



Imperfective Aspects of Non-Temporal Arabic in the Translation of *Ar-Rahīqul Makhtūm* to Indonesia: Discourse Semantic Analysis

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Abstract

Imperfective aspects of Arabic are often expressed with imperfect verbs or *fiil mudhari*, declaring past, present, and future tenses accompanied by lexical additions. This paper aims to reveal the imperfect aspect of non-temporal tenses in translating the book *Ar-Rahīqul Makhtūm*. The theory used to mark the non-temporal narration by Hooper (1979) and developed by Hoed (1992). This research uses a descriptive qualitative approach. The data taken could be better in translating the book *Ar-Rahīqul Makhtūm*. The novelty of this study lies in the non-temporal epoch of Arabic, which previous researchers have never studied. The non-temporal clause consists of precedence and background in declarative clauses. The results of this study are that imperfective aspects are often composed using imperfect verbs, which act as a background, and perfect verbs act as a foreground in Arabic. Imperfective aspects are expressed, both through verbs and nouns. These sentences produce single or multiple translations by paying attention to the realization of pronouns that produce complex sentences commensurate with the translation results to understand the discourse.

Keywords: *Imperfective Aspects, Non-Temporal Tenses, Translation, Discourse Semantic Analysis.*

الجوانب الناقصة للغة العربية غير الزمنية في ترجمة الرحيق المختوم

إلى إندونيسيا: التحليل الدلالي للخطاب

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الملخص

ما يتم التعبير عن الجوانب الحاضرة والمستقبل للغة العربية بأفعال مضارعة غالبًا، مع توضيح أزمنة الماضي والحاضر والمستقبل مصحوبة بإضافات معجمية. تهدف هذه الورقة إلى الكشف عن النقص في الأزمنة غير الزمنية في ترجمة كتاب الرحيق المختوم. النظرية المستخدمة لتمييز السرد غير الزمني بواسطة Hooper (١٩٧٩) وطورها Hoed (١٩٩٢). يستخدم هذا البحث المنهج الوصفي النوعي. يمكن أن تكون البيانات المأخوذة أفضل في ترجمة كتاب الرحيق المختوم. تكمن بيانات هذه الدراسة في الحقبة غير الزمنية للغة العربية، والتي لم يدرسها باحثون سابقون. تتكون الجمل غير الزمني من الأسبقية والخلفية في الفقرة التصريحية. نتائج هذه الدراسة هي أن الجوانب الحاضرة تتكون غالبًا باستخدام أفعال مضارعة، والتي تعمل كخلفية، والأفعال الكاملة تعمل كمقدمة في اللغة العربية. يتم التعبير عن الجوانب المعيبة، سواء من خلال الأفعال والأسماء. تنتج هذه الجمل ترجمات فردية أو متعددة من خلال الانتباه إلى إدراك الضمائر التي تنتج جمل معقدة تتناسب مع نتائج الترجمة لفهم الخطاب.

Introduction

The book *Ar-Raḥīqul Makhtūm* is a historical account that narrates the journey of Prophet Muhammad (PBUH), which took place in the past. The Arabic perfective aspect is often expressed through the past tense verb (*fi 'l māḍi*)¹, while the imperfective aspect is expressed through the imperfect verb. According to Rasyid's opinion on the aspect, where aspect indicates tense in contemporary

¹ Socin. (1922). Arabic Grammar: Paradigms, literature, Exercises, and Glossary. New York: Hartford Foundation. p. 72.

syntax.² The imperfective aspect can indicate past, present, and future tenses accompanied by lexical additions in the translation. The imperfective and perfective aspects are treated as the same, contrary to their fundamental understanding of Arabic grammar rules. This translation is thematic, with themes based on the chronological order of events.

The events described in it are also narrated systematically. In other words, a sentence begins with the foreground and ends with the background. Events in the background are often preceded by the perfective aspect, followed by the imperfective aspect. According to Hopper (1979) as cited in Hoed, there are three types of foregrounding strategies: time markers, sequential patterns, and diathesis.³

The Arabic language employs foregrounding strategies, as perfective aspect verbs mark the foreground and imperfective aspect verbs mark the background. The arrangement of events presented by the narrator in the book *Ar-Rahīqul Makhtūm* follows this pattern. Past tense verbs with perfective aspects mark the foreground, while non-past tense verbs with imperfective aspects mark the background. This tendency pattern is particularly interesting for researchers, mainly because the imperfect and perfect aspects in Arabic can express three temporal elements simultaneously: past, present, and future. Foregrounding and backgrounding are functions of non-temporality. The translation of the imperfective aspect or non-past tense verbs does not have a stable meaning. It depends on its additional elements, such as temporal adverbials or time indicators, while the perfective aspect has an inherent and stable meaning. Most of the research focuses on general tense and specifically on temporal aspects. This is different from previous studies. Therefore, this

² Rasyid, K. (2008). *Az-Zaman An-Nahwi fi Al-Lugah Al-Arabiyah*. Oman: Alim At-Tqafah Publishing.

³ Hoed, B. (1992). *Kala dalam Novel; Fungsi dan Penerjemahannya*. Yogyakarta: Gadjah Mada University Press. p. 79.

research focuses solely on the non-temporal imperfective aspect with semantic discourse analysis. The semantic discourse analysis examines the meaning of discourse expressions, including intentional and extensional meanings.

