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The Adequacy of Translating Some Temporal Values in the Qur'an

Ali Hassan Sayed Morsy

Ph.D. in Linguistics

English Language Skills Department, The Common First Year Deanship, Jouf University, Skaka, Al-Jawf, KSA

1. Abstract

The aim of this paper is to provide a review of the problem of finding a proper **temporal equivalent** while conveying the SL (**the Qur'an**) into the TL (English) suggesting applicable solutions to the problems in question. **Arabic** and **English** share the general characteristics of **time**, **tense** and **aspect**, but often formally disagree in the methods of expressing them. This makes the problem of finding proper temporal equivalent arise to the **surface** during the process of translation. The **linguistic** concepts of time, tense and aspect are problematic in Arabic in general, and in applying them to the analysis of the Glorious Qur'an in particular. This paper attempts to approach this problematic area and suggests solutions to many temporal problems that translators are likely to face during their **translation process** e.g. the disagreement between form and function, translating the different categories (variations) of /**kaan-a/ 'be'**, translating the verbs and forms expressing the **attributes of Allah** and the **contextual tenses**. This paper adopts Dr. Ali's **model** used in his thesis by which a translator could identify which tense is much more appropriate to be used in each case. The suggested model differentiates between two types of temporal **structures**: the **surface** or form and the **deep** or function. Comparing the different translations using the given model tables makes the disagreement idea between form and function clear to the reader. The paper concludes, after analyzing the selected verses, that **Ghali's** and **Ali's** translations is the most accurate in handling the problems of tenses, followed by **Pickthall's** comes last. The used model analyzes the given verb to help a translator identify and select the most appropriate temporal equivalent in each analyzed case.

2. Rationale for the Paper

The problem arises when translating Arabic tenses in the Glorious Qur'an into English. The contrast between English and Arabic is studied in this paper for a basic purpose, namely helping translators opt for the right choice while translating the temporal features from the Qur'an. Every language has its specific features concerning the relation between form and function. Arabic is very prominent in this concern. The relation between form and function can be obviously seen through investigating the relationship between tense and form of the Arabic verb. Sometimes certain tenses in Arabic are used differently to indicate different tenses which seem to cause disagreement between form and function. The main purpose of this paper is to identify and prescribe some clues to deal with the problem of translating the Arabic verbs and other temporal values into English in the case of the Qur'an through an analysis of the three selected translations: namely, *Towards Understanding the Ever-Glorious Qur'an* by Ghali (2005), *The Meaning of the Glorious Qur'an* by Pickthall (1930) and *The Meaning of the Holy Qur'an* by Yusuf Ali (1991). It also aims to provide a solution to the problem of temporal equivalence between English and Arabic applied to translating the selected verses.

3. Review of Literature

M. Al-Khawalda (2004) discusses the precision of the translation of the Arabic copula /**kaan-a/ 'be'** in the Glorious Qur'an. In his study, he selects the first one hundred usages of /**kaan-a/** for

discussion and analysis. He derives the examples from /*surat 'al-baqarah/* (the Cow) and /*surat 'aal-'imraan/* (the family of Imran). He also points out that he has checked the translation via back translation, which he compares with the original temporal and aspectual meanings indicated by the usage of /**kaan-a/**. The author assures that the translation of /**kaan-a/** causes confusion rather than comprehension. He indicates that most of this mismatching results from misunderstanding the "mechanism" of tense and aspect in Arabic and English. Additionally, for him in most cases, /**kaan-a/** plays an important semantic role in Arabic generally; however, it is ignored by many translators. Furthermore, when back translation is attempted by some scholars and the translators, it shows serious mistakes

In his paper *Translating or Interpreting? A Lexical Approach to Translating the Qur'an*, Ahmad A. A. El-Ezabi (2005) adopts a lexical approach as more appropriate to translating the Glorious Qur'an in general and its figurative language in particular. He explains that it "is a guarantee to keep the loss of intended meaning in the SL text to a minimum in a translated version and leave the latter as flexible as it can be within the limits of the target language" (p.1). The writer differentiates in his research between two levels of meanings: the lexical meaning and the conceptual one. He suggests the lexical level to be the basis on which a translator of the Glorious Qur'an can depend to "consciously refrain from delimiting the likely readings the allegedly flexible language of the Qur'an can offer"(p.1).

Differently, A.B. As-Safi (2006) handles "*Loss & Gain and Translation Strategies*" focusing on many levels of the language. He discusses different levels: morphological, syntactic, semantic, textual and stylistic/ rhetorical. Accordingly, he states: "there are two kinds of loss: inevitable and avertable, the former is due to the differences between the two languages, the latter to the translator's incompetence and failure to pick up the appropriate equivalents" (p.24). The author assures in the section dealing with the syntactic level that the inconsistent systems of English and Arabic result in loss, a case which makes it necessary to find out compensatory strategies to help the translator search for equivalent forms in function rather than in form. He discusses *tense* and condition as two examples of the inconsistency between form and function. He adds that some of these tenses "have no equivalents in Arabic, such as present perfect and present continuous or progressive". For him, "the Arabic past or perfective tense refers to past, present or future time"(As-Safi, 2006, p.6).

Khaled Tawfik, in *Aspects of the translation of the Qur'an* (2007), sums up many of the questions raised regarding the current paper. The author actually answers many of those questions and solves many problematic issues in the vast field of translation in general and in the translation of the Glorious Qur'an in particular. Tawfik mentions in chapter two some of the "different views regarding the untranslatability and impermissibility of translating the Qur'an"(p.24). He denotes that "the idea of translating the meanings of the Qur'an into any foreign language represents a long-held debate among Muslim scholars"(p.24). He illustrates that many of the Muslim scholars find that as an impossible task because of the /ʔiʃjaaz/ (inimitability) of the Glorious Qur'an. He adds those scholars believe that the Glorious Qur'an was originally revealed in Arabic and therefore no other language in the world can communicate "the grandeur, beauty or greatness of the Glorious Qur'anic Arabic." On the other hand, others believe that translating the meanings of the Glorious Qur'an into other languages is an important part of /daʃwah/ (propagation) (Tawfik, 2007, p.24).

Sekhri Ouided (2008-9) tries to approach the problem in her study "*Problems in Translating Tenses From English into Arabic The Present perfect: A Case Study*". She discusses grammatical equivalence in which she stresses the five main categories of number, gender, person, tense and aspect, and voice. She gives good illustrations of the differences between languages concerning these categories. Furthermore, she discusses the tense and aspect system in English with reference to the use of various English tenses and how many they are.

El-Ezabi (2009), sums up his view and gives his suggested solutions to the problem of translating the Glorious Qur'an in general and its figurative language in particular saying that his view is "to precisely and safely translate the Glorious Qur'an is to adhere as much as possible to the lexical and textual elements"(p.59) of the Glorious Qur'an "to avoid any imposed interpretation not based on such concrete objective linguistic elements"(p.59). To sum up, El-Ezabi, in his two papers (2005) and (2009), focuses on differentiating between the lexical and the conceptual approaches and shows which of them is more appropriate to translating the Glorious Qur'an. He is against the translator's dependence on exegesis lest he falls under the influence of interpretation. He considers interpretation as a deviation from the original SL meaning (the Qur'an). It is clear that El-Ezabi seeks to improve the translation of the meanings of the

Glorious Qur'an to become the translation of the Glorious Qur'an itself not just an interpretation of it. .

