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Investigating Differences between Arabic and English Languages Relevant to Concept of Time, Tenses and Verb-forms and the Effects on Meaning of a Translated Text

تقصي الاختلافات بين اللغتين العربية والانجليزية المرتبطة بمفهوم الزمن والافعال وصيغ الفعل وتاثيراتها علي المعني في النص المترجم

A Thesis Submitted in Fulfillment of the Requirements for Ph.D. Degree in English Language (Applied Linguistics)

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Dedication

To my dear parents, brothers and sisters

Acknowledgements

Abstract

This study is primarily aimed to investigate the differencesbetween Arabic and English languages relevant to the concept of time, tenses and verb forms and the effects on the meaning of a translated text. To achieve the study objectives, descriptive-analytical method was used to collect data from authenticated interpretationof the Glorious Quran by Mohammed Marmaduke, An-Aawawis Forty Hadith and some legal texts.Additionally, textual analysis approach was employed to analyze data. Relevant literature was reviewed to illustrate linguistic and non-linguistic dissimilarities in the view of study's variants. Some findings were showed by the study; followings are among the most significant ones: the technique of Communicative Translation(CT) is used as when Semantic Translation (ST) is not allowed due to differences in the functions of linguistic and non-linguistic componentsof Arabic and English, namely the concept of time where some time meanings are expressed differently by the two languages. The meanings of Arabic verbs in some contexts are highly affected as the linguistic functions of some particles being neglecting while translating. The Arabic verb يجب/*yajib*/ and الـفـعـل المضارع"*present verb in indicative mood*"are used changeably to express the meaning of the model verb "shall" as it refers to obligation according to the source of obligatoriness. The study concluded with some relevant recommendations; among them are that investigating other linguistic or non-linguistic factors which may change the code from Semantic Translation to Communicative One is intensively recommended. More studies on linguistic system in each language specifically grammatical categories, namely tenses and verb-forms from translational perspective are required. Suggestions for further studiesin the concern field are presented as well.

Abstract (Arabic Version)

المستخلص

هدفت هذة الدراسة الي تقصي الإختلافات بين اللغتين العربية والانجليزية المرتبطة مفهوم الزمن والافعال وصيغ الفعل وتاثيراتها علي المعني في النص المترجم. استخدمت الدراسة– لتحقيق اهدافها – المنهج الوصفي التحليلي لجمع البيانات من ترجمة معاني القران الكريم لمحمد مارمادوك والاربعين حديث النووية وبعض النصوص القانونية. كما تم استخدام اسلوب التحليل النصي لتحليل البيانات، فضلا عن ذلك فقد أُستعرضِت بعض الادبيات ذات الصلة لبيان الفروفات اللغوية وغير اللغوية من منظور متغريات الدراسة. فقد توصلت الدراسة الي عدد من النتائج من اهمها: يتم استخدام الترجمة الاتصالية عند تعزر تطبيق ترجمة المعني في بعض السياقات بسبب الاختلافات الوظيفة لبعض المكونات اللغوية وغير اللغوية تحديدامفهوم الزمن بين العربية والانجليزية حيث ان اللغتين تعبران عن بعض النواحي الزمنية بصورة مختلفة. عدم إستصحاب الوظائف اللغوية للادوات ذات الصلة بمعاني الافعال في اللغة العربية اثناء عملية الترجمة يؤثر بصورة كبيرة علي معانيها في بعض السياقات. يستخدم كل من الفعل "يجب" "والفعل المضارع في حالة الرفع" بصورة مغايرة للتعبير عن معني الفعل المساعد "shall" في سياق الإلزام وفقا لمصدر الالزام القانوني. خلصت الدراسة الي بعض التوصيات منها: تقصي المكونات الغوية وغير اللغوية الأخري هو أحد المطالب اللازمة لمعرفة العوامل التي يمكن ان تحول دون استخدام ترجمة المعني. ضرورة اجراء المزيد من الدراسات عن النظام اللغوي في اللغتين العربية والانجليزية خاصة الأزمنة الفعلية وصيغ الافعال من وجهة نظر الترجمة. بالإضافة الي تقديم بعض المقترحات لدراسات مستقبلية في هذا المجال.

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LIST OF ABBRIVIATIONS

Word/s	Abbreviations
Applied Linguistics	AL
Temporal Relation	TL
Source Language	SL
Target Language	TL
Semantic Translation	ST
Communicative Translation	CT

Definitions of Terms

The Term/s	The Definition/s
Concept of Time	Representation of something in the real world particularly in the real life
Time Reference	Identifying the common sense of people of that language towards time
Analogy	Identifying the process of similarities between concepts
Occurrence	Something that happens or exists
Temporal Relations	Forming a binary relations that relates temporal events
Al-Hall	Time meaning referring to present time
Al-Istiqbal	An observing of action occurrence with high certainty
Constant verb	A form of Arabic verb that indicates two different time meanings

CHAPTER ONE

INTRODUCTION

1.0 Background

Translation is becoming more of a priority than ever before as a result of outburst in generating knowledge and sciences in various fields. It is regarded as an essential mediating tool and access to different sources of knowledge, ideologies, sciences and traditions which have been unreachable due to language barriers. The study of translation requires the study of languages which falls in the domain of linguistics. Therefore, it plays an essential role in the process of translation because rendering texts clearly necessitates more than changing individual words from one language to another.

In this connection, linguistics basically is the study of human languages. It concerns with the description of any language, and it has different branches that include a wide variety of fields like translation and teaching. Obviously, translation and Applied Linguistics (AL) have an interdisciplinary nature with each other. To this point, Grabe (2000:9) says that the focus of AL is on trying to resolve language based problems that people encounter in the real world, whether they are learners, teachers, or translators, etc... In another sense, unlike some branches of theoretical linguistics which are dealt with language as an intangible object, applied linguistics examines not only the nature of language but also its usage and culture (Mark and Janie 2003:630-640).

Being a branch of applied linguistics, translation as defined by Newmark (1988:5) is rendering the meaning of a text into another language in the way that the author intended the text. As accordingly to that, the basic question which always occurs in the process of translation is meaning. Thus, the meaning may negatively affected due to differences in linguistic or non-linguistic components,

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along with social and cultural influence. In fact, rendering words in the order they occur in the source language often will not make sense in the language of target text, since languages vary in the way they produce meaning or morphological systems.

1.1 Statement of the Study Problem

Time, tenses and verb-forms are considered to be the most important elements of a language. Each language i.e. Arabic and English express and realize such time concepts of time and using tenses and verb forms differently. Expressing the encoded concept of time in tenses causes difficulties for some translational students when rendering from one language into another. Similarly, how verb forms act in relation to tenses in each language give rise to linguistic difficulties in translation process as well. This study will investigate the use of time, tenses and verb forms in both Arabic and English focusing on the semantics of the three components previously mentioned in an attempt to identify the differences that are responsible of affecting the meaning of a translated text. It, furthermore, aims to shed light of the most influential factor that negatively affects meaning.

1.2 Questions of the Study

1. Which is the most important; the action as background for time or the time as background for action?

2. To what extent do tenses and verb forms in Arabic and English languages act differently to express time and meanings?

3. To what extent can the meaning of a translated text be affected due to differences in the concept of time, functions of tenses and verbs in the two languages?

1.3 Hypotheses of the Study

This study postulates the following hypotheses:

1. Degree of action in relation to time differs from Arabic to English. .

2. Tenses and verbs in the two languages operate differently to express meaning and time.

3. The meaning of a translated text can be affected differently due to the concept of time, functions of tenses and verb forms in Arabic and English.

1.4 Objectives of the Study

This study intends to achieve the following objectives:

1. To identify differences relevant to the concept of time.

2. To analyze various types of authentic translated texts in both languages to illustrate the extent to which the concept of time, functions of tenses and verb-forms affect the meaning of a translated text.

3. To examine the most influential factor that results in changing the meaning in a translated text.

1.5 Significance of the Study

Current interest in the study of translation and contrastive studies is in the support of this research. People in the farthest east get in contact with people in the farthest west through media and other means of communication. Accordingly, there is an increasing need for correct translation. This study will be carried out to help students of translation to deal with linguistic problems which may rise due to differences such as concept of time, tenses and verb-forms while translating because translation is not merely an inter-linguistic process; it is more complex than replacing one text with another to realize the intended meaning which no doubt has something to do with linguistic and non-linguistic components.

It is hoped that this study will enrich the field of contrastive studies as there are little research works being done particularly in the concept of time component in relation to applied linguistics, namely translation. Additionally, it is believed by the researcher that this study will present a true contribution to the field of linguistics in both languages which will assist students of translation in particular and the others interested in such field.

1.6 Methodology of the Study

According to C.R. Kothari (2004:7) research methods refer to the behavior and instruments used in selecting and constructing research technique. For the purpose of investigating the differences relevant to the concept of time, functions of tenses and verb forms, this research will employ contrastive method based on content analysis which helps to break down the text into smaller items to understand how the text being translated to investigate the differences in the concept of time, functions of tense and verbs that may affect the meaning of a translated text.

1.7 limits of the Study

This study is restricted to two languages (Arabic and English). Due to the fact that descriptive grammar attempts to describe the language usages by native speakers and it assumes that the only authority for what exists in a language is what its interlocutors are familiarized and understood as a part of their language. Similarly, the functional grammar explains the principles of grammar that enables the reader to understand and apply them in any context. Therefore, the study will be limited to descriptive and functional grammar.

Summary of the Chapter

This chapter outlined the organization of based structure of the study. It included the background that gave general notion about the topic in focus as well as it incorporated the statement of the study problem which motivated and drove the researcher to conduct this study. In addition, it set the objectives of the study to find out the truth which is hidden and which has not been discovered as yet and put some questions that are related to topic of the study. It also involved hypotheses of the study which are tentative assumptions made in order to draw out and test their logical or empirical consequences, beside that it contained the significance of the study which proved that research is the starting point of knowledge, not because the advantage it may bring, but for the knowledge and an important source of providing guidelines for working out various problems. Likewise, it included the limits of the study which determined the scope of the study. Overall, it concluded by the methodology which showed the method and technique that the researcher is going to employ for the purpose of this study.

CHAPTER TWO

LITERATURE REVIEW AND PREVIOUS STUDIES

2.0 Introduction

This chapter consists of two parts. The first part reviews some relevant literature on the conceptual frame work of the study. The second part reviews some previous studies related to this study.

2.1 Conceptual Framework

2.1.1 Various Definitions of Time Concept

Language is a unique feature of humans and is very special joint way for communication. Time is an essential structure for occurrence, order and representation of events despite the fact that time is not a linguistic category, since it existed separately and independently of languages so many back ages (Renaat 2006:94). Practically, time might be viewed as a concept or notion. The latter as relating to the essence and characteristics of time requires having good knowledge of time from perspective of other sciences such as physics, philosophy and psychology; meanwhile, the term concept of time according to Jaszczolt (2009:12) is precisely such representation of something in the world, accurately in the real time. Human beings may conceive time according to a notion that linguistically adopted from other sciences or basically in terms of linguistic representation to intersect time and to order or organize the phasing of events accordingly.

More precisely, the common sense of time indicated by the speakers of that language expresses how they conceptualize time direction or time orientation. It is, therefore, difficult to find a unified concept of time which is regularly and uniformly shown in all languages. In this respect, Jaszczolt reported that the past in Maori, a language spoken by the native population of New Zealand, appears to be conceived as lying in front (ibid.2009:28). Similarly, it has been recounted that in

Aymara, a language of the Andean region of Peru, Chile, and Bolivia, past states of a Vairs are talked about in some way that the past is obviously perceived as being in front of an experienced agent. What means, the parts of time might be expressed by one language in a way that does not exist in others. And just as equally to other sciences, culture has its own influence in the way that time in languages can be shaped though not all cultures experience or express time in almost the same way. In another sense, the thought of time culturally is varied. In certain cultures, time according to Smith (1961:83) is a fundamental part of people's life whilst in the others is not.

Using time as a setting for occurrence or phasing of events and comparing their duration fundamentally requires identifying how the two concerned languages form their concept of time which is a reflection of time meaning. Yet, understanding the concept of time in a language remains a highly problematic area, seeing that it might necessitate examining the meaning of time from perspectives of other disciplines, whose descriptions of time might be adopted in English and Arabic.

On the other hand, language is inseparable from other sciences, since they make use of a language to express the content of new scientific ideas and to convey the knowledge to the reader obviously. Hence, stating new scientific notions become simply a matter of attempting to place words in appropriate context. As stated by Alan et al., (1988:1233) that Niels Bohr constantly emphasizes the significant role of language in science and in our understanding of nature. Therefore, some notions proposed by other sciences might find their ways to the world of language and being used to describe such natural phenomenon or time based entity which correlate with language. As regard, Jaszczolt (2009:7) points out that one task to pinpoint the concept of time is to assess the extent to which

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physical notions constitute foundations for human's concepts of time that expressed in natural languages.

On the plus side, David et al., (1993:6) specifies two aspects to think about time, namely the first one is for civil purposes and the other is for scientific objectives. In that the time of the day is wanted to be realized along with the goal of ordering events in sequence; and in terms of scientific points, awareness of how long an event keeps going is centered. Thus, any time measure is necessary to be capable of answering two questions: when did action take place? and what was its duration? Be that as it may, the natural languages might differ in adopting a time reference that establishes a concept of time to measure series of events, comparing their duration and the intervals among them which mainly bases on time as a measurement element. This is because the role of time in action construes the concept of time upon which action can be recognized.

Overall, the time reference often informs or defines the understanding of people towards time and conceiving of actions in it as well. In addition, it describes the dimensions that formulate the concept of time and how distinctively contribute in forming it. The encoded dimensions of the linguistic time reference might incorporate by analogy some notions such as earlier-later frame, or the idea of the "now" which presented by some disciplines or a dimension that linguistically formed such as the notion of appointed time in between two "nows" to realize such concepts in a way that is understood by the interlocutors of the two languages understudy.

Identifying such concepts require examining the relevant sciences from which they are derived to comprehend their properties and principles which govern, for instance, the occurrences of events in time seeing that some of them happen before and the others take place after or marking their duration types.

2.1.2 Concept of Time in the View of Western Community

The expression of time as referring to thought of Western people is very much formed by the way they conceptualize time. It is essential to have a look into how they conceptualize time when thinking about concept of time from the perspective of Western people in general and in English in particular. In this concern, Ann et al., (2015:49) states that two orientations of time that proved by physics agree with the conscious knowledge of Western people. According to the principle of time in the view of the Western community, time is graphically represented by a straight line of two orientations that corresponds to their spontaneous sense of time as being ordered serially. That line extends to the left and to the right.

The two orientations are called earlier and later as they are similar to left and right in time line representation aspect. The orientations of earlier and later could be seen as fundamentally denoting what have been already happened and to what will occur respectively where the point in between almost marks no duration. Depending on earlier-later relationship, the notion of some events as occurring in terms of one event subsequent to another is not considered. Conversely the positions of events are recognized as earlier positions to later ones. All the more accurately, the position of the first event in such frame is referred to according to the position of the second one or vice versa.

2.1.3 Concept of Time of English Language

Having descended from Germanic languages which are a branch of the Indo-European languages family, English language has its own concept of time which matches its interlocutor's conscious knowledge of time and perceives actions in time. The reference which underlines its concept of time is not only the notion of horizontal line, but also the forms of event. The first dimension is represented by a horizontal line that marks in the middle by a variable reference point referring to the "now" which acts as timeless portion. The horizontal line extends by timeless position in each side unlimitedly in different orientations. On the other side, the second dimension refers to forms of event as phasing four time positions, namely unknown action time position, timeless position, event effect position, and past time position within two dominations of time, results in four forms. The event has different forms in every time position according to its location to the timeless position where the event reflects its form.

By curving the time line into two outwards bow shapes in each side from the mid-point of the time line, two time divisions are conceptualized, namely present time division and past time one. Both divisions are conceived of as indefinite period of time. More specifically, the present and past time domains implicitly shape two frames of unlimited time regions. These time regions, each in its own, represent indefinite length as emerged within a frame of unbounded time. That is, the two frames function in the background which unlimitedly expands into opposite side, where the "now" representing a variable reference point refers to as a divider. Based on the foregoing, two different dimensions, namely the notion of the "now" and time regions fused together to form the time reference. The time line is conceptualized as embracing four linguistic time zones. The initial form of event in terms of timeless position fuses with the divider "now" to form timeless present. Accordingly, the representation of the previously stated time reference in such

manner, counts as a hypothetical projection for abstraction of physical action process against unbounded time background that being adopted in a language by analogy.

Precisely speaking, two notions that proposed by different sciences, namely philosophy and physics correspond by analogy to the dimensions which form the time reference of the concerned language. In connection with the source of notions in philosophy and physics that represents the base concepts is held to be an important approach to describe the similarity between the targeted and base concepts by analogy. According to Peter Aubusson et al (2009:200) analogy is an identified process of similarities between two concepts; the recognized one is called analog or base and the known science concept is called targeted.

Investigating the base concept regarding the marker "now" as similar to such a process of present simple tense in the targeted concept is considered being a philosophical question. It is worth mentioning that the purpose of studying time from the point view of the base concept referring to analog differs from the targeted one, though the issue of time among sciences often overlaps. Referring to time from analog concept perspective, philosophy attempts to understand the inner workings nature of time, which is partially notion in one side and in another one, is yet a concept.

2.1.4 Time Meaning in Terms of "Now "According to Base Concept Referring to Philosophy

Tackling the question of time from philosophical standpoint as stated by Callahan (1948:vii) mainly based on one of the four ancient scholars, namely Aristotle, Plato, Augustine and Plotinus; even if the modern philosophers' theories might not be well realized or discussed in details, for they might be introduced for the first time. Of the four previously stated philosophers, Aristotle (322-384 B.C.) provided a good deal of work in natural philosophy of time. He is the one who firstly created the philosophy of time and eternity, for he presented a methodological description of time in general and of its connection to the motion in particular. Aristotle systematically described that time is the number of motion.

The perception of time referring to the number of motion shows a relationship of reliance of time upon motion. He pointed out that there is a correlation between perception of time and the number of motion. This relationship can be viewed as the connection between a method of measurement and a thing to be measured. Yet, he clearly indicated that time is observed when there is change; " even if it is dark and we are not acted upon through the body, but there is some change in the soul, it instantly appears to us that some time has passed together with the change" (Edward Hussey 1983:43). What means, the presence of life depends on motion as a maker of change. Therefore, changes around us and in us, as he stated, are to be perceived. It is obviously time is caused by the process of change that goes hand in hand, for time goes by when change is made. As linked with motion, time is in continual succession since the motion is in ceaseless succession as well.

One crucial thought in Aristotle's philosophy is that time is absolute, since all motion in the universe as he thinks is a reflection of the continuous perfect motion in the heavens that started by the Creator (Callahan 1948:86-87). That is to say, time is simply recognized when motion is marked. Time is marked by motion in terms of before and after. To establish a cut-off point in time, Aristotle proposed the idea of the "now" to act as a center so as to show the position of "before" and "after" in the motion to measure change in time. Just change in time is measured when the "now" is perceived in connection with the "before" and the "after" in the motion. The "now", as a point at which time is divided, is held to be the beginning of time and the end of another. As accordingly to that the perceived time in terms of the "now" is non-identical and is always of different characteristics since the "now" is not of one kind (ibid. 1983:49).

On the other hand, the "now" is not a time at all, but it is a point of time. Though the "now" is not a fixed point, it is causally a limit between the "before" and the "after"; and, it is always in a continuous state of occurring. The "now" in so far as elaborated is so similar in some way to the point in line. That is, the point in line is not a portion of it and so does the "now". One further fact, Aristotle combined together the eternity with time to introduce the notion of absolute time (W. Von Leyden 1964:35). That is to say, Aristotle discussed the nature of time systematically and proposed a distinct notion of time. What is more, he presented an important concept of time in terms of the "now" as a point at which time is divided into absolute past and future referring to before and after.

2.1.5 Time Meaning and Forms of Events in the View of Analog Concept Referring to Physics

Some notions presented by physics might be adopted by language and being used to describe such natural phenomenon has a relationship with language from speakers' point of view. This assertion is in line with the statement of Jaszczolt (2009:7) who pointed out that one task to recognize the concept of time is to assess the extent to which physical notions play a role in shaping a frame for human concepts of time that expressed in natural languages. In a similar vein, the second dimension that encoded in the time reference to establish the concept of time used by the English language bears analogy to the notions of time spheres created by physical action.

