PROBABILITY MEANING OF SOME ENGLISH AND ARABIC VERBS in Some religious texts : A CONTRASTIVE STUDY

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Abstract :

The study of meaning represents one of the new bearings in linguistics generally and contrastive linguistics and analysis particularly. Modality is a rich semantic concept which involves various meanings according to the contexts in which the different types of verbs are used . **Probability** is one of these mea-nings that may be expressed by some verbs in English and Arabic languages. The fact is that these verbs in the two languages might be different in form , but to some extent similar in content .The focus in this work is on verbs , because of the verbs' central role in a sentence .

Two hypotheses have been tested throughout this study : first , the meaning of **probability** might be existent in both languages ; second , those verbs that may convey the meaning of **probability** under different titles such as : verbs of **probability** in English and those of   in Arabic . The study attempts to prove throughout the analyses of some of the religious texts that these verbs are equivalent to each other for the purposes of contrastive study as well as tran- slation .

The study falls in four Sections : Section one is an introduction to the whol work ; Section two is a theoretical one which discusses the meanings of mod-ality and probability in English and Arabic respectively . Many of the various semantic classifications of verbs of **probability** have been presented from some   references , in English Aziz's classification for

degrees of **probability** (1992) has been the major concern and in Arabic Muheisin's classification (2004) has been singled out . Section three is an analytic one which discusses the analyses of fourteen religious text (i.e. seven from the Holy Bible- New Testament and the same of the Glorious Quran respectively) depending on the gradation of degrees of **probability** in the arrangement of these texts . Section four gives the results (conclusions) , recommendations and suggestions .

Contents

1. Introduction

The motivation beyond the writing of the recent study is the problematic areas which are due to : First , the translation of **probability** concept in general and the verbs which carry such meaning from English into Arabic and vice-versa; second , the confusion between the concept of **probability** with its inherent con- cepts such as certainty and possibility which might indeed confuse the foreign learner; third , an ambiguity which might take place through the analytic study of the religious texts in particular as a result of the misunderstanding of this concept and its related verbs in both English and Arabic .

This paper is an attempt to prove the following hypotheses : 1- The mea-ning of probability ,which is mainly logical and is existent in English language ,can also be found in Arabic 2- Those verbs of probability in English are equivalent to ('af'aal al-rajahan) in Arabic . All this is based on the fact that languages in the world are different in form but similar in content

or meaning which paraphrases James's (1980 : 45) saying : " we have suggested that deep structure is common to all languages , and that languages differ most in their surface structures " .

The procedure is the one of contrastive study , not of literal translation .Theoretically , the study describes the concept of probability in each language , then it semantically discusses the verbs of probability as far as meaning isconcerned in both English and Arabic languages in details , referring to the similarities and differences .Practically, these verbs are analyzed within fourteen religious texts .Taking the differences between the two languages into consid- eration rather than the similarities (ibid. : 2) , the researcher analyses these religious texts .

The study is practically limited to the focus on the verbs that carry the

meaning of **probability** in English and Arabic . Religious texts are extracted from the (Holy Bible/New Testament and the Glorious Quran) The study may benefit for : 1- helping Arab learners of English to under-stand the function and semantics of some English modal auxiliaries as well as some main verbs. 2- helping foreign learners of modern standard Arabic to understand one of modes of expressing modality in Arabic 3- facilitating thetask of students of English-Arabic translation insofar as modality concept ingeneral and probability in particular are concerned .

2.1   The Meaning of modality in English

It seems appropriate to shed light , right from the beginning , on the concept of modality throughout some definitions :Quirk et al. (1985 : 219) consider the concept of modality as " the manner in which the meaning of the clause is qualified so as to incorporate the speaker's judgments of the **likelihood** of the proposition it expresses being true ". Broughton (1990 : 161) defines modality as a range of attitudes , the one expresses towardsthe main situation or event of a sentence – possibility , permission , ability ,**likelihood** , obligation and hypothesis among others . Saeed (1997 : 125) regards modality as a cover term for devices which allow speaker(s) to express varying   degrees of commitment to , or belief in (**probability**) , a proposition .

Traditionally , these three terms (i.e certainty , **probability** or **likelihood** and possibility) are treated as subjective epistemic modality (Lyons , 1995 : 335) .

2.2 The Meaning of Modality in Arabic :

Modality in Arabic is a semantic category . There are no modal verbs which form a special group realizing modality or modulation in Arabic (i.e. lexicalitems , verbal and non-verbal) normally belong to open classes. Basic meanings of modality in Arabic are : certainty , possibility , and **probability** (Aziz , 1989 :84 , 86) .This term (modality) is translated into Arabic as الجهة or الوجه (الحسيني , . : 113 & Abdul-Wahid , 1982 : 1) .

