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A comparative analysis of the Arabic and English verb systems using a Quranic Arabic corpus

A CORPUS-BASED APPROACH

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ABSTRACT

The Quranic Arabic corpus is one of the most important computational tools that has been produced in Arabic language service. Therefore, the main purpose of this papers is to provide some details of morphological and syntactic structures of Arabic and English verbs through deep computing studies of the Quran. The paper will also highlight some investigations into the use of a sub-verb corpus, along with translations, in order to consider how Quranic contexts employ verb forms to indicate time and how Arabic verbs are rendered into English.

***Keywords*: Quranic Arabic corpus, Arabic verb, English translations, Sub-corpus verb.**

1. Introduction

Corpus is ‘’a collection of a single writer's work, or of writing about a particular subject (Cambridge Dictionary, 2016). Nowadays corpora have become one of the main computational tools used in teaching and learning languages. The importance of corpora in language studies is that corpora can contain a large amount of information about all areas of language. This tool can be used in some linguistics research areas such as language teaching and learning, applied linguistics, lexicography, etc. As well as for other purposes such as morphology analysis, grammar analyzing, lemmatization, parsing and it also can be used as a tool of bilingual concordance (Alfaifi, 2014). The present paper aims to explain how Quranic Arabic corpus can be used to explore the verb systems of both languages, paying attention to the similarities and differences between them, and provide an understanding of morphology and forms of Arabic and English verbs in their syntactic context.

2. Literature review

2.1-The importance of using a corpus of Arabic language texts in language studies

In using empirical data, the corpus is a tool “that enables linguists to make objective statements rather than those which are subjective” (Alansary & eta, 2014). The corpus allows empirical analysis of a large number of texts related to linguistics or language such as Grammar, lexicography, semantics, natural language processing and other language studies that could not be done in any other way (ibid). The corpus allows students who are studying a foreign language to be able identify more possible contexts in which to respond to the word. Though, currently researchers who are interested in the English language use a corpus as a powerful tool for

learning and teaching or the development of machine translation, the use of a corpus in Arabic language studies has not received enough attention (Alfaifi, 2014).

Arabic words can be changed according to their moods (nominative الرفع, accusative النصبor genitiveالجر). Using a corpus can help the researchers to discover the changes that occur to a word. For example, the differences between the word"الطالبان and "الطالبين happen according to the differences in its case moods. Alansary & eta (2014) make a significant point about the benefit of using a corpus-based approach using empirical methods that the theoretical method usually used to study language issues. Grammarians have discovered a corpus to be a useful resource in investigating the grammar (syntax) or (semantics), of a language. Therefore, the empirical data and the representative quantification language variety make corpora a useful tool for syntactical research.

2.2 The need of using Corpus in Grammar

A-Investigating morphological characteristics

Using a corpus for morphological analysis allows the users to search for prefixes and suffixes and infixes that can be added to the word. For example: the Arabic verb كتب kataba may give various tenses by adding different prefixes or suffixes, كتبَ kataba, يكتب yaktubu،سيكتبsa yaktubu.

B-The distribution and function of a syntactic construction:

The investigation of the distribution of words, can enable grammarians to carry out the rules of the language's syntax restrictions (Alansary & eta, 2014). For example: in English, the Present Perfect can be used with unspecific expressions such as: ever, never, once, many times, several times, before, so far, already, yet, etc .

3.3 The need for using parallel corpora for the English–Arabic languages:

As mentioned above, the Arab world's lack of using a parallel corpus leads to uncertainly and doubts of the significance of lexical data in bilingual dictionaries, grammar (syntax) and parallel translations in English. The effectiveness of developing a parallel corpus for English-Arabic has not been given enough attention in the Arab world (Al-Ajmi, 2004). Many linguistic corpora have been created by those more interested in computational usage or the development of machine translation systems than in actual linguistics research (Alansary & eta, 2014).Therefore, the corpora they use are designed differently from the corpora designed to work with grammatical information or characteristics observable in syntactic contexts that in the past might be obtained only by manual analysis of the characteristic structures of English and Arabic. Making a comparison using a parallel corpus such as a Quran corpus which includes several translations in English can help us to understand the differences in meaning and grammar in different contexts and the technical problems faced in translation (Al-Ajmi, 2004) Therefore, Using Quran corpus in my research, will show us all the examples of a verb in context, then we can find all the situations in which different tenses and aspects of the verb and its phrases and how Arabic verbs are translated into English.