Accordingly, translators face a big problem while translating tense from Arabic into English in many cases. The past tense in Arabic can refer to future tense (Al-Azabi & Al-Misned, p.48). They also quote that "the relationship between tense and time has been the subject of much study, and it is now plain that there is no easily stable relationship between the two" (Crystal, 2008, p.479).

They conclude that, the above translations involve a loss of the past tense. They add that the events of Judgment Day are in the past tense in the Glorious Qur'an, though Judgment Day will come in the future (Al-Azabi, et al, p.48). They argue that the Glorious Qur'an has reasons for using the past form to indicate the present or the future. They assure, as quoted in Ünal (2006), that the simple past tense in Arabic is also used to give the feeling that a future event will doubtlessly take place (Ünal, 2006, p.24). They argue that using the past form to indicate the present or the future is a kind of assertion and emphasis that the action will take place in the future. Al-Azabi (2012) insists that "the pragmatic overtones and undertones have been lost in translation. The use of the past tense in Arabic signifies this fact, but the use of the past tense in English is a different story"(p.48). They exclaim that using the past to signify the future is confusing to translators. This raises a kind of clash or conflict between the source language and the target language which is not easy for translators.

Arabic is very rich in the expressions and means used to express time, tense and aspect. The Arabic temporal system shares nearly the same characteristics existing in other languages but it needs much more study to be updated and modernized. Arabic has more than the three traditionally described tenses. Likewise, the study of English and Arabic tenses shows that Arabic has an equivalent temporal system to that of English. Verbal forms often identify their tense according to linguistic (verbal) and abstract indicators /ʔl-qaraaʔinu-lmaʃnawiyah/, which are called the contextual tenses. These contextual tenses result from combining the situational context together with the different indicators and/or all that may identify the accurate temporal aspects for the forms /faʃal, yafʃal/ and /sayafʃal/. The relation between form and function can be settled through the above mentioned indicators and the contextual means. This part summarizes some of the techniques that can help perceive the implied relation between the surface structure and the deep one i.e. the relation between the surface temporal values and the deep ones.

It is not an easy task for a translator to translate and convey the temporal system values of the Glorious Qur'an without an academic experience. Such experience should depend on mastering both the source language and the target one. Using a number of old and modern exegeses, whose authors are mainly Arab linguists, is a must throughout the translation process. Using such mixture of linguistic and Qur'anic interpretations helps the translator of the meanings of the Glorious Qur'an greatly and protects him from deviation or putting himself in a critical religious situation when translating.

4. The Gap in Literature

After reviewing the literature related to the current paper, it is of prime importance to shed light on the gap in that literature that this paper is meant to fill, namely, time, tense and aspect in Arabic as

the SL of the Glorious Qur'an and their counterparts in English, i.e. the translation. Obviously, most of the above mentioned studies do not pay due attention to the problem of tenses in Arabic in general and in the Glorious Qur'an in particular. The gap becomes clearer when comprehending the temporal features of the grammatical category of tense. The relation between form and function is not clearly mapped and consequently, the question of using suitable equivalents in the TL has not satisfactorily been answered yet. Moreover, the common accusation that the Arabic temporal system, compared to its English counterpart, is poor has not been vindicated either. Furthermore, the status of /kaan-a/ in the Glorious Qur'an is not thoroughly comprehended or stabilized. The methodologies applied in many translations of the Glorious Qur'an have not yet been identified or settled. The idea of identifying contextual tenses using the different temporal indicators is not fully studied which needs much more concern. The following points may sum up the existing gap: 1- The above mentioned studies do not provide an accurate equation of tenses in English and Arabic to identify the equivalent tenses. 2- They do not solve the problem of disagreement between form and function, which appears during translating the Glorious Qur'an. 3- They do not suggest any effective techniques or approaches that can be used to solve the problems of translating tenses from Arabic, i.e. the Qur'an, into English. 4- They do not offer or suggest any models to assess the different approaches used in translating tenses to manifest the most appropriate approach.

5. Significance of the Paper

As previously mentioned this model is devised firstly to analyze, compare and assess adequacy of the translations of the Qur'anic tenses. Secondly, surface and deep meanings of every Qur'anic tense as well as its three translations are separated to discriminate surface from deep structures. The goal of separating deep and surface tenses/meaning is to establish the non-figurative meaning of the tenses. Thirdly, the modified model is applied to the selected data of translations of Qur'anic tenses in the selected verses. Furthermore, a profile of every translation of each of the Qur'anic tenses selected is offered. The profiles of the translations are then compared with the profiles of the original Qur'anic verses including tenses. The model is expected to spot the inadequacies of the translations and divergence from the original text facilitating the researcher's role to evaluate the quality of those translations. The profile used in the current paper is employed to analyze source text on the basis of the dimensions of surface meaning vs. deep meaning in regard to the tenses in the Glorious Qur'an.

8. Analysis of the Profile:

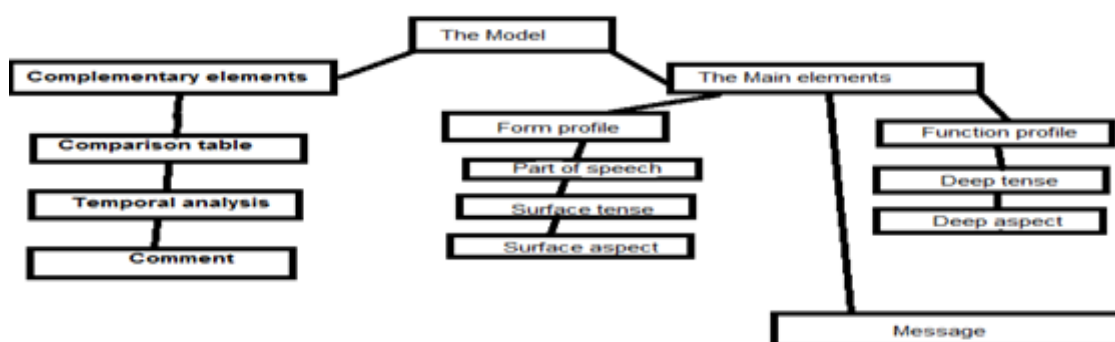
The importance of the paper lies in the fact that it sheds light on the role of form and function in Arabic language in general and in the language of the Glorious Qur'an in particular. Mechanisms of using tenses in Arabic can be employed to indicate meanings clearly and properly, which in turn could be reflected on a better translation of the meanings of the Glorious Qur'an. This study, therefore, attempts to use a model for using the suitable equivalent tenses in translating the meanings of the Glorious Qur'an to convey the nearest meaning into English.

6. Methodology

In the current paper a modified model quoted from the thesis of Dr. Ali Morsy regarding surface meaning vs. deep meaning, is quoted to measure the adequacy of translating the selected verses into English. The aim of the quoted model is to assess the accuracy/ability of the three selected translators to convey the three features of form, function and message from the SL (the selected verses) into the TL with regard to time, tense and aspect.

