

Some Problems of Translating Relative Tenses in the Glorious Qur'a:n into English

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Abstract :

The definitions of "absolute" tenses and "relative" tenses are still controversial. However, Absolute tenses are defined as those tenses which use the present moment of speaking as a point of reference, whereas, "relative" tenses are those which use other moments as a point of reference. Relative tenses depend on "time indicators" such as particles, adverbs, finite verbs or the main verb of the sentence, and context.

This study aims at (1) studying relative tenses in the Glorious Qur'a:n, (2) showing how these tenses are realized in English by different translators, (3) finding out the differences between these tenses and their realizations, (4) proposing a new effective rendering on the basis of a religious interpretation, and (5) proposing some remedies for the problems that arise from translating these tenses in the light of our findings.

To validate the aims set above it is hypothesized that (1) relative tenses in the Glorious Qur'a:n can be translated into relative tenses, (2) there is a one-to-one correspondence between relative tenses in Arabic and their renderings in English, and (3) those who adopt a communicative translation are more successful than those who adopt a semantic translation.

1. Absolute and Relative Tenses :

The definitions of 'absolute' tenses and 'relative' tenses are still controversial. Comrie (1985:36 and 1993:9), for instance, distinguishes between these two types of tenses. For him 'absolute' tenses are those which use the present moment of speaking as a point of reference, whereas 'relative' tenses are those which use other points of reference including the present moment of speaking (for a similar view, see also Declerck, 1990:59 and 1995:2).

The distinction between 'absolute' and 'relative' tense forms in English coincides with the distinction between finite and non-finite verb forms. All finite verb forms (present tense and past tense) are said to have absolute tenses, whereas the non-finite verb forms (e.g. the infinitive, the present participle and the past participle) are said to have relative tenses. Examples (1) and (2) indicate present and past tenses respectively. They are both absolute.

1. She **sings** beautifully.
2. She **sang** beautifully.

The non-finite (infinitive) verb forms in examples (3), (4) and (5) are relative tenses. They take as their point of reference the finite verb of the clause.

3. She tries **to sing** beautifully.
4. She tried **to sing** beautifully.
5. She will try **to sing** beautifully.

In (3) the infinitive 'to sing' refers to the present, in (4) it refers to the past, and in (5) it refers to future, since the finite verbs in (3), (4) and (5) are respectively present, past and future.

The non-finite (present participle) verb forms in examples (6), (7) and (8) are relative tenses. They take as their point of reference the finite verb of the clause.

6. **Doing** his best, he can solve the problem.
7. **Doing** his best, he will solve the problem.
8. **Doing** his best, he solved the problem.

In (6) the non-finite form 'doing' refers to the present, in (7) it refers to the future, and in (8) it refers to the past, since the finite verbs in (6), (7) and (8) are respectively present, future and past.

The non-finite (past participle) verb forms in examples (9), (10) and (11) are again relative tenses. They take as their point of reference the finite verb of the clause.

9. With one of his legs **wounded** seriously, he cannot drive the car.
10. With one of his legs **wounded** seriously, he will not drive the car.
11. With one of his legs **wounded** seriously, he did not drive the car.

In (9) the non-finite form refers to the present, in (10) it refers to the future, and in (11) it refers to the past, since the finite verbs in (9), (10) and (11) are respectively present, future and past (Ahmed-Izzat, 2001, 35).

Within the finite tenses, Comire (1985:57) also distinguishes between 'pure absolute' tenses, which relate the time of the situation directly to the moment of speaking, and 'absolute relative' tenses, which relate the time of the situation to the moment of speaking via one or more intermediate reference times. According to this view, the past tense is considered a 'pure absolute' tense; whereas the past perfect is considered an 'absolute relative' tense, the following example is illustrative.

12. They **had left** the house when their father **arrived**.

In (12) the past perfect **had left** is considered an 'absolute relativ' tense. However, the past tense **arrived** in the same example is considered a 'pure absolute' tense.