According to Stephen Hawking (1988:25-28) event or what termed physical action process" in the Theory of Relativity representing the base or analog concept is an instantaneous occurrence that relates with a point in space-time. Time to space is not totally isolated or disconnected but is integrated with it. Time combines with three dimensions of space to form a single space-time of four dimensions including length, width, height and time. Therefore, space-time combination is fundamental in describing the location of event and its occurrence as well. Empirically, the light emits from an event forms a three-dimensional cone in a setting of the four-dimensional space-time. A cone formed by this process is called future light cone of event. Similarly, past light cone by the same process comes into being. The past light cone is a cluster of events from which a single short light can reach the given event. The past and future light cones of the given event divide the space-time into three regions. The absolute past of the stated event is the region inside the past light cone. Yet, it is a set of all events that could send a

signal moving at the speed of light or slower that would have time to influence the given event.

In linguistic terms, the occurrence of the previously described event based on the above process forms future and past time spheres of up-side down triangular shape; each opposes other in acute angle which is being separated by a narrow time point representing the present. Once more, the future time extends from a wider domain gradually towards the present. The past one, similarly, moves backwards into unlimited length of time. As separate from utterance time, the event marked by past time has no influence at the present, since the reason causing it has finished. Correspondingly, the non-vanished event related region appears somewhere in the past time where the reference event indicates that it does not stop existing, since it has a correlation with the meant event in term of temporal extension or effect. Accordingly, the event in relation to time shapes four forms where each form represents a time sphere.

Regarding, in space-time combination, event has unique characteristics, the time of the event locates outside the region of influence in the past light cone exceeds the whole distance from there to the given event in the spot of the occurrence which means the time reaches the final point. Thus, neither the given event nor its causality affects each other; as a result, no event does exist anymore. As far as the linguistic interpretation of this point is concerned, such an event has nothing to do with the present, since it indicates a finished past time due to the fact that past time does not go back for the event is understood as a past end point that has no influence. There again, when the whole distance from the event located in the region of influence to the given event is not covered by time that means there is an extra time remaining to pass extra distance. So, it is progressing towards the final point which means the time does not reach the final destination. Interpreting it linguistically, such point can be understood as referring to a temporal extension

indicated by a complete or non-vanished event whose time revolves around present as the extended event has not reached the final point. In other words, such event is understood as non-ended form.

Likewise, time reaches the final point causing a real time effect since it does not cover the whole distance as the event is a part of it. In other words, an extra distance is to be covered by the event is not fulfilled owing to time being used marking a phenomenon so-called real time effects on the given event. Referring to such point from a linguistic context, a past event as it has influence creates a present effect or what known as a current relevance of past event, since it has no more time to be covered. In another sense, that event creates a correlation with the present in terms of its effect as an indication of having current relevance due to time completion though it does not vanish to be past knowledge. Furthermore, a characteristic of event with unspecified time is marked as it denotes a sense that refers to the meaning of inexact time in the past. The whole point is that different meanings in terms of event and time can be marked, namely a past event with a finished time as it has no any time influence, complete event with a present result, an event whose past time meaning is unknown and past-present association formed by event that its extension goes with time side by side.

So to speak, some aspects of physics relating to the scientific perspective of time spheres and characteristics of ended and non-ended event have been redefined and retermed linguistically and adopted by analogy to express the sense of time encoded in major tenses along with meanings of finished and completed event.

2.1.6 Representation of Linguistic Time Zones in English Language

It is evident that the linguistic representation of time zones in English, namely the present, pre-present, post present and past time zones, are similar by analogy to the time spheres formed by the physical action process. To this point, Renaat (2006:148) illustrated that the present time division is conceptualized as including three time zones, viz. present, pre-present and post-present in addition to the past time division. That is to say, each time zone, more precisely a time region formed by action, is represented by one of the four main English tenses.

Being expressed as inclusive zone by the present time division, the present zone is represented by present simple tense. It is authentic since it is a reflection point for action occurrence as a result the coincidence of utterance with time of event including the "now" in fusion with a time point position into one entity. The present time zone incorporates eventive time and durative time aspects. The former represents an action within a time point position referring to present time which does not express duration, whereas the latter acts to represent time lapse that falls within the frame work of the "nows" on the background of the time line.

Regarding the post present zone, it is marked by encoding different time aspects. It is represented by future simple tense that includes various future forms to refer to different future meaning such as post present time, near, far or distant future that go after each other without causing overlapping among them. The proximity of post-present zone as pointed out by Renaat (2006:148) starts instantly after the utterance time. It can be said that the utterance time considers acting as a divider between the present and the post present zone.

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On the plus side, the pre-present zone lies in a position of non-specific time in the past zone from which it bundles towards the present. It is mainly marked by its association to present rather than the past. In such time zone, a correlation between the completed event and its place of occurrence is either established in terms of its effect that remains relevant to present time or in form of past-present time extension which is viewed from the situation of utterance referring to a time period that has not yet finished or current relevance as a result of past event. It is also seen as a location for overlapping the present with the past time that results in the idea of the precise time of the action is unknown. Functionally, the time zone termed pre-present represents the present perfect tense. So, the complexity of understanding the function of the stated time zone emerges from the fact that it indicates different time interpretations.

In this respect, the aspect of time that goes up to present is also workable in a language from psychological point of view. According to Angela and Philip (2006:362) this sense of time is psychologically interpreted as having a relationship with the utterance time without including it. That is, time as a focus of attention in psychology is associated with events as they emerge to an individual in a way or another he/she perceives time. This point appears to reveal the practical significance of different disciplines in decoding a concept that being adopted in a language from various perspectives, since such notion is justified according to the principles of the discipline from which is derived. It can be stated that some time sense analogously derived from different sources may be implied in one language in terms of tense structure while in another through linguistic device or context based meaning depending on which source is viewed appropriately by the linguistic system of the concerned language.

For the past time division, it conceives as completely situating before the utterance time and it has no inclusion for present time. What's more, it comprises only single zone, namely the past zone. The real distance between the utterance time and time of event within the frame of such time zone is irrelevant. So to speak, it is evident that there is analogy between the phasing of event in time in the view of the base concept referring to physical action process and the four main English tenses as expressing the meanings of event in time based on the targeted concept. In addition, there is similarity between the occurrence of event in terms of time point that fuses the "now" in time which intersects time into before and after, and with the "now" that divides the graphic time line into future and past from the perspective of the targeted concept. Moreover, no present time is marked neither from the base concept in terms of combination of the time point with the "now" nor the targeted concept based on the time marker "now".

2.1.7 The Temporal Relations, Meaning of Future and Past Time According to English Language

The English language, on other hand, sets up Temporal Relations (TR) to represent event as phasing in time forming a binary relation that associates temporal events. They constitute an arranged group of points in the time line which refer to, as similarly as, the process of placing one point in the space in order to specify the location of other objects. One point in the binary relation, for the most part, represents a reference frame on the one hand. The properties of perpetual space that the speaker of English language truly uses in describing the location of objects in the space are conspicuously similar to the properties of the linguistic system (Herbert 1973:30). The concept of the reference frame or whatever the other comparable thoughts that fill a similar needs isn't only vital for understanding time and space in physics, but also for organizing the human communicative

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language in its daily use. In this concern, the association between the reference frame in physic and of human thought involves a hypothetical analogy (Katarzyna et al. 2003:236). For humans, the reference point could be a set of actualities, thoughts, observed events, ideas, circumstances within which something comes to take place.

There again, the meaning of future time in English is viewed as something unrecognizable intuitively, lies ahead to the observer. He/ she can refer to the future in the terms of such possible encoded time aspects. The TR of the observer determines the aspect of the time as a focus in the post present zone. The distinction between the aspects of future time as described by Bybee et al. (1994:248) is imperative to be aware of the future time. That is, English language comparing to some other languages only distinguish immediate future and simple future. As conceived in some vague way, situations that are relevant to the future time might be thought in terms of prediction or anticipation. In that predication drives from the present time and moves towards specific moment in the future, whereas anticipation creeps from the future towards the present one.

In addition to that, Vyvyan Evans (2005:60) elaborated that the predication can be conceptualized in terms of the moving observer, while the anticipation can be referred to in terms of the moving time. Points of time in the moving observer pattern are conceived of as miles stones. The observer in the moving time pattern is thought of as static points and moments of time moving from the future time towards the observer one. In the former pattern, time is conceived as an object in flux, as though as time in the latter one, is conceptualized according to the motion of the observer along the track of the time. Albeit the observer comes to face the future situations in both patterns, every pattern as carrying a separate relation towards the time is linguistically to be referred to differently.

Unlike the predication meaning, the proposition of the related modal notion that relevant to the future time is alluded based on the speaker's judgment in the moving time. In the scope of the related modal notions, the future time is not actually a pure temporal concept but is partially a modal one (Lyons 1977:815). The intuition of the speaker gradates the proposition into the possibility or the necessity according to the modal form to be used. Therefore, the conceptualization of the future proposition considering the speakers' judgment has a close relationship with modality. Expressing the notion of the possibility and the necessity, the modality acts as paradigmatic variants or scales of judgment that vary in degrees according to the meant modality which represents the subjective judgment. Moreover, the future proposition depends on the speaker's commitment based on the truth of the utterance (Van de Auwera et al. 1998:80).

Regarding the meaning of past time, it is marked to express various encoded time aspects that belong to the past zone which vary in the way they are being perceived according to their time distance. One time aspect is perceived as it does not have any relevance with the present moment and is just seen as a recent knowledge. It could be conceived analogously as corresponding to a nearest point in time to the shifting moment. The second is only perceived by the other experiencers and it relates to the current agents in some form or another. So to speak, it could be perceived similarly as a distant point in time. What is more, there is a past segment of time aspect that considers having an appointed length of time that is relevant to past time which becomes a past time whilst it is continuing to be no more conceptualized by now. To this point, Husserl (1928:71) stated that every time that is to be perceived as a past time truly terminates in the present. The time span of any past relevant situation, whether a momentary or is of a long period of time, no longer becomes a past time inasmuch as it dislocates from the utterance time in the present.

2.1.8 Dimension of Arabic Linguistic Concept of Time

Belonging to Semitic languages family, Arabic language has its own concept of time which reflects the sense of ordering events according to divisions of time. Arabic has its own approach to express time, since time is a significant dimension for the occurrence of events. The time reference which underlines the concept of time in the Arabic language is the time lapse in between the "nows" that lies in the verges of the future and the past. Significantly, such time lapse referring to the base (analog) concept considers being a linguistic representation of time which is derived from notion of "nows" in time. It differs from the philosophical time in that it marks time period in between "nows" as moving in time whereas the "now" from philosophical point of view marks no time all by itself. Therefore, each indicates different meaning of time.

To the concerned question, the prominent scholar Al-Kindi (185-252 Hijri) as pointing to the essence of time holds that time cannot be perceived unless the "now" is conceived as a passage between the past and the future time. The "now", as forming a boundary between the past and the future time, considers an instant of time that cannot be even mediated or planned in minds. As discussing the nature of time, Al-Kindi introduced a new idea of time that termed by grammarians a linguistic dimension of time. To this point, he stated that it is necessary to mark a pointed time in the boundary between the future and past inasmuch as the "now" is not a time; by which he means that mediating a lapse of time in between the two "nows" in the mind, time is assumed to be existed. Thus, he introduced a new time dimension from a linguistic perspective. Furthermore, he indicated that time in the consideration of linguists branches out into two distinctive species, namely time that marked by the "now" and the other remains in continuous state of flux by the "now" (Abu Re'ada 1950:34). In so doing, the former is so significant for the

representation of linguistic time since humans intuitively conceptualize time as having triple folds.

For his part, Abu Barakat (nearly born in 1077) in Mousal, Iraq gave much recognition to the problematic issue of time by following different procedures in terms of reassessing the ideas of time such as the linkage of time with motion being presented by others. He admits that there is a wide disparity between the thought of time as being in motion and motion as being in time. To this point, the concept of the latter goes against traditional correlation between time and motion as stated by Aristotle. He interpreted that by saying time in soul precedes motion, for time is a product of mental representation based on innate thought (Jamal Rajab 1996:137-138). It seems appropriate to say that Abu Al-Barakat separates between time as a mental representation and motion. To put it in another sense, time has no relevance with motion; instead, motion is a production of action in time. In some way round, action takes place in time and goes hand in hand with time according to its duration.

Most importantly, he placed special emphasis on the concept of the "now" since it can be differently interpreted; he discussed the idea of the "now" by stating that the "now" is in one way a potential separating point between the future and past time. Moreover, it is a limit between any two specified or determined times. In other words, time limit is marked between any two "nows" that denotes a predetermined time period by the sense of the "now". Abu Al-Barakat (1215^H: 79) confirmed that time moves in terms of continuity, not in succession to the "now". Accordingly, what comes into being is only the "now". Due to that, time does not make up of the "nows" as far as the "nows" do not appear in succession. So to speak, time is not shaped by the meaning of "now", but it is understood by the sense of the "now".

It can be said that the "now" is referred to in three different meanings: namely, the "now" acting as a time marker between future and past time, expressing such concept of time; the "now" as signaling duration in terms of any two specified points denoting time characteristics; and, the "now" that makes time to appear by its sense. What means, the idea of the "now" can be realized and interpreted differently as previously stated. Put it simply, Al-Kindi and Abu Al-Barakat were very keen on drawing a distinction between the nature of philosophical time and linguistic one according to the manifestation of the "now" What has been stated illustrates that Arabic language has its own means of approaching time concept.

The expressible duration according to the manifestation of the time in between the "nows" is held to be linguistically termed Al-Haal الحال referring to present time. It is a time construction that acts as a bridge between future and past time which termed in Arabic Al-Mustaqbal المستقبل denoting future time and Al-Maadhi الماضي indicating past time (Jalal El-Deen Al-Sutti 1998:23). The appointed time or expressible duration of Al-Haal can be referred to in terms of the intervals of the event in focus based on the "now" that acts as beginning point and the other terminates such process. It can be stated that the Arabic linguistic representation of time has a different field of application comparing to the philosophical view of time. In other words, the indication of Al Haal in such manner regards a linguistic representation of time that by no means is similar to the concept of the "now" in identity from philosophical point of view. Precisely speaking, Al-Haal typically corresponds to the expressible duration that divides time into future and past time. That is to say, Al-Haal from linguistic perspective represents the present time.

In Arabic language, Almudare المضارع الفعل (the present verb) linguistically expresses the meaning of time that termed Al Haal which is a time frame denoting event that dangles within its general time range even if such event has semi-zero duration. This implies that the present time from the linguistic view has to have expressible duration. Of the same time frame, another meaning of time is derived; marking the time in between the two "nows" that is represented by linguistic time markers that act to indicate the meaning of current time that consequently shifts general time into contemporary duration around now. Linguistically, it relates to an event that exists at the time of speaking or at time of enunciation before entirely finishes and completes in past time. Because of this, the Arabic present verb is mutually used to express two varied concepts of duration.

2.1.9 Meaning of Future, Past, and Al-Istiqbal from Prospective of Arabic language

Al Mustaqbal المستقبل (future time) lies on the brink of the present time whereas Al Maadhi الماضي (past time) locates in the back ward slippery "now" into the past. The future is thought of as a time that appears in as such later to the present time and it includes different aspects. As defined by Al Jarjani (2004:178) future is a time to be materialized after perceiving the current time by which the proximity of future time instantly begins. In such situation, the experiencer is truly faced immediately with the time to materialize, following the termination of an event of a present time that being perceived. Future time is conceived of as having near and far time dimensions. Since future actions are of non-certainty nature, predication and expectation are used to refer to future actions. According to Esam Noor El Deen (2009:451) predication is the statement about future actions that will happen based on deduction, whereas the term expectation as defined by Ibn

Manzoor (2009:482), is an act or state of expecting or looking forward to an event that is most likely to take place in time to come depends on the current recognized circumstances.

On the other hand, the past time is conceived of as neighboring to the present time. As a passed time, it involves the basic formula that indicates the meaning of a passed time. Correspondingly, another time dimension that keeps going by the present time which gradually shifts to cover a part of past time before vanishing there is also marked. Of the basic formula, other time dimensions are also derived to show a variety of past time relations. Ideally speaking, that includes denoting a distant past time meaning (Al Ba'a and Nabieh 2011:187); another one is identified when the time distance between the present and past is shorten by approximating the time sense of a recent occurrence to the vicinity of speaking time. Additional dimension of time is marked to explain that some events happen according to their order of occurrences, although each one indicates different time span.

Al-Istiqbal الإستقبال is another crucial time dimension in Arabic language. It is defined by Al Jarjanni (2004:18) as an observing of action occurrence in a later time other than the time being with high certainty. Its vicinity begins from the present time without interlapping with it. It extends towards the range of future time; in that the experiencer conceives himself as static entity to conceptualize the occurrence of specific action that creeps into the scope of time heading towards him, where such action is conceived as having close or far time range. In other words, Al Aistiqbal can be interpreted as having short or long-run time dimension. It refers to a situation that the observer has a pre-knowledge about the action which being experienced to happen, based on assured conditions that establish a grounded common knowledge about the occurrence of the meant observed action.

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As far as the concept of time in Arabic language is concerned, the sense of ordering events in time is reflected accordingly. The degree of action recognizes through the labels of time that it carries referring to the divisions of time: future, present or past. That is to say, the action is of three forms, namely a future one that creeps towards present in which it keeps going for a while according to its duration before becoming a past event.

2.2 Categories of English Tenses

Many languages, generally, use tenses to encode time. Tenses are implicitly encoded thought of time in verbal forms which are direct means to express time. It is, therefore, not easy to deal with time without considering the role of tenses and verb-forms. On the plus side, time in some languages is not only expressed by the form of verbal tense, but also regularly shown by the use of some words that function as time markers, since time across languages and cultures is expressed in a way or ways that does not exist in others. Yet, tense is more exact method for indicating time than other means (Atto Jespersen 1963:254). The word tense is a linguistic concept and concerned with the ways through which speakers can specify the location of a particular situation in time. As a grammatical class, tense is a combination of meaning and grammatical morpheme. That is to say, tenses express when the action takes place. Concerning the English language, the change made morphologically by the verb reflects the distinction between tenses. This is due to the fact that the English tenses use the inflectional morpheme to mark the present or the past realization.

English tenses can be categorized into two forms: absolute and relative tenses. The class of the absolute tenses includes present, perfect, past and future tense. The term absolute is given to such tenses since they express the meanings of event's forms as phasing in the background of time that extends unlimitedly into different direction. They can also be marked as eventive tenses now that they represent the senses of event in time. That is, each tense indicates one meaning of event form. They connect the time of both action and utterance directly. They situate the time of action in present, past, pre-present and post present time zones respectively. The reference point of the eventive tense under which the time of action can be referred to is the present moment that represents by the time of utterance.

On the other hand, relative tenses denote duration. They can be termed as durative tenses that express the length of time which ranges between the two "nows" which is relative. They combine to formulate eventive-durative tense. As fusing together, the eventive tense establishes a time zone whereas the durative one marks the length of the event. The reference point to the relative tenses which underlines the time of the action is the present moment and some other times in which the action will be completed or occurred later in such time (Laimutis and Janina 2003:77). There again, different types of duration are marked: and non-static or dynamic duration, inaccurate, accurate. The dynamic duration can be indicated by either present progressive or present perfect progressive though each expresses various meaning of duration.

The former denotes a type of duration that includes the present moment to denote what the speaker or intended entity is doing at moment of utterance though the action began before that time and by the time of speaking it is in the middle phase of happening. It, furthermore, expresses specific duration when it is tied between two points of time. It is understood as a fixed duration. The former, on the

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hand, denotes an extended duration around the time of speaking. Additionally, non-specific durative situations are marked by simple tense when it refers to habitual actions of repeated nature where the general time is given (ibid. 2003:84-85).

The present time division contains four tenses, namely simple present, present perfect, simple future and future perfect tense. They correspond to a mark of a present tense inflectional morpheme. Typically, the past time division includes the simple past tense and the past perfect which indicates a different sense of past time. The former necessarily entails a marked or irregular form of non-marked inflectional morpheme. Nearly all tenses either in of the present or past time division indicates earlier or later time relationship. In other words, the English language makes use of varieties of tenses to show different time relationships in time zones by combination of absolute tense with relative one.

Regarding, the English verbal tenses, only two verbal forms can be specified namely present and past. Despite the fact that the human experience generally draws the image of time as having three folds, no separate verbal tense is shown by the English language to refer to the future time (Robert I. Binnick 1991:5) The time distance between the present and the future is specified by the so-called a while of the utterance which can be viewed as occurrence, where the future begins immediately after the utterance time. In this, the English language makes distinction between what is present or future based on the type of action it refers to, in order to draw a limit between time aspects that shown by the simple present tense. In present, such tense acts as an implied frame where the time of utterance and action coincides together, along with it is one marked way that is used to express a planned action in the near future time intersection.

