy and history and conventional fiction and fantasy/science fiction. However, the application of AI in journalism and media texts is still limited because consumers prefer texts written by human journalists over those generated by AI. AI translation has advantages over machine translation in terms of its ability to understand text semantics and syntactic structure, as well as the ability to learn translation patterns from training data using deep learning techniques (Xueting & Li 2023). It enables a deep understanding of word-level text and sentence relationships, resulting in a more precise translation (Wang 2023). It offers efficiency and convenience, aiding reading comprehension, raising writing levels, and helping with student retention (High 2023). However, machine translation can have limitations in terms of translation quality, especially for advanced English, such as technical and professional English, terminology, and abbreviations. It may also pose challenges related to

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faithfulness, expressiveness, and elegance of translation compared to human translation. Synonyms are used in the Arabic language, just like in any other language, to avoid repetitions and tediousness in speech, enhance the clarity of a text, and make a text or speech more expressive and creative. Language users use synonyms to convey a particular concept; nevertheless, the implied meaning is not always explicitly conveyed but remains hidden. Consequently, a translator is required to put more effort into the translation process to capture the implied meaning and transfer it to English.

ST (1)	فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ **شُحَّ** نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ	أل- taghabun:16
TT (1)	So fear God as much as ye can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the **covetousness** of their own souls, they are the ones that achieve prosperity.	
Transliteration	Fataqu Allah ma aṣtaṭɛtum wa ȧsmaɛwu waȧṭyɛwu waȧnfiqu khayraǹ liȧnfusikum wamn yuqa shuĥa nafsihi faȧulaˀka hum almufliĥuwna	
Back translation	So fear Allah as much as you are able: And listen and obey, and spend foe the sake of Allah; it is better for yourselves. Whoever is protected himself of stinginess, those who will be of successful	

In the Qur'anic verse (أل -taghabun:16) " فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ" the Yusuf Ali translation reads: "So fear God as much as ye can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the **covetousness** of their own souls, they are the ones that

achieve prosperity." However, the machine translation reads: "So fear Allah as much as you can, and listen and obey, and spend that is best for yourselves. And whoever is saved from his own **miserliness**, those are the successful ones". AI translation reads: "So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for yourselves. And whoever is protected from the **stinginess** of his soul - it is those who will be the successful ones."

ST (2)	الَّذِينَ **يَبْخَلُونَ** وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ اللَّـهَ هُوَ الْغَنِيُّ الْحَمِيدُ	ål-Hadid: 24
TT (2)	Such persons as are **Covetous** and commend **Covetousness** to men. And if any turn back (From God's Way), verily God is free of all needs, Worthy of all praise"	
Transliteration	alḏyn yabkhlwna wayȧmuruna alnasa bibukhuli waman yatawala faȧna Allah huwa alghanyu al ĥmyd	
Back translation	Those who are stingy and advice people with stinginess. And whoever turns away, indeed, Allah is free of need and the praiseworthy.	

And in the Qur'anic verse (ål-Ĥadid: 24), the translation of Yusuf Ali reads: "Such persons as are **Covetous** and commend **Covetousness** to men. And if any turn back (From God's Way), verily God is free of all needs, Worthy of all praise". However, the machine translation provided a less nuanced interpretation: "Those who are stingy and command people **to be stingy**. And whoever turns away - then indeed, Allah is the Rich, the Praiseworthy". While AI translation reads: "Those who are stingy and enjoin upon

people **stinginess**. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy."

Both Qur'anic verses focus on the virtue of generosity and spending money for the sake of Almighty Allah while warning against stinginess. The Arabic words "الشُّحّ/ålshuĥ" and "الْبُخْل/ålbukhul" reflect the concept of stinginess and their negative qualities. The explicit meanings are conveyed in the English translation, but there is a subtle nuance between them. The Arabic word "الشُّحّ/ålshuĥ" is a broad term that refers to utmost greediness, encompassing the desire of the greedy to possess everything. "الْبُخْل/ålbukhul" on the other hand, is a specific term and part of greediness that specifically refers to stinginess. Such slight differences are often missed when translating Qur'anic synonymous words into English and can pose challenges for translators. Thus, the current study aims to address this gap by analysing synonymous words in Qur'anic verses to understand how the implied meaning is conveyed through translation. This challenge can arise for both human and non-human translators due to differences in linguistic ability and Islamic cultural education.

2. Previous Studies

Rendsburg (2019) points out that AI would confront religious beliefs and modify the way humans perceive God. He discusses AI being programmed with animalistic qualities and examines the survival of religious beliefs in the age of AI, proposing a form of collective consciousness. The study delves into Descartes' philosophy and explores the thoughts of other individuals as well. It investigated the connection between religion and science, the phenomenon of AI, and its effect on religious concepts.

The study suggests that AI continues to coexist with humans as a decision-making system. Furthermore, it proposes that machines would be engineered to exhibit benevolence and empathy, challenging faith perspectives and altering how humans approach the search for meaning. Human curiosity would shift towards science. Ultimately, it is argued that AI would not substitute humans but rather assist and collaborate with them, facilitating the exploration of existential questions. As answers would be sourced from scientific sources, the reliance on religious texts would eventually diminish (Rendsburg 2019). Dorobantu (2022) examined the relationship between theology and AI, exploring computational theology and the concept of robot theologians' perception of divine revelation. The study focused on AI and theological anthropology, addressing the implications of AI for divine infinity, embodiment, theodicy, and demonic intelligence.

