

توظيف المتن العربي القرآني في الترجمة من العربية إلى الإنكليزية

The Employment of Quranic Arabic Corpus in Arabic-into-English Translation

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الملخص:

تلقي هذه الورقة الضوء على تطور مجموعة اللغويات العربية والأهمية التي يمكن أن يضيفها هذا المجال إلى الأبحاث التقابلية العربية والإنجليزية المتقدمة. يركز العمل الحالي على فرضيتين:

- يمكن أن توفر المجموعة القرآنية العربية دليلاً سليماً للدراسات التجريبية المتعلقة بترجمة عناصر لغوية محددة مثل الجسيمات.

- يمكن للنصوص المعالجة إلكترونياً، أي المجموعات، توفير الوقت والجهد وتقديم نتائج كافية فيما يتعلق بتحديد الأنماط والاتجاهات الخاصة بالترجمة مثل التوضيح.

تطرح هذه الورقة توظيف النصوص القرآنية العربية في دراسات الترجمة العربية-الإنجليزية كاعتبار أساسي للباحثين الراغبين في التحقيق في ظاهرة لغوية وترجمية محددة فيما يتعلق باللغات المعنية من خلال الاعتماد على بيانات أصلية مع ترجمات منتجة بعناية فائقة. وذلك من خلال خيارات البحث المتقدم والشرح النحوي

والصرفي والترجمات المقارنة. يهدف البحث الحالي إلى التعرف على حالات حدوث الجسيم إذا في المتن وفحص التحولات الإيضاحية المرتبطة بترجمة هذا الجسيم في الترجمات السبع المشابهة. وبعد اكتمال تحليل البيانات، تم التحقق من كلا الفرضيتين.

Abstract:

This paper sheds light on the development of Arabic corpus linguistics and the importance this field can bring to advanced contrastive Arabic English researches. The present work is built on two hypotheses:

- The Quranic Arabic Corpus can provide sound evidence to empirical studies related to translating specific linguistic items such as particles.
- Electronically-processed texts i.e. corpora can save time and efforts and provide adequate results with regards to identifying translation-specific patterns and tendencies such as explicitation.

The present paper puts forward the employment of Quranic Arabic Corpus in Arabic-English translation studies as a basic consideration for researchers wishing to investigate a specific linguistic and translational phenomenon with regards to the languages concerned by relying on authentic data with very carefully produced translations. This is through the advanced search options, syntactic and morphological annotation and comparable translations. The present research aims to identify instances of occurrence of the particle إذا idhā in the corpus and examine the explicitation shifts associated with the translation of this particle in the seven comparable translations. After data analysis has come full circle, both hypotheses were verified.

Keywords: Annotation, Parts-of-speech tagging, Frequency, Node, إذا idhā.

1. Research questions

The present paper endeavours to answer the following research questions:

- How could the Quranic Arabic Corpus distinguish all instances of the particle *إذا* *idhā* in the corpus?
- How could the corpus show the frequency and distribution of explicitation shifts related to the translation of this particle in particular?

1. Arabic Corpus Linguistics: Overview

There is no doubt that Arabic is at the heart of world languages not for being spoken unanimously by the Arabian Peninsula inhabitants but also by millions of people globally. In the past two decades. It is proved that Arabic language is the mother tongue of about 300 million people worldwide not to mention the status this language has among other languages as the language of Islam and spoken by even a greater majority of Muslims whose native language is not Arabic (Holes, 2004). Although Arabic is one of the most widely used language around the world and is a primary concern for many Arab linguists and researchers, only few studies in the history of development of corpus linguistics have shown serious attempts to link modern linguistics to such a great language. It may be said that Arabic language as a major area of interest within the field of corpus-linguistics is still at its infancy, (McEnery et al., 2019). However, neither with the establishment of corpus linguistics nor with the advent of advanced corpus tools has Arabic been vigorously challenged in this field especially when this issue has been devastatingly criticized by Ditters (1990) who argues that "corpus linguistics lies at the very root of the Arabic grammatical tradition" (p. 130). Ditter's argument is evident when Sibawayh, the most prominent Persian linguist in the history of Arabic language, wrote the ever first book of comprehensive Arabic grammar namely *al-Kitab*, lit *The Book* using attested language (Carter 2004). Sibawayh's teacher al-Khalil bin Ahmed al-Faraheedi wrote the first Arabic dictionary called *-Kitab al-Ayn-* (lit. the book of the letter *ayn*) also basing his work on attested language. Many linguists argued about the nature of the corpus used for both books. According to Brustad (2016), the corpus was a collection of pre-Islamic poetry, documents and letters of formal speeches of the old tribal war *ayyām* or what grammarians and others refer to as *kalām al-ʿarab* (lit. talk of the Arabs). Brustad correspondingly reported that the corpus was structured in a very organized way and every linguistic aspect is given its full description and distinction among others; and the data was also classified in terms of the mood written or spoken and registers formal/informal. Thus, given that corpus-based

