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Visualizing Quranic Derivation with Artificial Intelligence (AI) - A Study of Verb-Derived Nouns in Surat (Chapter) Al-Baqara Visualized by ChatGPT and Their English Translations

Keywords:

Translation, Derivation, Nouns, Verbs, Visualization, Quran

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ABSTRACT

As a Semitic language, Arabic is well known for its long-standing derivational system, where one root can make a lot of words in many different contexts, but with the same basic meaning. This work tackles how words from verbs of Quranic chapter Al-Baqara, have added to the richness of the Quran language. It shows how these words are formed and how they carry a wider theological, moral and social meaning. The work also compares these Arabic words with their English equivalents based on English translations available on quran.com. The research adopts the translation of Muhsin Khan and Hilali of Quran in (https://quranenc.com/en/browse/english_hilali_khan/2) as a model to study the translated texts.

The unique feature of this work is the inclusion of AI images made through ChatGPT which visually portray the meaning of the selected derived nouns. These pictures help a new way to teach students, especially people who are not native Arabic speakers, to understand the difficult language of the Quran. The study shows that most of the derived words here are from the al-ishtiqāq al-ṣaghīr (الاشتقاق الصغير), which means small derivation. In this type, the root letters stay the same, but they go into different word forms to give new meanings. This research uses the old methods of language study together with new digital tools. It makes a mixed way to read and explain the Quran. The goal is to help students, translators,

تصور الاشتقاق القرآني باستخدام الذكاء الاصطناعي: دراسة الأسماء المشتقة من الأفعال في سورة البقرة، مُصوَّرة بواسطة

ChatGPT وترجماتها الإنجليزية

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المستخلص:

اللغة العربية، بوصفها لغة سامية، معروفة بنظام اشتقاقها العريق، حيث يُمكن لجزر واحد أن يُكوّن العديد من الكلمات في سياقات مختلفة، ولكن بنفس المعنى الأساسي. يتناول هذا العمل كيف أضافت كلمات من أفعال سورة البقرة إلى ثراء لغة القرآن الكريم. ويظهر كيف تتشكل هذه الكلمات وكيف تحمل معنىً لاهوتياً وأخلاقياً واجتماعياً أوسع. كما يُقارن العمل هذه الكلمات العربية مع مقابلاتها الإنجليزية بناءً على الترجمات الإنجليزية المتاحة على موقع quran.com. ويعتمد البحث على ترجمة محسن خان وهلالي للقرآن الكريم (https://quranenc.com/en/browse/english_hilali_khan/2) كنموذج لدراسة النصوص المُترجمة.

الميزة الفريدة لهذا العمل هي تضمين صور الذكاء الاصطناعي المُصممة من خلال ChatGPT والتي تُصوّر بصرياً معنى الأسماء المشتقة المُختارة. تُساعد هذه الصور على إيجاد طريقة جديدة لتعليم الطلاب، وخاصةً غير الناطقين باللغة العربية، لفهم لغة القرآن الكريم الصعبة. تُظهر الدراسة أن معظم الكلمات المشتقة هنا هي من الاشتقاق الصغير، مما يعني الاشتقاق الصغير. في هذا النوع، تبقى الحروف الجذرية كما هي، لكنها تنتقل إلى أشكال مختلفة من الكلمات لإعطاء معاني جديدة. يستخدم هذا البحث الأساليب القديمة لدراسة اللغة جنباً إلى جنب مع الأدوات الرقمية الجديدة. إنه يقدم طريقة مختلطة لقراءة القرآن وشرحه. الهدف هو مساعدة الطلاب والمترجمين والباحثين على فهم القرآن بشكل أفضل وتسهيل الدراسة عليهم أيضاً بالإشارة إلى الترجمة. تم استخدام ChatGPT للصور التي توضح هذه المفاهيم وللمسودات الأولية لهذه الصور من خلال إعطاء ChatGPT وصفاً كاملاً للمفهوم لتوليد صور ذات صلة. راجع المؤلفون المنتج النهائي وحلوله

الكلمات المفتاحية: الترجمة، الاشتقاق، الأسماء، الأفعال، التصور، القرآن الكريم

1. Introduction

1.1 Background of the Study

Arabic has a special system for making words, called *ishtiqaq* (الاشتقاق), or derivation. By this system, one trilateral root can produce many words. These words are connected in meaning, but they can have different grammar forms. In the Qur'an, this system is not only about language; it is also a way to explain deep religious and moral ideas in short and fascinating words.

