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THE CONCEPT OF TIME IN ENGLISH AND ARABIC

MASTER'S THESIS

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Abstract

The topic of the master's thesis is “Concept of Time in English and Arabic”. Time is an integral part of all human experiences, because everything that exists exists in time, which makes time a universal concept. The encoding of time through language, however, is linguistically and culturally specific. We need to know the differences, because they determine our underlying attitudes toward others and toward ourselves, and it is these attitudes that in their turn determine most of the problems confronting human beings in the process of intercultural communication. Globalization is blurring borders between states and people. That is why **it is important to** know the culturally different ways the world is structured, and time determines these ways.

In our project we pose several problems and solve them with the help of various linguistic and sociological **methods of investigation**: comparative analysis, text analysis, partially statistical analysis. **In order to study** differences in the conceptualization of time by different cultures we **explain** such definitions as language and speech, time and tense; **present** philosophical, cultural and linguistic views on time in Arab and Western traditions, analyze definitions of time, collocations and idioms of time, patterns of politeness, connected with time; make observations concerning use of time-expressions in real life contexts and forecast future possible prospects for the development of research in this field.

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INTRODUCTION

The research is vital because time is one of the time-honoured philosophical categories, which has been under discussion since the time of ancient Greece. It is so important because it determines our underlying attitudes toward others and toward ourselves, and it is these attitudes that, in their turn, are behind most of the challenges human beings face in the process of communication. In the contemporary world the problem of time and its interpretations is getting even more vital. First of all, in terms of social and practical needs. The processes of migration make cultural clashes between Westerners and Arabs almost inevitable, and the difference in the attitude to time is one of the potential triggers of misunderstandings.

The category of time in a metaphysical sense has been given much attention to by both Western and Arab philosophers (Aristotle, Plato, Kant, Hegel, McTaggart, Heidegger, Hall, Avicenna, Al-Khindi, Al-Ghazali, S. Hopkins etc.), but in real life you do not need this much theory in a metaphysical sense. And there are still many gaps in real life. For example, how long is "for a while"? Or, if we take it for granted that culture is reflected in language, is it possible for us to examine the changes in the perception of time while analyzing the linguistic expressions of time? Are the expressions of time in language similar to/ or different from those used in speech? What do they tell us about culture?

To make matters worse, there exists the tension between Western and Arab scholars trying to gain an insight into the nature of time. Today Western scholars often believe that descriptions of time proposed by Arab scholars are either inadequate or even positively false since they are based on their faith in the omnipotence of Allah. Arabs, for their part, find Westerners too rational, criticizing them for overwhelming reliance on technological solutions and for denying the part of themselves that integrates the self with the universe and with time as one of its basic categories. I believe that what we need today in practical terms is to understand what is meant by this or that "time expression". The lingvocultural

aspect of time has been discussed in Western literature (Hall (1964, 1972), Hofstede (1983, 2002), Kluckhohn (1961) and others), but it is just as important to discuss it from the point of view of an Arab. Being an Arab scholar learning English, I am bound to come up with the description of time which integrates both Western and Arab perspectives.

This work is intended as an attempt to give a multilayered comprehensive description of time, based on the comparison of English and Arabic time expressions in language and in speech.

The intermediate aims of our research include:

- 1) To critically assess research materials and identify methodologies generally employed by the researchers of time;
- 2) To describe time in terms of philosophy, cultural anthropology and linguistics;
- 3) To compare Western and Arab scholarly approach;
- 4) To outline important research trends;
- 5) To establish a need for current/future research works, if there is a need.
- 6) To analyze time as a concept in English, which means taking into account its denotative meaning as well as its cultural connotations. To analyze time as a concept we will analyze definitions of time and collocations of time (including idioms).
- 7) To analyze time as a concept in Arabic, which means taking into account its denotative meaning as well as its cultural connotations. To analyze time as a concept we will analyze definitions of time and collocations of time (including idioms).
- 8) To make a contrastive analysis of time expressions in English and in Arabic
- 9) To show the difference between language and speech
- 10) To make a comparative analysis of time expressions in speech in English and in Arabic.
- 11) To search for cultural and linguistic correspondences.

The research subject is the lingvocultural peculiarities of time as reflected in language and in speech.

Methods and materials:

Methods: This study uses quantitative and qualitative methods of linguistic anthropology. In the first chapter of this work I conducted a survey looking at the existing resource materials, and I used critical analysis, which allowed me to see the strengths and weaknesses in my area of research. In the second chapter I collected, reviewed, analyzed and interpret the data, using comparative analysis. Another method I employed is called text analysis, which means that I tried to interpret the meaning behind the signifier. I used statistics to identify the most commonly used expressions of time.

I took the following steps to make a comparative analysis of time in terms of the language: comparison of definitions of time in Arabic and English dictionaries; comparison of collocations, especially those of them which make use of different words to convey the same meaning; comparison of idioms devoted to time.

One may use a wide range of methods to study how time expressions work in speech, the most effective, at least, in my opinion, being a sociological one and the most accurate – a method of psychological observation. It means either conducting the survey gathering information through questionnaires and interviews that measure how people feel about using different expressions of time, and then – making the statistical analysis of the results, or just observing and then describing. But since no focus group was available for me, I decided that the most convenient way would be the analysis of online forums, representing some real-life contexts. The goal was to discover general trends among the speakers of Arabic and English in the ways they use time, which could possibly help me to identify cultural differences between the speakers of the languages under discussion and potential for cross-cultural collisions.

Materials: To analyze time expressions in speech I have chosen dating/friendship forums. The reasons for this choice are as follows:

Dating/friendship forums are most likely to be ‘demographically comparable’. What I mean is that usually you know nothing about the background of somebody participating in a forum, apart from the fact that he is interested in the topic, and it means that at some point of research comparison can throw up surprises, connected with ‘demographic incompatibility’ - when you come to the conclusions presumably dependent on the cultural constituent, while, in fact, these conclusions stem from, for example, different age or gender identity. Dating/friendship forums are usually connected with the person’s page in social networks and you may follow this person on Twitter or Facebook, thus learning something about his background, which may prove to be useful if you want to compare people different only when it comes to their ethnic sense of belonging, and similar in terms of age group, education and gender identity. Another reason why I have opted for dating/friendship sites is that forums are not that popular in Iraq, and the most visited forums are those of friendship and love. And the last but not the least, a mere skimming over dating forums has revealed that people do use time expressions while making friends or discussing their personal matters.

All in all, I have analyzed 4 Arabic forums and 4 English forums, which makes more than 60 pages of analysis.

The study is based on the works of the following scholars: Philip Turezky (1998), L.R.Heath (1936), L.RePoidevin (1998), M. Tooley (1997), J.T. Frazer (1987), R. Ornstein (1997), Donnellan (1991), Hinkel (1992) Haded (1996), Hall (1959), Josephine (2013),Levinson (1983), Al Mutawa&Kailani (1989),Von Sutterheim &Kleim (1987), Sapir (1949), etc.

The theoretical value of the research: The idea that language and thought are intertwined goes back to the classical civilizations, but it is only in the XX th century that the principle of linguistic relativity, which states that the way people think is strongly affected by their native languages, was introduced by E. Sapir and B. Wharf, and the issue has become of great interest to those who study language in its cultural context. The theoretical value of this study is that it further develops the idea of language-culture interconnectedness, as I intend to draw analogies

between more general tendencies of culture and tendencies of the language with regard to the problem of time. My research will also place language-speech perspective into the framework of cultural anthropology.

Practical value: is accounted for by the possibility to use the results of our investigation at the courses of Linguistic Anthropology, Intercultural Communication, Philosophy, English as a Second Language (while teaching it to Arab students).

Structure and volume of the research: My work is 80 pages, excluding bibliography. It consists of introduction, two chapters, with the first one being devoted to philosophical, cultural and linguistic aspects of time and the second one to the systematical language and colloquial speech-expressions of time, conclusion and a list of references. Each unit consists of several logically interconnected chapters followed by a conclusion where we enumerate the results of our work concerning this very unit. The total outcome of the research is summarized in a separate conclusion. Our references consist of 86 sources represented by books of Russian and foreign authors and dictionaries.

CHAPTER 1. TIME: ONTOLOGY AND HEURISTICS

The present study intends to compare the ways the Americans and Arabs use time and communicate their ideas about time to each other. In the first chapter, I will provide the theoretical underpinnings of my master thesis. I will examine what time is and some implications that have been drawn from its nature for how time can be looked upon culturally and linguistically.

Time is an integral part of all human experiences, because everything that exists exists in time and as such time is a universal concept. The encoding of time through language, however, is linguistically and culturally specific (Hall, 1959; Hinkel, 1992; Haded, 1996; Comire, 1985; Donnellan, 1991; Guiora, 1983; Al Mutawa&Kailani, 1989; Josephine, 2013; Levinson, 1983; Von Sutterheim &Kleim, 1987; Sapir,1949).We learn to encode temporal notions when we acquire our first language.

There are many perspectives from which time can be studied. Since the events that make up the natural history of the universe occur in time, time seems to be an indispensable part of the work of anyone concerned with this history - from physicists to geologists and social scientists (Yuval Dolev, 2007). Still there are many gaps: for example, it is still not clear whether time exists at all or it is only our perception of time that exists, whether future and past are real, or it is only present that exists, and future and past are just products of human creativity and imagination; what are the brain mechanisms that explain our feeling of time, if time is really possible, if there is special temporal nature of human consciousness, how we experience time and what we use to experience it, why we experience time differently. Some of these issues need empirical knowledge, and, consequently, experiments; others require philosophical and linguistic analysis.

The purpose of the first chapter is to make a thorough and in-depth analysis of the concept of time in order to identify key terms, provide a context for the research and to establish a theoretical framework for my topic.

1.1. Philosophy of Time

1.1.1 Western Philosophers

The notion of time is one of the most fundamental philosophical categories in Western philosophy. Yet, philosophers of time often contradict each other when it comes to the nature and characteristics of time.

Most ancient civilizations believed that time was cyclic, meaning it was presented to the world in the form of cycles. Everything around them in nature showed a kind of recurrence and repeatability, like the rising and falling of the ocean, tides and rivers, the return of the seasons, and the cycles of the heavens. All of these supported this belief (D.L. Anderson, 2015), which is manifested in the words of the Ecclesiastes (1:7) *'All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.'*

The first efforts to study, understand and define what exactly time is, were made by the philosophers of ancient Greece. As Philip Turetzky puts it in his monograph "Time", "It is Aristotle (384-322 B.C.E) who first provides an analysis of the nature of time and who weighs relevant arguments. (Turetzky, 1998:18). He, then, compares Aristotle and Plato, arguing that Plato "discussed time on a global scale of the motion of the universe and regarded it as the whole of the duration of the changing universe conforming to the order of the forms, whereas Aristotle, on the other hand, begins with particular changes and studies time first on the smallest scale, and only later and derivatively on the scale of the universe" (ibid)

According to Plato, time was created by the Demiurge at a certain point as an image of eternity and as a way of bringing order to the changing universe, because in spite of the fact that time constantly moves, its movement is a regular circular motion, in which after each cycle the sphere of the universe returns to its original position (Turetzky, 1998: 15).

Aristotle argued that time is connected with motion. He emphasized interconnectedness of changes in time, describing time as a measure of this motion. In contrast to Plato, he was interested in the processes of physical world, explaining time in its relation to movement and space. Aristotle never

discussed general notions such as the relation between time and eternity. For him, time is the measure of things, whereas for Plato time is something that spiritual substances experience and, as we have mentioned above, time itself is considered to be an everlasting image of eternity, a container that exists independently of what (if anything) is placed in it.

The Newtonian conception of a *real absolute mathematical time* was further development of Plato's ideas: in Newton's opinion, time was an infinite self-subsistent container of events, time and space formed a framework within which things influenced each other, time was different from 'what is popularly conceived only with reference to objects of sense perception, and to understand the difference we should differentiate between absolute and relative, true and apparent, mathematical and common (Cohen, 2002:37). Newton defined his absolute time as time that without reference to anything external flows uniformly. Absolute time, from his point of view, implied absolute simultaneity, which meant that each moment of time is defined everywhere and it is an objective fact whether any two events happened at the same moment (Cohen, 2002: 38).

Absolutist conception of time developed by Newton was challenged by relationalist conception of Leibniz, who argued that time and space are only orderings upon actual objects (a set of relations), and not the real objects by themselves. This viewpoint must have had its origins in the Aristotle's tradition. Criticizing Newton and Leibniz, Kant described Newtonian position as mathematical investigation of nature, while Leibniz, from Kant's point of view, was a metaphysician of nature, who thought that space and time are inherent in objects and their relations (Stanford: 2012).

Aristotle's account of time is that it is a universal order within which all changes are related to each other. Time is fundamentally linked to change and movement, which means for him that where there is a movement, there is time. Time does not exist independently of the events that occur in time. All talk that appears to be about time can somehow be reduced to talk about temporal relations among things and events. Neoplatonists, and Plotinus in particular in his "Time

and eternity”, provide new insights into the theory of time, criticizing the Aristotle’s identification of time with movement. Plotinus argues that although there is a clear connection between motion and time (since all motion occurs in time), time is a medium distinct from motion. Whereas movement can be interrupted and stopped, time cannot (Gerson, 1998:120).

Aristotle’s ideas were further developed by Hegel, and the first one to draw attention to Hegel’s direct connection to Aristotle’s theory of time was Heidegger. According to Heidegger, Hegel paraphrases Aristotle in his *Jenenser Logic*. Aristotle sees the essence of time in the *nun*, Hegel in the ‘now’. Aristotle takes the *nun* as *horos*, Hegel takes the now as a limit. Aristotle understands the *nun* as *stigma*, Hegel interprets the now as a point, Aristotle describes the *nun* as *toteti*; Hegel calls the now as absolute this. Aristotle follows tradition in connecting *chromos* with *sphaira*, Hegel stresses the circular course of time. Heidegger then dismissed both conceptions of time as based on the privilege of the “now”, as vulgar and inauthentic. For Heidegger, time is both objective and subjective. It is more objective than anything else we might come across within the world because it is the condition for the possibility of coming across entities in the world, and it is subjective in the sense that the ontological roots of worldliness lie in the human way of being (Mulhull,1996:189).

An Italian scholar, Alfredo Ferrarin engages his reader in an insightful discussion on the similarities and differences between Aristotle and Hegel. He claims that ‘understanding of the now and of the point as limits which negate or make discrete a continuity generates a deep affinity between Hegel and Aristotle. However, time is understandable for Aristotle in relation to motion, while, for Hegel, it is motion that is understandable as the reality of time and space; for Hegel, time is not in the soul, it is rather the way of being of nature and of finitude in general. (Ferrarin, 2001: 231).

