

Translating Tenses in Arabic-English and English-Arabic Contexts

<i>English Tenses</i>	<i>الأزمنة العربية</i>
<i>Present Simple</i>	المضارع البسيط
<i>Present Progressive</i>	المضارع المستمر
<i>Present Perfect</i>	المضارع المقاربي
<i>Present Perfect Prog.</i>	المضارع الشروعي
<i>Past Simple</i>	الماضي البسيط
<i>Past Progressive</i>	الماضي القريب
<i>Past Perfect</i>	الماضي البعيد
<i>Past Perfect Prog.</i>	الماضي المستمر
<i>Future Simple</i>	الماضي المقاربي
<i>Future Progressive</i>	الماضي التام المستمر
<i>Future Perfect</i>	المشترك المستمر
<i>Future Perfect Prog.</i>	الماضي المستقبلي
<i>Present Conditional</i>	المستقبل القريب
<i>Present Prog. Cond.</i>	المستقبل البعيد
<i>Past Conditional</i>	المستقبل المستمر
<i>Past Prog. Cond.</i>	المستقبل التام

Hassan Abdel-Shafik Hassan Gadalla

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Hassan Abdel-Shafik Hassan Gadalla

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ
صَدَقَ اللَّهُ الْعَظِيمُ
(القرآن الكريم - سورة الروم - الآية 22)

And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors: Verily in that are signs for those who know.

(The Holy Quran 30: 22)

TABLE OF CONTENTS

List of Tables	xi
Foreword	xiii
Preface	xv
Acknowledgements	xvii
List of Symbols and Abbreviations	xix
Chapter One.....	1
Introductory Remarks	
1.1. Varieties of Arabic	1
1.2. Translation as a Text-Oriented Process	1
1.3. Purpose & Procedures of the Research.....	4
1.4. Vowels of Standard Arabic	7
1.5. Consonants of Standard Arabic	7
Chapter Two.....	9
Tense/Aspect Distinctions in Arabic and English	
2.0. Introduction	9
2.1. Tense/Aspect Distinctions in Arabic	10
2.2. Tense/Aspect Distinctions in English.....	12
2.3. Importance of Tense/Aspect Distinctions in Translation.....	13
2.4. Conclusion.....	15
Chapter Three	17
Translating Arabic Perfect Tenses into English	
3.0. Introduction	17
3.1. Translation of the Bare Perfect Form	18
3.2. Translation of / <i>qad</i> / + Perfect.....	26
3.3. Translation of / <i>kaana</i> / + / <i>qad</i> / + Perfect.....	29
3.4. Translation of /(<i>sa</i> -) <i>ya-kuun</i> / + / <i>qad</i> / + Perfect	31
3.5. Conclusion.....	33

Chapter Four	35
Translating Arabic Imperfect Tenses into English	
4.0. Introduction	35
4.1. Translation of the Bare Imperfect Form	36
4.2. Translation of /sa- or sawfa / + Imperfect	41
4.3. Translation of Subjunctive Particle + Imperfect.....	44
4.4. Translation of /lam/ + Imperfect.....	47
4.5. Translation of /kaana/ + Imperfect.....	50
4.6. Translation of Other Imperfect Constructions	53
4.7. Conclusion.....	57
 Chapter Five	 61
Translating Arabic Active Participles into English	
5.0. Introduction	61
5.1. Syntactic Classes of the Arabic Active Participle	62
5.2. Translating Arabic AP into English Nominals	68
5.3. Translating Arabic AP into English Adjectivals.....	73
5.4. Translating Arabic AP into English Verbals	76
5.5. Translating Arabic AP into English Adverbials	79
5.6. Conclusion.....	81
 Chapter Six	 83
Translating Arabic Passive Participles into English	
6.0. Introduction	83
6.1. Syntactic Classes of the Arabic Passive Participle	84
6.2. Translating Arabic PP into English Adjectivals	90
6.3. Translating Arabic PP into English Nominals.....	94
6.4. Translating Arabic PP into English Verbals.....	98
6.5. Translating Arabic PP into English Adverbials.....	101
6.6. Conclusion.....	103
 Chapter Seven.....	 105
Translating English Simple and Progressive Tenses into Arabic	
7.0. Introduction	105
7.1. Translating English Present Simple into Arabic.....	105
7.2. Translating English Past Simple into Arabic.....	108
7.3. Translating English Future Simple into Arabic	112
7.4. Translating English Present Progressive into Arabic	114
7.5. Translating English Past Progressive into Arabic.....	117
7.6. Translating English Future Progressive into Arabic.....	119

7.7. Translating English Non-Progressive Verbs into Arabic.....	121
7.8. Conclusion.....	124
Chapter Eight.....	127
Translating English Perfect and Conditional Tenses into Arabic	
8.0. Introduction	127
8.1. Translating English Present Perfect into Arabic.....	128
8.2. Translating English Past Perfect into Arabic.....	133
8.3. Translating English Future Perfect into Arabic	138
8.4. Translating English Present Perfect Progressive into Arabic ...	141
8.5. Translating English Past Perfect Progressive into Arabic	144
8.6. Translating English Future Perfect Progressive into Arabic.....	147
8.7. Translating English Conditional Tenses into Arabic.....	149
8.8. Conclusion.....	152
Notes.....	157
Bibliography	159

LIST OF TABLES

Table 3-1: English Translations of the Arabic Bare Perfect Form in <i>Autumn Quail & Wedding Song</i>	18
Table 3-2: English Translations of the Arabic Construction '/qad/ + perfect' in <i>Autumn Quail & Wedding Song</i>	26
Table 3-3: English Translations of the Arabic Construction '/kaana/ + (/qad/) + perfect' in <i>Autumn Quail & Wedding Song</i>	29
Table 4-1: English Translations of the Arabic Bare Imperfect in <i>Autumn Quail & Wedding Song</i>	37
Table 4-2: English Translations of the Arabic Construction '/sa-/ + Imperfect' in <i>Autumn Quail & Wedding Song</i>	42
Table 4-3: English Translations of the Arabic Construction 'Subjunctive Particle + Imperfect' in <i>Autumn Quail & Wedding Song</i>	45
Table 4-4: English Translations of the Arabic Construction '/lam/ + Imperfect' in <i>Autumn Quail & Wedding Song</i>	48
Table 4-5: English Translations of the Arabic Construction '/kaana/ + Imperfect' in <i>Autumn Quail & Wedding Song</i>	51
Table 5-1: English Syntactic Classes into which the Arabic AP is Translated in the Two TL Texts.....	67
Table 5-2: Arabic AP Classes Translated as English Nominals in the Two TL Texts	69
Table 5-3: Arabic AP Classes Translated as English Adjectivals in the two TL texts	74
Table 5-4: Arabic AP Classes Translated as English Verbals in the Two TL Texts	77
Table 6-1: Patterns of derived triradical passive participles	85
Table 6-2: English syntactic classes into which the Arabic PP is translated in the two TL texts	88
Table 6-3: Arabic PP classes translated as English Adjectivals in the two TL texts	91
Table 6-4: Arabic PP classes translated as English Nominals in the two TL texts	95
Table 6-5: Arabic PP classes translated as English Verbals in the two TL texts	99
Table 6-6: Arabic PP classes translated as English Adverbials in the two TL texts	102

Table 8-1: Frequency of Arabic Translations of English Present Perfect in the Two TL Texts	129
Table 8-2: Frequency of Arabic Translations of English Past Perfect in the Two TL texts	133
Table 8-3: Frequency of Arabic Translations of English Past Perfect Progressive in the Two TL texts	144

FOREWORD

The verb is the heart of a clause. One major aspect of the verb is its tense – a word that derives from a Latin root meaning time. Locating a process in its temporal context through tense and aspect is one means of anchoring the whole clause and of constructing meaningful messages and achieving effective communication.

Because languages have different ways of indicating time, though the basic concepts are universal, problems are bound to arise in translation as well as in interlingual communication. Very little attention to tense and aspect is paid by Arabic language and grammar courses. Most of the time they are taken for granted. This is partly why Arab learners of English often find difficulty matching the detailed tense chart in English with corresponding tenses in Arabic.

The difficulty is aggravated by the polyglossic nature of Arabic. Each level of the language has its ways of indicating time. For example, the standard particle /lan/ indicates the future by default – a negative future, whereas /sa-/ and /sawfa/ are used to indicate the future in the affirmative and the colloquial particle /bi-/ indicates progressiveness and continuity. Tense sequences can be indicated by other particles such as /fa-/ and /θumma/.

This book by Professor Hassan Gadalla is much in demand. It certainly fills in a serious gap in the study of translation between English and Arabic. Written by a serious scholar whose major is English linguistics, with a very strong background in Arabic grammar and morphology, the book addresses the major issues in translating tense and aspect between English and Arabic. It will be of great help for Arab learners of English as well as translators between the two languages.

With examples from various genres and varieties of Arabic and plenty of tables, the book will on the one hand help learners of English and translators overcome many practical problems especially in translating narrative texts, where tenses and tense sequencing are quite significant and purposeful, and will, on the other hand, provide very important insights

into the relation between structure and meaning in both languages. The book will be a valuable guide that can be used as a course-book for grammar and translation classes.

A native speaker of Arabic whose academic major happens to be English writing about Arabic is a long standing debate in Arab, including Egyptian, academia. Except for very few, those whose major is Arabic are not quite knowledgeable about English, and those whose major is English are habitually excluded from discussions of Arabic. Professor Gadalla belongs to a group of dedicated scholars in departments of English in Egypt and other Arab countries who have proven beyond doubt that those whose native language is Arabic and who have a near-native command of English should be taken seriously and should be consulted when making decisions and debating issues relating to the Arabic language. This concern I share with the author and this contribution to the case I most sincerely thank him for.

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PREFACE

It is my great pleasure to introduce this important monograph devoted to the translation of Arabic tenses into English, and English tenses into Arabic, which originated as post-doctoral articles in linguistics and translation published in the renowned journals BABEL, META and the Bulletin of the Faculty of Arts, Assiut University, as Gadalla (2002, 2005, 2006a, 2006b and 2010).

Most researches, until now, have considered only certain aspects of Standard Arabic and English tenses and there is a great emphasis on Arabic syntax in modern linguistic studies at the expense of translation. The present book, in embracing both Arabic and English tenses, will attempt to elucidate the basic natural relationship between syntax and translation, and to explain the differences between tenses in terms of syntactic and semantic comparison. Hence, this book aims to provide a comparative account of the translation aspects of SA tenses and to focus on the similarities and differences of the two languages in relation to their tense structures.

The present monograph contains a systematic contrastive analysis of the verb tenses of both languages using an easily interpreted rule-based formalism. Depending on a corpus of 1,605 examples, this book is remarkably exhaustive in its treatment of the categories and forms of both Standard Arabic and English tenses. Therefore, it should serve as a useful reference for translators and linguistics researchers. With 260 example sentences and their translations as well as 34 exercises, the book would be very beneficial to school teachers, university lecturers and students of Arabic/English and English/Arabic translation.

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My research has also benefited greatly from my weekly meetings with Prof. Rolf Noyer for two years at the Department of Linguistics, University of Pennsylvania. I am proud to have been his student and proud of his words in the first letter to me: “We will have much to learn from each other”. Indeed, it was he who taught me exactly what it is like to be a linguistics researcher. Finally, I thank all the members of my family, particularly my late parents, my wife (Sabra) and my children (Gehad, Hamza, Sarah, Hager, Maryam and Amena) for their moral support at every stage of this work.

LIST OF SYMBOLS AND ABBREVIATIONS

AP	Active Participle
Autumn	<i>Autumn Quail</i> (Allen 1985)
PP	Passive Participle
SL	Source Language
TL	Target Language
Wedding	<i>Wedding Song</i> (Kenny 1984)
...-...	morpheme boundary
/.../	phonemic transcription
/Ø/	zero morpheme
[...]	morphological pattern, element or form
F-3-L	First, Second and Third consonants of the
root,	i.e. = C ₁ , C ₂ and C ₃ , respectively
أفراح	<i>Afrah Al-Qubbah</i> (Mahfouz 1981)
السمان	<i>Al-Simman wa l-Kharif</i> (Mahfouz 1962)
بعلبكي	Baalbaki (1988)
إسكندر	Iskandar (1999)

CHAPTER ONE

INTRODUCTORY REMARKS

1.1. Varieties of Arabic

Arabic is the most widespread member of the Semitic group of languages¹. Two main varieties of this language can be distinguished in the Arab world nowadays: Standard Arabic (SA), also called “Modern Standard Arabic” (MSA) and Colloquial Arabic. The first variety is the offspring of Classical Arabic, also labeled “Quranic Arabic” (e.g. by Thackston 1984), which is now used in religious settings and the recitation of the Holy Quran. Thus, Standard Arabic is considered “the direct descendant of the classical language, with modifications and simplifications more suited to communication in a world quite different from that of the Arab Golden Age in medieval times” (Travis 1979, 6). It has also been defined by Gaber (1986: 1) as “the written form taught at schools”. He goes on to say that in its spoken form it is “the ‘formal’ speech of the educated people in public speeches, radio comments, news broadcasts on radio and television.” The written form of SA is relatively uniform throughout the Arab world. The spoken form, on the other hand, is more or less different from one Arab country to another since it is affected by the local dialects. It is the first variety, Standard Arabic, that is mostly used in this work. Only in two chapters is its classical predecessor, Quranic Arabic, employed.

1.2. Translation as a Text-Oriented Process

One of the definitions of translation is that it is “the replacement of a representation of a text in one language by a representation of an equivalent text in a second language” (Hartmann & Stork 1972, in Bell 1991, 20). Therefore, translation must be a text-oriented process. While English has sixteen tense forms, Arabic has only two aspectual forms. Therefore, each Arabic form can be rendered by several English tenses, which causes a problem for the translator. However, a good Arabic-English translator who fully understands the Arabic context in which a

verb form occurs will have no difficulty in choosing the suitable tense for that form.

Since translation is a text-oriented approach, the text must receive the utmost attention from the translator. "One of the very few issues on which there is substantial, if not universal, agreement among translators and translation theorists is the centrality of the text and its manipulation through the process of translation" (Bell 1991: 199). Understanding all aspects of the original text is a requirement for proper translation. Therefore, Wilss (1982: 112) asserts that the text-oriented nature of translation necessarily "requires the syntactic, semantic, stylistic and textpragmatic comprehension of the original text by the translator."

The importance of meaning in translation has been asserted by many linguists and translation researchers. For instance, Tymoczko (1978, 29) speaks about the belief that

translation is essentially a semantic affair. ... a translation of a sentence in one language is, by definition, a sentence in a second language which means the same as the original. Under this conception a translator begins with sentences which have meaning in the semantic structure of one language and attempts to construct equivalent sentences using the semantic devices of the second language. Hence, semantic theory, built upon syntax and phonology, is sufficient to provide an adequate theory of translation.

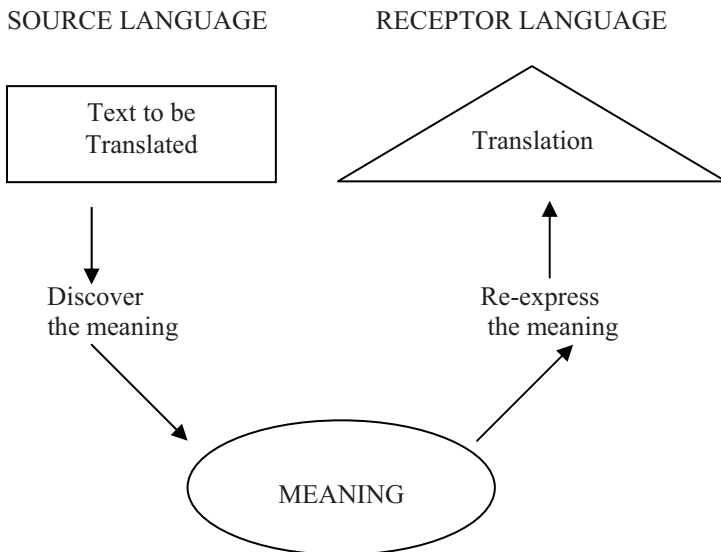
Meaning is so important to translation that it represents the common core of many of the definitions of translation itself. For example, Nida (1969, 210) defines translation as "the reproduction in a receptor language of the closest natural equivalent of the source language message, first in terms of meaning, and second in terms of style." Also, Rabin (1958: 118) defines translation as "a process by which a spoken or written utterance takes place in one language which is intended and presumed to convey the same meaning as a previously existing utterance in another language."

Correctly conveying the meaning of a source text into a target language is even considered a serious responsibility of translators by Campbell and Miller (2000): "Translators have a serious responsibility to accurately reproduce the meaning of the original text without personal bias, ensuring that no information is omitted or altered." Meaning has also been stressed in teaching foreign languages through translation. "Students should be encouraged to think first of meaning when translating. After that they

should decide what wording would be the most suitable” (Touba 1990: 175).

In his book, *Meaning-Based Translation*, Larson (1984, 3) shows that translation consists of transferring the **meaning** of the source language into the receptor language. This is done by going from the **form** of the first language to the **form** of a second language by way of semantic structure. It is **meaning** which is being transferred and must be held constant. Only the **form** changes.

Larson (1984, 4) diagrams the translation process as follows:



In this diagram, Larson indicates that in order to translate a text, one has to analyze the lexical and grammatical structure, the communication situation and the cultural context of that text to fully understand its meaning, then reconstruct this same meaning using lexical and grammatical forms which are suitable in the target language and its cultural context.

Therefore, Arabic-English and English-Arabic translation of tense structures should rely on the specific meanings of each tense. In the following sections, these meanings will be explained and the forms used to render them in the target language will be demonstrated.

1.3. Purpose & Procedures of the Research

Until recently, a few researchers (e.g. Ahmed 2015, Malkawi 2012, Obeidat 2014, Ouided 2009 and Zhiri 2014) have considered only certain aspects of Standard Arabic and English tenses and there is a great emphasis on Arabic syntax in modern linguistic studies at the expense of translation. The present book, in embracing both Arabic and English tenses, will attempt to elucidate the basic natural relationship between syntax and translation, and to explain the differences between tenses in terms of syntactic and semantic comparison. Hence, this book aims to provide a comparative account of the translation aspects of SA tenses and to focus on the similarities and differences of the two languages in relation to their tense structures.

Therefore, the objective is to fill in a gap in translation studies, which has not been adequately covered in previous works. Hopefully, there will be also some pedagogical applications. This book is of great importance for language teaching, since it serves as a guide for teachers of Arabic/English translation. It can be used by course-designers for a new approach to Arabic tenses based on modern linguistics. It can also be helpful to teachers of foreign languages, particularly English, to determine the degree of difficulty, due to Arabic interference, encountered by Arab students when they are introduced to the basic tenses of the foreign language(s). The book may also be beneficial for non-native speakers when they start to learn Arabic, for it provides them with an understanding of the tense features of the language.

Moreover, this book offers material for contrastive and comparative studies on Arabic. It is also significant for studies on language problems related to translation and computer programs on the Arabic language. Needless to say that this book will be useful to linguists working on universal grammar who do not confine themselves to one language but try to find common properties of all languages in the world.

This book is based on the comparative study of Arabic and English tenses. It will not be confined to any particular school of thought, or to any particular model proposed by a given school. Thus, the framework adopted in the book is chiefly a descriptive one, taking tense structures as the basis of description.

Two techniques are employed to analyze and evaluate the translations and to compare the source texts with the target texts. The first is the parallel texts technique stated in Hartmann (1980) and the other is the parallel reading technique adopted by Lindquist (1989). The first technique was first used in the contrastive analysis of languages, then later adapted to compare “translationally equivalent texts” (Hartmann 1980, 37). Lindquist (1989, 23) says about the second method: “the most natural way of analysing or evaluating a translation is to read the SL text in parallel with the TL text, noting anything that is remarkable, and then to list deficiencies (or felicities) of all kinds.” The parallel reading method suggested by Lindquist shows the relationships between two written languages. It is useful for assessing the quality of a particular translation and discovering translation difficulties between two languages (Lindquist 1989, 23).

The book is divided into eight chapters. The first is an introductory chapter that sets the scene for the whole work. It presents the variety of Arabic that will be studied and explains why translation should be a text-oriented process. Then, it displays the purpose and procedures to be followed in the research. At the end, it offers a list of the phonemic symbols used to represent the vowels and consonants of Standard Arabic.

Chapter Two deals with the differences between tense and aspect in Arabic and English, respectively. The importance of tense/aspect distinctions in translation will be dealt with at the end of the chapter.

Chapter Three proposes a model for translating Standard Arabic perfect verbs into English based on their contextual references. It analyzes the various translations of Arabic perfect verbs in the translations of two novels by Naguib Mahfouz. It starts with the translation of the bare perfect form, and then handles the translation of the structure “/qad/ + perfect.” After that, it discusses the translation of “/kaana/ + /qad/ + perfect.” At the end, it deals with the translation of “/(sa-)ya-kuun/ + /qad/ + perfect.”

The fourth chapter attempts to show the contextual clues that can assist a translator to select the proper English equivalents of Arabic imperfect verbs. It analyzes the different translations of Arabic imperfect verbs in the English translations of two novels written by Mahfouz. It starts with the translation of the bare imperfect form. Then, the translations of the structures “/sa-/ + imperfect” and “subjunctive particle + imperfect” are discussed. After that, the translations of “/lam/ + imperfect” and “/kaana/

+ imperfect” are handled. In addition, the translations of some other imperfect constructions are studied.

Chapter Five deals with the translation of Arabic active participles into English. It begins with a survey of the syntactic classes of the Arabic active participle. After that, it deals with the translation of Arabic active participles into English nominals, adjectivals, verbals and adverbials, respectively.

Translating Arabic passive participles into English is handled in Chapter Six. It starts with an overview of the syntactic classes of the Arabic passive participle. After that, it analyses the translation of Arabic passive participles into English adjectivals, nominals, verbals and adverbials, respectively.

The seventh chapter tackles the translation of English simple and progressive tenses into Arabic. It sets off with the translation of simple tenses, namely present, past and future, respectively. Then, it moves to the translation of progressive tenses: present, past and future, respectively. Furthermore, it handles the translation of English non-progressive verbs into Arabic.

The last chapter attempts to provide an approach to the translation of English perfect and perfect progressive tenses into Standard Arabic based on a comparative study of two translations of Pearl Buck’s novel ‘*The Good Earth*’, namely those of Baalbaki (1988) and Iskandar (1999). Moreover, it deals with the translation of English conditional tenses into Arabic. It starts with translating the English present perfect, past perfect, and future perfect into Arabic. Then, the translation of English perfect progressive tenses, i.e. present, past and future, will be analyzed. At the end of the chapter, the translation of conditional or future-in-the-past tenses will be handled.

1.4. Vowels of Standard Arabic

	Short			Long		
	Front	Central	Back	Front	Central	Back
High	<i>i</i>		<i>u</i>	<i>ii</i>		<i>uu</i>
Mid						
Low		<i>a</i>			<i>aa</i>	

1.5. Consonants of Standard Arabic

Manner	Voicing	Place									
		Bilabial	Labiodental	Interdental	Dento-Alveolar		Palatal	Velar	Uvular	Pharyngeal	Glottal
					Non-Emphatic	Emphatic					
Stop	Voiceless Voiced	<i>b</i>			<i>t</i> <i>d</i>	<i>T</i> <i>D</i>		<i>k</i>	<i>q</i>		<i>ʔ</i>
Fricative	Voiceless Voiced		<i>f</i>	<i>θ</i> <i>ð</i>	<i>s</i> <i>z</i>	<i>S</i> <i>Z</i>	<i>ʃ</i>	<i>x</i> <i>ʁ</i>		<i>ħ</i> <i>ʕ</i>	<i>h</i>
Affricate	Voiced						<i>j</i>				
Flap	Voiced				<i>r</i>						
Lateral	Voiced				<i>l</i>						
Nasal	Voiced	<i>m</i>			<i>n</i>						
Glide	Voiced	<i>w</i>					<i>y</i>				

CHAPTER TWO

TENSE/ASPECT DISTINCTIONS IN ARABIC AND ENGLISH

2.0. Introduction

This chapter aims to show the major differences between English and Arabic in relation to tense/aspect. It also explains the importance of understanding tense/aspect differences by translators into both languages.

Tense is a language-specific category by which we make linguistic reference to the extra-linguistic realities of time- relations. Thus, for example, according to Quirk et al. (1972, 84), “English has two tenses: PRESENT TENSE and PAST TENSE. As the names imply, the present tense normally refers to present time and past tense to past time.” Aspect, on the other hand, “refers to the manner in which the verb action is regarded or experienced. The choice of aspect is a comment on or a particular view of the action. English has two sets of aspectual contrasts: PERFECTIVE/ NON-PERFECTIVE and PROGRESSIVE/ NON-PROGRESSIVE” (Quirk et al. 1972, 90). Tense and aspect categories can be combined in English to produce as much as sixteen different structures. There are four tense forms: present, past, future and future-in-the-past or conditional. Each tense has four aspectual references: simple, progressive, perfect and perfect progressive.

In Arabic, the fundamental differences between verbs are based on aspect rather than tense. As indicated by Wright (1967: I/51), there are two aspectual forms of the Arabic verb: “The temporal forms of the Arabic verb are but *two* in number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).” Certain verbs such as /*kaana*/ ‘to be’ and certain particles like /*qad*/ ‘already’ combine with these two forms of the verb to convey various meanings. Thus, one of the major problems that face translators from English into Arabic is to identify the Arabic verb form and the verbs or

particles that can combine with it in order to convey a particular English tense.

Whereas the Arabic verb has two aspectual forms, the English verb has sixteen tenses. It follows that each Arabic form must substitute for several English tenses, which creates a problem for the Arabic-English translator. Nevertheless, the competent Arabic-English translator, who is acquainted with the semantic properties of the English tenses, may have no difficulty in selecting the appropriate English tenses. From this, we conclude that the Arabic text must contain clues that guide the translator in choosing the suitable English tense. This chapter seeks to identify and describe some of these clues for the purpose of throwing some light on the very complex problem of translating Arabic tenses into English and English tenses into Arabic.

2.1. Tense/Aspect Distinctions in Arabic

As stated above, there are two aspectual forms of the Arabic verb: perfect(ive) and imperfect(ive). The **perfect** is employed for a completed or finished action (frequently in the past, i.e. before the moment of speaking), as in:

- (1) a. غزا العلم الفضاء
 b. Science conquered space.

On the other hand, the **imperfect** describes an action that is not yet completed or finished (often in the present or future). The specified time of the imperfect may be indicated by the use of time-words such as /ʔalʔaana/ 'now' and /ʕadan/ 'tomorrow'. Consider the Arabic examples in (2-3a) and their English translations in (2-3b):

- (2) a. الآن ينطلق الصاروخ
 b. Now, the rocket is departing.
- (3) a. غداً نسافر إلى القاهرة
 b. Tomorrow, we will travel to Cairo.

To distinguish between the meanings of the two Arabic forms, Beeston (1968, 50) states that:

The tense differentiation between perfect and imperfect operates on three levels, and in various contexts any one of these levels of differentiation may receive the main emphasis, overshadowing or virtually eliminating the others:

- i. The perfect points to past time, the imperfect to present or future time;
- ii. The perfect points to a single action, regarded as instantaneous in its occurrence, the imperfect to habitual or repeated action, or to one visualized as covering a space of time;
- iii. The perfect points to a fact, the imperfect to a conceptual idea not necessarily realized in fact, and will often have to be rendered in English by ‘can, might, may, would, should.’

Thus, in Standard Arabic, the basic distinctions in the verb are fundamentally aspectual, not tense-related. However, they are often treated as tense distinctions for the sake of those who speak such a language as English. The earliest grammar book of the Arabic language, the */kitaab/* of Sibawayh states that there are three forms of the Arabic verb: one signaling the past time, the other indicating the present or future, with the third expressing commands or orders. The early Arab grammarians call the first form */ʔal-maaDi/* which merely means ‘the past’ and call the second form */ʔal-muDaari3/* which means ‘that which is similar (to the noun).’ Modern linguists now use the terms perfect(ive) and imperfect(ive) for the two forms, respectively. The two forms are distinguished morphologically as stated by Gadalla (2000, 76): “The perfect form is obtained by the attachment of suffixes only, whereas the imperfect form is obtained via the addition of confixes, i.e. combinations of prefixes and suffixes.”