We can see this very clearly in Surat al-Baqara. In this surah, topics like faith, law, worship, morality, and the connection between God and people are often shown through nouns that come from verb roots. For example, words like *al-kitāb* (الكتاب, "the Book"), *al-muttaqīn* (المتقين, "those who fear God"), and *al-ṣalāh* (الصلاة, "prayer") all have strong meaning in both language and religion.

This study looks at these nouns from two perspectives: the word forms and the translation. There are already many studies about Arabic derivation and Qur'anic meanings, but this research tries something new. It uses pictures made by AI to show the meaning of some words by describing the concept of the derived word in Arabic. This can help students who understand better when they learn with both words and images.

The study also looks at how these Qur'anic words are translated into English. For this, it uses translations from quranenc.com by Hilali–Khan. By comparing these translations, we can see how hard it is to put Qur'anic Arabic into English.

By combining language study, translation, and digital tools, this research seeks to give more help for teaching and understanding Qur'anic vocabulary in today's classrooms.

1.2 Problem of the Study

Many studies already tackled derivation in Arabic language and in understanding the Qur'an. But there are not many studies that look closely at nouns made from verbs in certain Surahs, like Al-Baqara, and also show them in a visual way. Furthermore, integrating AI-generated images as illustrative tools for derived Quranic nouns has not been widely explored, despite its potential to enhance comprehension and engagement.

1.3 Research Objectives

This research seeks to:

1. Analyse nouns derived from verbs in **Surat Al-Baqara**, exploring their morphological structures and semantic connections.
2. Examine how their meanings are presented in English translations and identify areas where nuances may be lost.
3. Generate AI-based images to illustrate these derived nouns, exploring their potential in educational and interpretive contexts.

1.4 Research Questions

1. What are the primary nouns derived from verbs in **Surat Al-Baqara**, and what are their root meanings?
2. How do English translations convey these derived meanings, and what semantic nuances are preserved or lost?
3. How can AI-generated images illustrate the conceptual and cultural meanings of these nouns to support Quranic learning and interpretation?

1.5 Significance of the Study

This study bridges **linguistics, translation studies, and AI-based visualisation** to enhance understanding of Quranic vocabulary. By analysing derivation in **Surat Al-Baqara** and illustrating these words through culturally and theologically appropriate images, the research contributes to:

- Improved comprehension of Quranic Arabic for non-native speakers and learners.
- Development of AI-integrated educational tools for better understanding with reference to translation.

1.6 Scope and Limitations

This research focuses specifically on **nouns derived from verbs in Surat Al-Baqara** as a representative chapter containing diverse theological and legal concepts. The scope is limited to their linguistic analysis, translation evaluation, and AI-based illustration. It does not cover non-derived nouns, full verse exegesis, or detailed theological debates beyond lexical meaning. Limitations include reliance on existing translation versions, AI's current capability in religious visualisation, and the necessity for interpretive caution to avoid misrepresentation of Quranic content.

2. Literature Review

2.1. Derivation in Arabic and Its Importance in Understanding Quranic Meanings

Arabic is well known for its systematic and highly productive word formation process known as **derivation** (الاشتقاق). Derivation is fundamental to the construction of meaning in Arabic, forming networks of related words that convey nuanced concepts effectively. This aspect is especially important for comprehending the language of the Quran, where brief expressions encapsulate profound theological and moral messages (Abdel-Hafiz et al., 2024.; Ibrahim, 2022; Qasim, 2022).