explorations are embedded in the Arabic linguistic traditions since early times; contrary to expectations, far less works were found within modern Arabic corpus linguistics compared to other languages (ibid). Alansary et al., (2014), states that conducting more empirical Arabic corpus studies enables linguists to make objective statements rather than those which are based on limited data. Investigating language is a continuous concern among learners, teachers and most importantly Machine Translation developers. This is true of English language; however, far too little attention has been paid to the Arabic language (Alfaifi et al., 2014). Al-Ajmi (2004), stresses the importance of creating English-Arabic corpora to further develop contrastive studies of Arabic language as translated into and from English. For AlAnsary et al., (2014), those who are interested in compiling corpora nowadays are in fact interested in developing computer programs for the sake of machine translation not linguistic research. Hence, he argues that, in the past, the purpose of collecting data and creating parallel corpora was to observe language grammatical and syntactic structures which could only be done manually. Al-Ajmi (2004) further suggests that the reason for this is partly due to "the lack of the necessary programs to compile such resources and the funding authorities doubts and uncertainty regarding the effectiveness of parallel corpora" (p. 327). Relatively recently, some more focus on the significance of Arabic corpora has grown among researchers leading to the compilation of a number of Arabic parallel corpora like The Quranic Arabic Corpus.

2. Methodology

The present research employs Klaudy and Károly's Linguistic Classification of Explication Shifts as the model of analyzing the data so that to fulfill the questions and test hypotheses addressed in (1.above). The model is employed to measure instances of explication shifts as they appear in the translational corpus. This model includes the following classifications:

- lexical addition: new meaningful elements are introduced in the target text,
- lexical specification: an ST unit with a more general meaning is replaced by a TT

- lexical division: the meaning of an ST unit is distributed over several units in the target text,
- grammatical addition: new grammatical (functional) elements that cannot be found in the SL text appear in the TL text,
- grammatical specification: an ST sentence is divided into two or more TT sentences.
- grammatical elevation (raising): ST phrases are raised to clause level in the target text unit with a more specific meaning,

3. The Quranic Arabic Corpus

Dukes and Atwell (2011) are known to their vast contribution to Arabic corpus linguistics in developing The Quranic Arabic Corpus. At the outset, it is a very carefully built and compiled parallel-comparable machine-readable texts designed and developed as part of a PhD research project developed at the University of Leeds jointly with a number of other brilliant scientists and volunteers.

The Quranic Arabic Corpus is, however, the most recent, updated and successful corpus that established a benchmark for Arabic-English contrastive studies. Quranic language mainly requires special treatment in translation, not only for being the words of Allah, yet, it is the bedrock for Arabic linguistic system as a whole. However, this Corpus is so far the most powerful research tool in the history of Arabic corpus for having:

- A manually verified part-of-speech tagged text.
- An annotated treebank of the Quranic text.
- A novel visualization of traditional Arabic grammar through dependency graphs.
- Morphological search.
- A machine-readable morphological lexicon of Quranic words into English.
- A part-of-speech concordance for Quranic Arabic organized by lemma.

This corpus was made available for users and researchers who are interested in learning the language of the Quran which is the backbone of Arabic language that no one can doubt

its accuracy. This parallel-comparable corpus contains all the Suras of Quran with seven different English translated versions by Sahih International, Pickthall, Mohammad Sarwar, Mohsin Khan, Arberry, Shakir and Yusuf Ali. On Dukes (2012, 2013) Quran corpus, Al-Ajmi comments that “it includes several translations in English that can help us to understand the differences in meaning and grammar in different contexts and the technical problems faced in translation” (2004, p. 379).