7. The Quoted Model for Assessing Translation Adequacy

The current paper adapts the devised model of Dr. Ali Morsy(2016) mentioned in his study. This model suits the subject of the current paper concerning time, tense and aspect in the Glorious Qur'an. The suggested model consists of a number of sections. Every section is divided into subsections. The following diagram shows Dr. Ali's suggested model:



A-The SL profile:

Form/Content:

1-Part of Speech: The part of speech used to express the tense in the SL and in the TL texts may be verbless, prepositional, verbal, and participial.

2-Surface Tense: The literal wording tense in the original temporal system in the SL or in the translated text is one of the following tenses: present, past or future. The surface tense is denoted by the mentioned letters and sounds which represent the form.

3- Surface Aspect: It refers to one of the known aspects: simple, perfect, continuous, perfect continuous or one of the Arabic counterparts. Surface aspect refers to the used form.

Function/Content:

1-Deep Tense:

It refers to the functional tense as used in the deep structure of the ST (source text) or the TT (target text) as intended by both authors. The deep tense represents the hidden temporal values in a

structure. Comprehending the indented deep tense properly by a translator helps him identify the nearest and best choice through which the SL temporal values can be conveyed into their proper TL counterparts.

2-Deep Aspect: One of the known functional aspects: simple, perfect, progressive, perfect progressive or one of the Arabic counterparts. The deep aspect represents the hidden temporal values in a structure. Comprehending the indented deep aspect properly by a translator helps him identify the nearest and best choice through which the SL temporal values can be conveyed into their proper TL counterparts

B-The Message of the Tense: It is what is intended by the author through the tense used in the original or in the translation text.

C- The Translation Comparison Table: It is a table in which examples from the three selected translations (TT) are collected and put side by side together with their SL counterparts.

D-The Temporal Analysis: It's a type of semantic analysis in which the selected examples are explained and the temporal values are manifested. This analysis depends mainly on a number of famous exegeses. From my point of view, the authors of exegesis are mainly linguists and grammarians *who* employ their linguistic experience background to interpret the verses in question such as Atha'alibi, As-Sabuni, Az-Zamakhshari and Ibn Adel etc. Their comments depend in most cases on Arabic grammar and Arabic morphology. It is acknowledged by most interpreters and scholars interpreting the Glorious Qur'an should depend on perfect mastering of Arabic as an important tool for this purpose.

E-Comment: In this part, the main points in the given temporal analysis are manifested and numbered

9. Tense Equivalency Status

When the deep tenses of the original text (ST) and those employed in the TT surface tenses are the same, they are equivalent. Accordingly, if they (deep/ surface tenses) disagree, they will not be equivalent. So, the choice will be equivalent/not equivalent.

10. Identifying the Degree of Translation Quality

The devised model in this paper includes a number of basic and complementary elements. The basic elements are the two given profiles and the message. The complementary elements are the translations comparison table, the temporal analysis and the comment. The model depends mainly on the two sections of profiles and on the message to identify the translation quality and the adequacy degree. Comparing the form profile elements of the SL with those of the three TL profiles reveals the idea of agreement or disagreement between form and function. According to the number of equivalents between the SL and the TL function

<i>The Form Section</i>	<i>The Function/Content Section</i>
1-Part of Speech: 1-Verbal 2- verbal 3- verbal 4- verbal 5-verbless	1-Deep Tense
2-Surface Tense: 1-Past 2-present 3-past 4-past 5- no tense	1-Present 2- present 3- present 4- present 5- future
3- Surface Aspect: 1- Simple 2- simple 3- simple 4- simple 5- no aspect	2- Deep Aspect
	1- Simple 2- simple 3- simple 4- simple 5- simple

2-The Message of the Used Tenses: The message intended through using the tenses in examples 1,2,3,4 is to express a fact

profile elements, the adequacy degree of the selected translations regarding the temporal system could be assessed. The criteria may be mathematically indicated in the following equations: one element equivalent=inadequate (IA) translation quality, two elements equivalent = adequate (A) and three elements equivalent = quite adequate (QA).

11. The Criteria for Selecting Verses

The selected verses in the current study are chosen according to the following criteria: 1- The verses are selected according to the kind of temporal values they indicate i.e. whether they are apparent and easy to comprehend or debatable.

- 2- The verse involves problematic cases.
- 3- The disagreement between form and function.
- 4- The different usages of /kaan-a/ 'be'.
- 5- The verse that includes attributes of Allah.
- 6- The verse that includes contextual tense.

12. Discussion and Data Analysis

12.0. Introduction

The data under discussion will be selected and organized from the Glorious Qur'an according to the three principles mentioned above. The selected verses will be discussed according to the given methodology. The adequacy of the selected translations will be assessed according to the devised criteria formerly indicated. Analyzing and comparing the three translations selected in dealing with the problems of disagreement between form and function, the temporal equivalency between Arabic and English, translating the attributed features and prescriptions of Allah, translating the different categories of /kaan-a/ and the relation between tense and context reveal whether the choices made by the translators in question are adequate or not.

12.1. Disagreement between Form and Function in Verses

بِه-4. فَأَحْيَيْنَا مَيِّتَ بَلَدٍ إِلَى -3. فَسَقْنَا سَحَابًا -2. فَتَنَبَّأَ رِيَّاحًا -1. أَرْسَلَ الَّذِي وَاللَّهِ -5- (35:9) النَّشُورَ كَذَلِكَ مَوْتِهَا بَعْدَ الْأَرْضِ

Ali's translation: "It is Allah Who *sends* forth the Winds, so that they *raise* up the Clouds, and We *drive* them to a land that is dead, and *revive* the earth therewith after its death: even so (*will be*) the Resurrection!"

Ghali's translation: "And Allah is (The One) who *has sent* the winds. So they *stir* up clouds, then We *drive* them to a dead land; then therewith We *give* life to the earth, after its death. Thus *is* the rising up."

Pickthall's translation: "And Allah it is Who *sendeth* the winds and they *raise* a cloud; then We *lead* it unto a dead land and *revive* therewith the earth after its death. Such *is* the Resurrection."

1- SL Profile: The *bold italicized* words are numbered according to their positions in each verse in the current chapter.

since sending winds and rains are from the attributes of Allah. The message intended in 5 is to express a future fact as the Resurrection

will be in the future. The past form in Arabic is used to express the certainty of occurrence, while the present form expresses

regeneration (Ibn Ashour, 1984; Ibn Adel, 1998; Al-Alusy, n.d.; Al-Qurtuby, 2006 & Ashawkany, 2007).