Previous research related to this study has been conducted in linguistics, language and literature, education, and psychology. The tendency of research is found in linguistic and literary studies. The discussion covers aspects within tense that have yet to be explored. Relevant studies from a linguistic perspective include "Kala dalam Aspek Kebahasaan" by Nasiruddin (2019), "Analisis Semantik Verba" by Tajuddin Nur (2018), and "Realisasi Temporalitas, Aspektualitas dan Modalitas" by Ikmi and Icut (2018). Studies on tense translation have been conducted by Supardi (2011) from Arabic to Indonesian and Younez Zhiri (2014) to English. Contrastive and comparative studies on tense in Arabic and English have been conducted by Badri and Mudsh (2021) and Josephine O'Brien (2013) on contrasting time interpretations.

Formal object studies on tense in literary works have been conducted by Benny Hoed (1992) on foregrounding and topics in French discourse by Sajarwa (2013) (2015). Formal object studies on tense acquisition in English have been conducted by Mahfood Alsalmi (2013) on tense and aspect and Wijana (1991) on absolute and relative tense. Two studies explicitly focus on formal objects, namely the study on the perfective aspect in the Quran by Anwar (2019) and the realization of the translation of the imperfective aspect in Surah Al-Qashash by Novita Sekar et al. (2018). Relevant studies in the field of education have been conducted by Widia (2014) on tense and aspects of the Taliwang Dialect of Sumbawa language and its relationship to learning and by Ulfah (2018) on the Modern Arabic Language Teaching System for non-Arabs. Lastly, relevant studies in psychology include "Aspectuality in the Novel *Almustafa* by Kahlil Gibran" by Rira Efrida (2022). The results of these studies reveal that the analysis of the imperfective aspect still encompasses the study of tense and aspect and has yet to be extensively explored as a complete formal object. Looking at the chosen material object, the non-

temporal tense has yet to be studied, especially in Arabic translation explicitly.

This research employs semantic discourse analysis. Discourse semantics studies meaning and is considered the highest linguistic unit.⁴ Meaning is closely related to context. This research examines the meaning within narratives, which will be revealed through the presence of the imperfective aspect in events as foreground and background.⁵ This research differs from previous studies regarding material, formal object analysis, material, and context. Specifically, this research uses semantic discourse analysis to focus on the form of the non-temporal imperfective aspect in the book *Ar-Rahīqul Makhtūm*.

Literature Review

The Imperfective Aspects

The formation of internal time in a situation, referred to as aspect,⁶ is marked by lexical elements that indicate the grammatical category of verbs.⁷ Aspect is divided into perfectivity and imperfectivity.⁸ An imperfective aspect is a form of an unbounded verb.⁹ However, the understanding of the imperfective aspect in Arabic, according to Ahmad, often referred to as the imperfect verb or *fiil mudhari*, expresses the present and future tenses.¹⁰ In the Arabic Imperfective, the form of the imperfective verb does not inherently convey the meaning of "imperfect." However, it marks the lexical verb form depending on its basic infinitive form and the

⁴ Kridalaksana, & Harimurti. (2011). *Kamus Linguistik*. Jakarta: Gramedia. p. 190.

⁵ *Ibid.* p. 193.

⁶ Chaer, A. (2014). *Linguistik Umum*. Jakarta: Rineka Cipta. p. 96.

⁷ Kridalaksana, & Harimurti. (2011). *Kamus Linguistik*. Jakarta: Gramedia

⁸ Comrie, & Bernard. (1976). *Aspect*. London: Cambridge University Press. p. 136.

⁹ Shlonsky, U. (1997). *Clause structure and word order in Hebrew and Arabic: An essay in comparative Semitic syntax*. London: Oxford University Press. p. 78.

¹⁰ Ahmed, Zahoor. (2008). *Essentials of Arabic Grammar for Learning Quranic Language*. Islamabad: Darussalam Publisher & Distributor.

expression of tense.¹¹ It can be fully translated based on the context of the sentence, the addition of lexemes, and considering the context (*siyaq*), as the Arabic verb does not always indicate a specific tense.¹² Based on the explanations above, this research will analyze the foregrounding of the imperfective aspect that expresses all three types of tenses: past, present, and future.

Non-Temporal Tense

Non-temporal tense has a role beyond marking time; it also marks the narrative style. One way to mark narration is through foregrounding and backgrounding which are interconnected.¹³ The data indicates that the occurring events are connected but serve different functions. Foreground events shape the story and are referred to by Barthes (1966) as the primary function or catalyst, while the background is seen as providing color and atmosphere to the foreground. Foregrounding and backgrounding in the Indonesian language is evident in the passive voice.¹⁴ Foreground events can also consist of sequential events that have cause-and-effect relationships. In addition to the passive voice, they can be expressed through subject-predicate inversion and the particle *-lah*, as well as through the arrangement of several single sentences (short sentences).

In Arabic, the perfective aspect often occupies the foreground, while the imperfective aspect occupies the background. However, the researcher has found some data that indicate the opposite. This complex existence of different patterns is intriguing for researchers to analyze temporal adverbs, as additional adverbial phrases that precede the imperfective verb can affect the meaning, similar to how the

¹¹ Hallman, P. (2015). "The Arabic Imperfective." *Brill's Journal of Afroasiatic Languages and Linguistics* 7 (1): 103–31.
<https://doi.org/10.1163/1877693000701004>

¹² Ramlan, M. (1983). *Morfologi Suatu Tinjauan Deskriptif*. Yogyakarta: CV. Karyanto. p. 56.