2.3 The Meaning of **probability** in English

It is probably necessary to start the study with the dictionary meaning of the concept of **probability** which refers , on one hand , to how likely something is to happen ; this is synonymous to the concept of **likelihood** (e.g the **probability** that prices will rise rapidly) . On the other hand , it denotes a thing which is likely to happen (Hornby , 2005 : 1201) . The recent study follows these two meanings , since each gives a degree of **probability** (i.e the first meaning is lesser than the second) , the reader has to know that **probability** also is rather epistemic than just a possibility . In addition, Aziz (1989 : 93) tells that **probability** relates to modality which has semantic and syntactic aspects in English .

In fact , the recent study adopts the idea that **probability** is 'objective epistem-ic modality , not 'subjective' (i.e through which the speakers show objective judgments rather than subjective ones) (Lyons , 1995 : 335) , because the earlier includes the twin concepts of **probability** and possibility . **Probability** is the extrapolation from facts ; it indicates what is generally expected as likely to take place because of the known facts and conditions . There is ; therefore , an object- tive conjecture or hypothesis about something verifiable either at present or in the future (Abdul-Wahid , 1982 : 88-89) .

In expressing **probability** the truth value is not personally assessed , and the degree of confidence in the factuality of the proposition is not strictly limited to the speaker , rather it is fact

pointing in a certain direction that makes the **like- lihood** of something enjoying a common consent (e.g if somebody said that water has been discovered in planet x , then somebody may say ' life *may* bepresent there ') (ibid.) .This is an expression of **probability** because everybody knows the fact that water is necessary for life .

 Young (1980 : 84) refers to two types of modalities which are : knowledge modality through which the speaker makes an issue of what evidence there is for the truth of some factual propositions :he is predicting , or guessing , or inferring ,or stating a mere possibility and influence . Also , He uses the terms (conjecture versus inference) , (confident versus tentative) , Young draws a diagram with examples on the course of events about the causes and conditions for things to come about . This diagram depicts that **probability** belongs to a predictive con- jecture by using ' *will* ' , and tentative inference by using modals ' *should* ' , ' *ought to* ' , as far as knowledge modality is concerned . So , probability does not belong to inference modality type .

1- He *will* be in the library (conjecture) (Young , ibid.)
In the above example the speaker suggests an educated guess .

2- He *should* / *ought to* be in the library .
If the hearer understands the matter as right , it is probable that he is in the library.In addition , psychologically extensional reasoning about **probabilities** occurs when individuals infer the **probability** of an event from a knowledge of the dif- ferent independent ways in which the event might occur . In the past , **probability** has been studied in experiments in which the participants have to infer a con-ditional **probability** from information given to them (called Bayesian reasoning) (Johnson-Laird cited in Dupoux , 2001: 94) .

2.4 The Meaning of **Probability (al-rajahan)** in Arabic :

' al-rajahan ' and ' al-rajih ' are used by الحسيني (. : 150 – 51) as a logical

theory tells that arriving at the absolute certainty is impossible , all what the one arrives at is that something is more probable than another , or the thing is   probably existent or not , and something is likely a fact or lie .So , it is some- thing between the certainty and doubt .Aziz (1989 : 84) asserts that this term (i.e. **probability**) includes the main lexical items (such as : the verb يرجح , the prepositional phrase   and the constructions and   ) .

3- It is probable that Ali is at home (يرجح ان يكون علي في   ) .

4- My brother will probably arrive from Baghdad tomorrow
(من الارجح ان يصل اخي غدا من بغداد)

5- The match will most probably have finished by now
(ان يكون السباق قد انتهى   /   )

As a result to what is said above , the researcher avoids the mixture ofthe used terms (يرجح ,   ,   ) which seem that the author(i.e. Aziz , 1989) follows the lexical translation which is unacceptable to the Arabic language grammarians and specialists , only because of the existence of the grammatical term (افعال الرجحان) in Arabic language which is logically appropriate or equivalent to ' **probable** and **probability** ' terms in English .

Haywood and Nahmad (1965 : 511) tell that these verbs are called

" Verbs of Hearts " (   ) ; Wright (1898 , 2 : 48) adds that Arab gram-

marians call them   ' verbs of the heart ' (i.e. which signify an act that

takes place in the mind , or   افعال اليقين واالشك و verbs of certainty , doubt

and **preponderance** (of **probability**)) .