3- Comparison Table:

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
أَرْسَلْ	sends	has sent	sendeth
فَتَثِيرُ	raise up	Stir	raise
فَسُقْنَاهُ	drive	drive	lead
فَأَحْيَيْنَا	revive	give life	revive
كَذَلِكَ النَّشُورُ	(will be)	is	is

4- Temporal Analysis:

به 4- إلى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا 3- فَسُقْنَاهُ سَخَابًا 2- فَتَثِيرُ الرِّيحَ 1- أَرْسَلْنَا وَاللَّهُ الَّذِي " 5- (35:9) " الأَرْضِ بَعْدَ مَوْتِهَا كَذَلِكَ النَّشُورُ

The verbs used in the above verse to convey the image of sending rain and giving life to the dead land come in the past forms to express the certainty of occurrence. However, the deep tense of the three past forms is the present simple one (Ibn Ashour, 1984, part: 22, pp.267-269; Ibn Adel, 1998, part: 16, pp.107-108; Al-Alusy, n.d., part: 22, pp.171-173; Al-Qurtuby, 2006, part: 17, pp.351-353 & Ashawkany, 2007, p.1206). In the first verse, Pickthall and Ali use the present simple to convey the intended meaning of the first verb *أَرْسَلْنَا* /'arsala/ 'sent' as the form and function disagree. Their content profiles agree with the SL one and hence their translation is quite adequate (QA). On the other hand, Ghali uses the present perfect to convey the temporal values of this verb. His choice is affected by the form section profile. His profile disagrees with the SL function profile, yet his translation is inadequate (IA). As for the second verb *فَتَثِيرُ* /'fatuθiru/ 'to raise up', the three translators agree on their translations. They perceive the intended meanings well; and there is an agreement between the forms and functions profiles. They face no problem in translating this verb and all their translations are quite adequate (QA). In the third verb *فَسُقْنَاهُ* /'suqnah-u/ 'We drove it' and the fourth one *فَأَحْيَيْنَا* /'fa'ahyay-na/ 'so We revived', the form profile disagrees with the function one. The first is used to indicate the certainty of occurrence while the second expresses the regeneration of the action. The three translations are

quite adequate (QA). The fifth part *كَذَلِكَ النَّشُورُ* /kaḏalikan-nuṣuur/ 'so will be the Resurrection' is verbless sentence, but its deep structure has some temporal values that can be perceived through the context. Ghali and Pickthall agree on translating this verbless sentence and they employ the present simple. The form and the function profiles of this part disagree with each other and disagree with the two translators' profiles at the same time. Their translations are inadequate (IA). On the other hand, Ali uses the future simple to convey the temporal value of this deep structure part. The SL function profile and the TL one agree in his translation and his translation is, therefore, quite adequate (QA).

5- Comment: By comparing the profiles of each of the three translators mentioned above with the SL (verse) profile in the light of the given analysis, the following points are manifested: 1-The deep tense of the first four verbs is the present simple. 2-The verse ends up with a similitude comparing the image of sending the rain and giving life back to a dead land with the image of a future event that will definitely occur for human beings (Resurrection). 3- The Arabic verbless sentence *كَذَلِكَ النَّشُورُ* /kaḏalikan-nuṣuur/ 'like this will be the Resurrection' is about the general Resurrection (that will occur to the dead creatures as a whole and nothing else) which is part of the Hereafter; hence it belongs to the future (Ibn Ashour, 1984; Ibn Adel, 1998; Al-Alusy, n.d.; Al-Qurtuby, 2006 & Ashawkany, 2007). Using the present simple is inappropriate as there is no indication. These data of The SL profiles may be compared with those of the target language in the following table:

Section	SL	Profile Elements	SL Profile	Ali's Profile	Ghali's Profile	Pickthall's Profile
Surface	1-أَرْسَلْنَا 2-فَتَثِيرُ 3-فَسُقْنَاهُ 4-فَأَحْيَيْنَا 5-كَذَلِكَ النَّشُورُ	Part of Speech	1,2,3,4=V	V	V	V
			5= verbless			
		Tense	1, 3,4= past 2= present	1, 2, 3, 4= present	All present	All present
			5 =no tense	5= future		
Aspect	1,2,3,4= simple	All simple	2,3,4,5=simple 1 =perfect	All simple		
	5= no aspect					
Deep		Tense	1,2,3,4=present	1, 2, 3, 4= present	All present	All present
		5= future	5= future			
Aspect		All simple	All simple	2,3,4,5=simple	All simple	
				1 =perfect		
Message		1, 2, 3, 4 express taken for granted facts in the Arabic and Muslim culture. No. 5 expresses a future fact.	1, 2, 3, 4 express granted facts in the Arabic and Muslim culture. No. 5 expresses a future fact.	2, 3, 4, 5 express granted facts in the Arabic and Muslim culture. 1 expresses an action finished in the past with an influence in the present.	All express facts in the Arabic and Muslim culture.	
Assessment			All are QA	2,3,4= QA	1,2,3,4= QA	
				1,5= IA	5= IA	

12.2. Different Uses of /kaan-a/:

A-The Timeless /kaan-a/

2- (48:7) " اللَّهُ عَزِيزٌ حَكِيمٌ وَكَانَ 1- حَالِ الْأَرْضِ وَاللَّهُ جُنُودَ السَّمَوَاتِ "

Ali's translation: "For to Allah *belong the Forces* of the heavens and the earth; and Allah *is* Exalted in Power, Full of Wisdom."

Ghali's translation: "And to Allah *belong* the hosts of the heavens and the earth, and Allah *has been* Ever-Mighty, Ever-Wise."

Pickthall's translation: "Allah's *are* the hosts of the heavens and the earth, and Allah *is* ever Mighty, Wise."

<p>1- SL Profile: The Form Section 1-Part of Speech: 1-Verbless 2- verbal 2-Surface Tense: 1-No tense 2-past 3- Surface Aspect: 1- No aspect 2- simple</p>	<p>The Function/Content Section 1-Deep Tense: 1- Present 2- present 2- Deep Aspect : 1- Simple 2- simple</p>
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2-The Message of the Used Tenses:

The message intended through using the tense in one and two is to express a fact in the Arab and Islamic culture. The attributes of Allah are regarded as facts in the Muslims' religious culture which

need generally to be conveyed through present simple. Moreover, the semantic elements find their way mainly through the SL (Ibn Ashour, 1984, Al-Alusy, n.d.; Ibn Adel; 1998 & Ashawkany; 2007).

3- Comparison Table:

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
وَلِلَّهِ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ	For to Allah <i>belong</i> the Forces of the heavens and the earth	And to Allah <i>belong</i> the hosts of the heavens and the earth	Allah's <i>are</i> the hosts of the heavens and the earth
كَانَ	<i>Is</i>	<i>has been</i>	<i>Is</i>

4- Temporal Analysis: The attributes and features of Allah are not restricted to a certain span of time. These attributes cover the three times (present, past and future). This tense can describe a state of indefinite duration where there are no limitations on the extension of the state through the present into past and future time (King, 1983; Leech, 1971 & Quirk et al, 1972). It is worth mentioning that, the present perfect does not mainly refer to the future but the present simple does. The verse indicates that the forces of the heavens and the earth belong to Allah in all times and these attributes are everlasting (Ibn Ashour, 1984, part: 26, p.154; Al-Alusy, n.d., part: 26, p.95; Ibn Adel; 1998, part: 17, p.481 & Ashawkany; 2007, p.1381). The first part وَ لِلَّهِ جُنُودَ السَّمَوَاتِ /wa lillah-i dʒunuud-us samaawaat-i wal ʔardʔ/ 'And to Allah belong the hosts of the heavens and the earth', is verbless, but it has a number of temporal values in its deep structure. The form and function profiles disagree in this 'verbless sentence' as the copula (V. to be) is obligatorily deleted from present tense sentences in Arabic (El-Ezabi, 2006). However, the SL function profiles agree with the TL ones. The three translators agree on their translations and use the

present simple to convey this feature. Therefore, their translations are QA. The second part كَانَ /kaan-a/ 'be' profiles also disagree as the form is in the past and the function is timeless. Ghali uses the present perfect and hence he is affected by the form profile of the SL; therefore his translation is IA. On the other hand, the other two translators use the present simple and their profiles agree with the SL function profiles and consequently, their translations are QA.