After Aristotle, skeptics addressed such questions as whether time is limited or unlimited, divisible or indivisible, capable or incapable of being generated and destroyed. They argued that time does not exist, because it is neither limited

(otherwise, there could exist something beyond the limits of time, and everybody knows that it does not make sense), nor unlimited (because time is a combination of past, present and future, and past and future are subjective by nature, and only present really exists, but if only present exists, than time is limited to the present); time is neither divisible (because, firstly, then there should exist some invariant point of measurement and some elementary, minimal unit; secondly, if something exists and is divided into several parts (and it is widely known that time is divided into present, future and past), then its parts should exist, but as we know the past does not exist any longer and the future does not exist yet) nor indivisible; time cannot be generated or destroyed, since it is generated by the past, which is nothing, because it no longer exists, and is destroyed by the future, which does not exist yet. Following this line of argumentation, skeptics came to the conclusion that there seems to be no compelling reason to argue that time does exist. As we will see later in the grammatical part of this chapter, this point of view will generate discrepancies in interpretation of grammatical tenses.

Stoics defined time as something located between being and non-being, in a state between existence and non-existence (Tzamalikos, 1991). Later time was conceived of as unreal by Spinoza and by Kant.

Another view was put forward by Augustine, who also raised the fundamental issue of the nature of time and argued that time is not a physical phenomenon, but originates with the life of the soul, and it is only through the souls (and their movements) that it is communicated to the physical world. For Augustin as well as for Christian theologians, time was a finite category. (Porro, 2001).

The Epicureans identified the minimum units of time, and advocated sophisticated atomic theory which postulates times-atoms as indivisible units. Time-atoms were defined as parts of time that have minimal durations which combine to make longer durations.(Turetzky, 1998:35). Whereas Epicureans materialism found atomic constituents everywhere, Stoics found continuum. Not only did they refuse to accept that time is an aspect of a particular motion, but

claimed that it is in time that everything moves and exists. Since Stoics adhered to a materialist paradigm, they think of time as dependent on bodies. (Turetzky, 1998:38)

In Early Modern Philosophy the most debated problems were:

- Finitude/infinitude of time applied to the physical universe (and not only to eternity and the existence of the God);
- relationships between duration and time (Descartes linked the idea of time as the measure of motion (Schmaltz, 2008: 77) to the period of life of living beings and defined it as subjective, abstract mode of thought that measures the duration of created substances which may cease to exist at any moment. Spinoza also described time as a measure of duration compared with some standard movement. Locke held that time is a measured duration, and duration, in its turn, is a length derived from transient parts of the succession of ideas in human mind, a distance between the ideas in this succession. This idea was criticized by G. Berkley who argued that duration cannot be derived from succession of ideas, because this succession is exactly what time is);
- the issue of divisibility of time (For instance, Aristotle believed that time is a continuum, and it is only potentially divisible, but not actually divisible. Leibnitz expressed the opinion that time can be divided indefinitely, and that indivisible parts of time just don't exist, and all that exist is instants which cannot be viewed as parts of time, as they are of different nature.)
- character of the flow of time (Time was regarded as either circular or linear. It was Francis Bacon who came up with the concept of linear time, and the idea was adopted by Newton and Leibniz, Locke and Kant. The world religions mostly stick to the view that time is circular, either to support the idea of eternal recurrence and, consequently, of moral accountability, or to make humankind put up with the idea of inevitable death. On the other hand, it is written in Ecclesiastes "To everything there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1), which obviously sounds like a motto for the linear perception of time.)

- the very existence of time (The most important contribution to the discussion was made by W. McTaggart at the beginning of the XXth century; MacTaggart argued that time doesn't exist. Summarizing his views on time, we may say that MacTaggart viewed time as an appearance and our perception of 'things in time' as misconception and illusion. He explained that if A-event goes after C-event and before D-event it will always remain between C-event and D-event whatever our perception of time is. There are as many time series as there are selves who perceive events in time, since each apparent time-series is really the series of misperceptions of the recipient.)

In modern philosophy research on time is still by far the largest area of research into the ontology and epistemology. This semantic domain has also proven useful for interdisciplinary research (e.g. Das, 1990; George:1985; Epstein, 1990).

So, we may conclude that Western scholars believed that time is either a physical phenomenon, depending on nothing for its existence, or a spiritual (perceptual) one, based on intuition of men. Aristotle in his analysis of the nature of time describes time as a tool measuring motion, whereas for Plato time is an image of eternity. Augustine argued that time is not a physical phenomenon, since it is connected with the life of the soul, and it is only through the souls that meanings of time are communicated to the physical world. The irrefutable proof of the existence of time, according to the Western philosophers, is its divisibility into 3 parts: the present, which really exists, the past, which is nothing, because it no longer exists and the future, which does not exist yet.

1.1.2. Arab Philosophers

In the next part of our work we will focus on the analysis of time made by the Arab philosophers. But before describing the philosophy of time we will turn to Qur'an, as in the Arab world, philosophy is to a great extent determined by religion.

One of the modern textbooks on time management, authored by Dr. Khaled Ibn Abdul-Rahman Al-Jeraisy gives a set of recommendations on how to be a good

leader in the Arab world where time management is based on Islam. He writes that ‘Islam gives much attention to time at both personal and work levels, and Muslims are urged to make good use of their time, especially since they have to account for their time on the Day of Judgment. Both space and time are among Allah’s basic blessings and represent his highest creation. There are several reasons which allow us to think that time is of great significance to Allah. Firstly, the fact that the acts of worshipping are allocated specific times, which means that one of the five pillars of Islam depends on time management for its existence (= five prayers have to be performed within specific times); secondly, the fact that Allah swears by time; thirdly, Ramadan is also connected with time, since it is not just fasting as in Christianity, but fasting since dawn till dusk; finally, Hadj has to be performed within a specific time.

The problem of time has been one of the most significant problems in the history of Islamic philosophy. The most famous philosophers of time in the Arab world seem to be Avicenna, al-Farabi, Al-Razi, Al-Kindi and Al-Ghazali.

In his view of time, one of the central subjects of his metaphysics, Al-Razi followed Aristotle, defining time as a characteristic of motion. He argues that the reality of time logically depends on movement in general, and the movement of the heavens in particular. In Al-Razi’s opinion, however, motion does not produce, but simply reveals or exhibits time, which remains on that account essentially distinct from it (Majid Fakhry, 2004). Al-Razi distinguishes between particular and absolute or universal time, the former he conceives to be measurable and finite, the latter to be immeasurable and infinite, and as such analogous to the Neo-Platonic aeon (al-dahr), which is the measure of the duration of the intelligible world, as distinct from the measure of the duration of the sensible world, called by Plato “the moving image of eternity” (ibid). To conceive of absolute time, which is entirely independent of the created universe and its motion, Al-Razi urges us to leave behind altogether the motions of the heavens and to concentrate upon the bare concept of the “motion of eternity,” which for him is synonymous with absolute time. Such a concept is very similar to the concept of an infinite void, which, like

absolute time, can be intuitively conceived apart from the magnitude of the world or its duration. (ibid, 471-472) In this respect, absolute time is to be identified with eternal recurrence, which precedes the genesis of particular time, and with the creation of the world concurrent movement of heavens (ibid.) His notion of time reminds us of the recurrence of time implied in Islam, for example;

“ Do you not see that Allah makes night merge into day and day merge into night, and that He has made the sun and the moon subservient, each one running for a specific time, and that Allah is aware of what you do?” [SuratLuqman, 29]

“He has created the heavens and the earth with the right (proportion). He makes night to succeed day (in a cycle), and He makes day to succeed (in a cycle) night, and He ordained for the Sun and the Moon that each runs on for a specific time term”. [Surataz-Zumar 5]

(Harun Yahya,2003)

These verses from Al- Qur’an show how Allah (the mighty and the Creator of all things) created the heavens and the earth, and arranged day and night so that they could follow each other and all living organisms could work and rest in a regular cycle. The earth orbits around the sun in its annual journey, and its motions generate seasons which allow for diversifications of activities on earth. This succession of day and night is very important to sustain prosperous life on earth. As we see, Arabic philosophy here sticks to the idea of circle of life. Allah in His creation of life on earth provided living organisms with suitable conditions of light, darkness, and temperature. The verses also remind us that the sun and the moon have been running for many years. This shows how the image of an eternal ocean of time appeared in Arabic philosophy.

The most famous Arabic scholar, philosopher and religious leader Ibn-Sina (Avicenna) rejected the existence of physical time, arguing that time exists only in the mind due to memory (the past) and expectation (the future). Not unlike Plato, Avicenna doubted temporality of individual consciousness. At the same time he accepted the definition of Aristotle, who regarded time as a measure of motion. M.T. Ansari writes: “As a true Aristotelian Avicenna attacks the atomists

and believes that temporal moment has only an imaginary existence, but not a real one. Avicenna was following Aristotle with certain modifications, the only exception being his theory of varieties (or different levels) of time. These varieties are Zaman (serial time; relation of sensible with sensible), Dahr (duration; relation of sensible with the intelligible) and Sarmad (eternity, relation of intelligible with the intelligible)” (Ansari, 2001: 71).

One more Arabic philosopher who investigated the concept of time was al-Kindi. He was concerned with time’s topography: “Is it finite or infinite?” and “Is it ‘linear’ or ‘circular’?” In contrast to Al-Razi, who differentiated between finite and infinite time, Islamic philosophers Al-Kindi and al-Ghazali affirmed the finitude of time. Al-Kindi argued that time itself must be finite and consequently that the period of time during which the world had existed must be finite. He concluded that the world must have been created at ‘some first moment of time’, and so, it is not eternal. (Al-Kindi, 1950)

Another prominent thinker was Al-Ghazali, who discussed the question of the existence of time before the creation of the universe. Al-Ghazali asserts that the world was created in time through an eternal decree of God. He argued that the lapse of time which separates the eternal decree of God and the creation of the world involves the supposition that God could not possibly accomplish the creation at once. He advanced a mathematical argument against the Neo-Platonists who distinguished between temporal and timeless senses of terms like “always” to explain the nature of eternity. In his rebuttal of the Avicennian arguments that God is prior to the world in essence rather than in time, Al-Ghazali takes unequivocal stand in support of the creation of time: ‘when we say that God is prior to the world, we simply mean, according to him, that God existed while the world was not, and continued to exist together with the world. What these two propositions assert is the existence of an entity (God) followed by both entities together’ (Frank Griffel, 2009).

So we may come to conclusion that in classical philosophy time was viewed as a separate immaterial entity, an infinite self-subsistent container of events,

which does not depend on physical objects for its existence (Plato, Newton's natural philosophy, Kant), with either the God (for Newton and Snt. Augustin) or the person (Kant, Lock's epistemology of time) being the source of time. Another point of view is that time is the measure of motion which does not exist independent of physical objects (Aristotle, Descartes, Leibnitz).

The classical theories of Islamic philosophy were affected by both Western philosophers and the spirit of Al-Quran. Al-Razi, Al-Ghazali, and Avicenna, all concentrated upon the bare concept of the "motion of eternity", while Al-Kindy was alone in affirming the finitude of time.

1.2. Cross-Cultural Aspects of Time

Recently the issue has become of great interest to those who study language in its cultural context. The idea that language and thought are intertwined goes back to the classical civilizations, but it is only in the XXth century that the principle of linguistic relativity, which states that the way people think is strongly affected by their native languages, was introduced by E. Sapir and B. Whorf. There are several books which present the application of Sapir-Whorf groundbreaking theoretical work to a full-length comparative case study of "time": Turkish-English comparison (Binnick, 1991), English-Arabic (J.O' Brien, 2013; Abdul-Hussein Kadhim Reishaan, 2012, SondesHamdi, 2008, 2014; AL-Mukattash, 2012), American English-Arabic within a context of the Arab culture and the USA culture (E. Hall,1954). In this part of my work I intend to show how language expressions of time are connected with, influenced by or influence such cultures as British, American and Iraqi. I will also use some examples from Russian to illustrate my point. It means that I have to show how the cultures I have chosen differ in the ways they view time.

The most famous theories, describing the ways time is viewed by different cultures are the theory of polychronic-monochronic cultures by E. T. Hall, the Value orientation theory by F. Strotbeck and F. Kluckhohn and Long-term/short-term cultures theory by G. Hofstede and M.Bond.

1.2.1. E. Hall and his ‘Grammar of Culture’

E.T. Hall was the first one to offer an analysis of time as an ‘element of culture which communicates as powerfully as language’ (Hall, 1973) His theory of time stems from two classical views on philosophy of time we have just described: time as a circular motion, or time as a linear motion. For the former perspective on time E.T. Hall coined the term polychronic, and the latter was called monochronic. In monochronic cultures time is viewed as an arrow (events are arranged according to the principle of the line ‘from A to B’), while polychronic cultures think of it as a spiral (events are arranged according to the principle A-B-C-A-B-C).

A polychronic culture can be defined as a culture ‘structuring various activities on the basis of personal relationships, which means involvement in several things at once. As E.T. Hall describes it, “If you value people, you must hear them out and cannot cut them off simply because of the schedule” (Hall; cited after: Samovar, Porter, 1999: 284). People of polychronic cultures consider various factors in performing a task; emphasize harmony in achieving results, borrow things easily if needed; do not separate work and personal life; set up a plan, but never follow it; consider time to be flexible (ibid.).

Monochronic cultures handle time in accordance with the principle ‘one thing at a time’, people here are very organized, concentrate on the given time; prioritize the job over everything else in life; emphasize speed in achieving results; try to avoid borrowing things; do not mix work and personal life; set up a plan and follow it; consider time to be inflexible; set and try to meet deadlines. E. Hall describes monochronic cultures as those oriented to tasks and procedures, with events being scheduled as separate items (ibid.)

Below there are several examples of monochronic and polychronic cultures:

Monochronic cultures:

American
Canadian
English
Finnish
German
Russian

Polychronic cultures:

Chinese
Egyptian
Indian
Indonesian
Mexican
Saudi Arabic

As can be seen from the examples above, there is no clear geographical pattern which might link monochronic or polychronic perspective on time to a particular region of the world, since, for example, monochronic cultures can be found both in Europe and Asia. However, western cultures are usually more inclined to be monochronic. It is interesting to mention that if we explore cultures of large geographical areas (for example, the US culture), we will discover that both monochronic and polychronic features can be found there, depending on each particular region. For instance, the US culture overall can be referred to as monochronic; however, Hawaiian and new Orleans perspective on time has polychronic features (Hall, E. 1976). Moreover, I believe that none of the world cultures can be called a hundred-percent polychronic or a hundred-percent monochronic culture; the scale is actually gradual. All the cultures are more or less polychronic or monochronic.