One of the more significant findings to emerge from using this corpus is that more profound researches in Arabic language using parallel corpora shall dust off doubts regarding the accuracy of Arabic-English lexicography and translation hypotheses.

The reason why this corpus is of importance to language contrastive studies could be tested through the following criteria:

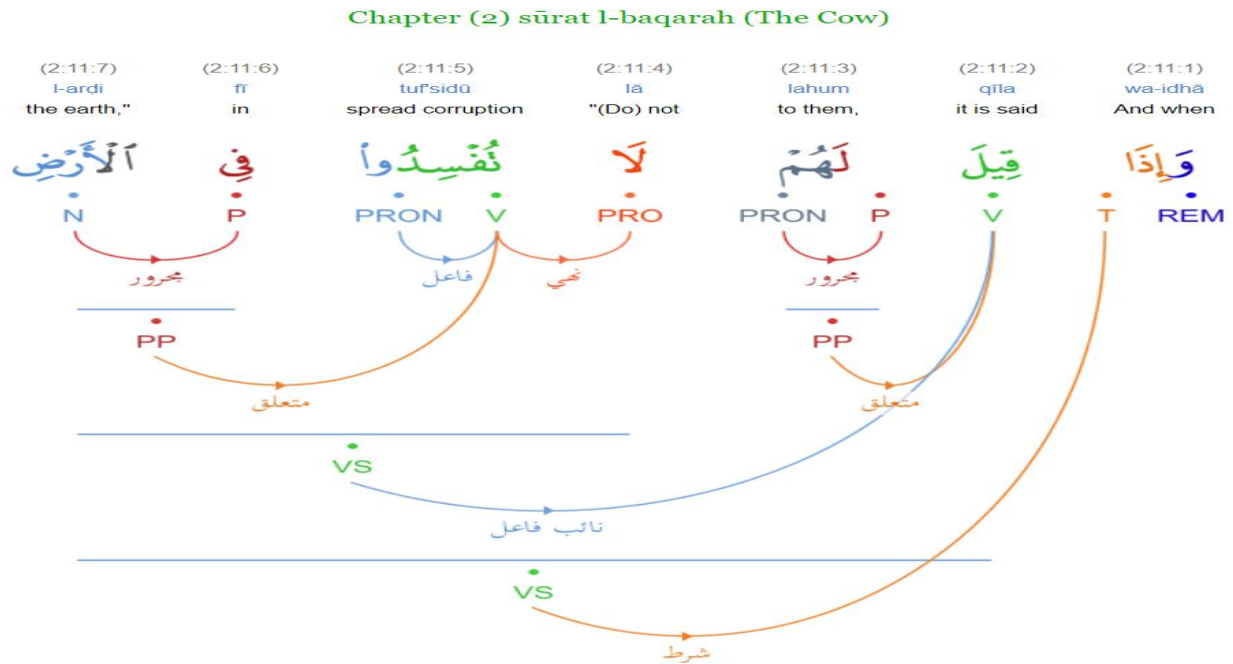
4.1. The Corpus Design

The first and most important considerations put as the basic principles in choosing this type of data as the sample of research are the following criteria that guided the compilation and designing of this corpus: Firstly, the corpus under investigation is designed to be a very rich resource of linguistically annotated texts with their parallel translations by seven qualified translators. Secondly, the aim behind designing this corpus is to build a solid basis for researchers who wish to explore aspects related to the Arabic traditional linguistic system, especially the language of the Quran, as translated into English. Thirdly, each word in the corpus is assigned to its grammatical category as presented in the text *lit.* Part-of-speech tagging (*Fig.1.1*) to give an in-depth meaning of each aya and present a detailed analysis of the sentence. Fourthly, The Quranic Arabic Corpus is designed to be read by humans and computer-aided-tools so as to help facilitate functional search applications during the research that could not be done manually or take a very long time. Finally, this corpus is the first Arabic-English corpus that provides: an *annotated grammatical treebank* of the Arabic syntax by assigning each word its grammatical position in the sentence, *dependency graphs* (see *Fig:1.1*) that show the relations between the words in the sentence, *part-of-speech tagging*, *morphological search* and a *concordancer* (see *Fig: 1.4*) organized by lemmatization that shows the searched node within the sentence it appears in, a search

engine that calculates the number or the frequency of *words occurrence* in a given part of the corpus or the corpus as a whole and a *morphological lexicon* which provides a glossary of the search node with its different ranges of meanings (Dukes & Atwell, 2011).