5- Comment: By comparing the profiles of each one of the three translators mentioned above with the SL (verse) profiles in the light of the given analysis, one may note the following: 1-The present simple is the most appropriate tense that may convey the idea of being everlasting and timeless. 2-The verse ends with two features of Allah and this may also be better conveyed through the present simple. 3-The idea of disagreement between form and function becomes very clear when translating /kaan-a/ which is in the past form but it is timeless in its function as it is used with two attributes of Allah. The following table compares the three translations:

Section	SL	Profile elements	SL profile	Ali's profile	Ghali's profile	Pickthall's profile
Surface	اللَّهُ عَزِيزًا كَانَ-2-وَالْأَرْضِ وَ لِلَّهِ جُنُودَ السَّمَوَاتِ-1-و" كَيْمًا" (48:7)	Part of Speech	1= verbless 2=V	V	V	V
		Tense	1= no tense 2= past	All present	All present	All present
		Aspect	1=no aspect 2=simple	All simple	All simple	All simple
Deep		Tense	All present	All present	All present	All present
		Aspect	All simple	All simple	1=simple 2=perfect	All simple
Message		The message intended through using the tense in one and two is expressing an everlasting sense.	The message intended through using the tense in one and two expresses an everlasting sense	1 expresses an everlasting sense. 2= expresses an action or feature started in the past and the influence is still in the present.	The message intended through using the tense in one and two expresses an everlasting sense.	
Assessment				All are QA	1=QA 2=IA	All are QA

B. The Past /kaan-a/ in Form and Function:

"(50:27) فِي ضَلَالٍ بَعِيدٍ" 3-كَانَ وَ لَكِنَّ-2-أَطَعْتَهُ مَا قَرِينَهُ رَبَّنَا 1-قَالَ "

Ali's translation: "His Companion *will say*: "Our Lord! *I did not make* him transgress, but *he was* (himself) far astray."

Ghali's translation: "His comrade *will say*, "Our Lord, in no way *did I cause* him to be inordinate; but *he was* in far error."

Pickthall's translation: "His comrade *saith*: Our Lord! *I did not cause him to rebel*, but *he was* (himself) far gone in error."

<p>1-SL Profile: The Form Section 1-Part of Speech : 1-Verbal 2- verbal 3- verbal 2-Surface Tense: 1-Past 2-past 3- past 3- Surface Aspect: 1- Simple 2- simple 3- simple</p>	<p>The Function/Content Section 1-Deep Tense 1- Future 2- past 3- past 2- Deep Aspect 1- Simple 2- simple 3- simple</p>
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2-The Message of the Used Tenses: The message intended through using the tense in the first verb in the verse is to express a future fact since this is believed to happen at a specific time on the

Judgment Day. The other messages intended through the second and third verbs are telling the story of what happened in the past.

3- Comparison Table

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
قَالَ	will say	will say	saith
مَا أَطَعْتُهُ	I did not make him transgress	in no way did I cause him to be inordinate	I did not cause him to rebel
كَانَ	he was	he was	he was

4- Temporal Analysis: The verb قَالَ /qaal-a/ 'he said' is past in its form (surface structure) and it is used to express the certainty of occurrence in the future. However, the function of the verb (deep structure) is in the future. As for the other two verbs مَا أَطَعْتُهُ / ma ?at'ayyutuh-u/ 'I did not make him transgress' and كَانَ /kaan-a/ 'was', they agree in their past form and function profiles as they tell about the past situation that took place between the two parties of the debate (Ibn Ashour,1984, part:26, pp.313-314; Ibn Adel, 1998, part: 18, pp.32-34; Al-Alusy, n.d, part: 26, p.186 & Ashawkany; 2007, p.1400). It is clear that the form and function of /kaan-a/ 'be' agree in this verse and they express the actual past. In the first verb, Ghali's and Ali's profiles agree with that of the SL and hence

their translations are QA. Pickthall's TL profiles disagree with those of the SL and hence his translation is IA. As for the second and third verbs, the three translators' profiles agree with that of the SL and hence their translations are QA.

5- Comment: By comparing the profiles of each one of the three translators mentioned above with The SL Profiles in the light of the given analysis, one can note the following: 1-The past form in the first verb is used to indicate the certainty of occurrence in the future. 2-The SL and the TL profiles agree in the second and third verbs. 3- /kaan-a/ 'be' in this verse indicates an actual past. The following table compares the three translations:

Section	SL	Profile elements	SL profile	Ali's profile	Ghali's profile	Pickthall's profile
Surface	فِي ضَلَالٍ بَعِيدٍ 3- كَانَ وَلَكِنْ 2- أَطَعْتُهُ مَا قَرَّبْتَهُ رَبًّا 1- قَالَ (50:27)	Part of speech	V	V	V	V
		Tense	All past	1=future 2,3=past	1=future 2,3=past	1=present 2,3=past
		Aspect	All simple	All simple	All simple	All simple
Deep		Tense	1=future 2,3=past	1=future 2,3=past	1=future 2,3=past	1=present 2,3=past
		Aspect	All simple	All simple	All simple	All simple
		Message	The message intended through using the tense in one expresses a future fact in the Arabic and Muslim culture since this is believed to happen at specific time on the Judgment Day. The other message intended through two and three is to tell the story of what happened in the past.	The message through using the tense in one expresses a future fact and the message intended through two and three is to tell a story in the past.	The message intended through using the tense in one expresses a fact and the message intended through two and three tells a story in the past	The message intended through using the tense in one expresses a fact and the message intended through two and three is to tell a story in the past
Assessment			All =QA	All =QA	2,3= QA 1 = IA	

C- Contextual /kaan-a/:

الْمَنكَرَ عَنْ 4-وَتَتَّبَعُونَ بِالْمَعْرُوفِ 3-تَأْمُرُونَ لِلنَّاسِ 2-أَخْرَجْتَ أُمَّةً خَيْرَ 1- كُنْتُمْ (3: 110) ".....بِاللَّهِ 5-وَتُؤْمِنُونَ"

Ali's translation: "Ye *are* the best of peoples, *evolved* for mankind, *enjoining* what is right, *forbidding* what is wrong, and *believing* in Allah."

Ghali's translation: "You *have been* the most charitable nation *brought out* to mankind: you *command* beneficence, and *forbid* maleficence, and *believe* in Allah."

Pickthall's translation: "Ye *are* the best community that *hath been raised up* for mankind. Ye *enjoin* right conduct and *forbid* indecency; and ye *believe* in Allah. "

<p>1- SL Profile: The Form Section 1-Part of Speech: 1-Verbal 2- verbal 3- verbal 4- verbal 5- verbal 2-Surface Tense: 1-Past 2-past 3-present 4- present 5- present 3- Surface Aspect: 1- Simple 2- simple 3- simple 4- simple 5- simple</p>	<p>The Function/Content Section 1-Deep Tense 1- Present 2- present 3-present 4- present 5-present 2- Deep Aspect 1- Simple 2- perfect 3- simple 4- simple 5- simple</p>
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2-The Message of the Used Tenses: The message intended through using the tense in one, three, four and five is to express a fact in the Arabic and Islamic culture as all Muslims believe firmly in the idea that the Muslims are the best nation. The message

intended through using the present perfect in the second verb is to refer to an action started in the past and the effect continues to the present as the Muslims nation has been brought out at the Prophet's time and is still (ATabary, 1955; Atha'alibi, 1997; Ibn Adel, 1998

& Ashawkany, 2007). The SLC (source language culture) of the

verbs reveals the functional tenses (the deep tenses).

