Aspects of tenses in Arabic language

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Abstract

The role of verbs in Arabic is remarkable since from the view point of clues of tenses, Arabic sentences have miscellaneous kinds of meanings. In this research based on literal, semantic and historical clues, we have considered the triple tenses. To prove different aspect of tenses in Arabic language we have used the holy Quran verses and sophisticated and original sentences as witness in Arabic language. In the books of antiquary, they have to some extent considered this issue, but in the temporal works and articles there is no evidence to show any consideration of this issue. So in this research, we have considered this, hopefully the researchers and followers of Arabic language find it useful to use.

Keywords: Arabic language, triple, tenses, literal, semantic and historical clues.
Functions:

The past tense sentences are indicative of the history and the phenomena which make the contemporary humans aware of their past, because recounting of the past events is only facilitated through language and speech; and, the speech is the connecting bridge between the past, the present, and the future events. Then, the function of the past tense can be summed up as the following:

1- If the time duration of a sentence is in the passive past tense it is called the simple past tense which is usually made up of the verb and its assimilations, and it is called as perfect past in the Arabic. For example:
   «Ali travelled»
   «Warriors died»

2- The past tense sentence talks about an activity happened in the past, but it has been continuing until the time we are talking about, and the semantic context denotes this meaning. For example in Verse 7, Al Hamd Chapter we read: “the way of those upon who are bestowed the blessing, neither the way of the wicked, nor the way of those who have gone astray.” (Al Fatihah: 7) in which the blessings are promised for those who have been guided; in other words, this event has begun since the emergence of Islam and has continued up to the present time.

3- The past tense sentence denotes on a past event close to the present time, for example, the speech by the person, caller to prayer, when he says:
   «May the prayer»

4- Tow events have happened in the past so that upon completing the former, the later has begun. These sentences include the adverb of in the Arabic, for example, when you come to me,
   «I will welcome you when you come to me»

5- To denote an activity which has occurred before another activity in the far past the structures
   “kan+verb”
   “ghad+kan+verb”
   “kan+ghad+verb”
   Are used, which is called past perfect, for example the following verse by Zafar Ibn Harith:
   «If we thought every white is the moonlight, we would suffer leprosy as donkeys.»
   And the verse by Behari:
   «And I would have been reared, and darkened its diameter aspects, and begun the misalignment»

6- The continuous events of the past, as they appear in the anecdotes and stories, are expressed via the past tense sentences, which are called as past continuous in Farsi, and Rashid Shartooni (Mabadi Al Arabiyah 11/4) calls it is “the imperfect past”, which is formed by adding “kan”
Or one of its instruments before the present root verb, or the single past tense, and a sentence which involves the present root verb, such as
«Ali gave alms to the poor»
«He upholder Islam», or as we can read from 16, and 17 verses of ‘kan yadud ala eleslam’

Yusuf chapter: “And the came to their father weeping in the early part of the night. And, they said: “o, our father! We went racing with one another, and Yusuf was left to take care of our things, and the wolf devoured him; but, you would never believe us even though we tell the truth”. (Yusuf 16/17).

7- When the continuation of an action from the past to the present is denoted, they bring before the present root verb, and the derivative names one of these verb:
, for example: “And of the people of the Boot are ‘madam’ And ‘mazal’, ‘ma bareha’, ‘ma fata’, ‘ma anfak’

Some who if entrusted with a heap of gold, will restore it to you; and from them is such that if entrusted a penny, will not restore it to you, unless you insist firmly demanding it. That is because they say: ‘It not incumbent on use [to be faithful] to the unlearned people’. (Al E Imran: 75).

Types of sentences on conveying meaning

Upon studying the implications of the tenses in the sentences, it is necessary to pay attention to the positive, stressing, and negative statements, which, according to the grammarians the concept of time in the positive, and stressing statements dose not much influence on the speech utterance; but, they have realized that in the negative statements the negative present root verb sometime denotes the past tense; which, the transition is related to the morphological structures, or adding some instruments to the constructs. On studying the functions of the eloquent Arabic, it becomes evident that the past tense in the Arabic is composed of the different following structures:

1- The simple past tense (unlimited)

It is the past tense in which the literal or semantic contexts of the tense do not put limitation on it, rather it denotes simple past, such as the verbs:
«Went»
«Come»
«Wrote», etc.

These verbs are discrete from the present tense; the discrete time sometimes is short, or which to put stress on them, and to make them interrogative, it can add To the verb, respectively.