Unlike tense which tells at time when a situation occurs, aspect denotes how the situation is viewed by the speaker in terms of frequency, duration, whether completed or not. Considering action by the speaker, in terms of frequency, results in simple aspect. The simple aspect includes the present and past simple tense. A situation being marked by duration indicates progressive aspect incorporates present or past progressive forms. Perfect aspect is marked as when an action is looked back from the perspective of present time that gives rise to present or past perfect tense. In addition, a combination of perfect and progressive aspect constructs either present or past perfect progressive. Furthermore, it is explained by Greenbaum and Nelson (2002:56-57) that auxiliary and verb form combine together to denote aspect. What can be said, tense and aspect are complementary items that act impliedly to give full sense of meaning.

2.2.1 Meanings of Eventive Tenses

English tenses are of two patterns: basic form and progressive one. Yet, the basic forms are eventive tenses including simple present, simple past, simple future, present perfect, past perfect, and future perfect tense.

The simple present tense commonly represents the meaning of "now" referring to present time. According to Douglas Biber et al. (2002:151) that the simple tense refers to three primary meanings in relation to the present time; it describes a state present that currently exists, an activity that occurs in a particular time denoting a habit or repeated activity and further it indicates an action that takes place at the present time as in conversations' settings. Having truly referred to something eternal or long term general statement that move backward and forward along the current "now", such tense describes truths or states as exist now, have existed in the past and most likely will exist in the future. Additionally, it introduces a single action of little or almost with no length of time which takes place at utterance time or writing. What means, the action concerned indicates

repetition not duration (W. Stannard 1974:66 & Sidney et al. 1991:48). As it implies the meaning of an action that reflects recurrent nature, such form is counted as when the time of action effect exits around now referring to present time based on its construction made by [bare infinitive with -s or without -s].

What is more, simple present tense in relation to near time indicates assured planned future actions that are held to be immutable. It also describes a future action that is felt to be sure because it happens as habitual action or deliberately created pattern that exists at time of utterance, where there is time adverb that indicates a future time (ibid. 2002:152). Yet, the simple present tense is made by [bare infinitive with -s or without -s].

The present perfect tense is used to show the current effect of state of completion that occurs earlier than now which is relevant to the present in terms of a result of past event. Therefore, the significance is placed on action as having a present correlation. According to Ron Cowan (2008:368) the present correlation is to be held when the action being viewed by the speaker as a significant one, for it has current result such as accomplishment. It is also used to express actions that started in the past but continue to the present. It, furthermore, refers to an action that takes place at unknown time. In other words, it indicates an action or state that either occurred at an indefinite time in the past. Hence, such tense distinguishes different interpretations.

The meaning of the present perfect tense is that it acts on the background of time that lies in between the past and present. This tense possibly be used to indicate an action that does not carry a past time inflection or a time marker that implies any notion that expresses the meaning of past time, since it bears a correlation with present time. It is formed with the verb [to have or has] plus the past participle of the verb which can be regular or irregular in form [ed/en].

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As English language lacks an inflectional tense to express the future time, it makes use of modal auxiliaries, modal idioms such as (had better, would rather, have got to), and semi-auxiliaries like (be going to, be about, be able to, be likely to) to refer to the future time which can only be predicated, anticipated or expressed in terms of modal notion with more or less success (ibid., 1991:57). The most common way of indicating future in English language is using the modal auxiliaries [shall/will], though they are not future inflectional tense. That is to say, these elements appear with the bare infinitive without showing any morphological affix. Hence, they act as future markers to indicate a normal pure future. In relation to this point, Barkhudarov, L. S. (1972(3):55-56) (cited in Laimutis and Janina 2003:80) stated that the form [shall/will plus infinitive] is considered an analytical future tense, pointing out that [shall/will] always keep up their modal meanings which either assume control over the meaning of time that will come or they are significantly weakened. It can be said that the these forms can't be referred to as a future tense, despite they function as if they were a future tense when demodalized. In other words, such forms of are weakened when they express shades of meanings of probability, possibility or obligation.

The patterns [shall/will plus infinitive] form the construction of simple future tense. It means that the action will take place in the future in terms of predication as far as the future action cannot be controlled by the agent or, it is not clearly on the way. Also, it provides information about the future in the form of factual predications, as well as it predictably refers to actions that will start or cease to exist at some time in the future. On the other hand, the form of [be going to+ infinitive] is also commonly used to talk about something that the speaker thinks will happen in the future. Essentially, this form has various meanings than the form of [will] when it is used to indicate prior intention or plan that already made before the moment of speaking, whereas the personal subject is the actor of

the action. Similarly, it refers t o a future action that accounted as an outcome of a present cause. Moreover, the form [be about to + infinitive] simply is used to refer to future time. The time distance which accounted as starting point and ending point between utterance and time of realization indicates the near future (ibid. 1991:57).

The future perfect tense, on the other hand, refers to a completed action in some time later than the present moment and earlier than another time. In other words, it talks about an action that will be completed between now and some point in the future where the present perfect expresses the meaning of action completion and future simple marks future time point. That is to say, the actor projects himself ahead in time and looks back at an action that will be completed or achieved by a particular point later than now (Anthony Hughes 2001:176). The construction [will + have + past participle] shows a completion of an action within earlier-later structural frame.

The simple past tense is most commonly used to refer to past time. It indicates an action that has no relationship with the utterance time, for it is no longer has a correlation with the present moment. This tense means that the event ended in the past. The simple past tense is constructed [regular and irregular morphemes of –ed or en respectively]. Their meanings indicate past time. The past perfect tense according to Rajesh .K (2012:9) shows the completion of an action. That is to say, this tense in such case lacks specific past time reference, since no time distance of later event is marked. Therefore, its focus is on the completion of an action. Furthermore, it is used to express an event that completed before another point in the past to indicate two events in terms of earlier-later relationship which can be seen by analogy as a relationship between two points, one being located before another in the space. Hence, attention is driven towards the meaning that

expressed by two events in terms of one occurred before the other. It is formed by [had plus past participle].

2.2.2 Meanings of Durative Tenses

Durative tenses are progressive forms containing present progressive, past progressive, future progressive, present perfect progressive, past perfect progressive and future perfect progressive tense. Concerning these forms, they are characterized by the qualities of temporariness. Thus, they display durative situations as dynamic or developing. The present progressive tense covers a length of time that incorporating time periods which come as before, during and after the time of speaking. So, it refers to action which is not finished and still in progress at the time of speaking. Likewise, it refers to a temporary action or situation within specific period of time; though it is not necessarily being in progress at the time of speaking. It basically constructs with ["to be" verb in the present tense plus present participle of the verb with an –ing ending] to express the meaning of time duration. From a linguistic perspective, such formula can be considered as a verb of now action, since the focus is derived towards the action rather than time for its duration is nearly of little period.

Moreover, it is used to indicate future arrangements which are predetermined. Therefore, this tense in the stated case suggests that the actor has control over the realization of the situation (ibid. 2006:183-184). In a context of a particular case, the meaning of the post present reference denoting near future is referred to by time adverbial or is implied by the context. Be that as it may, the past progressive tense refers to an action that continues up at a time in the past that precedes the present time (ibid. 2002:163). It means that the action was in progressive state. It is formed by the auxiliaries [were/was +verb-ing]. This form denotes a past duration of an event.

The future progressive tense refers to actions that will be in progress at a time in the future. It also points to actions that will occur in the ordinary course of events or things usually happen. Moreover, it is used to infer someone's actions or feelings in the future. Its meaning indicates that the action will take a length of time in the future. The pattern of this tense is composed of [will be + bare infinitive + ing]. This form expresses an action of durative nature. The present perfect progressive tense indicates an action that begun in the past and remains in progress until now. This tense means that the length of continued activity or action extends up to the utterance time or nearly up to this time (Thomsom and Martinet 1986:126). It is formed with [have/has been plus verb-ing]. Overall, its form illustrates an extended duration to the present moment.

In this similar vein, the future perfect progressive tense is a combination of eventive-durative tense. The future simple specifies time in the future whereas the perfect progressive states the length of the activity. It is typically used with two time expressions to describe an action which will continue over time to entirely stress the duration of the action. It is formed by [will + have + been + verb-ing]. The past perfect progressive tense is used to show that an ongoing action in the past has ended where the focus is on the duration of the action. Likewise, it is used to indicate a continuous action that is completed by an occurrence of another event in a segment of past time. In other words, this tense shows that an action starts in the past and continues up until it is interrupted by another event in the past. Most importantly, it gives a consideration to the action itself as a process that based on duration marked by an occurrence of past nature. It is made by [had been + verb-ing].

It is most significant to notice that tenses act in past time zone express different time variations within earlier- later frame or on the background of past "nows" that represent time length. Within the frame of earlier- later, the past simple eventive tense is a central point from which other eventive or durative tense is marked. The former indicates that the past simple and past perfect tense are used to denote two eventive meanings in terms of two varied time distances while the later shows that durative-eventive meaning is marked when the past simple fuses with the past progressive tense to denote a duration that marked by past time. Accordingly, the combination of tenses has something to do with further meaning. Moreover, the past perfect tense independently functions as eventive tense that denotes completion of an action in the past. Similarly, the past progressive tense does so as it indicates a length of duration in the past without being marked by past simple tense.

2.3 Tenses in Arabic language

Every language has a set of tenses but not all languages have the same tenses or use them in a similar way. Arabic language has its own approaches to express events in time. It does not only demonstrate time by using tenses but also by some other tools which operate together with the tenses. The tenses are means that the speakers of the Arabic language use to express time in accordance with the Arabic language's concept of time. Arabic shares the feature of having two tenses as the other Semitic languages do (C. Brockelmann 1977:113). Similarly, Vendrayes (2014:137) stated that in Semitic languages, two tenses are formed, namely perfect and imperfect to indicate time. They are derived from two different sources and should be comprehended in terms of their linguistic meaning. The core concept of tenses in Semitic languages is to clarify whether the action of the verb is completed or still going on. Both grammarians of the Basris and the Kufis Schools agreed upon that Arabic language almost has two basic tenses, namely past and present

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verbal forms. The tenses relating events to time in Arabic are formed by formulae of فعل /feạele = did/ and يفعل /jefạelu = do/ (Reishaan and Ja'far 2008:107). Both forms are derived from various linguistic sources, where each has its own different interpretations.

2.3.1 The Formula of Present and Past Tense

The formula يفعل /jefạelu =do/ is introduced by lexeme verb that called الفعل المضارع (present verb) which is a present form of verb. It is typically denotes the present time referring to Al Haal. It is used to indicate atemporal events which are being referred to without considering their relations to time such as universal phenomena. Also, it is used to indicate on-going state and events that repeatedly occur (Abu-Chacra 2007:106). Furthermore, two time dimensions are formed out of such tense, viz. temporary time dimension and a gradual time one. As previously stated, temporary time is often generalized by using of a time marker that expresses the meaning of continuity to distinct its form from the present tense.

Most importantly, such tense in other situations is comprehended as a deictic system where no time signifier is marked, which by then can only be understood by the interlocutors based on the context. The validation of the temporary time dimension is based on the reference of time of speaking or enunciation. The second time dimension is indicated by the present verb form combing with some particles to demonstrate that the abstract effect of a past event goes gradually by the time of enunciation. The semantic value of the present verb formula mainly refers to the sense of general time, along with including two time aspects.

The formula فعل /feạele =did/ introduces a form of past lexeme verb that termed الفعل الماضي "fi'alu Al Maadhi" (past verb). The basic meaning of this verb tense is to talk about past time (Abd Al Aziz 2005:3). It mostly expresses a finished event, state and established fact. Moreover, this formula acts with some particles to indicate different meanings nearly as a realization of past action or denoting distant past.

2.3.2 The Formula of Future Form

Arabic has no a separate verb form to denote a time to be materialized or what so-called in the Arabic language (Al Mustaqbal) that termed by other languages such as English future. Instead, two particles, namely /سَ/ /sa-/ and /سَوْفَ/ /sawfa/ are used with the present verb to indicate future. One further point, the two particles express future events of non-certainty nature (Al Ghiliyieni 1944:198). Significantly, the use of the two stated particles makes a clear cut-point between future and time aspect that known as "Al Aistiqbal". Hence, the use of the two particles is important since the context refers to future time to release the semantic-pragmatic value that caused by the mutual use of the present verb formula.

2.4 Verb-forms of English Language

A verb is often defined as a part of speech. It is the most important component that describes an action, occurrence or indicates a state of being. In another sense, it conveys an understanding of the action expressed at some particular time: past, present or future. The verb can take several different forms. The English verb takes a variety of inflections which can be in form of affixes that add to the stem or bare infinitive. According to Bybee (1985:11-47) English verb is an inflectional one, in the sense that the affixes merge with the stem to identify the right syntactic and semantic properties. What means, if the identical syntactic affix

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combines with bare infinitive, the result will invariably be the same semantic meaning.

Based on English inflectional system, the verb can be divided into regular and irregular ones. Most of English verbs are regular that has four inflectional forms including (base form) + (-s) + (-ed) and (–ing) of present participle). The base form is a type of verb that commonly occurs in form of simple present with the first and second person whereas the (-s form) is used with the third singular person to mark simple present as well. The (-ing present participle form) adds to the base form to account length of time with some forms of tenses, namely durative ones. The (d/-ed, forms) label the past time as well as expanding to include the (past participle) (ibid. 1991:25). However, the irregular verbs have various forms which are internally inflected. Whereas some irregular verbs have only the (-en mark) as expressing past participle form, some others remain identical or not change in their forms to the base form.

Having different forms, the verb (to be) considers one of the most important irregular verbs that almost includes eight classes, namely base form (be) which represents the present tense (am, is, are); (was/were) that expresses the past tense, (being) indicates tenses of duration and (been) marks perfect tenses. Unlike normal verbs which have two forms for the present, the be-form has three forms for the present tense and only two forms for the past tense.

Yet, the verb-forms can be classified as finite or non-finite. Sidney and Randolph stated that (1991:25) the verb forms have various functions as marking finite or non-finite verb phrases. A finite verb makes a distinction in tense between present and past. The (-s form and -ed form) are invariably finite, while the (-ing participle and the -ed participle) are always non-finite. The non-finite does not indicate tense. The base form has no inflection; therefore, it is very often finite or non-finite. It is worth mentioning that English verb-forms are also distinguished by

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being transitive and intransitive. Transitive verb needs a direct object while intransitive one does not require a direct object at all. This category marks active and passive voice.

Modal auxiliaries are another verb category. They have pair of forms that neither takes inflection to express agreement nor mark tense. In the verb phrase, the modal verb is followed by the bare infinitive as a main verb. Modal auxiliaries are central in English discourse in general and in legal contexts in particular as they have a variety of semantic features such as ability, permission, predication, duty, total obligation or no obligation, that they enable the speaker to express various kinds of attitudes towards a situation. The modal auxiliaries or referred as modality are differently classified. Modality according to Halliday (2014:177-178) is of two kinds: modalization and modulation. The former usually is referred to as modality and it deals with two types of intermediate possibilities that involve degrees of probability and usuality to which the term modality strictly belongs, whereas the latter expresses the scales of obligation and inclination.

According to Bybee and Suzanne Fleischman (1992:2-5) the traditional categorization of modal verbs includes epistemic and deontic that display some significant instances of which the same form can be used for both kinds of modality. Hence, the modal auxiliary [may] can either indicate deontic permission or epistemic possibility, while [must] can show deontic obligation as well as inferred probability. Deontic modality frequently occurs in legal discourse to express obligations, prohibition or give permission. The notion of modality in language can be expressed by various ways such as morphological, lexical, and syntactic means or via intonation (ibid. 1992:2-5). Yet, it can be said that the modal verbs are used to add meaning, define or focus on the meaning of the full verb in the verb phrase structure.

2.5 Verb-forms of Arabic language

The verb of Arabic language is one of the most important components. From a linguistic standing point, it is a word that conveys an action but in the view of grammarians is a word that expresses meaning and refers to time in three units, namely Al Maadhi, Al Haal and Al Mustaqbal referring to past, present and future respectively (Abdul Hameed 1994:7). Including Basris, Baghdadi and Kufis Schools of Grammar, Arabic scholars and grammarians have not gone over the same ground for relating verb-forms with time divisions, since they have different grammatical tendency. As a result, they present different verb classifications. In his statement, Ibn Al Nadeem, pointed out that the knowledge of the Arabic language was firstly taken from scholars of Basris; by then, the Kufis grammar was established based on the rules and the principles set by the Basris School (Shawgi Dhaef 1999:20).

2.5.1 Basris School of Grammar

According to Seebawayh (1988:121), the most influential linguist and grammarian of the Basris School, that the Arabic verb indicates time as referring to what elapsed, what currently elapses, and what will come to elapse. That is to say, Seebawayh classified verb into is in three forms, namely فعل /feạele = did /, يفعل /jefạelu = do/ and افعل /ifa'al = to do/ that each form is paralleled to a time division. In other words, the meaning of the three time units is referred to in terms of the verb-forms whose morphological shifts cause time variation (Jahfa 2006:46). Considering the formula of the imperative (= to do), it is marked by Seebawayh to label the time to be materialized.

It is evidently that the idea of time expressed in Seebawayh's verb-forms classification is not derived from philosophical notion of time. Instead, it is based on shifting verb-forms morphologically to express the sense of time as each verb

form respectively corresponds to a time division rather than based on time units to specify verb forms.

2.5.2 Baghdadi School of Grammar

On the other hand, Az-Zajjaji, who is one of the most prominent scholars of the Baghdadi School, introduced different classification of verb forms. He adopted different approach. He proposed three verb-forms type by explaining that verbs are not only words that express actions, but also are signs indicating past or/and future time. He presented a new verb-form which is so-called a "constant verb" as he stated, it is a verb that does not change in form as it may act as a present verb or future one based on time markers (Az-Zajjaji 1984:7-8). In other words, constant verb is a present verb form that acts differently in various contexts without changing its form.

Based on his statement, though Az-Zajjaji presents a linguistic verb form classification he does not consider the difference between the concept of future time and the meaning of time aspect that called "Al-Istiqbal". This is because he stated in two different contexts that the constant verb combines with the particles /سَ/ /sa-/ and /سَوْفَ/ /sawfa/ to express "to time aspect that termed "Al-Istiqbal" and time to be materialized referring to future. It is obviously that, he used the constant verb to refer to future time and "Al-Istiqbal" without marking any distinction that differentiates the two concepts as far as time meaning is concerned (ibid., 1984:8). Be that as it may, the interchangeability of using constant verb in such way to express the two stated time meanings creates great confusion, since each denotes a different concept in Arabic language.

With reference to his verb forms classification, it could be said that Az-Zajjaji used the Kufis' term of constant verb in a specific way, while the Kufis School used it to denote the nominal participle with its time indication of past and

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the time to be materialized. Nevertheless, the nominal participle remains an argumentative issue between the scholars of Kufis and Basris. The scholars of Basris considered the form of the nominal participle as a noun that derived from the infinitive form, whereas the Kufis scholars regarded it as a noun that formed from the verb (Al-labdi 1985:176).

It can be said that, Az-Zajjaji has given a high priority to the constant verb as an image that having surface and underline meaning which mutually indicates two different time interpretations, for his refusal of forming a verb-form that can be separately referred to the current time that is too short to be perceived alone in between the two other sections of time. Therefore, time in his point of view consists of two main parts namely past and future. In another sense, the constant verb, as being uttered, expresses the current time that immediately marks past characteristic. As for Az-Zajjaji, the current time does not mean the "now" that acts as a border between the past and the future time, but it forms the incessant past time as it acts like a revolving ring (ibid. 1998:31).

A while of speaking time successively forms what so-called the incessant past time. The implicit time of the constant verb in the view of Az-Zajjaji, conceptualizes in terms of moment age of time which is represented by the explicit image of the constant verb that called the verb of time being on one hand. On the other hand, the implicit image of the verb understudy refers to time to be materialized as one of the two main parts of time. In this view, he implicitly uses the constant verb to mutually refer to two different time meanings.

Despite the fact that his verb-forms classification apparently based on linguistic perspective, it is somehow influenced by the notion of time; particularly in the way that he indicated the concept of current time which represents the idea of the "now" in time. Furthermore, the thought of the incessant past time is a bit

ambiguous, since the time length that separates the proximity of the incessant past and the current time is not sharply marked.

So to speak, Seebawayh and Az-Zajjaji contributed differently with respect to verb-forms classification. Yet, Seebawayh proposed the most distinguished one, for he linguistically classified the forms of verbs to express time, and not considered verbs classification in terms of the notion of time by moving out of time-verb correspondence model.