3- Comparison Table

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
كُنْتُمْ	Are	have been	are
أُخْرِجَتْ	Evolved	brought out	hath been raised up
تَأْمُرُونَ	Enjoining	command	enjoin
وَتَنْهَوْنَ	Forbidding	Forbid	forbid
وَتُؤْمِنُونَ	Believing	believe	believe

4-Temporal Analysis: /kaan-a/ in the context of the above verse is timeless as it covers the three parts of time (the past, the present and the future). According to this interpretation, the translation can be كُنْتُمْ خَيْرَ أُمَّةٍ 'You are the best nation'. Ibn Adel explains that /kaan-a/ in this verse has the same temporal values in وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا 'and Allah is Exalted in Power, Full of Wisdom'. He also explains that أُخْرِجَتْ لِلنَّاسِ 'has been brought' expresses that it was brought out in the past and it exists in the present and the effect is still (Att'abary, 1955, vol.7, pp.100-106; Atha'alibi, 1997, part: 3, pp.126-129; Ibn Adel, 1998, part: 5, pp.463-470; & Ashawkany, 2007, p.238). In the first verb /kunt-um/كُنْتُمْ 'are', Pickthall's and Ali's profiles agree with deep tense of the SL profile (as mentioned above in the temporal analysis) and hence their translations are QA. Ghali's TL profile disagrees with that of the SL and hence his translation is IA. As for the second verb أُخْرِجَتْ /'uxrij-at/'has been brought out', Ali's and Ghali's TL profiles disagree with the SL deep tense and hence their translations are IA. On the other hand, Pickthall's profile agrees with that of the SL and hence his

translation is QA. As for the third verb تَأْمُرُونَ /ta?muruun-a/'command', the fourth verb, تَنْهَوْنَ /tanhaw-n-a/'forbid' and the fifth verb تُؤْمِنُونَ /tu?minun-a/'believe', Ghali's and Pickthall's profiles of the three verbs agree with the SL form/function profiles and their translations are, therefore, QA. On the other hand, Ali uses the present participle in his profile which disagrees with The SL profile of this verb and his translation is IA.

5- Comment: By comparing the profiles of each one of the three translators mentioned above with the SL Profiles in the light of the given analysis, one can note the following: 1-/kaan-a/ is used differently: its form is in the past, but the function covers the three temporal values of the past, present and future. 2-The meaning and the temporal values of the verb /kunt-um/ 'are' are identified through the surrounding context (SLC). 3-The disagreement between form and function is well-noted in that verse, but it is not fully perceived by all translators. The following table compares the three translations:

Section	SL	Profile elements	SL profile	Ali's profile	Ghali's profile	Pickthall's profile
Surface	5-تُؤْمِنُونَ 4-عَنِ النَّاسِ 3-تَأْمُرُونَ 2-أُخْرِجَتْ أُمَّةً خَيْرَ 1-كُنْتُمْ " يَا أَيُّهَا اللَّهُ " (3: 110)	Part of Speech	V	V	V	V
		Tense	1,2=past	1,3,4,5= present	1,3,4,5= present	All present
			3,4,5=present	2= past	2= past	
		Aspect	All simple	1,2=simple	2,3,4,5= simple	1,3,4,5= simple
3,4,5= progressive	1= perfect			2= perfect		
Deep	5-تُؤْمِنُونَ 4-عَنِ النَّاسِ 3-تَأْمُرُونَ 2-أُخْرِجَتْ أُمَّةً خَيْرَ 1-كُنْتُمْ " يَا أَيُّهَا اللَّهُ " (3: 110)	Tense	All present	1,3,4,5= present	1,3,4,5= present	All present
		Aspect	1,3,4,5=simple 2=perfect	1,2=simple	2,3,4,5= simple	1,3,4,5= simple
				3,4,5= progressive	1=perfect	2=perfect
		Message	The message intended through using the tense in one, three, four and five is to express a fact in the Arabic and Islamic culture as all Muslims firmly believe in this idea. The message intended through using the present perfect in the second verb refers to an action started in the past and the effect continues to the present.	The message intended through using the tense in one is to express a fact. The one intended by 2 is to express an action finished in the past and that intended by 3, 4 and 5 is to express an action occurring at the speech time.	The message intended through using the tense in 1 expresses an action started in the past with an influence in the present. That intended by 2 expresses an action finished in the past and that intended by 3,4 and 5 expresses a fact	The message intended through using the tense in 1,3,4,5 is to express a fact. The message intended by 2 is to express an action that started in the past with an influence in the present.
Assessment	1=QA 2,3,4,5=IA					

12.3. The Attributes of Allah:

عَفْوَرُ اللَّهِ إِنَّ 3-عَلَيْهِ إِثْمٌ فَلَا يُبَيِّنُهُمْ 2-فَأَصْلَحَ إِثْمًا أَوْ جَنَفًا مَوْصٍ مِنْ 1- خَافَ- فَمَنْ " (2:182) 4-رَجِيمٌ

Ali's translation: "But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties

concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful."

Ghali's translation: "Then, whoever fears unfairness or vice from a testator, so he makes things righteous among them, (i.e., reconciles the parties) then no vice will be upon him; surely Allah is Ever-Forgiving, Ever-Merciful."

Pickthall's translation: But he who *feareth* from a testator some unjust or sinful clause, and *maketh* peace between the parties, (it

shall be) no sin for him. Lo! Allah *is* Forgiving, Merciful. "

<p>1- SL Profile: The Form Section 1-Part of Speech:1-Verbal 2- verbal 3-verbless 4- verbless 2-Surface Tense: 1-Past 2-past 3-no tense 4-no tense 3- Surface Aspect : 1-Simple 2-simple 3-no aspect 4-no aspect</p>	<p>The Function/Content Section 1-Deep Tense 1- Present 2- present 3- future 4- present 2- Deep Aspect: 1- Simple 2- simple 3- simple 4- simple</p>
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2-The Message of the Used Tenses: The message intended through using the tense in one, two and three expresses a prescribed religious rule through a conditional sentence. The message intended through using the tense in four is expressing a

fact in the Arabic and Islamic culture as they are revealing two attributes of Allah (ATtabary, 1955; Al-Alusy, n.d. ; Ibn Ashour, 1984 & Ibn Adel, 1998).