2- The past perfect tense
It is formed ‘kan+ghad’ (or without ‘ghad’) + the simple past tense”, or by “kan+ The simple Past tense”, such as the verse by Abou Tamam: His father had been the Caliph set aside on a horse of predestination.

Also, to put stress on these verbs, they take the form of “enaho ghad kan+verb”, and to make Them negative they take the form of “lam yakun ghad +verb”

3- The repeated past tense

Has happened in the past; then, for several times it has been repeated and interrupted in the past; which, sometimes, its interruption is close to the present time; while, other times it is for from the present time. In Farsi, it is called the continuous past tense, for example: The student had studied. To put stress on the verbs, “laghad” Is added to their beginnings; while, to make them negative, these forms are used: “ma kan yafel”, “lam yakun yafala” or “kan la yafal”

4- The past that culminates in the present, and in its structure “ghad” Is used, for example: (I have accepted his travelling on me)

Ibn Hesham says: There are 5 meaning for it: … secondly, approximation of the past to the present, it says (Zeid stood up); so, the near past, and therefore past become possible; but when you (He might stand up) it is exclusive for the near past….>> say: (Moghni 1/228).

And, he quoting Ibn Osfur says that: “this kind when used is the past, declinable, and positive; and, when it is near the present it will be used together with ‘Lam” And “ghad” I bid, P.299 They said: ‘By Allah! Indeed Allah has chosen and preferred You above us, and we certainly have committed sin.” (Yusuf/ 91)

5- The permanent past tense, which is formed by the abrogates of ‘madam’, ‘mazal’, ‘ma barej’, ‘ma fata’ and ‘ma anfak’ At the beginning of a present root verb which acts as their predicate. This structure is the connecting tie between the past, and the present because it ties the two activities, for example “ma anfaka valeda yanseha” (what is distinguishing Is his father advises him).

6- The given past tense, which is formed by such abrogates as “bat, amsi and azhaa” And, it denotes an activity which has occurred in a given span of time in the past, for example: “bat alhares vaghefa” (the guard stood up), and “azhaa alamel nashita” (He became an active factor).

7- The asymptotic past tense, which is formed by verbs such as “kad, ooshak, karb” And, it denotes on the vicinity of the statement. In other words, the above auxiliary verbs comply with uncertainty of the main verb, for example (I would be dead if my friend dropped on my hands).

8- The sentences in which the auxiliary verbs such as “axaz, anta, ja’al alagh and tafagh” are Added to the present root verb, and are indicative of the initiation of an action which is continued, such as “thus, he caused them fall by delusion; and, as they tasted the Tree, their
private pasts was seen by them; and so they began to cover themselves by heaping on themselves the leaves of the trees of the Garden. And their creator and Nurturer called them: ‘Did I not forbid you from that Tree and tell you that Satan is an evident enemy to you?’ (Al Aaraf/ 22).

As it can be noticed, the tense changes often are due to the application of some instruments, such as letters like “ghad” or, the auxiliary verbs like “kan” and its group, “kad” and its group, “anshae” and its group, “zaal” and its group which added to the verb cause the changes.

**Denoting the context of the past tense**

Denoting the context and the procedure of the past tense of the speech depends on the structures or the evidences.

The structures are generally of following two type:

a) The common past tense verbs

b) The phrasal verbs which are morphologically solid and most of the time, denote on the past tense such as: (it was far off “heyhat”), and “shetan” (“eftergha” they separated).

As Ibn Hesham says “ghala: ... va ma semi behelmazi va hova aksara memma semi behelmozaree” And what is Called as the past tense, is more frequent than what is called the present verb root...he says: “faheyhat heyhat alaghigh va men beh va heyhat xal belaghhigh navasela” (Explanation of Gold Nuggets/402).

The evidences are of three groups: the historical, the semantic, and the literal evidences.

- The historical evidences: they are very important for denoting on the tense because they often limit the past. For example, in the sentence “ghad kotoba alrasul (PBUH) ela molke alroom ketaba” (The prophet (PBUH) had written a letter to the Roman King), the history identifies that the past tense belongs to what era and epoch; and, the historical evidence restricts it to the past perfect tense.