Bhat, (1999:14) in his study of different languages of the world, gives an alternative distinction. He uses the terms 'deictic' and 'non-deictic' in order to differentiate between (1) tenses which have the utterance time as the reference point and (2) the ones which have some other event as the reference point, respectively. In order to substantiate Bhat's view, let us consider the following examples.

13. (يُقَلِّبُ اللهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ) (النور: ٤٤).

[Allah **makes** the night and the day **succeed** each other. Verily in these things is an instructive lesson for those who have vision] (Ahmed-Izzat, 2001, 36). This Glorious Qur'a'nic Verse can be illustrated by the following figure :

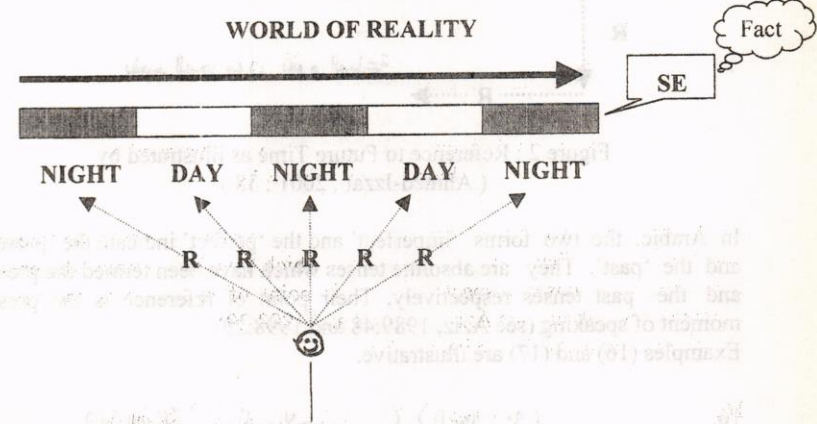


Figure 1: Sequence of State Events and its Relation to the Point of Reference as illustrated by (Ahmed-Izzat, 2001:37)

14. (وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ) (البقرة: ٤٩).

[And remember, We **delivered** you from the people of Pharaoh: they **set** you hard tasks and punishments...] (Ali, A. Y., 1993:29).

- In (13) the point of reference is the utterance time; therefore, it is deictic.
- In (14) **يسومونكم** has as its point of reference the main verb **نجيناكم** which indicates past tense; therefore, it is non-deictic.

15. (وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُثُوا غَيْرَ سَاعَةٍ...) (الروم: ٥٥)

[On the Day that Hour (of reckoning will be established, the transgressors will swear that they tarried not but an hour] (Ali, A., 1993:1023).

In (15) the imperfect form **يقسم** refers to the future because the adverbial **ويوم تقوم الساعة** denotes the future; therefore, it is non-deictic. This Glorious Verse can be represented as follows:

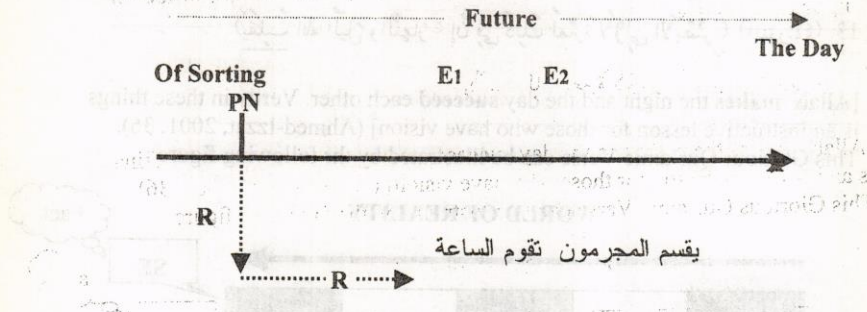


Figure 2 : Reference to Future Time as illustrated by (Ahmed-Izzat , 2001 : 38)

In Arabic, the two forms 'imperfect' and the 'perfect' indicate the 'present' and the 'past'. They are absolute tenses which have been termed the present and the past tenses respectively. Their point of reference is the present moment of speaking (see Aziz, 1989:48 and 1998:29).