While some linguists, such as Eisele (1990), propose that the distinction between these two forms corresponds to a distinction between past and non-past, others assert that there is no one-to-one correspondence between aspect and tense. Therefore, Radwan (1975, 30) affirms that:

Aspect and tense should be treated as two independent categories. Both terms are used to name two different features of verbal patterns. The term ‘Aspect’ covers the semantic ranges of completion versus non-completion and continuation versus non-continuation, whereas ‘Tense’ covers time reference.

A widely-held and false assumption of students of Arabic is that Arabic verbs are confined to limited indications of past, present and future. This is not correct, as Fayyad (1997) illustrates. He combines tense and aspect to present the following fourteen Arabic tenses (translation mine):

1. Simple Past, expressed by the perfect form of the verb,
2. Near Past, formed by /*qad, laqad*/ + perfect,
3. Distant Past, formed by /*kaana*/, /*kaana qad*/ or /*qad kaana*/ + perfect,
4. Progressive Past, formed by /*Zalla*/ or /*kaana*/ + imperfect,
5. Approaching Past, formed by /*kaada*/ or /*?awšaka*/ + (?*an*) + imperfect,
6. Futuristic Past, formed by /*kaana*/ + /*sa-*/ + imperfect,
7. Simple Present, expressed by the imperfect form of the verb,
8. Progressive Present, formed by /*ya-Zall-u*/ + imperfect,
9. Approaching Present, by /*ya-kaad-u*/ or /*yuušik-u*/ + (?*an*) + imperfect,
10. Commencing Present, formed by /*?axađ-a*/, /*šara3-a*/, /*ja3al-a*/ or /*?anša?-a*/ + imperfect,
11. Progressive Composite, formed by /*maa zaal-a*/ or /*laa ya-zaal-u*/ + imperfect,
12. Near Future, formed by /*sa-*/ + imperfect,
13. Distant Future, formed by /*sawfa*/ + imperfect, and
14. Progressive Future, formed by /*sa-*, /*sawfa*/ + /*ya-Zall-u*/ + imperfect.

As will be shown in Chapter Eight, two more tenses can be added to Fayyad's (1997) list and some more structures can be added to the tenses in that list.

2.2. Tense/Aspect Distinctions in English

Tense is "grammatical feature or category expressing a temporal relation between the event described by the verb and the moment of utterance" (Kerstens, Ruys & Zwarts 1996-2001). Aspect, on the other hand, is "a cover term for those properties of a sentence that constitute the temporal structure of the event denoted by the verb and its arguments" (Kerstens, Ruys & Zwarts 1996-2001). In English, tense and aspect categories combine to produce as much as sixteen different structures. There are four tense forms: present, past, future and future-in-the-past or conditional. Each tense has four aspectual references: simple, progressive, perfect and perfect progressive. Hence, the following tense/aspect forms are found in English:

1. Present Simple, formed by the simple form of the verb, with the addition of –s or –es for the third-person singular subject,

2. Past Simple, expressed by the second form of the verb,
3. Future Simple, formed by “will + Verb”,
4. Present Progressive, formed by “am/is/are + Verb + -ing”,
5. Past Progressive, formed by “was/were + Verb + -ing”,
6. Future Progressive, formed by “will be + Verb + -ing”,
7. Present Perfect, formed by “have/has + Past Participle”,
8. Past Perfect, formed by “had + Past Participle”,
9. Future Perfect, formed by “will have + Past Participle”,
10. Present Perfect Progressive, formed by “have/has been + Verb + -ing”,
11. Past Perfect Progressive, formed by “had been + Verb + -ing”,
12. Future Perfect Progressive, formed by “will have been + Verb + -ing”,
13. Present Conditional, formed by “would + Verb”,
14. Present Progressive Conditional, formed by “would be + Verb + -ing”,
15. Past Conditional, formed by “would have + Past Participle”,
16. Past Progressive Conditional, formed by “would have been + Verb + -ing”.

2.3. Importance of Tense/Aspect Distinctions in Translation

Nida (1964: 198-9) indicates that while tense marks the relative time of events, aspect defines the nature of the action. He also asserts that “when translating from one language to another, it is necessary not only to adjust to quite a different system, but also to reckon with the special restrictions which may exist within such a system.” Needless to say that the tense/aspect systems differ from one language to another, particularly in languages which belong to different families such as English and Arabic. That is why Nida (1964: 199) affirms that “regardless of the formal or semantic differentiations made in the tense system, the important fact is that no two systems are in complete agreement.”

Shamaa (1978, 32) mentions the incongruity between Arabic and English tenses as one of the translation problems arising from indeterminacy of meaning. She says:

Another area of Arabic which occasionally gives the translator some trouble is the temporal and aspectual reference of a sentence. The problem stems from the fact that English has more grammatical categories for tense than Arabic. It therefore requires a greater degree of specification in the

source text in order to match the several highly formalized tense and aspect forms available to it.

In addition, Shamaa (1978, 32-3) explains the reason behind the difficulty encountered in translating Arabic tenses into English:

temporal contrasts in Arabic are less systematic, i.e., they are not clearly marked by verb-forms. ... temporal reference in Arabic is expressed by means of verb forms in conjunction with time adverbials and other lexical items. It is, however, the context which ... finally places the action or event in its true temporal and aspectual perspective. But since context may not provide the same clear-cut and easy determinations afforded by some European [e.g. English] tense systems, it is therefore a source of occasional ambiguity.

To stress the role of aspectual reference in Arabic English translation problems, Shamaa (1978, 36-7) states that:

It is the aspectual rather than the temporal reference of an Arabic verb, that can lead to difficulties in translation. To render the original meaning as faithfully as possible, it is therefore essential to determine whether a given action is completed or in progress, instantaneous or enduring, momentary or habitual, etc.

A translator must give primary attention to the context, as “context is the overriding factor in all translation, and has primacy over any rule, theory or primary meaning” (Newmark 1995: 113). Therefore, the process of translating Arabic verb forms into English must be based on the context in order to convey the correct aspectual reference of each form. A good translator must fully understand the context of an Arabic tense form before attempting to render it into English. Understanding the context helps him to understand the meaning of each form, which is very important for translation. The importance of meaning in translation has been stressed by many scholars. For instance, Larson (1984, 6) affirms that: “To do effective translation one must discover the meaning of the source language and use receptor language forms which express this meaning in a natural way.”

El-Zeini (1994, 214) stresses the importance of tense as an important subcategory of structural equivalence. She shows that the incorrect use of tense in the translation can lead to a change in meaning. She also admits that:

The verb tenses in Arabic represent a real difficulty for the translator into English, particularly the past tense. the verb may have a past form but it actually does not refer to a past action. It can mean the present as well as the future. This is typical of short religious texts where the concept of time is hard to define. Therefore, the translator is faced with the problem of identifying the equivalent tense of a past form of an Arabic verb in the English text.

Consequently, translating Arabic verb forms into English must be a context-oriented process in order to convey the proper meanings of each form. The importance of meaning in translation has been emphasized by many researchers. For example, Zaky (2000: 1) asserts that “translation is, above all, an activity that aims at conveying meaning or meanings of a given linguistic discourse from one language to another.” He also confirms that there is a “shift of emphasis from referential or dictionary meaning to contextual and pragmatic meaning.”

2.4. Conclusion

This chapter has shown the tense/aspect distinctions in Arabic and English. It has been illustrated that Arabic has two aspectual forms: perfect and imperfect. Tense and aspect can be combined to form sixteen Arabic tenses. English has two tenses: present and past. They can be combined with aspect to present sixteen English tense structures. At the end of the chapter, it has been indicated that understanding tense/aspect distinctions plays a very important role in translation.

CHAPTER THREE

TRANSLATING ARABIC PERFECT TENSES INTO ENGLISH

3.0. Introduction

This chapter aims to look into the translation of two literary Arabic texts, namely two novels by Naguib Mahfouz, to see how Arabic perfect verbs are translated into English. The first is *Al-Simman wa l-Kharif*, translated as *Autumn Quail* by Roger Allen (1985). The second is *Afrāh Al-Qubbah*, translated as *Wedding Song* by Olive E. Kenny (1984). These two novels have been picked up because Mahfouz was the first Arab novelist to win the Nobel Prize in literature and his writing is an excellent representation of Modern Standard Arabic.

The study compares the translations with the original texts to highlight the different English renderings of the Arabic perfect verbs. A corpus of 250 sentences was randomly chosen from the two novels, 125 sentences from each novel. The sentences selected from each novel are then classified into three groups: 100 sentences represent the use of the bare perfect form, 20 sentences represent the use of the construction ‘/qad/ + perfect’ and 5 sentences represent the construction ‘/kaana/ + (/qad/) + perfect.’ All the sentences are compared with their translations in the target texts and analyzed in terms of syntactic and semantic features. A frequency count of the various translations of the perfect constructions was done to account for the ways in which Arabic perfect verbs can be transferred into English.

The following sections analyze the results of the study. The structures in which Arabic perfect verbs occur are classified into four groups, the last of which is not represented in the corpus. These groups are related to: the bare perfect form, the construction ‘/qad/ + perfect’, the construction ‘/kaana/ + /qad/ + perfect’ and the construction ‘/(sa-)yakuun/ + /qad/ + perfect.’ For each class, the various English translations are provided with

a count of the examples representing them in the corpus and their percentages. Then, the contextual reference of each translation is explained and commented on.

3.1. Translation of the Bare Perfect Form

Table 3-1 illustrates the frequency of occurrence of the various translations of the Arabic bare perfect form in the corpus selected from both '*Autumn Quail*' and '*Wedding Song*'. By 'bare perfect', I mean the perfect form of the verb when used alone, i.e. without any preceding words or phrases that might change its aspectual function.

Table 3-1
English Translations of the Arabic Bare Perfect Form in *Autumn Quail* & *Wedding Song*

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Past simple	52	44	96	48 %
2- Present simple	6	27	33	16.5 %
3- Past perfect	23	6	29	14.5 %
4- Present perfect	5	18	23	11.5 %
5- ing-participle	3	2	5	2.5 %
6- Present conditional	4	1	5	2.5 %
7- Past conditional	3	1	4	2 %
8- Past progressive	3	1	4	2 %
9- Past perfect progressive	1	--	1	.5 %
Total	100	100	200	100 %

As indicated by Table 3-1, nearly half of the translations of the Arabic bare perfect form are in the English past simple. Careful investigation reveals that it is used when the perfect form indicates an action that happened in the past, i.e. before the time of speaking, as in:

- (4) a. وقف القطار. (السمان 5)
b. The train drew to a halt. (Autumn 11)

- (5) a. لم زرتَ عباسَ يونسَ أمس؟ (أفراح 27)
 b. Why did you go see Abbas Younis? (Wedding 13)

The perfect form can be employed to express past propositions in conditional sentences, particularly after the particles /*kullamaa*/ 'whenever' and /*lammaa*/ 'when'. In this case, it is translated into English by the past simple form in both the condition and the result clause, as in:

- (6) a. كلما ذهبتَ لزيارته وجدته نائماً.
 b. Whenever she went to visit him, she found him sleeping.
- (7) a. لما ظهر الإسلام أنقذَ المستضعفين.
 b. When Islam came, it saved the oppressed.

The English present simple has the second rate of occurrence in the translation of the Arabic bare perfect form in Table 3-1. The corpus shows that it is more frequent in *Wedding Song* than in *Autumn Quail*. However, in all of the examples in *Autumn Quail*, this use is justified since the present simple is used for the translation of the Arabic verbs which refer to the present state of affairs although they have a past form, like /*?intahaal*/ 'to be over' and /*?i3taad-a*/ 'to be used to'. Consider the examples in (8b) and (9b) from *Autumn Quail*:

- (8) a. انتهت معركة القنال . (السمان 7)
 b. The battle at the Canal is over. (Autumn 13)
- (9) a. نحن قوم اعتدنا السجن والضرب . (السمان 19)
 b. We're quite used to being imprisoned and beaten. (Autumn 24)

Thus, a translator has to pay particular attention to the difference between predicates which refer to states and those which refer to events. In (8a), for instance, it is the adjective 'over' that introduces the idea of a past state (war) and of a past event (the end of the war). So, one can conclude that certain predicates (like 'over') introduce entailments about time which are not expressed in the tense morphology. When translating one has to pay attention both to the tense morphology as an expression of temporal ideas and also to the temporal ideas which are introduced by (lexical) words.

In *Wedding Song*, the translator renders a big number of Arabic bare perfect verbs into English using the present simple. In some of these

translations, she may be excused since she is trying to create a dramatic effect by making the past events run at the present time. This is often called the “narrative” or “historic” present, defined by Trask (1993: 128) as “the use of a present-tense form with past time reference, as sometimes occurs in narrative with the function of adding vividness.” The narrative present is intended to make the reader feel that the events described are closer, more immediate to the present and hence more interesting, as in (10-11b).

(10) a. لمحني الرجل . (أفراح 11)
b. The man catches sight of me. (Wedding 4)

(11) a. نظرت المرأة نحوي . (أفراح 11)
b. The woman looks in my direction. (Wedding 4)

One might call this a ‘displaced’ use of form. In other words, the present form normally refers to present states or habitual events. But here it is used to relate past events. Therefore, there can be some displacement between the core meaning of an expression and its function in a particular conversational or narrative setting.

Nevertheless, in some of the translations of the perfect form in *Wedding Song*, the use of the present simple is not justified. Salem (2000: 176-7), for instance, points out to an error in this target text in which the translator changes tense without justification:

(12) a. هرعتُ إلى حجرة سرحان الهلالي . (أفراح 38-39)
b. I rush to Sirhan Al-Hilaly’s room. (Wedding 19)

Then, Salem (2000: 176-7) explains why this translation is not correct:

The tense used by the translator is the present simple whereas the SL writer has used the past. This change of tense is unjustifiable. The speaker in the novel was navigating in his memory. He was telling his memories of the woman whom he used to love. The past tense opted for by the narrator is suitable for this situation. The TL writer, however, changed the tense into the present simple for no good reason.

Translating the Arabic bare perfect form into English by the present simple can of course be justifiable in religious texts where the perfect form refers to facts which are true at all times. This can be called the “aorist”, defined by Trask (1993: 17) as “a verb form marked for past tense but

unmarked for aspect”, since it expresses universal or timeless truths - though Comrie (1976) recommends the avoidance of this term in linguistic theory. In other words, the perfect form here does not really imply a past action; it applies to past, present and future generations (cf. El-Zeini 1994, 218). Therefore, it should be rendered into English by the present simple. An example from the Quran is given in (13a) and one from the Hadith is provided in (14a). Notice how they are translated in (13-14b), respectively:

- (13) a. كُتِبَ عَلَيْكُمُ الصِّيَامُ
 b. Fasting is prescribed to you.

- (14) a. بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ
 b. Islam is raised on five pillars.

An example representing the translation of the Arabic bare perfect form by the English present simple when it refers to all-time truths comes from *Autumn Quail*:

- (15) a. رَحِمَ اللَّهُ امْرَأً عَرَفَ قَدْرَ نَفْسِهِ . (السمان 19)
 b. God should have some mercy on a man who knows his own worth. (Autumn 23)

The perfect form of the verb can refer to the present or the future time when it indicates a prayer or a curse. These are usually translated into English by the present subjunctive or by ‘may + base verb’:

- (16) a. أَكْرَمَكَ اللَّهُ
 b. (May) God bestow honors upon you!

- (17) a. لَعْنَهُ اللَّهُ
 b. (May) God damn him!

Returning to Table 3-1, one observes that the third rank of occurrence in translating the Arabic perfect form is occupied by the English past perfect. The corpus shows that this tense is employed when the perfect verb expresses an action that was completed in the past before another action or time in the past:

- (18) a. وَغَضِبَ وَقَتَذَاكَ . (السمان 8)
 b. He ... had lost his temper at the time. (Autumn 14)

- (19) a. قال البواب إنه حمل حقيبته وذهب . (أفراح 47)
 b. The doorman told me he'd left carrying his briefcase.
 (Wedding 25)

The fourth rank of occurrence in the translation of the Arabic perfect form, as shown by Table 3-1, is filled by the English present perfect. This happens when the Arabic perfect verb refers to an action that has been completed and is still complete at the time of speaking, or an action that started in the past and still continues to the present time, as in:

- (20) a. أُعلنت الأحكام العرفية . (السمان 14)
 b. Martial law's been declared. (Autumn 19)
- (21) a. بلغني أشياء عن موضوع المسرحية (السمان 48)
 b. I've heard things about the plot of the play. (Autumn 25)

Table 3-1 also shows that the Arabic perfect form can be rendered into English by an -ing participle. This is resorted to when the perfect form has an adverbial function of circumstance, as in (22) or of manner, as in (23):

- (22) a. فقرر أن يشق الطريق إلى مسكنه
 وخيل إليه أن دهرأ طويلاً سيمضي (السمان 9)
 b. He ... decided to head for home, imagining that ...he would have to spend a long time. (Autumn 15)
- (23) a. وقد كذّبت توقعاتي فحافظت على الزوجية حتى وفاتها . (أفراح 24)
 b. She belied my expectations, keeping up her marriage until her death. (Wedding 11)

In conditional sentences, the Arabic perfect form used in a condition clause is translated into English by the past simple and that in the result clause is translated by the present conditional, i.e. 'would/could/should + base verb', as in:

- (24) a. إذا ساد التعاون الدولي قلت أسباب الحروب
 b. If international cooperation prevailed, the causes of wars would become less.

Table 3-1 indicates that the Arabic bare perfect form can sometimes be translated into English by the present conditional. This is usually resorted to in the result clause of conditional constructions, as in:

- (25) a. (السمان 8) ما عسى أن يقول لو سمع نداء المؤامرة؟
 b. What would he say if he could hear these shouts? (Autumn 14)
- (26) a. (أفراح 16) لولا أم هاني لتشردت في الطرقات
 b. If it weren't for Umm Hany, I'd be a derelict. (Wedding 6)

In the result clause of a conditional sentence, the Arabic perfect form can be used to convey a hypothetical meaning about continuous past actions. This is transferred into English by the present progressive conditional, i.e. the future progressive in the past, which is formed by 'would + be + V + ing', as in:

- (27) a. لو ذاكرت بجد لتبوات منزلة عالية
 b. If you studied hard, you would be holding a high position.

The bare perfect form can express wishes and unrealized or unrealizable desires if it is employed after the particle */layta/* 'wish' or a verb of wishing (e.g. */wadda/* or */tamannaal/*) followed by the particle */law/* 'that' (cf. Kharma 1983, 65). This is transferred into English by the verb 'wish' followed by the modal verb 'could' and a base verb:

- (28) a. ليتني سافرت إلى القمر
 b. I wish I could travel to the moon.
- (29) a. أود لو نجحت في اختبار القيادة
 b. I wish I could succeed in the driving test.

The corpus also shows that the Arabic bare perfect form can be rendered into English by the past conditional, i.e. 'would/could/should + have + past participle'. This occurs also in translating the verb */wadda/* 'would like', as in (30b) and in conditional constructions when the result clause refers to something that could have happened in the past, as in (31b):

- (30) a. (السمان 8) ود لو يستطيع أن يقنعهم
 b. He ... would have liked to have been able to stop them.

- (31) a. لولا الخونة لأوقفنا الملك عند حدوده الدستورية (السمان 20)
 b. If it weren't for this treachery, we could have kept the King within his constitutional limits. (Autumn 24)

The Arabic bare perfect form can be translated into English by the past progressive tense, as indicated in Table 3-1. This occurs when the perfect form refers to an action that was continuous at the time of another action in the past. For instance, at the beginning of Chapter Four of *Al-Simman wa l-Kharif*, Mahfouz describes the celebration of Isa's engagement to Salwa, how the guests were being welcomed, and how all of them were sitting. So, the target language writer rightly translates the perfect form verbs describing that situation in the past progressive, as in:

- (32) a. وجلس في البهو الأخضر ... أصدقاء عيسى الحميمون (السمان 23)
 b. While Isa's close friends ... were all sitting in the green room. (Autumn 27)

In one example from the corpus selected from *Wedding Song*, the Arabic bare perfect verb is rendered into English by the past progressive:

- (33) a. فلما تلاثت ... تلاثني معها الأمن . (أفراح 21)
 b. If she walked out on me ... she was taking my trust in life ... with her. (*Wedding 9*)

The least frequent translation of the Arabic bare perfect form is the English past perfect progressive. It is employed when the Arabic perfect emphasizes the duration of an action that continued for a certain time, then was completed before another time or event in the past. This is represented in the corpus by one example from *Autumn Quail*:

- (34) a. التي سعت أسرتها طويلاً لتزويجها منه . (السمان 18)
 b. Whose family had been trying for ages to get him to marry her. (Autumn 22)

Finally, it must be stressed here that the bare perfect form of verbs following the pattern [Fa9uL-a, ya-F9uL-u], which simply attributes a quality to the subject, cannot be rendered in English by any finite verb. It should be translated by an adjective because this type of verbs has no particular time reference:

- (35) a. حَسُنَ خَلْقُهُ
b. He is good mannered.

Exercise 3.1

Translate the following Arabic sentences into English:

1- غادر موقفه عند مقدمة العربة .

.....

2- ذهب إلى سراي شكري باشا عبد الحلیم .

.....

3- رفضتُ العودة إلى عملي القديم بالمرسح .

.....

4- أنت الوحيد الذي عرف ذلك .

.....

5- اتجهت الرؤوس نحو سرحان الهلالي .

.....

6- السياسة رفعت عيسى إلى مركزه المرموق .

.....

7- لتمثّل في المسرحية ما سبق أن عشته في الحياة .

.....

8- وعند الأفاق تصاعد دخان كثيف .

.....

9- سمعت عن نقلك إلى المحفوظات .

.....

10- وقتلها الذي أزعجنا بمثاليته .

.....

3.2. Translation of /qad/ + Perfect

Table 3-2 shows the frequency of occurrence of the various translations of the Arabic construction “/qad, laqad/ ‘already’ + perfect” in the corpus selected from both ‘Autumn Quail’ and ‘Wedding Song’.

Table 3-2

English Translations of the Arabic Construction ‘/qad/ + perfect’ in Autumn Quail & Wedding Song

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Past Simple	9	5	14	35 %
2- Present Simple	3	6	9	22.5 %
3- Present Perfect	2	6	8	20 %
4- Past Perfect	4	3	7	17.5 %
5- Past Progressive	2	--	2	5 %
Total	20	20	40	100 %

Table 3-2 reveals that more than one third of the translations of the Arabic construction ‘/qad, laqad/ + perfect’ are in the English past simple. This occurs when such a construction simply signifies an action that occurred in the past, as in:

- (36) a. وقد غادرتُ الوزارة لآخر يوم . (السمان 46)
 b. I left the ministry for the last time today. (Autumn 48)

- (37) a. لقد رأيتك كما رأيت نفسي . (أفراح 8)
 b. I recognized you ... just as I recognized myself. (Wedding 2)

Immediately after the past simple comes the present simple in the translation of the Arabic construction ‘/qad/ + perfect’, as shown in Table 3-2. The corpus shows that the present simple is used when the construction ‘/qad/ + perfect’ refers to a present state of affairs, as in:

- (38) a. لقد عم الفساد . (السمان 20)
 b. There’s widespread corruption. (Autumn 24)

- (39) a. لقد أعماك الحقد . (أفراح 14)
 b. You're blinded by hate. (Wedding 6)

The English present perfect has the third rate of occurrence in the translation of the Arabic construction '/*qad*/ or /*laqad*/ + perfect', as illustrated in Table 3-2. This translation occurs when such a construction conveys the meaning of an action that started in the past and still continues to the moment of speaking, as in:

- (40) a. وقد اخترت أنا نائباً للمدير . (السمان 61)
 b. I've been chosen as deputy director. (Autumn 61)
- (41) a. لقد نجح عباس يونس في إقناعي . (أفراح 7)
 b. Not only has Abbas Younis persuaded me. (Wedding 2)

It can be added here that the construction '/*qad*, *laqad*/ + perfect' can also indicate the repetition of past actions. This is also transferred into English by the present perfect tense, as in:

- (42) a. لقد زرتُ خالتي سبع مرات هذا العام
 b. I have visited my aunt seven times this year.

The fourth rank of occurrence in the translation of the Arabic construction '/*qad*/ + perfect' is occupied by the English past perfect tense. The corpus shows that this translation is employed when such a construction shows the completion of an action before another action or time in the past, as in:

- (43) a. . فراى صورة للنبيك قد حلت محل الصورة التقليدية للملك (السمان 51)
 b. He noticed that a picture of the Bey ... had taken the traditional place of the King. (Autumn 52)
- (44) a. وقد بشر أم هاني برجوعي إليها . (أفراح 24)
 b. He'd already given hints to Umm Hany about my returning to her. (Wedding 11)

The least frequent translation of the Arabic construction '/*qad*/ or /*laqad*/ + perfect' is in the English past progressive. This happens when the context refers to an action that was continuous in the past or when the SL writer describes a past situation, as in:

- (45) a. فقد واجه رجال الحزب رجال السراي . (السمان 25)
 b. The Party men were all facing the Palace men. (Autumn 28)

Exercise 3.2

Translate the following Arabic sentences into English:

1- وقد صعقه الخبر أشد مما صعقته الأحداث .

.....

2- لقد أعطيته درساً لا ينسى .

.....

3- وقد أكد لي أن الملك قد انتهى .

.....

4- ما مضى قد انقضى .

.....

5- لقد أصبح بلا عمل .

.....

6- لقد صدقت ما قال الوغد .

.....

7- وهو قد طلب يدها من والدها .

.....

8- لقد بات البلد ماخوراً كبيراً .

.....

9- وقد صالح بيننا الهلالي ذات يوم .

.....

10- وقد طويت الأمجاد .

.....

3.3. Translation of /kaana/ + (/qad/ + Perfect

Table 3-3 reveals the frequency of occurrence of the various translations of the Arabic construction ‘/kaana/ + (/qad/ + perfect’ in the corpus selected from both ‘*Autumn Quail*’ and ‘*Wedding Song*’. The word /qad/, meaning ‘already’, is placed between brackets to show that it is optional in this position.

Table 3-3
English Translations of the Arabic Construction ‘/kaana/ + (/qad/ + perfect’ in *Autumn Quail* & *Wedding Song*

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Past Perfect	4	4	8	80 %
2- Past Simple	1	--	1	10 %
3- Present Perfect	--	1	1	10 %
Total	5	5	10	100 %

As indicated by Table 3-3, most of the examples in which the Arabic construction ‘/kaana/ ‘be.pf’ + (/qad/ ‘already’) + perfect’ occurs are translated into English by the past perfect tense. This is due to the fact that such a construction usually stresses the completion of a past action, as in:

- (46) a. وكانت الوزارة قد أُقيلت (السمان 16)
 b. The ministry had been dismissed. (Autumn 20)
- (47) a. وكانت قد فقدت رواءها وحيويتها . (أفراح 167)
 b. She had lost most of her fresh beauty and all her vitality.
 (Wedding 92)

Table 3-3 also shows that the Arabic construction ‘/kaana/ + (/qad/ + perfect’ can be translated by the English past simple tense. This is utilized to refer to simple past actions, as represented by the following example from *Autumn Quail*:

- (48) a. أمن الجائز أن تكون حياتنا قد خلقت كما خلقت هذه الصورة؟
 (السمان 136)

- b. Is it possible that our life was created like that shape up there?
(Autumn 124)

The English present perfect can also be employed in the translation of the construction ‘/kaana/ + (/qad/) + perfect’, as revealed by Table 3-3. This is employed to show the present effect of a past action, as exemplified by the following sentence from *Wedding Song*:

- (49) a. إذا كان انتحر فأين جثته؟ (أفراح 123)
b. If he’s committed suicide, where is his body? (Wedding 66)

The construction ‘/kaana/ + /qad/ + perfect’ can also be utilized in a result clause of a conditional sentence to signify an action that would have completed in the past, but something prevented it from completion. This is translated into English by the past conditional, i.e. the future perfect in the past, which is formed by ‘would/could/should + have + past participle’:

- (50) a. لو كانوا قد أقاموا منزلاً جديداً لكانوا قد انتقلوا إليه .
b. If they had established a new house, they would have moved to it.

Exercise 3.3

Translate the following Arabic sentences into English:

- 1- هذا مشروع مذكرة ... كانت قد أُعدت لرفعها إلى مجلس الوزراء.