AI has emerged as a contemporary subject of discourse within academic institutions, media outlets, and various political spheres based on the ongoing Second Industrial Revolution. In recent years, AI development and discourse have thus influenced various sectors, including academia, industry, media, and politics. This interdisciplinary field is at the forefront of technological advancement, influencing a myriad of segments, reshaping understanding of the world and making it of paramount importance for researchers to engage in rigorous exploration and critical analysis of AI within a wide range of contexts. According to Ramesh & Sankaranarayanan (2018), the development of robots can be seen as the beginning of AI evolution. However, AI is more broadly described by Fetzer (2004) as having its

origins and creation method in human invention and ingenuity, thus distinguishing artificially intelligent objects from naturally intelligent things.

Hence, Keswani et al. (2016) note that most machine translation studies have focused on translating and assessing sentences in isolation without considering the contexts in which these sentences appear. Refining the translation process can provide several benefits, such as easier data set generation, more effective algorithmic models, and quicker human evaluation. Specifically, human assessment often misses translation errors when context is absent, which can lead to premature claims of human-level accuracy. O'Hagan (2019) emphasizes that general Internet users, public groups and corporations working with global populations in technical fields may require translations. Consequently, free online translation tools that are based on automatic translation or machine translation (MT), such as Google Translate and Microsoft Bing Translator, have become widely used. These tools typically meet the needs of users who prioritize speed, cost, and convenience over quality and do not see the necessity for professional translation services. Meanwhile, computer-aided translation (CAT) has become common in commercial translation production, with software solutions continuing to transform social communication in translation, even though the industry remains somewhat fragmented and varies in its sophistication regarding the use of these technologies. Furthermore, in our study, machine translation often translates word-for-word without giving much consideration to the meaning of the translated version. Unlike generative AI, AI translation is able to produce a

more cohesive and accurate translation in terms of meaning and word choice.

Trotta et al. (2023) address the topic of religion and AI, focusing on how religious actors practically utilize available AI tools. They also discuss religious participation in education, advocacy, and AI policy. The study presented empirical examples of religious actors' practice and understanding of AI technologies and proposed research questions about the interaction between religion and AI (Trotta et al. 2023). AI is forecasted to revolutionize 50% of businesses in the next five years, including the medical domain. This past research on religion and AI focused on many areas. The authors employed qualitative study methods, collecting data through interviews, observations, and documentary studies. The validity of the information was verified using a technique (ChatGPT), as described by Andriansyah (2024).

In the field of sacred books' translation, Robie (2024) states translating the Bible shows challenges when AI is used for Natural Language Processing (NLP). He affirmed that specific software or instruments were provided to help with the translation of the Bible. According to him, NLP has the possibility to raise the quality of Bible translation, yet these incensements should be controlled by individual supervision. He also stated that Bible translation had been prepared in various languages, requiring teams from various environments to work together to produce suitable and understandable products. Khalaf and Abdulrahman (2024) attempt to compare AI translation with human translation, highlighting the challenges and nuances in translating selected Qur'anic verses. They point out that

using AI in English-Arabic translation and vice versa could notably progress such branches of translation as machine translation and AI translation.

The study focuses on the prominence of funding projects of AI in the field of translation to improve relationships and apply them to literary, religious, and technical texts. They confirmed the necessity of taking caution when translating sacred books, such as the Qur'an, to sustain semantic safety in the cultural context. The study also focused on the significant role of human translation, particularly in transferring the strict meanings of sacred books, such as the Qur'an, because human translators can overcome the cultural and linguistic slots more soundly. Contractively, AI has limitations in decoding, deeply understanding, and precisely translating sacred texts, such as the Qur'an.

3. Limitation of the study

This research deals with the translation of lexical words in five surahs into English using AI. The researchers have chosen several lexical words, such as 'ål -Ghaith', 'ål -Maṭar', 'ål-Shukur', 'ål- Ĥamd' in five surahs only. These selected surahs are 'ål- Naml', 'ål-Anfal', ål -Nis'aˁ', and 'ål-Shuɛaraˁ'. The main objective is to understand the way AL deals with the translation of Qur'anic lexical words into English using AI, and if the AI can manage to handle the implicit meaning of the translated lexical words, and the way AI deals with the cultural meaning and uses these words in context. Furthermore, the study also makes use of AI translation and machine translation, as both are used to simplify communication across the linguistic domain by mechanically transferring a text from one language to another. Yet, AI is different from human or machine

translation because of its advanced application of neural networks and algorithms which enables it to exceed the boundaries of previous styles. Machine translation makes use of software programmes to translate a text from one language to another without human involvement. AI translation takes into consideration the whole context of a passage or sentence rather than translating word by word. Therefore,

AI translation is more accurate, particularly in vague situations. In addition, the research has also analysed the English translation of the Qur'an by Yusuf Ali, which is one of the most famous translations in the world, known as "The Holy Qur'an: Text, Translation and Commentary". His translated texts contain thorough explanations taking into his account the cultural and historical contexts, balancing between his literal translation and informative elements and putting in order the text in thematic way, which enable readers to understand his translation easily. He tends to use personal reflections and linguistic intuitions, as well as focusing on spiritual and ethical knowledge of the Qur'an. All these features promote his translation, particularly for people who speak English looking to understand the Qur'an.