Examples (16) and (17) are illustrative.

16. (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ...) (النحل: ٩٠)

[Allah commands justice, the doing of good,...] (Ali, A. Y., 1993:661)

17. (وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ...) (آل عمران: ١٤٤)

[Muhammad is no more than a Messenger: many were the Messengers that passed away before him...] (Ali, A. Y., 1993 : 164).

In example (16) the imperfect form **يأمر** and in example (17) the perfect form **خلت** are both used as absolute tenses in which their point of reference is the moment of speaking denoting present and past respectively.

18. (وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ...) (البقرة: ٦٧)

[And remember Moses said to his people : "Allah **commands** that ye sacrifice a heifer...] (Ali, A. Y., 1993 : 35)

19. (أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ...) (الاحقاف: ١٨)

[Such are they against whom **is proved** the sentence among the previous generations of Jinns and men, that **have passed away**; for they will be (utterly) lost] (Ali, A. Y., 1993:1368).

In (18) the point of reference is provided by the verb of the main clause قال which indicates past time, whereas in (19) the point of reference is the adverbial خلت في أمم which indicates past perfective. In order to substantiate the above views, let us consider other examples.

20. (فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ ...) (المائدة:)

[Then, Allah **sent forth** a raven **scratching** the earth...]

In (20) يبعث refers to the past since it takes its time reference from بعث which indicates past time.

21. (وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ ...) (الاعراف: ١٥)

[Then he **dropped** the tablets and took his brother by the head, **dragging** it towards him ...] (Kassab, 1994:272-273)

In (21) يأخذ refers to the past since it takes its time reference from أخذ which denotes past time.

22. (أَنْظِرْهُمْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ...) (النساء: ٥٠)

[**Behold!** How they **are inventing** a lie against Allah ...] (Ahmed-Izzat, 2001:40).

In (22) يفترون the imperfect form refers to the present because the main verb أنظر denotes the present.

23. (سَتَجِدُونَ مَخْرِبِينَ يَرِيدُونَ أَنْ يُؤْمِنُوا بِكُمْ ...) (النساء : ٩١)

[Others you will find that **wish** to 'gain your confidence' ...] (Ali, A. Y., 1993:214).

In (23) **يريدون** the imperfect form refers to the future because the main verb **ستجدون** denotes the future.

24. (... سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْأَلُونَ) (الزخرف : ١٩)

[Their evidence **will be recorded**, and they **will be called** to account!] (Ali, A. Y., 1993:1267).

In (24) **يسألون** the imperfect form refers to the future because the main verb **سكتب** denotes the future.

In addition to the above mentioned examples, the imperfect form may refer to both present and past simultaneously. Consider the following example from (Al-Andalusi, 1965:116-117,Part:1).

25. (أنتم بالأمس **تقاتلون** معاوية لتهدوا سلطانه واليوم **تقاتلون** معه لتشددوا سلطانه .)

(Yesterday you **were fighting** against Mu'awiya to destroy his authority, and today you **are fighting** for Mu'awiya to strengthen his authority).

In (25) the first verb **تقاتلون** refers to a past action because it uses the adverb (بالأمس) as a point of reference, whereas the second verb **تقاتلون** refers to a present action since it uses the adverb (اليوم) as its point of reference. Thus the same verb is used to refer to both past and present.

From what has been mentioned so far, it becomes clear that the most important difference between the English and the Arabic tenses is that English tenses (both present and past, the finite form tenses) are absolute. The relative tenses are expressed by means of non-finite forms. However, the Arabic tenses use the same forms in absolute and relative constructions. Examples (26) and (27) which show the transformation from direct to indirect speech substantiate this point of view.