The morphological structure of the words often signifies more than one meaning, which can be called as «the multiplicity of meanings of the construct unit»; which, on examining the text in which the word has been used, we will understand which meaning is signified by the word. This will create an extensive chapter called «the semantic evidences» based (I saw the beginning of dawn), the context, for example in the sentence

shows that the verb of the sentence has ben in the beginning of the ,“motlee” adverb of time, or in verse:(D, Children of Israel! Remember the blessings which I bestowed upon you, and if you fulfill your Convenant with me, I shall fulfill my Convenant with you; and fear me alone) (Al Baghareh/40).

By intellectual perception that belongs to the semantic evidences, it becomes clear denotation of the past tense and they mean “ugho”, and “ezkoro” that the imperatives of (What
they grasped) and (what has been mentioned), However, of the evidences, the literal evidences due to their extensive use are of special importance. They have different forms, such as:

a) Abrogates

When added to a present root verb, they signify the occurrence or the incurrence of an action in the past continuously, such as: (The prophet (Pbut) advised the people to treat the neighbors well), (The warbling nightingale was being punched), (The book was not being read), (The ranger was touring), and, “kan” Also, it must be mentioned that the predicate of such verbs, except the verb

The past tense verb will be ”kan” +Cannot be of the past tense verbs; and, the structure

Equal to the past perfect tense in the Persian, which signifies an action in the far past, or an action which has occurred before another one, such as: (Before I was arrived, it has been tested on the advice). Therefore, abrogates are similar to auxiliary verbs in the English.

b) Specific Proprietor verbs

These evidences constitute a major part of the context in the Arabic. They involve many of can be studied due to its extensive use “ghal” the versen in the Holy Quran; which, the verb, such as: (And he taught Adam all of the names, and then he set them before the angels and stated: “Tell me the nature of the name-holders, if you speak truly.”)(Al Baghareh/31), following “anbeo” is evidence that the imperative “ghal”, in these verses, can be noticed that the verb in the verse signifies the past.

c) Adverbs of time

The adverbs are some evidences that are indicative of an action on a specific time; but, what is important for our discussion are the adverbs of time denoting on the past tense, such as:

(And when it is said to them: “Believe in What Allah has sent down!” they say: “we believe in what was sent sown to us” and they deny all besides, though it is the truth confirming what is with them say: “why then did you kill the messengers of Allah aforetime, if you indeed were believers” the adverb (Why did you kill?) Means (a foretime) shows that “men ghabl” Meanwhile, when God gives of killing the messengers by them, the historical evidence is indicative of the action in the past.

About Ali Farsi says: (and indeed it Is an adverb (name) which organizes the beginning of time to its end for the time owner, and it is an expression of its duration, so it is necessary to add it to the (characteristics) of the time owner; when, it is cut from the letters of addition, it will built on annexation…) (Alshirazyat 1/254).
The statement by About Ali Farsi implies that the adverb of time involves the tense of the verb; Also, Ibn Hesham confirms this when he says:

(never...is an adverb of time to cover what has been accured And is exclusively for negation, it is said: “never did it” which means “I never did it” I never did it in my lifetime, because the past is separated from the present and the future...) (Moghni Al Labib 1/233). Also, Ibn Manzour quoting «Leith» says:

(and never, it is Forever past, it is said: I never saw such a thing, and it is to raise whatever was before and whatever will be in the future...) (Lesan Al Arab 11/219).

Altogether, it can be concluded that “ghat” Denotes on the past continuous up; and, since it is used after the negative past tense by “ma” , it stresses on the negative past.

2- (Yesterday)

The word equals to the Persian ‘yesterday’, which is used with added “al”. In Al Nahv Al Wafi, it has been mentioned that: (when it is said “I didn’t see the friend since yesterday”, if the initiation of not seeing the friend is from the day which is your present time, so you have not seen the friend for one day, and you say ‘I have not seen him since th beginning of yesterday’; but, if you have not seen him since two days ago, you would say: “I have not seen him since the beginning of the beginning of yesterday, and it is not said so save to mention two days before yesterday... ”) (Al Nahv Al Wafi 2/265).

In this case, «its annexation» identifies the past tense; but, if it is inflective, it will denote on unlimited past tense, as Ibn Hesham says: (and when I want to mention a day of the past tense...I will use the inflective form...) (Gold Nuggets/100).

However, when “al” is added, it will denote on the characteristically past tense between two people; as, it has been mentioned in Maani Al Nahv:

(there is a difference between your statements when you say “I did this yesterday” and when you say “I did this by yesterday”. The former shows that you intended to do the action in the day before your present day; and, the latter means that you did it in the characteristic day between you, and your audience; the day which your audience knows it regardless of that the day was preceding this day, or the days before that) (Maani Al Nahv 2/180).