Thus, we may say that cultures differ in the way they handle time: some cultures see time as linear and universal, while others see time as circular and relative. An important source of knowledge about the type of culture from this perspective is language. In English, for instance, the attitude towards time can be seen as reflected in the following expressions: *time is money, to waste time, to save time, time to spare, take your time/how long does it take to do smth.* Time here is viewed as commodity, and not as something sacred, because the words which collocate with the word “time” are often the same as those which collocate with the word “money” (*to lose time/waste time/save time* etc.). Thus, not only can

the societies be classified and dealt with in terms of time, but each society has its own individual patterns of communication.

E. Hall also put forward a theory which suggests that culture has three levels: the formal, informal, and technical. He arrived at this tripartite theory as a result of some rather detailed observations on the ways in which Americans use, talk about, and handle time. His observations revealed that there were actually three kinds of time: formal time, which everyone knows about and takes for granted and which is well worked into daily life; informal time, which has a lot to do with situational or imprecise references like 'awhile,' 'later' 'in a minute'; technical time, an entirely different system used by scientists and technicians, in which even the terminology may be unfamiliar to the non-specialist. (Hall, 1973 : p.61-63) . E. Hall mentions that formal isolates of time are difficult to pin down. Formally, our day starts at midnight. The periods set off by meals and by sleeping and waking are probably the earliest of the perceived temporal sets for children. Formal isolates are often overlooked because people see them as natural. Informally, we may say "Oh, it takes years to get that done" or "I'll be back in a couple of minutes", and you should be aware of the context to understand what "years/a couple of minutes" actually mean. Technically, the year is quite another thing. Not only is it counted in days, hours, minutes, seconds, but there are types of years of different lengths. Minutes, hours, months, and weeks are also used in all three context.(ibid, 138) This division, although worded differently, is very similar to the theory of the French philosopher of the 1-st half of the XXc. Henry Bergson, who distinguished between 'time lived' and 'time by the clock', which makes me think of a very close connection between philosophy, cultural anthropology and linguistics – at least when it comes to time.

1.2.2. Time Orientation in F. Kluckhohn and F. Strodtbeck's Values Orientation Theory (KSVOT) and G. Hofstede and M. Bond's Long-Term/Short-Term Orientation

The cultural anthropologists Florence Kluckhohn and Fred Strodtbeck developed their theory of culture (1961), which was based on their belief "that

there were number of problems and solutions common to all societies and represented by value orientations’, which could be used to describe the dominant value systems of a society and draw distinctions between societies” (Gutterman, 2011). One of these value orientations is “time orientation’. The typology of cultures based on this criterion is described in the table below.

Table 1. Classification of cultures according to the Time-orientation criterion developed by F. Strotbeck and F. Kluckhohn (ibid.)

Relationship with time	Future	Present	Past
The extent to which people allow past, present and future to influence their decisions	When people make decisions they are primarily influenced by future prospects	When people make decisions they are primarily influenced by present circumstances. It can be described with the help of Mother Teresa words ‘Yesterday has gone. Tomorrow has not yet come. We have only today’.	When people make decisions they are primarily influenced by tradition; the principle “It has always been so”

English and American societies are both future-oriented, but if we compare them, we might come to the conclusion that Americans are more focused on their future than Englishmen, imagining it to be brighter and better. There exists clear evidence of this type of orientation: the concept of American dream, preventive medicine, Anglo-Saxon type of management, which always includes mission, vision and strategic goals of the company. As most Western societies, Britain is a future-oriented culture. On the other hand, Englishmen value their traditions too much not to be considered past-oriented society. I believe, that in terms of decision-making Britain is past-oriented in some aspects, and future-oriented in

other aspects. As for the Arab world, it is a traditional past-oriented society, because Arabs are inclined to follow their traditions and to handle problems according to the principle “It has always been done this way, and I have never failed, which means it’s gonna work now”.

The future focus of an individual decision maker can vary from a short period to a long period of time, and all the cultures in the world can be divided into long-term and short-term oriented cultures. The first term is used to describe cultures which can sacrifice immediate benefits for the sake of more considerable gains in the long run (very similar to what F. Kluckhohn and F. Strotdbeck called future-time oriented society). The second term can be applied to the cultures accustomed to short-term planning. The parameter was called Confucian dynamism, the indicator – long-term orientation index (LTO index).

It seems obvious that higher LTO index means that people are more careful about choosing their partners, they are good at strategic planning, and that learning benefits are more important for them than immediate financial benefits. Low LTO index (short-term oriented cultures) is usually manifested in the need to reach short-term earnings.

Describing cultural peculiarities of accounting, A. Riahi- Belkaoui mentions “the long-term perspective is reflected by a willingness to subordinate oneself for a group ordering and observing relationships by status, thrift, perseverance towards slow results, and having sense of shame. The short-term orientation exhibits social pressure to keep up with Joneses, protecting one’s face, respect of social and status obligations, reciprocation of greetings, favors, and gifts, and an expectation for quick results. Bond describes this dimension as Confucian dynamics because most of the values on both ends of the scale reflect the teachings of Confucius ”(Riahi-Belkaoui, 1995:79).

America, Britain and the Arab world score differently on this cultural dimension. LTO index is much higher in the Arab world (Iraq – 68) than in America (29) or Britain (25).

In conclusion, I would like to present the table showing how the cultures under discussion score on the time-dimensions discussed above:

Table 2. Time- orientation in Iraq, the USA, the UK and Russia

Cultural dimension/country	LTO	Time-orientation, according to KSVOT	Time-orientation, according to E.T.Hall
Iraq	68	Past/future	Polychronic
the USA	29	Future	Monochronic
the UK	25	Past/future	Monochronic
Russia	81	Past/future	Polychronic/monochronic

Judging by the data obtained by the famous scholars and revised in this table, I believe, we may expect Arabic expressions of time to be slightly different from those of English.

1.3. Grammatical Aspect: Tense and Time

1.3.1. What Is Tense?

We will start our description of grammaticality of time with drawing the line between tense and time. Problem of correlation between tense and time is important, because it is connected with language learning and language use. Almost all English grammar books tend to count tenses and compare them to one another in order to show the ways they function and to compare different verb-forms that are used to express tenses. In spite of the fact that the differentiation between tense and time is so important in terms of practical application, there are still many questions to be answered.

Some grammarians, such as Eckersley (1960) for instance, count as many as 24 tenses, with 12 of them being active and some other 12 - passive. But a few such books (Quirk and Greenbaum (1973), Quirk et al (1985), Lewis(1986), and Leech and Svartvik (1999) try to systematically explicate the relationship between time, tense, and the verb forms, which, we believe is important since such explication might form a solid ground for ‘cultural and perceptual explanations’ of differences between systems of tenses. This explanation could facilitate language

learning. Lewis reports that “he has never seen a textbook that attempts to discuss the notion of time at least systematically and coherently”. (1986:49) “A discussion of this notion, - he continues, - might involve such ideas as how we express the difference between completeness and incompleteness, point and period when we define time” (ibid.). Of course the book by Lewis was written in 1986, and it might have changed already. But for all I know, there still exist only different research on a particular problems of time as a philosophical category of the real world and problems of tense as a grammatical reflection of time.

So, what is tense?

First of all, as I have just mentioned, tense is a grammatical category, which means that it is a part of the linguistic view of the world, while time is a category belonging either to the world of referents or the world of concepts. In terms of semiotics, we may say that *time is an object (referent) linguistically represented by tense, which acts as a sign of time.* Time is “an element of our experience of reality” (Lewis, 1986; 47). J. Fleming follows E.Hall tradition and gives the definition of time which sounds very close to what E. Hall calls technical time and what we have already described when discussing socio-cultural aspects of time. Time is “what we measure with clocks, watches, and calendars, for example” (Fleming, 2003: online). What makes these definitions similar is the fact that all of them refer to time as a more or less physical phenomenon, describing *what objectively happened.*

Lewis (ibid:48) thinks that there could be another concept of time connected with the language one may use. It is *the psychological time* which refers to the *way language users perceive the action* rather than to ‘what objectively happened’. It is different from the previous theories, because time here is seen subjectively, as a concept, and not as a referent. According to this point of view, a language should not be analyzed independently of its user’s perception of what happened. I believe, it very important point to consider when you think of Perfect Tenses which are definitely do not exist on their own, but only as tenses relative to other tenses.

Raiss [n.d.:1] thinks that time does not exist; it is only there in human minds who could measure the idea of time by using clocks and calendars. For him (ibid.:2), time, in English, for instance, is seen as something relating to the point of now. It exists now (present), before now (past), after now (future), or timelessly (covering past, present and future).

Michaelis (2006:1) believes that humans conceive of time in terms of space, as shown by the language that we use to talk about temporal relations: we habitually speak of stretching out or compressing an activity, heading toward the future, returning to the past and so on. Time is a relative and deictic.

This notion is also implied by the image (and by the very existence of the word in English) of timeline.

Nobody challenges the idea that tense is a technical term that refers to a grammatical category and is expressed through the verb-form. For example, R. Radford defined tense as a verb-form that indicates the time of the action denoted by that form (Radford et al.,1999:154). This idea is also supported by Leech and Svartvik who saw tense as the correspondence between the verb form and the concept of time, be it past, present or future (1994:400).

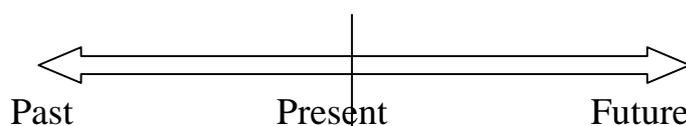
Tense and time are related. But it is not simple (one-to-one) type of relationship. That is, present tense, for instance, does not always mean present time; past tense does not always mean past time:

1. *Cats catch mice.* (tense – present, time – future, past, present)
2. *I'd rather you did it for me.* (tense – past, time-present)
3. *I would go there, if I met her.* (tense – past, time – either present or future)

There are many definitions of both time and tense which are based on the tripartite division of the phenomenon and on its deictic character. Mostly because whatever the ontological status of time is, we still intuitively experience it as just some flow divided into past, present and future. V. Evans explains this intuition by the impact of time on human body, which undergoes certain changes as time goes by (Evans, 2004). According to Quirk and Greenbaum (1973:46), time is a universal non-linguistic concept with three divisions thought of as a line,

theoretically of non-finite length, on which the present moment is located as a continuously moving moment; anything ahead of this moment is in the future and anything behind it is in the past. Similar theories were developed by Raisse (Figure 1 below). That is how the widely-used image of timeline as the space-time analogy appeared. The first one to draw the timeline was famous Galileo in the XVI th century, who decided to represent time geometrically by means of a line marked off in regular intervals.

Figure 1. The Timeline



This interpretation of the three divisions of time into past, present and future is at either a referential level or at a level of conceptual structure, which means that a level of analysis is outside the world of linguistic structures.

Deictic character of time-tense correlation has been visually expressed by the movements along the timeline and examined in several works. For example, Lyons (1977:682) states “the crucial fact about tense is that it is a deictic category. A tensed proposition, therefore, will not merely be time bound, it will contain a reference to some point or period of time which cannot be identified except in terms of the zero-point of the utterance ”. In most contemporary grammar books it is called a reference point, or a moment of speech.

The image of timeline was also used in the works of Otto Jespersen. Describing the works of Otto Jespersen, Badri (1984:27) states that Jespersen makes the idea of time closer to his readers’ minds by drawing a line without width or thickness. This line begins with the past and ends with the future, ending the future line with an arrow to indicate continuity. The present is described as unstable point of no dimension. It lies in the middle of the line and continuously moves towards the past. He (ibid.:28) adds that the present time is too short to be obviously noticed. The timeline is a line (or, equivalently, an ordered set of points) that is unbounded at both ends and segmented into three parts: the past, the present and the future. The points on the timeline may be times by themselves or times

paired with events (Michaelis, 2006:1). Michaelis differentiates between time of reference (point of reference) and time of speaking and argues that like other linguistic reference points that are anchored in the 'here and now', the temporal zero-point can, under the appropriate conditions, be identified with times other than the time of speaking or writing (ibid.).

The reference point can coincide with the time of speaking (He will come tomorrow > reference point=the time of speaking=now), or it can be different from the time of speaking (They knew, that he would come tomorrow > reference point – in the past, the time of speaking – now). Quirk mentions, that at the level of linguistic analysis, the interpretation of the notion of time seems rather vague as tense is a relative category. In relation to language, more precisely to the meaning of the verb, "it is useful to reformulate the threefold distinction of time. The sense of 'present', for instance, changes to be inclusive rather than exclusive. Something may be said to be present if it has existence at the present moment with the possibility that its existence may also stretch into the past as well as to the future time (Quirk et al., 1985: 175).

Several time-tense correlation theories emphasize the formal criteria. For Lewis, the category of tense includes a morphological change in the base form of the verb, or in an auxiliary verb. Emphasizing the importance of the verb for explication of the grammatical meaning of tenses, Quirk and Greenbaum (1973/1989:30-2) differentiate between 'verb' as a formal class member and as a functional category. The former is a verb-form, which is a member of a verbal paradigm, whereas the latter is a verb phrase, which is an element of a certain function and position within an intricate system. Both the morphological form and the syntactic behavior combine to give the verb phrase its meaning and use.

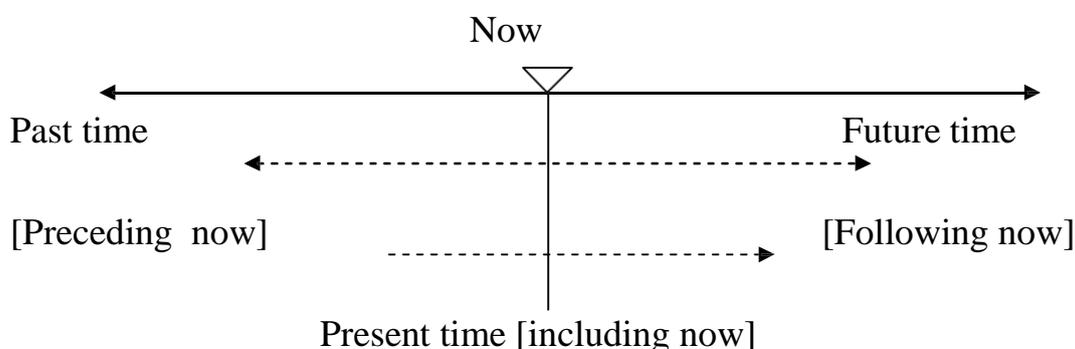
1.3. 2. Tenses in English

As we have mentioned above, grammarians traditionally divide the English tenses into three basic parts: past, present and future. This is a common point of view among most of the textbook writers such as Eckersley (1960) and Liles

(1971:23). They often state that there are three tenses by analogy with the three divisions of time : past tense that indicates an action in the past, present tense that indicates an expression of action occurring at the present time, and the future as an action which will occur in the future. Present is often accepted as the point of reference. On the other hand, there exist some theories which criticize this point of view and suggest a binary division.