C- Using Quranic Arabic corpus of the verb system studies

The Arabic language is a diverse language in nature and it uses a unique verb system which differs from that used in English. Various different studies have been undertaken over the space of a thousand years to examine the differences between the verb systems used in Arabic and

those used in other languages (Eiesel, 1990; Zollmann et al., 2006). However, in spite of this, the Arabic language has not been widely studied in computational terms (Eiesel, 1990; Zollmann et al, 2006). Arabic is Arabic is surrounded by myths. It is classed as an inflectional, derivational and templatic language. On the basis of syntax, Arabic can be categorised as a theme pro-drop language that expresses person, number, and/or gender agreement, as well as tense, aspect, and modality markers with the referent on the verb. Every particular inflection of the verb is quantified exclusively (Gadalla & Abdel-Hamid, 2002).

In Arabic, a verb is formed by the insertion of three to four consonant roots into one of numerous verb patterns. The verb suffixes and prefixes are then affixed in these templates to locate positioning in these templates to locate positioning in the linear structure in relation to: number, person, gender, tense etc. The active/passive voice and perfective tense/aspect is used for the dummy root (Truck, 2010)

The understanding of the correspondence between the verb-form and the concept of time whether past, present or future is one of the important aspects of any language. Both grammarians of Arabic and English languages have made many attempts to describe the correspondences (Reishaan & Ja'far, 2008). A discussion of this topic is intended to provide understanding of the differences between the completeness and incompleteness of actions, their points and periods, simultaneous and successive events, and the similarities between then (past) and then (future)" (ibid).

In fact, one of the main purpose that make both grammarians of Arabic and English languages interested in this topic is to find a resolution to the greatest challenges to reliable translations between Arabic and English is that the Arabic language does not use a specified formula to construct the aspect of the verb in the same way English does. . For example: "yaktubu يكتبُ, taktubu تكتبُ, aktubu أكتبُ ، Dual/Pl. yakutba يكتبا" and naktubu نكتبُ" are used to express present tense verbs and numbers with the same consonantal root conveying related meaning, whereas the suffixes(*tu* and *-nā*) "katbtu كتبتُ, ktabna كتبنا" indicate past tense verbs. The passive voice from the root (K-T-B كتب) is "kutiba كُتِبَ" which means 'it was written' (Bahloul, 1994).

The understanding of the morphemic composition and forms of Arabic and English verbs, as well as examining discharges and conjugates in their syntactic context using a parallel corpus is a vital step in order to reveal details in Arabic texts translations (Shamaa, 1978).

3. Methodology

In the Quranic Arabic corpus, there are 1,475 verbs with a large number of contexts; for example, there are 1,618 contexts of the pos:v (i) root "قول". Sometimes, verbs have a different syntactic and morphological analysis, whereas at other times they use the same format and meaning in context.

At first stage, all the context for most common verbs "qaala/قال "and "kaana/كان," in the verses will be considered by building a specific corpus of these verbs with their translations. They will then be compared with their equivalents in the target translation and analysed in terms of syntactic and morphological features. The study will consider the main translation errors that arise. These sentences will be analysed in accordance with the structure of TAM markers, vowels, gender and person etc. A frequency count of the different verb constructions in the two languages will be performed to explain ways in which Arabic verbs can be rendered into English. A sup-corpus of the verbs with their contexts will be randomly chosen from the Quranic Arabic

corpus. The some questions can answered more clearly using the sup-corpus. Here some leading questions:

- What are the subjects of these verbs?
- What are the number of theses verbs? (Singular, dual, plural)?
- What are the gender of these verbs? (Masculine- Feminine)
- Does the English translation always use the same formula verb?
- Does the observable contexts-syntactic of the verb forms of these examples always denote the same activities?