2.1.1 Types of Derivation in Arabic

Derivation in Arabic is said to include two major types (Abusoliman, 1993); small derivation and large derivation. The third type is the Maximum Derivation, as suggested by Ibn Jini (Gull & Begum, 2016). All of the three types will be explained as follows:

2.1.1.1 Small Derivation (الاشتقاق الصغير)

Small derivation is the most common type in Arabic. It involves changing the pattern (وزن) applied to the root while keeping the letters in their original order. This method generates multiple grammatical forms and parts of speech from one root, enriching vocabulary without disconnecting words from their original meaning (Ibrahim, 2022).

For example, from the root كـتـب (k-t-b), meaning “to write,” we derive:

- كـتـب (kataba) – he wrote (verb)
- كـتـاب (kitab) – book (noun)
- كـاتـب (katib) – writer (active participle)
- مـكـتـوب (maktub) – written or letter (passive participle)
- كـتـابـة (kitabah) – writing (verbal noun)

Another example is the root عـلـم (‘a-l-m) meaning “to know”, we can derive:

- عـلـم (‘ilm) – knowledge
- عـالـم (‘alim) – scholar
- مـعـلـوم (ma‘lum) – known
- عـلـامة (‘alama) – sign or mark

These words maintain a clear semantic relationship to knowledge and learning, showing how derivation creates an interconnected vocabulary system (Ibrahim, 2022).

2.1.1.2 Large Derivation (الاشتقاق الكبير)

Large derivation rearranges the root letters to produce new words with related or extended meanings. While less frequent in daily usage, it is common in classical Arabic literature, adding depth and stylistic variation (Abdel-Hafiz et al., 2024). For instance:

- From جبر (jabara – to mend), rearranging produces بجر (bajara – to split open). Though meanings differ, both verbs indicate forceful action affecting an object.

Another example is the root س-ل-م (s-l-m) meaning peace or submission, which gives us سلام (salam – peace) and مسلم (muslim – one who submits). Rearranged as ل-س-م (l-s-m), it produces لسم (lasama – to touch lightly), maintaining a subtle conceptual or phonetic connection despite semantic shifts (Ibrahim, 2022).

2.1.1.3 Maximum Derivation (الاشتقاق الأكبر)

Also called **hypocoristic derivation**, this type is mainly rhetorical or poetic, used to intensify meaning and create stylistic beauty beyond ordinary communication (Qasim, 2022). For example:

- دكاء (dakka' – levelled flat) is derived from دك (dakka – to crush), used in the Quran to describe mountains crushed to dust on the Day of Judgement, enhancing imagery and emotional impact (Qasim, 2022).

Another rhetorical use is with ق-ت-ل (q-t-l – to kill), which produces قاتل (qatil – killed person) and قتال (qital – fighting). In expressions like قاتله الله (“May God destroy him”), it becomes an idiomatic prayer of strong condemnation (Ibrahim, 2022).

2.1.2 Significance of Derivation in Quranic Interpretation

The Quran uses derivation to convey complex theological ideas in concise forms. For instance, the root غفر yields:

- غفور (Ghafur – All-Forgiving), describing God’s attribute of continuous forgiveness.
- غفار (Ghaffar – Most Forgiving), emphasising abundance and repetition in forgiveness.
- مغفرة (Maghfirah – forgiveness), referring to the act or state of being forgiven (Qasim, 2022).

Similarly, رحمة (rahmah – mercy) is derived from رحم (r-h-m), connoting compassion, care, and nurturing, conceptually tied to رحم (womb) as a symbol of protection and life-giving mercy (Qasim, 2022). This

interconnectedness of meanings demonstrates how derivation enriches Quranic vocabulary, supports eloquence (بلاغة), and aids memorisation by learners while preserving clarity and conceptual unity (Ibrahim, 2022).

Derivation, known in Arabic as الاشتقاق, stands as a cornerstone of the language's linguistic structure, allowing a single root to produce a rich family of words with interconnected meanings. This system is not only central to Arabic morphology but also shapes how the Quran expresses profound theological and moral concepts with clarity and depth.