3- (Ignored, Ago)

They are two adverbs of time denoting the pas tense. After them a noun phrase, or a phrasal verb (past tense) is used, such as (I came Ignored the present parent), and (I have come since your rather attended).

If the noun used after “maz” is used by annexation, it will be the subject (of the sentence) such as: (I did not saw him, and I did not come before him), and “yoman” after “maz” shows that
the duration of not seeing has been for two das. So, it shows an interrupted and limited past tense. But, if the noun used after “maz” is used by the genitive, it shows that the action has been in progress till the speaker has stated it, for example: (I see you after one year).

However, if the noun used after “manez” is used by the annexation, or the genitives such as “men”, it will imply an action which has been started, and has been in progress up to the present time, as when Mobbared says: (and about ”manez” and its meaning, whether it is used by the annexion or the genitive, it is the same, and it denotes on the time of the beginning of the finality, the same as “men” in other names when it is said: “I have not seen you since Friday”, or “This is the starting of end ”) (The Brief 2/25-26).

4- (as)

It is usually as the adverb of past tense-sometimes when there is evidence, it will denote the future time when it is used alone, it will be added to the noun phrase, for example: (And remember when you were few and were considered weak in the land and were afraid that men might kidnap you by force, but Allah provided a safe refuge for you, and strengthened you with his aid and gave you good and pure things for your sustenance so that you may be grateful to your creator and Nurturer)(Al Anfal/26); or its verb is semantically and literally the past tense, for example: (when the Creator and Nurture of Abram tried him with certain words of commands, which he fulfilled do not reach the polytheists and the wrongdoers)(Al Bagharah/124); or, it is literally the present root verb, and is semantically the past tense, for example: (And when and Ismail raised the foundations of the House “O, our creator and Nurturer”. Accept this from us; verily, you are the knowing Hearer) (Al Baghareh/127). Therefore, from all these examples, it can be noticed that “ez” means «a certain time», and is an evidence of the past tense.

d) The Tractiles

The main tractiles include: “lam, lama, ghad and ab” “lam” (did not); it changes the present root verb into the negative simple past tense, for example: (He did not give birth, and was not born), save that at the end of the sentence the adverb of (still) is added; in this case, it transforms to the negative present perfect tense, for example: (I have still not gone).

(not yet): it transforms the present root verb into the negative present tense, for example: (The desert dweller Arabs say: “ we Believe.” Say: “you have not believed so you only say we are submitted to Islam; since, faith has not yet entered into your hearts, but if you obey Allah and his messenger, he will not decrease anything from the reward of your deep; verily, Allah is the Merciful Forgiving) (Al Hojarat/14); The faith has not yet entered into your hearts.

(may): They bring it before the simple past tense in the Arabic, which is equivalent to the present perfect tense in the Persian, for example (I have gone); but, it is not always the same as
the present perfect tense in the Persian; rather, it denotes on several other meanings such as: the stress on the simple past tense, indicating that past tense is close to the present time, and...

(Maybe): it brings the present close to the near past tense, or stresses on the past - tense, such as (May be I am reluctant to this, which it is advantageous to me)
- (Maybe The train has come on me and I was hurt)

The Agent nouns and the past participles denoting on the past tense

The agent noun when is used alone in the speech, is not connected to its succeeding word, and generally does not denote the tense, and it is used as non-derivate name, for example: (Qalid is wise); which, though in the sentence “aghel!” is an noun it denotes on time and permanence, and is a noun phrase.

However, when it is succeeded by a word, it will be meaning fully different with respect to the speech procedure, and it can be conceived of as a verb since in this case, it denotes an action and the agent. It also connotes a determined time which can be obtained from using the different semantic, historical, or literal evidences. Also, when it is at the initiation of the speech, or is preceded by the negation or the interrogation, it will act as a verb, too.