Some of the above questions need more than a yes or no answer.

-What are the forms for the past simple verb, the past progressive tense, the present simple verb, the present progressive tense, the future tense, the passive tense, the active tense in Arabic and English and their actions in context?

(Experiences) The sup-corpus verbs analysis considered an Arabic-English translation

The structure of the present form in Arabic and its translations into English

A list of 60 sentences was selected to begin the process of a contrastive analysis of the verb form yaqūlu/ يَقُولُ. A specific formula was used to select the sentences because one of the aims of this report is to discover how the Quranic contexts employ the verb forms to indicate time, gender, number, act. And the second aim is to find the most common translations of the verb yaqūlu/ يَقُولُ. After the collection of these sentences was completed, an Excel programmer was used to sort all 60 examples to clarify the analysis. The examples recognized twelve fields: one field for sentences in Arabic, another for the verb into Arabic/English, and one field for the morphological analysis of which was in imperfect /indicative mood as example. The English translations of the verb were recognized as follows: Sahih International, Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Mohsin Khan, and Arberry. The results field was added to show the percentages of the translations of the Arabic imperfect verb (present tense) into English.

Table 1-2: Sup-corpus of all the Ayat of the verb (yaqūlu/ يَقُولُ), with its translations and Morphological analysis

NUMBERS	The Chapter	The verse	The verb	Morpholog
1	the 68th vers of the Chapter (2) sūrat l-baqarah (The Cow)	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ	yaqūlu/يَقُولُ	3rd person masculine singula
2	the 69th verse of chapter 2 (sūrat l-baqarah)	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ	yaqūlu/يَقُولُ	3rd person masculine singula
3	the 71st verse of chapter 2 (sūrat l-baqarah)	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ	yaqūlu/يَقُولُ	3rd person masculine singula
3	the 117th verse of chapter 2 (sūrat l-baqarah)	وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ	yaqūlu/يَقُولُ	3rd person masculine singula
4	the 200th verse of chapter 2 (sūrat l-baqarah)	فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ	yaqūlu/يَقُولُ	3rd person masculine singula
5	the 201st verse of chapter 2 (sūrat l-baqarah)	وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً	yaqūlu/يَقُولُ	3rd person masculine singula
6	the 47th verse of chapter 3 (sūrat āl ʿimrān)	إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ	yaqūlu/يَقُولُ	3rd person masculine singula
7	the eighth verse of chapter 2 (sūrat l-baqarah)	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ	yaqūlu/يَقُولُ	3rd person masculine singula
8	the 25th verse of chapter 6 (sūrat l-anʿām)	يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ	yaqūlu/يَقُولُ	3rd person masculine singula
9	the 73rd verse of chapter 6 (sūrat l-anʿām)	وَيَوْمَ يَقُولُ كُن فَيَكُونُ	yaqūlu/يَقُولُ	3rd person masculine singula
10	the 49th verse of chapter 9 (sūrat l-tawbah)	وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي	yaqūlu/يَقُولُ	3rd person masculine singula
11	the 124th verse of chapter 9 (sūrat l-tawbah)	وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا	yaqūlu/يَقُولُ	3rd person masculine singula
12	the 27th verse of chapter 13 (sūrat l-raʿd)	وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ	yaqūlu/يَقُولُ	3rd person masculine singula
13	the seventh verse of chapter 13 (sūrat l-raʿd)	وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ	yaqūlu/يَقُولُ	3rd person masculine singula
14	the 43rd verse of chapter 13 (sūrat l-raʿd)	وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا	yaqūlu/يَقُولُ	3rd person masculine singula
15	the 27th verse of chapter 16 (sūrat l-nahl)	وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تُشَاقُّونَ فِيهِمْ	yaqūlu/يَقُولُ	3rd person masculine singula
16	the 47th verse of chapter 17 (sūrat l-isrā)	إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا	yaqūlu/يَقُولُ	3rd person masculine singula
17	the 66th verse of chapter 19 (sūrat maryam)	وَيَقُولُ الْإِنسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا	yaqūlu/يَقُولُ	3rd person masculine singula
18	the 79th verse of chapter 19 (sūrat maryam)	كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا	yaqūlu/يَقُولُ	3rd person masculine singula
19	the 80th verse of chapter 19 (sūrat maryam)	وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا	yaqūlu/يَقُولُ	3rd person masculine singula
20	the 74th verse of chapter 28 (sūrat l-qaṣaṣ)	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ	yaqūlu/يَقُولُ	3rd person masculine singula
21	the 62nd verse of chapter 28 (sūrat l-qaṣaṣ)	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ	yaqūlu/يَقُولُ	3rd person masculine singula
22	the 65th verse of chapter 28 (sūrat l-qaṣaṣ)	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ	yaqūlu/يَقُولُ	3rd person masculine singula
23	the tenth verse of chapter 29 (sūrat l-ʿankabūt)	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ	yaqūlu/يَقُولُ	3rd person masculine singula
24	the 53rd verse of chapter 5 (sūrat l-māidah)	وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ	yaqūlu/يَقُولُ	3rd person masculine singula
25	the 109th verse of chapter 5 (sūrat l-māidah	يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ	yaqūlu/يَقُولُ	3rd person masculine singula
26	Chapter (7) sūrat l-aʿrāf (The Heights)	يَقُولُ الَّذِينَ نَسَوْهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ	yaqūlu/يَقُولُ	3rd person masculine singula
27	the 49th verse of chapter 8 (sūrat l-anfāl)	إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ	yaqūlu/يَقُولُ	3rd person masculine singula
28	the 40th verse of chapter 9 (sūrat l-tawbah)	إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا	yaqūlu/يَقُولُ	3rd person masculine singula
29	the eighteenth verse of chapter 11 (sūrat hūd)	وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ	yaqūlu/يَقُولُ	3rd person masculine singula
30	the 44th verse of chapter 14 (sūrat ibʿrāhīm)	فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ	yaqūlu/يَقُولُ	3rd person masculine singula
31	the 42nd verse of chapter 18 (sūrat l-kahf)	أُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا	yaqūlu/يَقُولُ	3rd person masculine singula
32	the 52nd verse of chapter 18 (sūrat l-kahf)	وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ	yaqūlu/يَقُولُ	3rd person masculine singula
33	the 104th verse of chapter 20 (sūrat ṭā hā)	إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا	yaqūlu/يَقُولُ	3rd person masculine singula

Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
says	saith	says	says	explained, "It must be neither too old nor tc	says	says
says	saith	says	says	says	says	says
says	saith	says	says	says	says	says
says	saith	saith	says	commands	says	says
says	saith	say	say	say	say	say
says	saith	say	say	pray	say	say
says	saith	saith	says	orders	says	say
say	say	say	say	say	say	say
say	say	say	say	say	say	saying
says	saith	saith	saith	commands	say	says
says	saith	says	says	ask	says	say
say	say	say	say	ask	say	say
say	say	say	say	ask	say	say
say	say	say	say	say	say	say
say	say	say	say	say	say	say
will say	will say	will say	will say	will ask	will say	saying
say	say	say	say	say	say	say
says	saith	says	says	says	says	says
says	saith	says	says	his words	says	says
mentions	speak	talks	says	speaks	talks	says
will say	sahll say	will say	shall say	will sak	will say	shall say
will say	will say	will say	will say	will ask	will say	shall say
say	say	say	say	ask	say	shall say
say	saith	say	says	say	say	say
will say	will say	will say	will say	say	will say	will say
will say	saith	will ask	will say	will ask	will say	shall say
will say	will say	will say	will say	saying	will say	shall say
said	said	say	said	say	said	said
said	said	said	said	telling	said	said
will say	will say	will say	shall say	will say	will say	will say
will say	will say	say	will say	will say	will say	shall say
said	to say	could only say	said	said	could only say	was saying
will say	will say	will say	shall say	asks	will say	shall say
will say	say	will say	say	will say	will say	will say

3. Analysis of the Results

Table 3: the use of the verb yaqūlu/يَقُولُ/says to indicate multiple tenses/aspects in its several translations