2.5.3 Present Verb Mood

The form /jefạelu = do/ linguistically labels the so-called الفعل المضارع "fi'alu al Mudārae" referring to present verb form, which is so special in Arabic verb system, for being a lexeme verb. It is a distinctive form in its semantics that includes three moods: indicative, subjunctive and jussive (Hindawi 2004:62). In any mood, this form expresses different time meanings. In the indicative mood, it is used without subjunctive or jussive particles. In such mood, it is mutually used to express "Al-Haal" representing the present time and time aspect that termed "Al-Istiqbal". Functionally, it represents the appointed time in between the two nows that marked the present time. Meanwhile, it has a different linguistic characteristic when it is used to express "Al Aistiqbal" as well.

The term "Al-Istiqbal" as defined by Al Jarjani (2004:18) means to observe an occurrence of event in time to be materialized more specifically, where attention is given to the occurrence of action which is almost likely to happen. Most importantly, the present verb form without being attached with the particle particles /سَ/ /sa-/ and /سَوْفَ/ /sawfa/ in such case always denotes the sense of time to come which is neither indicates the predictable meaning of future nor the current time. It is followed by a time reference that either expresses a particular point of time within a determined period or specific frame's length of time to make a clear-

cut point between the meanings of the present verb form as indicating the current or future time respectively. In the former, it is used without being affixed with future particles or time markers. In the latter, it is used with /سَ/ /sa-/ and /سَوْفَ/ /sawfa/ with or without future time markers. Another important aspect of "Al-Istiqbal" is that it has two time based actions, namely short and long. The short-run action is considered when something is sure to happen as a result of agent's pre-knowledge, since he/she has control over the event. The other aspect of "Al-Istiqbal" is to denote an assurance of long-run action specifically in religious discourses when that is assigned by divine or prophetical sources, where the experiencer has no control over the action, since it is beyond his/her authority.

Due to non-existence of an independent lexeme verb to express the meaning of future time, the particle /سَ/ /sa-/ or /سَوْفَ/ /sawfa/ are linguistically used to indicate predictable future time meanings. They combine with the present verb form in indicative mood to shift its context to refer to future. In other words, they shift the time of the verb from indicating current time to the wider scope of future. In this concern, they add new semantic values as the particle /سَ/ /sa-/ expresses near future time, whereas the particle /سَوْفَ/ /sawfa/ refers to far future time (Bahloul 2008:114).

Unlike indicative mood, the present verb form shows different connotations based on the subjunctive particles. These occur only in subordinate clauses to refer to either inner conditioned or motivated act. Each has a different meaning and function. For instance, the particle "أن" /aʾn/ expresses conditional mood, whereas the particle "لَنْ" /lan/ refers to future time. In jussive mood, the present verb is attached with some particles: لَم /lam/, لمّا /lamma/, لا /la/ and ل /li/. These to somewhat add meaning to the verb form. They have various functions in relation to the present verb in jussive mood. The particle لم /lam/ (= did not) indicates

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negation, as well as it shifts the context to refer to past time. The particle لـا /lamma/ (= not yet) expresses negation in current time.

The particle لا /la/ (= do/does not, no, not) is the most common negative particle used in Arabic discourse. It basically signifies negative command in every sense of prohibition. The particle ل /li/, which is also called (lam alamr) denoting the sense of imperative, expresses explicit or implicit command, urge or suggestion (Al-Fadalae 1980:260).

2.5.4 The Sense of Past Verb and Imperative Form

The past verb form that termed in Arabic الـفـعل الـمـاضي "fi'al al Maadhi" is one of the three basic verb forms. It has special status in the verb system because the root verb is derived from it. It is basically formulated to express the meaning of a passed time or what called in Arabic "Al Maadhi". Its signification has another linguistic feature as it expresses the meanings of present and future time in some cases (Al-Bashir Jalol (2011:6). Shifting its signification from past to present time, the focus is on the state being established by the past verb formula rather than its form.

In this vein, Vendrayes (1950:137) stated that such importance of what so-called past verb form in the Arabic language verb system results in shifting its temporal indication to express the sense of the time to be materialized. It is by then used to refer to future conceived situations in terms of being presented as already fulfilled. In other words, this verb shows the sense of future when it refer to an event within the context of narrating situation that is thought of as truly to be realized. The shifted signification of the past verb is only held to be additional interpretations of the basic verb form.

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In some contexts, it acts with some adverbials such as Maa al-Musdaria مـا المصدريـة and Maa al-Zarfiyia مـا الـظرفيـة to indicate the sense of future time. According to Al-Bashir (2011:7) that Maa al-Musdaria is termed by Ibn Hisham Maa al-Musdaria - al-Zamaniya مـا المصدريـة الـزمـانـيـة because it expresses a temporal sense, since it has relevance with time or denotes it. The form افـعـل /ifa'al = to do/ "" is the third verb type in the Arabic language which linguistically referred to as imperative. It is derived from the present verb form whose time starts after speaking. That is why it is used to mark future as well as command, request or obligation based on the situation. Moreover, it is used to delineate invocation and plea (Ali Al -Nabbi 2004:33). The former is the act of calling God or a person in authority whereas the latter is a form of requesting from the lowest position to the highest one.

2.5.5 Functions of Linguistic Particles

Having lingu-time functions, some particles collocate with the forms يـفـعـل / yaf 'alu = do/ and فـعـل / fa 'al = did/ to construct verbal patterns which are characterized of having distinctive feature of time orientation that indicate various significations. To this point, it could be stated that time in Arabic language is not only expressed by these two basic forms, but also by verbal patterns since not all actions are perceived as having the same nature. In other words, they mutually used to show actions in relation to time according to Arabic linguistic system (Al-Amien Bukhari 2012:17). In this respect, some verbal patterns such as مـا زال يـفـعـل /ma za'la yaf 'alu /, ظل يـفـعـل /za'la yaf 'alu /, كـاد يـفـعـل /kada yaf 'alu / and طفق يـفـعـل /tagfaga yaf 'alu/ are essentially not similar in their meanings (Ghadura 2008:261). The pattern مـا زال يـفـعـل / ma za'la yaf 'alu/ (= keep doing) mainly refers to an action which does not cease to exist at enunciation time

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and/ or beyond it by that being emphasized by using the particle in such pattern to indicate the sense of gradual time.

On the other side, the verbal pattern ظل يفعل /za'la yaf 'alu/ (= continued to do) denotes an uninterrupted state that exists before the time of enunciation. Functionally, the particle ظل /za'la/ expresses the sense of past continuous state that exists backwards. The verbal pattern كاد يفعل /ka'da yaf 'alu/ (= was or were about to do) is commonly used to emphasize that predicated state realization was almost nearly to come true where the center of attention is place on the fact that the concerned event did not happen. In similar context, the verbal predicated pattern طفق يفعل /tafa'ga yaf 'alu/ (= started to do) shows that the predicated state is perceived as beginning to happen at some point in time before the enunciation.

On the plus side, other meanings are derived by using some particles with the form فعل /fa 'al =did/ that construct other verbal patterns. The particle قد /qad/ forms a verbal pattern so termed قد فعل /qad fa 'al/ which is commonly used to depict a time of a finished event or state as closely approaching to enunciating time. In this context, such particle acts to approximate the time of the event to the proximity of enunciation time, but it does not operate to demonstrate the event as having a result at time of description to visualize a past that recently has finished . Similarly, the verbal pattern إذ فعل /iz fa 'al/ is constructed to stress the realization of past event by time of enunciation. In addition, the verb كان /kāna/ has two forms, namely perfective and defective verb. The former conjugates to express both action and time, acting as a verb of the subject in nominative case. Furthermore, it denotes the mode of being or existing. Meanwhile, the latter acts with equational sentence which is a non-verbal sentence to indicate time (ibid. 1980:79-80).

The verb كــان /kāna/, equally, acts with the form / yaf 'al =do/ and / fa 'al =did/ to construct two verbal patterns of كــان فــعل /kāna fa 'al / and كــان يـفـعل /kāna yaf 'al / respectively. Both indicate past time. The former denotes a finished event which has already occurred in a time goes back. As for the latter, the verb كــان /kāna/ as an integrative part of the pattern shifts the time of the verb / يـفعل yaf 'al =do/ to indicate an action that happens frequently in the past. Similarly, different verbal single units are formed by using some particles when attached to the two previously stated formulas to express series of actions of different time significations in the past or to indicate a sequence of intentions in time to be materialized. However, every particle adds extra meaning with respect to time. The verbal single unit كــان + قـد + فــعل /kāna + qad+ fa 'al/ is governed by the particleقد /qad / as it shifts the time of the two other elements from a sense of an unappoint past time to a recent one that no longer exists around time of enunciation.

The verbal single unit سيكون + قـد + فــعل /sa - yakun +qad + fa 'al / (= action is likely to be perceived) is used to express a completion of an action by the time then, where the focus is on the perception of time by which the predicated action is expected to be realized. In the same context, the verbal single unit سيظل يفعل /sa-yazā'la   yaf 'al / (= remain to do) is a transformed verbal pattern by adding the particle /س/ /sa-/ which shifts the time of the single unit to indicate continuity of action in time to come (Ghadur 2008:261-262). It is clearly that the forms يـفـعل / yaf 'alu = do/ and فــعل / fa'al = did/" " are of high importance in Arabic language, since they attach with some particle to forms various verbal patterns and single units that mark different time variations. So to speak, the two formulas referring to either past or present tense act as large modules for the

particles that usually combine verbal patterns and single, where such particles operate as time orientors or emphasis devices based on the context.

Additionally, the meanings of verbs are affected by the particles that semantic features which point to time or emphasize the sense of the verb. In this context, what distinguishes the Arabic language from other Semitic languages according to Bergstrasser (2003) (cited in Kadhim and Ja'far 2008:11) is the specialization and the variation of the meanings in its verbal forms by using two methods: one of that is the use of auxiliaries such as قـد /qad/ in constructions like "/qad yaf 'al = may do/, / qad fa 'al = transpired a short time ago/ قـد فـعل and /sa - yaf 'al   = will do/ سيفـعل Yet, the particles or what so-called by Bergstrasser auxiliaries uniquely act differently in the Arabic language, since they occur with verbs in different situations to indicate more time variations or to express the intensity of the verb meanings.

2.6 Semantic and Communicative Translation

In his works "Approaches to Translation" Peter Newmark (1981:39) presented new ideas of communicative and semantic methods for translation practices. According to his theory, the former attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. The latter attempts to reader, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. Generally, Communicative Translation (CT) is the process of conveying a message from one language into another. It allows the translator to overlap some linguistic features of the (TL), as the grammatical components or non-linguistic item are different at some levels between (SL) and (TL). Yet, it is likely to be free, simpler and more direct where the translator's main concern is derived towards the force and effect of the message on the receiver. On the contrary, the translator in Semantic

Translation (ST) tries to render the meaning of the (SL) text. It tends to be more specific and to include more meanings in its seek for one slight difference of meaning by reserving the form of the original in translation and to reproduce the precise contextual meaning as closely as possible where the translator's main focus is to show an element of loyalty or faithfulness to the SL text.

Referring to semantic translation from perspective of concept of time, functions of tenses and verb forms, it can be said that such non-linguistic difference like the sense of time in English and Arabic may result in non-semantic translation due to the fact that some time meanings may not be allowed in one language such as that past time in English is viewed as a large time sphere including different time meanings among them is the sense of unknown time in the past. Meanwhile, the past in Arabic is held in terms of dimensions referring to near or far time and in between ranges general past time when an expression of time is not stated. Conveying the sense of non-specific time in the past into Arabic results in general past time, since such meaning is not implied in Arabic. What matters is that semantic translation in terms of time meaning cannot be realized as the interlocutor in English reports the state of affairs at an unknown time in the past from utterance situation. That is, the present perfect tense has connection to the present, since it acts in a time setting that swings towards the present. Conversely, the speaker in Arabic reports past events at some time before speaking to utterance time. Though both refer to an action that was finished in the past the meaning is not the same from the time perspective, since the two languages view the sense of time which is an integrated part of the meaning differently. Furthermore, semantic ambiguity is created as the time meaning of the unmarked past event and non-specific time in the past express general past time when rendered into Arabic.

Similarly, the semantic equivalence of tenses could not be actualized in some situations since the meanings of such tenses in the two languages understudy are encoded in terms of different time backgrounds. In addition, using present perfect or past simple tense to render similar meaning indicated by some Arabic verbs in a sense of present abstract effect of an event that is not so far carried out cannot be achieved specifically when the abstract effect precedes the event in time. In other words, such verbs denote the present abstract effect of an action that is not yet done. Contrasting, the present perfect functionally refers in some situations to a past event with current relevance whereas the simple past tense is a reference of actions that have taken place in the past. Thus, each form denotes distinctive significance. Accordingly, the exact contextual sense of the intended text cannot semantically be translated.

In conclusion, a detailed description for the concept of time, tenses and verb-forms in English and Arabic language as representing variants of the study undergoing is presented. That is, the time reference which identifies the concept of time in each language is derived from a different source, leading to different understandings of the time meanings. from English side, tenses intersect the time meanings within the framework of earlier-later created by forms of event along with the sense of time length in between the two "*nows*" that fuse together as one component forming the time reference while Arabic tenses express the meanings of time units characterized by verb-forms along with time variation made by combination of particles with verbs. The duration indicated in between the two "*nows*" in Arabic refers to two senses. So, some tenses in the two languages may have the same name but they have different meanings as they act according to different time background. By considering semantic and communicative translation based on the study's variants, the precise contextual meaning of the original cannot be actualized at some semantic translation as the qualities of some differences at

grammatical items or non-linguistic element between SL and TL cannot be produced.

2.7 Review of Previous Related Studies

This section is the second part of chapter two. It reviewed some related researches that carried out in the field concept of time, functions of tenses and verb-forms in both Arabic and English languages. It is worth mentioning, there is scarcity of researches concerning the differences of the concepts of time in languages. Most of the available researches in the categories of tenses and verb-forms are in the field of linguistics, and applied linguistics.

1. Alasmari et al (2018) in their study entitled: A Contrastive Study of the Arabic and English Verb Tenses and Aspect A Corpus-Based Approach highlighted an important issue that can pose translation problems. The principal objectives of their study are to examine the verb system of Arabic and English languages, focusing on their similarities and differences with respect to tense and aspect as indicated by verb structures and morphology, using the Quranic Arabic corpus to reveal details relating to tense and aspect as expressed by the verb forms under investigation. Concerning their methodology, they have employed a corpus-based approach, for they believe that this approach has been found to be a useful resource in exploring the syntax or semantics of a language. It concluded by presenting three various results; two out of the three are found to be related to the research under investigation, that English has multiple grammatical categories for tenses and aspects, namely the perfective/imperfective. Despite the fact that Arabic language has only two aspectual forms: perfect and imperfect, Arabic and English have sub-classes of aspect, such as progressive, predictive and habitual expressed through the use of particle, main verb or auxiliary.

2. Another important study entitled: A Contrastive Study of English and Arabic (1974) which was prepared by Contrastive Analysis Project, Department of Linguistics, University of Michigan, for the Defense Language Institute in 1969. The version of Arabic described in this study is Modern Literary Arabic, also referred to as "Modern Standard Arabic" and "Contemporary Arabic". The study provided a detailed description for grammar in Arabic and English in aspects of phonology, morphology, syntax and vocabulary. In a part of syntax, classes of sentence structure, verb phrase, and noun phrase were referred to. It clarified the Arabic tenses with respect to functions and inflection. In that, Arabic has only two tenses, the perfect and imperfect. The former inflected by means of suffixes, whereas the latter inflected by suffixes and prefixes. Almost like all other studies which carried out in this respect, this study also used the terms: perfect and imperfect as outlining the Arabic tenses. As defined by the study, the perfect tense indicates completed action: one event or sequence of events in a narration. Also, it denotes priorness or precedence; that is, the action was completed before the time of speaking. The imperfect tense mainly acts to describe present state or situations. As explained, the imperfect can be said to refer particularly to the following forms of action: habitual action, progressive action, predication (most often with prefixed /sa-/) and generalization.

The study, as referring to English tenses, sharply defined tense as a morphological term: a paradigmatic group of verb forms without any essential reference to meaning or function. As referring to tenses, it gives a particular attention to the areas of difficulties that the Arabic speaker encounters when using tenses. As indicated, the common tense or what termed simple present tense indicates non-specific time. It implies that the statement is of general application and holds good for all time, or that the action is habitual or recurrent. The past tense denotes a completed act or series of acts. It often appears with time adverbs. The English

progressive form [be+ing] refers to continuous action. The most common use of it as indicated by the study in question is to specify the difference between continuous and specific time. The present perfect progressive expresses a continuous activity from a time in the past up to the moment of speaking. The past perfect progressive emphasizes the continuation of past action that occurred instantly before another action in the past. Present perfect expresses an event which took place in the past but which is relevant to what happening now. Past perfect refers to an event that occurred before another event or situation which happened in the past.

Concerning the verb form system of tenses, the study makes it clear that the English language has only two tenses: present and past, for the tense rules out verb phrases such as [has gone, model will go etc]. In addition to that, tense bears no reference to chronological or real time in English; and, the present tense or common tense expresses an event occurring at the time that the utterance is spoken.

As frequently occurred in the Arabic discourse, the study also elaborated the function of verb كان /kān/.That verb combines with other verb form to construct a verb phrase. The verb phrase of كان /kān/ is composed of a verb preceded by the equivalent of the English verb [to be].This verb in the Arabic language acts to express a relative time; in this, كان /kān/ indicates earliness "before now" while the same verb expresses a predication of subsequent events or states when it introduces with the particle س /sa-/. In another context, the study pointed out that the modals or modal auxiliaries as a grammatical category do not exist in Arabic. Their meanings are expressed by particles, prepositional phrases and unmodified verbs. This may cause difficulties when Arabic equivalents do not precisely express the same meaning or a very similar one as many of the modals have more

than one meaning. No distinction is made between [must and have to] in Arabic while in English there is difference in meaning.

3. In his master thesis, Durham University, entitled: A Contrastive Study of the Verb Systems of English and Arabic, (1987), Elham Al-Saleemi presented a systematic detailed contrastive study of the verb systems of English and Arabic languages to identify the differences and similarities between the two verb systems. In this study, a contrastive analysis has been utilized, for it seeks to compare two languages. The main purpose of contrastive analysis is to give a detailed description of the differences, rather than similarities between two languages compared. The verb system was described in reference to tense, aspect and mood. It is spelt out by the researcher that the three above mentioned grammatical categories clearly formed the common core of the study. These classes differently acted in both languages; in English language, the term tense refers to whether the verb is in present tense or past tense, aspect expresses whether the verb is in progressive state or perfective one and mood refers to whether the verb is indicative or subjunctive, whereas the term tense in Arabic language shows whether the verb is in past or the present, aspect indicates whether the activity is complete (perfect) or incomplete (imperfect) and mood refers to whether the imperfect form of the verb is indicative, subjunctive or jussive. It is worth mentioning that the researcher here referred to Modern Standard Arabic (MSA) which is a form that has descended from Classical Arabic.

The main findings of the study shows that verb form system in English has two classes of tenses, namely present and past, but it has four verb forms that refer to these two tenses: simple past, simple present, progressive (present and past), and perfect (present and past). The English verb form system does not have marked future tense. Instead future can be shown by various verb forms, while the Arabic verb system has only two tenses: the perfect which expresses past and completed

events and activities; and imperfect denotes an incomplete and unfinished action. These two tenses indicate various implications and significations. Arabic also has a future tense, but it does not have future verb form that can stand on its own. In order to form a verb form that refers to future time, one has to prefix the particle /sa/ or /sawfa/ to the imperfect verb. Future time can also be referred to by the subjunctive, jussive and imperative moods of the imperfect. The previously mentioned study relates to the present one, by throwing lights on the verb systems of Arabic and English languages.

4. Maisoun, I. Abu-Joudeh et al, (2013) carried out a study entitled Translating Arabic Perfect Verbs into English by Jordanian Undergraduates, investigating the problems Arab students face in translating Arabic perfect verbs into English language. This study used a translation test design for this purpose and demonstrated to a sample of (153) students. The objective of this study is to look into those structures in which the perfect occurs as outlined by Buckley (2004), namely: (a) the bare perfect verb; (b) قـد + perfect = /qad +prefect/; (c)

سيـكـون + قـد + فـعـل and كــان + قـد +فـعـل = /kān /+qad + perfect/ /sa-yakuun/ +/qad/+ perfect/. With respect to hypotheses, the researchers formulated one hypothesis that Arab learners are likely to overuse the bare perfect form to indicate all events in the past without taking the relation between events into consideration. It is noteworthy that the study does not provide an explanation for the translation mistakes that originate due to unaware of how the tenses are constructed; but, it somewhat explores the Arabic perfect verb forms, students use to refer to temporal relations in English language. The results of this study disclosed that the students tend to the overuse bare perfect form to encode the equivalent tense being discussed. In addition to that, the third construction in which the Arabic perfect form appears فـعـل + قـد + كــان = / kān/ + qad +perfect/ is equivalent to the English past perfect tense; students are found using

the simple past tense instead of the past perfect tense. The findings of study also support the line of research illustrating that Arabic and English have distinct means to indicate time in the past.