Quoting Kasaee, Sobouti in “Asbahah and Nazer” has mentioned that together with Abou Yousuf Qazi, we were before Haroon Al Rashid. Abou Yousuf began to vilify the morphology, and he said: “what good is the morphology?” I tried to direct his attention to the value of morphology, and I said: “what is your idea about the two sentences of “ana ghatelon gholamaka”, and “ana ghatelon gholama”; which one deserves the penalty of killing?” He said: “Both of them”. Haroon Al Rashid who was familiar with the Arabic said: “you are wrong” Yousuf cast down his head and asked: “How is it possible?” Haroon answered: “the speaker who uses «قاتل » will be punished since it denotes on the past tense, while the other one who pronounced “ghateloon” will not be punished since it denotes on the future, and he has still not committed the murder(1).” (Al Asbahah and Al Nazaer 3/233, and Al Ketab 1/82).

So, adding the agent noun can be considered as literal evidence which makes it exclusive to the past tense, and it will prevent from denoting on the present or future tense.

The agent noun denoting on the past has some functions. Here, we will count on its main functions:

1- It is indicative of an action in the ambiguous past tense, and without limiting the past tense, for example (I am writing a letter) which means (I wrote the letter).

2- It is indicative of an action uninterruptedly continued up to the present time. In this case, it will be used together with abrogates such as “madam, mabarej, mafata, ma anfaka, mazal”, for example: (The rain has not stopped).
3- It is indicative of an action continued in the far past, which is considered the same as the past perfect tense, such as (Mohammad (PBUH) had been calling for the right).

4- It is indicative of interrupted past perfect tense, for example: (The student has been successful).

Also, the past participle if added to the vice agent, which occurs on some occasions, will signify the past tense, similar to the noun agent.

The present tense
Functions

In the Arabic, the construct of “yafaal” which is called (the present root verb) is indicative of the action while the utterance is spoken; and, since it denotes in some part on the past tense, and in another part on the future tense, has been called as such. Some grammarians define it as: (It is a verb indicative of an action undoubtedly accompanied on the event with the meaning of time, but its signification on the meaning of time is the flexible loose indication...and by it, it is understood the duration from the past to the future)(Towards Easing/78)(1).

Now, we will recount the main functions of the sentences which contain such verbs in their structures:

1- It is indicative of an action in the present tense continually, such as (I see you are thinking), (I know you will be going on a journey).

2- It is indicative of an action which occurs frequently so that it gets close to reality, for example: (sun rises), (Indeed, you can not save me from the grapes shock).

3- It is indicative of a future action in connection to the action which has priory occurred in the past tense, such as (surely, your creator and nurturer is Allah who created the heavens and the earth in 6 days; then, he established himself on the throne of Arsh to govern and direct all matters from above. There is no intercessors save after Allah permission; such position holds Allah, your creator and Nurturer! So, worship Him alone. Will you not accept admonition) (Younus/3).

4- It is indicative of when an action has occurred in the past tense, such as (And who is more unjust than he who forbids that Allah’s name be glorified and mentioned in Allah’s mosques and strives for their ruin? Such men do not have the right to enter Allah’s save in fear for them there is disgrace in this world and they will receive a grave torment in the hear after)(Al Baghareh/114), and (The angels and the holy spirit decent therein by their creator’s command to proclaim the ordainments about everything)(Al Qadr/4).
The Tense in the present tense sentences

1- The simple present tense: the tense is built up by the present root verb, the phrasal verb denting the present root verb, and the noun agent, for example: (The student is studying).

2- The repeated present tense: This indicates an action which has been continually repeated in the present tense, and is structured by either (yakon yafaal), or (yakon faeela), for example: (And why a treasure has not been given to him or a garden from which he could earn his living? And the dis believers also said to the people: “you only follow a bewitched man!”)(Al Forqan/8), and (They said we want to taste it and our hearts become confidential, and to know the truth of our claims, and we want to bear witness on it) (Al Maaedeh/113).

3- The present tense is connected to the future tense: The tense is produced by the structure of (mayazal yafaal) and its assimilatory abrogates, for example: (Science is still expanding).

4- The present tense exclusive to given times: which is produced by abrogates such as, for example: (They said: “we worship idols and we shall ever be their devotees”) (Al Shoarah/7).

5- The present tense which is due to occur but has not occurred yet: It is produced by adding verb such as “yokad”, and “yoshak”, for example: (The lightning almost snatches away their sight; every time it gleams, they walk therein, and when the darkness grows on them, they stand still; and had Allah willed, He would have taken away their faculties of hearing and seeing; verily, Allah is powerful over all things) (Al Baghareh/20).