For example, Quirk et al (1985:176) explicate this kind of time relations by showing the connection between the past, the future and the moment of present, as it is shown in the Figure 2 below:

Figure 2 “Past-now-future” time-relationship



Here Quirk et al (ibid.) look at time as two divisions of the past and the future with the moment of the present dangling, minute by minute, between them. Therefore, every single moment is elusive, being a future, present and then a past moment ; accordingly, ages are accumulated in the past passing through the present moment with no way to come back.

Morphologically, “this threefold opposition is reduced to two, since English has no future form of the verb in addition to present and past forms ” (Quirk et al., 1985:176). Arguing against those who claim that future is a third tense, they [ibid.] maintain that the English tense is strictly a category, which is realized by verb inflection only. What is commonly called future tense is actually realized by some auxiliary verb constructions, such as will + infinitive, with no specific verb inflection, and since tense is to be defined only in morphological terms there could be only two tenses – namely, the past and the present.

This point of view is also common among grammarians nowadays. Radford et al.(1999: 285) confirm “English has a binary (two way) system..... Although this distinction is traditionally said to be a past/ present one, many linguistics prefer to see it as a past/ non-past distinction since the so called present tense form can be used with a future time- reference ”, as, for example, in the sentence “Our guest is arriving at 3:00 p.m. tomorrow”. Lewis argues, that English is said to possess no formal future tense but, of course, it is possible to talk about future time (Lewis, 1986:139). The view is advocated by J. Fleming who holds that only true English tenses are present and past; everything else usually referred to as tense is really a combination of tense, aspect, and / or modality. This replaces the common traditional practice that refers to all these combinations as tenses (Fleming, 2003: online).

There are scientists such as McTaggart, Augustine, or Russel, who held that time and hence the division into past, present and future is unreal and the nature of time should be represented in simple terms of earlier and later (Poidevin, 1998).

1.3.3. Tenses in Arabic

Verbs in Arabic are based on a root made up of three or four consonants. This set of consonants conveys the basic meaning of a verb, changes to the vowels in between the consonants communicate grammatical functions.

All Arab grammarians seem to believe that the analysis of time is essential to a better understanding of the relationship between the form of the verb and the tense that this form indicates, but they are of different views concerning this relationship between time, tense and the form, the main differences being dual or tripartite division of tenses, and the criterion for division and the existence/non-existence of present/future.

As for the criterion of classification, tenses can be classified according to the form of the verb and according to the meaning of this form. Some Arab scholars, for example, al-Tabaatebaai (1983), start classification of tenses with existence and nonexistence of the action indicted by the verb. One of the most famous scholars in

Arabic linguistic tradition, whose book “KitabSeebawayh ”was called the Quran of grammar, saw verbs as patterns derived from the expression of the events of the nouns. They have forms to indicate what is past, and what will be but has not yet happened; and what is being and has not yet been interrupted. It is clear here that for the explanation Seebawayh also uses the opposition between existence and nonexistence.

Arab scholars generally agree that time can be divided into 3 parts: past, present, and future. They are not so inclined to strictly differentiate between tense and time and to define either of them in terms of form. They would rather define time in terms of its connection with movements and events.

IbnYa’eesh, for example, [n. d. :4] states that verbs conform to time configuration. Time is tripartite: past, future, and present, as it is the product of the movements of the universe. It is based on several movements: a past movement, one to come, and a third separating the two. Interestingly enough and very similar to what we have already discussed in part of our work devoted to philosophy of time, the scholar does not place emphasis on the present. On the contrary, he describes it as just something separating the tenses. The past verb refers to some action which no longer occurs and is spoken about in a time later than the time of its occurrence. The future verb has no existence before the time of speaking.

Some researchers divide the verb-forms into past, future, and constant. In this respect, az-Zajjaji(1957:21-2) states, “verbs are of three kinds: past, future, and present which could be the constant”.The past is what happened yesterday such as ‘ قام ’ (stood up) and ‘ قعد ’ (sat down), while the future is what will happen tomorrow, such as ‘ اقوم ’ (I will stand up tomorrow), the present can be linked to the future because the present is too short to be identified alone; it is related to the moment in the future, on the one hand, and the moment in the past, on the other. The present is a mobile short-aged moment of time that is squeezed in between the past and the future. Accordingly, there is no difference between the present and the future verb-forms just as in the following examples:

زيد يقرأ (اليوم). (Zaid is reading now / today)

.(غدا) زيد يقرأ (Zaid is reading tomorrow)

I think that one lingvocultural observation might be appropriate here: in Arabic we do not have the infinitive as the main and the basic form of the verb. It is the past-tense form of the verb which serves as the basic form, and I believe the linguistic fact can be regarded as a sign of a very specific, factual, context-dependent cognition of Arabs.

Al-Samarrai (1966:18,21, 28, 32) states that the Kufis, most prominently al-Farra', use the term 'مستقبل' (future) to refer to the time of the action and the formula 'يفعل' /jefaelu/(=does) as a verb-form in the same way they use 'ماضي' (=past) to indicate the past time of the action and the formula 'فعل' /feaele/ (=did) as a verb-form. He also mentions that [ibid.:17-8], the Basris, or Basra School, suggested the term 'مضارع' to refer to the formula 'يفعل' /jefaelu/ (=does) which denotes both the present and future tenses referring to actions in the present and the future, respectively [al-Makhzoumy(1964:123-5) and Wafi (1967:42)]. Hence, there seems to be no one-to-one correspondence between the verb-form and the time of the action, especially in the present tense. The Basris used the term 'مضارع' to account for verb-form used to express both times of action ; present and future. Futurity, however, could be indicated by the use of 'سوف' or 'س' or any other auxiliary referring to future.

Yet, both the Kufis and Basris agree that Arabic has two basic formulae for past and present verb-forms, which are 'فعل' /feaele/ and 'يفعل' /jefaelu/. As we have mentioned above, some of the Kufis, like az-Zajjaji, suggested the use of the constant' tense to refer to a kind of timeless action. Thus, instead of the verb-form indicating actions in the future time, which is unreal for them since statements about the future have no truth value and there are no future facts to make them true or false, they add another time (the timeless), that requires another verb-form to denote the actions. I guess, we may compare this timelessness with indefiniteness of Present Simple in English.

Some scholars think that the verbs should be divided into only two categories: past and future. For example, the abovementioned Ibn Ya'eesh [n.d.:40]

states that certain scholars deny the present tense or any verb-form for an action belonging to the present; thus, if such a tense happens to exist, it will be past; otherwise it will be future, there is no any third tense.

As-Samarrai (1966:16) claims that az-Zajjaji defines verbs as forms (words) that refer to past or future actions or times such 'قام' (stood): 'يقوم' (stand/s) and 'قعد' (sat): 'يقعد' (sit/s). His definition of verbs limits the verb to the past and future and he considers the present to be actually the future because it is imaginary, and as soon as one gets out of it, it moves within the framework of the past.

According to Seebawayh (1966;35), the verb in Arabic implies time as in:

Zaid went. ذهب زيد

Zaid will go. زيد سيذهب

and can be referred to both what has already passed and what has not passed yet. It also indicates that an event is to occur. The verb (went) ذهب, for example, indicates a past event in the past time; however, if one says (will go) سيذهب the verb would suggest that an event is to come in the future.

Al-Makhzoumy (1964:148) is one of the Arab scholars who argue that the division of Arabic tenses into past and present is similar to that of Old English. He states that this link is an aspect of the verb in its older stages and not a characteristic of Arabic. English scholars found that Old English used only simple present and simple past to express various ideas about past, present, and future times (Quirk et al., 1985:176). Al-Makhzoumy (ibid) further develops his ideas adding that tenses in Modern English has included several aspects such as simple, progressive, and perfect of the same tenses.

1.3.4. Tense, Aspect and Mood in English and Arabic

Tense and aspect are two categories of verb which go hand by hand in linguistic texts but are separated in grammar textbooks (mostly for the purposes of either theoretical discussion or facilitation of language learning processes). There is an abundant literature on the tense-aspect correlation both in English and Arabic as well as works of a general theoretical character, such as Friedrich (1974),

Comrie (1976, 1985), Chung & Timberlake (1985), and Ultan(1978). Yet, comparative research on tense-aspect in these two languages is scarce. The reason behind this scarcity is obvious: the difficulty in finding a suitable framework in which two different systems – Indo-European and Semitic can be compared.

Quirk and Greenbaum (1973:46) identify aspect with the manner in which the verbal action is experienced or regarded, perfective (complete) or imperfective or progressive. There are languages (like Russian) where aspect is an indispensable part of tense, and perfective/imperfective forms of the verb rather concern the actional domain than the aspectual one. Some scholars, for example, R. Cohen, believe that in classical Arabic tenses have a primarily aspectual value, with temporal reference being recovered only by implication through contextual information. (Cohen, 1989 : 116). In English the categories of tense and aspect are kept apart: there are three tenses (past, present, and future) and two aspects (complete-incomplete (perfect/non-perfect), continuous-non-continuous). In Arabic there is no grammatical differentiation between continuous and non-continuous, and the difference is shown by purely lexical means.

In Arabic we say:

He plays every day. هو يلعب كل يوم.

He plays now. هو يلعب الان.

In Russian people say :

Он *получил* письмо только что. (He has just received the letter.)

Он *получил* письмо вчера. (He received the letter yesterday.)

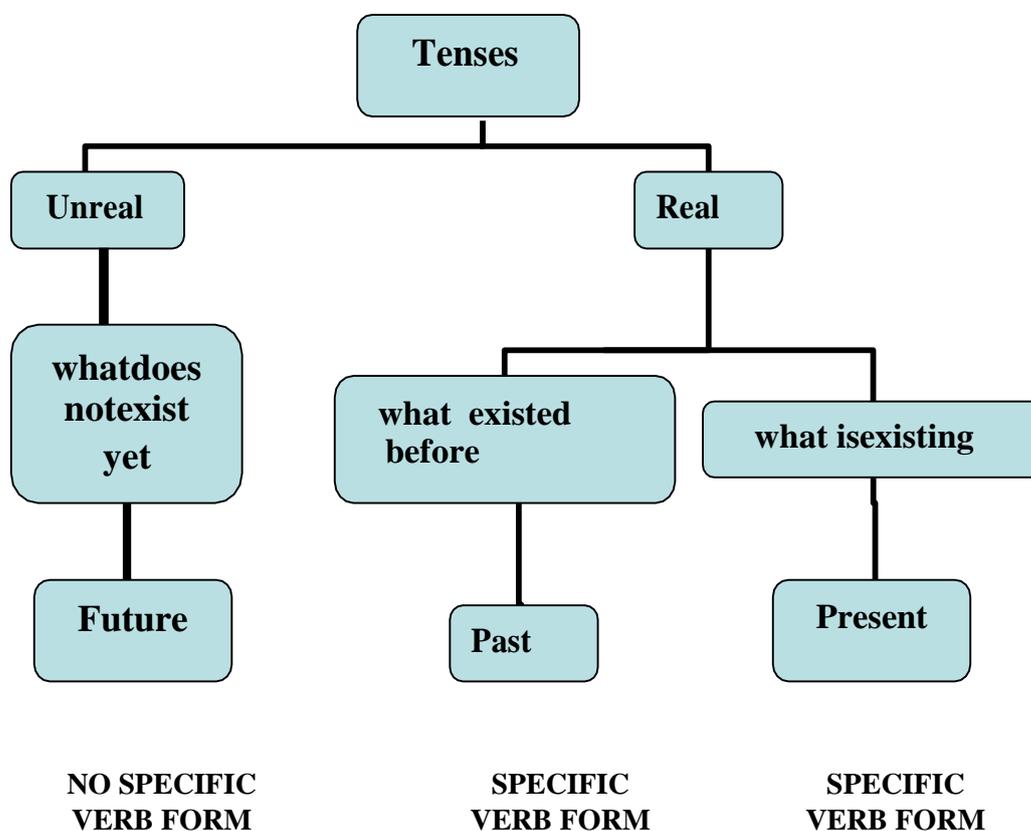
Aspect seems to be more important for Russians than tense, the very form of the verb shows completeness but does not differentiate between now and then.

As for modality (we do not differentiate between modality and mood here in order not to make the matter more complicated), tenses can be divided into two types: real and unreal. Everybody knows that in English there are 4 types of conditional sentences: Type 0: universal truths, real situations; Type 1: real or very probable situations in the present or future; Type 2: unreal imaginary situations for the present or future (contrary to the facts or unlikely to happen in the future), and

Type 3: imaginary unreal situations for the past, usually contrary to the facts. If we take into account the forms of the verbs, we may conclude that Types 0 and 1 are formed according to the similar patters (as real situations). The same patterning can also be noticed for Type 2 and Type 3 (Shift of Tenses, used for unreal situations). It makes us think that future is regarded in English as real and predictable.

On the contrary, in Arabic real tenses include tenses referring to actions that exist (the present, and the past).Unreal tense refers to future actions that will yet to happen. Some of the scholars we have mentioned above (e.g. Russel) suggest that non-existent tenses are both past and future (See Figure 3. below).

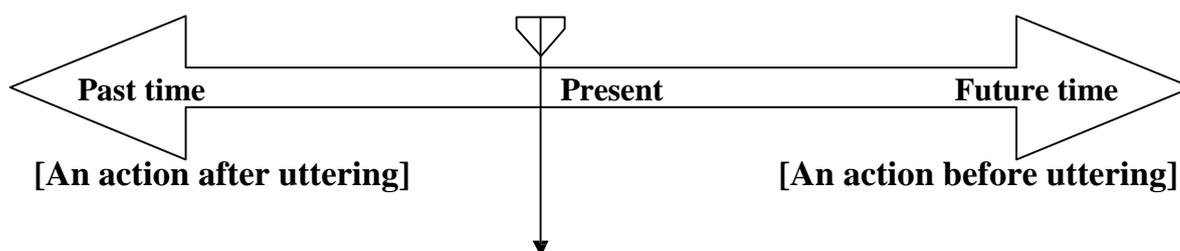
Figure 3 Correlation between Mood and Tense the form of the verb



At-Tabatebaai ' (1983) argues that real tenses are realized through existential verb-form of real actions: past and present, whereas unreal tense, on the contrary, through the future tense, which has no specific verb-form; it can only be identified by the virtue of its structure in some larger units of grammar.