.....

- 2- ولو كان أنس من ريري بادرة تشجيع واحدة لاعتترف .

.....

- 3- ولم يكن قد نجا بعدُ من ذكريات الشاب الناشبة في مخيلته .

.....

- 4- إن لم يكن قد عقد العزم حقاً على الانتحار .

.....

- 5- لم أكن نمت الليلة الماضية إلا ساعة واحدة .

.....

6- وكنت قد تعلمت الكتابة على الآلة الكاتبة .

7- كنت قد نهيتكم عن زيارة القبور، ألا فزوروها . حديث شريف

8- كانت البنت قد سافرت إلى أمريكا .

9- كانت قد احتفلت منذ أيام بخطوبة ابنتها الوحيدة .

10- ولقد كانوا عاهدوا الله من قبل لا يولون الأدبار . الأحزاب (15)

3.4. Translation of */(sa-)ya-kuun/ + /qad/ + Perfect*

The construction '*/sa-/ or /sawfa/ + /ya-kuun/ + /qad/ + perfect*' is not represented in the corpus. It usually signifies an action that will be completed before another action or time in the future. This is expressed in English by the future perfect:

- (51) a. (س)أكونُ (قد) تخرجتُ عندما أراك المرة القادمة .
b. I will have graduated by the next time I see you.

The construction '*/sa-/ or /sawfa/ + /ya-kuun/ + /qad/ + perfect*' can also be used to signify the duration of a future action that will be completed before another time or event in the future. This is rendered in English by the future perfect progressive:

- (52) a. سيكون منهكاً لأنه سيكون قد عمل في المصنع طوال النهار .
b. He will be exhausted because he will have been working in the factory all day.

Exercise 3.4

Translate the following Arabic sentences into English:

1- غداً سيكون قد مضى على تأسيس الاتحاد الدولي للاتصالات 150 عاماً .

.....

.....

2- في خلال ثلاثة أيام سوف يكون قد تم تشكيل فريق الصفحة العنكبوتية من جديد .

.....

.....

3- بحلول هذا التاريخ سيكون قد تم اتخاذ القرار .

.....

.....

4- حين نصل إلى بلدته، سيكون قد انتقل إلى منزله الجديد .

.....

.....

5- أي طرف يرفض الاتفاق، سواء الحكومة او المعارضة، سيكون قد أضع فرصة للتوافق .

.....

.....

6- من لم ينتخب سيكون قد تسبب بوصول أناس غير أكفاء إلى مناصب في الدولة.

.....

.....

7- ودون استثناء الحوار الشامل سيكون قد تم عزل شمال البلاد عن جنوبه.

.....

.....

8- من يفهم معنى الصداقة سيكون قد فهم معنى الحياة .

.....

.....

9- هذا الشهر (فبراير ٢٠١٢) سيكون قد مرّ على تأسيس الجبهة الديمقراطية
لتحرير فلسطين اثنان وأربعون عاماً .

.....

.....

10- صباح الغد سيكون قد مضى أسبوعان كاملان على قطع الاتصالات عن
المدينة .

.....

.....

3.5. Conclusion

This chapter demonstrates that the difficulty in translating Arabic verbs into English lies in that Arabic and English verb forms divide the space of meanings in different ways, and the meanings of each form (both in English and in Arabic) are not necessarily unitary. The Arabic perfect form, for example, has various meanings; it is very difficult to reduce it to a single interpretation. Its interpretation depends on the syntactic context. Therefore, understanding the contextual references of each Arabic perfect verb form is very important for translating it into English. Following are the constructions in which Arabic perfect verbs can be placed, their English translation equivalents and the contextual reference of each translation.

First, the Arabic bare perfect form can have the following English translations in order of occurrence:

- 1- past simple for past actions and in hypothetical clauses,
- 2- present simple for narrating past events in the present, which is called “narrative present” and for all-time truths, which is called the “aorist”,
- 3- past perfect for completed past actions,
- 4- present perfect for past actions that still continue to the present
- 5- -ing participle for the circumstance or manner of an action,
- 6- present conditional in hypothetical result clauses and for wishes and unrealizable desires,
- 7- past conditional for hypothetical result clauses with past reference,
- 8- past progressive for continuous past actions, and
- 9- past perfect progressive for the duration of completed past actions.

Second, the Arabic construction ‘/qad, laqad/ + perfect’ can have the following translations:

- 1- past simple for past actions,
- 2- present simple for present states,
- 3- present perfect for past actions that still continue to the present and for repeated past actions,
- 4- past perfect for completed past actions, and
- 5- past progressive for continuous past actions.

Third, the Arabic construction ‘/kaana/ + /qad/ + perfect’ can have the following translations:

- 1- past perfect for completed past actions,
- 2- past simple for past actions,
- 3- present perfect for the present effect of past actions, and
- 4- present conditional for hypothetical result clauses.

Finally, the Arabic construction ‘/(sa-)ya-kuun/ + /qad/ + perfect’ can have the following translations:

- 1- future perfect for completed future actions, and
- 2- future perfect progressive for the duration of completed future actions.

CHAPTER FOUR

TRANSLATING ARABIC IMPERFECT TENSES INTO ENGLISH

4.0. Introduction

This chapter is devoted to analyzing the translation of two literary Arabic texts, namely two novels written by Naguib Mahfouz to find out how Arabic imperfect verbs are rendered into English. The first novel is *Al-Simman wa l-Kharif*, translated by Roger Allen (1985) as *Autumn Quail*. The second is *Afrāh Al-Qubbah*, translated by Olive E. Kenny (1984) as *Wedding Song*. As mentioned in Chapter Three, these literary texts have been chosen because Mahfouz was the first Arab literary figure to win the Nobel Prize and his works are highly representative of Modern Standard Arabic.

The chapter compares the translations with the original texts to shed light on the various English translations of Arabic imperfect verbs. A corpus of 430 sentences was randomly selected from the two novels, 215 sentences from each novel. The sentences chosen from each novel are then sorted into six groups:

- 100 sentences represent the use of the bare imperfect form,
- 25 sentences represent the use of the construction ‘/sa-, sawfa/ + imperfect’,
- 25 sentences represent the use of a subjunctive particle before the imperfect,
- 25 sentences represent the use of the construction ‘/lam/ + imperfect’,
- 25 sentences represent the use of ‘/kaana/ + imperfect’, and
- 15 sentences represent other imperfect constructions.

All the sentences are compared with their equivalents in the target texts and analyzed in terms of syntactic and semantic features. A frequency

count of the different translations of the imperfect constructions was performed to explain the ways in which Arabic imperfect verbs can be rendered into English.

The following sections analyze the findings of the study. The structures in which Arabic imperfect verbs occur are sorted into ten classes, the last two of which are not represented in the corpus. These classes are related to:

- 1- the bare imperfect form,
- 2- the construction ‘/sa-, sawfa/ + imperfect’,
- 3- a subjunctive particle + imperfect,
- 4- the construction ‘/lam/ + imperfect’,
- 5- the construction ‘/kaana/ + imperfect’,
- 6- the construction ‘/qad/ + imperfect’,
- 7- the construction ‘/maa zaala/ + imperfect’,
- 8- the construction ‘/li-/ + imperfect’,
- 9- a conditional particle + imperfect, and
- 10- the construction ‘/la-/ + imperfect’.

For each class, the various English translations are provided with a count of the examples representing them in the corpus and their percentages. Then, the contextual reference of each translation is studied and accounted for.

4.1. Translation of the Bare Imperfect Form

Table 4-1 indicates the frequency of occurrence of the different translations of the Arabic bare imperfect form in the corpus selected from ‘*Autumn Quail*’ and ‘*Wedding Song*’. The term ‘bare imperfect’ here means the imperfect form of the verb when it is used alone, i.e. without any preceding words or phrases that might modify its aspectual function.

As shown in Table 4-1, one third of the translations of the Arabic bare imperfect form are in the English present simple. Examination of the corpus reveals that this translation is used when the imperfect form expresses an action that happens regularly or habitually. This is the basic meaning of the Arabic bare imperfect form. Regular actions are exemplified by (53) from *Autumn Quail* and habitual actions are illustrated by (54) from *Wedding Song*:

Table 4-1
English Translations of the Arabic Bare Imperfect in *Autumn Quail & Wedding Song*

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Present simple	19	48	67	33.5 %
2- Present progressive	11	21	32	16 %
3- Past simple	17	12	29	14.5 %
4- -ing participle	21	6	27	13.5 %
5- Past progressive	17	3	20	10 %
6- Future simple	5	4	9	4.5 %
7- Present conditional	3	2	5	2.5 %
8- Present perfect	1	3	4	2 %
9- be going to + base verb	2	1	3	1.5 %
10- Past perfect	3	--	3	1.5 %
11- Present progressive conditional	1	--	1	.5 %
Total	100	100	200	100 %

(53) a. أننا نستنشقُ الفساد مع الهواء . (السمان 20)
 b. We inhale corruption in the very air we breathe. (Autumn 24)

(54) a. المرأة لا تكف عن الأحلام . (أفراح 40)
 b. The woman never stops dreaming. (Wedding 21)

The Arabic bare imperfect form can also be used to refer to all-time truths or scientific facts. In this case, it can be called the “gnomic” or “generic” form, defined by Trask (1993: 119) as “denoting the aspectual form expressing a general or universal truth.” It is also expressed in English by the present simple tense. All time-truths are illustrated by (55) from *Wedding Song* and scientific facts are exemplified by (56) which is not in the corpus:

(55) a. الأفيون يهدم كل شيء . (أفراح 50)
 b. Opium ruins everything. (Wedding 27)

- (56) a. تتمدد المعادن بالتسخين .
 b. Metals expand on heating.

The English present progressive has the second rate of occurrence in the translation of the Arabic imperfect in Table 4-1. The corpus shows that this translation is employed when the imperfect form denotes an activity that is occurring at or around the moment of speaking:

- (57) a. الجيش يتحدى الملك . (السمان 34)
 b. The Army's defying the King. (Autumn 36)

In Table 4-1 the third rank of occurrence in translating the Arabic bare imperfect form is occupied by the English past simple tense. The corpus shows that this tense is utilized when the imperfect form indicates an action that happened in the past, i.e. before the moment of speaking:

- (58) a. عيناه تعكسان نظرة غريبة . (أفراح 52)
 b. His eyes gave off a queer look. (Wedding 29)

The fourth rank of occurrence in the translation of the Arabic imperfect form, as indicated in Table 4-1, is occupied by the English -ing participle. This happens when the Arabic imperfect verb refers to an action that is/was continuous at the time of another action:

- (59) a. فهتف وهو يأخذ في الجري . (السمان 6)
 b. The man yelled, moving on. (Autumn 12)

The fifth rank of occurrence in the translation of the Arabic bare imperfect form is filled with the English past progressive, as revealed by Table 4-1. This is resorted to when the imperfect form signifies continuous actions in the past. So, when the novelist, for example, uses the stream of consciousness to describe continuous past actions, the translator employs the past progressive to render Arabic imperfect verbs, as in:

- (60) a. الجوع يطرقُ باب البيت القديم . (أفراح 61)
 b. Hunger was knocking at the old house's door. (Wedding 32)

Table 4-1 also reveals that the Arabic bare imperfect form can be translated into English by the future simple construction, which includes

‘will’ or ‘shall’ and the base form of the verb. This happens when the imperfect verb refers to a future action:

- (61) a. ثم نَسافرُ إلى أوروبا بعد ذلك مباشرة . (السمان 32)
 b. And afterwards we’ll travel directly to Europe. (Autumn 35)

The Arabic bare imperfect is also translated into English future simple when it occurs in the result clause of a conditional sentence, as in:

- (62) a. نؤيِّدُ الشيطان إذا تطوع لإنقاذ السفينة . (السمان 21)
 b. We’ll support the devil himself if he volunteers to save the ship. (Autumn 25)

The English present conditional tense, that is ‘would/could/should + base verb’, is sometimes used to translate the Arabic bare imperfect form. The corpus shows that this translation is adopted when the imperfect form expresses a hypothetical meaning:

- (63) a. لماذا يقتلُ تحية ؟ (أفراح 45)
 b. Why would he kill Tahiya? (Wedding 23)

According to Table 4-1, the Arabic imperfect form can sometimes be rendered into English by the present perfect tense. The corpus shows that this translation is employed when the imperfect form refers to actions that began in the past and continue up to the present moment or still have their effects in the present:

- (64) a. إنك تهملُ صحتك . (أفراح 18)
 b. You’ve neglected your health. (Wedding 8)

It has to be stated here that since the verb in (64a) expresses an action that started in the past and continues to the present, it can also be translated by the English present perfect progressive:

- (64) c. You have been neglecting your health.

In a few instances, the English construction ‘be going to + base verb’ can be used in the translation of the Arabic imperfect form, as revealed by Table 4-1. This occurs when the imperfect form signifies an action that is going to happen in the near future:

- (65) a. هل يُمسي ثلاثة ملايين من البشر بلا ماء؟ (السمان 7)
 b. Are three million people going to spend the night without any shelter? (Autumn 13)

A few examples of the bare imperfect form in *Autumn Quail* are translated into English by the past perfect tense. This translation is adopted when the imperfect shows the completion of an action before another action or time in the past:

- (66) a. فهي تحبها من قديم. (السمان 23)
 b. She had been fond of Isa's mother for a long time. (Autumn 27)

The least frequent translation of the Arabic bare imperfect form is the English present progressive conditional, i.e. 'would/could/should + be + V + ing'. This is illustrated by one example in *Autumn Quail* that expresses continuous future in the past:

- (67) a. ترى كيف يفكر هذا الشيخ (السمان 10)
 b. I ... wondered what this old man would be thinking.
 (Autumn 16)

Exercise 4.1

Translate the following Arabic sentences into English:

1- قلبي المجرب بالمحن لا يكذب .

.....

2- أنتم لا تدرّون ماذا تفعلون .

.....

3- وعند الأركان في الشوارع الرئيسية لبد رجال يحرضون .

.....

4- ثمة خطر يتهدد صميم حياتنا .

.....

5- وفي ميدان المحطة جماهير تجري في كل اتجاه .

.....

6- وأي شركة تجازف بقبولنا؟

.....

7- ماذا أرجو من دنيا لا يعبد فيها الله؟

.....

8- ها أنت تفقد كل شيء .

.....

9- هل ينعق الخراب والمرض والفوضى؟

.....

10- هل تذهب دماء القتال هدرًا؟

.....

4.2. Translation of /sa- or sawfa/ + Imperfect

Table 4-2 reveals the frequency of occurrence of the various translations of the Arabic construction “/sa-, sawfa/ ‘will’ + imperfect” in the corpus selected from ‘*Autumn Quail*’ and ‘*Wedding Song*’. This table indicates that the most frequent English translation of the Arabic construction “/sa-, sawfa/ + imperfect” is the future simple construction which includes ‘will’ or ‘shall’ and the base form of the verb. This translation is adopted when the construction ‘/sa-/ + imperfect’ signifies prediction or determination that something will happen in the future:

(68) a. ستتسربُ الأخبار بطريقة أو بأخرى . (أفراح 8)

b. One way or another, the news will leak out. (Wedding 2)

One fifth of the English translations of the Arabic construction ‘/sa-, sawfa/ + imperfect’ are in the present conditional, according to Table 4-2 above. This translation is utilized when that Arabic construction expresses a hypothetical action:

Table 4-2
English Translations of the Arabic Construction ‘/sa-/ + Imperfect’ in
Autumn Quail & Wedding Song

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Future simple	13	16	29	58 %
2- Present conditional	8	2	10	20 %
3- be going to + base verb	2	5	7	14 %
4- Future progressive	2	--	2	4 %
5- Present progressive	--	1	1	2 %
6- Present simple	--	1	1	2 %
Total	25	25	50	100 %

- (69) a. هذا الطوفان سيقتلع الحكومة . (السمان 7)
 b. This flood would uproot the government. (Autumn 12)

The third rank of occurrence in the translation of the Arabic construction ‘/sa-, sawfal/ + imperfect’ is occupied by the English construction ‘be going to + base verb’. The corpus reveals that this translation is adopted when that Arabic construction denotes future of present intention or future of present cause (cf. Quirk et al. 1972, 88):

- (70) a. المحروس سيتزوج من تحية . (أفراح 20)
 b. Mama’s boy is going to marry Tahiya. (Wedding 9)

According to Table 4-2, the English future progressive can be employed to translate the Arabic construction ‘/sa-, sawfal/ + imperfect’. This occurs when such a construction implies continuous future action:

- (71) a. سنؤرخُ بهذا اليوم طويلاً . (السمان 10)
 b. We’ll be dating things from today for a long time to come. (Autumn 16)

The English present progressive tense can also be used in the translation of the Arabic construction ‘/sa-, sawfal/ + imperfect’, as indicated by Table 4-2. This occurs when that construction refers to future arrangements or planned events:

(72) a. سوف نتزوج في الحال . (أفراح 22)

b. We're getting married right away. (Wedding 10)

The English present simple can also be employed in translating the Arabic construction '/sa-, sawfa/ + imperfect', according to Table 4-2. This happens when such a construction signifies a fixed time-table or programmed event:

(73) a. سيبدأ التدريب غداً . (أفراح 25)

b. Rehearsals begin tomorrow. (Wedding 12)

At the end of this section it can be noted that in very few cases, the verb /ya-kuun/ 'be.impf' is inserted between the particle /sa-/ or /sawfa/ and the imperfect form, to imply a continuous future action. In such cases, the English future progressive tense is utilized, as in the following example which is not in the corpus:

(74) a. متى سنتكون تذاكر ؟

b. When will you be studying?

Exercise 4.2

Translate the following Arabic sentences into English:

1- سنبدل أقصى ما نستطيع .

.....

2- سوف تقتنع بأن الحزبية ليست أسوأ الأشياء .

.....

3- وأيقن أن مأساة حقيقية سيرفع عنها ستار الغد .

.....

4- وما الدور الذي سيلعبه الحزب؟

.....

5- واليوم سنخسر كل شيء .

.....

6- هل ستكتبُ هذا الهديان؟

.....

7- وعما قليل سيزحف الإنجليز .

.....

8- ستقبض مرتبك كاملا لمدة عامين .

.....

9- قلبي يحدثني بأني سأجرك هنا .

.....

10- ستعاني كثيراً إذا هجرتك .

.....

4.3. Translation of Subjunctive Particle + Imperfect

Table 4-3 shows the frequency of occurrence of the various translations of the Arabic construction ‘subjunctive particle + imperfect’ in the corpus selected from ‘*Autumn Quail*’ and ‘*Wedding Song*’. Subjunctive particles are /ʔan/ ‘to’, /lan/ ‘not’, /li-, kay, likay/ ‘in order that’ and /hattaal/ ‘until’. They are employed before the imperfect form to convey the subjunctive mood which the Arab grammarians call /haalatu n-naSb/.

As indicated by Table 4-3, nearly one third of the translations of the construction ‘subjunctive particle + imperfect’ are in English infinitive, i.e. ‘to + base verb’. The corpus shows that this translation is adopted for the construction ‘/ʔan/ ‘to + imperfect’, as in:

(75) a. ألم يكن الأجمل أن أتزوج ؟ (السمان 17)

b. Wouldn’t it be better ... to get married? (Autumn 21)

The English infinitive is also used in the translation of the Arabic construction “/li-/ ‘in order to’ + imperfect”. In Arabic grammar books, the subjunctive prefix /li-/ ‘in order to’ is called /laamu t-ta3liil/ ‘the /li-/ of justification’ because it is used “to indicate the purpose for which, or the reason why, a thing is done” (Wright 1967, 291):

Table 4-3
English Translations of the Arabic Construction ‘Subjunctive Particle + Imperfect’ in *Autumn Quail & Wedding Song*

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Infinitive	17	15	32	64 %
2- Neg. Future simple	--	8	8	16 %
3- Present conditional	4	--	4	8 %
4- Present simple	2	--	2	4 %
5- Neg. Present progressive	--	2	2	4 %
6- Past simple	1	--	1	2 %
7- Past conditional	1	--	1	2 %
Total	25	25	50	100 %

- (76) a. سأبذل ما أستطيع لأوفر لكما حياة كريمة. (أفراح 83)
 b. I'll do all I can to give you a decent life. (Wedding 45)

The English negative future simple, i.e. ‘will not + base verb’ is adopted in the translation of the Arabic construction “/lan/ ‘not’ + imperfect”. This signifies the negation of a future action, as in:

- (77) a. لن يتعاطف الجمهور معه. (أفراح 25)
 b. The public won't like him. (Wedding 12)

Table 4-3 shows that a subjunctive particle followed by the imperfect can be translated into English by the present conditional. The corpus reveals that this is particularly true when the subjunctive particle is translated by ‘in order that’. This applies to the /li-/ of justification, /kay/, /likay/ and /hattaal/.

- (78) a. ثم رفعه مقطباً ليتطلع إليه. (السمان 10)
 b. Then, frowning, he lifted it again so that he could look at the Pasha. (Autumn 16)

The Arabic construction ‘/hattaal/ ‘until’ + imperfect’ is rendered into English by the present simple, as in:

- (79) a. انتظر حتى نعرفَ أين الرأس وأين القدم . (السمان 12)
 b. Wait till we find out where the head and feet are. (Autumn 18)

The English negative present progressive is employed in the translation of the Arabic construction “//lan/ ‘not’ + imperfect” to negate the arrangement of future actions, as in:

- (80) a. لن تحضرَ تحيةً إلى هنا . (أفراح 20)
 b. Tahiya isn't coming here. (Wedding 8)

The least frequent translations of an Arabic imperfect verb preceded by a subjunctive particle are the English past simple and past conditional. The former is used for past actions and the latter for hypothetical actions in result clauses with past reference, as in the following examples, respectively:

- (81) a. يغطس أحياناً حتى يُظن به الغرق . (السمان 16)
 b. Floundering at times to such an extent that people gave him up for lost. (Autumn 20-21)

- (82) a. فمن كان له قريب كعلي بك سليمان وجب عليه أن يوثق علاقته به .
 (السمان 18)

- b. Anyone with a relative like Ali Bey Sulaiman
should have kept in as close contact as possible. (Autumn 22)

Exercise 4.3

Translate the following Arabic sentences into English:

- 1- وطاب له أن يستحضر صورة سلوى بجمالها المغربي .

.....

- 2- إنه يقيم في مكان هادئ ليتم مسرحيته الجديدة .

.....

- 3- لن تعرفي الحب إلا بين يدي .

.....

4- لن تتقن دورك .

.....

5- ويجب أن يرى كل شيء بعينه .

.....

6- أن للنار أن تنطفئ .

.....

7- المهم أن أنتهز فرصة العزلة .

.....

8- إنها لن تذهب إلى المسرح .

.....

9- انتظري حتى أجيئك بحلولى من الخارج .

.....

10- وعנית سوسن هانم ... بمؤانستها عناية خاصة لتذهب عنها الوحشة .

.....

.....

4.4. Translation of /lam/ + Imperfect

Table 4-4 illustrates the frequency of occurrence of the various translations of the Arabic construction “/lam/ ‘not’ + imperfect” in the corpus selected from ‘*Autumn Quail*’ and ‘*Wedding Song*’. As revealed by this table, nearly half of the translations of the Arabic construction ‘/lam/ + imperfect’ are in the English negative past simple. This is due to the fact that this construction is utilized to negate the Arabic perfect form and usually signifies the negation of past actions.

(83) a. لِمَ يتركُ أبى شيئاً . (أفراح 33)

b. My father left me nothing. (Wedding 16)

Table 4-4
English Translations of the Arabic Construction ‘/lam/ + Imperfect’ in
Autumn Quail & Wedding Song

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Neg. past simple	14	9	23	46 %
2- Neg. present perfect	2	8	10	20 %
3- Neg. present simple	2	7	9	18 %
4- Neg. past perfect	4	--	4	8 %
5- Neg. present conditional	2	--	2	4 %
6- Neg. past perfect progressive	1	--	1	2 %
7- Neg. present progressive	--	1	1	2 %
Total	25	25	50	100 %

According to Table 4-4, one fifth of the translations of the Arabic construction ‘/lam/ + imperfect’ are in the English negative present perfect. This translation is employed when that Arabic construction negates the occurrence of a past action until the moment of speaking. That is why it is sometimes followed by such words and phrases like /ba3d/ ‘yet’ or /#atta l-?aan/ ‘so far’.

- (84) a. (السمان 11) لم أستطع الاتصال بوزير حتى الآن .
 b. I haven’t been able to contact my minister so far. (Autumn 17)

The third rank of occurrence in the English translations of the Arabic imperfect preceded by /lam/ is occupied by the negative present simple, as indicated in Table 4-4. The corpus shows that this translation is employed when the construction ‘/lam/ + imperfect’ negates the occurrence of actions at or around the moment of speaking:

- (85) a. (السمان 21) دلني على ركن واحد لم يوضح بالفساد .
 b. Just show me a single sector that doesn’t ooze with corruption.
 (Autumn 25)

Table 4-4 also shows that the Arabic construction ‘/lam/ + imperfect’ can be rendered into English by the negative past perfect. This occurs when that Arabic construction negates the completion of past actions:

- (86) a. العشرة الأعوام لم تصنع مني شيئاً رديئاً . (السمان 30)
 b. Ten years hadn't turned me into something awful. (Autumn 33)

In a few cases, the English negative present conditional 'could + not + base verb' can be utilized to translate the Arabic construction '/lam/ + imperfect'. This is used as a variant of the negative past simple:

- (87) a. ولكنه لم يجد أحداً في انتظاره . (السمان 5)
 b. He could see no one waiting for him. (Autumn 11)

The least frequent translations of the Arabic construction '/lam/ + imperfect' are the English negative past perfect progressive and negative present progressive. The former is used to negate the duration of completed past actions and the latter to negate the duration of present actions, as in the following examples, respectively:

- (88) a. ولم ينتظره أحد . (السمان 5)
 b. No one had been waiting for him. (Autumn 11)

- (89) a. ألم تحضر تحية؟ (أفراح 19)
 b. Isn't Tahiya coming? (Wedding 8)

Exercise 4.4

Translate the following Arabic sentences into English:

1- لم أقابلها في المسرح .

.....

2- العجوز لم تفهم الأمور على حقيقتها .

.....

3- لم أرتكب في حقك أي خطأ .

.....

4- لكننا لم نقتل (أي أحد) بعد .

.....

5- لم تبليغي بعد سن اليأس .

.....

6- لم أعرف مسكن ابني من قبل .

.....

7- رغم أنك لم تزرنا طوال عشرة أعوام .

.....

8- الزلازل لم تحدث خسائر في أرضه .

.....

9- فلم يجد ما يحمي به ... إلا أسفل عربية زباله .

.....

10- فهمت الآن لم لم يحضر المؤلف جلسة القراءة .

.....