4. Ethical Consideration

After conducting the research, a useful guideline will be referred to when translating the Qur'anic text into English based on the implicit meaning, the context of the situation and the cultural background of the surah in which these lexical words are used properly. When it comes to the implicit meaning, a translator should bear in mind when using AI in translation and consider the nature of the lexical

word type used; if it dealt with the original meaning of the translated word in terms of context and suitability to the acceptable meaning of the ST. Furthermore, the translator should also consider the cultural effect when using these words in AI, as the translation might only reflect the explicit meaning and ignore the implicit meaning of the words related to the cultural aspect.

5. Research Methodology and Theoretical Framework

The current study is a qualitative examination of the implicit and explicit meanings of lexical words in Qur'anic verses, focusing on the semantic challenges that can pose a challenge to translators. It analysed eight verses from the Glorious Qur'an, exploring both their implicit and explicit meanings as well as potential semantic confusion. The data were translated using Machine Translation, AI and the Yusuf Ali translation. The main motivation for choosing this topic stemmed from the rapid and worldwide proliferation of AI, causing it to be an integral part of various disciplines.

Furthermore, the use of Artificial Intelligence for translating sacred books such as the Qur'an has both advantages and disadvantages. While AI can provide quick translations, it may also encounter errors, especially in conveying the poetic and spiritual nuances of the Glorious Qur'an, requiring a deep understanding of linguistics and culture. Relying solely on AI for translation may result in the loss of subtle meanings and potential semantic confusion.

he selected data and their three English translations were examined within the framework of meaning, vocabulary and cultural context to determine how the implicit and

explicit meanings, as well as semantic challenges were conveyed in English by Machine Translation, AI and Yusuf Ali.

5.1 Goddard (2011) and Goddard and Wierzbicka (2014)

According to Goddard, the concept of meaning in context indicates that context often affects the understanding of the meaning of words or phrases in which they occur. Context encompasses various factors, including the surrounding words, the speaker's intention, cultural background and situational context. Linguistic meaning, as he argued, is changeable, qualified and dynamic because its context influences it. He has also explored how the interpretation of meaning can change depending on the specific context in which language is used and how the same linguistic expression may have different interpretations in other contexts. In a similar vein, Cliff Goddard also emphasised that presuppositions, speech acts and implicatures are influenced by context, which plays a vital role in shaping the pragmatic aspects of meaning. Furthermore, Goddard highlighted the intimate relationship between semantics and culture, demonstrating how cultural context significantly impacts both language and meaning. He asserted that language reflects and influences cultural norms, values and conceptualisations. Understanding this connection is crucial for comprehending the interplay between language and culture, shedding light on how linguistic expressions convey cultural nuances and shape our perceptions of the world.

Additionally, Goddard has addressed some issues related to semantics and culture. Politeness is considered a good

example of the relationship between language and culture. Different cultures may have distinct linguistic words or expressions to convey politeness. For instance, honorifics and formal titles are highly significant in reflecting respect in some countries, while in others, they may not be as important. Recognising such language-specific variations helps convey cultural values and etiquette. For example, the Arabic lexical word "سلام / Salam" translates into English as "greeting or peace." In terms of its semantic field, the word signifies a "state of quietness and the absence of struggle." Meanwhile, in terms of culture, it carries more than its literal meaning. It conveys respect and good intentions. Thus, the cultural context enhances the interpretation and understanding of the word "Salam" in relation to its role in the social and cultural environment.

In their book "Words and Meanings" published in 2014, Goddard and Wierzbicka delve deeply into the complexities of language and explore the connection between words and their meanings. They extensively examine major themes, character development and the intricate elements of the plot surrounding the potential and significance of language. They also scrutinise the semantic concept of lexical words, paying close attention to the structural barriers of meaning and the complex relationships among words. They demonstrate how understanding the semantics of lexical words can provide insights into the structure of language and its organisation. Furthermore, Goddard and Wierzbicka discuss the concept of cultural scripts and how they play an important role in understanding and influencing language. They emphasise how language plays a crucial role in conveying our

emotional experiences. The authors also highlight the challenges related to language and meaning, particularly the differences that translators may encounter when dealing with linguistic and cultural contexts.

6. Data Analysis and Discussion
1. The word (ål-Shukur)

ST (1): قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا **يَشْكُرُ** لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (ål- Naml:40)

Transliteration: Qaala haaḍaa min fadli rabbii liyabluwanii aåshkuru åm åkfur waman shakara fa innamaa yashkuru linafsihi wa man kafara fa inna rabbii ghaniyyuň kariimun.

TT (1)

Machine Translation:

He said: This is from the bounty of my Lord, that He may try me as to **whether I am grateful** or disbelieve. And whoever is **grateful**, he is **thankful** only for himself. And whoever disbelieves, then indeed my Lord is Rich, Most Generous.

AI Translation:

He (Solomon) said This is from the favour of my Lord to test me **whether I will be grateful** or ungrateful. And whoever is **grateful** - his **gratitude** is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of Need and Generous.