In Arabic, derivation operates by applying different morphological patterns to roots, creating words that retain a conceptual link to the original meaning while gaining distinct grammatical functions.

For example, the root ق-و-م (q-w-m) carries the core idea of standing or rising. From it, the Quran derives:

- From the root ق-و-م (q-w-m), several important Qur'anic terms emerge. The verb قام (qāma) denotes the basic act of standing or rising. From this comes قيام (qiyām), which in Qur'anic usage is closely tied to prayer postures and, more broadly, to the idea of resurrection. The form قوام (qawām) develops the meaning further, referring to support, maintenance, or uprightness, often in the context of social and familial responsibility—as in the verse describing men as qawwāmūn (protectors and maintainers) over women. A related term, قيمة (qīmah), extends the semantic field to the notion of worth or value, showing how the same root connects ideas of physical standing with moral and economic stability.

These examples illustrate how a single, seemingly simple concept—“to stand”—branches out into domains of justice, responsibility, and value, all central to the Qur'an's ethical framework. Similarly, the root س-ب-ح (s-b-h), which in its basic sense is associated with movement such as swimming or flowing, is transformed in Qur'anic discourse into expressions of glorification and praise of God.

- سبح (sabaha – he swam or glorified), meaning to glorify God in a Quranic context.
- تسبيح (tasbih – glorification), a verbal noun denoting acts of praising God's perfection.
- سبحة (subḥah – prayer beads): This word is used for the beads that people use to remember and say the names of God.

- **مسبِّح (musabbih):** This means “the one who glorifies.” It shows the person who is doing dhikr, remembering and praising God. The original root س-ب-ح (s-b-ḥ) has the meaning of swimming or moving smoothly. In the Qur’an, this meaning is taken in a spiritual way, showing how the believer is always moving in glorifying God. This shows how derivation in Arabic not only gives more words but also makes the Qur’an full of strong spiritual pictures.
- **ظلم (z-l-m):** This root has the meaning of darkness and also of doing wrong. From it we have **ظلم (zulm)**, which means injustice or oppression, a word often found in the Qur’an when speaking about corruption and bad actions. Another word is **ظلام (zalām)**, which means physical darkness but also can mean ignorance or going astray. The word **مظلوم (maẓlūm)** means the oppressed person, someone who suffers from injustice. The plural **ظلمات (ẓulumāt)** means “layers of darkness.” It is used in Surah al-Nūr (24:40) to give a picture of deep spiritual blindness.

These derivations demonstrate how the Qur’an transforms a single root into a network of related terms that move seamlessly between physical, moral, and theological meanings. Such usage makes the language at once succinct and expressive, aiding both memorization and reflection. It also shows how Arabic derivational patterns supply the Qur’an with a vocabulary capable of capturing divine guidance in concentrated yet profound expressions (Naama, H. A. 2012).

2.2.3 Translation of Quranic Metaphors

Syarif et al. (2023) discuss the challenges of translating Quranic metaphors. Literal translations often fail to convey their spiritual and cultural dimensions. Strategies include:

- Retaining metaphors with explanatory footnotes.
- Using equivalent target language metaphors.
- Explicating meanings for clarity.

For instance, describing disbelievers as “deaf, dumb, and blind” (Surah Al-Baqara 2:18) is metaphorical for spiritual ignorance, not physical disability (Syarif et al., 2023). Accurate translation thus requires understanding metaphors within their theological and cultural contexts.

Gamar (2024) explains that when we translate Arabic words directly into English, often the meaning becomes less or is not complete. This is

because many Arabic terms come from cultural, religious, and legal backgrounds that English does not fully show. For example, طهارة (**ṭahārah**) means ritual purity, which is much more than just being physically clean. The word زكاة (**zakāt**) is not only “charity.” It is a duty of giving that is connected with both spiritual purification and responsibility for the community. Another word is أخوة (**ukhuwwah**), usually translated as “brotherhood.” But in Arabic it carries a deeper meaning of solidarity, loyalty, and social duty, not only the idea of family relation. For translators, and also for computer systems, it is very important to see these differences so they can show the true meaning and cultural weight of Qur’anic words (Gamar, 2024).