For the unreal non-existent future to be really existential, it should creep through the present moment. Since the present is too short to be separated from the future, these two tenses have been given the same form of verb. A moment later, the action would come to be non-existent past. This relationship can be explicated by relating the action indicated by the verb – form to the moment of uttering that verb. Actions, then, come to be at the moment of speaking, before, or after it. As shown in Figure 4 below, what is before the moment of speaking will be the future, what is at the moment is the present, whereas what is after that moment is the past. Actions here move opposite to the direction of time as referred to the moment of speech.

Figure 4. Action- Utterance Relationship



Comparing English and Arabic, some scholars find Arabic deficient in terms of formal means used to express different nuances of tense-time relationships. For example, al- Makhzoumy (1964: 145) states that Wright (1967:51) believes that for the Arabic verb-forms there are only two divisions of tenses: one expresses an action that began and ended in relation to other actions and the other expresses an action that began but has not ended yet, which obviously sounds more like aspectual meaning (perfect/non-perfect) than like tense. Commenting on Wright (ibid.), al-Makhzoumy (ibid.) states that Arabic, unlike English, does not have formula, apart from ‘فعل’ /feaele/, to express simple past, past perfect, or past progressive. Besides, it has one formula (‘يفعل’ /jefaelu/) to express both present and future. Thus, Arabic has neglected tenses within any of its tenses, as it does not have enough verb-forms. It has no ability to express its users’ minute thoughts and ideas related to the scope of time within which an action, or more contiguous

actions, may occur. According to al-Makhzoumy (ibid. 145-6), Wright thinks that the Arab grammarians were not successful in realizing the way their language expresses such aspects as simple, perfective, or imperfective in any of the past, present, or future tense. Instead, they devoted too much time describing philosophical aspects time in relation to past, present and future. Advocating Arabic with regard to aspect and modality, the researchers could present three points:

- 1) Wright (1967) has come to this unfair conclusion by studying some Arabic grammar books for the beginners such as that of Ibn- Aqeel (1988) and Ibn Hushaam (1987) and neglected some other Arabic grammar resources of heavy reliance.
- 2) For most grammarians, both English and Arabic tend to use only two verb-forms, i.e. past and present, to express all time relations.
- 3) As for complex tenses expressed by complex verb phrases, English uses some other techniques like auxiliaries and time indicators or adverbs to express actions at a more complex level of time relations. Thus, in addition to the main verb, it uses verb phrases with perfective, progressive, and the progressive perfective combinations of tenses, such as (have +-en), (be +-ing), and (have+ been +-ing) respectively. This is, in fact, a mixture of tense and aspect as two distinct grammatical categories.

The Arabic scholars mostly imply that tense and aspect in Arabic is the same grammatical category. It has its own adverbs and auxiliaries that accompany the main verbs to indicate such complex relations. Hence, the Arabic verb phrase may contain auxiliaries like 'قد', 'كان قد', 'قد كان', 'س', and 'سوف' that form one unit with the present or past form of the verb to express clusters of actions in the past time or clusters of intentions in the future. This view supports the idea that Arab scholars have noticed the linguistic phenomenon of more than a tense in one. One more example. Describing 'إذ' and 'إذًا')IbnYa'eesh[n. d.:18] argues that 'إذ' and 'إذًا' could suitably occur in all past and future times. 'إذ' is ambiguous in all past as well as all future times. The linguistic manifestation of 'all past times' and 'all

future times' indicates a better understanding of the various tenses that express such times. Emphasizing this fact, Bergstrasser (2003: 89-90) states that what distinguishes Arabic from other Semitic languages is the specialization and the variation of meanings in its verb-forms by using just two means, one of such means being the use of auxiliaries such as **قد** in constructions ' **فعل قد** ', ' **يفعل قد** ', and ' **سيفعل** '.

Contemporary research on time is often conducted within the frameworks of cognitive linguistics and formal semantics. The scholars often rely on contrastive analysis as their methodology.

D. MacGregor and J. Godfrey examining Arab cultural influence on intertemporal reasoning write about the role that "attribution of causality plays in Western culture when it serves as a basis for interpretation of the past, and the tendency of Arab culture to integrate events into an associative gestalt as a basis for understanding and explanation" (Macgregor, Godfrey, 2010).

RESULTS

In the previous paragraphs I have touched upon the issues of time in the light of Western and Arab philosophy, cultural anthropology and linguistics.

The following issues have been singled out for special attention in my work: the nature of time, its existence/non-existence, its divisibility, finitude, relationships between the notions of tense, time and verb form, language and culture correlations. As a result of this research I have come to the following conclusions:

The category of time in a metaphysical sense has been given much attention to by both Western and Arab philosophers, as it is one of the basic ontological problems of the world. The main question under discussion can be traced back to the Greek philosophy. It deals with the nature of time and its characteristics. As far as the nature of time is concerned, Aristotle, whose line of thought was developed by Leibnitz and modified by Descartes, Avicenna and Al-Razi, connected the notion of time with the notion of motion and insisted that motion is a prerequisite

for the existence of time and that time only exists if there are events that occur in time.

According to Aristotle, time was only a measure or a standard for measuring motion. For Arab philosophers the reality of time depends on movement as the measure of duration. What makes them different from Aristotle is that, in their opinion, motion does not produce time but reveals it. Motion and universe are concurrent. Contrary to this idea, Plato, famous for his theory of abstract representations of the things around us, held that time was created as an image of eternity and doesn't depend on real objects for its existence. The view, albeit modified (Newton and his absolute time, Spinoza, Hegel, Godel, McTaggart) , remained prevalent throughout the Middle Ages, Early Modern Philosophy, and the approach is even adopted by some contemporary philosophers.

The issue of ontological status is closely connected with the issue of time's characteristics. One of the most debated questions seems to have always been the problem of finitude of time. Plato emphasized the act of creation of time, which made time finite. Islamic philosophers, who based their philosophy on their religion, also mostly espoused the viewpoint that time was finite (Al-Kindi, Al-Ghazali). Some philosophers (Plato, Aristotle, Galileo, Newton), argued that time must necessarily be infinite in that it could have no beginning because, for any time, there should be an earlier time. Contemporary physicists would disagree: they think that although future is infinite there was a beginning of time (Big Ben event). Al-Razi differentiated between 2 types of time. He does agree with Plato affirming the infinitude of duration of eternity. Nor does he deny the existence of particular finite time.

Another debated issue was whether time is more like a line or more like a circle. For most Western philosophers, time is a universal and linear (Newton, Galileo, Descartes, Spinoza, Hobbs, Leibniz, Locke, Kant), Arab scholars followed Aristotle, who held that time is mostly related to circular motion. For both Western and Arab philosophers, time is interconnected with space, and it has no meaning without the existence of the universe and events. The view of Arab philosophers

often stems from Al-Quran, which Muslims often regard as a miracle of verbal superiority.

Cultural anthropologists view time within a context of the theory of culture as communication as one of the codes of nonverbal communication, which can be used to describe differences in the perceptual world of different cultures. Using time as lens through which to view culture, they suggested typologies of time based on the way of decision-making (F.Kluckhohn, F. Strodtbeck), or on the priority of personal relations and long-term perspective over business matters and immediate gains (E.T. Hall, G. Hofstede, M. Bond).

We have found out that there is an agreement between Arab and English grammarians with regard to the correlation between the concepts of time, tense, and verb-form. Ancient and modern grammarians of both English and Arabic define tense as the grammatical embodiment of physical time which is linguistically manifested through the form of the verb. The hotly debated issue as to whether there exist two or three tenses is connected with the question of the ontological status of time: viewing time as a natural phenomenon or as an intuition, reflecting our subjective perception of time rather than the nature of time itself.

I believe, that those scholars who differentiate between the future and the past are more inclined to think that time is a natural phenomenon, which does not exist in itself (because they divide between “existed before” and “will exist after”), while those who insist on three partite division emphasize artificial individual perception of intention, which one day would turn into reality and then into the memory (so, it is either *temporal positions in continual transformation*, or the present tense *viewed as a mobile moment across the line of time*, in McTaggart terms).

In English it is emphasized that present is the most important point, because we cannot but experience time from the perspective of the present moment. In Western philosophy and linguistics an extremely popular view of time is reflected in the image of timeline, which represents time as a smooth flowing continuum in which everything in the universe proceeds at an equal rate. Arab scholars often

stick to the dual division of time either emphasizing the fact that future is not real, since there are no future facts and you cannot predict future because it is in the hands of the Allah, who is the owner of everything (past-present division), or emphasizing the evanescence of the present moment (past-future division). Every theory brings up new questions (for example, if the future is not real, is it possible for Allah to know the future?). To make matters worse, the term 'فعل' (=verb) which is used by Arab grammarians, refers to both functional and formal categories. The term 'زمن', is ambiguous because it may refer to 'time' and 'tense' in English. Arab grammarians use 'الزمن' (=tense) and 'الزمن الفلسفي' (=philosophical time) (time).

Both languages (Arabic and English) fundamentally express the same sort of temporal and aspectual values, despite the dramatic differences in the number of morphological distinctions available in each system of tenses.

CHAPTER 2. 'TIME' IN LANGUAGE AND IN SPEECH

In this chapter I am going to analyze the concept of time in Arabic and in English, and the ways it is actualized through the language and through the speech. I will employ textual analysis in both cases, which means that I will try to interpret the meaning behind the signifier.

I have identified the following steps to make a comparative analysis of time in terms of the language:

- comparison of definitions of time in Arabic and English dictionaries;
- comparison of collocations, especially those of them which make use of different words to convey the same meaning;
- comparison of idioms devoted to time. I believe, I should emphasize here that I will analyze idioms on the basis of semantic rather than formal criterion, meaning that they are not going to be just the expressions with the word 'time' but rather the expressions with the meaning of time, even if the word itself is not one of the components of the expression.

One may use a wide range of methods to study how time expressions work in speech, the most effective, at least in my opinion, being a sociological one and the most accurate – a method of psychological observation. It means either conducting the survey gathering information through questionnaires and interviews that measure how people feel about using different expressions of time, and then – making the statistical analysis of the results, or just observing and then describing. But since no focus group is currently available to me, I believe that the most convenient way will be the analysis of online forums, which represent some real-life contexts. I hope, it will allow me to discover general trends among the speakers of Arabic and English in the ways they use time, which could possibly help me to identify cultural differences between the speakers of the languages under discussion and potential for cross-cultural collisions. Here two problems arise:

- Which forums should I analyze? Which specific problems or issues are to be addressed in these forums? It seems obvious, that these forums should make at

least some use of the expressions of time. But what should people discuss to use time expressions more or less often?

- What is the target audience of these forums? Of course, the results cannot be reliable if we compare speech of different target groups. For example, if ‘the problem of making friends’ is discussed by Arab male students in their twenties in one case, and the same problem is discussed by American housewives in their sixties, the results are incompatible.

I have chosen dating/friendship forums. The reasons for this choice are as follows:

Dating/friendship forums are most likely to be ‘demographically comparable’. What I mean is that usually you know nothing about the background of somebody participating in a forum, apart from the fact that he is interested in the topic, and it means that at some point of research comparison can throw up surprises, connected with ‘demographic incompatibility’ - when you come to the conclusions presumably dependent on the cultural constituent, while, in fact, these conclusions stem from, for example, different age or gender identity. Dating/friendship forums are usually connected with the person’s page in social networks and you may follow this person on Twitter or Facebook, thus learning something about his background, which may prove to be useful if you want to compare people different only when it comes to their ethnic sense of belonging, and similar in terms of age group, education and gender identity. Another reason why I have opted for dating/friendship sites is that forums are not that popular in Iraq, and the most visited forums are those of friendship and love. And the last but not the least, a mere skimming over dating forums has revealed that people do use time expressions while making friends or discussing their personal matters.

Now that I have outlined my approach to the problem and the major challenges I will have to face along the way, allow me to move on to the analysis.

2.1. Language and Speech

Ferdinand de Saussure in his *Course in General Linguistics* distinguished between two linguistics terms: *Langue* (French, meaning Language) and *Parole*

(meaning speaking). He cleared up how language and speech work together by using the example of chess, insisting that language is about the normative rules in the chess game whereas speech represents the choice of individual's moves. If anyone was to study the speech of a chess game, an understanding could be obtained but it would not be a universal understanding. While by studying the language of the chess game you may get the broad universal understanding. What Saussure argued is that when studying a language, especially foreign language, the more important is to understand the language than to obtain a large vocabulary of speech so the sense may be equal to that of a native speaker. Language is a link between thought and sound (Harris, Taylor, 1997:209).

If we compare the language with the speech, we may see the following:

Language	Speech
1. universal system of rules and elements which has an underlying, fundamental structure	1.is a language in use, contextually-dependent choice of words and structures
2. is a means for thought to be expressed as sounds	2.is sound –images from the speaker to the listener
3. the range of tales and myths	3.is a single tale or myth
4. is the context behind words (general context)	4.is words on a page(particular context) 5.specific
5. abstract	6.belongs to both individual and
6. exists only within community	society

In order to make it clearer, let us review some definitions of language and speech. As E. Sapir puts it, *language: is purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.*(Sapir,1921)B. Bloch and G. Trager emphasize semiotic and arbitrary nature of the language, claiming that *“language: is a system of arbitrary vocal*

symbols by means of which a social group cooperates". (B. Bloch and G. Trager, 1942).

Grammatical relations are highlighted in the definition offered by famous Noam Chomsky ("*Language: a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.* (Noam Chomsky, 1957)), and Wayne Weiten focuses on semiotic, syntactic and functional aspects ("*language: consists of symbols that convey meaning, plus rules for combining those symbols that can be used to generate an infinite variety of messages.*") (Wayne Weiten, 2007)).

Below I will provide two other definitions of the language, which emphasize its semiotic and systematic character:

Language: a system of communication using sounds or symbols that enables us to express our feelings, thoughts, ideas, and experiences. (E. Bruce Goldstein, 2008)

Language: is a set of conventional signs, not necessarily articulate or even vocal (any set of signs, signals, or symbols that convey meaning, words, may be called language. (Dictionary . com)

Summing up, we can come up with an idea that language is a system of signs organized by certain rules and expressing certain messages.