Yusuf Ali's Translation:

He said: This is by the grace of my Lord! — to test me **whether I am grateful** or ungrateful! And if any is **grateful**, Truly his **gratitude** is (again) For his own soul; but if any is ungrateful, truly my Lord is Free of All Needs, Supreme in Honour! (Yusuf Ali)

ST (2): وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن **شَكَرْتُمْ** لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ
(Ibrahim:7)

Transliteration: waiḍ taˀaḍḍana rabbukum laˀn shakartum la
ảziidannakum wa laˀin kafartum inna Ɛaḍaabii la shadid

TT (2)

Machine Translation:

And when your Lord declared: If **you are grateful**, I will
certainly give you more. But if you disbelieve, indeed, My
punishment is severe.

AI Translation:

And [remember] when your Lord proclaimed, If **you are
grateful**, I will surely increase you [in favour]; but if you
deny, indeed, My punishment is severe.

Yusuf Ali's Translation:

And remember! your Lord caused to be declared (publicly):
If **ye are grateful**, I will add more (favours) unto you; but
if ye show ingratitude, truly My punishment is terrible
indeed.

 2. The word (ảl- Ĥamdu)

ST (1): وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا **الْحَمْدُ** لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ
(ảl-Naml:15) كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ

Transliteration: Walaqad ảaataina Dawooda wa Sulaimaana
Ɛilmaň wa qala alĥamdu lillaahi llaḍi faḍḍalana Ɛala
kathiirin min Ɛibaadihi almuˁminiin.

TT (1)

Machine Translation:

And We gave David and Solomon knowledge, and they
said, **Praise be to God** who has favoured us over many of
His faithful servants.

AI Translation:

And We certainly gave knowledge to David and Solomon, and they said, **Praise [is due] to Allah**, who has favoured us over many of His believing servants.

Yusuf Ali's Translation:

We gave (in the past) knowledge to David and Solomon: and they both said: "**Praise be to God**, who has favoured us above many of His servants who believe!

ST (2): الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ (Ibrahim:39)

Transliteration: Alĥamdu lillaahi llaḏii wahaba lii Ɛala alkibari IsmaaƐiila Inna rabbii lasamiiƐu al duƐaaˁ.

TT (2)

Machine Translation:

Praise be to God, who gave me Ishmael and Isaac in my old age. Indeed, my Lord hears supplications.

AI Translation:

Praise be to Allah, who has granted me, in old age, Isma'il and Ishaq. Indeed, my Lord is the Hearer of supplication.

Yusuf Ali's Translation:

Praise be to God, Who hath granted unto me in old age Ismā'īl and Isaac: for truly My Lord is He, the Hearer Of Prayer!

In various Qur'anic verses, Almighty Allah encourages His believers to submit their praise and gratitude to Him for His mercy and guidance to gain His blessings. The Arabic words "ål-Shukur and ål- Ĥamd" are often used together in the Qur'anic verses and Islamic teachings. They are frequently used as a collocation to emphasize the broader concept of gratitude and praise. In the Qur'anic verses mentioned above, both Arabic words have been translated

by MT, AI, and Yusuf Ali as "gratitude and praise." However, this English equivalence does not convey the accurate meaning of their usage in the Qur'anic context. They have distinct semantic and subtle cultural differences in the Qur'anic context.

The Arabic term "ȧl- Ĥamd" signifies the expression of gratitude and the acknowledgement of the praiseworthy attributes of someone or something. It is accurately translated into the English equivalent of "Praise." The explicit meaning of praising Almighty Allah in both ȧl-Naml-15 and Ibrahim-39 is faithfully conveyed in the English text. In both verses, "ȧl- Ĥamd" is mentioned because of the specific blessings granted to Prophet Abraham, David and Solomon. The word "praise" publicly conveys admiration and approval of someone or something (Longman English Dictionary, link). The birth of Ishmael and the bestowment of knowledge to David and his son Solomon for interpreting resolute judgments were the reasons behind their praise and gratitude.

In Arabic, "ȧl-Ĥamd" is derived from "Ĥamd," which conveys the meaning of praise and commendation. In the Qur'anic context, the word "ȧl- Ĥamd" is commonly used to express praise for the inherent attributes of Almighty Allah, including His mastery, dominion and mercy. It is a comprehensive term that encompasses all forms of praise, whether spoken, felt, or expressed through actions. For example, the Qur'anic verse "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" (ȧl-Fatiha: 1) translates to "Praise be to God", signifying absolute total praises for Almighty Allah as the Master of all existence. The definite article "ال / al" in the word "ȧl-Ĥamd" makes it specific and unique. It is not just any praise. Instead, it is

the praise, indicating the highest and all-encompassing form of exaltation.

From an Islamic perspective, the Arabic word "ål-Ĥamd" is exclusively reserved for Almighty Allah, encompassing appreciation and recognition of His attributes, compassion, and goodness. Culturally, expressing praise and gratitude to Almighty Allah holds great significance in the concept of worship. Muslims are encouraged to begin all good deeds by uttering the phrase "ålhamdulillah," which translates to "Praise be to Allah," as an expression of gratitude for His blessings.