5. Hameed Almasudi et al . (2013) conducted a study entitled: Bridging the Tense Gap in English –Arabic Translation. The main objective of this study is to pinpoint the tense gap between English and Arabic languages in theory as far as translation is concerned, and to assess the validity of the theoretical findings in translation English into Arabic. The study postulated two hypotheses. One of them is relevant to the research under study, namely there is a tense gap between the two languages in terms of translating past perfect continuous and future perfect continuous into Arabic language respectively. The two researchers have found out that past perfect continuous and future perfect continuous tenses are marked a tense gap while rendering into Arabi language.

6. Iyad Saleem Mansour (2012) presented a study entitled Difficulties in Translation of the English Present Perfect Simple and the Past Perfect Simple into Arabic and Some Suggested Solutions. The study dealt with the tense system in English and Arabic and it explained how difficult the present perfect is for non-native speakers of English. It targeted to handle the problem of translating the English present and past perfect into Arabic by proposing some linguistic devices which can be of some semantic and formal equivalents. The study concluded that the English perfects (present/past) are formally varied and indicate different meanings. The construction consisted of the particle فـعل + قـد + كــا ن = /qad + kān + perfect / or فـعل + قـد + كــان = /kān + /qad/ + perfect/ to be used as an equivalent to the English past perfect. That can be applied in both Arabic affirmative and negative sentences. This study relates to the research under investigation in some aspects of its findings.

7. Susanne Schneider (2006) presented an essential article entitled Future Time Reference in English and Italian: Typologically Guided Comparative Study, which was a summary of a crucial part of the PhD research program at the Free University Berlin. She did an appreciable effort when she managed to investigate the various means that used by English and Italian languages to express futurity aspect in particular. To do that, she used a meta-category of (Future Time Reference). As defined, meta-category is a chart that constituting a three-level of account of futurity in thought and speech, namely prototypical meaning, morphological form and temporal reference The main reason for using this method, as she explained, it helps us to specify in how far individual languages subdivide the semantic space of time, specifically futurity, in a similar or different manner. However, she pointed out that this method depicts the language-specific classes that label future in any chosen language depending on the typological standard.

In what concerning the English side, the prototypical meaning, morphological form and temporal reference were dealt with to specify which of them resembles the typological standard. According to the chart, the prototypical meanings of future involve predication, intention and planning. With reference to the morphological form, the two first components, respectively, are marked by [will + inf] representing by the form term [will - future], where the temporal reference is future time, while the third one is termed by different means, namely the form [will + inf] represented by [will - future], the form [-/-s] represented by simple tense, the form [be + gerund] represented by present progressive and the form [be going to] represented by be going to - future, where the temporal reference for all is future time. The conjecture is also marked by the form [will + inf] represented by [will - future], where temporal reference is non-future time. Be the same as that the

researcher indicated that the morphological form is typically considered as the marker of future in English.

What is more, Susanne spelled out that English apart from the above mentioned uses of [will + inf], refers to futurity in such contexts of intensified certainty. These contexts are established by all kinds of statements about personal and officially determined plans. It is in these contexts of subjective or objective certainty that the English language depends on several different sorts of morphological means, all of which are able to express a distinct sense of predetermination; therefore, [be going to] is either used to convey actor's conscious decision and determination about what he/she suggests to do in the future, or to describe in a particular way a future action whose realization seems to be assured, depending on present evidence. The present progressive constitutes a future situation as resulting from existing personal plans. Finally, the semi-auxiliary [be to] and the simple present express future events that are predetermined by some authority or by circumstances that are outside the speaker's control.

As concerning with the future time reference in both English and Italian languages, the relevance of the above mentioned article with the current one is only restricted to the investigation of ways through which English language indicates futurity, for that falls within the domain of the current research concern.

Summary of the Chapter

This chapter is divided into two parts. The first part is on the theoretical frame work which reviews the relevant literature of time reference that underlines the concept of time in both English and Arabic languages separately. Additionally, it focuses on giving a full description of the functions of tenses and classification of verb-forms based on semantic and syntactic features. It also sheds light on dissimilarities between communicative and semantic translation which results in non-use of semantic translation in some situations due to differences relevant to the concept of time, functions of tenses and verb forms in the concerned languages. The second part is on the relevant previous studies which are discussed in this chapter.

CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction

This chapter will provide full description of a research methodology adopted, as well as the three main parts forming its structure, namely research design, data collection and data analysis, where each part will be explained separately.

3.1 Procedures of Data Collection

Here in this study, Ayat (verses) from the Holy Quran, an-Awawai's Forty Hadith (An Anthology of the Sayings of the Prophet Muhammad) and legal texts will be quoted by the researcher in their original copies, and then followed by their translated versions so as to be investigated by the researcher in terms of contrasting the concept of time, functions of tenses and verb-forms in both languages to identify the sources of dichotomy which might lead to improper translation. At the level of exploring the meaning of Ayat (verses), the researcher will consult some books of Quranic Interpretation (QI) and Linguistic Sources (LS) to help in the analysis of the chosen texts.

3.2 Research Design

The present study will use qualitative descriptive and analytical methods. It is indicated by Fraenkel and Wallen (2012:426) that a study that investigates the quality of relationships, activities, situations, or materials frequently refers to as qualitative research. Qualitative method as defined by Zoltan Dornyei (2007: 24) "involves data collection procedures that result primarily in open-end, non-numerical data, which will be analyzed by non-statistical method". This is in the same line with Farkhan (2007:12), who states that qualitative methods are studies that depend on other verbal and non-numerical data as the basis of analysis and

problems solving under investigation, such as content analysis, discourse analysis and naturalistic research. Descriptive approach according to Agha et al, (1999:73) is used to prove specific hypotheses to facilitate answers for certain questions, concerning current phenomenon and existing events at present for which data is collected during the study. In other words, this method deals with a phenomenon or a course or event existing at present from which the research can gather information to answer the questions of the research. On the other hand, analytical method can be defined "cited from www.thwink.org" as "structuring one's analysis". In another sense, it is the use of suitable process for breaking the fundamental elements down into smaller pieces to be solved. Both descriptive and analytical methods are significant; the former is very useful when there is contrastive analysis, whereas the latter is appropriate when data is elicited from content.

3.3 Tools for Collecting Data

Research instrumentation is very significant to obtain the result of the study; the researcher will adopt content analysis approach for analysis. In this respect, Cresswell (1994:145) indicates that the qualitative research is the primary instrument for data collection and data analysis. Then, the data will be analyzed referring to the statement of the study problem.

The objective of this study is to specify basic effect (fully affected) or secondary effect (partially affected) on the meaning of a translated text which might be originated due to differences relevant to the concept of time, functions of tenses and verb-forms from semantic and syntactic perspective. The concerned data will be collected from different authenticated sources, namely:

(**i**) Quranic Ayahs (verses) from the translation of the meaning of the Glorious Quran by Muhammed Marmaduke Pickthall. His translation has been selected based on the religious background of the translator in terms of being Muslim

English native speaker that he has a good command of English that enable him to use various degree of formality of language in use. Additionally, his translation remains among the most popular translations.

(ii) An-Nawawi's Forty Hadeth (An Anthology of the Sayings of the Prophet Muhammad "may the blessings and peace of Allah be upon him") which was translated by Ezzeddin Ibrahim and Denys Johnson Davies, who have worked together over the final version of a rendered work, bearing in mind that each represents a different linguistic background, which will reflect the extent to which linguistic and non-linguistic systems are varied at translational level and that will also be a source to have a look at this phenomenon and its impact on the quality of a translated work. The selection of the forty Hadith which were singled out by Imam Yahya ibn Sharaf Ad-Din an-Nawawi, as a rendered work, based on the fact that this collection has gained a widespread acceptance by Muslims as it includes authenticated Hadith on the most significant source of religious knowledge. In addition, Hadith, which is a collection of documented words, acts and sanctions of the Prophet Muhammad, is held to be one of the two main sources for understanding of Islam.

(iii) Different legal texts including conventions, agreements, or contracts of different purposes in English which incorporates the category of modality to assess its contents in terms of words of authority as rendering equivalents in their Arabic translated versions to find out the extent to which differences might be responsible for basic or secondary effect.

Summary of the Chapter

This chapter deals with the methodology of the current study which includes research design, data collection, data analysis and procedures which all together constitute the research methodology of the present study

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSIONS

4.0 Data Analysis

According to Kothari, C.R, (1985:34) qualitative data analysis is a very personal process with few rigid rules and procedures such as identifying the main theme. For this purpose, the researcher needs to go through a process called textual Analysis. It is indicated by Zoltan Dornyei (2007:245) that content analysis has so far become relevant to qualitative research, despite the fact that it actually derives from a quantitative analytical method of analyzing written discourses that incorporates the counting of instances of words, phrases, or grammatical structures that divide into particular classes as qualitative data is typically textual.

Regarding the analysis of the collected data, some Quranic ayahs (verses), and samples from An-Nawawi's Forty Hadeth as well as English and Arabic legal texts that include modulation and words of authority, respectively, have been selected by the researcher. The analysis of the data will be carried out based on source language and target language textual analysis followed by interpretation. Discussions, then, will be presented under each TL text to highlight factors that basically or partially affect the meaning of a translated text due to the differences in the concept of time, functions of tenses and verb forms. However, all selected samples will be analyzed in this thesis according to the limitations of the current study.

4.1 First Part

4.1.1 Examples of the Holy Quran- English Translation by Marmaduke Pickthall.

Example (1)

Original Text

{ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا }

(الجن:9)

Interpretation

In this verse, Allah, the Almighty, informs about Jin whereupon He sends His messenger, the prophet Muhammed, the blessing of Allah be upon him, and descends the Holy Quran to him. By that time, the heavens are strongly guarded and Satans have been removed away from hidden stations where they get used to sit to eavesdrop to the Quran and then adding falsehood before relating to priests who are in unity with them. Thus, it is said by them: who now listens, finds a flame of fire watching him in ambush (Ibn Kathir 2000: 1926).

Translated Text

"And we used to sit on places (high) therein to **listen**. But he who listened now finds a flame in wait for him" (Jin: 9)

Referring to its rendition into English, the past tense is used to convey the meaning expressed by the present verb يستمع "listen". Evidently, the stated tense does not actualize the given meaning. That is, the event in focus is related to the present time. A significant point to be noted is that the conditional case using the particle من "min" followed by the present verb "listen" establishes the form of

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conditional clause and main clause. Thus, the two clauses are in correlation. In addition, the discourse marker "now" implies the meaning of [now-frequency in time]. In other words, it indicates the sense of [from this moment and forward] which hints the repetition of the conditional clause. What means, the verb "listen" as preceded by the conditional particle is of recurrent nature. There again, the present form of the verb "listen" in the conditional clause and the verb يجد "find" in the main clause in ST constructs what so-called if-zero, which denotes an immediate realization of event.

The zero conditional according to Lee Coveney (2018:82-83) is used to talk about things that are always or generally true. Accordingly, the use of the past tense does not realize the intended meaning, since the listening-act at now-time results in repeated occurrence of both clause components that actualizes the main clause with the frame of action time. The (ed-formula) semantically and lexically contradicts with the coincidence of the conditional clause and main clause within the framework termed if-zero that indicates certainty of the two actions.

Example (2)

Original Text

{ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ }

(المائدة:61)

Interpretation

This verse presents a description of the hypocrites who pretend to be believers while their hearts hide unbelief. So, Allah said; (but in fact they enter) on you, (Muhammad) with unbelief in their hearts and they depart with the same intention, and this why they do not benefit from the knowledge they hear from you. Allah knows their secrets and what their hearts conceal, even if they pretend otherwise (Ibn Kathir 2000:633).

Translated Text

"When they come to you (Muslims), they say: we believe; but **they came in unbelief and they went out in the same** ;and God knows best what they were hiding." (Al-Ma'idh – the Table Spread:61)

The structure of this Quranic verse includes adverb clause of conditional clause. In this clause, the temporal adverbial إذا /iza/ according to Mohammed Safi (1997:292) indicates the sense of time to appear. Similarly, such adverbial as stated by Mohsen Taher (2018:287) implies the meaning of condition fulfillment. It is true that past verbs suggest past time, but in such a situation the significance of past verbs جاءوكم /they came/ and قالوا /they said/ in the conditional and main clause respectively refers to time to come as being correlated with the conditional.

On the other hand, the signification of past verbs in the descriptive statement دخلوا /they came in/ and خرجوا / they went out/ denotes the sense of repetition, since their incoming and going goes hand in hand with the state of abstract quality referring to unbelief that enfolds in their hearts; describing the situation they be in and out when the conditional clause marked by the temporal adverbial comes into being. As for its rendition into English, it is clear that the intended meaning indicated in the descriptive statement is not realized using the simple past tense, since the translator unsuccessfully made the tense taking its point reference from morphological forms of past verbs rather than referring to their signification which in that case do not realize their normal tense meaning. As for the context understudy, the translator should project himself at the time of verse revelation for the events by then have the nature of repetition so as to make the text more vivid.

Example (3)

Original Text

{وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لَّمَا مَعَهُمْۗ قُلْ فَلِمَ **تَقْتُلُونَ** أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ}

(البقرة:91)

Interpretation

This verse talks about the Jewish who relate that we only have faith in Torah, not in Quran which is the righteous religion. So, if you (Jewish) are true believers in what have been descended to you, why then have you murdered the prophets of Allah in times gone by, which is an attribute of unbelief in prophets even before descending the prophet Muhammed (peace be upon him) (Bin Al-Utheimeen 2002:297-29)

Translated Text

"And when it is said to them: Believe in that which God has revealed, they say: we believe in that which was revealed to us. And they believe in that which comes after it, though it is the truth confirming that which they possess. Say (to them, O Muhammad) why then **slew** you the prophets of God a foretime, if you are (indeed) believers? (Al-Bagarah: 91)

In this verse, the present verb يـقـتـلـون /slain/ is followed by a past time expression. Such structure implies a rhetorical phenomenon that takes place when the present verb is employed to refer to past event. It is a perfectly linguistic feature of viewing the past event by receptors as though they are spooling it back in their heads. Concerning, Al Zamkashari (2009:302) describes such rhetorical phenomenon by stating that it is a re-run of present to make listeners so as to

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conceive the event out again by making them feel like the given event did not just happen in the past, but as though it happens in the present in order to form a vivid picture for the mentioned event in their minds.

With regard to its rendition into English, it is obviously that the past tense realized the meaning shown by the stated verb in SL syntactically, not semantically. That is, the focus is driven towards the past time expression مـن قـبـل /aforetime/ which results in changing the present verb into past form without considering the use of the present verb in question which indicates rhetorical meaning. According to Abdallah Al-Hatarri, A. (2018:440), the use of present verb in such way produces two varied significations, namely syntactic signification which is indicated by the present verb referring to present time and the contextual significance which expresses past time.

To this point, the contextual signification functionally creates a past time aspect due to the use of the past time expression, while the syntactic signification establishes an effect of immediacy. Thus, the combination of the two different significations in the same context conveys the sense of immediacy that known in Arabic as past narrative by present or what so-called by Joseph Vendryes (1950:138) a historical present. This implies that understanding the meaning of the Holy Quran is not only based on linguistic aspect but it has something to do with the text rhetorical purposes as well. Accordingly, the intended meaning being conveyed is partially affected, since the rendition of the given verb is done with reference to the contextual significance, without including the syntactic signification which results in excluding the rhetorical meaning, which is meant to be shown so as to make the reader interacts with text.

Example (4)

Original Text

{ **لَا يَزَالُ** بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

(التوبة:110)

Interpretation

This verse speaks about the people whose hearts enfolded with hypocrisy that led them to build a mosque. At time when the prophet Muhammed (peace be upon him) destroys their mosque their hypocrisy and annoyance are doubled. Islam becomes more hated to them. The destruction of the mosque remains the main cause of doubt and hypocrisy stigmatizes in their hearts, which cannot be removed unless they hold repentance from their inner hearts (Al-Zamkashari 2009:450).

Translated Text

"The building that they **built will never cease** to be a misgiving in their hearts unless their hearts are torn to pieces" (Repentance: 110).

Considering the verse understudy, the verb يـزال "remain" is preceded by the negative particle لا /laa/ which functions to negate the verb that follows it. According to Ameel Baddiae (1985:391) the verb يزال "remain" is always preceded by some negative items such as the particle لا /laa/ and مــا /maa/. Additionally, they create with the meant verb a sense of continuity, which extends from the past to present time of utterance and it may go on to future.

As for its rendition into English, two forms of tense namely past and future tense are used to convey the given meaning. Firstly, the past tense is used to realize the meaning of the Arabic past verb بــنوا "they built" to express past meaning of time. It is worth mentioning that the lexical word "building" which acts as an

object is fronted to the initial position of the sentence for the sake of emphasis. On the other hand, the fronting of the object "the building" created appositive clause "they built" which introduced by the conjunction "that". According to Sidney and Gerald Nelson (2002:50) appositive clause is a type of clause which is often introduced by the conjunction "that". The fronting of the noun phrase "the building" makes it to stand out to act as a subject of the verb phrase "will never cease" which is separated from its subject by embedding the appositive clause. Yet, such structure is opted in order to make each clause indicates different sense of time through the linking the past section with the future to place attention towards event time continuity through the use of past and future tenses.

Going back to the nature of the concerned event in TT, the material effect of the event "built a building" took place in the past whereas the abstract effect of the event "suspicion in their hearts" extends up to the time of utterance. To convey the meaning of non-material effect of the event, the present time is being overlapped by linking past time to future one without sequencing the stated event in time sections. Consequently, the past-future time combination in terms of using the pointed tenses do not realize the intended meaning semantically, since the past tense has no force to extend the non-material effect of event to the time of utterance which by then may continue to the future. As a result, the recipient of the text is likely to misunderstand the given meaning due to event time overlapping by not emphasizing the event whose abstract effect is so profound that it remains even at utterance time.

Example: (5)

Original Text

{لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ}

(التوبة:48)

Interpretation

This verse is about hypocrites who were eager to eliminate the Muslims, though disordering their matters before the Battle of Tabouk. So they had incited a conspiracy and plot that could affect the prophet's intentions of (jihad) holy war until God's help and support came for His prophet. The hypocrites were very upset because they were willing to see the falsehood prevailing over the truth (Almukhtasir, 2010:195).

Translated Text

"Aforetime they **sought** to cause sedition and **raised** difficulties for you till the truth came and the decree of God was made manifest, though they were loath". (The Repentance: 48)

In this Quranic verse, all verbs are in their past forms to explain finished actions. I addition, it includes the time expression مـن قـبـل means "at an earlier time" which functionally marks the order of events in terms of some happened before others. This means that the events do not occur in sequence. It is to be noted that the adverb "aforetime" according to Collins online dictionary means "in time past". In this context, the translator only pays attention to its meaning related to the past, using such adverb as an equivalent to Arabic stated adverb of time. To this point, the adverb in TT refers only to the meaning of "at past time" whereas in SL it organizes the events temporally, since all verbs mean the past.

So to speak, the order of events as a significant part of time meaning has not been realized due to neglecting the functional meaning of the adverb in SL that results in considering not the time distance in relation to before and after to set such events in their correct temporal order according to the adverb of time. However, the use of English simple past tense organized all events in sequence based on past time association between the adverb "aforetime" and the past verbs, instead of using a tense that orders events within earlier-later frame to actualize the intended time meaning.

Example: (6)

Original Text

{فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ **لَمْ يَتَسَنَّهْ** ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ}

(البقرة:259)

Interpretation

This verse speaks about the one who passes by the village whose roofs and walls are destroyed and its inhabitants died. It becomes lifeless and inhabitable. That man surprisingly says: how shall God bring it back to life?!!. Then God causes him to die for a hundred years and revives him back. God asks him: how long did you stay dead? He says: only a day or a part of it. Yet, you stayed for a hundred years, though your food and drink shows no sign of decay (Almukhtasir 2010:43).

Translated Text

"God made him die a hundred years, then brought him back to life. (God) said (to him): How long have you been tarried? (The man) said: I have tarried a day or a part of day. (God) said: Nay, but you have tarried for a hundred years. Just look at your food and drink which **have rotted**! Look at your donkey! And that We may make of you a sign for people" (Al-Bagarah:259)

In this verse, the present verb يتسنه "rot" is preceded by the jussive particle لم /lam/. Clearly, the rendition of the verb phrase لم يتسنه "have not decomposed" is totally changed. This is because the particle لم /lam/ expresses negation that extends from the past to the present as it precedes the present verb in the context understudy. In other words, it reinforces the meaning of the sentence by prolonging the negation, which is measured from back up to utterance time. Similarly, Ahmed, Mojtaba (2015:24) stated that the particle لم /lam/ in the context under study extends the negation of action from the past to the time of utterance.