Figure 1.1

Dependency graph and part-of-speech tagging (The Cow: 11)



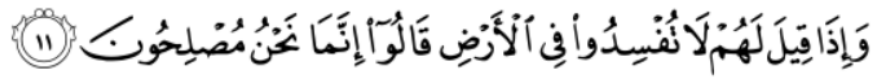
The corpus also provides grammatical parsing, (see *Fig: 1.2*) for each word of any selected aya and each word is assigned for its grammatical category with the translation in English language. For instance, the particle **إِذَا** *idhā* in (*Fig: 1.2*) is given the category of time adverb indicative of habitual actions. Also, the graph shows the relationship between this particle and other words in the sentence. This particle is given the English equivalent *when*.

Figure 1.2

Grammatical parsing and word-for-word translation (The Cow: 11)

Translation	Arabic word	Syntax and morphology
(2:11:1) wa-idhā And when	وَإِذَا T REM	REM – prefixed resumption particle T – time adverb الواو استئنافية ظرف زمان
(2:11:2) qīla it is said	قِيلَ V	V – 3rd person masculine singular passive perfect verb فعل ماضٍ مبني للمجهول
(2:11:3) lahum to them,	لَهُمْ PRON P	P – prefixed preposition <i>lām</i> PRON – 3rd person masculine plural personal pronoun جارٍ ومجرور
(2:11:4) lā "(Do) not	لَا PRO	PRO – prohibition particle حرف نهي
(2:11:5) tuḥsidū spread corruption	تُفْسِدُوا PRON V	V – 2nd person masculine plural (form IV) imperfect verb, jussive mood PRON – subject pronoun فعل مضارع مجزوم والواو ضمير متصل في محل رفع فاعل

وَإِذَا idhā here is given the English equivalent *when* and treated as time adverb. The seven comparable translations have all rendered the particle إِذَا in this aya as such, (cf, Fig: 1.3 below).



Sahih International: And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

Pickthall: And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

Yusuf Ali: When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"

Shakir: And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.

Muhammad Sarwar: When they are told not to commit corruption in the land, they reply, "We are only reformers".

Mohsin Khan: And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

Arberry: When it is said to them, 'Do not corruption in the land', they say, 'We are only ones that put things right.'

2.2. The Corpus Typology

The second fundamental consideration is that The Quranic Arabic Corpus is a collection of Quranic Arabic texts of 77,430 words i.e., The texts of the Glorious Quran with seven parallel unidirectional English translations of more than 900,000 words which permits both researchers to compare specific ST-TT linguistic aspects related translation practices such as *explicitation, borrowing, addition, calque. etc.* It also allows the researcher to conduct quantitative analysis of a certain node and count its frequency of occurrence in the overall corpus, (see *Table: 1.1*).

Table 1.1

Results gathered from the quantitative analysis

keywords	Frequency of occurrence in ST	Total per the Arabic corpus		Total Shifts in the TT			
إِذَا'idhā	٤٤٢	0.57%		65			
Frequency And Distribution in Relation to Shifts' Types							
Lexical Addition		Lexical Specification	Lexical Division	Grammatical Addition	Grammatical Specification	Grammatical Elevation	
18		21	3	12	0	11	
Frequency and distribution of Explicitation Shifts in TT							
Sahih I.		Pickthall	Yusuf A.	Shakir	Muhammad S.	Mohsin K.	Arberry
9		7	9	8	20	7	5

Choosing this corpus situates the study among the most important corpus-based translation studies that investigates translational features with regards to Arabic original sacred texts translated into English language with the use of such very authentic comparable corpora. Most importantly, according to House (1997), the translational corpus comprises a "double-binding relationship by giving rise to a retrospective relation between the original text and its translation and a prospective relation between the translated text and its readers" (p. 29). Correspondingly, using a translational corpus supports the theory of explicitation

and implicitation as "describing intertextual relations holding between source texts and their translations" (Kruger, 2015, p. 276).