Regarding the semantic meaning of the Arabic term "ål-Shukur," it is translated by MT, AI, and Yusuf Ali into English equivalents such as "grateful," "gratitude" and "thankful." These translations enhance the concept of praise by reinforcing the act of being appreciative and expressing gratitude. The word "Shukur" comes from the Arabic root "Shukur," which consists of three letters and conveys the meaning of gratitude and thanks. According to the Oxford Dictionary, the English equivalent of "gratitude" means the "feeling of being grateful and wanting to express your thanks" (Oxford Learner's Dictionaries, link). In both verses from ål-Naml and Ibrahim, the Arabic word "ål-Shukur" has been translated to "grateful," "gratitude" and "thankful." Both verses emphasize the importance of gratitude or thankfulness, signifying the acknowledgment of the blessings of Almighty Allah and attributing them to Him. Additionally, both verses highlight the concept of ingratitude as the opposite of gratitude, affirming that being grateful or not will certainly affect a person.

The use of the word "Shukur" in Ibrahim-7 draws the attention of believers to the definite action of being thankful and appreciative for the graces they have received. In ål-Naml-40, it is noted that Prophet Solomon acknowledged that one's response to the blessings of Almighty Allah would be a kind of test, and he expressed this by using the rhetorical question "أَأَشْكُرُ أَمْ أَكْفُرُ / whether I am grateful/ whether I will be grateful." The Qur'anic verse also affirms that expressing gratitude benefits the person, in contrast to ingratitude, which does not harm Almighty Allah or diminish His goodness, as He needs no one or nothing, but rather, He generously and mercifully gives abundantly because He owns everything, regardless of His creatures' attitude toward His blessings. From a cultural perspective, the Arabic word "ål-Shukur" is not merely a matter of verbal confession (qaul) and outward activities (fiƐl). Instead, it is a heartfelt and emotional awareness or conscience (qalb) that starts and is sustained in one's heart and is reflected in one's sincere actions. Without earnestness, voicing out thankfulness and demonstrating gratitude are merely superficial. Sustaining the feeling of thankfulness is considered a virtuous quality, and Muslims are always advised to convey their feeling of gratitude through both words and deeds by using the blessings granted by Almighty Allah in an acceptable manner that pleases Him.

In conclusion, although both words "ål-Ĥamd" and "Shukur" imply the meaning of gratitude and thankfulness, a slight difference exists between them in terms of their usage. This distinction between these two words is not explicitly conveyed in the English translations of the

Qur'anic verses. The word "ål-Ĥamd" is used exclusively to convey emotional acknowledgment of the intrinsic attributes, perfection, and virtues of Almighty Allah. Thus, it encompasses a comprehensive meaning of gratitude concerning the major attributes of the praised. On the other hand, "Shukur" is used to convey thanks for a specific grace received from Almighty Allah. It implies emotionally acknowledging tangible and intangible gifts and goodwill actions from the Almighty, making it more specific in meaning.

3.The word (ål-Maṭar)

ST (1): وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ **فَأَمْطِرْ** عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَو ائْتِنَا بِعَذَابٍ أَلِيمٍ (ål-Anfal: 32)

Transliteration: Wa iḍ qaalu llaahumma in kaana haaḍaa huwa alĥaqqa min Ɛindika faˏamtir Ɛalaina ĥijaaratan min assamaaˀi awi åtinaa biƐaḍaabin åliim.

TT (1)

Machine Translation:

And when they said, "O God, if this is the truth from You, then **rain down** upon us stones from the sky or bring upon us a painful punishment."

AI Translation:

And when they said, "O Allah, if this should be the truth from You, then **rain down** upon us stones from the sky or bring us a painful punishment."

Yusuf Ali's Translation:

Remember how they said: "O God! if this is indeed The Truth from Thee, **rain down** on us a shower of stones from the sky or send us a grievous penalty." (Yusuf Ali)

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ **مَطَرٍ** أَوْ كُنْتُمْ مَرْضَى أَنْ :(2) **ST**
تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا (ål-
Nisaˀ:102)

Transliteration: Wa laa junaaĥa Ɛalaikum in kaana bikum
åḍa min maṭarin au kuntum marḍa ån taḍaƐu asliĥatakum
wa khuḍuu ĥiḍrakum inna allaaha åƐadda lilkaafiriina
Ɛaḍaaban muhiinan.

TT (2)

Machine Translation:

And there is no blame on you if you are harmed by **rain** or
you are sick, so that you lay down your weapons and take
heed. Indeed, God has prepared for the disbelievers a
humiliating punishment.

AI Translation:

And there is no blame upon you if you are harmed by **rain**
or are ill, for putting down your weapons, but take your
precautions. Indeed, Allah has prepared for the disbelievers
a humiliating punishment.

Yusuf Ali's Translation:

But there is no blame on you if ye put away your arms
because of the inconvenience of **rain** or because ye are ill;
but take (every) precaution for yourselves. For the
unbelievers God hath prepared a humiliating punishment.

4. The word "ål-Ghayth"

ST (1): ...إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ **الْغَيْثَ** (Luqman: 34)

Transliteration: Àn allaaha Ɛindahu Ɛilmu assaaƐati wa
yunazzilu alghaytha.

TT (1)

Machine Translation:

Indeed, with Him is knowledge of the Hour and He will
send down **rain.**

AI Translation:

Indeed, Allah [alone] has knowledge of the Hour and sends down the **rain.**

Yusuf Ali's Translation:

Verily the knowledge of the Hour is with God (alone). It is He who sends down **rain**.