¹³ Hoed, B. (1992). *Kala dalam Novel...*, p. 73.

¹⁴ Hooper, P. (1979). Some Observations on the Typology of Focus and Aspect in Narrative Language: Aspect and Foregrounding in Discourse. *Studies in Language*. 3 (1). p. 37-64.

perfective aspect, according to Rasyid (2008), is influenced by related letters.¹⁵

Translation of the Book Ar-Rahīqul Makhtūm

Religious texts are one of the domains within the scope of genre translation. Translators must pay attention to the sanctity of verses to prevent any gaps in meaning. Therefore, many borrowed words from the source text are centered around understanding the target audience to anticipate criticism and meaning gaps.¹⁶ This study focuses on the diversity of the imperfective aspect, which does not have a stable meaning and requires attention to additional elements such as temporal adverbials or time indicators accompanying it. The book to be examined is *Ar-Rahīqul Makhtūm*, authored by *Sheikh Shafiyurrahman Al-Mubarakfury*. This book is a remarkable and recent work on the life journey of Prophet Muhammad (PBUH), which has attracted the attention of scholars and the community, as it has been awarded the title of the best Sirah book by Rabithah Al-Alam Al-Islami, based in Makkah.

The foregrounding is thematic, following the background of the events, organized systematically. The expression of tense and aspect is conveyed through perfect and imperfect verbs, supplemented with other lexical additions. The translation results may vary, even though they refer to two verbs. The meanings produced are in line with the context. Due to the significant role of *Sirah* in Islam, particularly for the Muslim community, the understanding of meaning in this narrative discourse should be accompanied by semantic discourse analysis.

Semantic Discourse Analysis

¹⁵ Rasyid, K. (2008). *Az-Zaman An-Nahwi fi Al-Lugah Al-Arabiyah*. Oman: Alim At-Tqafah Publishing. P. 89.

¹⁶ Williams, J., & Chesterman, A. (2014). *The Map: A Beginner's Guide to Doing Research in Translation Studies*. New York: Routledge

Discourse is the highest linguistic unit and possesses high coherence and cohesion.¹⁷ Discourse analysis focuses on the natural structures in spoken language, such as discourse in conversations, interviews, debates, and speeches.¹⁸ This study focuses on thematically written representative conversations. According to Verhaar (2016), semantic analysis involves the relationship between semantics and discourse, with discourse as the object of study. Semantic discourse analysis is a study of discourse that analyzes meaning through discourse, sentences, and accompanying elements.¹⁹

This is further clarified by van Dijk (1985), who explains that semantic discourse analysis involves interpreting discourse by attributing meaning to discourse expression.²⁰ The meaning of discourse expressions encompasses both intentional and extensional meanings. The meaning is described in abstract or more concrete terms, and then it is related to the cognitive representation of language users associated with actual discourse. The type of interpretation used is intentional, which relies on extensional meaning. The discourse used in this study is the context of the translated book, *Ar-Raḥīqul Makhtūm*. The semantic analysis focuses on the imperfective aspect found in the foreground and background.

Method

This research analyzes the non-temporal imperfective aspect of Arabic discourse. The data consists of Arabic discourse, specifically the translation of the book *Ar-Raḥīqul Makhtūm*. Data selection is based on the relationship between elements, the semantic meaning within the discourse, and the foreground and background. This research focuses on translating the context of the imperfective aspect using a semantic discourse that requires written data. This type

¹⁷ Djajasudarma, F. (2010). *Metode Linguistik: Ancangan Metode Penelitian dan Kajian*. Bandung: PT. Refika Aditama. p. 56.

¹⁸ Crystal, & David. (2018). *Whatever Happened to Theolinguistics, Religion, Language, and The Human Mind*. Oxford: Oxford University Press. p. 5.

¹⁹ Verhaar. (2016). *Asas-Asas Linguistik Umum*. Yogyakarta: Gadjah Mada University Press. p. 45.

²⁰ Rohana & Syamsuddin. (2015). *Buku Analisis Wacana*. Makassar: CV. Samudra Alir. p. 208.

of research involves the source text (ST) and target text (TT) as empirical and authentic data.²¹

This research utilizes a descriptive qualitative approach. The qualitative method focuses on studying the natural conditions of the object, with the researcher serving as the critical instrument.²² Data collection is conducted through triangulation, combining multiple data sources. The data analysis is inductive, focusing on meaning rather than generalization.²³ The data selected for analysis is the imperfective aspect in the foreground and background of the translation of the book *Ar-Rahīqul Makhtūm*. The reason for selecting this book is because it contains narrative sentence structures within a historical context. The chosen book is considered one of the best historical works of all time and has gained recognition from scholars and the general public and it has a thematic organization.

The selected data consists of two to three representative discourse samples that capture the diversity of forms. These data samples are then analyzed within the framework of semantic discourse. The discourse analyzed consists of sentences containing imperfective verbs that convey the meaning of the imperfective aspect in the book *Ar-Rahīqul Makhtūm* and its translation in Indonesian by Kathur Suhardi entitled *Sirah Nabawiyah*. The data collection process involves the following steps: (i) identifying the forms of the imperfective aspect; (ii) identifying the forms of the imperfective aspect; (iii) determining the imperfective aspect in events; (iv) classifying the imperfective aspect in the foreground and background of events; (v) identifying and classifying the diverse variations of the imperfective aspect that refer to the three elements; (vi) analyzing the letters, lexical additions, and temporal adverbials accompanying the

²¹ Williams, J., & Chesterman, A. (2014). *The Map...*, p. 126.

²² Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Wacana*. Yogyakarta: Gadjah Mada University Press. p. 34.

²³ Sugiyono. (2017). *Metode Penelitian Kualitatif*. Bandung: Alfabeta. p. 310

imperfective aspect; (vii) analyzing the non-temporal imperfective aspect using semantic discourse analysis; (viii) identifying the implications of the non-temporal imperfective aspect in its translation into Indonesian.

Result and Discussion

Foregrounding in Arabic is discussed in the context of non-temporal tense. Non-temporal tense is composed of the perfective and imperfective aspects, expressed according to their respective contexts. The perfective aspect is often found in the foregrounding (FG), while the imperfective aspect is found in the backgrounding (BG). Here is the data consisting of various types of backgrounding of the imperfective aspect.

No	ST	TT
1	قال ابن إسحاق: فلما كانت (1.1) عتمة الليل اجتمعوا على بابه <u>يرقصونه</u> <u>متى عليه</u>	Ibn Ishaq narrates, "At the beginning of that night, they gathered in front of his house, peeping (1.2) while he was sleeping and ready to approach him (1.3). SN, p. 186 & 162
2	قال: "خبتم وخسرتم، قد والله مر بكم، وذر على رؤوسكم التراب، وانطلق لحاجته، قالوا: والله ما أبصرناه، وقاموا <u>ينفضون</u> (٢،١) التراب عن رؤوسهم."	"You were deceived. By Allah, he passed by you while leaving sand on your heads, and then he went for his needs." "By Allah, we did not see him," they said as they got up and cleaned (2.2) the sand from their head. SN, p. 187 & 163
3	فحلب في كعب كئبة من لبن ومعى إدارة حملتها للنبي صلى الله عليه وسلم <u>يرتوي</u> (٣،١) منها، <u>يشرب</u> (٣،٢) <u>ويتوضأ</u> (٣،٣).	The shepherd milked the cows, and I brought a bag of water for drinking (3.4) and ablution (3.5). SN, p. 192 & 167
4	وفي رواية عن أبي بكر قال: ارتحلنا، والقوم يطلبوننا (٤،١)، فلم يدركتنا (٤،٢) منهم أحد غير سراقه بن مالك بن يعشم على فرس له.	In the narration from Abu Bakr, he said, "We continued our journey, and people tried to search for us (4.3). But no one could find us (4.4), except <i>Suraqah</i> ". SN, p. 194 & 169

5	قال عروة بن الزبير: سمع المسلمون بالمدينة بمخرج رسول الله صلى الله عليه وسلم من مكة، فكانوا يغدون كل غداة إلى الحرة، <u>فينتظرون</u> (٥,١) حتى <u>يردهم</u> (٥,٢) حر الظهيرة.	Abdullah bin Az-Zubair narrated that when the Muslims in Madinah heard the news about the Prophet Muhammad from Makkah, every morning, they would go out to an open area, waiting for his arrival (5.3). he is (5.4). SN, p. 196 & 170
6	فأتيت النبي صلى الله عليه وسلم، فكرهت أن <u>أوقظه</u> (٦,١) حين استيقظ، فصببت من الماء على اللبن حتى <u>بأسفله</u> .	I approached the Prophet Muhammad, who was still sleeping. I felt hesitant to wake him up (6.2). I offered it to him after he woke up. I poured water into the milk to cool it down. SN, p. 192 & 167
7	وكان عامر بن فهيرة يتبع بغنمه أثر عبد الله بن أبي بكر بعد ذهابه إلى مكة <u>ليعفي</u> (٧,١) عليه.	Then Amir herded his sheep, following in the footsteps of Abdullah bin Abu Bakr after leaving the cave towards Makkah, in order to erase (7.2) his footprints. SN, p. 189 & 165

Table 1. Backgrounding of Imperfect Verbs as Imperfective Aspect

The data pattern (1) is verb phrase representing indirect speech based on its utterance. Ibn Ishaq narrates a story that took place in the past through his narration. The backgrounding of verbs is located in the foregrounding (FG) and backgrounding (BG). FG consists of the perfective aspect, while BG comprises the imperfective aspect. The perfective aspect in FG is marked by the perfect verb "*ijtima'ū*," meaning "they gathered." The imperfective aspect in BG is marked by imperfect verbs that are translated into two verbs at once. In data (1.1), the verb "*yarsūnahū*" means "to spy" (1.2), but the noun "*matā 'alaihī*" is translated as "approaching" (1.3). There is a shift in the category (transposition) from noun to the verb "approaching." FG consists of two transitive verbs, where the object in ST is omitted, while the presence of the object in TT is found in the phrases "*sedang tidur*" (is sleeping) and the pronoun "*-nya*" (his/her). BG complements the translation outcome and acts as an adverbial phrase in the sentence .

The data pattern (2) is verb phrase representing direct speech based on its utterance. Data (2) is a conversation that narrates the history of the Quraysh tribe's siege against the Prophet Muhammad, which Ali bin Abi Talib replaced. The second-person plural pronoun marks direct speech in Arabic. The verbs are "*khabatum, khasartum*," meaning "may you be ruined." The translation in TT is "*kalian kecele*," a past translation form that is no longer used today .