2.3. The Corpus Relevance

The third consideration follows directly from the understanding that the corpus must be relevant to the focus of the study. On the wider basis, this shall further develop Arabic corpus linguistics especially for contrastive linguists and lexicographers who wish to study modern Arabic where quotations, terms and lexis from the Glorious Quran still massively appear in modern usages. On a narrower basis, it is very important to reflect the focal-point of the study which is investigating the use of certain Arabic particles as they occur in specific lexical contexts and as translated into English. This is to highlight the significance of those particles when they collocate with other words grammatically and finding more about the patterns that affect the overall meaning semantically. Thoroughly, the Quranic Arabic Corpus is the best text genre that covers the interface between classical Arabic and modern standard Arabic and includes a vast availability of information with regards to the syntactic, semantic and morphological linguistic system of the Arabic language. McEnry et al. (2019) puts that "while Qur'anic Arabic corpus research may be a minority interest in linguistics, it has huge potential for impact on society and the general public including Muslims worldwide who want to study and understand the Quran" (p. 100). Henceforth, this shall help the translators produce the closest shade of meaning of that of the original. Thus, the decision to be restricted to this genre in the study draws from the overall orientation (chronological and functional) of the research questions mentioned in (1. Above).

2.4. The Corpus Directionality

The fourth and most substantial consideration is the direction of the corpus. This unidirectional corpus containing The Glorious Quran Scripture as the Arabic source text vis-a-vis seven English translations by seven different translators. Quantitatively, the unidirectional design of this corpus along with the seven translations permits the researcher to measure the frequency cooccurrences of selected items like conjunctive *particles* in the Arabic corpus on the one hand (see *Fig: 1.4*) and investigate how frequently the translators have opted for the explicitation strategy in their translations; and if many times, this would

then prove the hypothesis that explicitation is an inherent translation universal feature and must be treated as such. The quantitative analysis also would make a good tool to test the hypothesis posited in the asymmetry hypothesis discussed above with regards to the weight of implicitation against explicitation in the overall corpus. Qualitatively, the use of an Arabic→English unidirectional corpus directs the center of attention to the Arabic language which is regarded as having the most difficult morphological, syntactic and semantic system among other languages (McEnry et al., 2019). Additionally, the seven subcorpora help provide more holistic choices of one single source text node which is empirical to this study semantically and syntactically. Also, the unidirectional corpus allows the researchers to explore the potential interface between classical and modern language translation studies by relying on the most critical source text that made bedrock for Arabic language as a whole and the results would definitely pour in the river of Arabic-linguistics. The two researchers have used the mixture approach in analyzing the data, i.e., qualitative and quantitative because the former would enable her to pass judgments on the quality of the target text since such judgments are model-based. However, the latter gives both researchers the chance to describe the data in terms of statistics to validate the hypotheses in a more scientific manner.

Figure 1.4

Sample concordance list and frequency of the Particle ^{la}idhā

Results 1 to 50 of 442 for stem: إذا (in 0.006 seconds):

(2:11:1) wa-idhā	And when	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
(2:13:1) wa-idhā	And when	وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
(2:14:1) wa-idhā	And when	وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
(2:14:7) wa-idhā	But when	وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ
(2:20:10) wa-idhā	and when	كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
(2:76:1) wa-idhā	And when	وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
(2:76:7) wa-idhā	But when	وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
(2:91:1) wa-idhā	And when	وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أُنْزِلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا
(2:117:4) wa-idhā	And when	بَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
(2:145:30) idhan	(would) then	وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ
(2:156:2) idhā	when	الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
(2:170:1) wa-idhā	And when	وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا
(2:177:38) idhā	when	وَالْمُؤْمِنُونَ بَعْدَهُمْ وَإِذَا عَاهَدُوا
(2:180:3) idhā	when	كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
(2:186:1) wa-idhā	And when	وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
(2:186:10) idhā	when	وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
(2:196:34) fa-idhā	Then when	فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
(2:196:54) idhā	when	فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ
(2:198:9) fa-idhā	And when	فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
(2:200:1) fa-idhā	Then when	فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ
(2:205:1) wa-idhā	And when	وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ

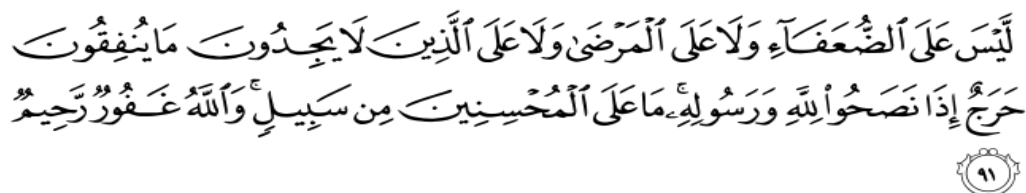
This concordance sample shows how instances of the particle 'إذا' idhā appear in The Quranic Arabic Corpus. The search node is colored in red and, in the middle column, a translation of the selected word is given. On the left column, the place of words' occurrence in the exact position among other words in the sentence, aya and Surah is shown. For instance, the parenthetical description (2:14:7) means that the search node is found in Surah number two which is the Cow, aya number 14 and its position among the other words as arranged in the sentence is seven. An English transcription to the search node of how it is pronounced in Arabic is also provided.

2.5. The Quality of Subcorpora

The fifth consideration pertains to recognize that the seven translations were produced by completely different translators; that is people from different origins, nationalities, sex, beliefs, religions, ideologies and native languages. In a nutshell, this altogether works as a parameter in determining their degree of understanding of this sacred and mysterious text. All these factors definitely contribute to showing the possible correlation to the frequency of explication or implicitation practiced in the translation which in turn "can ultimately be linked to the degree of linguistic under-determinacy of the corresponding texts" (Kruger, 2015, p. 279). Therefore, one of the challenging aspects of choosing this corpus is having translations with different degrees of technicality or adequacy from expert to semi-expert and see if a translator has a mastery knowledge of the linguistic structure of both languages by producing a high-quality equivalent or if he/she has fallen short in determining the exact equivalent. Yet, the quality of the translations included in the corpus are inherently hard to be judged and that is "due to the lack of objective or universally agreed criteria for measuring such quality" (ibid, p. 283). Moreover, Krein-Kühle (2011) states that for any text to be included in a corpus "will inevitably influence the results of the analyses" (p. 392). Therefore, a very critical and language-effective text like the Glorious Quran does exhibit a very high-quality translation.

Figure 1.5

The translation of the word conditional لَا يَحْدُوثُ in (Al-Tawbah: 91)



Sahih International: There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

Pickthall: Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

Yusuf Ali: There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.

Shakir: It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

Muhammad Sarwar: People who are weak or sick and those who do not have the means to take part in the fighting are exempt from this duty if their intention remains sincere about God and His Messenger. Righteous people shall not be blamed. God is All-forgiving and All-merciful.

Mohsin Khan: There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers - see the footnote of V.9:120). And Allah is Oft-Forgiving, Most Merciful.

Arberry: There is no fault in the weak and the sick and those who find nothing to expend, if they are true to God and to His Messenger. There is no way against the good-doers -- God is All-forgiving, All-compassionate --

In this aya, إِذَا 'idhā is grammatically parsed as a time adverb indicative of condition. For emphasis, the apodosis is foregrounded before the protasis. According to Halliday (1977), foregrounding is "the phenomenon of linguistic highlighting whereby some features of the language of a text stand out in some way" (p. 76). This technique is used to draw the attention of the reader to what, why and how something is being said. Although this might seem only applied to the lexico-grammatical level of the text; the ideational and interpersonal metafunctions of the text are mostly intended to be affected by this technique. The Glorious Quran is a vocative text that addresses people directly using many rhetorical devices such as foregrounding and post-grounding to call emphasis to certain issues and also to denote obligation and commitment, for, this book is full of rules for mankind. In this aya, Allah intentionally foregrounded the apodosis to call attention to only specified class of people who are exempted from fighting in wars if they are committed sincerely to the condition mentioned in the protasis. Those people might argue that they all are sincere to their faith in Allah and prophet Mohammed (peace be upon Him), in this case, none would have gone to war. Therefore, the apodosis is foregrounded.

Looking from a very general perspective at each translation of the particle إذا 'idhā along with its protasis and apodosis, all the seven translators have paid due attention to render the structure as it is as far as the main conditional clause and the conclusion clause are concerned. By looking closely at each translation of the particle إذا 'idhā in isolation, it is noted that Sahih International has rendered the word by its general denotation and function which is a time adverb. This is to give flexibility to readers to infer the intended meaning from the surrounding text and context. Collins (2018), nevertheless, uses this conjunctive interchangeably i.e. in the sense of *at the time when* and in the sense of *if-condition*. On the other hand, Pickthall, Yusuf Ali, Muhammad Sarwar, Muhsin Khan and Arberry have resorted to a more specific English equivalent by rendering the particle into *if* to overtly state its connotative conditional meaning. Alternatively, Shakir used the subordinating conjunction *as long as* instead of *if* or *when* to denote the obligation and commitment, here spiritual, embedded in this aya. According to Marriem Webster Dictionary, it is worth noting that as long as could be used as a conjunction and an adverb of time.