It is evident that the intended meaning does not realize, since the scope of the negation expressed by the negative particle in the context understudy has not influenced the meaning of the verb يتسنه "rot" in TT due to neglecting the translational function of the negative particle which results in positive structure rather than negative one.

Example: (7)

Original Text

{ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ **كَانُوا يَعْمَلُونَ** السَّيِّئَاتِ }

(هود:78)

Interpretation

In this verse, Allah, the Almighty, speaks about His angles who come to the prophet Ibraham to tell him about the destruction of his people. Before departing him, they tell him with perdition of the Folk of the prophet Lut this night. At time when Lut's Folk heard that young men with good-looking faces arrived at Lut's house, they come running towards him to commit homosexual acts, which they get used to do until the punishment of Allah descends upon them (Ibn Kathir, 2000:962).

Translated Text

"And his people came to him, running towards him, and before then they **used to** commit abomination." (Hud:78).

Concerning the verse understudy, the verbal pattern كـانـوا يـعمـلـون is preceded by the time expression مـن قـبـل "before then" to denote that the people of the prophet Lut have been long in the habit of practicing abomination. There again, the time expression "before then" in this context refers to the scope of past time rather than determining a specific point in the past time to deliberately show that this bad habit is not a recent one but it is deeply rooted in their behavior without leaving it off. Instead, they continue to do it until the wrath and punishment of God come to them. This means that, the event spans from the past to the time of utterance.

With reference to its rendition into English, the verb (used to) derives its reference point of time from the time expression مـن قـبـل "before then" which results in past event that has no extension in present time. Obviously, the use of (ed-form) referring to past tense does not actualize the intended meaning, since the scope of the event does not only cover a past time but it reproduces over a period of time that extends to the interlocutors' moment of speech. To elaborate this point, the verbal pattern يـعمـلـون كـانـوا " have been in the practice of...." has an extension that includes the time of utterance representing the actual time in the context concerned. In other words, the event in focus extends within the length of time created by the time of utterance and the time expression "before then". Accordingly, the given meaning is basically affected due to misinterpretation of the time expression "before then" as being considered by the translator as a past time marker without regarding its implicit meaning which is understood with the inclusion of utterance time.

Example (8)

Original Text

{ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي **أَنْعَمْتُ** عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ}

(البقرة: 47)

Interpretation

In this verse, Allah, the Almighty, calls the Children of Israel to remind His favor that He has provided to them throughout their long history. The present folk of Israel being addressed as if they were truly who given the favor of Allah during the time of the prophet Moses, for they were viewed as one nation that shaped by generations down into another sharing the same attributes throughout the history (Sied Qatb 1972:64).

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Translated Text

"O children of Israel. Remember My favor wherewith **I favored** you and how I preferred you to (all) creatures." (Al-Baqarah:47)

To convey the meaning of the verb أَنْـعَمْـت "favored" into TT, the translator used the morpheme (ed) as a marker of past simple tense. It is more importantly to indicate that the formula verb فـعل (feạele = did) in Arabic , as basically used to express some actions that no longer exist and is spoken about in a time later than the time of its occurrence, can be construed to denote different time meanings. In this regard, Esam Noor el-deen (1984:62) described that the Arabic past verb in situations such as the one understudy refers to an action that has already been finished at the time of speech and only the main interest is driven by the present towards its influence.

As for its rendition, the focus has been given to the form of Arabic past verb to convey the intended meaning without considering the contextual verb function. On the other hand, the English past structure has no association with the present, since it refers to event that happened and finished in past time. Consequently, the intended meaning is basically affected, since such grammatical linguistic feature of the Arabic past verb in focus has not been taken into consideration during translational process. Evidently, translation necessities good command knowledge of English and Arabic grammar. In the same line of thought, Newmark (1988:89) says: "Grammar gives you the general and the main facts about a text, questions, requests, purpose, reason, condition, time, place, doubt, feeling, and certainty. Grammar indicates who does what to whom why, where, when, how… we are interested in grammar … as a meaning transfer.

Example (9)

Original Text

{ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ **وَقَدْ أُخْرِجْنَا** مِنْ دِيَارِنَا وَأَبْنَائِنَا}

(البقرة:246)

Interpretation

In this verse, Allah, the Almighty, addresses the prophet Muhammed (PBUH) by saying: haven't you head about the noble Folk of Israel after the time of Moses, who said to their prophet at that time: appoint to us such a king to fight with him in the sake of God; seeing that we were turned out of our homes and our families (Almukhtasir, 2010:40).

Translated Text

"Why should we not fight in God's way when **we have been driven** from our dwellings with our children" (Al-Baqarah: 246)

Considering its rendition into English, the perfective structure is opted to convey the intended meaning in the verse understudy, which results in shifting the time of the event from the Arabic past to English perfect aspect. Forming by the combination of the perfect aspect, Comrie (1985:25) and Canvan (1990:15-16) stated that the present perfect indicates an element of meaning that called current relevance and in addition it denotes a reference to time that is indefinite or non-specific. In contrast, the particle قـد /qad/ as combining with the past form establishes a single verbal unit that shows the meaning of a shortly finished time in relation to utterance time. According to Esam Nour El-Deen (1984: 63) one basic functions of the particle /qad/ is to approximate the past time to the present. So that it has time effect of a shortly finished event, but not to bring up the effect of past

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event to the present. Therefore, the focus in such case is driven to time as a period shortly ended with reference to utterance time. In another sense, it acts to depicts past-present time approximation.

So to speak, the particle قـد /qad/ neither extends the past to the present time nor establishes a current relationship with the present as a result of a completed event. Yet, the present perfect form and the verbal pattern formed by the particle قـد /qad/ plus past verb in the context understudy drives attention to different meaning. More precisely, the former sheds light on the event's result while what is meant in SL is time. As accordingly to that the given meaning is not fully realized.

Example (10)

Original Text

﴿وَيَوْمَ **نُسَيِّرُ** الْجِبَالَ **وَتَرَى** الأرْضَ بَارِزَةً **وَحَشَرْنَاهُمْ** فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

(الكهف:47)

Interpretation

In this verse, Allah addressed His prophet Muhammed (peace be upon him) to remind people about the day when We will certainly remove the hills and make them to float into air and see the level earth stretching and no one of them left behind, wherever he passed away, will be brought together in the Day of Judgment (Bin Al-Utheimeen 2002:81-82).

Translated Text

"And (have you not considered) the Day when We **remove** the hills and you **see** the earth emerging, and We **gather** them together so as to leave not one of them behind."(The Cave: 47)

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Considering the above mentioned verse, the verbs نـسير (move) and تـري (*see*) are forms of present verb. Both are used in their indicative mood to refer to assured occurrence of long-run actions as some things inescapable; when the context depicts the description of Judgment Day events in particular. On the other hand, the past verb حشرنــاهم (gathered) in the same context refers to future action. Based on Arabic grammatical system, the past verb as defined by Abdul Mutaal Alsaiedi (1999:121) is used to denote some future events as being done though they haven't yet come into being. What implies, the past verb form does not only express a finished event but also can be construed to indicate a future context in terms of what would surely be actualized in time to come.

With reference to its rendition into English, the meanings expressed by the concerned verbs are not semantically realized. This is because the English simple present tense comparing to Arabic one "Almudarae" acts differently to express meaning. The form of the latter is employed to imply a linguistic phenomenon in Arabic language so called الإسـتقبــال " Al-Istiqbal" which is an aspect of time expressed by present form in its indicative mood to denote either short or long-run actions of assured occurrence in time to be metalized, where the context every so often includes a time expression referring to time to appear. On the other hand, the English present tense does not extend to cover actions in far future. In other words, referring to pure future action is not one semantic meaning of such tense. Rather, it mainly acts as a central point for coincidence of event time with the time of speaking to realize the occurrence of future action in present time. More precisely, it only covers present time or near future.

There again, Arabic past verb حشرنــاهم (gathered) refers to a certain occurrence of event in time to come on purpose of conceiving it as if being done. So, the use of past form in a particular context is semantically understood with

regard to time to be materialized. From translational perspective, the translator used the present tense to convey the meaning of the past verb حشرنـاهم (gathered). On the plus side, what is not taken by the translator into account is that representing past in place of future by using past form is used to denote assuredness of future events in Quranic contexts in particular. Furthermore, what the so-called "Al-Istiqbal" in Arabic is not a present aspect of time. Taken all these explanations in mind, it can be noted that the English present tense and Arabic one in the context understudy indicate different time situations. Thus, rendering the intended time meaning cannot semantically be achieved since the concerned forms in the two languages act differently in the context discussed**.**

Example (11)

Original Text

{ **قَدْ يَعْلَمُ** مَا أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُواۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيم}

(النور:64)

Interpretation

Based on Al-ka'shaaf interpretation by Al-Zamkashariu (2009:738), the particle قـد /qad/ is introduced initially before the present verb يـعـلم /know/ to emphasize Allah's knowledge of their hypocrisy and dissidence from religion. The reference of emphasis of Allah knowledge stresses His warning. All that means, Allah knows whatever goes in the heavens and earths. So He certainly knows everything either intent of the hypocrites who attempt hardly to cover it or else.

Translated Text

"He **knows** your condition, and (He knows) the Day when they are returned to Him so that He may inform them of what they did. God is Knower of all things."
(An-Nur: 64)

The particle قـد /qad/, in Arabic, is of great significance as it serves different functions such as emphasizing the meaning of the present verb form. According to Fadual Abbas (1997:119) this particle is not only used to stress the past verb but the form of present verb as well. Concerning the verse understudy, Al-Zamkashariu points out that the particle قـد /qad/ in the above mentioned verse is mainly used to place emphasis on the meaning of the present verb in order to ensure the overall knowledge of God on the hypocrisy shown by the hypocrites and their dissidence to religion.

With regard to its rendition into English, it is clearly that the function of the particle قـد /qad/ as emphasizer is ignored by the translator. As a result, the focus is paid to the meaning established by the present verb form without considering the special emphasis imparted by the linguistic particle /qad/ on the meant verb as it strengthens the intended meaning. Consequently, the omission of the stated particle causes partial loss in the meaning of the concerned verb where no emphasis is added to make the affirmative sentence more forceful.

Example (12)

Original Text

{قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا **وَمَا كَادُوا يَفْعَلُونَ**}

(البقرة:71)

Interpretation

In this verse, Allah, the Almighty informed about the intransigence of the children of Israel and their frequent questioning to their Messenger about the cow and its descriptions when they were ordered to sacrifice it. They were compelled and confined to sacrifice the specific cow. As a result, they were narrowing down all easy ways to sacrifice any cow which would have been sufficient. After finding

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the meant cow, they sacrificed it, but they did with more reluctance (Bin Al-Utheimeen 2002:239).

Translated Text

"(Moses) answered. Lo! (God) says: Verily she is not cow unyoked; she ploughs not the soil nor waters the tilth; whole and without mark. They said: Now you have described all the attributes in reality. So they sacrificed her, **though almost they did not**" (Al-Bagarah: 71).

In the above verse, the meaning indicated by the phrase (وَمَا كَادُوا يَفْعَلُونَ) in ST is rendered into a subordinate clause (though almost they did not). Yet, the translator employed the adverb (almost) as an equivalent item for the verb كَاد /kada/ and the adverb (not) for the negative particle مـا /maa/. In Arabic, the verb كَاد /kada/ is annuller verb, which means that the predicate is near or about to take place but it does not take place. The negative particle مـا/maa/combines with the verb /kada/ forming a verb phrase to indicate that the predicate is unwillingly happened. According to Hussam Hussein (2012:116), when the negative particle ما /maa/ acts with the verb كَاد /kada/ it changes its semantic to affirmative sense. So, what is meant is that they reluctantly and with not good-will offered the cow in sacrifice.

Yet, the meaning being indicated by the predicate of the main clause contradicts with the subordinate clause. This happens because the translator is after the meaning in terms of equivalents to the negative particle مـا /maa/ and the verb كَاد /kada/ rather than conveying it semantically. As accordingly to that the intended meaning expressed by the subordinate clause understudy is not realized since the meaning of the context concerned is changed from affirmative to a negative sense.

Example (13)

Original Text

﴿ ۞ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن **كَانَ كُفِرَ**﴾

(القمر:13)

Interpretation

This verse talks about the people of Noah who had been rejected believing with what he brought to them from God. As a result, they were punished by flood as a reward for their disbelieving. By then, God saved Noah and those who believed with him by carrying them on the deck of ship (Almukhtasir 2010:529).

Translated Text

"And We carried him upon a thing of planks and nails, that ran (upon the waters in our sight, as a reward for him who was rejected" (Moon: 13)

In this verse, the verb كفر /kafr/ "rejected" is preceded by the perfective verb كان /kāna/. The verb /kāna/ conjugates to express action and time. It often combines with past verb to construct a verbal pattern that indicates a specific aspect of time. With respect to this point, Hamid Abdul Ghader (1958:65-72) stated that the verbal pattern كفر كان / kāna kafr/ in the verse understudy refers to the sense of remote time in relation to unbelief in God by Noah's people which lasts for hundreds of years before God's mercy in saving Noah and the faithful people. As an element of the verbal pattern, the verb كان /kāna/ acts as an indicator to make clear that the action expressed by the verb كفر /kafr/ goes further back in time.

As for its rendition into English, the translator used the verb phrase "was rejected" in passive form to realize the intended meaning. However, the given

meaning is composed of the main verb كفـر /kafr/ "rejected" and the perfective verb "kāna" which is a significant element in the verbal pattern. In the context being discussed, the perfective verb does not only denote past time but marks the meaning of distant time dimension to the main verb in relation to the precedent events. Conversely, the verb phrase "was rejected" indicates general past time that ranges between near and remote time. Therefore, a semantic gap is marked due to difference in meaning indicated by the two verbs in the context understudy

4.2 Second Part

4.2.1 Examples of An-Nawawis Forty Hadith (Sayings of the Prophet Muhammad) Translated by Ezzeddin Ibrahim and Denys Johnson Davis.

Hadeeth (1)

Original Text

عن أمير المؤمنين أبي حفصٍ عمرَ بن الخطاب رضي الله عنه قال: سمعتُ رسول الله صلى الله ع

ليه وسلم يقول: "إنما الأعمال بالنيات، وإنما لكل امرئ **ما نوى**، فمن كانت هجرته إلى الله ورسوله فهجرته
إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها أو امرأةٍ ينكحها فهجرته إلى ما هاجر إليه"
رواه البخاريُّ و مسلم

General meaning of the Hadeeth

Actions are considered by intentions. If actions are without intentions, then, they are nullified as if they were never existed or occurred. So, the meaning is that actions are intention-based, and if there are no intentions, then the actions are not counted.

Translated Text

On the authority of the Commander of the Faithful Abu Hafs, Umar Ibn al-Kahattab (may Allah be pleased with him), who said I heard the Messenger of Allah (the blessings and peace of Allah be upon him) says"

Actions are but by intentions and every man shall have but that which he **intended**. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.

It was related by al-Bukhari and Muslim

To convey the meaning of the underlined verb نـوي "intended", the translator used the (ed-form) to achieve the equivalent of the Arabic past verb form. This happens because the focus is placed towards the meaning derived from the morphological form without considering how Arabic past verb acts in different situations according to the contexts. At this point, Muhammad Salih (2017:23) described that the intention couples with the beginning of action which is best or if it is held slightly before the action, there is no harm, but if the intention fades, then the action is invalid. This means that intention marks two time aspects: either it does coincide with the time of action or precedes it.

As far as the second type is concerned, the past verb نـوي "intended" creates present abstract effect of an action that has not yet carried out. Unlike the English simple past which talks about something that has already happened, the Arabic past. Referring to present abstract type of situation, the meaning of the Arabic past verb in question is derived according to its signification. Accordingly, the use of English simple past, which basically talks about something that has already happened, in such context does not actualize the given meaning, since the concerned grammatical items of the two languages understudy express the intended meaning differently. As a result, the meaning basically affected.

Hadeeth (14)

Original Text

عن ابن مسعودٍ رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "**لا يحل** دم امرئٍ مسلمٍ يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاثٍ: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة".

رواه البخاري ومسلم

General meaning of the Hadeeth

This prophet's tradition clearly states that the blood of a Muslim who testifies that there is no God but Allah and Mohammud is the Messenger of Allahis only made lawful in one of the three particular situations: he commits adultery, takes a person's life intentionally, abandons Islam and parts with Muslim community.

Translated Text

On the authority of Ibn Masud (may Allah be pleased with him) who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said: The blood of Muslim **may not be** legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community.

It was related by al-Bukhari and Muslim

Linguistically, the present verb يحل means "*allow*" in the main clause is preceded by the particle لا /laa/ which is a form of strong negation whereas the subordinate clause includes the exceptive particle إلا /ilaa/. According to Hussien Sarhan (2007:127) the particle لا /laa/ functionally expresses proscribing. On the other hand, the exceptive particle إلا /ilaa/ "other than" always comes before"

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المستثني "the thing excepted" and it is used to indicate الإستثناء "exception". The significant point to be noted is that the exceptive particle إلا الإستثنائية is not always used to show exception but it also indicates restriction. In this context, Ameel Badae (1988:136) stated that the exceptive particle acts as a restrictive particle إلا الحصرية when المستثني منة "general term" is not mentioned in the main clause and being negated as well.

Functionally, the restrictive particle places a restriction on the main clause to allow not any other exception being included in the general statement. On the plus side, the auxiliary verb "may not" according to Albert Sydney (1954:220-221) is a more idiomatic way of denying permission and for a prohibition (stronger than a denial of permission) "must not" is used. Furthermore, the translator does not distinguish between the function of the particle إلا /illa/ based on its syntactic meaning that produces exception and its rhetorical meaning which indicates restriction. Focusing on the syntactic meaning, the phrase "other than" is employed to indicate the meaning of exception. So the formula in (TL) is a denial permission being made less tight by exception whereas in (SL) is a prohibition narrowed down by restriction. Evidently, the scale of meaning in (SL) is stronger than (TL). As accordingly to that the intended meaning is not exactly realized due to lack knowledge of difference between the syntactic and rhetorical meaning shown by such particle in the context discussed.

Hadeeth (17)

Original Text

عن شدّاد بن أوْس رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: "إن الله **كتب** الإحسان على كل شيء. فإذا قتلتم فأحْسِنوا القتلة وإذا ذبحتم فأحسنوا الذبحة. وليحدّ أحدكم شفرته ولْيُرِحْ ذبيحته "

رواه مسلم

General meaning of the Hadeeth

This Hadeeth indicates that Allah, the Almighty, has written good conduct for all creatures. Thus, good conduct is to be shown for everything created and the thing as the Almighty legitimizes good conduct in everything or to everything. Therefore, good conduct should be considered by everybody when being in charge of something.

Translated Text

On the authority of Abu Yala Shaddad ibn Aus (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: verily, Allah **has prescribed** proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was related by Muslim

Based on the interpretation of Bin Al-Utheimeen (2004:210-211) the lexical item "written" has religious connotation in the context understudy that refers to an act of legitimacy; writing attributed to Allah, the Almighty, is of two types, namely the writing of predestination and legal writing. The former means that everything that happens has been decided or planned in advance by Allah that cannot be changed or avoided. The latter refers to legal writing or so-called legitimacy that

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specifies orders or acts to which believers are relative in obedience. As previously stated, the word كتب "written" connotatively means "legalize / legitimize "in terms of showing good conduct in all actions. Therefore, the word "written" implies religious terminology referring to "legitimacy".

That is say; an inaccurate rendition is done through the use of the word "prescribed" to convey the meaning of the word كتب "written" in SL. This is because the word "prescribed" does not express any meaning related to legitimacy. Instead, it denotes how something is to be done. In other words, the jurisprudential meaning (connotative meaning) of the word كتب "written" in the context understudy is misunderstood which results in rendering only the surface meaning referring to "describe" what Allah, the Almighty, has ordered in terms of good conduct with respect to the examples defined within the scope of good conduct by the prophet in the concerned Hadeeth.

To this point, Muhammed Salih (2017:885) explained that the prophet "peace be upon him" may have mentioned these acts as examples which needed to be clarified during that time. Therefore, what have been stated or described by the prophet can be viewed as some images of legalized or legitimized good conduct according to the Hadeeth understudy. As accordingly to that, an inappropriate meaning is marked due to the fact that the lexical item "prescribed" does not express the connotative meaning suggested by the word كتب "written" referring to the jurisprudential meaning as far as the religious discourse is concerned.