Now, let us move on to the speech. The following definitions are given in the dictionaries:

Speech refers to the sounds that come out of our mouth and take shape in the form of the words. (Hamanguchi, 1995)

Speech is the faculty or power of speaking; oral communication; ability to express one's thoughts and emotions by speech sounds and gestures. It is the expression of ideas and thoughts by means of articulate vocal sounds, or the faculty of thus expressing ideas and thoughts. (Dictionary. com)

Trying to differentiate between 'language' and 'speech' in his book "The theory of speech and language", A. Gardiner writes: "speech is thus a universally exerted activity, having at first definitely utilitarian aims. In describing this

activity, we shall discover that it consists in the application of a universally possessed science, namely the science which we call language. With infinite pains the human child learns language in order to exercise it as speech. These two human attributes, language the science and speech its active application, have too often been confused with one another or regarded as identical” (Gardiner, 1932:62).

So we can conclude that the main characteristics of speech are:

2. it is oral by nature(speech refers to the sounds that come out of our mouth and take shape in the form of words)
3. it belongs to people, it is a human capacity
4. it is utilitarian, and its function is to express ideas, thoughts and emotions
5. it is contextually dependent
6. it is more about sense than about meaning and its main unit is a sentence (as compared with word as the main language-unit).

Language is more universal, it provides the set of options to choose from, it is an abstract semiotic system.

2.2. The Expressions of Time in Language

2.2.1. Definitions of Time

Judging by our previous chapter on philosophy and culture of time, there seems to exist a compelling reason to conclude that time is defined differently by the speakers of Arabic and the speakers of English. On the other hand, time is a universal category, so there must be something in common.

Let us discuss some of the definitions.

According to Merriam Webster Dictionary, “Time is 1. *the measured or measurable period during which an action, process, or condition exists or continues.* 2. *The thing that is measured as seconds, minutes, hours, days and years....*” Which aspects are emphasized here? The possibility to measure time and its divisibility. The same points form the focus for the definition in Cambridge Dictionary Online “*time is the part of existence that is measured in minutes, days, years..., or this is a process considered as a whole.*”

LDOCE (Longman Dictionary of Contemporary English) indicates that time *is a polysemantic word, and that there are 4 possible definitions of time: “the thing that is measured in hours etc., using clocks; a particular point in time shown on a clock; an occasion when something happens; and the particular minute (day etc.), when something happens”*.

In Macmillan English Dictionary for Advanced Learners (MED) it is mentioned that time can be regarded as “1. The quantity that you measure using the clock; 2.a period; 3. an occasion; 4. the time that is available for something; 5. the speed at which a piece of music is played’. In these two definitions (LDOCE and MED definitions) time is far from being an abstract, indefinite category. On the contrary, it seems to always relate to some specific activity, and it is often distributed with these activities in mind. Interestingly enough, in MED, which is an American dictionary, they mention that time can also be a duration and the speed in music, making thus the definition both more sublime (as a duration) and more specific (time-as a time in music, which is a particular application of the term).

Dictionary.com defines time *as the system of those sequential relations that any event has to any other, as past, present, or future’, and as an indefinite and continuous duration regarded as that in which events succeed one another*, thus laying emphasis on such characteristics of time as its systematic nature, divisibility (past-present-future), continuity, succession and interrelatedness of its parts.

The same aspects of time are highlighted by Oxford Dictionary, where it is written: “Time *is the indefinite continued progress of existence and events in the past, present, and future regarded as a whole.*” We cannot but mention here that this definition, although implying divisibility (‘events in the past, present, and future’), focuses on continuity and wholeness.

I have found two other definitions which lay stress on continuity in spite of the fact that they are worded in a very colorful and metaphorical language (‘Time *is the continuous passage of existence in which events pass from finality in the past*’ (Collins English Dictionary) and ‘Time *is an observed phenomenon, by means*

of which human beings sense and record changes in the environment and in the universe.”

Whatls.com defines time as a smooth-flowing continuum, and an expression of separation among events that occur in the same physical location (Whatls.com).

Below you will see several Arabic definitions of time:

Time : is duration restricted by Allah for a certain matter.

(Muajam almaeani)

Time : is an epoch (no matter if it is long or short)

(Muajam alwasit)

Time: is an extension of the movement, did not come with something new and strange, and has no existence just within the self (soul), and it is a connected period (duration) which means continuation. Time is not that which passing, and the future that do not come yet. (word by word translation)

(Mahdi Mumttahin: time between literature and Al-quran)

Time: real time is the passing of night and day, or astronomy movement.

(Al-Zzarkashi)

Time: is a tool that links past and present.

(Ibn Sina)

Time : the system in which events follow each other; the passing of minutes, hours, days, or years.

(World reference. Com/ on line language dictionary)

Time : is amount that has been estimated, its duration and its purpose , so it is temporary.

(Lisan Al-Arab)

Time : the indefinite continued progress of existence, in past, present, and future regarded as awhole.

(Almaani: Arabic –English dictionary)

Time: is uncreated and eternal, it has neither start nor infinity, it is just presence.

(Abu Al-Alaa Al-Muari)

Time is *the existence achieved with motion. There are two types of time: relative and absolute, attributed to all the movements of the universe. It does not make sense to talk about the time before or after the universe, the time and movement cannot be replicated.* (Ahmed Sheikh)

The next natural step to take is to present the comparison of Arabic and English definitions:

Arabic dictionary	Oxford On-line Dictionary
<p>Succession</p> <p>From....through - the flow is emphasized</p> <p>Semes:</p> <p>a. indefinite</p> <p>b. continued</p> <p>c. progression of existence and events</p> <p>d. irreversible</p> <p>e. the flow</p>	<p>A whole</p> <p>“past, present, and future” the period and divisibility are emphasized</p> <p>a.indefinite</p> <p>b.continued</p> <p>c.progression of existence and events</p> <p>d.-</p> <p>e.no direction</p> <p>f.wholeness</p>

Arabic	Whatls.com
<p>1.an extension of the movement</p> <p>2. subjective, has no existence, just within the soul</p> <p>3.continuous</p> <p>4. time is what is passing and the future that do not come yet; the past is illusion because it has already passed</p>	<p>1.an observed phenomenon</p> <p>2.a dimension</p> <p>3.a smooth-flowing continuum</p> <p>4.an expression of separationamong events</p>

Arabic	Mer. Webster
<p>duration restricted by somebody (presumably Allah)</p> <p>For considerations, process.</p> <p>Measurable</p> <p>Restricted for certain action</p>	<p>Period, during which an action exists (measurable by action)</p> <p>Divisible</p>

Arabic	Dictionary. Com
<p>1. progress of existence</p> <p>2. indefinite</p> <p>3. continues</p> <p>4. past, present and future regarded as a whole</p>	<p>1. system of sequential relations</p> <p>2. indefinite</p> <p>3. continues</p> <p>4. events are in succession</p>

Al-Quran	Western tradition
<p>1. absolute</p> <p>The absolute time is the duration of continuity of the presence of the creator (<i>word by word translation – RM</i>)</p> <p>(depends on the presence of the creator)</p> <p>2. independence</p> <p>First – time, then – movements and silence</p>	<p>1. absolute time in western definition has no connection with the real world, and does not depend on the creator for its existence</p> <p>2. interdependence</p> <p>When there is a movement, there is a time; movement generates time, time generates movement</p>

On the whole, definitions in English are more mathematical and rational. In English dictionaries the authors describe time from the point of view of human beings, as a commodity (sometimes directly using the word, sometimes implying the properties of thing) which possesses the characteristics of a thing and can be divided, analyzed and measured. The time in western tradition is closely connected with specific activities (events, actions). In Arabic tradition time is more sacred and thus mysterious and unconceivable, since it is something created by the omnipotent Allah. Interestingly enough, in English one and the same word (time – times) is used for both duration and occasion, while in Arabic, as well as in Russian, people use different words.

2.2.2. Collocations of Time and Idioms of Time

In this part of my work I intend to investigate some English collocations, in particular, idiomatic expressions, about time and see whether they have any equivalents in Arabic. Another objective of this part is to find out to what extent these idioms are similar or different in the languages under consideration. Some of these idioms can be universal; others reflect the cultural background of the people who are speaking the language. Unable to resist the temptation provided by Russian linguistic environment, I will also occasionally refer to Russian as a means to emphasize or to illustrate certain point.

I should mention here that I draw the line between collocations and idioms, defining collocation as any natural word combination, and idiom as a fixed expression whose figurative meaning is not clear from the literal meaning of its individual constituents (Swinney and Cutle (1972, p.523); Abel (2003); Cacciary, 1993: p. 227 ; Glucksberg and McGlone, 2001: p.6; V.Vinogradov, 1977 , Everaert, 1995 ; Al-Maani Arabic English dictionary etc.).

The term collocation is broader than idiom, which means that every idiom is a collocation, but not every collocation is an idiom. Idioms reflect the variety and humor of the language in speech and in writing. They make language more beautiful and interesting. Learning English idioms helps us develop figurative

competence and speak English just like any native speaker. Idiomatic expressions are generously used in writing and in public speaking because idioms ornate the language. They serve to convey the subtleties of meaning to the intended audience in a most precise and rich form. Idioms seem to be more correct and exact than literal words and they make their users senses clearer, so the user can convey a substantial amount of meaning through a few simple words.

The comparison of English and Arabic time idioms will involve identifying similarities and differences in idioms about time between the two languages at the conceptual level. I will compare similar idioms and will identify the conceptual idioms that are exclusive to one language only, in other words, those that are found or exist in one language, while being absent in the other one.

Everybody knows that time is often used in a metaphorical sense, and it is its metaphorical use that allows us to talk of time as of some kind of animate entity. In English you can kill time, make use of time, take advantage of smo's time, just the same way as you kill a person, make use of smb. or take advantage of somebody. Time can go by – the same way a person can -, and time can fly – just like a bird, it can heal the wounds like a doctor in both languages. In English there is an expression “Only time will tell”, as if time was capable of speaking, which is even more personified in Arabic, introducing the idea that “Time is responsible for revealing the truth” and here time refers to Allah, meaning that Allah alone knows the result . Other expressions (such as to *waste/save/be running out of time*) show that time is also regarded as commodity.

Our experience of the analysis of time expressions in the Dictionaries of collocations and Dictionaries of idioms in Arabic and in English show that in spite of the fact that 80% of expressions look similar and make use of the same words to express the same meanings (e.g. ahead of time – in Arabic (qabla alwaqt almuhadad) meaning (before the exact time), in Russian- впереди своего времени, from time to time –(min waqt li akher) время от времени, to keep time –(yiltazem bil waqt)- выдерживать время), some of them are really amazing and authentic. For example, you cannot make time in Arabic, and I believe we have no

such expression because it is only Allah who can make time according to the religious beliefs of Muslim because time is in the hands of Allah, and it is given to you, and you can either use it effectively or you can waste it, but making time is beyond human's will. Also, time is one of the Allah's name which is "Aldahar". Other expressions which are indicative of English culture are *in no time/in next to no time* (Russian – *почти нет времени*), *take your time* (Russian, Arabic – *не спешите*), *once upon a time* (as compared with Russian – *давным-давно, в некотором царстве в некотором государстве жил-был*; Arabic – *there was or there wasn't in the oldest of days and ages and times..*). I would think this collocations illustrate the rationality of English mind – time is uncountable in terms of grammar (to say a number of time would be ungrammatical), yet you can move from 'no time' to 'next to no time'. The expression seems to conjure up the image of an arrow or a timeline, since «next to» is a preposition of location. *Take your time* sounds a little bit more instructive than Russian or Arabic phrase with similar meaning, because it does not only tell you what you should do, but also shows you the way. Speakers of English have come up with such semantically-motivated words as *timetable*, *time span/time scale*, *time frame*, which might be regarded as evidence of their insatiable thirst for clarity and rationality.

When it comes to 'once upon a time', it might be interesting to look at the expression within the framework of timeline theory. «Once» means «in the past, at a time that is not stated» and it is a time reference by itself. Why do they need 'upon a time'? My guess is that *time* here provides the image of a timeline, and *upon* means somewhere on a timeline, or above the timeline (which means nobody knows when). So, in this phrase we may observe indirect reduplication of meaning (just like in *давным-давно* (direct reduplication through repetition), or Arabic - *there was or there wasn't in the oldest of days and ages and times* (direct reduplication and intensification of meaning through the use of synonyms). It also implies place just like Russian *в не кото ром царстве, в не котором государстве*, but is not indicative of the mood (Russian – *было или не было*, Arabic – *there was or there wasn't*). Today *once upon a time* has been transformed into *once upon a*

distant war, once upon a time in America, once upon a number, a long, long time ago, a long time ago in a place far far away, in a land of myth and a time of magic etc.

In English they use the expression the *length of time*, which means duration and implies that time can be physically measured, while in Russian the expression is *promezhutok vremeni*, which implies not only duration but also inclusion. In English and Arabic people say *in no time*, *في طرفة عين* (*fi tarfat aen*) meaning very quickly, while in Russian the meaning of very quickly is expressed by the words «МИГОМ», «В МИГ», «В ОДНОЧАСЬЕ». It is interesting to mention here, that English expression indicates the absence of time, while in Russian time does present, only in tiny pieces (*mig* – is an elementary unit of time measurement in Russian, while “*odnochas’e*” actually means “within a period of one hour” and “*odnochas’e*” is much longer than *mig*). In Arabic we use *دقيقة* (*daqiqah*) which is (a minute), and *ساعة واحدة* (*saea wahda*) which is (one hour).

So, two expressions denoting rather different, in fact, periods of time in Russian are equivalents to one expression in English which claims the absence of time. Not surprisingly, as I have mentioned above, in English there exists the expression *in next to no time*, *بسرعة البرق* (*bsret albarq*) meaning (lightening speed) which shows that the mindset of American or a British person is rather well structured and needs to constantly search for the connections and priorities between things (the similar pattern we can observe in my favorite sweater, my second favorite sweater, my third favorite sweater etc.) , while Russian and Arabic attitude seems to be rather chaotic, because two expressions which convey two different meanings (different lengths of time) are used to express the same idea. I think I can also say that Russian and Arabic attitude is more informal and particular (“*В МИГ, В МГНОВЕНИЕ, В ОДНОЧАСЬЕ*»), while English is more technical and abstract at the same time (*in no time/in next to know time*). Of course, I need more examples to claim that, otherwise I risk falling into sweeping generalizations. And another expression of this kind is ‘for a while’ *الوقت لبعض* (*libaedh alwaqt*) meaning (for some time), which consists of a preposition with the meaning of how

long and the noun with the meaning a period of time, and it happens to be an omophone with English conjunction “while” which relates a period of time to some action. Nobody knows for sure how long ‘for a while’ is (just like ‘na minutky’ (for a minute) in Russian might as well mean “I will be absent for another hour”), but ‘while’ is gradually scaled in English and Arabic because there exists a little while --هنيهه (hunaiha) a short while / بعض الوقت - (baedh alwaqt) meaning (some time) all the while-طوال الوقت- (tawal alwaqt) meaning (all the time) and quite a while /a good a while -وقت طويل- (waqt taweel) meaning (a long time), the last one being a fairly long period of time (e.g. to mess around for a little while).