The context denoting on the present tense

The present tense has many forms, which we will recount briefly:
1- With the formula of conjugation, which are of two types:
   a) The present root verb, on the condition that it is not accompanied by an evidence of the future tense, such as (Indeed we are the one who gives life to the dead and we make a record of what they have a head of them regarding their deeds and of what they have left behind, of the trace of their deeds. And of all things we have taken account in the Expository Book of Guidance)(Ya seen/12).
   b) Exclamations such as “af”, “ouh”, and “vi”, for example: (Fie on you and on what you worship! Do not you use your reason?) (Al Anbiya/67).

2- With evidences, which are of three types:
   a) The semantic evidence
      The past tense verb implies the present tense when the speech act identifies the meaning to be happening in the time of the utterance to the present tense such as the oath taking expression: “nashdatka allah ella faelat”, and “aazemat aleyka ella faelat”
   b) The literal evidence:
      - Abrogates such as “yakon, yazel, yoshk, mayazal” and the like in the sentence.
- Adverbs of time; such as “hala, foran,alsaate, alan”, for example: (Now, the sun is illuminating the cosmos).

- “eza fajaeye”(suddenness), which its conditional expression denotes the future tense; but, if it is the suddenness which is exclusive to the noun phrases, does not appear in the beginning of the sentence, and does not require an answer which denotes on the present tense, for example: (If the lion left standing). Also, if it comes after the oath expression, such as (By the Night when envelopes all thins)(Al leyi/1).

- the non-derivate verb “lays” when it has no evidence of the past or future tenses in the sentence, such as (It is not for you to decide; the decision remains with Allah whether to accept their repentance or chasitise them; for verily, the are the wrongdoers)(Al Emran/128).

- the tractiles of “ma” and “laam ebteda” before the present root verb denote on the present tense, for example, (He does not study hard), and ([Jacob said] ‘o, my dear little son Do not narrate your dream to your brothers, lest they arrange a plot against you, verily, Satan is an Obvious enemy to Mankind) (Yusuf/5).

The Future Tense Functions

The future tense is the basis and essence of expressing man’s needs, expectations, hopes, and wishes. It has many applications in the Holy Quran, and it has some functions, such as:

1- it is indicative of an action that will take place in the future tense, and which occurrence is realized, such as (And fear the day when no soul shall be recompensed for another soul; and no intercession shall be accepted; nor any ransom shall be taken from anyone, and no one is helped (Al Baghareh/48), and (The Jews say: “ The Christian stand on nothing” and the Christians say: “The Jews stand on nothing” Though they both recite the Scripture, their word is similar to that of the pagans who know not. Allah will judge among them on the Day of Judgment about that wherein they have been differing)(Al Baghareh/113).

2- It is indicative of an action that occurrence in the future has been stressed on, for example: (save those posts who believe and do good deeds and celebrate Allah’s attributes frequently; and defend themselves after being oppressed; and the oppressors, shall surely know to what returning place they will return)(Al Sharah/227), or without the stress, such as (I would like to see you).

3- To make an expression of the past record which has been achieved, for example: (Some unaware soul may say on the day of Judgment: “woe to me! I neglected what had come from Allah’s presence, and I was one of those who mocked at Allah’s revelations”) (Al Zomar/56).

4- It is indicative of promise, such as (Do you not know that to Allah belongs the Dominion of heavens and the earth? He punishes whom he will, and he forgives whom he wills, and Allah is powerful over all things)(Al Maadeh/40).
Type of future tense

1- The simple future: it is build by the morphological structure of the present root verb, and it covers unlimited time, since sometime it involves all the future tense, and sometimes a part of the future tense. Still other times its objective is to express the near far off future tense. In other words, what is emphasized by the speaker is intended as the objective, not the time, such as (on that day we will the Hell: “Are you filled completely?” It will reply: “Are there any more?”)(Ghaf/30).

And the verse line by Amri Al Qeys: (It addresses and shows all Aseel and fear from sight of a monster and drag on born)(Explanation of Ten Pendants).

2- The Near or Far future tense: is formed by adding venting letters of “sin, suuf”; where in if the two present root verbs are of the same root, in making comparisons, the use of “sin” will indicate the near future, and the use of “suuf” will indicate the far future, because «the multiplicity of constructs requires the multiplicity of meanings», for example: (Tomorrow they will know who is the insolent liar!)(Alghamar/26), and (Just watch them now; and soon they will see the recompense of their deeds)(Al Safat/176).

The continuous future tense: It is indicative of an action in the –near or far- future, and its continuation; and, it is often formed by the structure of “sayazal yafaal”, and other similar structures, for example: (The found Makafeh will remain, until it receives the glory).