4.5. Translation of /kaana/ + Imperfect

Table 4-5 indicates the frequency of occurrence of the various translations of the Arabic construction “/kaana/ ‘be.pf’ + imperfect” in the corpus selected from ‘*Autumn Quail*’ and ‘*Wedding Song*’. According to this table, nearly one third of the English translations of the Arabic construction ‘/kaana/ + imperfect’ are in the past progressive. This is due to the fact that the basic function of this construction is to stress the continuity of past actions:

- (90) a. كانت ريري تجلس تحت مظلة . (السمان 153)
 b. Riri was sitting an umbrella. (Autumn 139)

The second rank of occurrence in the English translation of the Arabic construction ‘/kaana/ + imperfect’ is filled by the past simple. This is resorted to in the case of English nonprogressive verbs:

Table 4-5
English Translations of the Arabic Construction ‘/kaana/ + Imperfect’
in *Autumn Quail & Wedding Song*

English Translation	Autumn Quail	Wedding Song	Total	Percentage
1- Past progressive	12	3	15	30 %
2- Past simple	6	8	14	28 %
3- used to + base verb	5	2	7	14 %
4- Past perfect	2	5	7	14 %
5- Present perfect	--	2	2	4 %
6- Present conditional	--	2	2	4 %
7- Past perfect prog.	--	1	1	2 %
8- Present simple	--	1	1	2 %
9- Past conditional	--	1	1	2 %
Total	25	25	50	100 %

- (91) a. كان يحب المرحوم والدك . (السمان 17)
 b. He loved your late father. (Autumn 21)

When the Arabic imperfect form of the verb is preceded by /kaana/, it can indicate a reiterative action in the past. In that case, it is rendered into English by the construction ‘used to + base verb’:

- (92) a. كنت أسهر الليل . (أفراح 137)
 b. I used to stay up late at night. (Wedding 74)

Equally frequent in the English translation of ‘/kaana/ + imperfect’ is the past perfect. This is when that Arabic construction expresses the completion of a past action:

- (93) a. وقديماً كان يمارس حياة الأعيان . (السمان 112)
 b. In the old days, he had lived like a notable. (Autumn 105)

Table 4-5 also shows that the construction ‘/kaana/ + imperfect’ can be translated into English by the present perfect, when it denotes a relationship between the past and the present:

- (94) a. كنتُ أميل إلى أم هاني . (أفراح 108)
 b. I have always had a liking for Umm Hany. (Wedding 58)

The English present conditional can also be employed in the translation of the Arabic construction ‘/kaana/ + imperfect’, as indicated by Table 4-5. This expresses hypothetical meanings:

- (95) a. لم يكن يوافق على حياتنا . (أفراح 45)
 b. Abbas just couldn't accept our way of life. (Wedding 23)

The least frequent translations of the Arabic construction ‘/kaana/ + imperfect’ are the past perfect progressive, the present simple and the past conditional. The past perfect progressive is used when that Arabic construction expresses the duration of completed past actions. The present simple is employed when the translator makes past events run at the present time. The past conditional is utilized when ‘/kaana/ + imperfect’ signifies a hypothetical past action. The three translations are represented respectively in the following examples:

- (96) a. كنا نسير في شارع جلال في النصف الثاني من الليل (أفراح 16) .
 b. We'd been walking after midnight along Shari' Galal. (Wedding 7)
- (97) a. كنتُ أتردد على المسرح بين الحين والحين . (أفراح 80)
 b. I make frequent visits to the theater. (Wedding 42)
- (98) a. مَنْ كان يتخيلُ تلك الحياة مصيراً لحليمة . (أفراح 121)
 b. Who could have imagined that this kind of life would become the lot of ... Halima? (Wedding 65)

Exercise 4.5

Translate the following Arabic sentences into English:

- 1- كان يجلس مكانك منذ ساعة مستر جودوين .

.....

- 2- وكان الماضي من خلال تلك النظرة يطارده .

.....

- 3- كان يفكر في العمل .

.....

4- كان الوزير يعتمد ترشيحاتك .

.....

5- كان يرفض حياتنا ويحتقرها .

.....

6- كنت ألقاه في الخارج .

.....

7- كان يجوب الأماكن المحبوبة في شتى الأنحاء بالإسكندرية .

.....

8- كانت تحذرنني من مغادرة حجرتي .

.....

9- كنت أتوهم أن تحية ملكي .

.....

10- كنت أرجع إلى البيت حوالي الثالثة صباحاً .

.....

4.6. Translation of Other Imperfect Constructions

Five imperfect constructions remain to be discussed in this section, the last two of which are not represented in the corpus:

1. /*qad*/ + imperfect,
2. imperative /*li-*/ + imperfect,
3. /*maa zaala*/ + imperfect,
4. conditional particle + imperfect, and
5. emphatic /*la-*/ + imperfect.

The corpus shows that the examples representing the first construction, “/*qad*/ ‘may’ + imperfect”, are mostly transferred into English by ‘may/might/would + base verb’. This is due to the fact that such a construction usually suggests the possibility, probability or uncertainty of present or future actions:

- (99) a. قد نجد عملاً في شركة . (السمان 40)
 b. We might find a job in a company. (Autumn 42)

The English construction ‘may/might + have + past participle’ can be utilized in the translation of Arabic ‘/qad/ + imperfect’. This is resorted to when the reference is to past possibility:

- (100) a. قد تكونُ فاترة الطبع . (السمان 49)
 b. She might have been a little phlegmatic by nature. (Autumn 50)

The corpus also indicates that the Arabic construction ‘/qad/ + imperfect’ can be transferred into English by ‘it is possible that’ or ‘maybe’ followed by present simple or present perfect, if it expresses present possibility:

- (101) a. قد يمرح جواسيسُ الإنجليز . (السمان 14)
 b. It is possible that English spies are in high spirits. (Autumn 18)
- (102) a. قد يكون لسفرهم علاقة بالحركة . (السمان 35)
 b. Maybe their journey abroad has got something to do with the movement. (Autumn 37)

The construction ‘/qad/ + imperfect’ can also be rendered into English by ‘it is possible that’ or ‘maybe’ followed by past simple, if that Arabic construction expresses past possibility:

- (103) a. قد تتسلل من السراي تعليمات معينة . (السمان 14)
 b. It is possible that prearranged signals filtered through from the Palace. (Autumn 18)

The second Arabic construction, formed by the imperative prefix //li-/ ‘let’ and the imperfect, is mostly rendered into English by ‘let + base verb’. This is because such an Arabic construction basically expresses a command, a direct or an indirect request.

- (104) a. فليبقَ في مكانه . (أفراح 107)
 b. Let him stay where he is. (Wedding 57)

The construction ‘/li-/ + imperfect’ can also be translated by the English ‘hope + will + base verb’ when the reference is to hopes or wishes:

- (105) a. فلتكن سعادتنا حقيقية أيضاً . (السمان 28)
 b. I hope our happiness will be real too. (Autumn 31)

When the construction ‘/li-/ + imperfect’ implies a hypothetical meaning, suggestion or supposition, it is transferred into English by the present conditional:

- (106) a. ليكن البيت القديم هو المكان . (أفراح 169)
 b. The setting would actually be the old house. (Wedding 93)

In very few cases, the construction ‘/li-/ + imperfect’ can express a prayer or a curse. Here it is rendered into English by ‘(May) + base verb’. The word ‘may’ is placed between brackets to show that it is optional in this position.

- (107) a. ليحفظ الله زوجتي . (أفراح 164)
 b. May God protect my wife! (Wedding 90)

Thirdly, the construction ‘/maa zaala/ ‘be still’ + imperfect’ is usually transferred into English by ‘still + present simple/present progressive’. This is because its basic function is to indicate the present duration of an action that started in the past. The present simple is used for non-progressive English verbs:

- (108) a. ما زال يحقد على عباس . (أفراح 43)
 b. He still resents Abbas. (Wedding 23)
- (109) a. ما زال عمر يعيش في الإسكندرية .
 b. Omar is still living in Alexandria.

Sometimes the Arabic construction ‘/maa zaala + imperfect’ refers to the continuity of a past action. In this case, it is transferred into English by ‘still + past simple’. This usually occurs, for instance, when the novelist uses the stream of consciousness to make a character remember what happened in the past:

- (110) a. ولم يزل صوت الشباب الفدائي يخرق أذنه . (السمان 5)
 b. He still heard the ear-splitting shout of the young commando.
 (Autumn 11)

The imperfect form can refer to the future when it follows the particle /ʔin/ 'if' and other particles which introduce conditional or hypothetical clauses (Kharma 1983, 56). Conditional particles are like /ʔin/ 'if', /man/ 'whoever', /mahmaal/ 'whatever', /kullamaal/ 'whenever', /ʔaynamaal/ 'wherever' and /kayfamaal/ 'however'. The imperfect in the condition clause is translated by the present simple form, whereas that in the result clause should be translated by the future simple:

- (111) a. . إن تحترم الناس يحترموك .
 b. If you respect people, they will respect you.

Finally, the imperfect form can imply a future action when it is used after the emphatic prefix /laamu t-tawkiid/, literally 'the /la-/ of emphasis'. This is transferred into English by 'will certainly + base verb':

- (112) a. . لأكرمن جيرانني وأصدقائي .
 b. I will certainly be generous to my neighbors and friends.

Exercise 4.6

Translate the following Arabic sentences into English:

1- فقد نسقط ولكننا نعود .

.....

2- وأنهم قد يطلقون عليه هذا السؤال "من أين لك هذا؟"

.....

3- الرفض هذه المرة خطير وقد يجرف الصبر .

.....

4- وليحترق باجترار آثامه .

.....

5- وليتب (الله) على والدي .

.....

6- إنه سره فليحفظ به كيف يشاء .

.....

7- ما زالت قسماات وجهها تتشبت بذكریات جمالها .

.....

8- ولعله ما زال يحتفظ بمشروع مذكرة لترقيته .

.....

9- وقالوا مهما تأتتا به من آية لتسحرنا بها فما نحن لك بمؤمنين .
(سورة ص 68)

.....

10- كيفما أكون لا يشبهنى الآخرون .

.....

4.7. Conclusion

This chapter illustrates that understanding the contextual references of each Arabic imperfect construction is essential to translating it into English. Following are the constructions in which Arabic imperfect verbs can be placed, their English translation equivalents and the contextual reference of each translation:

First, the Arabic bare imperfect form can have the following English translations in order of frequency:

- 1- present simple for regular and habitual actions, all-time truths and scientific facts
- 2- present progressive for continuous present actions
- 3- past simple for past actions
- 4- -ing participle for actions continuous at the time of others
- 5- past progressive for continuous past actions
- 6- future simple for future actions and hypothetical result clauses
- 7- present conditional for hypothetical actions
- 8- present perfect for past actions related to the present

- 9- be going to + base verb for near future actions
- 10- past perfect for completed past actions
- 11- present progressive conditional for continuous future in the past.

Second, the Arabic construction ‘/sa-, sawfa/ + imperfect’ can have the following English translations in order of their frequency:

- 1- future simple for prediction or determination of future actions
- 2- present conditional for hypothetical actions
- 3- be going to + base verb for future actions with present intention
- 4- future progressive for continuous future actions
- 5- present progressive for future arrangements or planned events
- 6- present simple for time-table or programmed events

Third, the Arabic construction ‘subjunctive particle + imperfect’ can have the following English translations:

- 1- infinitive in the case of ‘/?an/ or /li-/ + imperfect’
- 2- negative future simple in the case of ‘/lan/ + imperfect’
- 3- present conditional in the case of /li-, kay, likay, ~~hattaa/~~ followed by the imperfect
- 4- present simple in the case of ‘/~~hattaa/~~ + imperfect’.
- 5- past simple for past actions
- 6- past conditional for hypothetical result clauses with past reference.

Fourth, the Arabic construction ‘/lam/ + imperfect’ can be rendered into English by the following translations in order of frequency:

- 1- negative past simple for the negation of past actions
- 2- negative present perfect for the negation of the occurrence of past actions to the present moment
- 3- negative present simple for the negation of present actions
- 4- negative past perfect for the negation of the completion of past actions
- 5- negative present conditional for the negation of past actions
- 6- negative past perfect progressive for the negation of the duration of completed past actions
- 7- negative present progressive for the negation of the duration of present actions

Fifth, the Arabic construction *'/kaana/ + imperfect'* can have the following English translations in order of frequency:

- 1- past progressive for continuous past actions
- 2- past simple for non-continuous past actions
- 3- used to + base verb for reiterative past actions
- 4- past perfect for completed past actions
- 5- present perfect for past actions that are related to the present
- 6- present conditional for hypothetical actions
- 7- past perfect progressive for the duration of completed past actions.

Sixth, the construction *'/qad/ + imperfect'* can be transferred into English by the following constructions:

- 1- may/might/would + base verb for present or future possibility
- 2- may/might + have + past participle for past possibility
- 3- it is possible that / maybe + present simple/present perfect for present possibility
- 4- it is possible that / maybe + past simple for past possibility

Seventh, the Arabic construction *'/li-/ + imperfect'* can be rendered into English by one of the following forms:

- 1- let + base verb for commands and requests
- 2- hope + will + base verb for hopes and wishes
- 3- present conditional for hypothetical actions
- 4- (may) + base verb for prayers and curses

Eighth, the construction *'/maa zaala/ + imperfect'* can be translated into English by the following structures:

- 1- still + present simple/present progressive to show the present duration of a past action
- 2- still + past simple to show the continuity of past actions

Ninth, the construction *'conditional particle + imperfect'* is transferred into English by the present simple. The imperfect verb in the result clause is transferred by the future simple.

Finally, the construction *'/la-/ + imperfect'* is rendered into English by *'will certainly + base verb'*. This expresses emphatic future actions.

CHAPTER FIVE

TRANSLATING ARABIC ACTIVE PARTICIPLES INTO ENGLISH

5.0. Introduction

This chapter attempts to provide an analysis of the syntactic classes of Arabic active participle (AP) forms and discuss their translations based on a comparative study of two English Quranic translations. One translation is that of Abdullah Yusuf Ali (1934) and the other is that of Muhammad Marmaduke Pickthall (1930). The Quran has been chosen as a source language (SL) text because it is the most perfect manifestation of the Arabic language. Ali's translation has been chosen as one of the target language (TL) texts because it is "perhaps the most popular translation" and it stands as a

major achievement in this field. ... Yusuf Ali doubtless was one of the few Muslims who enjoyed an excellent command over the English language. It is fully reflected in his translation. Though his is more of a paraphrase than a literal translation, yet it faithfully represents the sense of the original (Kidwai 1987, 67).

Pickthall's translation has been selected because he, as

an English man of letters who embraced Islam, holds the distinction of bringing out a first-rate rendering of the Quran in English. ... It keeps scrupulously close to the original in elegant, though now somewhat archaic, English. ... it is one of the most widely used English translations (Kidwai 1987, 67).

The chapter starts with a brief introduction to the active participle in Arabic and the Arab grammarians' discussion of its syntactic classes. Then, it presents an analysis of the results of the study by discussing the various renderings of the Arabic active participle in the two English translations of the Quran.

The study attempts to answer two questions: (a) Should we translate the Arabic AP into an English nominal, verbal, adjectival or adverbial? and (b) What are the factors that determine the choice of one translation or the other? So, it compares the two translations to analyze the different English translations of the Arabic AP. A corpus of 300 examples has been randomly selected from the SL text, using Abdul-Baqi (1986). This is a lexicon in which all words of the Quran are arranged alphabetically according to their consonantal roots and their chapter and verse numbers are recorded. I have gone through this lexicon picking up AP forms and writing down the chapter and verse numbers of each form until a list of 300 examples is complete. After that, the 600 TL translations of these examples have been brought from the Noble Qur'an web site. Then all data have been sorted into four long tables representing the four English classes stated above.

The two translations of all the examples are compared and analyzed in terms of syntactic and semantic features. All the examples chosen from the SL text are parsed to define the syntactic class of the Arabic AP form in each. A frequency count of the various translations of the Arabic AP is performed to explain the ways in which this form is rendered into English.

5.1. Syntactic Classes of the Arabic Active Participle

The active participle is a morphological form derived from a verb to refer to the person or animate being that performs the action denoted by the verb. In Classical and Modern Standard Arabic grammars, it is called */ʔism-u l-faa3il/* 'noun of the agent' and it has two patterns; one formed from the primary triradical verb and the other from the derived triradical as well as the quadriradical verbs. The former has the form [Faa3iL], e.g. */3aabid/* 'worshipping' and the latter is formed from the imperfect form of the verb by replacing the consonant of the imperfect prefix [yu-] with /m/ and replacing the vowel before the last consonant with /i/ if it is not already /i/. Therefore, the normal pattern would be in most cases [mu-...iC], e.g. */mukrim/* 'honoring'. In my book, Gadalla (2000: 187-94), I gave a detailed analysis of the phonological and morphological processes involved in the derivation of AP forms. The present chapter focuses on the syntactic classes of these forms and their English translations. These syntactic classes can also be called positional or functional classes. For the term "functional", I adopt Trask's (1993: 109) definition:

Pertaining to the grammatical purposes served by constituents, rather than to their form. For example, the functional category **adverbial** may be

realized by a lexical adverb, a prepositional phrase, an infinitival complement or a subordinate clause. 'Functional' in this sense contrasts with **formal**.

Syntactically, the AP performs a number of functions. It can be used as a noun, adjective or tense form (i.e. replacing verbs). Wright (1967: 1/109) considers it one of the "deverbal nouns", calls it the "nomen agentis" and calls the passive participle the "nomen patientis." In another place, he states that both of them are "verbal adjectives, i.e. adjectives derived from verbs, and correspond in nature and signification to what we call participles. ... These verbal adjectives often become ... substantives" (Wright 1967: 1/131). He further explains this as follows:

When formed from [Fa3aL-a] and the *transitive* [Fa9iL-a], these nomina agentis [i.e. APs] are not only real participles, indicating a temporary, transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality. ... But if from the *intransitive* [Fa3iL-a] and from [Fa3uL-a], they have only the participial sense. (Wright 1967: 1/131-2).

Other linguists (e.g. Thackston 1984) treat the AP as an adjective for two reasons. First, it behaves morphologically as an adjective, specially in its inflection for gender and number. It makes its feminine, dual and plural by using regular adjectival suffixes. Second, although it can be used as a noun or verb, it often functions as an adjective. Thus, Thackston (1984, 41-2) asserts: "The active participle often functions, like the English present active participle in -ing, as a verbal adjective for on-going action, or the durative aspect." On the other hand, Kremers (2003: 145) distinguishes between verbal and nominal participles:

Verbal participles often have the value of a clause, either a main clause, a subclause or a relative clause. Such participles have verbal properties, e.g., in being able to assign accusative case. ... Nominal participles have the value of a noun or adjective, and ... they are not able to assign accusative case. Instead, they will use the genitive or the preposition li 'to, for' to license their objects.

Some Arab grammarians (e.g. Hassan 1980) define the AP as a noun and some (e.g. Al-Andalusi 1990) define it as an adjective. But there is agreement between them that it can sometimes do the work of a verb. Hassan (1980, 238) defines the AP as "a derived noun which denotes an absolute temporary action as well as its agent." Also, Al-Hashemi (2000, 310) defines it as "a noun derived from the verbal noun of the active verb

to denote the person doing the action, with the meaning of renewal and incidence."

On the other hand, Radwan (1987: 19) defines the AP as "the adjective denoting an action, its incidence and its agent." Moreover, Al-Andalusi (1990, 70) asserts that the AP is "the adjective denoting an agent, corresponding in masculinity and femininity to the imperfect of its verb, and having its meaning or that of the perfect."

According to Hassan (1980, 239), the reference of the AP to a temporary action is related to the majority of cases only, since it may in a few cases refer to a permanent or permanent-like action. To give an example of its reference to a temporary action, he (Hassan 1980, 240) states that Muhammad Al-Razi, in his book *Wonders of Quranic Verses*, mentioned the verse in (113a) and explained the reason of using /Daa?iq/ 'straitened' rather than /Dayyiq/ 'strait': "the straitness of the prophet's heart is temporary not permanent, as the prophet, peace be upon him, had the broadest heart of all people."

- (113) a. وضائق يه صدرك [11:12]
 b. and thy heart feeleth straitened.
 c. and that thy breast should be straitened for it.

(In all the illustrative examples in this chapter, "a" represents the Quranic example in Arabic script, followed by its chapter and verse numbers between square brackets; "b" represents Ali's (1934) translation; and "c" represents Pickthall's (1930) translation, unless stated otherwise.)

Hassan (1980, 242) indicates that if the meaning of the AP form is not incidental, i.e. if it is permanent or permanent-like, one should bring up a syntactic or semantic context which shows that this form does not mean incidence, but permanence. One of the syntactic contexts is the annexation of the AP to its agent. That is making it the first noun in a construct phrase and making its agent the second noun in that phrase, e.g. /raajih-u l-3aql-i/ 'having a mature mind'. He affirms that this annexation takes the AP out of its domain and puts it into the domain of the "resembled adjective." By this he means one that is made similar to the AP in form, but not in meaning.

One of the semantic contexts in which the AP means permanence is that of the attributes of Allah, e.g. /qaadir/ 'having power'. Hassan (1980,

244) asserts that the attributes of God such as dominance, creation and subjugation are not incidental, temporary or confined to a limited time, as this is not suitable for Allah. Hence, the AP forms referring to these attributes are "resembled adjectives" in their meaning and significance. They are not active participles, except in their morphological form.

In relation to the functioning of the AP as a verb, i.e. assigning the nominative case to its subject and the accusative case to its object, Hassan (1980, 246) states that "the AP does the same job of its verb and is similar to it in being transitive or intransitive, with details and conditions that are different in the cases of being defined by /?al-/ 'the' or not."

Al-Makoudi (2001: 181) indicates that the similarity of the AP to the verb can be evidenced by its suitability for being joined, by means of a conjunction, with a following verb, as in:

- (114) a. [67:19] أو لم يروا إلى الطير فوقهم صافات ويقبضن؟
 b. Do they not observe the birds above them, spreading their wings and folding them in?
 c. Have they not seen the birds above them spreading out their wings and closing them?

In this example, the AP form /*Saaff-aat-in/* 'spreading' is joined, by the conjunction /*wa-/* 'and', with the following imperfect verb /*ya-qbiD-nal* 'fold'.

Although Halwani (1993, 247) admits the similarity between the AP and the imperfect verb in morphological significance, he speaks of a minute semantic difference between them: "The form of the imperfect verb signifies the renewal of an action and its happening little by little. But the form of the AP signifies the settlement of a quality in its agent, not its renewal or happening little by little." (Translation mine).

Al-Andalusi (1990, 76) gives as an example of the working of the AP having the meaning of the imperfect the following verse:

- (115) a. [33:35] والحافظين فروجهم .
 b. for men ... who guard their chastity
 c. and men who guard their modesty

In this example, the definite article /-l-/ 'the' can be substituted by the relative pronoun /?allaḏiina/ 'who (mpl)' and the AP form /#aafiZ-iina/ 'guarding' can be replaced by its imperfect verb /ya-#faZuuna/ 'guard'. The noun /furuuj-a-hum/ 'their sexual parts' is placed in the accusative case because it acts as the direct object of the AP form.

If the AP that is undefined by /?al-/ 'the' is followed by a substantive object, this object can be placed in the accusative by virtue of objectivity or in the genitive by virtue of annexation (Al-Andalusi 1990, 83). The former can be exemplified by (116a) and the latter by (117a):

- (116) a. ولا أمين البيت الحرام [5:2]
 b. nor the people resorting to the sacred house
 c. nor those repairing to the Sacred House

- (117) a. . إنك جامعُ الناس . [3:9]
 b. Thou art He that will gather mankind Together.
 c. Lo! it is Thou Who gatherest mankind together.

It is obligatory to assign the accusative case to the object of the AP if they are separated (Al-Andalusi 1990, 84), e.g. by a prepositional phrase, as in:

- (118) a. . إني جاعل في الأرض خليفة . [2:30]
 b. I will create a vicegerent on earth.
 c. I am about to place a viceroy in the earth.

Hassan (1980, 257) closes his discussion of the AP by asserting that all the rules and conditions related to the singular AP apply steadily to it when it becomes masculine or feminine dual, sound masculine plural, sound feminine plural or broken plural.

The following sections analyze the findings of the study. The examples representing the Arabic AP are sorted into four classes related to the various English classes into which these examples are translated. For each class, the English structures employed in translation are presented. Then, the AP classes that are rendered into a certain English class are presented with the number of examples representing them in the corpus and their percentages. After that, the contextual reference of each translation is studied and accounted for.

Table 5-1 indicates the English syntactic classes into which the Arabic AP is translated, the number of examples representing them in the corpus and their percentages. It reveals that more than one third of the examples representing the Arabic AP are translated into English nominals. Pickthall (1930) tends to use more nominal translations than Ali (1934). Less than one third of the AP data are rendered into English adjectivals. The number of examples representing them is the same in the two TL texts. About one fourth of the AP examples are conveyed into English verbals. Ali (1934) uses more verbal translations than Pickthall (1930). The least number of AP examples are transferred into English adverbials and this number is the same in the two TL texts.

Table 5-1
English Syntactic Classes into which the Arabic AP is Translated in the Two TL Texts

English Class	Ali	Pickthall	Total	Percentage
1. Nominals	102	116	218	36.3 %
2. Adjectivals	92	92	184	30.7 %
3. Verbals	86	72	158	26.3 %
4. Adverbials	20	20	40	6.7 %
Total	300	300	600	100 %

Exercise 5.1

Translate the following Arabic sentences into English:

1- المدرس متقن عمله .

.....

2- الله غافر الذنوب والخطايا .

.....

3- لا أحب المتكبرين .

.....

4- اعف عن الناس وانت قادر .

.....

5- الكذب من آيات المنافق .

.....

6- أناسامع خطبة الإمام .

.....

7- القاضي في المحكمة .

.....

8- محمد ناجح أخوه .

.....

9- أحمد حاملٌ أخوه كتبها كثيرة.

.....

10- المدير مانحُ الفائزين جوائز .

.....

5.2. Translating Arabic AP into English Nominals

According to Canada (2001a: 1), "nouns occupy various slots in English sentences: subjects, subject complements, object complements, direct objects, indirect objects, and objects of prepositions." He defines a nominal saying: "any slot that can be filled by a noun, however, can also be filled by a nominal -- a word or phrase that functions just as a noun functions in a sentence. English has three types of nominals: gerunds, infinitives, and noun clauses." Gould (1998: 1) shows that there are a number of different structures that can function syntactically as nominals. These structures include nouns (common and proper) pronouns (personal, demonstrative, interrogative, relative, and indefinite), gerund phrase, infinitive phrase, prepositional phrase and noun clause.

Careful investigation of the data reveals that the following English nominal structures are adopted in the two TL texts for translating the Arabic AP examples selected from the SL text:

1. Lexical noun,
2. Noun / pronoun + relative clause,
3. Adjective / present participle + noun,

4. Nominalized adjective¹,
5. Noun / pronoun + prepositional phrase,
6. Noun / pronoun + infinitive phrase,
7. Noun / pronoun + present participle,
8. Infinitive, or
9. Gerund

The choice of one nominal structure or another depends on various factors among which are the availability of a certain structure in the TL, the translator's knowledge of this availability and his understanding of the SL text. More important here are the cases in which the Arabic AP is translated into English nominals.

Table 5-2
Arabic AP Classes Translated as English Nominals in the Two TL Texts

AP Class	Ali	Pickthall	Total	Percentage
1. Object of preposition	22	22	44	20.1 %
2. Predicate of nominal sentence	14	21	35	16.1 %
3. Subject of verb	15	15	30	13.8 %
4. Object of verb	15	15	30	13.8 %
5. Noun in a construct	12	13	25	11.5 %
6. Subject of /?inna/	10	10	20	9.1 %
7. Subject of nominal sentence	7	7	14	6.4 %
8. Predicate of /kaana/	3	7	10	4.6 %
9. Predicate of /?inna/	2	4	6	2.8 %
10. Subject of /kaana/	2	2	4	1.8 %
Total	102	116	218	100 %

Table 5-2 presents the various AP classes that are rendered as nominals and the number of examples representing them in the two TL texts as well as their percentages. It reveals that one fifth of the Arabic AP examples which are translated as English nominals act as objects of prepositions. Being the object of a preposition is the first syntactic characteristic of nouns according to Al-Hashemi (2000: 14). This can be illustrated by the following example:

- (119) a. والله مع الصابرين . [8:66]
 b. for Allah is with those who patiently persevere.
 c. Allah is with the steadfast.

Nearly one sixth of the AP examples translated as English nominals have the syntactic position of the predicate of a nominal sentence in Arabic:

- (120) a. أم هم الخالقون ؟ [52:35]
 b. or were they themselves the creators?
 c. Or are they the creators?

Nearly one seventh of the AP examples which are rendered into English as nominals act as subject of verb. Accepting predication, by being the subject of verb in a verbal sentence is one of the distinguishing characteristics of nouns according to Al-Hashemi (2000: 15):

- (121) a. فأذن مؤذن بينهم . [7:44]
 b. but a crier shall proclaim between them.
 c. And a crier in between them crieth.

Also, nearly one seventh of the AP examples that are rendered as English nominals act as object of verb:

- (122) a. لا تسمع فيها لاغية . [88:11]
 b. Where they shall hear no (word) of vanity
 c. Where they hear no idle speech

More than one tenth of the AP examples translated as nominals act as first or second noun in a construct phrase or a genitive construct. Being genitivized with the vowel /i/ as a result of annexation is one of the distinguishing qualities of nouns stated by Al-Hashemi (2000: 14).

- (123) a. ومن شر غاسق إذا وقب . [113:3]
 b. From the mischief of Darkness as it overspreads
 c. From the evil of the darkness when it is intense

Less than one tenth of the AP examples rendered as nominals in English have the function of subject of /?inna/ 'verily' and its sisters² in Arabic:

- (124) a. إن المسلمين والمسلمات [33:35]
 b. For Muslim men and women ...
 c. Lo! men who surrender unto Allah, and women who surrender ...