The backgrounding in data (2) is found in the second conversation. FG consists of the perfective aspect, while BG comprises the imperfective aspect. The perfective aspect is represented by the perfect verb "*qāmū*" meaning "they rose up." The imperfective aspect is represented by the imperfect verb "*yanfuḍūna*" in data (2.1), which means "cleaning" (2.2), specifically cleaning sand. The verb "*yanfuḍūna*" (2.1) is a transitive verb that requires an object, in this case, sand, and is accompanied by an adverbial phrase, thus changing it into a ditransitive verb. The second conversation consists of two sentences, with the first being an oath sentence to emphasize the event's occurrence. This form is marked by "*wallahi*" in ST, which means "by Allah." FG and BG are in the same sentence as a response to the *qasam* or emphasis .

The data pattern (3) is verb phrase preceded by the letter '*fa*.' The letter '*fa*' means "then," but the translation result changes into a noun phrase. ST does not mention the subject's presence because it is omitted due to the inflection of the third person pronoun verb. Data (3) backgrounding consists of a single FG and multiple BGs. The presence of FG is marked by the perfect verb "*haliba*." FG consists of the perfective aspect in the nominal verb "*kuṣbatan*," which means gathering something, such as a small amount of food or milk, and making it abundant. The form "*kuṣbatan*" indicates a state; in BA, it is called "*maful liajlihi*". *Maful Liajlihi* in Arabic is a noun that is read as mansub or accusative and functions to express the cause or motive of an action.

BG is a compound sentence consisting of the nominal verb "*idārah hamalathā*" and a sequence of imperfect verbs "*yartawi, yasrabu, yatawaḍau*" in data (3.1, 3.2 & 3.3), which mean "feeling thirsty, drinking, and performing ablution" in data (3.4 & 3.5). In TT,

the verb "*yartawī*" (3.1) is not translated separately because its meaning is already encompassed in the verb "*minum*" (3.4). The imperfective aspect in BG is expressed as a verbal noun or nominal Arabic verb, which is "*idāratun*." The BG sentence in TT is a mixed compound sentence consisting of the imperfective aspect expressed with the verbal noun and the *muḍāri* verb. The imperfect verbs used are "*yartawī*" (3.1) and "*yashrabu*" (3.2).

The data pattern (4) is a verb phrase that consists of a direct sentence. The direct conversation is a narration by Abu Bakr. The backgrounding in the following clause consists of multiple FGs and a single negative declarative BG, indicated by the imperfect verbs preceded by the negation "*lam*" (4.2). FG is in the perfective aspect (*irtahalnā*: we continued the journey) expressed with the perfect verb by using the pronoun "*kami*" (we) attached to the verb. The foregrounding is expressed in direct speech because Abu Bakr spoke directly and was quoted in the narration .

Meanwhile, BG is in the imperfective aspect "*yaṭlubūna*" (4.1), which means people were trying to find us, and "*lam yudrikna*" (4.2), which means no one could find us. The backgrounding sentence is expressed in a compound sentence, where the second sentence explains the negation of the imperfect verb preceded by the letter "*lam*," indicating the past tense. The data in TT (4) explains that BG can be expressed in a compound sentence consisting of the imperfective aspect in the past or present tense, where the past tense is expressed with the imperfect verb preceded by the letter "*lam*," and the present tense is expressed with the imperfective verb .

The data pattern (5) is a verb phrase that consists of a direct sentence narrating an event. The narrator explains when the Muslims heard the news of Prophet Muhammad being besieged by the Quraysh. The foregrounding in the following clause consists of FG and BG, but both FG and BG are expressed in the imperfective aspect. The imperfective aspect used is a declarative clause in the previous sentence, which tells about the news of Prophet Muhammad in Mecca

that caused concern among the Ansar. BG is expressed in a compound sentence, firstly using the imperfective verb (5.3 & 5.4) preceded by the verb "*kāna*," indicating past tense and continuity. Secondly, the imperfective verb is preceded by the letter "*fa*," which functions as an inductive sentence to explain the condition of the previous sentence that is equivalent .

The data pattern (6) is a verb phrase with an indirect sentence. The foregrounding in the following clause consists of FG, expressed in the perfective aspect, and BG, a compound sentence consisting of the imperfective aspect expressed by an imperfective verb and the perfective aspect expressed by a perfective verb. Data (6.1) shows that the sentences in the paragraph are complex. Two events occur when the Prophet sleeps and after he wakes up. The first clause in TT (6) explains the translation change from a perfective verb to a nominal verb (6.2), which serves as the foreground. The background is expressed in the imperfective aspect as an imperfective verb (6.1) preceded by the prefix "*an-*" transforming it into an accusative verb indicating the present tense. The second clause shows that the background precedes the foreground, and this arrangement usually serves emphasis and reinforcement purposes. Looking at data (6.2), we can see that the event after the Prophet woke up is in the foreground. However, an additional translation of "*menyodorkannya*" explicitly explains the first event .

The data pattern (7) is a verb phrase with an indirect sentence. This clause consists of two nested clauses. The foregrounding component of the sentence only includes the imperfective aspect, indicated by the presence of an imperfective verb in both FG and BG. The imperfective verb in FG is "*yatba'u*," preceded by the verb "*kāna*" and the noun "*Amir bin Fahirah*" as the subject or *ism kāna*. The second imperfective verb in BG is found in data (7.1) and is composed of the verb "*ya'fia*" preceded by the letter "*li*," which transforms it into the accusative form or "*manshub*," meaning "for" or "because." Looking at TT, the translation of "*jejak kaki*" (footprints) comes from the ST. However, the pronoun "*alaihi*" does not provide a complete explanation as it has already been stated declaratively in the previous explanation.