Irrespective of the first two types (i.e. verbs of certainty and of doubt) ,

the researcher's aim is the third type of these verbs of the heart which are verbs of **probability** ; Howell (1880 , 2 : 133) mentions that they are eight

verbs as follows :   to think , imagine ;   to think , believe ; to think ,

reckon , suppose ;   to think , deem ;   to count , reckon ;   to think ,opine ;   in the sense of think ; and the imperative هب suppose , think . Hay-wood & Nahmad (1965 : 511) refer that this type of verbs are double tran- sitive verbs (i.e. ditransitive verbs : they need two objects in the accusativecase mostly) . Abdul-Wahid (1982 : 126-27) adds that these verbs are usually given in the perfect tense , but they carry modality only when they are used in the imperfect (some of them cannot take the imperfect form) and are inflected for the first person . Semantically these verbs are subcategorized into verbs of lower probability and of higher probability as in (2.6 & 2.8) of this work .

2.5 Degrees of **Probability** in English

Probability is not an absolute concept , although based on facts in estimating the truth of the proposition . Different degrees of **probability** can be distinguished in this respect depending on the pointing power of facts . This is related to the definition that Leech (1969 : 224) gives : " one may think of **probability** as ascale extending from ' impossibility ' ' 0 % **probability** ' at one end to necessity ' 100 % **probability** ' at the other

6- He left home an hour ago . He *may* be at office now .

7- If he started at nine he *ought to* be here by four .

8- The Introduction of new machinery *should* contribute greatly to better profits next year .

9- You *must* be hungry after your long walk .

10- There *will* be rain in the London area during the night .

11-   The ice *will* melt if the sun comes out . (Leech : ibid.)

The previous examples show the gradation of **probability** according to the inherent evidences which are necessary for logical **probability** rather than stat-istical probability which depends upon the percentage grade(Lyons ,1977, 2 : 49) .

Lyons (1995 : 308) recognizes that three scales of modality may be relevant :wish and intention , necessity and obligation and certainty and possibility .

The term ' scales ' is used by Lyons to suggest that there may be smaller or larger number of subdivisions such as various degrees of certainty , **probability** and possibility or ' stronger ' and ' weaker ' or different kinds of ' obligation and necessity ' and so on . The term ' scales ' refers to the different modalities and their subdivisions. These modalities are often expressed with the help of modal auxiliaries (Wekker , 1976 : 12) .

Aziz (1992 : 103-4) presents a broader scale of modality encompassing six degrees : less probable (would) , probable (will), less possible (might / could) , possible (may / can) , less certain (should / ought to / could not) and certain (must / cannot) .

2.6   Degrees of **Probability** in Arabic :

Semantically, verbs of probability may be graded into three levels as Muh-eisin محيسن (2004 : 107 – 12) divides them into :

　　　　　a- high **probability** (　　*to believe , think* ;　　*to think , opine* ;
　　　　　　and **هب** *suppose , think*)

　　　　　b- low **probability** (　　　*think , deem* ;　　*count , reckon*)

　　　　　c- verbs of special reference (　　*to think , believe* ;　　*to think , reckon , suppose* ; and　　*to think , imagine*) .

2.7   Verbs of Probability in English

2.7.1 The Modals

The recent study adopts the gradation of degrees of probability shown by Aziz (1992 : 103-4) throughout the use of English modal verbs and their negative forms .This justifies the arrangement of the following verbs with their examples :

a- *will* (*probably*) :

12-   You *will* be felling hungry after all that work . (Leech & Svartvik ,
      1994 : 149)

13-   John *will / will not* be at home by now . (Aziz , 1989 : 78)

14-   We '*ll* (*probably*) know the result soon . (Eastwood , 1994 : 121)

Wekker (1976 : 17) tells that ' will ' is used to express probability with

present or past reference :

15-   *I tkink he 'll* still be in Paris at the moment .

16-   He '*ll* (*probably*) have left yesterday .

b- *might / could* :

17-   She *might / could* have left by now (Saeed , 1997 : 126)

18-   It *might / could* well be true that he beat her . (Quirk et al. , 1985 : 588)

In the above two examples (*might*) and (*could*) express epistemic modality because the speaker is signaling one of degrees of knowledge (i.e**probability**) . Quirk et al. (ibid.) in the previous example show that (well) can be used after some modals such as (can , could , may or might) in declarative clause to show the meaning of **probability** rather than the modal alone which connotes possib- ility.

c- *should / ought to* :

19-   Our guests *should be* home by now . (They probably are but I'm not
      certain) (Leech and Svartvik , 1994 : 149)

20-   They *should* have our letter by now (Eastwood , 1994 : 121)

21- They *should* know the result now (ibid.)

22- We shouldn't have long to wait (ibid.)

The last example is usual negative form (*shouldn't*) expresses **probability**. In the previous examples ' should ' is clearly epistemic , it expresses what is reason-able to expect . That's why Palmer (1979 : 49) explains that ' should ' has an epistemic sense , expresses extreme **likelihood** , or a reasonable **assumption** or conclusion .