3- Comparison Table:

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
خَافَ	fears	fears	Feareth
فَأَصْلَحَ	makes peace between (the parties concerned)	he makes things righteous	maketh peace between the parties
فَلَا إِثْمَ عَلَيْهِ	there is no wrong in him	then no vice will be upon him	(it shall be) no sin for him
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	is	Is	Is

4- Temporal Analysis:

غَفُورٌ اللَّهُ إِنَّ 3-عَلَيْهِ إِثْمٌ فَلَا يَنْبَغُهُمْ 2-فَأَصْلَحَ إِثْمًا أَوْ جَنَفًا مُوَصِّصٌ مِنْ 1- خَافَ- فَمَنْ " (2:182) 4-رَحِيمٌ

The verse discusses the idea of the testator and what will happen if there is something wrong in his will. The verse prescribes a rule and uses a conditional sentence in the possible (probable) case. As mentioned in chapter two, the conditional verb may be past in form but present or future in function. The relative pronoun من /man/ 'whoever' has the sense of a conditional particle and a relative pronoun at the same time (ATtabary, 1955, pp. 399-408; Ibn Ashour, 1984, part: II, pp.153-154; Ibn Adel, 1998, part: II, pp.245-250 & Al-Alusy, n.d., part: II, pp.55-56). In the first verb خَافَ /xaaf-a/ 'fears' and the second verb فَأَصْلَحَ /fa?as'lah-a/ 'he makes things righteous', the three translators' function profiles agree with those of the SL and hence their translations are QA. The idea of disagreement between form and function becomes very clear through the three translations as the two forms are in the past but the functions are in the present. As for the third part فَلَا إِثْمَ عَلَيْهِ /falaa ?iθma ʕalyhi / 'then no vice will be upon him', Pickthall's

and Ghali's TL function profiles agree with that of the SL and hence their translations are QA. On the other hand, Ali's profile disagrees with the deep structure of the SL and hence his translation is IA. In the fourth part, the three translators' function profiles agree with their equivalent of the SL and hence their translations are QA. The idea of disagreement between form and function is also very clear here. The verbless form here is conveyed through present simple (in the TL) which is verbal in form and function.

5-Comment: By comparing the profiles of each one of the three translators mentioned above with the SL (verse) profile in the light of the given analysis, one can note the following: 1-The first and second verbs are in the surface past tense, but they are in the deep present one. 2-The third part is verbless in the SL and prefixed by the prepositional particle ف /fa/ 'then' in the surface structure, but it is future in the deep one as a subordinate clause. 3-The fourth part of the verse is also verbless and it refers to two attributes of Allah and it would be more appropriate to convey them in the present simple. The following table compares the three translations:

Section	SL	Profile elements	SL profile	Ali's profile	Ghali's profile	Pickthall's profile
Surface	مَنْ خَافَ مِنْ لَدُنِّ رَبِّهِ فَلْيُغْفِرْ لِنَفْسِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (2:182)	Part of Speech	1,2=V 3,4 =verbless	V	V	V
		Tense	1,2= past 3,4= no tense	All present	1,2,4=present 3=future	1,2,4=present 3=future
		Aspect	1,2=simple 3,4=no aspect	All simple	All simple	All simple
Deep		Tense	1,2,4=present 3= future	All present	1,2,4=present 3=future	1,2,4=present 3=future
		Aspect	All simple	All simple	All simple	All simple
Message	The message intended through using the tense in one, two and three expresses a prescribed religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four expresses a fact.	The message intended through using the tense in one, two and three expresses a religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four is expressing a fact.	The message intended through using the tense in one, two and three expresses a religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four is expressing a fact.	The message intended through using the tense in one, two and three expresses a religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four is expressing a fact.	The message intended through using the tense in one, two and three expresses a religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four is expressing a fact.	The message intended through using the tense in one, two and three expresses a religious rule through the conditional sentence as mentioned in chapter two. The message conveyed by using the tense in four is expressing a fact.
Assessment			1,2,4=QA	3=IA	All =QA	All =QA

12.4. Contextual Tenses:

قَالَ - بَلَى وَرَبِّيَ 5-قَالُوا 4-أَلَيْسَ هَذَا بِالْحَقِّ 3-قَالَ عَلَى رَبِّهِمْ 2-إِذْ وَقَفُوا 1-تَرَى وَلَوْ " (6:30) 8-كُنْتُمْ تَكْفُرُونَ الْعَذَابُ بِمَا 7-فَقُولُوا 6-

Ali's Translation: "If thou *couldst but see* when they *are confronted* with their Lord! He *will say*: "Is not this the truth?" They *will say*: "Yea, by our Lord!" He *will say*: "Taste ye then the penalty, because ye *rejected* Faith."

Ghali's translation: "And if you *could see* (them) as they *are made* to stand against their Lord! He *will say*, "Is not this (ever) the Truth?" They *will say*, "Yes indeed by our Lord!" He *will say*, "Then *taste* the torment because you *used to disbelieve*."

Pickthall's translation: "If thou *couldst see* when they *are set* before their Lord! He *will say*: *Is* not this real? They *will say*: Yea, verily, by our Lord! He *will say*: *Taste* now the retribution for that ye *used to disbelieve*."

<p>1- SL Profile: The Form Section 1-Part of Speech:1- Verbal 2- verbal 3-verbal 4- verbl 5- verbal 6- verbal 7- verbal 8- verbal 2-Surface Tense: 1-Present 2- past 3-past 4- past 5- past 6- past 7-imperative 8- past 3- Surface Aspect: 1- Simple 2- simple 3-simple 4-simple 5- simple 6- simple 7- no aspect 8- continuous</p>	<p>The Function/Content Section 1-Deep Tense: 1- Future 2- future 3- future 4- present 5- future 6- future 7- future 8- past 2- Deep Aspect:1- Simple 2- simple 3- simple 4- simple 5- simple 6- simple 7- simple 8- continuous</p>
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2-The Message of the Used Tenses: The message intended through using the tense in 1, 2,3,5,6 and 7 expresses a future fact: an image from the Day of Judgment when the sinners will be made to stand before their creator for the sake of judgment. The past

form is employed in the verse to give the sense of certainty. The message intended through using the tense in 4 is just expressing a fact and that of number 8 is expressing a situation with a long duration in the past.

3- Comparison Table

SL Verbs	Ali's Translation	Ghali's Translation	Pickthall's Translation
تَرَى	thou couldst but see	could see (them)	thou couldst but see
ووقفوا	they are confronted with their Lord	they are made to stand	they are set before their Lord
قال	He will say	He will say	He will say
أَلَيْسَ هَذَا بِالْحَقِّ	Is not this the truth?"	Is not this (ever) the Truth?	Is not this the truth?"
قالوا	They will say	They will say	They will say
قال	He will say	He will say	He will say
فذوقوا	Taste	Then taste	Taste
كُنْتُمْ تَكْفُرُونَ	ye rejected Faith	you used to disbelieve	ye used to disbelieve

4- Temporal Analysis:

The verse describes a scene that will take place on the Day of Judgment. For them, the Glorious Qur'an uses the past form in certain positions to express the certainty of occurrence. The disagreement between form and function is very clear in such verbs. The SLC of talking about the events/incidents of the Day of Judgment shows that disagreement. The image is an imaginary piece from the past in the point of view of the future. The image of past events in the future is eloquently imparted (ATtabary, 1954, part: 7, pp.323-324; Ibn Ashour, 1984, part: 7, pp.183-188; Atha'alibi, 1997, part: II, pp.455-456 & Ibn Adel, 1998, part: 8, pp.100-101). In number 1, 3, 4, 5, 6 and 7, the three translators' function profiles agree with those of the SL and hence their translations are QA. The idea of disagreement between form and function is also very clear in each one of them. The SLC of the given verbs support the idea of contextual tenses. In number 2 and 8, the three translators' function profiles disagree with those of the

SL and hence their translations are IA. In number 2, the form is in the past, but the function according to the SLC is in the future which is not properly conveyed in the three translations. As mentioned in chapter two, /?ið/ in this verse means /?iðaa/ (a conditional article) that is followed mainly by functional future(as a deep tense), even if the form(surface tense) was in the past.