26. Ali said, "Khalid prepares medicine". (Direct Speech)

27. Ali said that Khalid prepared medicine. (Indirect Speech)

In (27) the past form 'prepared' is used instead of the present form 'prepares' since the action is now in the past, and the tense is absolute.

In Arabic this change is unnecessary since the same form can be used as an absolute tense (e.g., (28) which represents direct speech) and relative tense (e.g., (29) which represents indirect speech)(for further details, see Aziz, 1989:52 and 1998:92)

28. قال علي : خالد يحضر دواء
29. قال علي إن خالد يحضر دواء

Title	Time Reference	
	English	Arabic
Transitive	✓	✓
Intransitive	✓	✓
Verb Form	✓	✓
Time Indicator	✓	✓
Voice	✓	✓
Type of Construction	✓	✓

The Proposed Revisions :

[He said that Ali said it is a better not tried to till the earth or water the fields, sound without blamish]

2. Data Analysis :

SL TEXT : (1)

(قُلْ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ) (البقرة : ٧١)

TL TEXT :

- [He answered : God says, it is a cow not broken in to plough the earth or water the tilth; one without blemish of one colour] (Ali, S., 1955:14).
- [Moses answered: He says It is a cow not broken in to plough the earth or water the tilth; one without blemish, of uniform colour] (Khan, 1975:13).
- [He said, God saith, she is a cow not worn by ploughing the earth or watering the field] (Rodwell, 1978:345).
- [He said, He says she shall be a cow not broken to plough the earth or to water the tillage] (Arberry, 1980:37).
- [Moses answered: Lo! He saith : Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth] (Pickthall, 1982:14).
- [He said : He says : a heifer not trained to till the soil or water the fields, sound and without blemish] (Ali, A., 1993:36)
- [He said, Says He that it is a cow which is not easily harnessed to till the soil, nor to water the plants] (Kassab, 1994:17).

Time Reference		Reference to text							
Title		Syntactic Structure							
		Arabic	English(TL)						
			1	2	3	4	5	6	7
Tense	Absolute		✓	✓	✓	✓	✓	✓	✓
	Relative	✓							
Verb Form	Past								
	Present	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb								
	Particle								
	Adverbial								
	Context	✓	✓	✓	✓	✓	✓	✓	✓
Voice	Active	✓	✓	✓	✓	✓	✓	✓	✓
	Passive								
Type of Translation	Semantic	✓	✓	✓	✓	✓	✓	✓	✓
	Communicative								

The Proposed Rendering :

[He said that Allah say it is a heifer not trained to till the earth or water the fields, sound without blemish]

SL TEXT : (2)

(وَنَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ) (الأعراف : ٤٤)

TL TEXT :

1. [And the inmates of Heaven will call out to the inmates of Hell] (Ali, S., 1955:145).
2. [The inmates of heaven will call out to the inmates of hell] (Khan, 1975:145).
3. [And the inmates of Paradise shall cry to the inmates of the fire] (Rodwell, 1978:297).
4. [The inhabitants of Paradise will call to the inhabitants of the fire] (Arberry, 1980:176).
5. [And the dwellers of the Garden cry unto the dwellers of the fire] (Pickthall, 1982:155).
6. [The companions of the Garden will call out to the companions of the fire] (Ali, A., 1993:356).
7. [The dwellers of the Garden will call the dwellers of the fire] (Kassab, 1994:252).

TEXT ANALYSIS: (2)

Time Reference		Syntactic Structure							
Title		Arabic (SL)	English (TL)						
			1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past	✓							
	Present		✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb		✓	✓	✓	✓	✓	✓	✓
	Particle								
	Adverbial								
	Adverb Context	✓					✓		
Voice	Active	✓	✓	✓	✓	✓	✓	✓	✓
	Passive								
Type of Translation	Somantic		✓	✓	✓	✓	✓	✓	✓
	Communicative								

The Proposed Rendering :

[The Companions of Paradise call out to the companions of the fire]

SL TEXT : (5)

(يَصَلُّونَهَا يَوْمَ الدِّينِ) (الانفطار : ١٥)

TL TEXT :

1. [They will burn therein on the day of judgement] (Ali, S., 1955:608).
2. [They will enter therein on the day of judgement] (Khan, 1975:603).
3. [They shall be burned at it on the day of doom] (Rodwell, 1978:45).
4. [Roasting therein on the day of doom] (Arberry, 1980:686).
5. [They will burn therein on the day of judgement] (Pickthall, 1982:679).
6. [Which they will enter on the day of judgement] (Ali, A., 1993:1614).
7. [In which they will be burned on the day of judgement] (Kassab, 1994:1121).