Leech and Svartvik (1994 : 149) show that when ' *ought to* ' weakens the force of ' *must* ' of ' logical necessity ' , then the speaker is not sure whether his conclusion is right or not :

23- Our guests *ought to* be home by now (ibid.

24- They *ought to* have our letter by now (Eastwood , 1994 : 121) .

d- <u>*must*</u> :

' *Must* ' and ' *will* ' are sometimes used in weakened sense that one feels nearer to ' **probability** ' than ' certainty ' .

25- They *must* have spent years and years building this Cathedral .(Leech & Svartvik , 1994 : 149)

2.7.2 <u>The Main Verbs</u> :

Swan (2005 : 457) pays attention to some main verbs of **probability** under the title of mental emotional states that have no-progressive forms , like (*believe, suppose* , *think* (= have an opinion) , *understand*). The structure that is followed in formal style here is :

Verbs of thinking or believing + object + infinitive

Whereas in informal style (that-clause) is more common (ibid. : 600)

a. <u>*believe*</u> :

26- I *believed* her to be reliable (ibid.)

27- I *believe* that S (Saeed , 1997 : 125)

    b- <u>*think*</u> :

28- I *think* that S (ibid.)

29- I *think* it probable that your girl-friend is there already .
(Wakely & McArthur , 1974 : 12)

30- I *thought* that she was mistaken (Swan , 2005 : 457) .

' *Think* ' and ' *believe* ' belong to one of the degrees or scales that Saeed (1997 : 287) referred to as Allan's scales which relate to epistemic modality (Allan's scale in which each implicature is stronger than the next about the fact of P. (proposition) .

    c- <u>*expect*</u> :

31- I *expect* him to live a long time (Wakely & McArthur , 1974 : 12)Of course , there is an evidence or knowledge that shows the **probability** of this expectation .

    d- <u>*suppose*</u> :

32- I *supposed* them to be married (Swan , 2005 : 457)

    e- <u>*be likely / probably to*</u> :

' *Be likely / probably to* ' which are exemplified below can be used to express **probability** .

33- We *' re likely to* know the result soon (Eastwood , 1994 : 121) .

34- It *is likely / probably* that S. (Saeed , 1997 : 125) .

    f- <u>*assume*</u> :

It is one of the words (verbs) that can be used to say how likely it is that something will happen .

35- I *assume* he knows what he' s doing (Side & Wellman , 1999 : 56) .

g- *bet* :

36- I *bet* you never write to her (ibid.)

i- *going to* :

Side & Wellman (1999 : 56) refer to some different meanings or expres- sions for ' *going to* ' , one of them is strong **probability** , as in :

37- I *think* it *is going to* rain (i.e. I *think* it is very probable it will rain)

(ibid.)

j- There are some other verbal phrases such as : (*'d stake my life on* , *don't doubt* , and *can't see*) (ibid.)respectively

in the following examples :

38- I *'d stake my life on* his honesty (ibid.)
39- I *don't doubt* that he could do the job .
40- I *can't see* the situation changing much in the foreseeable future .

2.8 Verbs of **Probability** in Arabic :

The division of verbs that carry the meaning of probability in Arabic is bet-ter be done as far as their degrees of probability are taken in regard :

a- Verbs of high probability (*to believe , think* ; *to think , opine* ; and **هب** *suppose , think*) (محيسن , 2004 : 107-09) , whereas (2007 , 2 : 26) denies that is one of the **probability** verbs , it islisted under the title of افعال التحويل or التصيير (transmutative verbs) .

a1. *to believe , think* :

The researcher here regards the verb (ja'ala   ) ' to believe , think ' as one   of the **probability** verbs , following what محيسن (ibid.) adopts (i.e. when the sentence or the clause has no meaning of concrete rendering) , so *ja'ala* has the meaning of thinking or **probability** as in :

الْهَلاَ يِكَة الَّذِينَ هُمْ عِبَادُ الرَّحْمَن إِنَاثًا })   (19 /   (41-

And they have *believed* the angles , who are the servants of the compassionate to be females .   (Howell , 1880 , 2 : 141) here means ' *believe* ' in order to exclude it from the one which means صيَّر ' a transmutative , not a mental verb ' (Howell , ibid.).

a2.   *to think , opine* :

It refers to reasoning (i.e. this is what the one has arrived at throughout reasoning or mind) as in the saying of Tamim Ibn Abi Mukbil :