إذا 'idhā is treated in the first translation as a time adverb retaining the sense of condition to the clause that follows. But with back-translation, the aya would be ليس على الضعفاء... عندما; however, the condition entailed by the aya is weakly expressed in the translation. For the five if-versions, all the translators tended to use the basic conditional conjunction *if* as an equivalent to إذا 'idhā. Back to Collins English Dictionary, *if* is used to express possible event or action that its accomplishment is uncertain. In the aya, if the event is uncertain, 'in إن of condition would have been used. Still, the aya clearly states obligation that those who are exempted from fighting will not be blamed on condition that they have sincere faith in their hearts to Allah and prophet Mohammed. With back translation, the aya would be ليس على الضعفاء.... إن كانوا مخلصين, here 'in إن also shows doubt that those people might or might not be sincere. Lastly, since the denotative meaning of إذا 'idhā is temporal adverb and the sense of condition is one shade of its semantic meanings, there is a hybridity of time duration and condition in its use, therefore this must be attained in the translation. Shakir cleverly used the conjunctive expression *as long as* meaning *provided that* or *on the condition that*. This use gives the readers a clear perception of what is the purpose behind this aya. The aya entails divine order that is if those people are to be exempted, they must be sincere and be continuously committed to that belief as long as they

live which was successfully accomplished by the use of *as long as*. The aya in backtranslation would be ليس على الضعفاء.....ماداموا مخلصين طالما كانوا مخلصين.

For the explicitation strategies used by the translators with regards to this aya, Sahih International has made none with the use of *when* because this equivalent looks less straightforward and it is difficult to decide whether there is a shift in translation or not. The five translators who chose *if* as an equivalent have made a lexical specification shift by opting for a word that is more specific in meaning than the general one. Shakir made a grammatical elevation shift by raising the particle from the category of a single word to a three-word phrasal expression.

2.6. Corpora in Context

The sixth consideration accords with Krein-Kühle's conceptualization of "corpus in context" stated as follows:

The translation analyst, by having recourse to such contextual information, is positioned closer to the actual translation process and in discussing certain features exhibited by the corresponding translations can make more informed statements on the possible motivations that may have guided the translator's actions. (2011, p. 391)

In a supportive opinion, Toury (1995), argues that one of the greatest merits for researchers conducting contrastive ST-TT analysis is to know who were involved in the process of translation and in which context. As a result, having evidence of the person behind the end-product gives the analyst confidence in reasoning the motivations behind the explicative translational choices made during the process to then assess the translation whether as professional or the opposite. The Quranic Arabic Corpus links the user to the biography of the translators whose translations were adopted in this corpus.

3. Conclusions

After the application of the mixed approach to the data under investigation, the study has reached the following conclusions:

1. The Quranic Arabic Corpus is a very sufficient tool that can serve as a yardstick to investigate countless number of issues related to Arabic language as translated into English. This has verified the two hypotheses that read : (1) The Quranic Arabic Corpus can provide sound evidence to empirical studies related to translating specific linguistic items such as particles; and(2) electronically-processed texts i.e. corpora can save time and efforts and provide adequate results with regards to identifying translation-specific patterns and tendencies such as explication.
2. The tool concerned can provide authentic data of the source and target text syntactic system as well as the frequency of occurrence of the search node along with its seven translations. It also shows the place at which a certain word is used and in which context via the concordance lines.
3. This corpus can also give the exact number of the occurrences of a particular search item. Such properties through electronic processing makes it easier for the researchers to investigate larger amounts of corpora by shortlisting the intended linguistic item. With the help of the shortlists, the researchers could investigate the explication shifts associated with the particle إِذَا idhā without having to go through all the corpus.
4. The explication shifts have remained a translation universal in rendering the particle إِذَا due to the fact that the seven translations studied have shown that translators of the Quranic text using a variety of equivalents to be explicit as far as possible in reflecting the meaning of the same particle. This has answered the research questions of the present study.

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