TEXT ANALYSIS: (5)

Title		Reference to future							
		Syntactic Structure							
		Arabic	1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past								
	Present	✓							
Time Indicator	Finite Main Verb		✓	✓	✓		✓	✓	✓
	Particle								
	Adverbial								
Voice	Adverb	✓				✓			
	Context								
Type of Translation	Active				✓				✓
	Passive	✓	✓	✓		✓	✓	✓	✓
Type of Translation	Semantic					✓			
	Communicative	✓	✓	✓	✓	✓	✓	✓	✓

The Proposed Rendering :

[They will be burned on the day of judgement]

SL TEXT : (6)

(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ) (المطففين: ٦)

TL TEXT :

1. [The day when mankind will stand before the Lord of the worlds?] (Ali, S., 1955:609).
2. [The day when mankind will stand before the Lord of the worlds?] (Khan, 1975:609).
3. [The day when mankind shall stand before the Lord of the worlds?] (Rodwell, 1978:57).
4. [A day when mankind shall stand before the Lord of all Being?] (Arberry, 1980:329).
5. [The day when (all) mankind stand before the Lord of the worlds?] (Pickthall, 1982:687).
6. [A day when (all) mankind will stand before the Lord of the worlds?] (Ali, A., 1993:1616).
7. [When all people shall stand before the Lord of the whole worlds?] (Kassab, 1994:1123).

TEXT ANALYSIS: (6)		Referentiality							
Time Reference		Syntactic Structure							
Title		Arabic (SL)	English (TL)						
			1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past								
	Present	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb		✓	✓	✓	✓	✓	✓	✓
	Particle								
	Adverbial								
	Adverb	✓							
Voice	Context								
	Active	✓	✓	✓	✓	✓	✓	✓	✓
Type of Translation	Passive								
	Semantic								
Translation	Communicative		✓	✓	✓	✓	✓	✓	✓

The Proposed Rendering :

[A day when (all) mankind will stand before the Lord of the worlds.]

SL TEXT : (7)

(يَوْمٌ يُبْلَى السَّرَائِرُ) (الطارق: ٩)

TL TEXT :

1. [On the day when secrets shall be disclosed] (Ali, S., 1955:614).
2. [On the day when the secrets are disclosed] (Khan, 1975:614).
3. [On the day when all secrets shall be searched out] (Rodwell, 1978:38).
4. [Upon the day when the secrets are tried] (Arberry, 1980:334).
5. [On the day when hidden thoughts shall be searched out] (Pickthall, 1982:693).
6. [The day that (all) things secret will be tested] (Ali, A., 1993:1633).
7. [On the day when the hearts shall be tried] (Kassab, 1994:1127).

TEXT ANALYSIS: (7)

Time Reference		Reference to futurity							
Title		Syntactic Structure							
		English(TL)							
		Arabic (SL)	1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past		✓	✓	✓	✓	✓	✓	✓
	Present	✓							
Time Indicator	Finite Main Verb				✓	✓	✓	✓	✓
	Particle								
	Adverbial	✓		✓			✓		
	Adverb								
Voice	Context								
	Active								
	Passive	✓	✓	✓	✓	✓	✓	✓	✓
Type of Translation	Semantic			✓		✓			
	Communicative		✓		✓		✓	✓	✓

The Proposed Rendering:

[On the day when all secrets shall be disclosed.]