2.3. Artificial Intelligence and Knowledge Representation in Quranic Studies

Atwell et al. (2022) say that AI faces big challenges in understanding the Qur’an. This is because the Qur’an has deep metaphors, word derivations, and cultural meanings that are difficult to explain in computer language. Today’s AI is good at giving facts, but it is still weak in showing the fine language and religious details of the Qur’an. Following this idea, Madadzadeh and Bahariniya (2023) discuss how AI can still help in Qur’anic studies. Some uses are: Natural Language Processing (NLP) to study verse structures and meanings, machine translation systems to help people around the world read the Qur’an with more accuracy under expert checking, Qur’anic chatbots and voice assistants for learning, and Optical Character Recognition (OCR) to make old handwritten manuscripts digital so they can be saved and studied. When AI is used together with language study, cultural knowledge, and visual methods, it can support respectful and correct understanding of the Qur’an. This way, it helps education while also protecting the authenticity of the text (Atwell et al., 2022; Madadzadeh & Bahariniya, 2023).

3. Data Analysis:

The analysis of the data includes selecting samples from Surat Al-Baqara, which are nouns with reference to their translations by Khan and Hilalai. Moreover, their derivation of each sample is clarified based on different Arabic dictionaries that show the roots and meaning of each term in Arabic. Following that, an analysis of the meaning is made; and an order is given to ChatGPT to generate an illustrative visual that relates or resembles the intended meaning.

1- Verse 2: "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ"

Translation: "This Book, whereof there is no doubt, is a guidance for those who are *Mutaqeen* (God-conscious)."

a. الكتاب (*Al-Kitab*)

The word **الكتاب (al-kitāb)**, usually translated as "the Book," is used to mean the Qur'an. It comes from the verb **كَتَبَ (kataba)**, which means "to write." This shows how Arabic often makes nouns from verbs to keep the meaning connected. In this case, **كتب (kataba)** is the action of writing, and **كتاب (kitāb)** is the thing that is written. Thus, the process and its outcome are intrinsically linked within the same lexical family, illustrating the coherence and richness of the Arabic linguistic system.

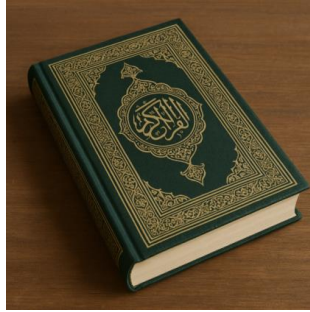


Figure 1 presents a visual illustration of the noun الكتاب (al-kitab), which in this context refers specifically to the Quran.

b. المتقين (*Al-Muttaqeen*)

The word **المتقين** describes those who are conscious of Allah, performing good deeds and avoiding sins as protection from His punishment. It derives from **اتقى (ittaq)**, meaning "to protect oneself." This is akin to someone using a cloth to hold a hot pot, shielding themselves from harm, reflecting the underlying meaning of caution and self-protection in spiritual life.



Figure 2 presents a visual illustration of the noun المتقين (Al-Muttaqeen), which in this context refers to the believers who avoid sins.

Verse 3: "الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ"

Translation: "Those who believe in the unseen and establish prayer."

a. الغيب (Al-Ghaib)

الغيب refers to "the unseen," encompassing belief in Allah, angels, the afterlife, devils, heaven, hell and all hidden realities beyond human perception. Derived from غَابَ (ghaba), meaning "to be absent" or "unseen," it connects linguistic absence with theological transcendence, emphasising faith in that which is hidden from the senses but known through revelation.



Figure 3 presents a visual illustration of the noun الغيب (Al-Ghaib), which in this context refers to the unseen. AI generated a photo of devil, being an example of what (الغيب) could include in meaning.

b. الصلاة (As-Salat)

الصلاة means "prayer" and is derived from صَلَّى (salla), related to أوصل meaning "to connect." In Islamic understanding, prayer serves as a direct connection between the worshipper and Allah, reflecting the derivational meaning of establishing a bond or link.