أبا عمر أخا ثقة   حتى ألمّت بنا يوم ملمات   -42

          Verily I was won't to *think* or *believe* Abu Amr to

          be a trustworthy man , until misfortunes befell us

          one day (Howell , ibid.) or I *suppose* Abu Amr to

          be a trusty friend (Wright , 1898 , 2 : 49)

In the above example   occurs in the sense of opinion or belief and therefore governs two objects in the accusative case : the first object is (   ) and the second is (   ) . None of the old grammarians told that (   ) transmits to two objects except Ibn-Malik and his followers (, 2002 , 2 : 31 &   , 1963 : 358

a3. هب *suppose , think* :

This verb can be used only as imperative to mean reckon or think unlike the imperfect verb in Arabic (i.e. past tense) وهب which is derived from thegift (الهبة) , also this verb هب is transmitted into two objects like other verbs of

the heart as in the following saying by Ukaiba alAsadi (عقيبة) cited in

(السيوطي , 1998 , 1 : 479 &   , 1960 : 362) :

43-   يزيد أميرها و أبو يزيد   **فهبها** أمة هلكت ضياعا

            Then *suppose* it to be a nation that has perished

            unheeded , Yazid rules them , and Abu yazid.

                        (Howell , 1880 , 2 : 143)

With little difference , Howell (ibid.) mentions that (يزيد يسوسهم) , not(يزيد اميرها) that's why it is translated as Yazid rules them . Also , he has confused **هب** *suppose , think* in the above line with that one which means

(ibid.) assert that السيوطي &   , unlike what هبة , from يهب , وهب means believe . in(**فهبها** أمة هلكت .....) **هب**

        The researcher adds that **هب** here cannot be inflected to ' يهب ' or ' وهب ' that justifies it to be a mental one (i.e. of probability) , and not a transmu- tative one ; its two objects are : (   ) a nation and (هلكت) perished respectively .

        The evidence for that is what   (1960 : 362) declares that ' **هب** ' is an   imperative verb means *believe* or *think* , is abstract one , and cannot be in-   flected in Arabic into present or future .

        b- Verbs of low **probability** (*think , deem* ;   *count , reckon*) :

            b1.   *thought , deemed* :

It means the saying when it is unreliable , and the opposite is ' " mentioned ' to what is reliable of saying . That is what Arab grammarians agree with . So ,   *thought , deemed* is generally used in what is false as in the saying of Abu Umayya alHanafi :

44- أنما الشيخ من يدب دبيبا   شيخا و لست بشيخ

She *thought* me to be an old man , I not being an old man.

The old man is only he that crawls along with crawling .

(Howell , 1880 , 2 : 139)

The verb   is a ditransitive one in accusative , the two objects are the attached pronoun (ياء) and (شيخا) old man (, 2002 , 2 : 30) . And sometimes this verb is used in what is true as in the saying of Abu Talib addressing the Apostle (i.e. Prophet Muhammad (صلى الله عليه واله)) , and this is not the purpose of this study :

45-

أمينا

And thou hast (you have) summoned me and **asserted** that thou art (you are) a faithful counsellor ; and surely thou hast spoken truth and been there trustworthy .

(Howell , ibid. : 140)

b2. _think , count , reckon_ :

This verb refers to the meaning of probability when it denotes thinking
or believing , and the belief is very weak because the reality is the oppositeof what someone counts or reckons (e.g. You think that someone is poor ,then you become certain that he is rich) (محيسن , 2004 : 109) .

Also ,   occurs in the sense of opinion (**probability**) and for that reason it governs two objects in the accusative as in the following saying of   AnNuman Ibn Bashir in which the two objects are : (   ) and (شريكك) respectively (Howell ,1880 , 2 : 140- 41 and   , 1998 , 1 : 356) .

المولى شريكك في الغنى   46-
شريكك في العد Then _think_ thou not the friend be thy partner in affluence ; but the friend is thy partner in destitution (Howell , ibid.) .

c-Verbs of special reference as محيسن (2004 : 110) calls them such as(_to think , believe_ ;   _to think , reckon , suppose_ ; and   _to think , imagine_)

These verbs , because of their changeable reference from certainty to **probability** and vice-versa , are called so . Their first function is **probability**whereas the second one is certainty . What is important here in this paper is

 the first meaning , not the second one . It is necessary to refer that they grade

 themselves from the strong probability in   to the low one in and tlowest one in   .

   c1-　　　　*think , believe* :

إن شبت لظى الحرب صاليا　　　　فعرّدت فيمن - 47

(40 : 1995 , الغلاييني)

 The researcher could not find any English translation for the above linewhich contains ’   ’ to denote the meaning of **probability** .   *think believe* here conveys the meaning of **probability** which represents its first function , because of the absence of the logical evidence which is present in some other places or examples to denote the second function of   *think believe* (i.e. certainty ’ اليقيــــن ’) .