ST (2): وَهُوَ الَّذِي يُنَزِّلُ **الْغَيْثَ** مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ (ål-Shuɛaraˤ: 28)

Transliteration: Wahuwa ållad̟ii yunazzilu al ghaytha min baɛdi maa qanat̟uu wa yanshuru raĥmatahu wahuwa alwaliyyu alĥamiid.

TT (2)

Machine Translation:

It is He who sends down **rain** after they have despaired and spreads His mercy, and He is the Guardian, the Praiseworthy.

AI Translation:

And it is He who sends down the **rain** after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

Yusuf Ali's Translation:

He is the One that sends down **rain** (even) after (men) have given up all hope, and scatters His Mercy (far and wide).
And He is the Protector, Worthy of all Praise.

The Qur'anic verse in ål-Anfal (32) underscores the audacity and pride of those who demand extraordinary signs and miracles as proof, even though the truth is already apparent. It reflects the stance of the disbelievers who questioned the existence of Almighty Allah and

challenged the authenticity of the divine message being conveyed to them. Consequently, they requested a sign from Almighty Allah to prove His existence. Their request was for stones to rain down from the sky upon them or for a painful punishment to be sent as a heavenly sign.

Surah ål-Nisaˁ, verse 102informs that Muslims may encounter challenging situations in their lives, such as pain or rain, which may limit their ability to bear arms or participate in a battle.

Surah Luqman, verse 34 affirms that only Almighty Allah possesses knowledge of the Hour (i.e., the Day of Judgment) and is the sender of rain.

Surah ål-Shuɛaraˁ, verse 28 emphasises that Almighty Allah sends down rain even when people have lost hope, underscoring His role as the sustainer and worthy of praise.

In general, the meaning of both Qur'anic verses is explicitly translated into English by MT, AI and Yusuf Ali. The Arabic words "المطر" /"ål-Maṭar" and "غيث" /"ål-Ghayth" are used in Arabic as a collocation to refer to rain in various contexts. The word "rain" is defined as "water that falls from the sky in separate drops" (Oxford Learner's Dictionaries, Link). The Arabic word "ål-Maṭar" is derived from the triconsonantal root "م. ط. ر" and is associated with heavy rain and moisture. Whereas, the Arabic word "Ghayth" comes from the triconsonantal root "غ. ي. ث" and is linked to the descent of rain and wetness. Both words, "Maṭar and Ghayth," are commonly used to convey the concept of beneficial rain that promotes growth and fertility. The collocation "Maṭar and Ghayth" is used in Arabic literary texts to convey the beneficial effects of rain on agricultural land and other aspects of life. For example,

you can find phrases about rain by Hamid al-Safadi in 2022 https://mawdoo3.com/.

ST: يأتي المطر ويغسل كل هموم البدن
يذكرنا بما كان من براءة الصغر
كنا نقفز ونقفز تحت حبات المطر
ونضحك ونجري ونتراقص تحت سماء أشرقت

TT: The rain comes about and washes out all the pains of the body

Reminding us of the innocence of childhood

Verily we jumped and jumped under the raindrops,

And we laugh, run and dance under the shining sky.

The phrase beautifully illustrates the uplifting effect of rain on the transformation and rejuvenation of a person's mental and emotional states. It focuses on the joyful and genuine moments that are often associated with rainfall when a person's soul connects with simplicity and pleasant aspects of life. It highlights how the word "Maṭar" is used to convey its profound meaning, allowing for the communication of expansive ideas and the creation of a positive and vibrant image.

The terms "ål-Maṭar" and "Ghayth" appear in various contexts in the Qur'an. The term "ål-Maṭar" is used metaphorically and specifically in Surah ål-Anfal, verse 32, to express the fervent longing of the disbelievers for a severe punishment or the arrogant challenge for a sign of divine intervention. While the word "ål-Maṭar" is explicitly translated as "rain" by MT, AI and Yusuf Ali, the implicit meaning of the "strong desire of disbelievers for a severe punishment" may not be fully conveyed in their translations.

On the other hand, in Surah ål-Nisaˁ, verse 102, the term "ål-Maṭar" is used to refer to actual rainfall, and this explicit meaning is accurately and translated into English as "rain" by MT, AI, and Yusuf Ali. The distinction between the metaphorical and literal usage of "ål-Maṭar" in different contexts underscores the importance of considering the specific context when interpreting Qur'anic verses. While both the explicit and implicit meanings of the word "Maṭar" are significant, the translation challenge lies in accurately conveying the nuanced connotations.

In summary, the phrase effectively conveys the emotional and mental impacts of rain, and the Qur'anic usage of "ål-Maṭar" varies depending on the specific context. The metaphorical use in Surah ål-Anfal, verse 32, and the literal use in Surah ål-Nisaˁ demonstrate the importance of context in understanding Qur'anic verses, and the translations provided by MT, AI, and Yusuf Ali reflect these distinctions in meaning based on different contexts.

Surah Luqman, verse 34, and ål-Shuɛaraˁ, verse 28, affirm the knowledge and ability of Almighty Allah, His mercy and control over the rain, and His praiseworthy features. The semantic meaning of the word "ål-Ghayth" refers to beneficial rainfall for the land and agriculture. It is translated as "rain" by MT, AI, and Yusuf Ali. Thus, the explicit meaning of "ål-Ghayth" in both verses has been correctly conveyed in English. If the implicit and connotative meaning of "Ghayth" is considered, it appears to carry a positive connotation related to rainfall, which is contrasted with the word "ål-Maṭar." It embodies the concept of Almighty Allah's mercy and underscores its vital role in nourishing and cultivating the land.