Figure 4 presents a visual illustration of the noun الصلاة (Al-Salat), which in this context refers to the act of prayer.

Verse 7: "خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ"

Translation: "Allah has set a seal upon their hearts."

a. قلوبهم (Quloobihim)

قلوبهم translates as "their hearts." قلوب is the plural of قلب (qalb), which derives from قلب (qalaba), meaning "to turn." This etymology reflects how the heart is perceived as turning constantly in its emotions and inclinations, from sadness to joy, indicating its dynamic nature in spiritual and emotional states.

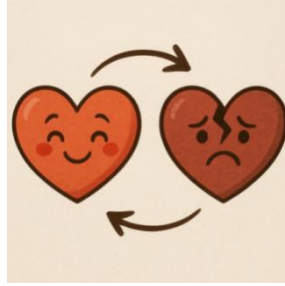


Figure 5 presents a visual illustration of the noun الغيب (Al-Ghaib), which in this context refers to the unseen. AI generated a photo of devil, being an example of what (الغيب) could mean.

Verse 16: "أَشْتَرُوا الضَّلَلَةَ بِالْهُدَىٰ"

Translation: "They purchased error for guidance, so their commerce was profitless."

a. الضلالة (Al-Dalalah)

الضلالة refers to misguidance or deviation from the right path. Derived from ضلَّ (dalla), meaning "to go astray," it describes an action of veering away from what is correct, used here to depict spiritual loss.



Figure 6 presents a visual illustration of the noun الضلالة, which in this context refers to misleading or preferring the wrong path.

b. تجارتهم (Tijaratuhum)

The noun *تجارة* means “commerce” or “trade.” It is derived from *جَرَّ* (jarra), meaning “to pull,” conceptualising trade as a caravan of camels moving in a line, each pulling along with the other, thus representing the process and interconnectedness of transactions.



Verse 19: "أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ"

Translation: “Or like a rainstorm from the sky.”

a. صيب (Sayyib)

صيب refers to rain that falls forcefully. It is derived from *أصاب* (asaba), meaning “to hit,” indicating rain striking the earth. This linguistic imagery highlights rain’s direct, impactful descent.

b. السماء (As-Sama)

السماء translates as “sky” and is derived from *سمى* (sama), meaning “to ascend” or “to be elevated,” or “on the top” reflecting its position as the highest expanse above the earth.

Verse 34: "وَكَانَ مِنَ الْكٰفِرِينَ"

Translation: “He was one of the disbelievers.”

a. الكافرين (Al-Kafireen)

الكافرين is the plural of *الكافر* (disbeliever). The root *كفر* (kafara) originally meant “to cover,” as a farmer covers seeds with soil. In theological usage, it implies covering or rejecting the truth of Allah, similar to hiding seeds beneath the earth. The noun also refers to the farmer who covers the seed for plantation.

Verse 35: "أَسْكُنْ أَنْتَ وَزَوْجُكَ"

Translation: "Dwell, you and your wife, in Paradise."

a. زوجك (Zawjuk)

زوج means "spouse" or "pair," derived from زاج (zaja), meaning "to pair with," indicating the joining of two to form a complete unit, whether in marriage or companionship.

Verse 45: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Translation: "But those who disbelieve and belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.)—such are the dwellers of the Fire. They shall abide therein forever."

The term "آياتنا" in this verse includes the plural noun "آيات", which is the plural form of "آية". This word carries layered meanings that go beyond a simple translation. In many English versions, it is often transliterated as "Ayat" rather than translated outright, with translators offering a list of interpretations such as "proofs, evidence, signs, revelations, or lessons." This suggests that آية is not confined to one fixed concept but refers to a broad category of indicators pointing toward divine truth.