The presence of the imperfective aspect in BG serves declaratively as an adverbial phrase for the main sentence, explaining the condition of the nominative "*ism kāna*" Amir bin Fahirah and the accusative "*maf'ul bih*" (the goat owned by Astar Abdullah bin Abu Bakr) after they returned to Makkah. Therefore, the resulting translation provides an explanation based on the translation of the letter "li" before the imperfective verb in ST (7.1), becoming "to eliminate" in data (7.2).

No	ST	TT
8	<p>وكانوا على ثقة ويقين جازم من نجاح هذه المؤامرة الدنية، حتى وفق أبو جهل وقفة الزهو والخيلاء، وقال مخاطباً (٨،١) لأصحابه المطوقين في سخرية واستهزاء.</p>	<p>They were confident that this plan would go smoothly, so Abu Jahal stood arrogantly and proudly. With a sneer, he said (8.2) to his companions besieging his house. SN, p. 186 & 162.</p>

Table 2: Backgrounding of Nouns as Imperfective Aspect

The data pattern (8) consists of verb phrases in an indirect sentence structure. The backgrounding in the following clause consists of FG (Leading Dependent) and BG (Leading Background). FG represents the perfective aspect using a perfect verb, while BG represents the imperfective aspect using an imperfect verb. In ST, FG is indicated by the perfective aspect "*wafaqa*", which means "he (Abu Jahal) stood," accompanied by *maf'ul mutlaq* (absolute object) in the form of the repeated verb *wafaqa* to emphasize the state of being "arrogant and proud." On the other hand, BG represents the imperfective aspect of "*mukhatiban liashabihi*" (8.1) which means "he spoke to his companions." This sentence uses the *ism fa'il* (active participle) form to describe a state transformed into a verb in TT.

No	ST	TT

9	وبقي المحاصرون <u>ينتظرون</u> (٩,١) حلول ساعة الصفر، وقبيل حلولها تجلت لهم الخيبة والفشل، فقد جاءهم رجل ممن لم يكن معهم.	The people besieging his house continued to wait (9.2) for the planned moment. However, there were already signs of the plan's failure before that. At that time, a man not part of their group approached them. SN, p. 187 & 163.
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Table 3. Verb Phrases as Imperfective Aspect in the Foregrounding

The data pattern (9) is a verb phrase combination where the first verb, "*baqiya*," serves as a complement and "*yantaẓirūna*" (9.1) as the main verb composing the foregrounding. Sentence (9.1) is an indirect sentence. The foregrounding in this clause consists of Foregrounding (FG) and Backgrounding (BG). FG represents the imperfective aspect composed of an imperfect verb, while BG represents the perfective aspect composed of a perfect verb. In ST, FG is marked by an imperfect verb with plural pronouns and is a transitive verb that requires an object in the form of the phrase "*ḥulūla sā'ati As-Sāfir*," which means "the right time to take action." On the other hand, BG represents the perfective aspect with the perfect verb "*jāahum*," meaning "he approached them." The perfect verb is preceded by the particles "*qad*" and "*fa*." If these particles precede the perfect verb, it implies expectation or anticipation. TT indicates that a man they anticipated has come to them, but it is not as they had hoped.

No	ST	TT
10	بينما أنا <u>جالس</u> (١٠,١) في مجالسه قومي بني مدلج، أقبل رجل منهم حتى قام علينا، ونحن جلوس.	"While I was sitting (10.2) attending a meeting organized by my tribe, the Mudlij clan, suddenly a man from my own tribe approached me". SN, p. 192 & 167.

Table 4. Noun Phrases as Imperfective Aspect in the Foregrounding

The pattern of data (10) is a Noun Phrase indicated by the pronoun '*jālisūn*' (10.1), which is a substitute for Suraqah bin Malik, describing his state of sitting (10.2) while attending a meeting. Data (10) is a direct sentence. The data structure consists of FG in the form of the imperfective aspect and BG in the form of the perfective aspect. Data (10) narrates that Suraqah bin Malik is a narrator describing his condition. In ST, FG is marked by the imperfect verb in the form of the pronoun '*jālisūn*' (10.1), and BG is marked by an equivalent compound sentence composed of two perfect verbs, '*aqbala*' and

'*qāma*'. Meanwhile, in TT, FG represents the state of Suraqah, and BG conveys the meaning of 'came,' while '*qāma*' is omitted as it is considered redundant.

The data above represents the analysis of the imperfective aspect in the ST book, specifically in the Hijrah of the Prophet Muhammad chapter, pages 185-198. This chapter is considered representative by the researcher due to the inclusion of paragraphs consisting of diverse sentences. The imperfective aspect in this chapter is divided into two classifications: imperfective aspect as verbs and pronouns. When considering the material object, the non-temporal aspect is classified into four categories: the background of verbs as the imperfective aspect, the background of nouns as the imperfective aspect, the foreground of verbs as the imperfective aspect, and the foreground of nouns as the imperfective aspect. The data shows that the imperfective aspect can be realized predominantly in the background, as it functions as the BG (background sentence), serving declarative explanations, interpretations, or emphases.