To sum up, the Arabic words "ål-Maṭar" and "ål-Ghayth" are translated literally and explicitly as "rain" in English, but they still have slight distinctions. In certain specific contexts, they have their own connotative and implicit meanings. Both words refer to rain, and their usage and meanings depend on their contexts in the Qur'an. "ål - Maṭar" is a broad term commonly used to convey the general concept of rain and can carry a negative connotation, as seen in " وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ الأعراف/84 / And We rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime!" (ål -Aɛraf 84/ Yusuf Ali) (see appendix No.1). In this verse, the word "ål-Maṭar" has been used metaphorically to depict a dramatic scene of stones raining down as a severe divine punishment instead of healing, therapeutic raindrops. The word "ål-Ghayth" is a more specific term that refers to beneficial rainfall nourishing the earth and agricultural land. Although it has a literal meaning, the word "ål-Ghayth" has been used metaphorically, as in the poem "Jadak Al- Ghayth / Your Generosity, O Rain" by Al-Lisan Al-Din Ibn Al-Khatib: "جادَكَ الغيْثُ إذا الغيْثُ هَمى / Your generosity, O rain, when rain flowed." In this poetic line, the poet attempts to create a rhetorical image by likening rain to a generous person. He removes the comparison and retains some of its attributes as a metaphor. In the Qur'anic context, the word "ål-Ghayth" appears only three times in the Qur'an (see Appendix No.2).

Below is a statistical analysis to show the effect of AI and Machine translation on translating Qur'anic texts into English:

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Table 1:   Table of Quantitative Analysis of Data

lexical Item &No. of Text	Name of Translator	Accurate Translation	Partial Translation	Errors Translation	Percentage %
àl -Shukur/ àl-Naml:40	MT		Semi accurate		50%
	AI	Accurate			100%
	Ali	Accurate			100%
àl -Shukur/ (Ibrahim:7)	MT	Accurate			100%
	AI	Accurate			100%
	Ali	Accurate			100%
àl - Ĥamdu / àl-Naml:15	MT	Accurate			100%
	AI	Accurate			100%
	Ali	Accurate			100%
àl - Ĥamdu /Ibrahim:39	MT	Accurate			100%
	AI	Accurate			100%
	Ali	Accurate			100%
àl-Matar/ àl-Anfal: 32	MT	Accurate			100%
	AI	Accurate			100%
	Ali	Accurate			100%
àl - Maṭar/ àl- Nisaˢ:102)	MT	Accurate			100%
	AI	Accurate			100%
	Ali	Accurate			100%

ål -Ghayth/ Luqman: 34	MT			inaccurate	100%
	AI			inaccurate	100%
	Ali			inaccurate	100%
				inaccurate	
ål-Ghayth/ ål- Shuɛaraˤ: 28	MT			inaccurate	100%
	AI			inaccurate	100%
	Ali			inaccurate	100%

From the above table, we can observe that 4% of the data was translated slightly correctly into English due to the word selection in the translations, which does not convey the precise exact meaning of their usage in the Qur'anic context. They have distinct semantic and subtle cultural differences in the Qur'anic context. In addition to that, 70% of the AI and MT translations of the Qur'anic text is acceptable, as they consider and appreciate the context of the situations in which each ayah is mentioned. The word selections are suitable, especially for the cultural background. However, 29% of the AI and MT translations are not as efficient, as the meanings of the implicit lexical words are not translated according to the cultural background and context of the Qur'anic verse. The two machines have created a lack of equivalence to the original meaning of the lexical words in the Qur'anic verse in the Qur'an.

7. Conclusion

The present research explores semantic confusion, connotations and the implicit and explicit meanings

involved in the translation of certain lexical words that ostensibly share the same meaning in the particularly selected Qur'anic verses. This examination considers their translation into English using Machine Translation, AI and Yusuf Ali, following the framework proposed by Cliff Goddard (2011) and Goddard and Wierzbicka (2014). The findings revealed no absolute equivalent meaning between two synonymous words employed in the selected Qur'anic verses. A subtle nuance exists between them based on the cultural Islamic context and linguistic factors.

Occasionally, certain synonymous words function together as a collocation within a specific context. Those pairs of lexical words such as ål -Shukur and ål - Ĥamdu, ål-Ghayth and ål -Maṭar have their specific usage in the Arabic context; so when they are translated into English, their meanings somehow change, not according to the real situational context or the Qur'anic context, but according to the individual translator's understanding, intention, cultural background and situational context. The overt meaning of synonymous words remains intact in the output text generated by Machine Translation, AI and Yusuf Ali. However, the implicit meanings of these synonymous words are not effectively retained in the respective translated texts, leading to semantic confusion. Such semantic confusion causes misunderstanding of those Qur'anic texts. In essence, Cliff Goddard's concept does not adequately address implicit meaning. Moreover, certain lexical words are used metaphorically in the Qur'anic verses, but their metaphorical sense is not maintained in the translated text. This finding is in line with Goddard, such that some lexical words used in the translation of the

Qur'anic source text as merely and simply "rain", "praise to be to God" and "grateful" do not really convey the intended contextual meaning of the Qur'anic source text. Such translation of the lexical words often results in a misunderstanding of the meaning of the phrases or verses in which they occur. The wrong selection of lexical words or diction is due to the translator's intention, cultural background and situational context, which may cause a misunderstanding among readers.