Hadeeth (19)

Original Text

عن عبد الله بن عباس رضي الله عنهما قال: كنت خلف النبي صلى الله عليه وسلم فقال: (يا غلام إني أعلمك كلمات احفظ الله يحفظك احفظ الله تجده تجاهك إذا سالت فسال الله وإذا استعنت فاستعن بالله واعلم أن الأمة لم اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد **كتبه** الله لك وان اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد **كتبه** الله عليك رفعت الأقلام وجفت الصحف).

رواه الترمذي

General meaning of the Hadeeth

This Hadeeth means that whoever preserves Allah's limits and is all knowing of His rights will find Allah the Almighty with him at all times. Wherever and wherever he is, he finds the Almighty is guarding, helping, preserving and assisting him. Be sure that if the people come together in strength to benefit or harm you, they would not be able to do so except in a way that Allah the Almighty has ordained for you (ibid, 2017:1022.)

Translated Text

On the authority of Abu Abbas Abdullah the son of Abbas (may Allah be pleased with them both), who said: one day I was behind the Prophet (may the blessings and peace of Allah be upon him) and he said to me: young man I shall teach some words [of advice]: be mindful of Allah and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the nation were to gather to together to benefit you with anything, it would benefit you with something that Allah had already **prescribed** for you, and that if they gather together to harm you

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with anything, they would harm you only with something Allah had already **prescribed** for you. The pens have been lifted and the pages have dried.

It was related by at-Tirmidhi, who said it was a good and sound Hadeeth

With reference to Hadeeth (17), writing ascribed to Allah, the Almighty, is of two categories, namely legal writing and writing of predestination. Both have something to do with religious discourse meanings. Yet, having knowledge in this respect is so significant in rendition of religious texts because some suggest jurisprudential meanings in addition to their denotative ones particularly when the Prophet's Sayings are concerned. Rendition that bases only on surface meaning of words being used in religious discourse is likely resulted in unintended meaning. That is, the denotative meaning of such words is every so often is not the same as that of the underlined meaning referring to the context in which is stated.

As for the word كَتَبَ /kataba/ means "wrote" is rendered into "prescribed" respectively in the two underlined statements to convey the given meaning. So to speak, the word كَتَبَ "wrote" in this context refers to a jurisprudential concept which exactly means "predestinated" to show that what stated in the Prophet saying has been ordained in the knowledge of Allah in advance. There again, the word "prescribed" does not either express the given meaning nor it matches the required content of the text, since the denotative meaning is literally used instead of the jurisprudential one representing the connotative meaning. Accordingly, there is meaning deviation from what is meant in ST due to misinterpretation of the precise context of the word كَتَبَ "wrote".

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Hadeeth (36)

Original Text

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : من نفس عن مؤمن كربة من كرب الدنيا ، نفس الله عنه كربة من كرب يوم القيامة ، ومن يسّر على معسر ، يسّر الله عليه في الدنيا والآخرة ، ومن **ستر** مؤمنا **ستره** الله في الدنيا والآخرة.

رواه مسلم

General meaning of the Hadeeth

The general meaning is that this Hadeeth urges Muslim people to help each other in case of hardship or miserable situation. In doing so, Allah, the Almighty, would reward them here in this life and in the life hereafter. Whoever covers a Muslim's faults, Allah the Almighty would cover his faults in the current life and in the Hereafter.

Translated Text

On the authority of Abu Huraira (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said: whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a need person, Allah will alleviate [his lot] in this world and the next. Whosoever **shields** a Muslim, Allah will **shield** him in this world and the next…………

It was related by Muslim

According to Bin Al-Utheimeen (2004:385) what is meant by the word ستَر /satara/ "shield" cited in this Hadeeth is to cover a Muslim faults either immoral or religious sins. In the same line of thought, Muhammed Salih (2017:1822) pointed out that the word ستَر "shield" in the sense of "covering" is a word that has

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denotative and connotative meaning. The state of shield could be tangible or intangible. With respect to this point, shield private area is a tangible case and it takes place when a Muslim offers someone a cloth to cover his body or gives him money to buy what covers his body. Concerning the intangible (abstract) meaning of the word "shield", it refers to covering a Muslim faults by not mentioning his sins. Therefore, it is significant to differentiate between the two concepts specifically when translating religious text.

Considering its rendition into English, the intended meaning is ignored as the denotative meaning of the lexical item is denoted which results in literal translation for the lexeme verb سترَ /satara/ "shield" referring to tangible aspect rather than denoting intangible one which implies the abstract meaning of covering sins committed by others. As accordingly to that the given meaning is basically not maintained due to conveying the surface meaning of the underlined word as a result of neglecting the context in which such word is used.

4.3 Third Part

The modal verbs which encoded the notions of obligation, permission, prohibition and their indications in English are what referred to in this part as deontic modals, along with words of authority which indicated the meanings of necessity, possibility, probability and others in Arabic are to be investigated through the analysis of selected sentences from various legal texts to find out whether they indicate the same semantic values or they show some grading in meanings, taking into account the disparity of English modal verbs in different contexts.

There again, in English linguistics, deontic modality as described by Nutys et al (2005:7-8) is not viewed as a separate semantic entity that most often mentioned as distinguishing notion from epistemic modality. With regard to possibility and necessity, modality could be interpreted in terms of epistemic and deontic. On the other hand, Arabic language, without being referred to any other languages, has its own variety of lexical items such as lexical verbs and prepositional phrases that used to express command, permission and interdiction in legal language for instance. The cited examples in this section have been extracted from legal texts including (charters, treaties and contracts) in the corpus available at different sources such as the website of the United Nations.

4.3.1 Examples of Legal Texts

Example (1)

Original Text

[The peace between Israel country and Palestine **cannot be achieved** through UN resolutions alone, without negotiations.]

[www.un.org/en/ga]

Translated Text

لن يتحقق السلام بين دولة إسرائيل وفلسطين من خلال قرارات الامم المتحدة وحدها فقط، دون مفاوضات.

[www.un.org/ar/ga]

In example (4) above mentioned, the use of the modal verb "cannot" in ST Indicates the negation of present possibility of attaining peace between the two sides, depending only on UN resolutions without reference to negotiations. However, the English modal verb "can" expresses the meaning of possibility which falls within the category of modality. So to speak, the negative form of the modal verb "cannot" in the statement understudy primarily encodes the sense of lacking present possibility .

Considering the rendition of the underlined verb phrase, the particle لــن /lan/ (lit.) means (will not be) is used to convey the intended meaning into TT. The significant point is that the particle لــن /lan/ in Arabic is used to negate something that will happen in the future. As a negative particle لــن /lan/ expresses future negation with no inclusion of present time. Therefore, the use of such particle followed by the present verb forming the structure of لــن يــتحقق ''will not be achieved" obliviously denotes that there will be no peace between the state of

Israel and Palestine through resolutions issued by UN alone, without negotiations, which qualifies the meaning of negated future that is referred to in terms of predication, instead of showing the lack of current possibility to achieve peace accordingly. Consequently, the message in TT through the use of the particle لن /lan/is not semantically equal to the negated form of modal verb "cannot" in ST, since the former refers to a sense of future time whereas the later denies the current possibility.

Example (2)

Original Text

The members of the Committee and of the ad hoc conciliation commission which **may be appointed** under article 21, paragraph I (e), shall be entitled to the facilities, privileges and immunities of experts …….

(Part 11-Article 23)

[https://www.ohchr.org/EN/ProfessionalInterest/Pages/CAT.aspx]

Translated Text

يحق لأعضاء اللجنة ولأعضاء لجان التوفيق المتخصصة الذين **يعينون** بموجب الفقرة الفرعية من المادة 21 التمتع بالتسهيلات والامتيازات والحصانات التي يتمتع بها الخبراء........

[https://www.ohchr.org/ar/professionalinterest/pages/CAT.aspx]

In example (7) above, the modal verb "may" in deontic modality is not only used to express permission but also is used to indicate possibility. As described by Andra Stafanescu (2007) deontic possibility is a subdivision of deontic modality. Being used, the modal "may" qualifies a statement with the meaning of permission when it is employed to say that something is truly allowed. This is obviously seen in the article (21) paragraph 1(e) included in the same text states that [the Committee shall make available its good offices to the States Parties with a view to a friendly solution . . . . . For this purpose, the committee may, when appropriate, set up an ad hoc conciliation commission.]. That is to say, the modal verb "may" in the previously mentioned article is used to express deontic permission for establishing a Commission, whose members are possibly be appointed when the stated permission encoded in statement in paragraph 1(e) included in article (21) is generally true. According to Karen M. (2016:27) that the modal auxiliary verb "may" in legal context expresses epistemic possibility when permission is assumed to be granted. Expressing a deontic possibility, the use of modal verb "may" in article (23) is typically a result of a previous performative act of granting permission in article (21).   Therefore, the indicated possibility in article (23) emphasizes the permission that is previously stated in article (21)

With respect to the rendition of the underlined verb, the meaning of possibility in TT is not precisely expressed due to the negligence of using the particle قـد /qad/ to encode possibility. At this point, Ali Sulaiman (2019:524) pointed out that the particle قـد /qad/ followed by present verb is used to give the meaning of possibility in Arabic when the modal concept of possibility is shown by the context that indicates present or future idea expected by the speaker. Therefore, the use of present verb يـعيـنـون /appoint (plural)/, without considering the linguistic function of such particle places emphasis on the statement which contradicts the meaning possibility in the context understudy, since the reference is

article (21). Accordingly, the intended meaning in terms of possibility expressed by the modal verb "may" is basically not realized in TT.

Example (3)

Original Text

If a State Party considers that another State Party is not giving effect of this Convention, it may by written communication brining the matter of the attention of that State Party. Within three months after the receipt of the communications the receiving State shall afford the State which sent the communications an explanation or any other statement in writing clarifying the matter, which **should include,** to the extent possible and pertinent, reference to domestics procedures………

(Article 21-A)

[https://www.ohchr.org/EN/ProfessionalInterest/Pages/CAT.aspx]

Translated text

يجوز لأي دولة طرف، إذا رات أن دولة طرفا أخري لا تقوم بتنفيذ أحكام الاتفاقية الحالية، ان تلفت تلك الدولة الطرف لهذا الأمر برسالة خطية وعلي الدولة الطرف التي بعثت اليها بها في غضون ثلاثة أشهر من تاريخ تسليم الرسالة تقديم تفسير او بيان خطي يوضح فية الأمر **ويتضمن** بقدر ما هو ممكن وملائم اشارة الي الاجراءات ووسائل الإنتصاف المحلية....................

[https://www.ohchr.org/ar/professionalinterest/pages/CAT.aspx]

In example (3) above, the modal verb "should" in the subordinate clause indicates a sense of mild obligation to do something in a particular situation. This less strong obligation in every way possible restricts the meaning of the parenthetical phrase "to the extent possible and pertinent" to be enacted within the

scope of appointed obligation, since such phrase implies possibility on the one hand and to deny contradiction between the meaning of obligation and possibility on the other hand.

As accordingly to that, the transference of the present verb يـتضمـن in TT as an equivalent to the verb "include" in ST just conveys some information without placing any degree of obligation or none at all. Instead, the meaning expressed by the present verb يـتضمـن is understood in relation to the parenthetical phrase. Therefore, the intended meaning with reference the verb discussed above given in TT is not maintained due to the negligence of the translational function of the modal verb "should " which results in zero equivalent with respect to the scale of obligation.

Example (4)

Original Text

The rockets attacks into Israel **should** be ended, which should lead to a full withdrawal of Israeli forces from the area.

[www.un.org/en/ga]

Translated Text

يجـب أن تنتهي الهجمات الصاروخية علي إسرائيل، والتي ينبغي أن تقود إلي الانسحاب الكامل للقوات الإسرائيلية من المنطقة.

[www.un.org/ar/ga]

In example (2) above, the modal verb "should" in the verb phrase "should be ended" in ST encoded the meaning of mild obligation in the resolution formal statement in terms of demanding the Palestinian side to halt acts of trying to kill and injure people in Israeli side through using rocket attacks. In this example, the

meaning of the modal "should" is rendered into verb يجب /yajib/. Based on Ibn Manzoor Dictionary (1924:272), the word يجب /yajib/ is a lexical verb that denotes obligatoriness.

That is to say, the stated verb is forceful in its scale and strengthens the statement meaning. Comparing to English, the verb in question stands for the deontic modal verb "shall" (MahaRabiah2018:23); particularly, when the modal verb "shall" refers to objective obligation that imposed by external factors such laws, rules, and conventions, etc. Accordingly, the meaning is preserved in terms of using the verb "يـنـتـهي" in the predicate in TT as an equivalent to the verb "end" in the verb phrase in ST. Conversely, the scale of obligation is not identical, since the Arabic verb يجب /yajib/ in the context understudy denotes strong semantic value than the English modal verb "should ".

Example (5)

Original Text

The organization and its Members, in pursuant of the purposes stated in Article 1, **shall** act in accordance with the following principles:

(UN Charter, article 2)

[http:www.un.org/en/documents/charter/index.shtm]

Translated Text

تعمل الهيئة وأعضاؤها في سعيها وراء المقاصد المذكورة في المادة الأولى وفقاً للمبادئ الآتية:

[http:www.un.org/ar/documents/charter/index.shtml]

In example (5) above, the use of modal verb "shall" encoded the mandatory intent of the Unite Nations as an organization along with its members to operate according to the stated principles. In English, "shall" is a double-faced word; it acts as a modal verb indicating a number of meanings, and at the same time it functions as a future-tense modal verb. In other words, the modal verb "shall" could be interpreted differently as such verb has multiple meanings, which can shift from one context to another. To this point, Bryan pointed out that (1995:339), this word takes on too many shades of meaning and it cannot be restricted to one sense in a given document .

Every so often, it is not easy to determine the meaning of "shall". Thus, the context has a great role in construing the intended meaning expressed by modal verb "shall". Referring to the context in focus, "shall" is used to indicate that something is required to happen. In this regard, there is a distinction between something is required to take place in terms of mandatory sense and obligatory one. According to Wifi Diff online dictionary the difference between mandatory and obligatory is that mandatory is obligatory; required or commanded by authority whereas obligatory is imposing obligation, morally or legally binding. Having a deontic meaning, the use of "shall" in current context creates mandatory in effect which implicitly suggested by the authority of the Organization as addressing itself and its members to act in accordance with appointed principles.

In this example, the meaning of modal auxiliary "shall" followed by infinitive verb active" is rendered into TT by using only the present verb indicative تـعمـل (lit.) means "act". Linguistically, the meaning of the present verb form in Arabic refers to an action that has already begun and is yet to be completed. On the plus side, the present verb indicative in legal discourse indicates mandatory effect. In the same context, Najah and BuoToshasha (2017:45) described that the present verb form in Arabic legal language imposes obligation and it creates a binding

sense when it is placed in the initial position of the sentence. In other words, the present verb carries the essence of the thing required to be done. Accordingly, the semantic value of the modal verb "shall" is equally expressed by the Arabic present verb indicative when the context refers to mandatory sense.

Example (6)

Original Text

The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, **<u>shall</u>**, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement. (UN Charter, article 33:1)

[http:www.un.org/en/documents/charter/index.shtm]

Translated Text

<u>**يجب**</u> على أطراف أي نزاع من شأن استمراره أن يعرض حفظ السلم والأمن الدولي للخطر أن يلتمسوا حله بادئ ذي بدء بطريق المفاوضة والتحقيق والوساطة والتوفيق والتحكيم والتسوية القضائية

[http:www.un.org/ar/documents/charter/index.shtml]

As clarified in example (7), the modal verb "shall", along with the mandatory meaning, has an obligatory sense. In view of the above mentioned statement, "shall" is used to impose obligations; it implies that the concerned parties in case of dispute are required to go after a solution as a significant goal in focus. Based on the function of the legal text, obligation is lawfully or morally established, when a dispute or any legal matters are firstly required to be worked out morally or legally. With reference to rendition of the underlined verb into TT, the verb يجب /yajib/ is employed to convey the meaning of the modal "shall" in the context understudy. This is because the modal verb "shall" and Arabic verb يجب

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/yajib/ are employed to show the meaning of obligation that is lawfully established. Most importantly, created obligation of morally or legally source and type of obligation that based on powers derived from the authority have something to do with the legal language concept regarding the meaning of obligation that distinguishes the source of obligation by which the Arabic word of authority, namely the present verb indicative or the lexical verb يجب /yajib/ are determined.

Taking into account the different range of usage indicated by the modal auxiliary "shall", the context in focus specifies the Arabic equivalent word of authority in relation to the meaning of deontic modal "shall", at least with reference to the given examples(7) and (8). Appropriately, the meaning of the modal verb "shall" in relation to the words of authority in Arabic is specified according to the entity which imposes the obligation referring to physical person or juristic person.

Example (7)

Original Text

In paragraph 1972 (e) of its report, the Mission recommended that Israel **should** release Palestinians detained in Israeli prisons in connection with occupation.

[www.un.org/en/ga]

Translated Text

وأوصت البعثة، في الفقرة 1972 (هـ) من تقريرها، **بأن تقوم** إسرائيل بإطلاق سراح الفلسطينيين المحتجزين في السجون الإسرائيلية فيما يتصل بالاحتلال.

[www.un.org/ar/ga]

In example (1) above, the use of the modal verb "should" established a relationship between an external referent and the statement. In the deontic interpretation of "should", it is important to specify its scale of strength as it places a kind of obligation on the legal subject of the sentence concerned. The meaning of "should" in English (labelling an expression of weaker than must) is defined by Coates (1983:59) as follows: at its strongest, "should" takes on the meaning of moral obligation, or a duty (defined in moral or legal terms). At its weakest, it merely offers advice, if subjective, or describes correct procedure; if objective, the kind of modality expressed by "should" is less strong than deontic meaning of strict obligation expressed by "must", it usually rather implies a suggestion than a command. With "must" the speaker demands action and expects to be obeyed whereas with "should" he only suggests it, not necessarily expecting compliance.

In the same line of thought, Cruse (2004:299-300) and Huddleston et al (2002:186) are consistent with the meaning of the modal "should" as expressing the sense of less strong obligation. The former stated that the degree of strength of modal verb "should" in terms of "values of modals" is a median-value modal while the latter pointed out that the modal verb "should" in its most frequent uses expresses medium strength deontic in ranking. Thus, the modal "should" in the statement understudy encodes a sense of less strong obligation on the legal subject to set free Palestinian prisoners in its jails accordingly.

With reference to the rendition into English, the construction of the lexical particle أن المصدرية /a'n - almusdaria / followed by the present verb تـقـوم /tagum/ (Lit. means doing that)is used to convey the intended meaning expressed by the modal "should". Being combined with the present verb, the lexical creates a kind of soft request. As defined by Taha Mohammed (1999:15), the lexical particle أن المصدرية /a'n - almusdaria/, unlike the particle أنَّ /anna/ which indicates the certainty and realization of event, employs in a context by which the action is

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softly requested to be realized. What means, such particle functionally degrades the mandatory sense of the present verb indicative to softer one. Consequently, the modal verb "should" in English and the construction of المصدرية أن /a'n-almusdaria / in the context understudy express a similar semantic value as both indicate a lenient obligation.

Example (8)

Original Text

<u>**على**</u> الوزير أن يحدد بقرار منه المهن والأعمال التي يحظر على غير السعودي الاشتغال بها .
(المادة السادسة والثلاثون)

[hptt://refworld.org/docid/542956489.htm]

Translated Text

The Minister <u>**shall**</u> issue a decision specifying the professions and jobs which are prohibited for non-Saudis.

(Article 26)

[hptt://refworld.org/docid/542956489.htm]

One special characteristic of the Arabic language is the use of prepositions to impose obligation. Referring to a duty that necessary to be done by somebody, the preposition على /ala/ is used to express a median way of obligation when no word of authority precedes it. According to Ali Sulaiman et al (2019:526) the preposition على /ala/ alone is used for mild and polite obligation. By using such preposition, a particular scale of obligation is assigned on the addressee by the speaker. Yet, the meant preposition being used in the context under examination

establishes a sense of obligation to make the minister determine the occupations and jobs that non-Saudis are prohibited to work in.

In the current example, the rendition of preposition علي /ala/ into TT is done through the use of deontic modal verb "shall". There again, this modal in English legal discourse represents the principal means of imposing obligation on the legal subject. So to speak, the preposition علي /ala/ being used alone in relation to "shall" is less strong in terms of scale of obligation. Expressing the sense of obligation that is shown by "the modal "shall", where the context indicates an outside source of obligation, the preposition concerned stands side by side with the verb يجب /yajib/ in order to intensify the intended meaning of obligation. Accordingly, the preposition علي /ala/ and the modal verb "shall" in the context understudy denote a different semantic value.