The table above indicates that the imperfective aspect can constitute foreground and background events. The imperfective aspect is often used to construct the background, similar to what Hoed B. H. stated.²⁴ In the foreground (AL), the events are marked by the perfective aspect or perfect verbs. On the other hand, the present or future tense is expressed using the imperfective aspect or imperfect verbs in Arabic. However, it may sometimes be expressed using nouns or verbal nouns as subjects or the nominative of auxiliary verbs. This aligns with Hallman's assertion that the imperfective aspect does not solely consist of imperfect verbs in Arabic. However, it should also consider the imperfect meaning, not just the lexical form.²⁵

²⁴ Hoed, B. (1992). *Kala dalam Novel...*, p. 156.

²⁵ Hallman, P. (2015). The Arabic Imperfective. *Brill's Journal of Afroasiatic Languages and Linguistics*. 7 (1): 103–31.
<https://doi.org/10.1163/1877693000701004>

First, the background of a verb as the imperfective aspect can be found in data (2.2) where "*membersihkan*" (cleaning) corresponds to the meaning of data (2.1) "*yanfuḍūna*" (they clean) as the singular BG (background) form immediately follows FG (foreground) (2.1) meaning "*bangkit*" (rise). Then, the second singular example is data (6), which is preceded by the accusative verb "*an*" and the verb (6.1) "*auqazahū*" means "to wake him up." The pronoun "*dia*" (he) carries a sense of politeness referring to Prophet Muhammad (PBUH). Third, in data (7), it is preceded by the accusative preposition "*li*" meaning "for." The BG in data (7) is the verb (7.1) "*ya'fiya*" meaning "to remove." Data (6 & 7) realizes the form of "*untuk*" (for) preceded by the accusative preposition, which results in the transformation of the verb into a subjunctive form.²⁶ Both are realizations of the translation of the subjunctive particle and imperfect verb, similar to other subjunctive particles such as "*an-lan-li-kay-hatta*" or known in Arabic linguistics as "*ālatun nasbi*".²⁷ This aligns with Wright's expression (1967) that the subjunctive prefix "*/li-/'*" meaning "*supaya/agar/untuk*" + imperfect verb as "*/lāmu ta 'līl/*" is used to indicate purpose, reason, or why something is done.²⁸

Next, nested BG structures consists of compound sentences in data (1, 3, 4, and 5). The difference among these four data lies in the TT results. In data (1.1), the narrator only uses one verb (1.1), namely "*yarsūnahū*", with the additional time adverbial "*matā 'alaihi*." However, in TT, it is shown that these two data points become two equivalent consecutive verbs, namely data (1.2) "*mengintip*" (to peek) and (1.3) "*menghampirinya*" (to approach him). This represents a transpositional or shift change, according to Catford²⁹, in translating

²⁶ Hallman, P. (2015). *The Arabic Imperfective...*, p. 103.

²⁷ Abdel Hassan, Hassan Shafiq. (2017). *Translating Tenses in Arabic-English and English-Arabic Contexts*. Cambridge Scholars Publishing

²⁸ Gecseg, F. and M. Steinby. (1997). *Tree Language. Handbook of Formal Language*. Vol. 3. p. 58.

²⁹ Catford, J. (1965). *A Linguistic Theory of Translation*. Oxford: Oxford University Press. p. 77.

the functional category of adverbial to verb (predicate) from Arabic to Indonesian translation.³⁰

Thus, BG consists of two verbs in TT because ST does not have a system incompatible with TT and is consistently applied naturally since the writer and reader have different styles and cultures.³¹ The resulting TT aligns pragmatically as it has explained the form of the AL pronoun as a locational adverbial.

Next, there is a consecutive equivalent BG structure in data (3). The pattern observed in the verbs is as follows: the three verbs (3.1-3.3), "*yartawi, yashrabu, yatawaḍḍau*" are translated into only two verbs in data (3.4 & 3.5), "*minum*" (to drink) and "*wudhu*" (ablution). This differs from data (1.2), which adds verb constituents in TT. Data (3), on the other hand, reduces the verb constituents in TT, thus omitting the meaning of data (3.1) "*yartawi*" (to feel thirsty). The technique used by the translator is omission. The omission translation technique is often employed by translators particularly in translating from Arabic to Indonesian in descriptive sentences, without compromising the structural elements in TT for the sake of equivalence.^{32,33}

The BG pattern in the nested sentence in data (5) is a realization of equivalent translation. If we look at the letters accompanying data (5.1) and (5.2), they are preceded by the particles "*fa-*" and "*hatta*".³⁴ Data (5.2) is preceded by a subjunctive particle that is omitted in TT (5.4), similar to the particle preceding data (5.1)

³⁰ Aritonang, Buha, Mangantar Napitupulu, Wati Kurniawati, and Depdiknas. (2000). *Verba Dan Pemakaiannya Dalam Bahasa Indonesia*. Jakarta: Pusat Bahasa Depdiknas RI. p. 6.

³¹ Catford, J. (1965). *A Linguistic Theory...*, p. 79.

³² Good, J. (2008). *Linguistic Universals and Language Change*. London: OUP Oxford. p. 115.

³³ Baker, M. (2018). In *Other Words: A Coursebook on Translation*. Development. Vol. 134. p. 235.

³⁴ Abdel Hassan, Hassan Shafiq. (2017). *Translating Tenses in Arabic-English...*, p. 44.

which is "fa-" meaning "then." The translation result in data (5.2) shows a transposition of verb category to a noun, from "*sampai datang*" (until they come) to the meaning of "*kedatangan*" (arrival). Thus, data (5) shows that FG and BG consist of nested compound perfect verbs. Lastly, the background of pronouns as an imperfective aspect can be seen in the data (8).