   c2-　　　*to think , reckon , suppose* :

This verb may refer to different references such as : anger , conceit ,optimism , speculation , worry ,and complain ; therefore , this verb has a weak level of probability (محيسن , 2004 : 111) . *to think , reckon ,*
suppose has the meaning of   (of **probability**) when it does not mean the process of calculating throughout direct witness or reckoning , but it includesthe mental or abstract reckoning (, 2007 , 2 : 21) .

   c3-　　　*to think, imagine* :

 It has the meaning of probable thinking just like   . The word is derived from imagine and imagination , it is weaker than ’   ’ in **prob-ability** (ibid. : 22) .   and   are alike in governing two objects in theaccusative case , denoting probability as in the following saying by AnNabigha AdhDhubyani :

48 - و حلّت بيوتي في يفاع ممنّع **يخال** به راعي الحمولة طائرا

And my tents have alighted in an inaccessible height ,Wherein the pastor of the beasts of burden is *fancied*to be a bird (Howell , 1880 , 2 : 137- 38) .

Something has to be said before the end is that :   *say , said* in the sense

 of thinking (   ) , not referring to the words in the reported sentence , but to the mental process that the reported sentence has .   may be treated like   , putting the subject in Arabic(inchoative) and its complement (enunciative)into the accusative as objects , as in the following saying by alKumait Ibn Zaid alAsadi :

49 - أجهالا   لؤي   لعمر أبيك أم متجاهلينا ؟

Ignorant *thinkest* thou (think you) the Banu Lu'ayy , i.e. Kuraish , to be , by the life of thy father , or feigning ignorance ?(Howell , ibid. : 148) .   *say* in the above example is present (Aorist) and preceded by inter-rogation . This is the tradition of the generality of the Arabs other than theBanu Sulaim (ibid. : 147) whom the researcher avoids as well as complexity avoidance .

 Finally , there are some other verbs that may carry the meaning of prob-ability as their second function , whose their first function is certainty , such as :   *saw* and   *knew* . These verbs are not listed mainly under the title of verbs of **probability** in the most reliable references of Arabic gram-mar , that's why they are not included in this research .

3. <u>ANALYSES</u> :

 This Section includes the practical part of this paper that focuses on verbs of **probability** in some English texts of the holy New Testament on one hand ,and their equivalents in some Arabic texts of the Glorious Quran on the other hand , for purposes of comparison as well as translation . Thus, this section is divided into : English and Arabic Texts Analyses :

  English Texts , the origin of these texts are quoted from the well-know version of the New-Testament ' King James version ' (1968)

, whereas mostof their interpretations belong to the ' New International Version ' of English text of the New Testament , from the Holy Bible (1984) by International Bible Society which is abbreviated as IBS. In addition , these texts are arranged

according to degrees of **probability** of the verbs (i.e. auxiliary and main ones ,that mentioned earlier in item two of this work)Arabic Texts , the ayaas of the glorious Quran in this section are also arranged according to the power or degrees of verbs of probability just like what is done in analyzing the verses of the Holy Bible below .

3.1 **English Texts** :

<u>Text-1</u> :

" And this *will* we do, if God permit. " Hebrews 6 : 3

The modal *will* here has the future sense of uncertainty or doubt aswell as the subjunctive mood of probability . The verse implies that Christ's people intend to leave the elementary teachings about Christ and to go on to maturity , the result will be that these elementary teachings come automatic-ally .That's why people say that this *will* we do (indirectly) if God permit ,this is not certain , but a mere probable thinking (IBS , 1984 : 656) .

<u>Text-2</u> :

" To the intent that now unto the principalities and powers in heavenly [places] *might* be known by the church the manifold wisdom of God . " Ephesians 3:10

The above verse gives that God's intent is that now , through theChurch , the manifold wisdom of God *should* be made known to the
rulers and authorities in the heavenly realms . It became clear through   the
previous interpretation of Ephesians 3:10 that ' *might* ' has the power of

' *should* ' which indicates the third level of probability after *will* and *could* which are explained earlier in this paper under the title of : verbs of prob-ability in English : the modals .

<u>Text – 3</u> :

" Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also *should* walk in newness of life. " Romans 6 : 4

The recent verse contains a probable thinking throughout the intention of Christ's people to be buried with him through baptism into death in order that , just as Christ be raised from the dead through the gloryof the Father , they too may live a new life .

<u>Text - 4</u> :

" For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him *should*

not perish, but have everlasting life. " John 3:16

This is the mood of probability . It implies some doubt as to the realityof the action . It expresses uncertainty of an action which may or may not happen . In the above verse , it is uncertain whether the individual will believe and participate in either perishing or in eternal life .