Blow I intend to enumerate the characteristics of Arabic expressions as compared with English or Russian. Having compared 48 time expressions in English, Russian and in Arabic, we have come to the following conclusions:

1) Many idiomatic time-expressions in Arabic are just as motivated semantically as the expressions in English, and sometimes they even give better image and show more points to visualize the figure.

For example, English expression “around the clock” is translated into Arabic as على مدار الساعة _ (‘ala madar al-sa’aa) and introduces the image of a circle, making it more specific than just ‘clock’. This is also true with the expression “against the clock” عكس عقارب الساعة (aks aqareb alsaea) meaning against the hands of the clock, here we conjure up an image of the two hands. The Russian equivalent круглые сутки can be explained by metonymic transfer from the sign to its meaning.

2) Many time-expressions in Arabic are as specific or even more specific than the expressions in English

For example, Arabic, just like Russian, differentiates between time as an abstract category (al-waqt) and time as an occasion when something happens (mara – Arabic, раз – in Russian). Generally, in Arabic time is divided to a greater extent than, say, in Russian or even in English (for example, in English we can

come across the expression (a little while), but in Arabic there exists the expression هنيهة - 'hunaiha', which denotes the time period shorter than second).

3) Different periods are emphasized in different languages (for example, there is a term 'fortnight' in English, which is used as a pay period for the officials from the government organizations).

4) Sometimes Arabs choose the verb of action where in English the verb of result is used.

The examples of this kind include: to catch someone at a bad time ("Yastaduh fi waqt ghir mulayaim" – يصطاده في وقت غير ملائم in Arabic ('hunts him at unsuitable time')). I mean here that catching is a result of hunting.

5) Arabic sometimes mitigates the expressions of time, which is often connected with religious traditions of Islam

For example, the expression ساعة سود / يوم اسود (saea suda/ yawm aswad) "a black hour/ a black day" is transformed into the expression ساعة البيضا - "a white hour", and the statement It was a white hour when I met you involves contradictory meanings: SEME 1: I do accept it since it is an ordeal sent to me by Allah; SEME 2: I do not accept it, in fact. It could be either one of the face-saving techniques or policy of the acceptance of the Allah's will.

5) Sometimes the Arabic language emphasizes the vertical line of time, while English implies horizontal.

For example, "from now on" in English and "from now and up" in Arabic من الان (min alaan wasaedan).

6) Structurally English might emphasize time, while Arabic, just the same way Russian does, emphasizes the action in itself.

For instance, the English expression "It's been a long time since I saw you (= I haven't seen you for a long time)" – is transformed into the Arabic لم ارك منذ (lam araak muntho waqt taweel) 'Not saw you since time long' (in Russian both variants could be used: Давно тебя не видел or Прошло много времени с тех пор, как я видел тебя в последний раз).

A very interesting expression is a matter/a question of time (Arabic – مسألة – وقت (masalat waqt)). It is used both in English and in Arabic, but in English ‘matter’ implies certain correlation between two philosophical categories: category of measurement of all the movements in the universe and the material that everything in the universe is made of. In Arabic it implies only a question.

In both languages time is treated as either commodity or living being, but images could be different (Time is money – in English and Time is gold – الوقت من ذهب (alwaqt min thahab) in Arabic). Both languages semantically emphasize the importance of the present moment (No time like present – in English, “No their better form than now” – ليس الغد يافضل من الحاضر/ليس هنالك افضل مما هو عليه الحال الان – (laesa hunaleka afdhal mema hua alaehi alhal alaan/ laesa alghad biafdhal min alhadher) – in Arabic. I said semantically because grammatically Arabic does not differentiate between present and future. Another good example when time-expression is used metaphorically (compared to a human being) is *to kill time* – يقتل الوقت (yaqtil alwaqt). English and Arabic make use of this expression implying the same denotational meaning but different connotations. *To kill time* in English means *to do something that keeps you busy while you are waiting for something else to happen, and* in Arabic this expression has nothing to do with waiting, it means *to use time uselessly or to waste time when there are still many things to do*. If you are doing something to keep you busy while you are waiting for something else to happen (or usually for someone to come), in Arabic we use the neutral collocation ‘to spend time’ – يقضي الوقت (yaqdhi alwaqt). I believe, it is culturally meaningful, as it can be considered evidence of either relaxed style of life or a sign of a special attention to the visitor in the Arab world. It is obvious, that with the pace of life typical of the Western world waiting for someone is useless in terms of schedules and final output. But waiting might occupy a prominent place in the Arab life, as it is useful in terms of anticipation of the pleasant event.

There are certain expressions of time in three languages under discussion (Russian, English and Arabic), aimed at creating confusion and used as a part of social etiquette. These days (هذه الايام, (hathehi alayam) in Arabic) corresponds to

сейчас in Russian, which consists of two words sei+chas, technically meaning this very hour, has in Arabic word by word equivalent. While talking about a period of time Russians are not inclined to describe it as в эти дни; they would rather use сейчас, сегодня, в настоящее время (= сей час, сего дня), which makes the listener unsure of what the speaker really means when he pronounces this day (сегодня) or this hour (сейчас) (e.g. It is cold these days is translated into Russian as “Seichas kholodno”).

In speech it can be rather confusing, because, when the answer to the question “when are you going to do it” sounds as “сейчас (this hour)” it may mean a wide range of things – from “immediately” to “today”, or even “these days”. The same imprecise time references can be found in “later”, “in a minute”, “for a while”, “for the time being”, “it takes years”.

As we have mentioned above, differences in the conceptualization of time in Arabic and English can be observed at the level of grammar as well as at the level of vocabulary, but they are not easily grasped. Morphologically both languages show lack of special forms for the future, but if Arabic just has one formula (‘يفعل’ /jefaelu/) to express both present and future, in English future form is built analytically by the semantically-motivated auxiliary will + the main form of the verb (which is, in fact, infinitive, meaning completely unrelated to the process of predication). In both cultures it is possible to either look at the present as a a mobile short-aged moment of time that is squeezed in between the past and the future, or to look at the future as something which is still an illusion at the moment of speech. Unlike English, Arabic does not have formula, apart from ‘فعل’ /feaele/, to express simple past, past perfect, or past progressive. These shortage of grammatical forms in Arabic can be explained in terms of cultural anthropology as the result of viewing time as something uncontrolled by people.

2.3. Time in Speech

In this part of my work I am planning to investigate the expressions of time used in a daily conversational discourse. Firstly, I will describe time within the

context of politeness, with so-called phatic expressions, those which are used for the sake of interaction, and then I will move on to the description of time expressions on dating/friendship forums.

2.3.1. Time in the Expressions of Politeness

Time expressions are widely used in greetings and farewells, and I have discovered certain differences which could be explained by differences in mentality, the most striking being “good-morning” ways.

One might assume that much is known about the theory and patterns of politeness, but the truth is that the field has hardly been delineated as a separate field of scientific study. Although the theory of politeness exists. It was put forward by Brown and Levinson, who argued that there could be two forms of politeness: positive (with the basic idea ‘I want you to feel a part of my personal circle’) and negative politeness (‘You should never destroy the personal bubble of another person’). Obviously, Anglo-Saxons as an individualistic culture use their language to communicate negative politeness, while the Arab society as well as Russian society (collectivistic cultures) are structured according to the patterns of the positive politeness. Allow me to consider these patterns with regard to forms of greetings.

When people meet each other, they may greet each other with “good morning/afternoon/evening”. This greeting implies 2 meanings: it states the fact that it is a lovely morning and it is a wish for somebody to have a good morning. It is assumed that if you are a polite person, you should answer wishing the same for your conversational partner. In both parts of this initial greeting there exist possible differences among the cultures.

First of all, I will share my general observation: although good morning/good evening and good afternoon are the expressions existing in almost every language known, some of them are more frequent than others. For example, in Italian they have boun (a/o) journo/matina/sera, but Italians rarely use bouna matina in real life contexts, because the dawn cracks very early and by 9 a.m. it is hot enough for the people to say “buoun journo”. The situation is similar in Arabic.

In English as well as in Russian all three expressions are widely used (good morning/afternoon/evening = dobroye utro/den/vecher), and I would relate this fact to the peculiarities of the climate which allows Englishmen and Russians to enjoy all sorts of temperature fluctuations during the day and all sorts of seasons during the year. In the Arab tradition the division is two-partite, which might also be connected with climate.

The difference between English and Russian is in greeting-answers, or, to be more exact, in abbreviated answers. While for Englishmen Good morning can be replied by Morning (and only occasionally by “Good”), for Russians the best shortened informal response will be “Dobroye” (Good). It makes me think that Englishmen are more inclined to emphasize the factual part, meaning basically that they have heard you and that they are polite enough to wish you the same thing without getting too emotional, while Russians are more prone to accentuating the expressive “wishing part”.

In Arabic we may see the difference in linguistic form between the greeting and the answer:

Greeting: صباح الخير (SABAABH AL-KHAIR) > Good morning

The answer: صباح النور (SABAABH AN-NUUR) > Morning of light

Greeting: مساء الخير (MASAA' AL -KHAIR) > Good evening

Answer: مساء النور (MASSA' ANNUR)> Evening of light

I believe, that this difference in linguistic form might be explained by the emphasis on the wishing part and by the general tendency to the eloquence and ornamentality in Arabic. The same explanation can be used to account for the existence of such expressions in Arabic as صباح الورد (sabah alward) ‘Morning of roses’, صباح السعادة (sabah alsaadah) ‘Morning of joy’, مساء الانوار (massa alanwar) ‘Evening of lights’, صباح القلوب الصافية (sabah alqulub alsafiya) ‘Morning of pure hearts’, مساء العافية (massa alafiyah) ‘The evening of health’. Arabic provides more choice for its users to express their

greetings. Since the choice is individual, the greeting is more personal and you are more involved with the person you are talking to. It means that the model is positive and is used to show that the person you are talking to is important enough for you to create a new form of wish. These expressions are mostly about evening and morning, but as I have mentioned above, in Arabic the division of day is two partite, emphasizing the hot time of the day and the time when it is not so hot.

Sometimes in Arab culture you just wish another person “to be covered with/ dive into/ be surrounded by the morning” - عمت صباحا- (emta sabahan), imagining that morning is a kind of living entity.

Allow me to move on from morning greetings to farewells. Another observation about Arabic I want to share is that Arabic language preserves several religious forms, which can also be found in other languages of the world. For example; اسعد الله صباحك (asaed Allah sabahaq) *May Allah make your morning happy* is very similar, in terms of function at least, to the English abbreviation “Goodbye = God be with you”; or to Russian: “Nu, s Bogom”). Linguistic expressions belonging to the field of religion are generally more common in Arabic than in English (for example, on forums I analyzed, I have discovered 14 expressions of this kind). These expressions are often more specific in semantics than English “Goodbye”, and their semantics is connected with safety, which can be explained by the history of the Arab world (examples; مع السلامة (Maea-al Salamah)- Peace be with you; في امان الله (Fi amaan Allah) - I wish you to be protected by Allah; - رافقتك السلامة (rafaqatqa alsalamah) Be accompanied with safety).

In the cultures under discussion there are several forms of farewells which could be classified in the following way:

1. Different contextual prospective anaphoric time expressions of indefinite semantics, which act as direct indicators of the speaker’s desire to see the conversational partner in the future:

e.g. English: See you later/soon > abbr. See you; (imprecise future reference; not clear when)

Russian: Yesche uvidimsya, Nu davai, uvidimsya > Nu, davay

Arabic: اشوفك –(ashufak)/see you- نتلاقى /(natalaqa) we will meet.

2. Farewell wishes with no directly stated intention to ever see the conversational partner; (e.g. Have a nice day! Всегосамогодоброто! Счастливо! Хорошегодня! Ну, давай! (infl.) Ну, бывай!(infl.))

3. Prospective anaphoric time expressions of definite semantics, emphasizing particular point or particular events in the future (e.g. Russian: Do svidania > do vstrechi (till the next meeting).

The most common Russian expression Do svidania implies that the next meeting (*svidaniye*) is definitely expected, while the most frequent English expressions – Have a nice day! or See you! are just the forms of politeness and it is difficult to pin down whether the speaker actually expects the next meeting, and even if he does, then – when exactly.

It shows that for Russians it is extremely important to show that they want to see the person again, they are eager to establish close ties with people (another example of positive politeness), while Americans and Englishmen are not that open. According to the social standards of English speaking societies, such habits as an open articulation of your wishes (even if you really want to see the person again) ruins the social awkwardness pattern (for the UK) and is an intrusion into the other's personal bubble (for the US).

Even more interesting is Russian “Poka” (informal Good-bye), because another meaning of Poka is “while” (e.g. poka vse spali – while everybody was sleeping). Perhaps, this expression was once used in Russian with the meaning “I will be absent for a while” (Я буду отсутствовать пока), and it was naturally shortened to the last word.

In Arabic we use both “Till we meet” الى ان نلتقي/اللقاء الى (ila al-leqaa/ila an naltaqi) and اراك قريبا/اراك لاحقا (araqa lahiqan/ araqa qariban) “ See you later/ soon”. No matter whether you mention the point (till ...) or not, both of them mean that you feel an overwhelming desire to see the person in the future.

2.3.2. Time Expressions On-line

To analyze online expressions I have used the following American forums:

<http://www.loveshack.org/forums/romantic/dating><http://www.datingadvice.com/forum>

<http://www.thefriendshipblog.com/forums/forum/friendship-heartaches/>

<https://able2know.org/forum/friendship/>

The Arab forums which came in handy for my research are

<http://www.connectingsingles.com>

<http://www.viber.com/talksofloveandpoems>

<http://shako-mako:top-talk.net/t1296-topic>

<http://Iraq.iraq.ir/vb/showthread.php?t=247>

I have analyzed more than 60 pages of forums and have found out that time expressions are not uncommon when people are talking about love or friendship (54 expressions, 36 pages of American forums and 31 expressions, 27 pages of Arabic forums).

In the Arab world people mostly use the time expressions specifying segments of the day, decorating them abundantly with adjectives *عندما ياتي الصباح* - *indama yaiti alsabah*- (when morning comes, *حب اليوم*, - *hub alyaum* - love of today, *الليالي الصعبة* - *al layali alsaebah*- hard nights) and sometimes connecting the segment of the day with some religious event (mostly with prayers). 12 of the expressions we have found on forums somehow made reference to the prayer (such as “Let us schedule our meeting for *aldhur* (the word, used in Arabic to describe the period from noon till mid afternoon)/ after the second prayer”).