The verb form in its translations	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry	Total
present simple	30	35	33	29	32	31	28	218
past	4	2	1	4	2	3	4	20
present perfect continuous	1	0	0	0	1	0	0	2
future	23	18	20	22	17	21	21	142
passive	1	0	0	0	0	1	0	2
perfect (would, used to, may, might, should)	1	3	6	3	0	4	2	19
infinitive	0	1	0	1	0	0	0	2
noun	0	0	0	1	5	0	4	10
past continuous	0	1	0	0	0	0	1	2
Comprehensive translation of meaning	0	0	0	0	3	0	0	3
Conditional perfect	0	0	0	0	0	0	0	0
Total	60	60	60	60	60	60	60	420

Tables 1 and 2 indicate the following:

1. The present verb yaqūlu يَقُولُ/says indicative mood was recognised in English as follows: says, saith, commands, mentions, speaks, talks.
2. In its translations, the verb yaqūlu يَقُولُ/says was recognised in multiple tenses. Consider the following examples:

Table 4: the use of the verb yaqūlu/يَقُولُ/says to indicate multiple tenses in its several translations

The verse	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ	said	said	say	said	say	said	said
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا	will say	may say	may say	may say	say	say	may say

3. Recognition of the prefixes and affixes that are added to the verb forms in terms of number was dissimilar in all the sentences that provided the same tense. For example, the verb yaqūlu/ يَقُولُ was employed in the singular form (say) but in its translations it was provided without the prefix (s) in the following example:

Table 5: the use of the verb yaqūlu/يَقُولُ/says to indicate the singular person, with its translations

The verse	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ	says	saith	should say	should say	say	says	says

4. The verb corpus reveals that the present verb indicates the future tense through context (verbal clues and current time القرائن اللفظية والحالية), not through form. Consider these examples:

Table 6: the use of the verb yaqūlu/يَقُولُ/says to indicate future tense, with its translations

The verse	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ	will say	will say	say	will say	will say	will say	shall say

5. An analysis of the whole context of a sentence is required by the translators in order to consider the agreement features of the text between the verb and other elements, such as subjects, pronouns, particular tools that change the tense of verb. For example: the Arabic imperfect form (**فعل مضارع**) can be constructed indicate the future tense if it comes in the context with specific particular tools such as: emphatic prefix *lām* لام التوكيد. In this case, it can be considered that the verbs can be rendered into English by the future tense:

Table 7: the use of the verb yaqūlu/يَقُولُ/says to indicate future tense, with its translations in the context with specific particular tools such as: emphatic prefix lām لام التوكيد

The verse	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا	will say	may say	may say	may say	say	say	may say
وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ	will say	will say	they declare (with emphasis)	would certainly say	say	declare	will say

6. Sometimes, in Arberry's translation, the noun (saying) was used to translate the verb yaqūlu/ sayيَقُولُ to indicate the present tense (Leech and Svartvik, 1975), and the Arabic language also has this ability to express time using nouns: (اسم الفاعل واسم المفعول/derivatives), roots and participles. However, in the selected examples, the verb yaqūlu/ يَقُولُ was used to indicate time using its inflectional morphology, and translating the verb form, as has been done in other translations, may help to clarify time with more accuracy.
7. The study of the verb yaqūlu/ يَقُولُ may need to contain the following syntactic categories:
   - Grammatical relation (subject, direct object, indirect object, pronouns)
   - Grammatical category (person, number, tense, aspect, mood, gender, case, voice...)
8. Semantic analysis of word contexts can help to provide an understanding of the context of what was said or to locate its time or place.

4. Conclusion

In a holistic view it can be concluded that the Quran corpus is one of the most important computational tool that has been produced in Arabic language service. It provides learners with what they need in the field of language, linguistics and computational studies. It also paves the way for researchers to study morphological and syntactic structures through deep computing studies of the Quran. In particular, a discussion of the differences and similarities between Arabic and English verb systems can help to provide some details which will be used to improve the machine translation of Arabic into English (MT).

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