SL TEXT: (8)

(لا يُسَمِّنُ وَلَا يُغْنِي مِنَ الْجُوعِ) (الغاشية : ٧)

TL TEXT :

1. [Which will neither fatten , nor satisfy hunger] (Ali, S., 1955:610).
2. [Which will neither nourish , nor satisfy hunger] (Khan, 1975:610).
3. [No food shall they have but the fruit of Darih] (Rodwell, 1978:53).
4. [No food for them but cactus thorn] (Arberry, 1980:337).
5. [Which doth not nourish nor release from hunger] (Pickthall, 1982:695).
6. [Which will neither nourish nor satisfy hunger] (Ali, A., 1993:1596).
7. [That neither fattens (the eater) nor satisfies his hunger!] (Kassab, 1994:1142).

TEXT ANALYSIS: (8)

Time Reference		Reference to fit							
Title		Syntactic Structure							
		Arabic	English(TL)						
		SL	1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓			✓	✓	✓
Verb Form	Past								
	Present	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb		✓	✓	✓	✓	✓	✓	✓
	Particle								
Voice	Adverbial								
	Adverb								
	Context	✓			✓				✓
Type of Translation	Active		✓	✓	✓	✓	✓	✓	✓
	Passive								
Type of Translation	Semantic						✓		✓
	Communicative		✓	✓				✓	✓

The Proposed Rendering :

[Which will neither fatten nor satisfy hunger.]

SL TEXT : (9)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (الشمس : ٩)

TL TEXT :

1. [He indeed truly prospers who purifies it] (Ali, S., 1955:620).
2. [He indeed prospers who purifies it] (Khan, 1975:620).
3. [Blessed now is he who hath kept it pure] (Rodwell, 1978:38).
4. [Prosperous is he who purifies it] (Arberry, 1980:340).
5. [He is indeed successful who causeth it to grow] (Pickthall, 1982:700).
6. [Truly he succeeds that purifies it] (Ali, A., 1993:1655).
7. [He who purifies it shall succeed] (Kassab, 1994:1152).

TEXT ANALYSIS: (9)

Time Reference		Reference to futurity						
Title		Syntactic Structure						
		Arabic (SL)	English(TL)					
		1	2	3	4	5	6	7
Tense	Absolute							
	Relative	✓						✓
Verb Form	Past	✓						
	Present		✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb							✓
	Particle							
	Adverbial							
	Adverb							
Voice	Context	✓						
	Active	✓	✓	✓	✓	✓	✓	✓
Type of Translation	Passive							
	Semantic		✓	✓	✓	✓	✓	✓
	Communicative		✓	✓	✓	✓	✓	✓

The Proposed Rendering :

[He who purifies it shall succeed .]

SL-TEXT : (10)

(وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَرْضَى) (الضحى : ٥)

TL TEXT :

1. [And thy Lord will soon give thee and thou wilt be well pleased] (Ali, S., 1955:622).
2. [Thy Lord will keep on bestowing His favours upon thee so that thou wilt be well pleased] (Khan, 1975:622).
3. [And in the end shall thy Lord be bounteous to thee and thou be satisfied] (Rodwell, 1978:26).
4. [The Lord shall give thee, and thou shalt be satisfied.] (Arberry, 1980:342).
5. [And verily thy Lord wilt give unto thee so that thou will be content] (Pickthall, 1982:622).
6. [And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased] (Ali, A., 1993:1663).
7. [And that your Lord shall give you until you become satisfied] (Kassab, 1994:1158).

TEXT ANALYSIS: (10)

Time Reference		Reference to Amay								
		Syntactic Structure								
Title		Arabic	English(TL)							
			1	2	3	4	5	6	7	
Tense	Absolute									
	Relative	✓	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past									
	Present	✓	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb	✓								
	Particle	✓								
	Adverbial Adverb									
	Context									
Voice	Active	✓	✓	✓	✓	✓	✓	✓	✓	✓
	Passive									
Type of Translation	Semantic		✓	✓	✓	✓	✓	✓	✓	✓
	Communicative									

The Proposed Rendering :

[And that Your Lord shall give you until you become satisfied.]