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Appendix No.1 – Qur'anic Verses Includes the Word al-Maṭar

Name of Surah and No. of Verse	Qur'anic Verse	English Transliteration	Yusuf Ali
ȧl-Nisaˁ:102)	وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ **مَطَرٍ** أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ	wa la ĝunaȟa ɛlaykum aṇ kana bikum ȧḍa min **maṭar** ȧw Kuntum marḍa ȧn tadaɛuw ȧsliȟatikum....	but there is no blame on you if ye put away your arms because of the inconvenience of **rain** or because ye are ill; but take (every) precaution for yourselves.

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ål-Anfal: 32	وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ **فَأَمْطِرْ** عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ	waạḍ qaluw alahuma ạn kana haḍa huwa ålḥqu min Ɛindika **famṭir** Ɛalayna ĥiĝaraʊǹ min ålsamaˤ åw ạtyna biƐạḍabǐ ålym	Remember how they said: "O God! if this is indeed The Truth from Thee, **Rain down** on us a shower Of stones from the sky, Or send us a grievous Penalty."
ål-Furqan:40	وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي **أُمْطِرَتْ مَطَرَ** السَّوْءِ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا	wa laqad åtwu Ɛla ålqaryʊa ålaty **åmṭart maṭar** ålswuˤ åfalm yakunwu yarawnaha bal kanwu la yarĝuwna nushuwra	And the (Unbelievers) must indeed Have passed by the town On which was **rained A shower of evil**: did they not Then see it (with their own Eyes)? But they fear not The Resurrection.
ål-ShuƐaraˤ: 173)	وَأَمْطَرْنَا عَلَيْهِم **مَّطَرًا**ۖفَسَاءَ مَطَرُ الْمُنذَرِينَ	**wa åmṭarna** Ɛalyhim maṭaraǹ fasaˤ maṭar ålmunḍaryna	We **rained down** on them **A shower (of brimstone)** : And evil was the shower On those who were

			admonished (But heeded not) !
ål-AƐ'rāf:84	وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ	**wa åmţarna** Ɛalyhim **maţaraǹ** fanḍur kayfa kanat Ɛaqibatu ålmuĝrymyna	And We **rained down on** them **a shower (of brimstone)**: then see what was the end of those who indulged in sin and crime!
ål-Naml:58	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ	**wa åmţarna** Ɛalyhim **maţaraǹ** fasaˀ maţar ålmunḍaryna	And We **rained down** on them **A shower (of brimstone)** : And evil was the shower On those who were admonished (But heeded not) !

Appendix No.2 – Qur'anic Verses Includes the Word Ghyath

Name of Surah and No. of verse	Qur`anic Verse	English Transliteration	Yusuf Ali
Ĥadyd:20	اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ	aƐlamwu ånama ålĥayaṫ åldunya laƐbǹ walahuň wa zynatuň	...... Here is a similitude: How **rain** and the growth Which it brings

	وَالْأَوْلَادِ ۖ كَمَثَلِ **غَيْثٍ** أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا	watafakhuruň baynakum watakathuruň fy ålmwal waålwlad kamathl **ghaythǐ** åℇĝaba ålkufara nabatuhu thuma yahyĝu fatarhu musfaraǹ	forth, delight (The hearts of) the tillers; Soon it withers ; thou Wilt see it grow yellow .....
Luqman: 34	إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ **الْغَيْثَ**...	ạna Allah ℇindahu ℇilmu ålsaℇaτi wa yunazulu **ålghaytha**	Verily the knowledge Of the Hour is With God (alone). It is He Who sends down **Rain**..
ål-Shuura:28	وَهُوَ الَّذِي يُنَزِّلُ **الْغَيْثَ** مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ	wahuwa ålḓy yunazulu **ålghaytha** min baℇi ma qanaṭwu wa yunshiru raĥmatahu wahuwa ålwalyu ålĥamydu	He is the One that sends down **Rain** (even) after (men) have Given up all hope, And scatters His Mercy (Far and wide). And He Is the Protector, Worthy Of all Praise

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Appendix No.3 English Transliteration of Arabic Letters

Arabic letter	English transliteration	Small letters
أ	Ả	ả
إ	Ạ	ạ
ب	B	b
ت	T	t
ث	Th	th
ج	Ĝ	ĝ
ح	Ĥ	ĥ
خ	Kh	kh
د	D	d
ذ	Ḏ	ḏ
ر	R	r
ز	Z	z
س	S	s
ش	Sh	sh
ص	Ṣ	ṣ
ض	Ḋ	ḋ
ط	Ṱ	ṱ
ظ	Ẑ	ẑ
ع	Ɛ	ɛ
غ	Gh	gh
ف	F	F
ق	Q	q
ك	K	k
ل	L	l

م	M	m
ن	N	n
هـ	H	h
و	W	w
ي	Y	y
ة	ʊ	ʊ
ء	s	s
◌َ	A	a
◌ُ	U	u
◌ِ	I	i
◌ِ	Ĭ	ĭ
◌ُّ	Ň	ň