Pronoun forms for BG are rarely found. If they do exist, they are transposed in TT into verbs. The pronoun construction in ST is still translated as a verb in TT. It can be seen in data (8.1) where "*mukhātiban*" means "he said" with the Syntagmatic Noun or FN structure. The implication in data (8) lies in the subject and predicate state. In Indonesian, verbs are always dominant and play a central constituent role. Therefore, the realization of noun phrases is often used compared to the Arabic structure, which often uses verb phrases.

Next is the foregrounding of verbs and pronouns as the aspect of imperfections. The form of foregrounding of verbs and nouns in Arabic is rarely found, and this is only seen in two data, namely (9) and (10). The construction of data (9) consists of an imperfective verb in FG and a perfect verb in BG. The two perfect verbs in BG are in a compound form preceded by the conjunctions "*qubaila*" and "*faqad*." The entire sentence in data (9) is composed of two mixed compound sentences, with the second sentence narrating a sequential event that happened before. Data (9.1) is preceded by the complement verb "*baqiya*" before "*yantazirūna*" as the main verb composing the phrase. Data (9) implies that the imperfective verb in Arabic can express three elements simultaneously while still understanding the context.³⁵ In this case, the form of the imperfective verb represents an ongoing action that still needs to be completed.

Lastly, the foregrounding of pronouns is the imperfective aspect of data (10). The continuous aspect in TT in data (10.2) is called the continuous aspect. It differs from the statement in ST data (10.1) that indicates the condition and position performed by Suraqah bin Malik accompanied by "*majālis*." There is a contrasting translation implementation from the imperfective aspect in AL to the continuous

³⁵ Hallman, P. (2015). *The Arabic Imperfective...*, p. 144.

aspect in Indonesian. The morphological aspect marker that accompanies AL is the complete reduplication of the base word³⁶ and "*majālisihi*" is an adverbial form of "*jalasa*." In the translation result in Indonesian, the seating place is translated as a meeting by omitting the pronoun "*-hu*" in ST. The discourse shows the semantic meaning of the incompleteness of an event (incomplete situation), known as the imperfective aspect. Therefore, the FG in data (10) is the imperfective aspect expressed continuously.

The foregrounding system in Arabic uses the tense strategy which is the perspective of forming internal time in tenses is called aspect, marked by lexical elements indicating verb grammar. Grounding in Arabic, especially in narratives or historical accounts, often consists of complex sentences composed of compound sentences. Compound sentences can be in the form of coordinate compound sentences or nested compound sentences. The data above explains that nested compound sentences are often used compared to single sentences.

This is indicated by the implications of translation realization, which appears more complex and flexible. The imperfective aspect, marked by imperfective verbs, functions as declarative sentences but can also function as coordinate sentences. In addition, the translation of the data above shows that the tenses in grounding can be translated in TT. Moreover, the translation in the data shows that the translator pays attention to the realization of pronouns with a semantic discourse analysis understanding. The translator considers the context of the verb and pronoun forms in the FG and BG that constitute them, as each verb form does not indicate a specific tense.

Conclusion

Verbs in Arabic and Indonesian play a central role, especially in non-temporal tenses. Their translation forms, especially for the

³⁶ Ramlan, M. (1983). *Morfologi Suatu Tinjauan Deskriptif*. Yogyakarta: CV. Karyanto. p. 55.

Arabic imperfective verb, are the essential elements in TT that can produce singular or plural forms according to the discourse. The sentences can be either direct or indirect speech, depending on the narrator's choice, with corresponding translations chosen by the translator. The narrator often uses transitive verbs for grounding, and the translator chooses their counterparts as ditransitive verbs.

The function of the imperfective verb in the background is to form declarative clauses. Declarative clauses can be explanations, interpretations, or emphatic statements. Grounding in Arabic and Indonesian is expressed through foregrounding (foregrounding) and background (backgrounding). Background and foregrounding can be expressed in the form of verbs or nouns. However, the imperfective aspect of Arabic is often used to form the background, while the perfective aspect is used for foregrounding.

This has implications for arranging verb phrases in Arabic and noun phrases in Indonesian. Therefore, the translation process changes from a single to a compound sentence. A sentence in Arabic is preceded by auxiliary verbs, accusative particles that convert verbs into subjunctive form. Subjunctive verbs express reasons, purposes, and intentions. Subsequently, these sentences generate compound sentences. Depending on the translator's choice, the resulting compound sentences can be of various types, including hierarchical or coordinating compound sentences. In contrast to single sentences, the constituent noun of Arabic deverbal is often translated into an imperfective verb in Indonesian. Therefore, to translate nouns in TT, the translator uses transposition and omission techniques.

The research novelty lies in (i) the use of imperfective verbs as background and perfect verbs as foregrounding; (ii) the background of Arabic and Indonesian as declarative clauses; (iii) the translation results of non-temporal TT can be both singular and compound sentences, and (iv) foregrounding and background of Arabic can be in the form of verbs or deverbal nouns. The analysis of the translation samples above illustrates the complexity of the translation process, where the translator's choices in TT greatly influence the quality of the translation results. The article discussed the discourse semantically by integrating the translation patterns in the ground with

the events occurring in the narration. This research opens up opportunities for further diverse studies using thematic narrative data or comparing two different discourses.

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