<u>Text – 5</u> :

" Verily, verily, I say unto you, If a man keep my saying,

he *shall* never see death. " John 8 : 51

This verse denotes that Jesus tells the truth , if anyone keeps his word ,he will never see death . *Shall* here carries the subjunctive mood of probability .

Since death is a fact in the life of human being , then it is uncertain , doubtful that a man never see death , it is a mere probable thinking .

 To the researcher this is the internal semantic component that the debate concerning this verse may depend on , this component is mentioned by James (1980 : 92) .

<u>Text - 6</u> :

" And as Moses lifted up the serpent in the wilderness,

even so *must* the Son of man be lifted up "
John 3 : 14

This verse contains the English modal *must* to indicate **probability** meaning , to be understood as : as Moses lifted up the snake in the desert so the son of man *must* be lifted up. It is not a certain or guaranteed result , then it is a probable thinking concerning the end of a man who does not believe in Christ , because it is not a reality but future intention .

<u>Text – 7</u> :

" For let not that man *think* that he shall receive any

thing of the Lord." James 1 : 7

This verse tells that man should not *think* he will receive anything from the Lord , except if he asks with believe and not doubt , because he who doubts is like a wave of the sea , blown and tossed by the wind (IBS ,1984 : 683) .

3.2 **Arabic Texts** :

<u>Text – 1</u> :

(100 –   ) {
}

" Yet they ascribe as partners unto Him the jinn "(Pickthall , 1930 : 147)

The verb   *to believe , think* is used in this ayaa to convey the mea- ning of believing , not that of transmutative . Also , it is ditransitive in the accusative , its two objects are :   the jinn (first object) and   partners(second object) (, 2001 , 4 : 132 and   , 2006 : 179) .

<u>Text – 2 :</u>

{ (الكهف : 48) }

" But ye *thought* that We had set no tryst for you. "(Pickthall , 1930 : 300)

   The verb   *thought* , *deemed* in this text carries the meaning of **prob-ability** , for it represents a situation of doubt by unbelievers , not a real one .

   In addition , it refers to a doubtful , unreal thinking or believing , that's whyالغلاييني (1995 , 1 : 45) asserts that it is used in every situation of damning of those unbelievers .

<u>Text – 3 :</u>

نَعُدُّهُمْ { ( ) } 62 :

" And they say: What aileth us that we behold not men whom we were wont to *count* among the wicked? "(Pickthall , ibid. : 469)

   The researcher could not find a text clearly denotes the meaning ofprobability by using the verb   *think* , *count , reckon* in the Glorious Quran, except the recent one . He thinks so , only because of the internal meaning of the story which does not tell a fact , but a doubtful thinking of unbelievers who did not find those people whom they thought to find in hell .In addition ,   here is translated by Pickthall (ibid.) as *count* , which is nota real counting , but a mental one .

<u>Text – 4 :</u>

{   أَنْ يُقِيمَا حُدُودَ اللهَّ ِ } (: 230)

" In case , they *expect* that they will keepwithin the bounds of Allah " (Ghali , 2002 : 36)The Arabic verb   *think , believe , expect* in this ayaa carries themeaning of suspicion by the divorced couples who could not do or keep the bounds of Allah which the story in the Glorious Quran tells . The limits or the bounds of Allah that this ayaa tells is that if a man has divorced his wife (the third time), then she is not lawful unto him thereafter until she has wedded another husband , then if he (the other husband) divorces her it is no sin for both of them that they come together

again if they consider that they are able to observe the limits of almighty Allah .

Text – 5 :

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَ   (:   ) { 273 }

" The unthinking man *accounteth* them wealthy because of their restraint. " (Pickthall , 1930 : 62)

The context of this ayaa tells that those poor people who neither go abroad for the sake of a financial benefit , nor they ask mankind to give them charity , whatever charity they (rich men) expend . The ignorant man accounts or reckons them (mental reckoning , probable thinking) rich becauseof their regular abstinence .

Text – 6 :

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَ عِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى } (   ) (طه : 66 })

" He said , " No indeed , you cast ! " Then only then , their ropes and their staffs were made to appear to him , by their Sorcery , to be gliding along . " (Ghali , 2002 : 316)

The verb   or يخيّل *to think*, *imagine* is a controversial one in the present text . It is , on one hand , regarded as a verb of certainty, because of the eye-witness which took place by the sorcerers who bewitch their fellow-men's eyes and overawe them . On the other hand , it is regarded asa verb of **probability** depending on the suspicious eye-witness because of the affect of sorcery , they were not real snakes .   (2007 , 2 : 22) assertsthat this word   *imagine* is derived from imagination and the one who hears someone else he imagines what he hears , it is not a real seeing . Also ,   (ibid.) shows that this verb is weaker and lesser in the degree ofprobability than   *to think , reckon , suppose* . This text might be theonly one among the whole ayaas of the Glorious Quran that contains the Arabic verb of **probability**   or يخيّل *to think*, *imagine* .