4- The perfect future tense: May be the perfect present, together with an adverb, or without it indicate an action which has not taken place, yet; but, its occurrence in the future tense is expectable; the verb is called the perfect future tense in the Persian, and in the Arabic, it is called the former future tense, and is formed by the structure of «The present root verb of “kan+ghad”+the past tense of intended verb», for example: (Tomorrow, I may have been writing this letter).

The structure of the sentences with the future tense

Generally, there are two structures for the sentences with future tense:

1- With the voice

a) the present imperative, which in most of the cases indicates the future tense; and, it is meant to do an action which has not been present previously, or it wants to continue an action which has been initiated from the beginning, such as (But if you cannot do it and for. Sure you can not do it; then, fear the fire that its fuel is men and stones prepared for the disbelievers) (Al Baghareh/24), and (O, Messenger! Fear from the disobedience of Allah, and do not conform to the devilish suggestions offered by the disbelievers and the hypocrites; verily, Allah Absolute Knowing Decree) (Al Ahzab/1).
Since the prophet (PBUH) does not forget the fear of God at all; so, it is meant to continue the fear of God.

c- Exclamations are derived from three-act turneth similar to “faale”, such as (I guess you are Evil).

Also, those are transported, such as (o, you who believe! It is a duty on you the care of your own conduct: He who strays can not harm you when you are guided on the right way; to Allah is the return of all, then you will know that which you used to do)(Al Maaedeh/105).

d) the infinitive that indicates the imperative, such as (And your creator and Nurturer has command that you worship none but him; and that you be kind and at service of your parents; if one of them or both reach their old age while staking with you, do not utter a word of disrespect, nor annoy them and address them in terms of honor and kindness)(Al Asra/23).

2- With evidences

a) the semantic evidence: it is meant those sentences which the action will take place in the future, though, their verbs are morphologically in the past tense, which in the Persian, they are regarded as the possible present root verb, such as (The Trumpet will be sounded and all creatures of the heavens and the each shall all faint except those whom Allah please to remain as they are. Then, a second one is sounded and following that all will be standing and waiting for the Event to come) (Al Zomar/75). Ibn Hesham Puts it this way: «the past tense some times is used as the future tense, contrary to its nature…» (Moghni; Al Labib/vol1/255) His verdict is reinforced by the public consensus, when they say: «indeed, it is permitted to use the past tense for the future tense…»(Moghni Al Labib/vol.1/255); and, it is evident that in this case, the intention of doing the action in the future is emphasized.

Also, the past tense sentence which is used for parenthetic purpose, indicates the future: «…It is said: someone came to me, May God extend his aliment, and May God forgive him… the sentences are all in the past tense, but their meaning is parenthetic for good intentions…» (Ibid).

b) The literal evidence which is of different forms:

1- Tanwin agent noun: in some sentences, the context of inference is used; which, if the agent noun is used with Tanwin, will indicate the future tense, for example (I will write my homework)

2- The verb: the most important of these are the verb of Raja (wish); which, according to Ibn Malik’s view are “aasi, axlolegh and hari” because they show the expectation of an action in the future, and seemingly, they denote they denote the near future, as Ibn Manzour says: «…It is said: it is for creation or the freedom, it is said for the thing that is about to happen, and it is true when it is heard of its occurrence, its existence, and its realization…»(Lesan Al Arab 4/197).
3- Adverbs of time:

a) The two adverbs of time, “yaumaez” and “hainaez” signify the future, such as (on the day she shall relate her news)(Al Zlzelah/4), and (when you do only watch him)(Al Waghea/84). It is worthy to mention that “yaumaez” has been repeated 73 times in the Quran; while, “hainaez” has been used only once in the already mentioned verse of the Quran.

b) “ava’az” (offset):

It is an adverb of the future tense. Ibn Manzour says: “…it means the eternity, and it is for the future tense…, because you say: I will never separate from you want to say: I will never separate myself from you…” (Lessan Al Arab9/475).

And, Ibn Hesham makes it exclusive for negation, and he says: “It is an adverb of the future tense the same as “Abad” (for eternity), save that it is exclusive for negation, and when it is to be used, it will be used by annexation, for example, they say: I will never do it” (Moghni Al Labib1/200).

c- “Alabad” (never, for eternity, ever)

“Alabad” is the aeon, and is used for negation and prove in the future tense. Ibn Manzour says: “and on the Hesham of Haj says Seraghat Ibn Malik that “Do you see this pleasure of ours? Is It for this year or for ever? So, I said “Of course, it is for ever…and I don’t do it except for the whole eternity…” (Lesan Al Arab1/40).