The reason why there are so many references to religion is that time in the Arab world is segmented somewhat differently from the way it is done in Western tradition. I have already mentioned above that in Arabic there exists the minimal unit of time and it is shorter than the second. At the same time, it is not a unit of the technical framework. It does exist and widely used in real life. One more important feature of segmentation is that in speech Arabs seem to divide day twice: into two parts (day and night (evening in the patterns of politeness), and into 5

parts. Division into 5 is accounted for by the Divine Law of the Muslim World. The Divine Law set the requirements for the number of prayers, and for the precise period when these prayers are to be uttered. The five times of an obligatory ritual prayer are: -الفجر- 'alfajr' from dawn to sunrise, -الظهر- 'aldhuhr' from noon till mid- afternoon, -العصر- 'alasar' from mid-afternoon to sunset, -المغرب- 'almaghrib' from sunset to early evening, -العشاء- 'alisha' from early evening to the middle of the night.

The Allah's Messenger Muhammad(s) said:

مثل الصلوات الخمس كمثل نهر عذب بباب احدكم يقتحم فيه كل يوم خمس مرات فما ترون ذلك يبقي من درنه؟ قالوا الاشياء، قال: صلى الله عليه وسلم فان الصلوات الخمس تذهب الذنوب كما يذهب الماء الدرن.
“These five prayers can be compared to a flowing river of sweet- water in front of the door of one of you, in which you are to plunge five times a day. What dirt will remain then? They said, ”None”. He said, surely the five prayers eliminate sins just as water eliminates dirt.”

Expressive language, full of colorful nouns, metaphors and epithets is a distinctive feature of Arabic style, and this is the case with the time-expressions online (e.g. morning of longing – صباح الاشواق (sabah alashwaq) , morning of roses – صباح الورد (sabah alward), with a flavor of days – بطعم الايام (bitaem alayam) , sadness of yesterday - الامس حزن (huzn alams), the beauty of the moment – اللحظه جمال (jamal al-lahdhah). I have come across 19 colloquial stylistically-marked time-expressions (out of 31, which makes more than 60%). Of course, the expressiveness of the language can be accounted for by the semantics of the forums under consideration.

I should also mention several (9) time expressions with the semantics of indefiniteness (e.g. some day -يوما ما (yawman ma) , as time goes by -بمرور الوقت (bimurur alwaqt), and have discovered that there are many expressions with the meaning of frequency (e.g. at my nights and days -في ليلي ونهاري (fi lieli wanahari) , every moment -كل دقيقه (kul daqiqah), the entire day -يوم كامل (yawm kamil), long days and nights -على مدى الايام والليالي (ala mada alayam wal-layali)), which might be a cultural trait, but can also be accounted for by the context. The interesting fact is

that the future is mentioned mostly with tomorrow (the word tomorrow is used 5 times on its own and twice it is embellished by another noun).

Americans do not use time expressions of indefiniteness. On the contrary, they tend to be extremely precise about time. They use double specification “*I wouldn't dare to attempt it until some hours later, when ..*” (1-st specification – until some hours later; 2-nd specification – ‘when something happens’); stick to scheduling (*a ten-minute work*), sometimes in a funny way (*one bottle of beer and two pages of book later, one meal and a few pages of a newspaper later*). The expressions of time on American forums are mostly short-time oriented expressions, which, probably, means that the future for Americans is a foreseeable future. These temporal expressions often (38 expressions out of 54) introduce the point of reference in the past (e.g. *the last time I called was.., in that brief instance, returned home at some point during the day*), or a period (12 expressions) (*in a span of just a short while, before long, it's been a while since, it wouldn't take long for me, all this time, in a few months time, I've been sitting here for quite some time mulling it over*), or – very rarely (5 expressions) - frequency (e.g. most days). Adverbs of time are commonly employed to place the situation on a timescale, which is especially significant within the context of personal relations, be it friendship or dating (e.g. *What about going out tonight?*). It is only once that the noun time as an abstract notion has been used (*I don't have enough time to commit to that*).

The stylistic use of time expressions is not uncommon: metaphors (*at the end of the day (=eventually)*); personification (*time seems to be moving at lighting speed*); personification and hyperbola (*time sloppily blurred, despite the stellar way in which the night has chosen to end*); personification with irony (*if the right moment would be kind enough to even present itself*), irony (*to consume your precious time*).

The most common word which collocates with time on forums is the word “long” (in different forms – 16 expressions): *to get myself ready for another long*

day, my time with her is losing its length, before long, it has taken me long to build my time waiting for the right moment etc.

RESULTS

In this chapter, I analyzed the concept of time in English and Arabic by comparing the ways it is realized through the language and speech.

Through the comparison of definitions of time in English and Arabic dictionaries, I concluded that time in English is a period during which an action exists, which is measurable by action (Merriam Webster, Oxford Dictionary, Cambridge Advanced Dictionary, LDOCE, Whales. Com, Collins: English Dictionary.), and divisible. The word time is used to describe both a period and an occasion (*the length of time and the first time*), which might account for the fact that in the Anglo-Saxon world time is strongly connected with the event. In Arab culture time is more sacred, the idea of making time is impossible because time, like everything else in the universe, is created by the Allah. It cannot be made or measured. Arabic dictionaries state that *time is a duration that is restricted by the Allah. Time is a process, which is indefinite, continued, and irreversible. It is a progress of existence.* Measurability of time is not emphasized. The meanings of a period and an occasion are conveyed through different words (similar to Russian: раз и время)

As far as collocations and idioms are concerned, we can come to the conclusion that in some cases time is handled as a material or a commodity, in other cases – time is used metaphorically as a living animate entity in both languages. In Arabic the expressions of time give better image and help you visualize more specific figure. The Arabic language uses the process, where the result is used in English; Arabic emphasizes the vertical line of time while English implies horizontal, which might be explained by the general trends of culture. We may think of images of time (arrow or a timeline – in the Western world, which is usually horizontal; and spiral – in the Arab world, which is usually vertical). I would also add that the style of writing in Arabic presupposes more vertical

movements than in English and Arabic ornaments are also developed vertically as compared with, for example, the ornaments in Western world).

At the level of language time in English is divided to a greater extent than in Arabic. On the contrary, at the level of speech time is more segmented in Arabic, which is connected with religious beliefs.

With regard to speech, I have analyzed, first, the expressions of politeness and then – the time expressions I came across while working with the on-line forums. Expressions of politeness in Arabic are more emotional, the speaker has much greater choice of words, which makes his greetings or farewells more personal, the speaker lays emphasis on the “wishing part of the greeting”. All these observations can be regarded as evidence that in contrast to phatic greetings by English people, greetings in Arabic are meaningful and aimed at expressing positive politeness. In Arabic people use many epithets, expressive and emotional words and metaphors in answering the greetings or farewells.

I have analyzed more than 60 pages of forums and have found out that time expressions are not uncommon when people are talking about love or friendship (54 expressions, 36 pages of American forums and 31 expressions, 27 pages of Arabic forums). Arabic forums are full of the expressive collocations. There are many expressions with semantics of indefiniteness, many metaphorical time expressions, and the future is mentioned mostly when tomorrow is mentioned. American people are very precise about time, there are a lot of occasional time-collocations formed ironically in speech and modeled after the patterns existing in the language. In both cultures love and friendship forums seem to offer the discussions which do not predict beyond the nearest future, which might be either a cultural trait or the influence of the context.

CONCLUSION

I have chosen time to be a focus of my observations for several reasons. First, I believe that many things can be interpreted and understood by studying the ways in which time is handled and used in both language and speech. Time is hard to measure, as none of us has seen it. It is even harder to describe it from the outside. Yet, it is something we naturally and inevitably experience every single day from birth to death. Time is probably one of the most common words used by human beings irrespective of what language they speak. Even if you look back at the beginning of this work you will find out that I have used this word three times in the first sentence. Believe it or not, it was not deliberate. It was just a phrase I came up with thinking on how to start my work, and I would dare to say that my colleagues also used this word as many as three or four times when they were writing their first page. E. Sapir argues that ‘we frequently use those words which are more important for us’.

The goal of the work was to give a multilayered comprehensive description of time, based on the comparison of English and Arabic time expressions in language and in speech. To achieve this goal I took the following steps: carried out an exploration into the nature of time as a philosophical, cultural and grammatical category; analyzed the expressions of time at the level of language (starting from dictionary definitions and finishing with collocations and idioms), analyzed the patterns of politeness in both languages and collected, reviewed, analyzed and interpreted the data of English and Arabic forums (54 expressions, 36 pages of American forums and 31 expressions, 27 pages of Arabic forums) devoted to love and friendship at the level of speech. I employed textual analysis, trying to interpret the meaning behind the signifier

I have drawn the following conclusions from my research:

1. The category of time in a metaphysical sense has been given much attention to by both Western and Arab philosophers, as it is one of the basic ontological problems of the world. The main question under discussion can be traced back to the Greek philosophy. It deals with the nature of time and its characteristics. As far

as Western philosophy is concerned, the scholars believed that time is either a physical phenomenon, depending on nothing for its existence, or a spiritual (perceptual) one, based on intuition of men. They emphasized such characteristics of time as divisibility, its connection with events and motions and its susceptibility to measurement. The classical theories of Islamic philosophy were affected by both Western scholars and the spirit of Al-Quran. Al-Razi, Al-Ghazali, and Avicenna concentrated upon the bare concept of the “motion of eternity”, while Al-Kindy was alone in affirming the finitude of time. Mostly scholars of the Islamic philosophy believed in the spiral nature of time and in the fact that it was created by the Allah.

2. In terms of worldview, cultures under discussion are very different in their attitude towards time (e.g. the culture of Arabs is past-oriented, polychronic and long-term oriented, while American culture is future-oriented, monochronic and short-term oriented, and British culture is past-oriented, monochronic and long-term oriented). Since we occasionally made references to Russian culture I feel obliged to mention the cultural time- characteristics of Russian culture, which is polychronic, both past-oriented (a part of the mentality) and future-oriented (the USSR legacy) and long-term oriented.

3. Linguistically speaking, the important matter is to differentiate between time as a physical phenomenon which exists at a referential level and tense as its reflection in the language. There are many definitions of both time and tense which are based on the tripartite division of the phenomenon and on its deictic character. Scholars differ in their opinion as to how many tenses there exist in English. Explorations into the anthropology of time show that the category of time when expressed in words requires the notion of reference point and then three tenses can exist as a succession on a timeline, which represents time as a smooth flowing continuum in which everything in the universe proceeds at an equal rate and which obviously provides the speakers of the language with the monochronic image of time. In formal terms, the only true English tenses are present and past. As far as Arabic grammar is concerned, there are certain theories about deficiency of Arabic tense-

system as compared with English, because morphologically speaking, Arabic has no ability to express its users' minute thoughts and ideas related to the scope of time within which an action may occur. Nor does it formally differentiate between future and present, which might be explained by the belief that you cannot predict the future because it is in the hands of the Allah, who is the owner of everything (past-present division). On the other hand, this 'deficiency' of Arabic verb only enriches the semantic spectrum of other words in the sentence. One of the most striking observations I have made is that in Arabic we do not have the infinitive as the main and the basic form of the verb, and it is the past-tense form of the verb that serves as the basic form. I believe this linguistic fact can be regarded as a sign of a very specific, factual, contextually-dependent cognition of Arabs.

4. Having compared the dictionary definitions, I discovered that they generally conform to the standards of Western philosophical tradition, emphasizing such characteristics of time as measurability, divisibility and direct connection with events. Logically enough, Arabic dictionaries state that time is a continued, irreversible duration that is restricted by the Allah. Measurability of time has never been emphasized.

5. Comparison of time-collocations, in particular, those of them which make use of different words to convey the same meaning, showed that although basically time is looked upon in a similar way (all the cultures under consideration present it as either commodity or living animate entity), there are differences, such as transformation of the process into the result or laying focus on vertical or horizontal line, which could serve as a potential source for cross-cultural collisions.

6. With regard to speech, I have analyzed, first, the expressions of politeness and then – the time expressions I came across while working with the on-line forums. Expressions of politeness in Arabic are more emotional, the speaker has much greater choice of words, which makes his greetings or farewells more personal, the speaker lays emphasis on the "wishing part of the greeting". All these observations can be regarded as evidence to the theory that in contrast to phatic greetings by English people, greetings in Arabic are meaningful and aimed at expressing

positive politeness. In Arabic people use many epithets, emotional words and metaphors in answering the greetings or farewells.

7. I have analyzed more than 60 pages of forums and have found out that Arabic forums are full of the expressive collocations. There are many time-words with semantics of indefiniteness, many metaphorical time expressions, and the future is mentioned mostly when tomorrow is mentioned. American people are very precise about time, there are a lot of occasional time-collocations formed ironically in speech and modeled after the patterns existing in the language. In both cultures love and friendship forums seem to offer the discussions which do not predict beyond the nearest future, which might be either a cultural trait or the influence of the context.

My findings are generally compatible with the results of other research in the fields of linguistics, linguistic anthropology and cultural anthropology. But every research brings up new questions. I believe that the main problem of my research is that the scope is too broad to cover everything and the future of my research is in the further in-depth development of specific issues I have touched upon in this work. Another interesting way for the development of this work could be looking for particular correlations between time and some socially-meaningful category.

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Collins English Dictionary www.collinsdictionary.com

Dictionary. Com [http:// www.dictionary.com](http://www.dictionary.com)

(LDOCE) Longman Dictionary of Contemporary English

www.longmandictionary.com

(MED) Macmillan English Dictionary for Advanced Learners

<https://www.amazon.com>

Merriam Webster Dictionary <http://www.merriam-webster.com>

Muajam almaeani www.almaany.com

Muajam alwasit www.alwasit.com

Oxford Dictionary <https://www.oxforddictionary.com>

Whaltz.Com Dictionary www.dictionary.com/browse/w

Word Reference . com/on line language dictionary

www.wordreference.com/enar/

LIST OF FORUMS USED FOR ANALYSIS

The US Forums:

<http://www.loveshack.org/forums/romantic/dating/>

<http://www.datingadvice.com/forum>

<http://www.thefriendshipblog.com/forums/forum/friendship-heartaches/>

<https://able2know.org/forum/friendship/>

Arab Forums:

<http://www.connectingsingles.com>

<http://www.viber.com/talksofloveandpoems>

<http://shako-mako:top-talk.net/t1296-topic>

<http://Iraq.iraq.ir/vb/showthread.php?t=247>