Etymologically, the root (أَيّ) conveys the idea of something confirmed or validated by evidence—something that serves as a clear sign of the existence of Allah. In the context of the Quran, "آيات" are not just verses or words, but manifestations of divine power and wisdom. For example, the Quran frequently presents elements like **the creation of the heavens and the earth, the alternation of night and day**, or natural events as **signs (آيات)** for those who believe or disbelieve in Allah. These signs are meant to awaken understanding and belief in God's presence and authority. Therefore, the use of "آياتنا" in this verse emphasizes that the rejection is not merely of textual content, but of the very signs—both seen and revealed—that point toward the Creator.

Verse 43: وَعَاثُوا الزَّكَاةَ

Translation: "and give Zakât (obligatory almsgiving)"

الزكاة (Zakat) refers to the practice of obligatory almsgiving in Islam, a core pillar of the faith. The root of the word—زكى—carries the meaning of purification or growth. In essence, Zakat is understood not only as a financial obligation but also as a **means of purifying one's wealth**. By giving a portion of one's earnings or harvest, such as a share from a wheat field, a person symbolically and spiritually cleanses their assets. In

Arabic, this idea of purification is embedded in common expressions as well. For instance, the phrase "يزكي محمد زيداً" can mean that Mohammed endorses or purifies Zaid—typically in the context of giving a commendation or recommendation, further reflecting the moral and social dimensions of the word. Thus, Zakat is conceptualised as both a material and ethical act of cleansing, aimed at fostering social balance and personal spiritual growth.

Verse 45: "وَأَسْتَعِينُوا بِالصَّبْرِ"

Translation: "Seek help through patience."

a. الصبر (As-Sabr)

الصبر is patience or endurance, derived from صَبَرَ (sabara), meaning "to endure." The Arabic word صَبَّار (sabbar), also meaning "cactus," draws from this root due to the plant's endurance under harsh conditions.

Verse 49: "وَفِي ذَلِكُمْ بَلَاءٌ"

Translation: "In that was a test for you."

a. بلاء (Balaa)

بلاء signifies a trial or test, often implying hardship. It is derived from بلا (balaa), meaning "to test or afflict," capturing the idea of a difficulty sent to assess faith and patience.

Verse 55: "فَأَخَذَتْكُمْ الصَّاعِقَةُ" Translation: "Then the thunderbolt struck you."

a. الصاعقة (As-Sa'iqah)

الصاعقة means "thunderbolt" or "lightning strike." It is derived from صعق (sa'qa), meaning "to strike with electric power" or "to shock intensely," extending metaphorically to overwhelming surprise or death.

Verse 58: "أَدْخُلُوا هَذِهِ الْقَرْيَةَ"

Translation: "Enter this town."

a. القرية (Al-Qarya)

القرية translates as "village" or "town," derived from قَرَى (qara), meaning "to gather." The linguistic image is of buildings gathered together to form a community, similar to collecting water into a vessel.

4. Conclusion:

This research shows that derivation in Arabic is not only a grammar rule but also a way to understand the deep ideas and spiritual messages of the Qur'an. When we study nouns that come from verbs in Surat al-Baqara, we see how the main roots turn into words that speak about guidance, justice, worship, and human life with clear and strong meaning. In this way, the Qur'an gives very big ideas in short but powerful words that

require an intensive amount of attention to meanings and details to achieve a good translation.

The comparison with English translations also shows that, even when translators try their best to be exact, the culture and language of English cannot always give the full meaning. This tells us that reading the Qur'an in Arabic is very important to feel the richness of its words and its deep religious messages.

Another new part of this study is the use of AI pictures to explain abstract ideas. These pictures are made from language study and cultural meaning, and they give an extra way to teach, especially for students who do not know much about Arabic word forms. By turning hard ideas into visual form, learning becomes easier to understand and remember.

Still, it is important to see the limits of these tools. AI can help in learning and explaining, but it cannot replace the knowledge of real scholars, especially when we study a holy book. So, these tools should be used with care, and always checked for correct religious meaning and cultural respect.

In the end, bringing together language study, translation, and AI pictures gives new ways to teach and study the Qur'an. This mix helps us to see the beauty of the language and the spiritual depth of the text. It also opens the door for future research to use these methods in other surahs, and to improve AI tools with feedback from students and teachers in Islamic studies.

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