As shown in Table 5-2, about six and a half percent of the AP examples translated as English nominals act as the subject of a nominal sentence. Accepting predication by being the subject of a nominal sentence is also one of the distinguishing qualities of nouns mentioned by Al-Hashemi (2000: 15). This can be seen in this example:

- (125) a. والوالدات يرضعن أولادهن . [2:233]
 b. The mothers shall give suck to their offspring.
 c. Mothers shall suckle their children.

About four and a half percent of the Arabic AP examples rendered as nominals in English have the position of the predicate of /*kaanal*/ 'to be' and its sisters³:

- (126) a. وما كنت ثاوياً في أهل مدين . [28:45]
 b. but thou wast not a dweller among the people of Madyan.
 c. And thou wast not a dweller in Midian.

Less than three percent of the Arabic AP examples translated as English nominals act as predicates of /*?inna*/ 'verily' and its sisters. This is represented in Ali (1934) by (127b) and in Pickthall (1930) by (128c):

- (127) a. إنكم مجرمون . [77:46]
 b. for that ye are Sinners.
 c. Lo! ye are guilty.

In this example, it can be observed that although Ali (1934) translates the AP form /*mujrim-uuna*/ 'sinning' as a nominal, Pickthall (1930) renders it as an adjectival.

- (128) a. وإننا له لحافظون . [15:9]
 b. and We will assuredly guard it (from corruption)
 c. and lo! We verily are its Guardian.

Though Pickthall (1930) translates the AP form /*#aafiZ-uuna*/ 'guarding' as a nominal, Ali translates it as a verbal.

The least number of AP examples rendered as English nominals act as subject of /kaana/ 'to be' and its sisters:

- (129) a. وكان الكافر على ربه ظهيرا . [25:55]
 b. and the Misbeliever is a helper (of Evil), against his own Lord!
 c. The disbeliever was ever a partisan against his Lord.

Exercise 5.2

Translate the following Arabic Quranic verses into English:

1- ولا تكن للخائنين خصيماً [4:105]

.....

2- أولئك هم الوارثون [23:10]

.....

3- يوم ترجف الراجفة [79:6]

.....

4- لا أحب الآفلين [6:76]

.....

5- أجب دعوة الداع [2:186]

.....

6- ولا مبدل لكلمات الله [6:34]

.....

7- ومن ذريتهما محسن وظالم لنفسه [37:113]

.....

8- إنهم كانوا قبل ذلك محسنين [51:16]

.....

9- لئن اتبعتم شعيباً إنكم إذا لخاسرون [7:90]

.....

10- وإن كان طائفة منكم آمنوا ... [7:87]

.....

5.3. Translating Arabic AP into English Adjectivals

Dial (1998: 1) defines adjectivals as "words or phrases that modify nouns." Then, she asserts that "there are several different types of adjectivals, including adjectives, adjectival prepositional phrases, participial phrases, and relative clauses." On the other hand, Canada (2001b: 1) lists the types of adjectivals as: adjectives, appositive, infinitive, noun, prepositional phrases, participles, and relative clauses. He also shows that "adjectivals generally appear in one of three places -- immediately before the nouns they modify, immediately after the nouns they modify, or after a linking verb." The various English adjectival structures adopted in translating the Arabic AP examples chosen from the SL text in the two TL texts are:

1. Lexical adjective,
2. Present participle / participial phrase,
3. Prepositional phrase,
4. Past participle / participial phrase,
5. Relative clause,
6. Adjective + prepositional phrase,
7. Infinitive phrase, or
8. Adjective + infinitive phrase.

Table 5-3 offers the various AP categories that are translated as English adjectivals and the number of examples representing them in the two TL texts as well as their percentages. According to this table, more than one third of the AP instances translated as English adjectivals act as adjectives in Arabic. Al-Hashemi (2000, 280) defines the Arabic adjective as "a post nominal modifier which denotes some qualities of its modified noun and completes it by referring to a meaning in it, ... or in something related to it." Then, he affirms that the adjective is basically derived and explains the term 'derived' as "that which refers to an action and its agent, such as the active participle ... etc." The adjective agrees with its modified noun in being nominative, accusative or genitive and in being definite or indefinite (Al-Hashemi 2000, 281).

Table 5-3
Arabic AP Classes Translated as English Adjectivals in the two TL texts

AP Class	Ali	Pickthall	Total	Percentage
1. Adjective	33	33	66	35.9 %
2. Predicate of nominal sentence	21	23	44	23.9 %
3. Accusative of condition	14	14	28	15.2 %
4. Object of verb	11	10	21	11.4 %
5. Predicate of / <i>kaanal</i> /	8	7	15	8.2 %
6. Predicate of / <i>?inna</i> /	5	5	10	5.4 %
Total	92	92	184	100 %

The following example illustrates the translation of the Arabic AP acting as an adjective into English adjectivals:

- (130) a. فيها عين جارية . [88:12]
 b. Therein will be a bubbling spring.
 c. Wherein is a gushing spring.

Nearly one quarter of the AP examples rendered as English adjectivals have the function of the predicate of a nominal sentence:

- (131) a. وجوه يومئذ مسفرة . [80:38]
 b. Some faces that Day will be beaming.
 c. On that day faces will be bright as dawn.

The accusative of condition occupies the third rank among the AP classes that are conveyed into English as adjectivals. This can be accounted for by the fact that some Arab grammarians consider the accusative of condition an adjective. For instance, Al-Hashemi (2000, 223) defines it as "a dispensable modifier which indicates the state or condition of its related person or thing at the time of performing an action." He also asserts that it is "basically a temporary adjective ... but it can be a permanent adjective" (Al-Hashemi 2000, 224).

- (132) a. ينقلب إليك البصر خاسئاً . [67:4]
 b. (thy) vision will come back to thee dull and discomfited.
 c. thy sight will return unto thee weakened.

A little more than one tenth of the AP instances that are translated as English adjectivals act as object of verb, particularly the second object of a ditransitive verb:

- (133) a. وترى الأرض بارزة . [18:47]
 b. and thou wilt see the earth as a level stretch.
 c. and ye see the earth emerging.

The predicate of /*kaana*/ 'to be' and its sisters lies in the fifth rank among the Arabic AP classes that are rendered into English adjectivals:

- (134) a. فأصبحوا في دارهم جاثمين . [7:78]
 b. and they lay prostrate in their homes in the morning.
 c. and morning found them prostrate in their dwelling-place.

The least number of AP examples conveyed as English adjectivals have the function of the predicate of /*inna*/ 'verily' and its sisters:

- (135) a. فإنه آثم قلبه . [2:283]
 b. His heart is tainted with sin.
 c. verily his heart is sinful.

Exercise 5.3

Translate the following Arabic Quranic verses into English:

1- ولقد أنزلنا إليكم آيات مبينات [24:34]

.....

2- وإنهم لفي شك منه مريب [11:110]

.....

3- وجنى الجنتين دان [55:54]

.....

4- وجوه يومئذ ناعمة [88:8]

.....

5- أدخلوها بسلام آمنين [15:46]

.....

6- وسخر لكم الشمس والقمر دائبين [14:33]

.....

7- ووجدوا ما عملوا حاضراً [18:49]

.....

8- إنك ترى الأرض خاشعة [41:39]

.....

9- ذلك لمن لم يكن أهله حاضري المسجد الحرام [2:196]

.....

10- فإنه آثم قلبه [2:283]

.....

5.4. Translating Arabic AP into English Verbals

Stageberg (1981, 224-25) defines verbals as "those forms that occupy verb positions." Then he assures that "the kingpin verbal position is that of the main verb" and that there are three non-finite verb forms: the present participle, the past participle and the infinitive."

The reason that the Arabic AP is sometimes translated as English verbals is that it sometimes has an aspectual meaning. Kharma (1983, 36) states that the AP seems:

to add an aspectual meaning of continuity (in the three spheres of time). This line of reasoning may have been the one that led al-farraa' and other grammarians of the Kufa school to substitute for the traditional binary opposition a new tripartite division, adding the ism al-faa3il [=active participle] as the third form of the verb and calling it al-daa'im, i.e. the permanent (most probably meaning: the continuous).

However, we have to resort to the context to know which point of time the continuous state of the AP refers to, as asserted by Wright (1967, 2/195):

To what point of time this lasting and continuous state of the agent ... is to be referred, can be deduced only from some other word in the sentence,

which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis [=AP] ... itself does not include the idea of any fixed time.

The various English verbal structures adopted in the two TL texts for translating the Arabic AP examples chosen from the SL text are:

1. Future simple,
2. Present simple,
3. Modal + verb,
4. Present progressive,
5. Infinitive,
6. Present perfect, or
7. Past simple.

In Table 5-4, the various AP categories that are rendered into English as verbals and the number of examples representing them in the two TL texts are provided with their percentages. The greatest number of AP examples that are translated into English verbals belong to the syntactic class 'predicate of /?inna/ 'verily' and its sisters.' Most of these examples refer to a future action:

Table 5-4
Arabic AP Classes Translated as English Verbals in the Two TL Texts

AP Class	Ali	Pickthall	Total	Percentage
1. Predicate of /?inna/	36	34	70	44.3 %
2. Predicate of nominal sentence	30	21	51	32.3 %
3. Predicate of /kaana/	17	14	31	19.6 %
4. Accusative of condition	3	3	6	3.8 %
Total	86	72	158	100 %

- (136) a. . وأن الساعة آتية . [22:7]
 b. And verily the Hour will come.
 c. And because the Hour will come ...

Nearly one third of the AP forms that are rendered as English verbals have the syntactic function 'predicate of nominal sentence.' Most of these forms refer to the present, historic present or futuristic present.

- (137) a. والملائكة باسطو أيديهم . [6:93]
 b. the angels stretch forth their hands.
 c. and the angels stretch their hands out.

About one fifth of the AP examples conveyed as English verbals act as part of the predicate of /kaana/ 'to be' and its sisters, especially /laysa/ and /maa/, both meaning 'not':

- (138) a. وما أنت بمؤمن لنا . [12:17]
 b. But thou wilt never believe us.
 c. and thou believest not our saying.

The least number of AP instances translated as English verbals belong to the 'accusative of condition' class. This is particularly resorted to when the accusative of condition emphasizes its verb, as in:

- (139) a. بعد أن تُولُوا مدبرين . [21:57]
 b. after ye go away and turn your backs
 c. after ye have gone away and turned your backs

Exercise 5.4

Translate the following Arabic Quranic verses into English:

1- إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا [4:140]

.....

2- فلعلك تارك بعض ما يوحى إليك [11:12]

.....

3- فالصالحات ... حافظات للغيب [4:34]

.....

4- والله متم نوره ولو كره الكافرون [61:8]

.....

5- وما كنت متخذ المضلين عضدا [18:51]

.....

6- وما هم بخارجين من النار [2:167] (أي وليس)

.....

7- إذا أتيتموهن أجورهن محصنين [5:5]

.....

8- عليهم لعنة الله خالدين فيها [2:162]

.....

9- واعلموا أنكم ملاقوه [2:223]

.....

10- والذين هم لفروجهم حافظون [23:5]

.....

5.5. Translating Arabic AP into English Adverbials

Canada (2001c: 1-2) defines an adverbial as "a word or phrase that modifies a verb." Then he explains the types of adverbials as single-word adverbs, infinitives, nouns, noun phrases, prepositional phrases, participles and subordinate clauses.

The various English adverbial structures used in the two TL texts for translating the Arabic AP examples chosen from the SL text are:

1. Prepositional phrase,
2. Present participle / participial phrase,
3. Past participle / participial phrase,
4. Lexical adverb,
5. Infinitive, or
6. Subordinate clause.

Examination of the twenty examples translated as English adverbials in the two TL texts reveals that in all of them the AP acts as an accusative of condition. This shows that the two translators agree that when the AP acts as an accusative of condition, the first priority for translating it should be given to the English adverbial.

- (140) a. يأتوا إليه مذعنين . [24:49]
 b. they come to him with all submission.
 c. they would have come unto him willingly.

Exercise 5.5

Translate the following Arabic Quranic verses into English:

1- فدعوا الله مخلصين له الدين [24:49]

.....

2- لتدخلن المسجد الحرام ... محلقين رءوسكم ومقصرين [48:27]

.....

3- أولئك ما كان لهم أن يدخلوها إلا خائفين [2:114]

.....

4- فجزاؤه جهنم خالداً فيها [4:93]

.....

5- وكلّ أتوه داخرين [27:87]

.....

6- وقوموا لله قانتين [2:238]

.....

7- ما خلقت هذا باطلاً [3:191]

.....

8- إني أمرت أن أعبد الله مخلصاً له الدين [39:11]

.....

9- ولى مديراً [27:10]

.....

10- أن تبتغوا بأموالكم محصنين غير مسافحين [4:24]

.....

5.6. Conclusion

This chapter provides an analysis of the syntactic classes of Arabic AP forms and discusses their English translations based on a comparative study of two Quranic translations by Yusuf Ali (1934) and Pickthall (1930). According to the results of the study, the Arabic AP forms can be translated into English nominals, adjectivals, verbals or adverbials, respectively. One has to know the syntactic class to which a certain Arabic AP form belongs so as to be able to choose its appropriate English translation.

Comparison of Tables 5-2 to 5-4 and careful study of Section (5.5) uncover that the Arabic AP forms can be sorted into twelve classes according to their syntactic positions. It has been discovered that seven of these classes have one equivalent English syntactic class each, but the remaining five have more than one equivalent class each.

First, each of the following seven Arabic AP classes has one equivalent syntactic class in English, as follows:

1. The adjective is normally translated as English adjectivals. This is represented by 66 TL examples.
2. The object of preposition is usually translated as English nominals. This is represented by 44 TL examples.
3. The subject of verb is normally rendered as English nominals. This is represented by 30 TL examples.
4. The first and second noun in a construct phrase are usually conveyed into English nominals. This is represented by 25 TL examples.
5. The subject of */ʔinna/* 'verily' and its sisters is usually transferred into English nominals. This is represented by 20 TL examples.
6. The subject of a nominal sentence is usually translated as English nominals. This is represented by 14 TL examples.
7. The subject of */kaana/* 'to be' and its sisters is translated as English nominals. This is represented by four TL examples.

Second, each of the following five Arabic AP classes has more than one equivalent syntactic class in English:

1. Object of verb,
2. Predicate of */kaana/* 'to be' and its sisters,
3. Predicate of nominal sentence,

4. Accusative of condition, and
5. Predicate of /?inna/ 'verily' and its sisters.

Third, comparison of Tables 5-2 and 5-3 indicates that the AP class 'object of verb' can have two English translations:

1. Nominals, represented by TL 30 examples, and
2. Adjectivals, represented by 21 TL examples.

Most of the examples translated as adjectivals act as second objects of ditransitive verbs.

Fourth, as revealed by Tables (5-2, 5-3 and 5-4), the AP class 'predicate of /kaana/ 'to be' and its sisters' can have three English translations:

1. Verbals, represented by 31 TL examples,
2. Adjectivals, represented by 15 TL examples, and
3. Nominals, represented by 10 TL examples.

Fifth, examination of Tables (5-2, 5-3 and 5-4) shows that the AP class 'predicate of nominal sentence' can have three translations:

1. Verbals, represented by 51 TL examples,
2. Adjectivals, represented by 44 TL examples, and
3. Nominals, represented by 35 TL examples.

Sixth, as indicated in Tables (5-3 and 5-4) as well as in Section (5.5), the AP acting as accusative of condition can have three translations:

1. Adverbials, represented by 40 TL examples,
2. Adjectivals, represented by 28 TL examples, and
3. Verbals, represented by six TL examples.

Finally, careful study of Tables (5-2, 5-3 and 5-4) uncovers that the AP having the function 'predicate of /?inna/ 'verily' and its sisters' can have three translations:

1. Verbals, represented by 70 TL examples,
2. Adjectivals, represented by 10 TL examples, and
3. Nominals, represented by six TL examples.

CHAPTER SIX

TRANSLATING ARABIC PASSIVE PARTICIPLES INTO ENGLISH

6.0. Introduction

The main concern of this chapter is to provide an analysis of the syntactic classes of Arabic passive participle (PP) forms and discuss their translations based on a comparative study of the two English Quranic translations stated in the previous chapter, i.e. Ali (1934) and Pickthall (1930).

The study attempts to answer two questions: (a) Should we translate the Arabic PP into an English nominal, verbal, adjectival or adverbial? and (b) What are the factors that determine the choice of one translation or the other? So, it compares the two translations to analyze the different English translations of the Arabic PP. A corpus of 350 examples has been randomly selected from the SL text, using Abdul-Baqi's (1986) lexicon. I have gone through this lexicon picking up PP forms and writing down the chapter and verse numbers of each form until a list of 350 examples is complete. After that, the 700 TL translations of these examples have been brought from the Noble Qur'an web site. Then all data have been sorted into four long tables representing the four English classes stated above.

The two translations of all the examples are compared and analyzed in terms of syntactic and semantic features. All the examples chosen from the SL text are parsed to define the syntactic class of the Arabic PP form in each. A frequency count of the various translations of the Arabic PP is performed and their percentages are presented to explain the ways in which this form is rendered into English.

6.1. Syntactic classes of the Arabic Passive Participle

The passive participle is a morphological form derived from a verb to refer to the person or thing that undergoes the action denoted by the verb. In Classical and Modern Standard Arabic grammars, it is called */ʔism-u l-mafʔuul/* 'noun of the patient' and it has two patterns; one formed from the primary triradical verb, Form I, and the other from the derived triradical as well as the quadriradical verbs. The former has the form [maF3uuL], e.g. */maʕluum/* 'known' and the latter is formed from the imperfect form of the verb by replacing the consonant of the imperfect prefix [yu-] with /m/ and replacing the vowel before the last consonant with /a/ if it is not already /a/. Therefore, the normal pattern is [mu-...aC]. Table 6-1 displays the patterns of the derived triradical verbs with examples.

These patterns undergo some phonological alternations in non-sound verbs, i.e. geminate, glottalized and weak verbs. Verb Forms VII and IX do not have a PP pattern because they are unaccusative by nature. There are other triradical patterns, such as [Fa3iiL, Fa3uuL, Fa3uuLah, Fa3L, Fi3L, Fu3Lah and Fa3aL], but they are morphologically non-standard (See Al-Andalusi 1990, Al-Makoudi 2001 and Al-Afghani 1971). For quadriradical verbs the PP pattern is [mu-Fa3L₁aL₂], as in */mu-zaxraf/* 'decorated'.

In Gadalla (2000: 194-99), I gave a detailed analysis of the phonological and morphological processes involved in the derivation of PP patterns. The present chapter focuses on the syntactic classes of these patterns and their English translations. These syntactic classes can also be called positional or functional classes, as stated in (5.1) above.

Syntactically, the PP performs a number of functions. It can be used as a noun, adjective or tense form (i.e. replacing verbs). Wright (1967: 1/109) considers it one of the "deverbal nouns", calls it the "nomen patientis" and calls the active participle the "nomen agentis." However, he states that "the nomina agentis et patientis are by their nature adjectives, but they have come to be used also as substantives".

Other linguists (e.g. Thackston 1984) treat the PP as an adjective for two reasons. First, it behaves morphologically as an adjective, especially in its inflection for gender and number. It makes its feminine, dual and plural by using regular adjectival suffixes. Second, although it can be used

as a noun or verb, it often functions as an adjective. Thus, Thackston (1984, 41-2) asserts that the PP is used "purely adjectivally, like the English past passive participle."

Table 6-1
Patterns of derived triradical passive participles

No	Verb Form	PP Pattern	Example
II	Fa33aL	mu-Fa33aL	<i>mu-qarrab</i> 'brought near'
III	Faa3aL	mu-Faa3aL	<i>mu-Daa3af</i> 'multiplied'
IV	?aF3aL	mu-F3aL	<i>mu-rsal</i> 'sent'
V	taFa33aL	mu-taFa33aL	<i>mu-tawaqqa3</i> 'expected'
VI	taFaa3aL	mu-taFaa3aL	<i>mu-tanaqaš</i> 'discussed'
VII	(?i)nFa3aL	—	—
VIII	(?i)Fta3aL	mu-Fta3aL	<i>mu-muktaDar</i> 'brought forward'
IX	(?i)F3aLL	—	—
X	(?i)staF3aL	mu-staF3aL	<i>mu-staD3af</i> 'oppressed'

Some Arab grammarians (e.g. Hassan 1980) define the PP as a noun and some (e.g. Al-Baba & Al-Khuwayski 1988) define it as an adjective. But there is agreement between them that it can sometimes do the work of a verb. Hassan (1980, 271) defines the PP as "a derived noun which denotes an absolute temporary action as well as its patient." Also, Al-Hashemi (2000, 312) defines it as "a noun derived from the verbal noun of the passive verb to denote the person or thing affected by the action."

On the other hand, Al-Baba & Al-Khuwayski (1988: 101) define the PP as "an adjective derived from the verbal noun of the passive verb to signify the person [or thing] affected by the action. ... So, the passive participle is, in its reality, a description of the patient." Moreover, Al-Rajih (1993, 457) affirms that the PP denotes "a description of the person or thing that undergoes the action."

In relation to the functioning of the PP as a passive verb, i.e. assigning the nominative case to its */naaʔib faa3il/* 'subject substitute or passive subject' and the accusative case to its object, Hassan (1980, 275) states that if it is defined by */ʔal-/* 'the', it will work as a passive verb without any conditions. This can be exemplified by the PP in (141a) that has the same

function of the passive verb in (141b); Both can have one translation in (141c):

- (141) a. . المهَانُ ضَيْفُهُ مَكْرُوءٌ
 b. . الذِي يَهَانُ ضَيْفُهُ مَكْرُوءٌ
 c. The person whose guest is insulted is hateful.

Hassan (1980, 275) shows that if the PP is undefined by /?al-/ 'the', some conditions must be met to let it work as a verb, such as dependency, non-diminutivization, having the meaning of the present or the future or renewable duration. Ziyad (*Al-Wajiiz*) explains the meaning of dependency: "To depend on a negative, an interrogative, a noun that is originally a topic noun, a described noun or an adverb." He gives the following examples to illustrate these forms, respectively:

- (142) a. . مَا مَحْمُودٌ الكَذِبُ .
 b. Telling lies is not praised.
 (143) a. أَمْذَمومٌ أَخوكَ؟
 b. Is your brother dispraised?
 (144) a. . أنتَ محرومٌ ثَمرةَ عملِكَ
 b. You are deprived of the fruit of your work.
 (145) a. . هَذَا مسكينٌ مهْدُودٌ قوته .
 b. This is a poor man whose power is ruined.
 (146) a. . وصلَ الفارسُ مكسورةً قَدْمَهُ .
 b. The knight arrived with his leg broken.

The condition on the reference to the present or the future can be illustrated by this example:

- (147) a. . الرجلُ مُسَاعِدٌ ابنُهُ .
 b. The man's son has been/will be assisted.

If the PP achieves all the working conditions, it functions as its passive imperfect verb; thus it obligatorily requires a passive subject. The passive subject is sufficient for the PP if it is sufficient for its imperfect verb. For

these reasons, the PP can be replaced by a passive imperfect verb with its meaning.

Hassan (1980, 275) further explains that if the imperfect verb from which the PP is derived requires two objects and its subject has been deleted, one of the two objects will act as a subject substitute and will be put in the nominative case and its second object will remain in the accusative and that applies to the PP. If its verb requires three objects, its subject has been deleted and one of the objects has become a subject substitute, the subject substitute will be put in the nominative and the other two objects will remain in the accusative and the same happens with the PP.

Ibn Aqil (2003, 2/113) explains the similarity between the PP and the passive verb: "The PP is similar to the passive verb in that it changes the object to a passive subject, putting it in the nominative case. If it has two objects, the first will be put in the nominative and the second will be put in the accusative."

According to Al-Rajih (1993, 459): "The PP is derived from the transitive verb. If we want to derive it from an intransitive verb, that is allowed ... provided that an adverb or a prepositional phrase is employed with the intransitive verb." He exemplifies that by /maḏhuub-un bi-hi/ 'gone with' and /madaur-un ḥawla-hu/ 'circled around.'

Regarding the working of the PP as an adjective, Wright (1967, 2/194) affirms that, "the nomina ... patientis [i.e. PP] ... designate[s] the person or thing, to which the verbal idea attaches itself as descriptive of it." This can be exemplified by:

- (148) a. القرآن كتابٌ مباركٌ .
 b. The Quran is a blessed book.

As for the acting of the PP as a noun, Hassan (1980, 275) shows that "the PP may be annexed to its passive subject, provided that its pattern is morphologically standard. Then, the passive subject will be a modified noun in a genitive construction, having the genitive case in form but the nominative in position." This is illustrated by the following example from Ibn Aqil (2003: 114):

(149) a. . الورع محمودُ المقاصد .

b. The pious person's aims are praised.

At the end of this brief discussion of the PP, I have to assert that all the rules and conditions related to the singular PP apply steadily to it when it becomes masculine or feminine dual, sound masculine plural, sound feminine plural or broken plural.

The following sections analyze the findings of the study. The examples representing the Arabic PP are sorted into four classes related to the various English classes into which these examples are translated. For each class, the English structures employed in translation are presented. Then, the PP classes that are rendered into a certain English class are presented with the number of examples representing them in the corpus and their percentages. After that, the contextual reference of each translation is studied and accounted for.

Table 6-2 indicates the English syntactic classes into which the Arabic PP is translated, the number of examples representing them in the corpus and their percentages. This table reveals that more than half of the examples representing the Arabic PP are translated into English adjectivals. The number of examples representing them is nearly the same in the two TL texts. A little more than one fourth of the PP data are rendered into English nominals. Pickthall (1930) tends to use more nominal translations than Ali (1934). About one sixth of the PP examples are conveyed into English verbals. Ali (1934) uses more verbal translations than Pickthall (1930). The least number of PP examples are transferred into English adverbials and this number is the nearly same in the two TL texts.

Table 6-2

English syntactic classes into which the Arabic PP is translated in the two TL texts

English Class	Ali	Pickthall	Total	Percentage
1. Adjectivals	188	189	377	53.86
2. Nominals	88	98	186	26.57
3. Verbals	64	54	118	16.86
4. Adverbials	10	9	19	2.71
Total	350	350	700	100

Exercise 6.1

Translate the following Arabic sentences into English:

1- الباب مفتوح .

.....

2- الضيفُ مُنتظرٌ .

.....

3- العملُ مُنظَّمٌ .

.....

4- كان اللاعب مُصاباً .

.....

5- الذي يتعمد الخطأ سيكون مسؤولاً عن خطئه .

.....

6- أراك مسروراً .

.....

7- كل عمل سيء مذموم .

.....

8- الحديقة مسقية أشجارها .

.....

9- كل ممنوع مرغوب فيه .

.....

10- الفقير ممنوح طعاما .

.....

6.2. Translating Arabic PP into English Adjectivals

According to Dial (1998: 1), an adjectival can be defined as "a word or phrase that modifies or describes a noun." She also asserts that "there are several different types of adjectivals, including adjectives, adjectival prepositional phrases, participial phrases, and relative clauses." On the other hand, Canada (2001b: 1) lists the types of adjectivals as: adjectives, appositive, infinitive, noun, prepositional phrases, participles, and relative clauses. Moreover, he reveals that "adjectivals generally appear in one of three places -- immediately before the nouns they modify, immediately after the nouns they modify, or after a linking verb." The various English adjectival structures adopted in translating the Arabic PP examples chosen from the SL text in the two TL texts, in order of frequency, are:

1. Past participle / participial phrase,
2. Lexical adjective,
3. Prepositional phrase,
4. Relative clause,
5. Present participle / participial phrase,
6. Adjective + prepositional phrase,
7. Infinitive phrase, or
8. Adjective + infinitive phrase.

The choice of one adjectival structure or another depends on various factors among which are the availability of a certain structure in the TL, the translator's knowledge of this availability and his understanding of the SL text. More important here are the cases in which the Arabic PP is translated into English nominals.

Table 6-3 offers the various PP categories that are translated as English adjectivals and the number of examples representing them in the two TL texts as well as their percentages. According to this table, nearly two thirds of the PP instances translated as English adjectivals act as adjectives in Arabic.