Given that the verb يجب /yajib/ is to be removed from the initial position to intentionally the legal drafter to make the preposition علي /ala/ stands alone to express the intended meaning of strong obligation implicitly. It is a noteworthy that the preposition علي /ala/as a short version has different meaning from being preceded by some lexical verbs such as يجب /yajib/, ينبغي /y'nbaghy/ and يتعين /ya'taeayan/. Pragmatically speaking, employing the preposition /ala/ to standalone so as to indicate high scale of obligation, while the meaning of the omitted word of authority is impliedly understood, may cause ambiguity that makes the translator of the text is uncertain about the intended meaning. Ambiguity as defined in Black's Law Dictionary (1968:105) is indistinctness or uncertainty of meaning of an expression used in a written instrument. So that ambiguity is not just a matter of words having various meanings. Rather, it is a matter of being uncertain about the interpretation of the sentence, which would open lines of different interpretation of the given meaning where the concerned preposition with each stated lexical items

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has different meaning with reference to the scale of obligation. It can be concluded that the preposition علي /ala/ when being used by itself expresses lower semantic value than the modal verb "shall", as well as using it a short version causes ambiguity with reference to "shall" in the context understudy due to the ambiguity caused by the omission of the word of authority suggested.

4.4 Verification and Testing of the Study

Hypothesis One:

Hypothesis (1) stated as follows:

- Degree of action in relation to time differs from Arabic to English language.

This hypothesis addresses Research Question (1) (see chapter One) which aims to identify which is the most important; the action as background for time or time as background for action. The analysis proves that the forms of event in the view of the languages concerned are unlike. Considering the linguistic representation of event in relation to time from Arabic perspective, it shows three forms as a result of event-phasing in time. This is because the event is understood with reference to time meaning as the event accordingly is marked by one of the linguistic references that represent three time sections. This however indicates that there is a correlation between time and form of event.

Event is much considered in the view of Arabic language as a happening that phases in a time established by two "nows" that linguistically forms the so-called present time, whose length of time is marked even it denotes a relative short time. Thus, event and time is interdependency. This can be proved by stating that time is considered to be a null background when no event comes into being. In contrast, event is viewed to be a less time eventuality when it is being isolated. It can be said that event, in general, is most important than time. Yet, time is held to be most important than event in some rhetorical contexts.

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With respect to English language, event in time is conceived as changes of four phases. This is because the form of event is much thought similarly by the shapes of event that denoted by the physical action. To put it differently, the linguistic representation of event in time results in four main tenses namely future, present, perfect and past tense that represent the forms of event in time. Each typically acts by analogy to convey the concept of one the four time positions that created by occurrence of physical action as follows: unknown time position, timeless position, event effect position and past time position respectively. However, such representation of event in time which shows the meanings of event due to its phasing creates an extra time position, not adding a new time section, since time is of three folds. More precisely, the so-called event effect position which linguistically termed present perfect is a form of event. Thus, there are three analogous aspects between time sections and event phases.

From English perspective, event has four forms in relation to time. Unlike the Arabic, the linguistic time in English has four dimensions created by the event. This means that time is intersected by the phase of event. So the importance of time is seen from the significance of the factor that leads to its intersection. On the other hand, time is considered to be more significant than event when duration which is conceived in between the two "*nows*" is referred to. That is, the "*nows*" by then are reference to time, since it is made of series of "*nows*". Linguistically, the progressive tense marks the duration of the event acting in the couple of "*nows*" where time is much focused. From this point of view, time is considered to be more important than event.

Hypothesis Two

Hypothesis (2) stated as follows:

- Tenses and verb forms in Arabic and English operate differently to express meaning and time.

This hypothesis arises from research question (2) (see chapter One) which aims to find out to what extent tenses and verbs in Arabic and English act differently to indicate meaning and time. The analysis shows that the present tense in Arabic expresses two different concepts of time. The meaning of present time is different from appointed time though both are conceived with reference to the time period in between the two "nows" changeably. The former refers to event of recurrent nature where the time distance between the two "nows" is often varied according to the period of time taken by the event to recurrent which uniquely indicates that Arabic language shows a relative length of present time. In contrast, contemporary duration is conceived by adding another "now" that acts in between the two "nows" to represent the time of speaking in order to refer to durative event whose length begins before, at or from this moment. More specifically, the "now" constituting the time of speaking is linguistically expressed by some adverbs whose meanings indicate the sense of current time. In turn, the Arabic past tense expresses different time meanings that refer to finished events, events that marked time variations or indicating the meaning of present or future time for rhetorical purposes.

In Arabic, the three verb formulas: past, present and imperative are paralleled to the parts of time. Only past and present verb forms construct tenses.

What so significant about previously stated tenses, their meanings are not only derived from verbs but also from particles that combine with them. In other words, they shape with other particles some verbal patterns and single verbal units to indicate more time senses. Overall, tenses formed by verbs integrate with particles to express different time meanings or emphasize their meanings. In contrast, English verb forms mark tenses which provide time information about event such as period and relation to another action. The present participle, the past one and infinitive form are non-finite. Tenses, namely the simple past and the present tense are morphologically formed by a change in the shape of the verb whereas all the other tenses are marked by adding auxiliary forms to the verb phrase. These different compound tenses are used to create layers of time which exist in relation to each other or what so-called earlier-later frame. Yet, English tenses can be categorized into eventive, durative and eventive-durative tenses.

Eventive tenses indicate the meaning of event's form that tells when the event it refers to takes, took, has taken or will take place where "now" in time is the background. Being included by eventive category, the present simple tense expresses by analogy the meaning of the "now", which divides time into past and future. It indicates timeless meaning of the "now "as it shows no time. So, what special about the meaning of this tense is that it marks no duration. English future forms express different future time meanings. Most importantly, the meaning of future time is different comparing, for instance, to Arabic one. In English, future time starts immediately after time of speaking while in Arabic future begins after the intervals of current event which represents its duration end. Linguistically, the English future forms intersect future time into different meanings such as post-present, near or far future. The present perfect tense is rather important tense in English. It uniquely expresses time-event relevant meanings that share the quality

of past and present. Being of the same category, the meaning of simple past tense relates to something happened in a time before "now "referring to present time.

The future perfect tense expresses another time-action meaning through projecting into future and looking back at action. So, its meaning is derived from the combination of future simple and present perfect tense, where the former expresses a future time zone while the latter visualizes a completion of event in such zone necessarily later than "now". The past perfect tense qualifies the meaning of either past event in the past or a time being before another. The durative tenses or what known as progressive ones, on the other hand, basically express a length of time that lasts or continues before the "now" or later than it. Eventive-durative tenses such as future continuous and future perfect continuous go hand in hand as the former marks event in time and the later denotes its duration.

Hypothesis three:

Hypothesis (3) stated as follows:

- The meaning of a translated text can be affected due to differences in the concept of time, functions of tenses and verb-forms in Arabic and English.

This hypothesis arises from research question (3) (see chapter one) which aims to find out to what extend the meaning of a translated text can be affected.

This study proves that meaning in relation to time in some texts being translated can be differently affected as a result of semantic gap due to some differences in the grammar of time between the two languages understudy. As it has already been stated, the particle قـد /qad/ expresses different unrelated meanings. One case to prove that time meaning can be affected by using the present perfect tense to convey the meaning of past-present tie approximation in Arabic which functionally denoted by the stated particle when it acts with past verb

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in some contexts. In other words, the English present perfect tense has a characteristic of past-present time extension whereas Arabic particle قـد /qad/ only acts to close past to present without linking or making past time going up. Thus, what meant in SL text is to some extent different from what is rendered concerning such point.

There again, rendering Arabic past form into past meaning in some contexts without considering its other interpretations can fully affect the meaning. It is obviously that English simple past tense and Arabic past one looks like in terms of having past label, but the meaning may be different, since every tense is distinctive in its own specific use in one or the other. Meaning being affected is proved when English past simple tense is used to convey the meaning of abstract effect of pre-action by present time which is indicated by Arabic past verb in some situations due to the fact that rendition is carried out according to the syntactic form of the verb only. So, it is the translator who should have good knowledge about how tenses act in SL and TT.

It is also that the meaning of time is being affected when the simple present tense is used to refer to long-run actions in some contexts that expressed by Arabic present verb as it implies the sense of time aspect so-called "Al-Istiqbal". That is, the English simple present tense does not semantically indicate the meaning of far future events. Therefore, it does not give or express the exact meaning as closely as the structure and nature of the Arabic stated form which in the context understudy does not refer to what is now or near time to come. Another reason for the meaning of verbs being affected attributes to their different lexical meanings. Thus, the rendition will be defamed without considering the connotations of the lexical items concerned specially when used in religious contexts. It is for this reason; connotation is held to be a significant component in translating Holy Quran and Prophet's sayings in particular. Accordingly, it is proved that meanings of verbs in

some Prophet's sayings contexts understudy are highly affected as a result of neglecting the rendition of the true senses of verbs without referring to their jurisprudential meanings, which to such extent spoil the divinity of "Hadeeth" content. Moreover, comprehension of inter-liner (word-for-word) translation of verbs meanings in some stated contexts is difficult, for its stylistic construction seems unnatural in TL.

In another context, English and Arabic with regard to realization of obligation, permission and possibility meanings in legal texts exhibit respectively a variety of modal meanings and lexical items that act as words of authority. Also, it is proved that being aware of how modal expressions are used to indicate such concepts from perspective of legal language as referential source of encoding is critical in this respect. It is evident that semantically, the meaning of "shall" differs according to the text type it occurs in it. Accordingly, it is found that this is reflected in rendering the semantic content of the modal "shall" which has no specific lexical equivalent in Arabic. Yet, expressing obligation, "shall" meaning is indicated in Arabic via the verb of obligatoriness يجب /yajib/, while it denotes a mandatory sense, its meaning is achieved in Arabic through the use of the main verb of the Arabic sentence. Therefore, the translator must be aware of the difference between obligation and mandatory source regarding the content of modal "shall" in legal texts by their very nature of authority, whether rendering from English into Arabic or vice versa. Furthermore, the study reveals that the modal "may" is quite frequently rendered into Arabic as يجوز /yajoz" when implies permission, while it is rendered as قد /qad/ when it implies possibility, showing different scales of meaning. However, this proves that there is no exactly one-to-one equivalent in terms of content.

Summary of the Chapter

This chapter has descriptively analyzed some selected Quranic verses, Prophetic Traditions and legal texts. It has been found that rendition of the Quranic verses in relation to meaning of time is problematic when tenses in SL and TL do not semantically act similarly. Also, it has been found that communicating literal meanings of verbs in religious texts particularly in contexts of Prophetic Sayings results in word-to-word translation, which is difficult to comprehend in TL. This may also affect the contextual translation that carries connotative meanings. Since the two languages show no sameness and exactness in references to concept of time, semantic translation is hardly to be achieved in rendering the meaning of time encoded by tenses in some Quranic verses and Prophetic Sayings contexts understudy. So, the most often procedure adopted by translators is communicative translation where semantic one is quiet impossible. Furthermore, literal translation is done due to the fact that the difference between denotative and connotative meanings of some verbs is not taken into consideration while rendering.

CHAPTER FIVE

MAIN FINDINGS, CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES

5.0 Introduction

In this chapter the final conclusion of the study will be presented based on the description and discussion of the findings of the content analysis. Then the findings and recommendations approached will be presented.

5.1 Findings of the Study

According to test of the hypotheses and answers of the research questions, the following findings are approached.

1. Semantic translation cannot be achieved when linguistic and non-linguistic components in the two languages function differently in some contexts, like using the English present perfect tense to indicate the meaning of past-present approximation shown by the particle قـد /qad/ in Arabic language or using the English past simple tense to denote pre-action effect by present expressed in Arabic by past tense.

2. Communicative translation is referred to in many contexts as using the English present simple tense to indicate the long-run actions that expressed by Arabic past tense.

3. Arabic and English languages hold different aspects in the meanings of time.

4. Neglecting the linguistic functions of particles highly affects the meanings of Arabic verbs in some contexts while translating.

5. The model verb "shall" referring to the meaning of obligation has no direct equivalent in terms of words of authority in Arabic language.

5.2 Recommendations

In the light of the study, the researcher recommends the following:

1. Researchers are required to place more emphasis on studying other relevant notions of time such as psychological time which mighty fully or partially have role in framing linguistic concept of time.

2. Other researchers who are interested in such field should give more attention to study the linguistic system in each language particularly grammatical categories, namely tenses and verb-forms from translational perspective.

3. Researchers are advised to put focus on other linguistic or non-linguistic items that may shift the code from semantic translation to communicative one.

4. More research on temporal and linguistic meanings of the particle قـد /qad/ is widely needed in such field.

5. Intensive investigation on the legal use of the words of authority in Arabic language is highly required.

5.3 Suggestions for Further Studies

The following are some suggestions for further studies:

1. Further study is needed to understand how analogies can facilitate the comprehension of complex physical and philosophical concepts being adopted in languages.

2. Other components forming the concept of time in the two languages are intensively required to be studied.

3. Further research is needed to investigate the impact of difference in the time back ground against which tenses in Arabic and English languages function on students to enable them to use tenses properly while translating.

4. It will be interesting to explore the graded meanings of Arabic words of authority further in legal language.

5. Much remains to be examined in using semantic or communicative translation, not only from the due study's variants but also in the view of other linguistic items.

5.4 Summary of the Study

As stated before, the two languages, namely English and Arabic are related to two different families, so it is absolutely expected to have dissimilarity in the concept of time, functions of tenses and verb forms. What is previously mentioned is found enough to have effect in the meaning of a translated text. The analysis also showed the greater difference between the source and target language in relation to one of three components being discussed, the greater effect in the intended meaning is seen.

Based on the content analysis, meaning is found to be differently interpreted in the concerned languages, which comes out in rendering Quranic and prophetic sayings. This is because the two languages adopted various references that create the sense of concept of time. Obviously, the two languages indicate different meaning of the present time as well as future time proximity in Arabic is different from that of English language, which have something to the meaning of time based on the intersection of future time or understanding present time which in turn reflected in the meaning of a translated text. In addition, the phasing of event in time in Arabic language remarks three points whereas in English one indicates three points plus one. As a result, the event meaning interprets differently which would sometimes make use of semantic translation is quite difficult, since the linguistic items being used by the two languages to denote such meaning are constructed according to different concepts of time.

So to speak, since the components of the concepts of time in the two languages have no one-to-one equivalence, the meaning of a translated text in the source language in relation to the rendition of some selected Quranic verses and prophetic sayings are found to be affected in the extend that varied according to the greater differences such components display; particularly when rendering process

comes to deal with aspect of time that so-called in Arabic "Istiqbal" الإستقبال, which has two different meanings in relation to time, namely the long-run-action in far time to be materialized, which compels the translator to adopt communicative translation. On the other hand, the indication of pre-action effect by present which starts in a past point of time and keeps proceeding until the time of action coincides with the time of speaking is found to be in Arabic in terms of meaning rather than verb from structure. That is reflected in deviating the intended meaning of a translated meaning concerning the area being discussed. Now that the translator focuses on the form of the verb rather than contextual meaning it refers to.
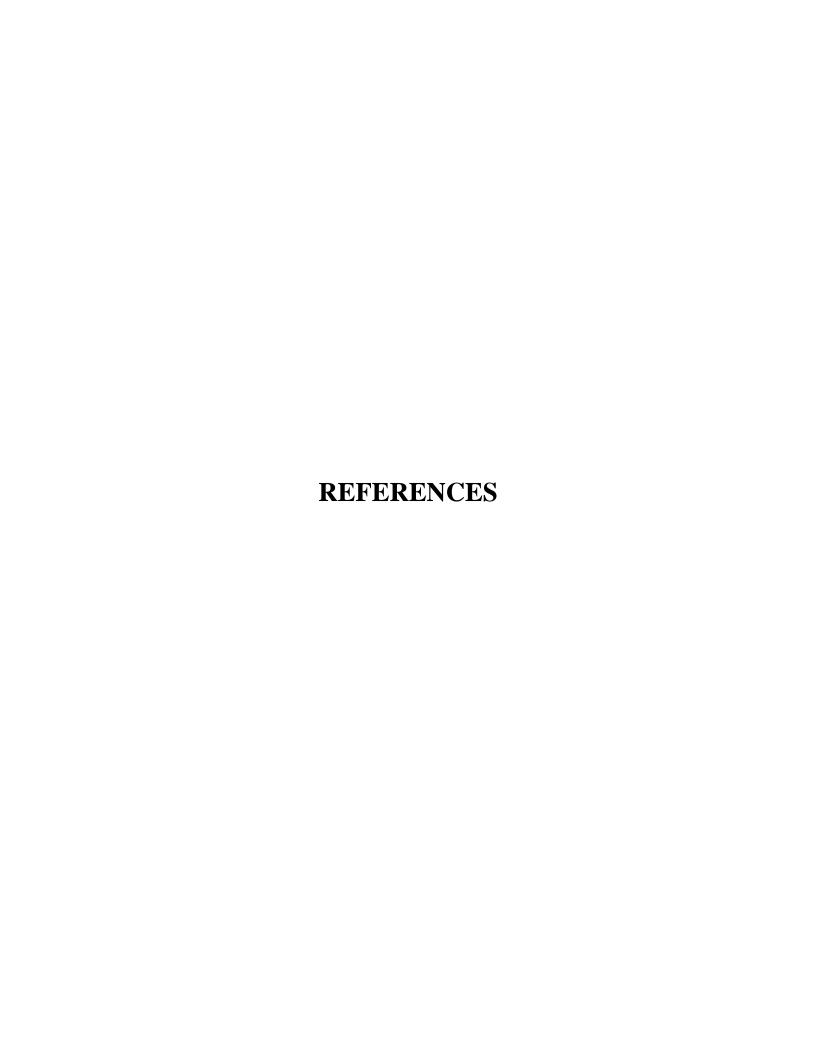
As far as tenses are concerned, it is found out that, Arabic tenses unlike English ones have correlation with the particles when it comes to discuss the sense of time. The former corresponds to the meaning of time whereas the later functions as time orientators to show varied aspects of time meanings in relation to past, present and future. As for English language, tenses are the main indicators of time meanings. In other words, the ways tenses in the two languages being used to denote event meaning and sense of time are proved to be act differently, which in turn affected the intended meaning expressed in the source text in some situations, since the translator neglected the linguistic functions of the particles which as previously stated have correlation with tenses in terms of time orientations. Furthermore, the present tense in Arabic refers to present events based on appointed time which are measured in terms of time intervals while English present simple tense is a timeless meaning. What means, the present event is referred to as an occurrence without indicating duration, since such tense represents the concept of now point in time. As can be seen from what has been stated, the meaning of present event in relation to time in the two languages is also varied.

Therefore, the meaning of the present tense المضارع "Almudare" can be interpreted differently in English language, namely present simple or present continuous, which creates confusion while translating from Arabic into English language. That is, the meaning of a tense that indicates durative sense is derived from the time lapse formed in between the two "nows" which is dominantly acted by the present tense in Arabic. So, the confusion rises from the fact that simple present tense and present continuous form are derived from different reference of time, whereas in Arabic the time lapse in between the two "nows" is interpreted differently in terms of present tense and durative tense. The former acts from one now to another while the latter functions when an extra "now" is marked in a point between the two "nows" that represented the beginning of action of durative nature. Thus, Arabic present tense of duration is deictic when the context includes no time markers implying the meaning of current or now time. So, being aware of the correlation between such tenses and the time meaning in between the two "nows" is significant while translating.

Similarly, the fundamental difference between the meaning of the Arabic particle قد /qad/ and the meaning of present perfect tense, when is used to express the sense of time extension from past to present in some contexts is found to be one source of meaning being affected. This is, the former in Arabic only approximates past time closer to present one without connecting or extending past to present at all, whereas the case in English as previously mentioned is different. Thus, meaning is being affected because the particle قد /qad/ and the present perfect tense in the concerned point act according to different time background. On the other hand, verb forms in the two languages show functional variations as far as translation is concerned. English verb forms mark tenses syntactically. In Arabic, the past, present and imperative forms linguistically response to time

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divisions, namely past, present and future time. Of past and present verb forms, Arabic tenses are branched out.

The past form is not only marked past tense but also grants the meaning of present and future time meaning uniquely. So, it is also proved that, the translator is compelled to adopt communicative translation in some contexts in which past verb form used to refer future actions. As accordingly to that the meaning is semantically being affected when English simple present tense is used to express long-run actions which is not one of its semantic characteristics as that of Arabic past verb form in the concerned context.

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