5- Comment: By comparing the profiles of each one of the three translators mentioned above with the SL (verse) profile in the light of the given analysis, one can note the following: **1.**The SLC of the given verbs supports the idea of contextual tenses and specifies the type of the temporal values. **2.** The deep temporal values meant through the verbless structures may be easily and properly specified and indicated by the SLC. **3.** The SLC plays an important role in indicating the deep temporal values of the imperative forms. **4.** The following table compares the three translations:

Sec.	SL	Profile elements	SL profile	Ali's profile	Ghali's profile	Pickthall's profile
Surface	3- قال على زهيم - 2- إذ وقفوا - 1 تری وانی العذاب بما - 7 فذوقوا - 8 كُنْتُمْ تَكْفُرُونَ 4- قالوا	Part of Speech	1,2,3,5,6,7,8=V 4=verbal	V	V	V
		Tense	1=present 7=imperative 4=past 2,3,5,6 8= past	2,4=present 7=imperative 1,3,5,6 =future 8= past	2,4=present 7=imperative 1,3,5,6 =future 8= past	2,4=present 7=imperative 1,3,5,6 =future 8= past
		Aspect	1,2,3,5,6 =simple/ 4, 7 =no asp. 8=continuous	1,2,3,4,5,6,8= simple 7=no aspect	1,2,3,4,5,6,8 =simple 7=no aspect	1,2,3,4,5,6,8 =simple 7=no aspect
		Tense	1,2,3,5,6,7= future 4= present/ 8=past	1,3,5,6,7= future 2,4= present 8=past	1,3,5,6,7= future 2,4= present 8=past	1,3,5,6,7= future 2,4= present 8=past

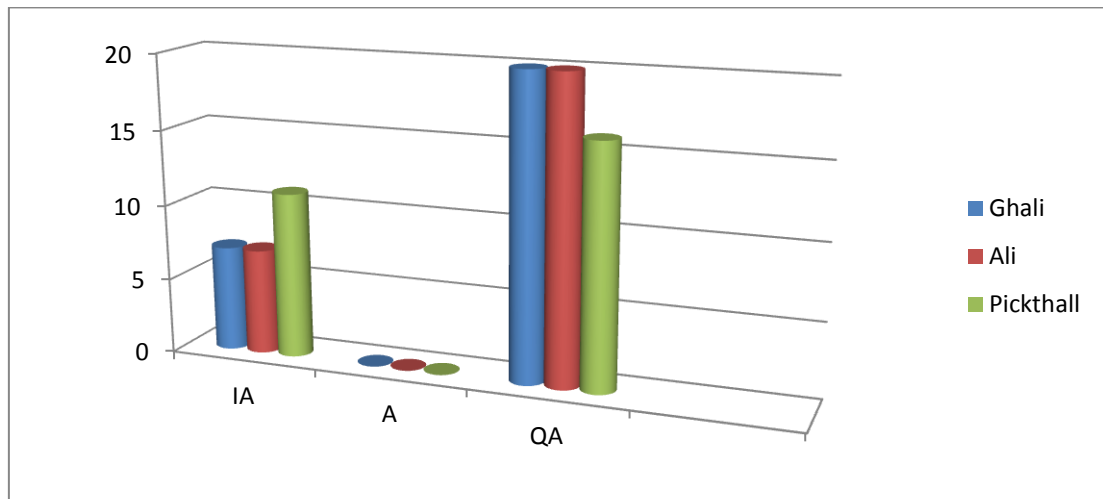
	Aspect	1,2,3,4,5,6,7= simple 8= continuous	All simple	All simple	All simple
Message	The message intended through using the tense in 1, 2,3,5,6 and 7 expresses a future fact. The message intended through using the tense in 4 is to express a fact and that of number 8 is expressing a long duration situation.		The message intended through using the tense in 1, 3, 5, 6 and 7 expresses a future fact. The message intended through using the tense in 2, 4 is to express a fact and that of number 8 is expressing a past habit.	The message intended through using the tense in 1, 3, 5, 6 and 7 expresses a future fact. The message intended through using the tense in 2, 4 is to express a fact and that of number 8 is expressing a past habit.	The message intended through using the tense in 1, 3, 5, 6 and 7 expresses a future fact. The message intended through using the tense in 2, 4 is to express a fact and that of number 8 is expressing a past habit.
	Assessment		1,3,4,5,6,7= QA 2,8= IA	1,3,4,5,6,7= QA 2,8= IA	1,3,4,5,6,7= QA 2,8= IA

The following table summarizes and compares the quality and adequacy degree of the three selected translations analyzed

throughout this paper in regard to the Qur'anic temporal system.

The Adequacy Degree Symbol	Ali's Translation	Ghali's Translation	Pickthall's Translation	Total No. of verbs
IA	7	7	11	27
A	0	0	0	27
QA	20	20	16	27

The above statistics are further illustrated in the following diagram:



13. Conclusion

The most important aim of the present paper is to help translate the meanings of some verses which contain different temporal values. The findings of this paper could be summarized in the following points:

1. Arabic is very rich in its temporal system which gives a translator several appropriate temporal options while conveying meanings from/into Arabic in general and from the Quran in particular.
2. The problem of disagreement between form and function, found in many positions in Arabic, can be overcome through using the above used model. The surface elements of the model focus on the gap between forms and functions while the deep elements of the model focus on the function only which helps a translator to select, from a variety of tenses, the most appropriate one.
3. Assessing the accuracy and quality of the selected translations is achieved by using the devised model. Ghali's and Ali's translations appear to be the most

- appropriate ones of the three selected translations in regard to translating the Arabic temporal values.
4. The auxiliary Arabic verb /kaan-a/ 'be' is divided into three categories. The first category is described as the timeless /kaan-a/ that expresses the three traditional tenses namely present, past and future. This type is suggested to be conveyed through the present simple tense. The second type is described as the contextual one, which is usually identified through the surrounding context. This type is suggested to be conveyed through future or present or other tenses according to the context. This type is often used mainly when the Glorious Qur'an talks about future facts concerning the Hereafter events such as the Resurrection, Al-Jannah (Paradise), Annaar (Hell) and other future life events. The third type of /kaan-a/ is that which expresses pastness and in which form and function agree.
5. The temporal system in Arabic depends mainly on the given context which gives it its distinctiveness. The idea of contextual tenses emerges and is highlighted clearly through the analysis made by the used model. The surrounding context is responsible for differentiating

between the form manifested through the surface tense elements on the one hand and the function and message manifested through the deep tense on the other hand.

6. In Arabic, the past form can be used to express the certainty of occurrence in the future as mentioned in the four chapters.
7. Accordingly, the attributes of Allah, as mentioned in chapters two and four, should be translated through using the present simple since they are considered facts in the Islamic and Arabic culture. It is worth mentioning that facts are manifested in the present simple tense since they express no time.
8. Moreover, the religious rules and prescriptions of the Glorious Qur'an should be conveyed through the present simple tense as they also cover the three temporal divisions.

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