Al-Hashemi (2000, 280-81) defines the Arabic adjective as "a post nominal modifier which denotes some qualities of its modified noun and completes it by referring to a meaning in it, ... or in something related to it." Then, he affirms that the adjective is basically derived and explains the term 'derived' as "that which refers to an action and its related person or thing, such as ... the passive participle ... etc."

Table 6-3
Arabic PP classes translated as English Adjectivals in the two TL texts

PP Class	Ali	Pickthall	Total	Percentage
1. Adjective	123	123	246	65.3
2. Accusative of condition	20	20	40	10.6
3. Predicate of nominal sentence	12	12	24	6.4
4. Predicate of / <i>kaana</i> /	10	12	22	5.8
5. Second noun in a construct	9	9	18	4.8
6. Object of verb	5	6	11	2.9
7. Object of preposition	4	3	7	1.8
8. Predicate of / <i>?inna</i> /	3	3	6	1.6
9. Subject of nominal sentence	1	1	2	.5
10. Subject of verb	1	--	1	.3
Total	188	189	377	100

The adjective agrees with its modified noun in being nominative, accusative or genitive and in being definite or indefinite (Al-Hashemi 2000, 281). The following example illustrates the translation of the Arabic PP acting as an adjective into English adjectivals. (In all the illustrative examples from now on, "a" represents the Quranic example in Arabic script, followed by its chapter and verse numbers between square brackets; "b" represents Ali's (1934) translation; and "c" represents Pickthall's (1930) translation):

- (150) a. *ولهم فيها أزواج مطهرة* . [2:25]
 b. and they have therein companions pure (and holy).
 c. There for them are pure companions.

A little more than one tenth of PP examples rendered as English adjectivals have the function of the /*#aal*/ 'accusative of condition.' This can be accounted for by the fact that some Arab grammarians consider the accusative of condition an adjective. For instance, Al-Hashemi (2000, 223) defines it as "a dispensable modifier which indicates the state or condition of its related person or thing at the time of performing an action." He also asserts that it is "basically a temporary adjective ... but it can sometimes be a permanent adjective" (Al-Hashemi 2000, 224).

- (151) a. وينقلب إلى أهله مسروراً . [84:9]
 b. And he will turn to his people, rejoicing.
 c. And will return unto his folk in joy.

The predicate of a nominal sentence occupies the third rank among the PP classes that are conveyed into English as adjectivals:

- (152) a. وكلُّ صغير وكبير مستطر . [54:53]
 b. Every matter, small and great, is on record.
 c. And every small and great thing is recorded.

The predicate of /*kaana*/ 'to be' and its sisters lies in the fourth rank among the Arabic PP classes that are rendered into English adjectivals:

- (153) a. وكان عند ربك مرضياً . [19:55]
 b. and he was most acceptable in the sight of his Lord.
 c. and [he] was acceptable in the sight of his Lord.

About five percent of the PP instances that are translated as English adjectivals act as the second noun in a construct phrase, particularly that annexed to the negative noun /*gayr*/ 'not', as in:

- (154) a. وذلك وعدٌ غير مكذوب . [11:65]
 b. (Behold) there a promise not to be belied!
 c. This is a threat that will not be belied.

Nearly three percent of the Arabic PP examples conveyed into English adjectivals have the function of the object of verb, particularly the second object of a ditransitive verb:

- (155) a. ولا تجعل يدك مغلولةً إلى عنقك . [17:29]
 b. Make not thy hand tied (like a niggard's) to thy neck.
 c. And let not thy hand be chained to thy neck.

The least number of PP examples conveyed as English adjectivals have the functions of the object of preposition, the predicate of /*?inna*/ 'verily' and its sisters, the subject of a nominal sentence and the subject of verb.

Exercise 6.2

Translate the following Arabic Quranic verses into English:

1- وما كان لنفس أن تموت إلا بإذن الله كتاباً مؤجلاً [3:145]

.....

2- ادخلوا الأرض المقدسة [5:21]

.....

3- وهو الذي أنزل إليكم الكتاب مفصلاً [6:114]

.....

4- قال اخرج منها مذءوماً مدحوراً [7:18]

.....

5- والله المستعان على ما تصفون [12:18]

.....

6- كان ذلك في الكتاب مسطوراً [17:58]

.....

7- لهم أجر غير ممنون [41:8]

.....

8- وجعلني مباركاً أين ما كنت [19:31]

.....

9- فلا تميلوا كل الميل فتذروها كالمعلقة [4:129]

.....

10- قال أصحاب موسى إنا لمدركون [26:61]

.....

11- سيقول لك المخلفون من الأعراب [48:11]

.....

6.3. Translating Arabic PP into English Nominals

Canada (2001a: 1) shows that "nouns occupy various slots in English sentences: subjects, subject complements, object complements, direct objects, indirect objects, and objects of prepositions." Then he defines a nominal saying: "any slot that can be filled by a noun, however, can also be filled by a nominal -- a word or phrase that functions just as a noun functions in a sentence. English has three types of nominals: gerunds, infinitives, and noun clauses." Gould (1998: 1) indicates that there are a number of different structures that can function syntactically as nominals. These structures include nouns (common and proper) pronouns (personal, demonstrative, interrogative, relative, and indefinite), gerund phrase, infinitive phrase, prepositional phrase and noun clause.

Careful investigation of the data reveals that the following English nominal structures are adopted in the two TL texts for translating the Arabic PP examples selected from the SL text, in order of frequency:

1. Noun / pronoun + relative clause,
2. Lexical noun / pronoun,
3. Adjective / present participle + noun,
4. Noun / pronoun + past participle,
5. Nominalized adjective,
6. Noun / pronoun + prepositional phrase,
7. Noun / pronoun + infinitive phrase, or
8. Noun / pronoun + present participle.

Table 6-4 presents the various PP classes that are rendered as nominals and the number of examples representing them in the two TL texts as well as their percentages. The table uncovers that the greatest number of the Arabic PP examples which are translated as English nominals act as objects of prepositions. Being the object of a preposition is the first syntactic characteristic of nouns according to Al-Hashemi (2000: 14):

Table 6-4
Arabic PP classes translated as English Nominals in the two TL texts

PP Class	Ali	Pickthall	Total	Percentage
1. Object of preposition	38	42	80	43
2. Subject of verb	12	13	25	13.4
3. Object of verb	10	11	21	11.3
4. Second noun in a construct	9	9	18	9.7
5. Adjective	5	9	14	7.5
6. Predicate of nominal sentence	3	3	6	3.2
7. Subject of nominal sentence	2	3	5	2.7
8. Predicate of / <i>kaana</i> /	3	2	5	2.7
9. Predicate of / <i>?inna</i> /	3	2	5	2.7
10. Excepted noun	2	2	4	2.2
11. Specifying noun	1	1	2	1.1
12. Accusative of condition	--	1	1	.5
Total	88	98	186	100

(156) a. . فكان من المغرقين [11:43]

- b. and the son was among those overwhelmed in the Flood.
 c. so he was among the drowned.

More than one seventh of the PP examples that are rendered into English as nominals act as subject of verb or subject substitute. Accepting predication, by being the subject of verb is one of the distinguishing characteristics of nouns according to Al-Hashemi (2000: 15):

(157) a. . وإذا المودة سُئلت [81:8]

- b. When the female (infant), buried alive, is questioned.
 c. And when the girl-child that was buried alive is asked.

More than one tenth of the PP examples that are rendered as English nominals act as object of verb:

- (158) a. . وصدق المرسلين [37:37]
 b. and he confirms (the Message of) the messengers (before him).
 c. and he confirmed those sent (before him).

Less than one tenth of the PP examples translated as nominals act as the second noun in a construct phrase, i.e. the modifying noun in a genitive construction. Being genitivized with the vowel /i/ as a result of annexation is one of the distinguishing qualities of nouns (Al-Hashemi 2000: 14).

- (159) a. . فساء مطرُ المنذرين [26:173]
 b. and evil was the shower on those who were admonished.
 c. And dreadful is the rain of those who have been warned.

Seven and a half percent of the PP examples rendered as nominals in English act as adjectives in Arabic:

- (160) a. . كُتِبَ عَلَيْكُمُ الصِّيَامُ ... أَيَّامًا مَّعْدُودَاتٍ [2:183-4]
 b. Fasting is prescribed to you ... for a fixed number of days.
 c. Fasting is prescribed for you ... a certain number of days.

As shown in Table 6-4, a little more than three percent of the PP examples translated as English nominals act as the predicate of a nominal sentence:

- (161) a. . أولئك المقربون [56:11]
 b. These will be those Nearest to Allah.
 c. Those are they who will be brought nigh.

Table 6-4 reveals that less than three percent of the Arabic PP examples rendered as nominals in English have the following syntactic positions: the subject of nominal sentence, the predicate of /*kaana*/ 'to be' and its sisters or the predicate of /*?inna*/ 'verily' and its sisters. The least number of PP examples rendered as English nominals act as /*mustathnaal*/ 'excepted noun', /*tamyiz*/ 'specifying noun' or /*haal*/ 'accusative of condition.'

Exercise 6.3

Translate the following Arabic Quranic verses into English:

1- كانوا لا يتناهون عن منكر فعلوه [5:79]

.....

2- فرح المخلفون بمقعدهم خلاف رسول الله [9:81]

.....

3- قل لا أجد في ما أوحى إليّ محرماً على طاعم يطعمه [6:145]

.....

4- فانظر كيف كان عاقبة المنذرين [10:73]

.....

5- كتب عليكم الصيام ... أياماً معدودات [2:184]

.....

6- أولئك المقربون [56:11]

.....

7- والمطلقات يتربصن بأنفسهن ثلاثة قروء [2:282]

.....

8- قد كنت فينا مرجواً قبل هذا [11:62]

.....

9- أتعلمون أن صالحاً مرسلٌ من ربه ؟ [7:75]

.....

10- إن أول بيت وضع للناس للذي ببكة مباركاً [3:96]

.....

6.4. Translating Arabic PP into English Verbals

Stageberg (1981, 224-25) defines verbals as "those forms that occupy verb positions." Then he assures that "the kingpin verbal position is that of the main verb" and that there are three non-finite verb forms: the present participle, the past participle and the infinitive.

The reason that the Arabic PP is sometimes translated as English verbals is that it sometimes has an aspectual meaning of continuity (in the three spheres of time). However, we have to resort to the context to know which point of time the continuous state of the PP refers to, as asserted by Wright (1967, 2/195):

To what *point of time* this lasting and continuous state of the ... patient .. is to be referred, can be deduced only from some other word in the sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen ... patientis [=PP] ... itself does not include the idea of any fixed time.

The various English verbal structures adopted in the two TL texts for translating the Arabic PP examples chosen from the SL text, in order of frequency, are:

1. Future simple,
2. Present simple,
3. Modal + verb,
4. Infinitive,
5. Present perfect, or
6. Past simple.

In Table 6-5, the various PP categories that are rendered into English as verbals and the number of examples representing them in the two TL texts are provided with their percentages.

The greatest number of PP examples that are translated into English verbals belong to the syntactic class 'predicate of /?inna/ 'verily' and its sisters.' Most of these examples refer to a future action:

- (162) a. . إنكم ميعوثون من بعد الموت . [11:7]
 b. Ye shall indeed be raised up after death.
 c. Lo! ye will be raised again after death!

Nearly one fifth of the PP forms that are rendered as English verbals have the syntactic function 'predicate of nominal sentence.' Most of these forms refer to the present or the future:

Table 6-5
Arabic PP classes translated as English Verbals in the two TL texts

PP Class	Ali	Pickthall	Total	Percentage
1. Predicate of / <i>?inna</i> /	23	24	47	39.8
2. Predicate of nominal sentence	11	10	21	17.8
3. Predicate of / <i>kaana</i> /	10	9	19	16.1
4. Object of Preposition	9	7	16	13.6
5. Adjective	4	2	6	5.1
6. Subject of nominal sentence	3	1	4	3.4
7. Accusative of condition	2	1	3	2.5
8. Object of verb	2	--	2	1.7
Total	64	54	118	100

- (163) a. . إذ الظالمون موقوفون عند ربهم . [34:31]
 b. when the wrong-doers will be made to stand before their Lord.
 c. when the wrong-doers are brought up before their Lord.

About one sixth of the PP examples conveyed as English verbals act as the predicate of /*kaana*/ 'to be' and its sisters, especially /*laysa*/ 'not':

- (164) a. . إن كان وعد ربنا لمفعولاً . [17:108]
 b. Truly has the promise of our Lord been fulfilled!
 c. Verily the promise of our Lord must be fulfilled.

The object of preposition comes in the fourth rank among the Arabic PP classes that are translated into English verbals. Most of its examples refer to the future and are preceded by negation or emphasis.

- (165) a. . وما هم منها بمخرجين . [15:48]
 b. nor shall they (ever) be asked to leave.
 c. nor will they be expelled from thence.

A very small number of the PP instances translated as English verbals belong to the classes of adjective, subject of nominal sentence, accusative of condition or object of verb.

Exercise 6.4

Translate the following Arabic Quranic verses into English:

1- إن دابر هؤلاء مقطوع مصبحين [15:66]

.....

2- أولئك عنها مبعدون [21:101]

.....

3- وما كان عطاء ربك محظوراً [17:20]

.....

4- وما نحن بمبعوثين [6:29]

.....

5- فتحرير رقبة مؤمنة ودية مسلمة إلى أهله [4:92]

.....

6- ولقد جاءهم من الأنبياء ما فيه مزدجر [54:4]

.....

7- ملعونين أينما ثقفوا [33:61]

.....

8- فإنها محرمة عليهم أربعين سنة [5:26]

.....

9- فأولئك في العذاب محضرون [30:16]

.....

10- ألا يوم يأتيهم ليس مصروفاً عنهم [11:8]

.....

6.5. Translating Arabic PP into English Adverbials

Canada (2001c: 1) defines an adverbial as "a word or phrase that modifies a verb." Then he explains the types of adverbials as single-word adverbs, infinitives, nouns, noun phrases, prepositional phrases, participles and subordinate clauses. The various English adverbial structures used in the two TL texts for translating the Arabic PP examples chosen from the SL text are, in order of frequency:

1. Prepositional phrase,
2. Subordinate clause,
3. Lexical adverb, or
4. Present participle/participial phrase.

Table 6-6 displays the various categories that are rendered into English adverbials and the number of examples representing them in the two TL texts as well as their percentages. Examination of this table reveals that nearly one third of the PP examples translated as English adverbials in the two TL texts act as an accusative of condition:

- (166) a. . إني نذرت لك ما في بطني محرراً [3:35]
 b. I do dedicate unto Thee what is in my womb for Thy special service.
 c. I have vowed unto Thee that which is in my belly as a consecrated (offering).

More than one fifth of the PP instances conveyed to English adverbials have the function of the predicate of a nominal sentence. In that case the whole clause acts as an accusative of condition, as in:

- (167) a. لننذ بالعراء وهو مذموم . [68:49]
 b. he would indeed have been cast off on the naked shore, in disgrace.
 c. he surely had been cast into the wilderness while he was reprobate.

Table 6-6
Arabic PP classes translated as English Adverbials in the two TL texts

PP Class	Ali	Pickthall	Total	Percentage
1. Accusative of condition	3	3	6	31.6
2. Predicate of nominal sentence	2	2	4	21.1
3. Adjective	2	1	3	15.8
4. Object of preposition	2	1	3	15.8
5. Second noun in a construct	1	1	2	10.5
6. Subject of nominal sentence	--	1	1	5.2
Total	10	9	19	100

A very small number of the Arabic PP examples that are translated into English adverbials belong to the classes: adjective, object of preposition, second noun in a construct phrase and subject of nominal sentence.

Exercise 6.5

Translate the following Arabic Quranic verses into English:

1- وآتوهن أجورهن بالمعروف محصنات [4:25]

.....

2- ومن قتل مظلوماً [17:33]

.....

3- إذ نادى وهو مكظوم [68:48]

.....

4- إن الصلاة كانت على المؤمنين كتاباً موقوتاً [4:103]

.....

5- وصاحبهما في الدنيا معروفا [31:15]

.....

6- فلا جناح عليكم في ما فعلن في أنفسهن من معروف [2:240]

.....

7- لأجعلنك من المسجونين [26:29]

.....

8- من بعد وصية يوصى بها أو دين غير مضار [4:12]

.....

6.6. Conclusion

This chapter provides an analysis of the syntactic classes of Arabic PP forms and discusses their English translations based on a comparative study of two Quranic translations by Yusuf Ali (1934) and Pickthall (1930). According to the results of the study, the Arabic PP forms can be translated into English adjectivals, nominals, verbals or adverbials, respectively. One has to know the syntactic class to which a certain Arabic PP form belongs so as to be able to choose its appropriate English translation.

Comparison of Tables 6-3 through 6-6 uncovers that the Arabic PP forms can be sorted into twelve classes according to their syntactic positions. These classes are given below with the number of TL examples representing their English translations between brackets.

First, the PP acting as an adjective can have the following translations, in order of frequency: adjectivals (246 TL examples), nominals (14), verbals (six) and adverbials (three).

Second, the object of preposition can have the following translations, in order of frequency: nominals (80), verbals (16), adjectivals (seven) and adverbials (three).

Third, the PP having the function 'predicate of /?inna/ 'verily' and its sisters' has three translations: verbals (47), adjectivals (six) and nominals (five).

Fourth, the PP class 'predicate of nominal sentence' has four translations: adjectivals (24), verbals (21), nominals (six) and adverbials (four).

Fifth, the PP acting as accusative of condition can have four translations: adjectivals (40), adverbials (six), verbals (three) and nominals (one).

Sixth, the PP class 'predicate of /*kaana*/ 'to be' and its sisters' can have three English translations: adjectivals (22), verbals (19) and nominals (five).

Seventh, the second noun in a construct phrase can have three English translations: adjectivals (18), nominals (18) and adverbials (two).

Eighth, the PP class 'object of verb' can have three English translations: nominals (21), adjectivals (11) and verbals (two).

Ninth, the subject of verb can have two English translations: nominals (25) and adjectivals (one).

Tenth, the subject of a nominal sentence can have four translations: nominals (five), verbals (four), adjectivals (two) and adverbials (one).

Eleventh, four examples representing the PP acting as an excepted noun are translated into English nominals. Finally, two examples representing the PP functioning as a specifying noun are also translated into English nominals.

CHAPTER SEVEN

TRANSLATING ENGLISH SIMPLE AND PROGRESSIVE TENSES INTO ARABIC

7.0. Introduction

This chapter handles the translation of English simple and progressive tenses into Arabic. It begins with the translation of simple tenses, namely present, past and future, respectively. After that, it moves to the translation of progressive tenses: present, past and future, respectively. In addition, it tackles the translation of English non-progressive verbs into Arabic.

7.1. Translating English Present Simple into Arabic

The English simple present tense is chiefly used to indicate scientific facts that are true at all times. Quirk et al. (1972, 85) call them “eternal truths, which do not refer specifically to the present but are general timeless statements.” In this case, it is translated into Arabic by using the imperfect form of the verb. Compare the English example in (168a) and its Arabic equivalent in (168b):

(168) a. Water consists of hydrogen and oxygen.

b. يتكوّنُ الماء من الهيدروجين والأكسجين . .

The simple present can also be used iteratively, i.e. referring to an action repeated at intervals such as customs, habits or abilities. In that context, it should be rendered in Arabic by employing the imperfect form of the verb, as in (169a) and its Arabic translation equivalent in (169b):

(169) a. I study for three hours every day.

b. أذاكرُ لمدة ثلاث ساعات كل يوم . .

When the present simple is used with verbs which cannot accept the progressive form, to signify the actual present, that is an action happening

at the moment of speaking, it is also translated by the imperfect as in (170-171a) with their Arabic equivalents in (170-171b):

- (170) a. I see a truck coming.
 b. أرى شاحنة قادمة .

- (171) a. She needs a pencil right now.
 b. تحتاج قلماً الآن .

One of the non-progressive verbs (discussed in Section 7.7) is the verb 'to be'. An important note about this verb is that it is not translated into Arabic when it occurs in the present simple. A sentence in which it occurs is rendered in Arabic by a nominal sentence to avoid using that verb. Thus, the Arabic equivalent of (172a) is (172b) rather than (172c) which is semantically odd:

- (172) a. Men are brave.
 b. الرجال شجعان .
 *c. الرجال يكونون شجعاناً .

If the simple present is employed to express a future action that is considered as part of a program already fixed, it is translated by the imperfect form in Arabic, with the optional use of the future prefix /sa-/ 'will' or the word /sawfal/ 'will'. Consider these examples:

- (173) a. Ali's plane arrives at 7:30.
 b. تصل طائرة علي في السابعة والنصف .

- (174) a. Classes begin next week.
 b. (س)تبدأ المحاضرات الأسبوع القادم .

It can be noticed that to express a future action, an adverb of time is used in both languages due to the fact that the simple present is not the usual form for expressing future actions.

If the English simple present is employed in a subordinate time clause to signify future time, it is expressed in Arabic by using the imperfect form of the verb. English time clauses begin with such words as 'when, before, after, as soon as or until'. The future particles /sa-/ or /sawfal/ 'will' are never used in the time clause although the meaning is future. Compare the

second verb in the English example in (175a) and its Arabic counterpart in (175b) and notice the unacceptability of (175c):

(175) a. I will go to bed after I finish my work.

b. سَأَنَامُ بَعْدَ أَنْ أُنْهِيَ عَمَلِي .

*c. سَأَنَامُ بَعْدَ أَنْ سَأَنُهِئَ عَمَلِي .

Exercise 7.1

Translate the following English sentences into Arabic:

1. Diane washes her hair every other day or so.

.....

2. Kathy usually sits in the front row during class but today she sit is sitting in the last row.

.....
.....

3. Do you always lock the door to your apartment when you leave?

.....

4. Every morning the sun shines in my bedroom window and wakes me up.

.....
.....

5. It's beautiful! This is the first time I've ever seen snow. It does not snow in my country.

.....
.....

6. I do not own an umbrella. I wear a waterproof hat on rainy days.

.....
.....

7. I'll get home around six. When I get home, I will call Sharon.

.....

8. I am going to watch a TV program at nine, but before I watch the program, I will write a letter to my parents.

.....

9. Gary will come soon. I am going to wait here until he comes.

.....

10. I am sure it will stop raining soon. As soon as the rain stops, I am going to walk to the store to get some film.

.....

7.2. Translating English Past Simple into Arabic

The English simple past form is mainly used to draw attention to the past time at which an action occurred. This is also the main use of the perfect form of the verb in Arabic. Thus, (176b) is the Arabic translation equivalent of the English sentence in (176a):

(176) a. My sister visited London last year.

b. . زارت أختي لندن العام الماضي .

Contrary to its treatment in the present simple, where it is not translated into Arabic, verb 'to be' must be translated when it occurs in the past simple. The suitable form of the verb /*kaan-a/* 'be' is employed for that translation.

(177) a. He was lucky.

b. . كان محظوظاً .

The past simple is also employed to show that an action started to happen at some time in the past. This is rendered in Arabic by the perfect form of the verb, as in:

(178) a. They had their dinner at 8:00.

b. . تناولوا عشاءهم في الساعة الثامنة .

When the past simple is used to express repeated or habitual actions in the past, this is translated into Arabic by a special construction that is

formed by the perfect form of /*kaana*/ ‘be’ plus the imperfect of the main verb, as in:

- (179) a. When we were in the army, we rose early every morning.
 b. عندما كنا في الجيش كنا ننهضُ مبكرين كل يوم .

Sometimes, the past simple is employed to express an action that continued for a certain period in the past. This is the basic meaning of the past progressive. Hence, it is rendered in Arabic by the commonest equivalent of the past progressive form (as will be shown in the next section), that is ‘the perfect of /*kaan-al*/ ‘be’ + the imperfect of the main verb’, as in (180b) or simply by the perfect form of the verb, as in (180c):

- (180) a. Last night, from eight to ten, we watched an interesting film on television.
 b. الليلة الماضية من الثامنة إلى العاشرة كنا نشاهدُ
 فيلماً شيقاً في التلفزيون .
 c. الليلة الماضية من الثامنة إلى العاشرة شاهدنا .
 فيلماً شيقاً في التلفزيون .

We notice that in (180) both the beginning and end of the time at which the action occurred are given to emphasize the continuity of that action for a certain period of time.

The past simple is similarly used when two actions were in progress at the same time in the past. This is also rendered in Arabic by the construction ‘the perfect of /*kaana*/ ‘be’ + the imperfect of the main verb’, as in (181b), or in (181c) where the imperfect is used as the predicate of the clause:

- (181) a. They chatted while they walked home.
 b. كانوا يتحدثون بينما كانوا يسبرون إلى البيت .
 c. كانوا يتحدثون وهم يسبرون إلى البيت .

The past simple is also employed “in a subordinate clause to express something desirable or conceivable” (Kharma 1983, 63). This is rendered in Arabic by using a verb that signifies desirability followed by /*?an*/ + the imperfect of the main verb:

(182) a. I'd rather you came on time.

b. . أفضل أن تأتي في الميعاد .

If the English subordinating verb itself expresses uncertainty or supposition (e.g. suppose), the complementizer /?anna/ should be followed by a clause whose verb is in the perfect form:

(183) a. Suppose we traveled to Hawai.

b. . نفرض أننا سافرنا إلى هاواي .

According to Kharma (1983:64), the modal past is frequently employed after the verb 'wish' that expresses an unrealized or unrealizable desire and after conditional words such as 'if, as if, and as though' to denote a condition that is not likely to be fulfilled. In this situation, if the verb in the condition clause is verb 'to be', the subjunctive 'were' is used instead of 'was'. To render wishes into Arabic, two structures can be used. The first is a verb-like particle /layta/ 'I wish' that is followed by a nominal sentence, the predicate of which may be a verb. This verb is usually in the imperfect, as in (184b), but it can also be put in the perfect form, as in (184c):

(184) a. I wish I could fly.

b. . ليتني أستطيع أن أطير .

c. . ليتني أستطيع الطيران .

The second structure that can be used to translate wishes is a full verb meaning 'to wish' (e.g. /wadda/ or /tamannaa/ followed by the particle /law/ 'that' and the perfect form of the verb if the speaker refers to past time, as in (185b) or the imperfect form if he/she refers to present or future time, as in (185c):

(185) a. I wish I knew her phone number.

b. . أود لو عرفت رقم تليفونها .

c. . أتمنى لو أعرفت رقم تليفونها .

When the past simple is employed in conditional sentences to express unachievable desires, Arabic uses the conditional particle /law/ 'if' and the verbs in both clauses are put in the perfect form. Compare the English sentence in (186a) and its Arabic equivalent in (186b):

(186) a. If I were you, I wouldn't buy that coat.

b. . لو كنتُ مكانك (ل) ما اشتريتُ ذلك المعطف .

The conditional subordinator 'as if' followed by the past simple is rendered in Arabic by /*kamaa law*/ followed by /*kaana*/ + the imperfect of the verb:

(187) a. She acts as if she owned the house.

b. . تتصرفُ كما لو كانت تملكُ البيت .

A better translation of this sentence would be using another verb-like particle, namely /*ka?anna*/ 'as if' + the imperfect:

(187) c. . تتصرفُ كأنها تملكُ البيت .

In order to translate the negative form of the past simple into Arabic, one has to use the negative particle /*lam*/ 'not' followed by the imperfect form of the verb in the jussive mood:

(188) a. She didn't attend the conference.

b. . لم تحضرِ المؤتمر .

Exercise 7.2

Translate the following English sentences into Arabic:

1. I called Roger at nine last night, but he wasn't at home.

.....

2. It was beautiful yesterday when we went for a walk in the park.

.....

3. I got a package in the mail. When I opened it, I found a surprise.

.....

4. Did you hear what she just said?

.....

5. Albert went to a party at Sally's apartment last Saturday night.

.....

6. Bill arrived here three days ago.

.....

7. Last night my friend and I had some free time, so we went to a show.

.....

8. The science of medicine advanced a great deal in the 9th century.

.....

9. In the 1800s, libraries were simply collections of books.

.....

10. I felt a little better after I took the medicine.

.....

7.3. Translating English Future Simple into Arabic

The future simple in English has two forms that indicate future actions: 'shall/will + base verb' and 'am/is/are going to + base verb'. Both forms are rendered in Arabic by the prefix /sa-/ 'will' or the particle /sawfa/ 'will' followed by the imperfect form of the verb:

(189) a. He will finish his work tomorrow.

b. س/سوف ينهي عمله غداً .