Text – 7 :

الْمَلاَ ئِكَةُ يَا مَرْيَمُ إِنَّ اللهَّ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ }

(42 :   )

" And when the angels *said*: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation. " (Pickthall , 1930 : 71)The verb *said* here cannot have a probability meaning unless it denotes the reported speech as something is ready made by somebody and is said by some-

body else. Thus, the recent ayaa (42 :   ) does not refer to the saying

itself but to the result that Allah (جل جلاله) has chosen Maryam and made her pure and preferred her above all the women of creation .

It is necessary to mention that both the Arabic verbs   *to think , opine*and هب *suppose , think* that carry the meaning of **probability** are totally not found in the ayaas of the Glorious Quran .

4.1 **Conclusions** :

This study has arrived at the following findings :

1- Probability meaning   is described in Arabic language by some Arab gram- marians and scholars under the title of   . This proves the first hypothesis in this study .

2- The verbs that convey such meaning are called verbs of probability .In English, these verbs are limited in number and divided into main and modal auxiliary verbs , the modal ones grade from the low degree of probability into the higher one and vice-versa. In Arabic , the verbs of probability are called   , they convey the same meaning and grade according to certain levels or degrees as far as their strength and weakness are concerned ; they are also   limited in number .

3- Difference among the verbs of the two languages in form is somethingnormal , but they to some extent match in translations from English into Arabic and vice-versa in some texts ; this is an evidence that these verbs , irrespective of the difference in cultures , convey the meaning of probability , such as : the English verbs : *expect , think , suppose ,*and *believe* which may be translated   from/into

Arabic such as   and   just like what is declared in the texts dis- cussed above .

4.2 **Recommendations** :

1- Scholars , translators (of both languages) as well as writers of Arabic grammar in English and vice-versa may have benefit of this study humbly as a help whenever and wherever they refer to this concept (of probability) and its relevant verbs (in both English and Arabic) .

4.3 **Suggestions** :

1- The recent study can be applied on other texts such as political andliterary ones , also it can be used experimentally at colleges , for example ,for pedagogical orientations .

2- The same topic can be studied pragmatically to prove one of the newbearings of contrastive linguistics which is represented by contrastive rhetoric .

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المقارن و التحليل التقابلي بصورة خاصة . الجهة أو الوجهة هي مفهوم دلالي غني يشمل معان
متنوعة حسب السياقات المختلفة التي تستعمل فيها و **الرجحان** هو أحد تلك المعاني التي يمكن أن يعبّر عنها
بوساطة بعض الأفعال في اللغتين الانكليزية و العربية و الحقيقة أن تلك الأفعال في اللغتين ربما تكون مختلفة
في الشكل و لكنها متشابهة في المحتوى لحد ما و التركيز في هذا العمل على الأفعال بسبب الدور المركزي
للأفعال في الجملة . أختبر خلال هذه الدراسة افتراضان هما أولا معنى **الرجحان** الذي يفترض أن يكون
موجودا في كلا اللغتين و ثانيا تلك الأفعال التي تنقل معنى **الرجحان** تحت عناوين مختلفة مثل : verbs of
probability في اللغة الانكليزية و أفعال **الرجحان** في اللغة العربية و تحاول هذه الدراسة أن تبرهن من
خلال تحاليل النصوص الدينية أن تلك الأفعال متقابلات أحدهما للآخر لإغراض الدراسة المقارنة و الترجمة
تنتظم هذه الدراسة في أربعة اقسام : القسم الأول هو مقدمة للدراسة ككل و القسم الثاني هو جزء نظري يناقش.
معنيي الجهة أو الوجه و **الرجحان** في الانكليزية و العربية على التوالي و عرضت العديد من التصانيف
المتنوعة من المصادر الرئيسية و أخذ تصنيف عزيز (1992) لدرجات **الرجحان** في اللغة الانكليزية الاهتمام
الأساسي و اختير تصنيف محيسن(2004) في اللغة العربية . القسم الثالث هو الجزء التحليلي الذي يناقش
تحاليل أربعة عشر نصا دينيا (سبعة نصوص من كتاب الإنجيل المقدس وسبعة من القران الكريم على التوالي
) معتمدا في ترتيب النصوص على التدرج في مستويات أو درجات **الرجحان** و يعطي القسم الرابع النتائج و
التوصيات لهذه الدراسة و المقترحات.