4- Tractiles:

a) anthropomorphic letters: “kanna, layt, la’ala” indicate the future tense; “kanna” is for the near future, for example: (when the disbelieve see the Day of Judgment, it will seem to them that they have not stayed in this world, but only a night, or a night and the following morning of it)(Al Nazeat/46).

“layt” also, sometimes indicates some achievement in the future, for example: (If only the rain drops). “la’al” which indicates hope, also signifies the future tense, for example: (O, Messenger! The hypocrites ask you about the exact hour of Resurrection. Say: “the knowledge of it is with Allah alone.” And, how do you know, may be it is very near) (Al Ahzab/63).

It should be mentioned that the tractiles will indicate the future tense on the condition that there predicate is the present root verbs, or their derivations.
b) The erector letters:

They include all the letters whether directly or by adding “aan” make the present indicative form estimator as appointed, and make it exclusive for the future tense.
- Infinitive of “aan” indicates the please and the greed, and since it conveys the future tense, it is similar to “eza”.
- “lan” indicates the negative future tense, for example: (I will not go on travel).
- “key” which Ibn Hesham compares it to infinitive “aan”, and he says: “thirdly, it is similar to the infinitive “aan” by meaning and by usage, and in morphology, it is: (This is to remind you that you should not feel sad over what you have lost and you should not feel joyous over what you have been given. And, know that Allah does not like the arrogant boasters)”(Al Hadid/ 23)(Moghni Al Labib1/ 242).
- “ezn” which will make the present root verb as nominated to indicate the future tense, (It is said to the one who Said: “if you obey God, then you will enter the paradise.”)
- “hatta” only indicates the future tense if the present root verb after it is nominated; if not, its nomination is not allowed; if it indicates the present tense, it can not be nominated.

c) The assertive letters:

Of the factors which produce an assertive verb, the “lam” of absent imperative, and “la” of negation make the present root verb to be exclusive for the future tense, such as  (To give alimony to the divorced woman: the rich man should spend according to his ability, and a man with limited budget, he should spend according to what Allah has given him; Allah does not put any burden on man beyond what he has been given of ability; and, Allah will grant ease after each hardship) (Al Talagh/ 7), and (And do not approach committing adultery, it is an indecent and shameful act which leads to an evil way) (Al Asra/ 32).

d) The venting letters:
They include the two letters of “sin” and “suff” which make the present root verb to be exclusive for the future tense. Koofis and Basaries have different views on them; since, Koofis believe that “sin” has been derived from “suff”; while, Basaries say that each of them is an independent letter.

Ibn Hesham says: “the single Seen “sin” is a letter exclusive to the present root verb, and makes it to cover the future tense, and from it comes down the home sediment, and contrary to Koofis’ view, it is not separated from “suff”; and, contrary to Basaries’ view, the future tense by “sin” is not shorter than the future tense by “suff”, and by they are called as «venting letters», because it change the present root verb tense from a span of narrow time i.e. the present to a wide span of time, i.e. future…”(Moghani Al Labib1/84)
Then, “sin”, and “suuf” indicate the near future, and the far future, respectively, on the condition that their point of starting is a present root verb of the same derivation.

“suuf” can be preceded by “lam” to stress on action in the future tense (And surely soon your creator and Nurturer will grant you so much of the blessings that you will be joyous from it)(Al Zoha/5).

e) Confirmation Noons

Confirmation Noons are two letters, the first one is aggravating and nominated which is called «heavy Noon»; the second one is a consonant Noon which is called «light Noon» and when the verb indicates the future tense, it connects to the present root verb. Both of them have been mentioned together in verse32 of Yusuf chapter: (she said: here you are! This is the man you blamed me for; I asked him an evil act but he refused, but if he will not do what I order him, he shall be imprisoned and certainly, he shall be one of the humiliated ones.”) (Yusuf/ 32).

Conclusion

The verb in the Arabic language has got a special span of time, and is not restricted to the three traditional and common forms; rather, by the changes of the evidence, or by introducing different instruments, its tense will change, too. By considering these rules, the understanding of the sentences and their translations into other languages -in order to find equivalences- will be facilitated.
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