(190) a. I am going to buy a car next month.

b. س/سوف أشتري سيارة الشهر القادم .

However, the two forms stated above are not the only forms for expressing future reference in English. The present simple (discussed above) and the present progressive (discussed in the following section) can also be used to express futurity. Also, it must be noted here that there is a slight difference in meaning between 'will + base verb' and 'am/is/are going to + base verb'. In order to express a prediction of a future action, either form is used. But to express willingness to do a future activity, only 'will + base verb' is employed. To express a future arrangement or a prior plan, only 'am/is/are going to + base verb' is used. These differences in meaning do not affect the translation into Arabic, as both forms are translatable by the same form, namely 'sa-/sawfa + imperfect.'

To render the negative form of the future simple into Arabic, a translator should use the future negation particle /lan/ 'not' followed by the imperfect form of the verb in the subjunctive mood:

(191) a. He will not succeed in his work.

b. . لن ينجح في عمله .

(192) a. He is not going to work hard.

b. . لن يعمل بجد .

Exercise 7.3

Translate the following English sentences into Arabic:

1. Sue will graduate in June. After that, she will begin work at an electronics firm.

.....
.....

2. Fred is going to be at the meeting tomorrow. I think Jane is going to come too.

.....
.....

3. Sure. I will probably see him at the meeting this evening.

.....

4. Mr. Swan isn't going to be here next term. He has resigned. Who is going to be the new teacher?

.....
.....

5. In what ways will the damage we do to our environment today affect the quality of life for future generations?

.....
.....

6. Peter is going to leave in half an hour, he is going to finish all of his work before he leaves.

.....
.....

7. I'll mail this letter at the corner when I take Susan home.

.....

8. I am a junior in college this year. After I graduate with a B.A. next year, I intend to enter graduate school and work for an M.A. Perhaps I will go on for a Ph.D. after I get my Master's degree.

.....
.....
.....
.....

9. I am going to listen to English language tapes while I am sleeping tonight. Do you think it will help me learn English faster?

.....
.....
.....

10. When I am in New York, I'm going to visit the Museum of Modern Art.

.....
.....
.....

7.4. Translating English Present Progressive into Arabic

The present progressive expresses an action or activity that is in progress at or around the moment of speaking. It shows that the action began in the recent past, is continuing at present and will probably end at some point in the future. This should be translated into Arabic by the imperfect form of the verb:

(193) a. Jack is reading right now.

b. جاك يقرأ الآن .

In special circumstances, a speaker may use the present progressive with ‘always’, ‘forever’ and ‘constantly’ to complain or to express annoyance and anger. This is also rendered in Arabic by the imperfect form of the verb:

- (194) a. Nancy is always leaving her dirty clothes on the floor.
 b. نانسي دائماً تترك ملابسها القذرة على الأرض .

According to Quirk et al. (1972, 88), “The present progressive is especially frequent with transitional dynamic verbs like *arrive, come, go, land, start, stop, etc.* which refer to a transition between two states or positions.” This use of the present progressive is rendered in Arabic by the active participle, as in:

- (195) a. The President is coming to the UN this week.
 b. الرئيس قادمٌ إلى الأمم المتحدة هذا الأسبوع .

The present progressive can be used to indicate a future action when the idea of the sentence concerns a planned event or definite intention. A future meaning for the present progressive is shown either by future time words or by the context. This is rendered in Arabic by /sa-/ + the imperfect, as in (196b) or by the active participle, as in (197b):

- (196) a. After lunch I am meeting a friend of mine.
 b. بعد الغداء سأقابلُ صديقاً لي .

- (197) a. We are going shopping in the evening.
 b. نحن ذاهبون للتسوق في المساء .

Exercise 7.4

Translate the following English sentences into Arabic:

1. Diane can't come to the phone because she is washing her hair.

2. Please be quiet. I am trying to concentrate.

3. I wrote to my friend last week. She hasn't answered my letter yet. I am still waiting for a reply.

.....
.....

4. After six days of rain, I'm glad that the sun is shining again today.

.....
.....

5. My favorite actor is currently appearing at the Paramount.

.....
.....

6. Aunt Sara is looking through an old picture album. She is remembering the wonderful days of her childhood.

.....
.....
.....

7. Right now I am am looking around the classroom. Yoko is writing in her book. Carlos is biting his pencil. Wan-Ning is scratching his head. Ahmad is staring out the window.

.....
.....
.....

8. She is forever borrowing my clothes without asking me.

.....
.....

9. My brother's birthday is next week. I am giving him a sweater.

.....
.....

10. I'm tired. I am going to bed early tonight.

.....
.....

7.5. Translating English Past Progressive into Arabic

The past progressive is employed to indicate that an action was going on (in the background) at a time when something else happened (in the foreground). The new action is put in the past simple. The past progressive verb is expressed in Arabic by /kaana/ 'be.pf' + the imperfect form of the verb, as in (198b) or by /kaana/ + the active participle, as in (199b). The past simple verb is translated by the perfect form of the verb:

(198) a. I was walking down the street when it began to rain.

b. . كُنْتُ أَسِيرُ فِي الشَّارِعِ عِنْدَمَا بَدَأَتْ تَمَطَّرُ .

(199) a. She was standing on the sidewalk when the accident happened.

b. . كَانَتْ وَاقِفَةً عَلَى الرِّصِيفِ عِنْدَمَا وَقَعَتِ الْحَادِثَةُ .

It has to be noted here that with some verbs, the progressive action has to be translated into Arabic by /kaana/ + imperfect, as in (200b) because it would give a meaning of completion to use the active participle, as in (200c) which would better be translated as the English sentence in (200d) :

(200) a. At eight o'clock last night, I was studying.

b. فِي السَّاعَةِ الثَّامِنَةِ اللَّيْلَةِ الْمَاضِيَةِ كُنْتُ أَذْكَرُ .

c. فِي السَّاعَةِ الثَّامِنَةِ اللَّيْلَةِ الْمَاضِيَةِ كُنْتُ مَذْكَرًا .

d. At eight o'clock last night, I had already finished studying.

Sometimes, the past progressive is used in both parts of a sentence when two actions were in progress simultaneously. Both verbs are rendered in Arabic by the construction '/kaana/ 'be.pf' + imperfect', as in:

(201) a. While it was snowing in Iowa, the sun was shining in Florida.

b. . بَيْنَمَا كَانَتْ تَمَطَّرُ تَلْجًا فِي أَيُوَا كَانَتْ الشَّمْسُ تَسْطَعُ فِي فُلُورِيدَا .

The past progressive is one of the constructions that can express future in the past, as indicated by Quirk et al. (1972, 90). This must be translated by /kaana/ 'be.pf' + /sa-/ 'will' + the imperfect form of the verb:

(202) a. I was meeting him in Paris the next day.

b. . كُنْتُ سَأَقَابِلُهُ فِي بَارِيسِ الْيَوْمِ التَّالِيِ .

Exercise 7.5

Translate the following English sentences into Arabic:

1. I am sitting in class right now. I was sitting in class at this exact same time yesterday.

.....
.....

2. I didn't hear the thunder during the storm last night because I was sleeping.

.....
.....

3. It was beautiful yesterday when we went for a walk in the park. The sun was shining. A cool breeze was blowing. The birds were singing.

.....
.....
.....

4. My brother and sister were arguing about something when I walked into the room.

.....
.....

5. He was in his bedroom watching TV.

.....

6. I don't want to go to the zoo today because it is raining. The same thing happened yesterday. I didn't want to go to the zoo because it was raining.

.....
.....

7. I called Roger at nine last night, but he wasn't at home. He was studying at the library.

.....
.....

8. While Mrs. Emerson was reading the little boy a story, he fell asleep; so she closed the book and quietly tiptoed out of the room.

.....
.....
.....

9. A: Why weren't you at the meeting?
B: I was waiting for an overseas call from my family.

.....
.....

10. A: Did you hear what she just said?
B: No I (listen, not) wasn't listening. I was thinking about something else.

.....
.....
.....

7.6. Translating English Future Progressive into Arabic

The future progressive expresses an activity that will be in progress at a time in the future. This meaning is transferred in Arabic by the imperfect of /kaana/ 'be', i.e. /ya-kuun/ (with one of the future particles /sa-/ or /sawfa/ 'will' optionally prefixed to it) followed by the imperfect form of the main verb, as in (203b), or by the active participle, as in (204b):

(203) a. She will be studying when you come.

b. . (س)تكونُ تذاكرُ عندما تأتي .

(204) a. At this time tomorrow, I will be sitting in class.

b. . في هذا الوقت غداً (س)أكونُ جالساً في الفصل .

To express the negative of a future progressive form in Arabic, a translator has to employ the future particle of negation /lan/ 'not' followed by the subjunctive imperfect of /kaana/, i.e. /ya-kuun-a/, then either the imperfect of the main verb, as in (205b), or its active participle, as in (206b):

(205) a. I will not be studying tomorrow evening.

b. لن أكون أذاكرُ مساء الغد .

(206) a. He will not be sleeping at six.

b. لن يكون نائماً في السادسة .

Exercise 7.6

Translate the following English sentences into Arabic:

1. Tomorrow at this time, I will be attending class.

.....

2. Tomorrow I'm going to leave for home. When I arrive at the airport, my whole family will be waiting for me.

.....

.....

3. When I get up tomorrow morning, the sun will be shining, the birds will be singing, and my roommate will be still lying in bed fast asleep.

.....

.....

.....

4. Just think! Two days from now I will be lying on the beach in the sun in Florida.

.....

.....

5. A: How can I get in touch with you while you're out of town?

B: I will be staying at the Pilgrim Hotel. You can reach me there.

.....

.....

.....

6. Next year at this time, I will be doing exactly what I am doing now. I will be attending school and studying hard.

.....
.....
.....

7. Look at those dark clouds. When class is over, it will probably be raining.

.....
.....

8. A: Are you going to be in town next Saturday?
B: No, I will be in Chicago visiting my aunt.

.....
.....

9. A: Where are you going to be this evening?
B: I will be at the library working on my research paper.

.....
.....

10. A: Do you think life will be very different 100 years from now?
B: Of course. I can picture it in my mind. People will be living in modular mobile residential units that they can take with them if they have to move, and they will be driving air cars that can go at tremendous speeds.

.....
.....
.....
.....
.....

7.7. Translating English Non-Progressive Verbs into Arabic

Some English verbs are **non-progressive** in the sense that they are not used in any of the progressive tenses. These verbs describe states (i.e. conditions that exist); they do not describe activities that are in progress. In other words, they are stative rather than dynamic verbs. They include

verbs which express mental state, emotional state, possession, sense perceptions and other existing states (Azar 1999: 15). All these verbs can be translated into Arabic by the imperfect form of the verb. However, although most of them can be translated by the active participle, some cannot. For instance, the verb /kaana/ 'to be' has an active participle /kaa?in/ but it is rarely employed as a substitute for the imperfect /ya-kuun/. Compare the English sentences in (207-211a) and their Arabic equivalents in (207-211b):

(207) a. I believe in God.

b. أؤمنُ (أنا مؤمنٌ) بالله .

(208) a. I appreciate what you have done.

b. أقدرُ (أنا مقدرٌ) ما فعلته .

(209) a. He owns that nice building.

b. يملكُ (هو مالكٌ) ذلك المبنى الجميل .

(210) a. I hear someone singing.

b. أسمعُ (أنا سامعٌ) شخصاً ما يغني .

(211) a. Do you feel better today?

b. هل تشعرُ (أنت شاعرٌ) بتحسن اليوم ؟

Some of these verbs can also be used as progressive verbs with a difference in meaning. To render them in Arabic would be to use a different lexical verb to clarify the meaning. Compare the Arabic translations of the verb 'think' in (212b) and (213b):

(212) a. I think he is a kind man. (Existing State)

b. أعتقدُ أنه رجلٌ طيب .

(213) a. I am thinking about this grammar.

b. أفكرُ في هذه القواعد .

Exercise 7.7

Translate the following English sentences into Arabic:

1. I want to figure out the meaning of this saying: "The pen is mightier than the sword." I know that mightier means "more powerful," but what's a "sword"? What does "sword" mean?

.....

.....

.....

.....

2. (a) Ann has a car.
(b) I am having a hard time but Olga is having a good time.

.....

.....

.....

3. (a) Sue is feeling the cat's fur.
(b) The cat's fur feels soft.
(c) I'm not feeling well today.
(d) I feel that it is important to respect other people's opinions.

.....

.....

.....

.....

4. (a) This piano is too heavy for me to lift. It weighs too much.
(b) The grocer is weighing the bananas.

.....

.....

5. (a) These flowers smell good.
(b) Hiroki is smelling the flowers.

.....

.....

6. (a) I think Roberto is a kind man.
 (b) I am thinking about this grammar.
-
-
7. (a) I see a butterfly. Do you see it too?
 (b) Jane is seeing a doctor about her headaches.
 (c) Jack and Ann are seeing each other. They go out together every weekend.
-
-
-
8. (a) Kathy looks cold. I'll lend her my coat.
 (b) Tina is looking out the window. She sees a butterfly.
-
-
9. (a) Sam appears to be asleep. Let's not disturb him.
 (b) My favorite actor is currently appearing at the Paramount.
-
-
10. (a) I remember my first teacher. Do you remember yours?
 (b) Aunt Sara is looking through an old picture album. She is remembering the wonderful days of her childhood.
-
-
-

7.8. Conclusion

In this chapter, I have discussed the translation of English simple and progressive tenses into Arabic. The following results have been obtained:

1. The English simple present tense is translated into Arabic by the imperfect form of the verb.

2. The English verb “to be” is not translated into Arabic when it occurs in the present simple. A sentence in which it occurs is rendered in Arabic by a nominal sentence.
3. When the English simple present expresses a future action as part of a program already fixed, it is rendered by the imperfect form in Arabic, with the optional use of the future prefix /*sa-*/ ‘will’ or the word /*sawfa*/ ‘will’.
4. The English simple past is translated by the perfect form of the verb in Arabic.
5. When the English verb “to be” occurs in the past simple it is translated into Arabic by the suitable form of the verb /*kaana*/ ‘be’.
6. When the past simple is used to express repeated or habitual actions in the past, it is translated into Arabic by the perfect form of /*kaana*/ ‘be’ plus the imperfect of the main verb.
7. When the past simple expresses an action that continued for a certain period in the past, it is rendered in Arabic by ‘the perfect of /*kaana*/ ‘be’ + the imperfect of the main verb’, or simply by the perfect form of the verb.
8. When the past simple is used to express two actions that were in progress at the same time in the past, it is rendered in Arabic by the construction ‘the perfect of /*kaana*/ ‘be’ + the imperfect of the main verb’.
9. When the past simple is employed in a subordinate clause to express desires, it is rendered in Arabic by a verb signifying desirability followed by /*?an*/ + the imperfect of the main verb.
10. The negative form of the past simple is translated into Arabic by the negative particle /*lam*/ ‘not’ + the jussive imperfect.
11. The English future simple is rendered in Arabic by /*sa-* or /*sawfa*/ ‘will’ plus the imperfect form of the verb.
12. The negative form of the future simple is rendered in Arabic by the negative particle /*lan*/ ‘not’ + the subjunctive imperfect.
13. The English present progressive is translated into Arabic by the imperfect verb.
14. When it refers to a transition between two states or positions, the present progressive is rendered in Arabic by the active participle.
15. When the present progressive is used to indicate a planned future action, it is rendered in Arabic by /*sa-*/ + the imperfect, or by the active participle.

16. The English past progressive is expressed in Arabic by */kaana/* 'be.pf' + the imperfect form of the verb, or by */kaana/* + the active participle.
17. When the English past progressive expresses future in the past, it must be translated in Arabic by */kaana/* 'be.pf' + */sa-/* 'will' + the imperfect.
18. The future progressive is transferred into Arabic to */ya-kuun/* (with */sa- /* or */sawfa/* 'will' optionally prefixed to it) + imperfect or active participle.
19. The negative of a future progressive form is rendered in Arabic by */lan/* 'not' followed by */ya-kuun-a/*, then either the imperfect of the main verb or its active participle.
20. The English non-progressive verbs are translated into Arabic by the imperfect form of the verb.

CHAPTER EIGHT

TRANSLATING ENGLISH PERFECT AND CONDITIONAL TENSES INTO ARABIC

8.0. Introduction

This chapter attempts to provide an approach to the translation of English perfect tenses into Standard Arabic based on a comparative study of two translations of Pearl Buck's novel '*The Good Earth*'. It presents the different renderings of the English perfect tenses in the two Arabic translations of the novel. Furthermore, the chapter tackles the translation of English conditional or future-in-the-past tenses into Arabic.

The study aims at comparing two translations of Pearl Buck's novel '*The Good Earth*' to find out how English perfect tenses are rendered into Arabic. One translation is that of Munir Baalbaki (1988) and the other is that of Ibrahim Iskandar (1999). *The Good Earth* has been chosen as a source language (SL) text because it won Buck the Pulitzer Prize for fiction in 1932 and the Nobel Prize for literature in 1938. The two translations analyzed as target language texts have been selected because Baalbaki's translation is the only complete translation of that novel and Iskandar's translation is the biggest of all other translations.

The first part of the chapter compares the two translations to analyze the various Arabic translations of English perfect tenses. A corpus of 215 sentences has been randomly selected from the SL text, together with their translations in the TL texts. The sentences chosen from the SL text are then sorted into five groups:

- 100 sentences represent the present perfect tense,
- 100 sentences represent the past perfect tense,
- 2 sentences represent the future perfect tense,
- 2 sentences represent the present perfect progressive, and
- 11 sentences represent the past perfect progressive.

No sentences represent the future perfect progressive because no examples of this tense are found in the SL text. The reason for the small number of sentences representing the future perfect, present perfect progressive and past perfect progressive is their infrequency in the SL text and/or the nonexistence of the translations of sentences representing them in the second TL text, i.e. Iskandar (1999).

The two translations of all the sentences are compared and analyzed in terms of syntactic and semantic features. A frequency count of the various translations of English perfect tenses and their percentages is performed to explain the ways in which these tenses are rendered into Arabic. Then, the contextual reference of each translation is studied and accounted for. Moreover, differences between translations of the same structures are explained with attempts to understand the reasons behind them.

The second part of the chapter depends on example sentences selected from various sources. Their Arabic translations are provided with their contextual implications. The method utilized for the comparison of the Arabic TL texts with each other and with the English SL text is the “parallel reading technique” used by Lindquist (1989, 23) who asserts that: “the most natural way of analyzing or evaluating a translation is to read the SL text in parallel with the TL text, noting anything that is remarkable, and then to list deficiencies (or felicities) of all kinds.”

8.1. Translating English Present Perfect into Arabic

The names of Arabic tenses proposed by Fayyad (1997), stated in 2.1. above, are adopted for the structures used to translate English tenses. As illustrated in Table 8-1, one third of the Arabic translations of the English present perfect are in the near past tense, formed by */qad, laqad/* ‘already’ followed by the perfect form of the verb. Examination of the corpus reveals that this translation is used for the basic meaning of the present perfect, i.e. expressing a past action that is connected, through its result, with the moment of speaking. It is also used when that tense expresses the repetition of an activity before now. Past actions connected with the present are exemplified by (214) and repeated actions are illustrated by (215):

Table 8-1
Frequency of Arabic Translations of English Present Perfect in the
Two TL Texts

Arabic Translation	Baalbaki	Iskandar	Total	Percentage
1- Near Past	32	35	67	33.5 %
2- Simple Past	32	25	57	28.5 %
3- Neg. Simple Present	24	24	48	24 %
4- Simple Present	5	8	13	6.5 %
5- Progressive Past	4	3	7	3.5 %
6- Distant Past	3	3	6	3 %
7- Nominal Sentence	--	2	2	1 %
Total	100	100	200	100 %

(214) a. You have bought the land from the great house. (Buck 63)

- b. لقد اشتريت الأرض من الأسرة الكبيرة . (بعلبكي 59)
 c. وقد اشتريت أرضاً من آل البيت الكبير . (إسكندر 64)

(215) a. There have been worse days. (Buck 78)

- b. لقد عرفنا من قبل أياماً أسوأ . (بعلبكي 71)
 c. لقد كانت هناك أوقاتٍ شراً من هذه الأوقات . (إسكندر 76)

The present perfect can also be employed to refer to completed activities in the immediate past. To render it into Arabic, the near past tense is also used, as in:

(216) a. I have planted the seeds in the western field today. (Buck 31)

- b. لقد نثرتُ البذارَ اليوم في الحقل الغربي . (بعلبكي 34)
 c. لقد زرعتُ الحبوبَ في الحقل الغربي اليوم . (إسكندر 38)

Table 8-1 shows that the second Arabic structure utilized to translate the English present perfect is the simple past, formed by the bare perfect form. The data reveals that this translation is employed when that English tense conveys a connection between past and present, as in (217), or a repetition of an activity before the moment of speaking, as in (218):

(217) a. Has he come for the woman? (Buck 16)

- b. هل أقبل التماساً للمرأة ؟ (بعلبكي 21)
 c. هل جاء في طلب المرأة ؟ (إسكندر 25)

- (218) a. How you have eaten! (Buck 84)
 b. ما أَكْتَر ما أَكَلْتِ ؟ (بعلبكي 77)
 c. ما أَطْيَب ما أَكَلْتِ ؟ (إسكندر 81)

One must notice here that the near past and the simple past are interchangeable for the translation of the English present perfect when it expresses a connection between past and present and when it shows repeated past actions. Thus, one translator may use one tense and the other may use the other tense, as in (219) for the connection between past and present and in (220) for repeated actions:

- (219) a. Here we have eaten the beasts. (Buck 78)
 b. نحن هنا أَكَلْنَا البهائم . (بعلبكي 72)
 c. نحن هنا قد أَكَلْنَا الدواب . (إسكندر 76)
- (220) a. We have seen such boxes and boxes. (Buck 130)
 b. لقد رأينا آلافاً و آلافاً من الصناديق . (بعلبكي 116)
 c. رأينا صناديق هائلة . (إسكندر 120)

As revealed by Table 8-1, there is a complete agreement between the two translators in rendering the English negative present perfect. Both of them use the Arabic negative simple present, formed by the negative particle /lam/ 'not' + the imperfect form of the verb in the jussive. Defining the jussive as one of the moods of the imperfect, Haywood & Nahmad (1982: 129) state that it may be used after /lam/ "to deny a statement. When so used it gives the verb the meaning of the Perfect."

- (221) a. I have never tasted a sweet cake. (Buck 130)
 b. أنا لم أَذُق قط من قبلُ قرص حلوى (بعلبكي 116)
 c. إنني لم أَذُق أي كعكة (إسكندر 121)

Table 8-1 indicates that a small number of examples representing English present perfect are translated into Arabic by the simple present tense, formed by the bare imperfect form. Careful examination of the data shows that this translation is resorted to when the English present perfect expresses past experience, as in (222) and when it is used in a subordinate clause to stress the completion of an action in the future before another action occurs in the future, as in (223):

(222) a. It is the first time I have had silver money in my hand. (Buck 34)

- b. لأول مرة تَنصَمُ أصابعُ يدي على نقد فضي . (بعلبكي 37)
 c. هذه أول مرة تقبضُ فيها يدي على عملة فضية . (إسكندر 42)

(223) a. When the young lords have their affairs settled in other parts, they will come back. (Buck 155)

- b. لسوف يرجع سادةُ القصر الشبانُ بعد أن يُسَووا أمورهم
 في بقاع أخرى . (بعلبكي 138)
 c. السادةُ الشبانُ حين يرتبون شؤونهم في الجهات الأخرى
 يعودون إلى البلدة . (إسكندر 140)

A fewer number of English present perfect structures are rendered into Arabic by the progressive past tense, formed by /Zalla / or /kaana / + imperfect'. This translation is used when the present perfect stresses the continuity of an action for some past time until the moment of speaking:

(224) a. So have I wished for these last two years. (Buck 162)

- b. ذلك ما كنتُ أتمناه في السنتين الأخيرتين . (بعلبكي 144)
 c. هذا ما كنتُ أتمناه طول السنتين الأخيرتين . (إسكندر 144)

Fewer still are those English present perfect examples translated into Arabic by the distant past tense, formed by /kaana/ + /qad/ + perfect. This is resorted to when the present perfect stresses the completion of a past action, as in:

(225) a. If I have paid my penny... (Buck 99)

- b. إذا كنتُ قد دفعتُ ثمن الأرز . (بعلبكي 89)
 c. ما دمتُ ² قد دفعتُ الدرهم . (إسكندر 92)

The least number of English present perfect examples are rendered into Arabic by using nominal or equative sentences. This translation is used for circumstantial clauses by Iskandar (1999) only. Baalbaki (1988) uses the near past tense, formed by '/laqad/ + perfect', instead:

(226) a. Since those two last ones were born together I have not been well. (Buck 168)

- b. لقد ساءت حالي منذ ولد هذان الطفلان الأخيران معاً . (بعلبكي 149)
 c. منذ ولدتُ الطفلين الأخيرين وصحتي ليست على ما يرام .
 (إسكندر 147)

Exercise 8.1

Translate the following English sentences into Arabic:

1. haven't attended any parties since I came here.

.....

2. Bill has been here since the 22nd.

.....

3. Try not be absent from class again for the rest of the term. You have already missed too many classes.

.....

.....

4. So far this week, I have had two tests and a quiz.

.....

5. Alex is an artist. He has drawn many beautiful pictures in his lifetime.

.....

.....

6. Jack really needs to get in touch with you. Since this morning, he has called here four times trying to reach you.

.....

.....

7. Janet has worn her new blue dress only once since she bought it.

.....

.....

8. The night has ended, and it's daylight now. The sun has risen.

.....

.....

9. What have you learned since you came here? And how many new friends have you made?

.....

10. Since classes began, I haven't had much free time. I have had several big tests to study for.

.....

.....

8.2. Translating English Past Perfect into Arabic

Table 8-2 illustrates that nearly half of the translations of the English past perfect are in the Arabic simple past tense. This translation is adopted mainly when the English past perfect occurs in a subordinate clause and the main clause refers to past time, as in (227):

Table 8-2
Frequency of Arabic Translations of English Past Perfect in the Two TL texts

Arabic Translation	Baalbaki	Iskandar	Total	Percentage
1- Simple Past	41	51	92	46 %
2- Distant Past	26	12	38	19 %
3- Neg. Simple Present	12	10	22	11 %
4- Near Past	9	8	17	8.5 %
5- Progressive Past	4	11	15	7.5 %
6- Verbal Noun	4	1	5	2.5 %
7- Subjunctive Verb	2	2	4	2 %
8- Simple Present	1	2	3	1.5 %
9- Neg. Distant Past	1	2	3	1.5 %
10- Progressive Future	--	1	1	.5 %
Total	100	100	200	100 %

(227) a. He thought of the hundred courts he had come through.

(Buck 19)

b. فكرَ في الأروقة المئة التي اجتازها . (بعلبكي 24)

c. تذكر هو كثرة الغرف التي مر بها . (إسكندر 28)

About one fifth of the translations of the English past perfect are in the Arabic distant past tense, formed by /kaana/ + /qad/ + perfect. This is used when the past perfect expresses an activity that was completed before another activity or time in the past. This is the usual function of this tense in English, according to Azar (1999, 45).

- (228) a. He added a fourth piece which he had long kept by him.
(Buck 34)
- b. أضاف إليها قطعة رابعة كان قد احتفظ بها
منذ عهد طويل . (بعلبكي 36)
- c. أضاف إليها قطعة رابعة كان قد ادخرها
طويلاً . (إسكندر 42)

Most of the examples representing English negative past perfect are translated into Arabic using the negative simple present:

- (229) a. He had never been in a great house before. (Buck 11)
- b. إنه لم يدخل بيتاً كبيراً قط قبل اليوم . (بعلبكي 17)
- c. إنه لم يدخل قط بيتاً كبيراً من قبل . (إسكندر 21)

However, in very few cases the English negative past perfect is rendered into Arabic by the negative distant past:

- (230) a. He had not yet told his father. (Buck 7)
- b. لم يكن قد أخبر أباه بعد . (بعلبكي 12)
- c. لم يكن قد أنبأ والده بعد . (بعلبكي 12)

In one example, Baalbaki (1988) uses the negative simple present whereas Iskandar (1999) uses the negative distant past for the translation of the English negative past perfect, which shows that both Arabic tenses are interchangeable in this case:

- (231) a. He had never heard so many words from her before. (Buck 33)
- b. إنه لم يسمعها تنطقُ بمثل هذا العدد الكبير من الكلمات
قبل اليوم قط . (بعلبكي 36)
- c. لم يكن قد سمع منها قط مثل هذه الكلمات الكثيرة .
(إسكندر 41)

About one tenth of the Arabic translations of the English past perfect are in the near past tense. This translation is adopted when the reference is to an activity or state that was completed in the past, but near the present time. However, there is no agreement between the two translators on this translation. Where one uses the near past, the other uses the simple past or another past tense.