SL TEXT: (11)

(سَدَّعُ الرِّبَانِيَّةِ) (العلق : ١٨)

TL TEXT :

1. [We too will call Our angels of punish] (Ali, S., 1955:625).
2. [We too will call Our guardians of hell] (Khan, 1975:625).
3. [We too will summon the guards of hell] (Rodwell, 1978:20).
4. [We shall call on the guards of hell] (Arberry, 1980:345).
5. [We will call the guards of hell] (Pickthall, 1982:679).
6. [We will call on the angels of punishment (to deal with him)] (Ali, A., 1993:1674).
7. [We shall call the guardians (of jahannam)] (Kassab, 1994:1165).

Time Reference		Reference to Locality							
Title		Syntactic Structure							
		English(TL)							
		Arabic	1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past								
	Present	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb		✓	✓	✓	✓	✓	✓	✓
	Particle	✓							
	Adverbial								
	Adverb								
Voice	Context								
	Active	✓	✓	✓	✓	✓	✓	✓	✓
Type of Translation	Passive								
	Semantic		✓	✓	✓	✓	✓	✓	✓
Translation	Communicative								

The Proposed Rendering :

[We will call on the angels of punishment.]

SL TEXT: (12)

(لَتَرَوُنَّ الْجَحِيمَ) (التكاثر: ٦)

TL TEXT :

1. [You will surely see hell in this very life] (Ali, S., 1955:629).
2. [You would surely see hell in this very life] (Khan, 1975:629).
3. [Surely ye shall see hell-fire] (Rodwell, 1978:31).
4. [You shall surely see hell] (Arberry, 1980:351).
5. [For ye will behold hell-fire] (Pickthall, 1982:710).
6. [Ye shall certainly see hell fire] (Ali, A., 1993:1690).
7. [You shall certainly see the kundling fire (on the day of Resurrection)] (Kassab, 1994:1172).

TEXT ANALYSIS: (12)

Time Reference		Reference to tenses							
Title		Syntactic Structure							
		Arabic (TL)	English(TL)						
			1	2	3	4	5	6	7
Tense	Absolute								
	Relative	✓	✓	✓	✓	✓	✓	✓	✓
Verb Form	Past								
	Present	✓	✓	✓	✓	✓	✓	✓	✓
Time Indicator	Finite Main Verb								
	Particle								
	Adverbial Adverb	✓							
	Context								
Voice	Active	✓	✓	✓	✓	✓	✓	✓	✓
	Passive								
Type of Translation	Semantic								
	Communicative	✓	✓	✓	✓	✓	✓	✓	✓

The Proposed Rendering :

[You shall certainly see hell fire.]

[...]

3. **Finding and Conclusions :**

Relative tenses were investigated in 12 Glorious Qur'anic Verses taken from different Surahs with their seven renderings by different well-known translators of different nationalities.

The specified Verses which have relative tenses with their renderings were analysed in terms of time reference, syntactic structure (type of tense: absolute or relative, verb form, time indicators, voice) and type of translation (semantic or communicative). The relative tense in each verse was compared with its seven English renderings in order to see how these forms are realized in the TL and to see the areas of similarities and differences between the SL and TL. Then, effective renderings have been proposed by depending on time reference and using communicative translation.

The main findings and conclusions arrived at in the present study are as follows:

1. All translators used both semantic and communicative translations with varying percentage.
2. In our proposed renderings, both semantic and communicative translations were used depending on time reference.
3. Relative tenses are governed by different factors such as "adverbials", "finite verbs", "main verbs", "particles" and "context".
4. Translating relative tenses in the Glorious Qur'an without knowing their time references results in some translation problems.
5. Approximately speaking there is one-to-one correspondence between relative tenses in Arabic and their renderings in English.

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