- (232) a. It seemed to him he had gone through a hundred courts. (Buck 14)
 b. بدا له أنه قد اجتاز مئة رواق . (بعلبكي 20)
 c. حُيِّلَ إليه أنه مر بمئة غرفة . (إسكندر 24)

The Arabic progressive past follows the near past in the translation of the English past perfect. This translation is employed when the past perfect refers to an action that continued for some time in the past before being completed. However, Iskandar (1999) uses it more often than does Baalbaki (1988):

- (233) a. It had been like taking a piece of his life and giving it to someone. (Buck 35)
 b. كان يستشعرُ وكأنه ينتزِعُ قطعةً من حياته ويقدمها إليه . (بعلبكي 37)
 c. كان يشعرُ كأنه يبذلُ قطعةً من حياته . (إسكندر 42)

Some of the examples representing the English past perfect are rendered into Arabic by the verbal noun, as in (234b) or the subjunctive verb, as in (234c). By the verbal noun, I mean one that is derived from a verb to signify the process expressed by that verb without reference to time. It is approximately like the gerund in English. The subjunctive refers to an imperfect verb preceded by one of the subjunctive particles */?an/* 'to', */lan/* 'not', */li-, kay, likay/* 'in order that' and */#attaa/* 'until'. The complementizer */?an/* is called by the Arab grammarians (e.g. Wright 1967: II/26) */?an ?al-maSdariyyah/* which, together with its following verb, has the equivalent meaning of the verbal noun of that verb. These translations are adopted for the past perfect in a subordinate clause whose superordinate clause includes a past simple verb. However, although the two translations are interchangeable in meaning the data analysis shows that the verbal noun is a little more common. (See Table 8-2):

- (234) a. She did not rest herself until the ox had been fed. (Buck 28)
 b. لم تفرغ إلى الراحة إلا بعد إطعام الثور . (بعلبكي 31)
 c. كانت لا تأوي إلى فراشها إلا بعد أن تُطعمَ الثور . (إسكندر 36)

A few number of the examples representing the English past perfect are translated by the Arabic simple present tense. Data analysis also shows that this translation is used when the past perfect is found in a subordinate clause whose superordinate clause has a past simple verb:

(235) a. It was the first time he had mentioned the house from which she came. (Buck 33)

b. كانت هذه أول مرة يذكرُ فيها البيت الكبير منذ جاءت منه . (إسكندر 40)

In one example from Iskandar (1999) the English past perfect is translated into Arabic by the structure ‘/sa-/ + /ya-kuun/ + imperfect’ which is not mentioned by Fayyad (1997) but can be added to his progressive future tense. Compare:

(236) a. She had first seen the child thus clothed. (Buck 35)

b. كانت هي أول من رأى الولد مكسواً على هذا النحو . (بعلبكي 35)

c. سنكون أول من يرى الطفل مرتدياً تلك الثياب (إسكندر 43)

Careful examination of the context in which this example occurs in the SL text shows that Baalbaki’s (1988) translation is better than that of Iskandar (1999). Before the example is stated, O-lan, the heroine of the novel, told her husband how she had imagined the way her child would be dressed when she took him to the great house in the following year. The example shows how Wang Lung thought of the way his wife had imagined their child wearing such and such clothes. So, the meaning of the verb ‘seen’ in the example is ‘imagined’ or ‘thought’. For that reason the distant past in Baalbaki’s translation is more suitable than the progressive future in Iskandar’s translation.

Exercise 8.2

Translate the following English sentences into Arabic:

1. Sam had been a newspaper reporter before he became a businessman.

.....

2. I felt a little better after I had taken the medicine.

.....

3. I was late. The teacher had already given a quiz when I got to class.

.....
.....

4. It was raining hard, but by the time class was over, the rain had stopped.

.....
.....

5. Millions of years ago, dinosaurs roamed the earth, but they had become extinct by the time humankind first appeared.

.....
.....
.....

6. I had never seen any of Picasso's paintings before I visited the art museum.

.....
.....

7. Yesterday at a restaurant, I saw Pam Donnelly, an old friend of mine. I hadn't seen her in years.

.....
.....
.....

8. At first, I didn't recognize her because she had lost a great deal of weight.

.....
.....

9. In 1980, my parents emigrated to the United States from China. They had never traveled outside of China and were, of course, excited by the challenge of relocating in a foreign country.

.....
.....
.....
.....

10. Last year, I went to China for the first time to study at Beijing University. I had always wanted to visit China and learn more about my own family background. My dream was finally realized.
-
-
-
-

8.3. Translating English Future Perfect into Arabic

The basic meaning of the future perfect is to show that an activity will be completed before another time or event in the future (Azar 1999, 62). This is expressed in Arabic by the perfect future tense, formed by the imperfect or future of /kaana/, i.e. /*(sa-)ya-kuun*/ + the perfect form of the main verb with or without /qad/ 'already' between them. This tense is not provided by Fayyad (1997) but it can be added to his list of tenses, as number 15, to signify an activity that will be completed before another time or event in the future. Consider the following example which is not in the corpus:

(237) a. By 2020, man will have landed on Mars.

b. بحلول عام ألفين وعشرين (س) يكونُ الإنسانُ (قد) هبطَ على المريخ

Only two examples of the English future perfect occur in the SL text. The first is translated by the Arabic subjunctive verb in both TL texts:

(238) a. Only wait until tomorrow ... I shall have given birth by then.
(Buck 80)

b. انتظر إلى غد إني لابد أن ألد من الآن حتى ذلك الحين .

(بعلبكي 73)

c. لننتظر حتى الغد لكي أضعَ حملي . (إسكندر 77)

The second example representing the English future perfect is translated into Arabic by the near future in Baalbaki (1988) and by the near past, after changing it to reported speech, in Iskandar (1999). Compare:

- (239) a. Tell your young lord that ... (on the third day from now) I will have feasts prepared. (Buck 260)
- b. قل للسيد الصغير إنني سأقِيمُ المآدبِ . (بعلبكي 224)
- c. وكلف ذلك الرسولُ أن يُنبئَ ولَدَه بأنه قد أُعدَّ وليمة العرسِ . (إسكندر 186)

A closer look at the context of the two translations in (239) shows that Baalbaki's (1988) translation is more accurate than Iskandar's (1999) translation. Wang Lung is ordering one of his servants to go to the south and inform his son that in three days he will have the preparations of his wedding done. Although Iskandar changed the sentence to reported speech, he did not use the perfect future */sa-yakuumu qad ?a3add-a/* but he used the near past */qad ?a3add-a/*. The fact of the matter is that at the time of speaking the feasts had not been prepared yet. Therefore, the use of the near future by Baalbaki (1988) is more appropriate.

Exercise 8.3

Translate the following English sentences into Arabic:

1. Ann and Andy got married on June 1st. Today is June 14th. By June 28th, they will have been married for four weeks.

.....

.....

.....

.....

2. This traffic is terrible. We're going to be late. By the time we get to the airport, Bob's plane will have already arrived, and he'll be wondering where we are.

.....

.....

.....

3. Go ahead and leave on your vacation. Don't worry about this work. By the time you get back, we will have taken care of everything.

.....

.....

.....

4. What? He got married again? At this rate, he will have had a dozen wives by the time he dies.

.....
.....

5. We have been married for a long time. By our next anniversary, we will have been married for 43 years.

.....
.....
.....

6. Tom will already have eaten when his friend arrives.

.....

7. Omar will have already studied Chapter Four before he studies Chapter Five.

.....
.....

8. I will graduate in June. I will see you in July. By the time I see you, I will have graduated.

.....
.....

9. I will have finished my homework by the time I go out tonight.

.....
.....

10. When professor Jones retires next month, he will have taught for 45 years.

.....
.....

8.4. Translating English Present Perfect Progressive into Arabic

According to Azar (1999, 42), the basic meaning of the present perfect progressive is to “indicate the *duration* of an activity that *began in the past and continues to the present*”. This meaning can be expressed in Arabic by the active participle form, as in (240b) or the progressive composite tense, formed by the quasi-auxiliary verb */maa zaal-a/* ‘be still’ + the imperfect, as in (241b). In addition, a structure that is not stated by Fayyad (1997) but can be added to his progressive composite tense is ‘*/maa zaal-a/* + active participle’, as in (242b):

(240) a. I have been sitting here since nine o'clock.

b. . أنا جالسٌ هنا منذ الساعة التاسعة .

(241) a. It has been raining since the morning.

b. . ما زالت تمطرُ منذ الصباح .

(242) a. They have been sleeping since ten o'clock.

b. . ما زالوا نائمين منذ الساعة العاشرة .

Two examples in the corpus represent the English present perfect progressive tense. The TL writers agree on the translation of one and disagree on the translation of the other. In the following example, both translators render the English present perfect progressive using the Arabic structure ‘*/kaanal + active participle*’ in (243b-c). This structure is not given by Fayyad (1997) but it can be added to his progressive past tense. Nevertheless, the progressive composite, as in (243d), would have been more suitable since the English example in (243a) stresses the duration of an action that began in the past and continues up to the present.

(243) a. I have been sitting here like a man with his own first son coming. (Buck 301)

b. . كنتُ جالساً هنا مثل رجل ينتظرُ مولدَ ابنه البكر .
(بعلبكي 256)

c. . كنتُ جالساً هنا قلقاً كمن يولدُ له أولُ ولد .
(إسكندر 204)

d. . ما زلتُ أجلسُ هنا مثل رجل ينتظرُ مولدَ ابنه البكر .
(بعلبكي 256)

To translate the second example, Baalbaki (1988) uses the Arabic simple present, as in (244b). But in (244c), Iskandar (1999) uses the structure ‘/laqad/ + /kaana/ + imperfect’ which is not discussed by Fayyad (1997) but can be added to his structures representing the progressive past tense. Nevertheless, the progressive composite, as in (244d), would have been better because the English example in (244a) emphasizes the continuity of a past action that extends to the present moment.

- (244) a. He has been dragging a crop out of it this way and that for twenty years. (Buck 52)
- b. فمئذ عشرين عاماً وهو ينترغ المحصول انتزاعاً بطريقة أو بأخرى .
(بعلبكي 51)
- c. لقد كان يستمد منها المحصول طول العشرين سنة الماضية .
(إسكندر 57)
- d. ما زال ينترغ المحصول منها بطريقة أو بأخرى طوال عشرين عاماً.

Exercise 8.4

Translate the following English sentences into Arabic:

1. The boys are playing soccer right now. They have been playing for almost two hours. They must be getting tired.

.....

2. Alex is talking on the phone. He has been talking on the phone for more than half an hour. He should hang up soon. long distance is expensive.

.....

3. I'm trying to study. I have been trying to study for the last hour, but something always seems to interrupt me. I think I'd better go to the library.

.....

4. Mr. Samuel is waiting in the dentist's office. He has been waiting there for the last twenty minutes. He hopes the dentist can see him soon because he has a bad toothache.

.....
.....
.....

5. It has been snowing all day. I wonder when it will stop.

.....
.....

6. It's ten p.m. I have been studying for two hours and probably won't finish until midnight.

.....
.....

7. The telephone has been ringing for almost a minute. Why doesn't someone answer it?

.....
.....

8. I haven't seen you for weeks. What have you been doing lately?

.....
.....

9. I have been trying to reach Bob on the phone for the last twenty minutes, but all I get is a busy signal.

.....
.....

10. What's the matter? Your eyes are red and puffy. Have you been crying?

.....
.....

8.5. Translating English Past Perfect Progressive into Arabic

The English past perfect progressive emphasizes the duration of an activity that was in progress before another activity or time in the past. As revealed in Table 8-3, half of the translations of this tense are in the Arabic progressive past. The following example is translated by Baalbaki (1988) using the structure ‘/kaana/ + active participle’ and by Iskandar (1999) using the structure ‘/kaana/ + imperfect’:

- (245) a. He had for a long time been desiring this child to sleep in his bed. (Buck 57)
 b. كان منذ أمد طويل تواقاً⁴ إلى أن يرى هذا الطفل يقاسمه سريره . (بعلبكي 55)
 c. كان يرجو من زمان بعيد أن ينام هذا الطفلُ معه في سريره . (إسكندر 60)

Table 8-3
Frequency of Arabic Translations of English Past Perfect Progressive in the Two TL texts

Arabic Translation	Baalbaki	Iskandar	Total	Percentage
1- Progressive Past	6	4	10	50 %
2- Simple Present	2	1	3	15 %
3- Near Past	2	--	2	10 %
4- Distant Past	--	2	2	10 %
5- Simple Past	1	1	2	10 %
6- Perfect Prog. Past	--	1	1	5 %
Total	11	9	20	100 %

Immediately after the Arabic progressive past comes the simple present for the translation of English past perfect progressive. This is used when that English tense occurs in a subordinate clause, whose superordinate clause is also past:

- (246) a. When she had been working in the fields beside him (she had been planning all this out.) (Buck 33)
 b. وهي تعمل إلى جانبه في الحقول . (بعلبكي 36 & إسكندر 41)

The Arabic near past, formed by *'/qad, laqad/ + perfect'*, is used to translate one tenth of the examples representing the English past perfect progressive. For the following example, Iskandar's (1999) use of the progressive past, formed by */kaana/ + imperfect*, is more suitable than Baalbaki's (1988) use of the near past. That is because the English example in (247a) stresses the continuity of a past action before another action. O-lan had been planning many things for the good appearance of her baby before it was born.

(247) a. She had been planning all this out! (Buck 33)

b. لقد وضعت هذه الخطة كلها . (بعلبكي 36)

c. كانت تدبره . (إسكندر 41)

Also, the Arabic distant past, formed by */kaana/, /kaana qad/ or /qad kaana/ + perfect*, is adopted for the translation of one tenth of the examples representing the English past perfect progressive. For the following example, Baalbaki (1988) uses the structure *'/kaana/ + active participle'* which is not stated in Fayyad (1997) but can be added to his structures representing the Arabic progressive past. This is better than Iskandar's (1999) use of the distant past because the English example in (248a) describes the condition of a rich man just before Wang Lung came upon him:

(248) a. He had been lying naked in his bed. (Buck 136)

b. كان مضطجاً عاري الجسم في سريره (بعلبكي 123)

c. كان قد نام عاري الجسم في سريره (إسكندر 126)

Furthermore, the Arabic simple past is utilized for the translation of one tenth of the examples representing the English past perfect progressive. In the following example, Baalbaki's (1988) use of the progressive past is better than Iskandar's (1999) use of the simple past. This is due to the fact that the English example in (249a) stresses the continuity of a past action that was cut by another action. The slave had been tending the pipe for the old lady when the latter caught it:

(249) a. Her hand closed upon the pipe which a slave had been tending for her. (Buck 16)

b. يُدها أطبقت على الغليون الذي كانت إحدى الجواري تتعهد بعنايتها . (بعلبكي 21)

c. يُدها أطبقت على الغليون إذ ناولتها إياه إحدى الجواري (إسكندر 25)

For the rendering of the English past perfect progressive, one example in Iskandar's (1999) translation uses the Arabic perfect progressive past, formed by *'/kaana/ + /qad/ + /Zalla/ + imperfect.'* This tense is not provided by Fayyad (1997) but it can be added to his list of tenses, as number 16, to stress the duration of a completed past action:

(250) a. This earth they had been eating in water for some days. (Buck 84)

b. كانوا قد ظلوا منذ أيام يأكلون هذا الطين ممزوجاً بالماء . .

(إسكندر 81)

Exercise 8.5

Translate the following English sentences into Arabic:

1. We had been waiting for Nancy for over three hours, before she finally arrived yesterday.

.....

2. It was midnight. I had been studying for five straight hours. No wonder I was getting tired.

.....

3. Alex suddenly realized that the teacher was asking him a question. He couldn't answer because he had been daydreaming for the last ten minutes.

.....

4. Margaret was born in 1975. By 1995, she had been living on this earth for 20 years.

.....

5. Sarah had been studying for two hours before her friend came.

.....

6. The police had been looking for the criminal for two years before they caught him.

.....
.....

7. Eric finally came at six o'clock. I had been waiting for him since forty.

.....
.....

8. When Judy got home, her hair was still wet because she had been swimming.

.....
.....

9. I went to Jane's house after the funeral. Her eyes were red because she had been crying.

.....
.....
.....

10. My mother had been cooking for 30 minutes when I arrived.

.....
.....

8.6. Translating English Future Perfect Progressive into Arabic

The future perfect progressive emphasizes the duration of an activity that will be in progress before another event or time in the future. This meaning should be rendered in Arabic by the perfect future tense, formed by the construction: (/sa-/ 'will') + /ya-kuun/ 'be' + (/qad/ 'already') + the perfect form of the verb. It can be noticed here that /sa-/ indicates the future, the imperfect /ya-kuun/ signifies the continuation of the action and /qad/ + perfect' implies the perfection of the action. No examples of English future perfect progressive are found in the corpus. However, one can compare the English sentence in (251a) and its Arabic translation equivalent in (251b):

(251) a. I'll be tired because I'll have been driving all night.

b. سأكون متعباً لأنني (س)أكون (قد) قدتُ (السيارة) طوال الليل.

Exercise 8.6

Translate the following English sentences into Arabic:

1. I will go to bed at ten p.m. Edward will get home at midnight. At midnight I will be the sleeping. I will have been sleeping for two hours by the time Edward gets home.

.....
.....
.....
.....

2. When Professor Jones retires next month, he will have been teaching for 45 years.

.....
.....

3. This morning I came to class at 9:00. By 11:00, I will have been sitting here for two hours.

.....
.....

4. I'm getting tired of sitting in the car. Do you realize that by the time we arrive in Phoenix, we will have been driving for twenty straight hours?

.....
.....
.....
.....

5. Mona was born in 1975. By the year 2025, she will have been living on this earth for 50 years.

.....
.....
.....

6. I don't understand how those marathon runners do it! The race began more than an hour ago. By the time they reach the finish line, they will have been running steadily for more than two hours. I don't think I can run more than two minutes!

.....
.....
.....
.....
.....

7. I will have been studying for two hours by the time you come.

.....
.....

8. Tomorrow, I will have been studying at this university for three years.

.....
.....

9. By the time he retires, he will have been working for this company for over ten years.

.....
.....

10. By 2030, doctors will have been using morphine for about 170 years.

.....
.....

8.7. Translating English Conditional Tenses into Arabic

There remain four tense constructions that require special attention because they are less frequently studied by linguists and henceforth more frequently problematic for translators. These are: present conditional (or future simple in the past), present progressive conditional (or future progressive in the past), past conditional (or future perfect in the past), past progressive conditional (or future perfect progressive in the past). Generally speaking, they are verb constructions which are put in the past tense to express time which is future when seen from a viewpoint in the past.

The **present conditional** (or future simple in the past) is formed by ‘would + base verb’. It is employed to convey a hypothetical meaning in main clauses such as the result clause in the first type of conditional sentences. This is expressed in Arabic by the perfect form of the verb, as in (252b), by /kaanal/ ‘be.pf’ + /sa-/ ‘will’ + the imperfect, as in (253b), or by /sa-/ ‘will’ + the imperfect, as in (254b):

(252) a. If he sold more cars, he would be rich.

b. لو باع سيارات أكثر (ل) صار غنياً .

(253) a. I forgot that he would visit me.

b. نسيْتُ أنه كان سيزورني .

(254) a. I thought he would be a programmer.

b. كنتُ أظن أنه سيكون مبرمجاً .

The **present progressive conditional** (or future progressive in the past) is composed of ‘would be + verb + -ing’, It conveys a hypothetical meaning about some activity or event that would be continuous, looking at it from a previous point in the past. A translator can express this meaning in Arabic by /sa-/ ‘will’ + /ya-kuun/ ‘be.impf’ followed by either the active participle, as in (255b), or the imperfect, as in (256b). In conditional sentences the present progressive conditional is rendered in Arabic by the perfect form of the verb, as in ((257b):

(255) a. I forgot he would be sleeping and waited for him.

b. نسيْتُ أنه سيكون نائماً وانتظرتُه .

(256) a. He told me that he would be playing tennis when I arrived.

b. أخبرني أنه سيكون يلعب التنس عندما أصل .

(257) a. If you came early, you would be doing yourself
a favor.

b. لو أتيت مبكراً (ل) فعلتَ بنفسك معروفاً .

The **past conditional** (or future perfect in the past) has the structure ‘would have + past participle.’ It shows that an action would have been completed in the past, but something else happened to prevent its completion. This has to be translated into Arabic either by /kaanal/ ‘be.pf’

+ /sa-/ ‘will’ + imperfect, as in (258b) or by /kaana/ + /qad/ ‘already’ + perfect, as in (259b):

(258) a. I would have stayed the night, but she had other plans.
 b. كُنْتُ سَأَبَيْتُ اللَّيْلَةَ وَلَكِنْ كَانَتْ لَدَيْهَا خُطَطٌ أُخْرَى .

(259) a. If he had worked harder, he would have passed the exam.
 b. لَوْ كَانَ قَدْ ذَاكَرَ بَجْدٍ (ل) كَانَ قَدْ نَجَحَ فِي الْإِمْتِحَانِ .

Finally, the **past progressive conditional** (or the future perfect progressive in the past) is formed by ‘would have been + verb + -ing.’ It indicates that an activity would have been going on if it had not been prevented or hindered by another action or event in the past. A good translator can express this in Arabic by the imperfect form of the verb preceded by /kaana/ ‘be.pf’, as in:

(260) a. If I had succeeded last year, I would have been driving a Honda now.
 b. لَوْ كُنْتُ قَدْ نَجَحْتُ الْعَامَ الْمَاضِي (ل) كُنْتُ أَقْوَدُ (سَيَارَةَ) هُونْدَا الْآنَ .

Exercise 8.7

Translate the following English sentences into Arabic:

1. Sally would answer the phone if she was in her office right now.

2. If I had enough apples, I would bake an apple pie this afternoon.

3. If he was in Australia, he would be getting up now.

4. If I were living in Chile, I would be working at a bank.

5. If I had had enough time, I would have watched TV yesterday.

.....

6. If the weather had been nice yesterday, we would have gone to the zoo.

.....

.....

7. She ran; otherwise, she would have missed her bus.

.....

8. I would have gone with you, but I had to study.

.....

9. If I had been living in Chile last year, I would have been working at a bank.

.....

.....

10. If she hadn't got a job in London, she would have been working in Paris.

.....

.....

8.8. Conclusion

This chapter has provided an approach to the translation of English perfect tenses by comparing their various Arabic translations in two translations of Pearl Buck's (1958) novel *'The Good Earth'*: that of Baalbaki (1988) and that of Iskandar (1999). Fayyad's (1997) fourteen tenses have been adopted for the structures used in translating English tenses. In the analysis, it has been discovered that two more tenses can be added to his list of tenses given in Section 2.1. above:

15. Perfect Future, formed by *'/(sa-)ya-kuun/ + (/qad/) + perfect'* and
16. Perfect Progressive Past, formed by *'/kaana/ + /qad/ + /Zalla/ + imperfect.'*

Moreover, I have added some structures to those representing Fayyad's (1997) tenses. To the progressive past, I added the structures *'/laqad/ +*

/kaana/ + imperfect’ and *‘/kaana/ + active participle*’. To the progressive composite, I added the structure *‘/maa zaal-a/ + active participle*’. And to the progressive future, I added the structure *‘/sa-/ + /ya-kuun / + imperfect*’. Furthermore, three forms not discussed by Fayyad (1997) have been adopted in this study: the active participle, the verbal noun and the subjunctive verb.

According to the approach developed in this study, the Arabic translation equivalents of the six English perfect tenses and the contextual references of each translation are presented below.

First, the English **present perfect** can have the following Arabic translations in order of frequency:

1. Near past for past actions connected with the present, repeated past actions and completed activities in the immediate past,
2. Simple past for the connection between past and present and for the repetition of a past activity,
3. Negative simple present for English negative present perfect,
4. Simple present for past experience and for the completion of an action before another in the future,
5. Progressive past for past actions continuing to the present moment,
6. Distant past for completed past actions, and
7. Nominal sentence for circumstantial meanings.

Second, the English **past perfect** can have the following Arabic translations in order of frequency:

1. Simple past for subordinate clauses whose main clause has a past reference,
2. Distant past for actions completed before other actions in the past,
3. Negative simple present for English negative past perfect,
4. Near past for actions completed in the immediate past,
5. Progressive past for continuous past actions,
6. Verbal noun for subordinate clauses whose superordinate clauses include a past simple verb,
7. Subjunctive verb for subordinate clauses whose superordinate clauses include a past simple verb,
8. Simple present for subordinate clauses whose superordinate clauses include a past simple verb,

9. Negative distant past for a few cases of English negative past perfect, and
10. Progressive future for continuous future actions.

Third, the English **future perfect** can have the following Arabic translations:

1. Perfect future for actions completed before other actions or times in the future,
2. Subjunctive verb for the subjunctive mood,
3. Near future for future actions, and
4. Near past for future actions in reported speech.

Fourth, the English **present perfect progressive** can have the following Arabic translations:

1. Progressive composite for the duration of actions that began in the past and continue up to the present,
2. Progressive past for continuous past actions, and
3. Simple present for circumstantial clauses.

Fifth, the English **past perfect progressive** can have the following Arabic translations:

1. Progressive past for continuous past actions,
2. Simple present for subordinate clauses,
3. Near past for past actions completed near the present moment,
4. Distant past for actions completed before other past actions,
5. Simple past for past actions, and
6. Perfect progressive past for the duration of completed past actions.

Sixth, the English **future perfect progressive** can be translated into Arabic by the perfect future tense to express the duration of completed future actions.

Seventh, the English **present conditional** expresses hypothetical present actions and can be rendered into Arabic by these forms:

1. Perfect form
2. /kaana/ + /sa-/ + imperfect form
3. /sa-/ + imperfect form

Eighth, the English **present progressive conditional** signifies hypothetical continuous past actions and can be translated into Arabic by these forms:

1. /*sa-*/ + /*yakuun*/ + either active participle or imperfect form
2. perfect form

Ninth, the English **past conditional** signifies hypothetical completed past actions and can have the following Arabic translations:

1. /*kaana*/ + /*sa-*/ + imperfect form
2. /*kaana*/ + /*qad*/ + perfect

Finally, the English **past progressive conditional** signifies hypothetical completed continuous past actions. Thus, it has one Arabic translation: /*kaana*/ + imperfect form.

NOTES

¹ By the nominalized adjective I mean that adjective which can function as a head of a noun phrase, e.g. "the treacherous." It is of three types: all adjectives qualifying personal nouns, some adjectives denoting nationalities and some adjectives having abstract reference (See Quirk et al, 1972, 251-253).

² The sisters of /ʔinna/ 'verily' are /ʔanna/ 'that, surely', /kaʔanna/ 'as if', /laakinna/ 'but, yet', /layta/ 'if only, would that', /laʔalla/ 'perhaps', and /laa/ 'not' of nominal negation.

³ Some of the sisters of /kaana/ 'to be' are /Saara/ 'to become', /ʔaSbaʔaa/ 'to enter upon morning', /ʔaDʔaa/ 'to enter upon forenoon', /ʔamsaa/ 'to enter upon evening', /Zalla/ 'to remain', /baata/ 'to pass the night', /laysa/ 'not to be', /maa zaala/ and /maa daama/ 'to continue to be'.

⁴ The word /tawwaaq/ 'desiring' with the form [Fa99aaL] is one of the intensive adjectival forms that resemble the active participle in meaning and are termed in Arabic /ʔal-ʔasmaaʔ-u l-mušaabiḥat-u li-ʔism-i l-faaʔil/ 'nouns resembling the active participle' (Haywood & Nahmad 1982, 351).

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