Concept of Zaman & Jihah in Arabic Verb with Comparative in English Verb

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Abstract
The concept of *zaman* and *jihah* is an important element in language learning, especially when learning languages that use different *zaman* and *jihah* systems such as Arabic and English. Understanding and mastering this concept will help in conveying and understanding information accurately about the time of action or event. Therefore, this concept paper is designed to analyze and explain the similarities and differences between the concepts of *zaman* and *jihah* found in both languages, namely Arabic and English. The approach used in this study is through a contrastive analysis approach referring to previous studies and related books as references. This research findings indicate that there are some similarities and differences in terms of *zaman* and *jihah* between Arabic and English verb. It is hoped that the results of this study can help especially students who want to understand the Arabic language by making a comparative between the English language.
Keywords: Zaman, Jihah, Verb, Arabic Verb, English Verb

Introduction
Language plays an important role in communication between people. Language is a complex system that continues to develop and allows humans to express thoughts, feelings, opinions, and knowledge. Among the languages that have a very large global significance in various parts of the world are Arabic and English. According to Ethnologue (2023), English has 1.45 billion speakers and the most speakers, while Arabic has 274 million speakers and ranks sixth. Despite coming from a different language family or group of languages, namely Semitic for Arabic Anidjar (2008) and Indo-European Balmuth (1989) for English, each plays an important role in communication, culture, and education.
In the face of the industrial revolution that continues to grow, mastery of language is one of the tools that everyone must master. Therefore, language mastery becomes more significant. Language mastery empowers individuals to express their thoughts and ideas clearly and accurately. It allows them to express their creativity, problem-solving abilities, and critical thinking skills. In a rapidly changing world where innovation is at the forefront, the ability to

communicate ideas effectively becomes a valuable asset. Therefore, language is not just a communication tool but a powerful tool that can shape a person's personal and professional life. Whether it's communicating ideas, building relationships, or navigating the complexities of the digital world, the power of language proficiency cannot be underestimated.

Among the components that have common points between Arabic and English are *zaman* and *jihah*s of the verbs used (Mutalib & Sultan, 2018). *Zaman* is included in the extra-linguistic concept and term by time and, while *jihah* is a linguistic phenomenon term by tense (Jabbari, 2013). These two elements mean that language can express something that happened in different times. *Zaman* (الزمان) and *Jihah* (الجهة) is an arabic term define as time and aspect (Khodari & Baharudin, 2021). The concept of *zaman* and *jihah* or better known as the concept of time provides a complete understanding of something whether it happened in the past, present or future. Therefore, this concept paper was drafted with the aim of identifying the differences and similarities that exist in the concept of *zaman* and *jihah* in English and Arabic verbs.

Literature Review
Meaning of Zaman and Jihah According to Arabic and English Language Scholars
There are various opinions that explain the meaning of *zaman* and *jihah*. There is an opinion that says that *zaman* is a definition of tenses in English as presented by Mansur (2009). This is also supported by (Mutalib & Sultan, 2018; Umam, 2017; Tadjuddin 2005; Sikome, 2015). There are also scholars who define *zaman* as time such as (Comrie, 1985; Kridalaksana, 2001; Khodari & Baharudin, 2021). Overall, the researcher chooses an opinion that defines *zaman* as time as mentioned by Khodari & Baharudin (2021) that *zaman* is time that refers to the field of grammar and expresses the past and present tense. While *jihah* is a tense that describes the situation that occurs in an event. Next, the researcher explains the definition of time and *jihah* in detail according to relevant scholars.

Comrie (1985) defines tense (*jihah*) as a form of deictic system that refers to the relative use of language to indicate time and place when communicating. The use of tense in language is a basic element that aims to convey the relationship between events and situations. Huddleston & Pullum (2002) stated that tense (*jihah*) is a grammatical form that determines the relationship between events and the time they occur. It deals with the grammatical representation of time, which indicates whether an event or situation happened in the past, present, or will happen in the future. So, the use of different forms of tense can explain the continuation of actions, changes in status, or future events.

In Arabic, tense is translated as *zaman* which means time. While there are two major opinions in explaining the concept of time in Arabic verbs that is past and modern scholars. Among the earliest scholars of the past that explain the concept of time connection in actions is ʿAmru ibn ʿUthmān ibn Qanbar Al-Hārithi or better known as Sibawayh. In his book *al-Kitab* (1966), he explained the concept of time in Arabic is divided into three, namely the past which is known through the *fe'il madi*, the present is known through the *fe'il mudori'* and the future is known through the *fe'il amr* or *mudori'*. For example, according to him ذهب means that an event happened in the past, while سيذهب means that the event happened in the future.

According to modern scholars such as Tamam Hasan, he found that there is ambiguity in the concept of time founded by previous scholars. When the concept of time is interpreted through three verbs, namely *fe'il madi* for the past, *fe'il mudori* for the present and *fe'il amr* or *mudori'* for the future, then there is ambiguity in the context of changes in sentence

structure. For example, the verse خرج محمد means "Muhammad has come out", which is a form of the *fe'il madi* that shows the past, but I we said إذا خرج محمد أخبرني means "if Muhammad has come out, tell me" which shows the future. So the concept of the past only for *fe'il madi* leads to ambiguity because it can give meaning to other times. Because of this, he thinks that the concept of time in Arabic is distinguished between *al-Zaman al-Nahwi* (morphological time) and *al-Zaman al-Sorfi* (syntactic time) (Hasan, 2001).

Likely Arabic, the contradiction also occur in English while describe the concept of tense. Swan (2016) argues that tense is a system in language that functions to explain the relationship between time and events in a sentence through changes in the verb. This understanding is compatible with the respective opinions found by (Celce-Murcia & Larsen-Freeman, 1999; Denning et al., 2007; Downing & Locke, 2006; Eastwood, 1999; Huddleston & Pullum, 2002). But Quirk et al (1985) added to the definition by stated that tense does not only explain the concept of time, but tense also provides additional meaning such as the continuity and frequency of an action. For example the sentence I walked to school which is simple past and I have walked to school which is present perfect. Both use past verbs but in terms of meaning, the word present perfect shows events that are happening now and are still ongoing.

Methodology
This study uses contrastive analysis as a research approach. Contrastive analysis is a method that is often used to find similarities and differences between two languages or dialects (Kridalaksana, 1993). James (1998) states that contrastive analysis serves as a tool to identify specific contradictions that often hinder second language learners in understanding and acquiring a new language. The basic goal of using this analysis is to make it easier for students to understand a second or foreign language. By comparing languages, students can identify similarities and differences thereby enabling them to use their existing skills and knowledge to learn the target language and make more efficient progress (Cook, 2008). Therefore, in this paper, the focus will be on analyzing the concept of *zaman* and *jihah* in arabic verb with comparative with English verb. This survey was made by researching the sources obtained from books, journal articles and so on using contrastive analysis. Finally, the data will be analyzed and explained in a theoretical form by using infographics as an aid to facilitate understanding of the concept of *zaman* and *jihah* in verb for both languages.

Findings and Discussion
Zaman Forms in Arabic and English
The research results found that in Arabic, *zaman* does not have its own category, but is closely related to Arabic verbs. This verb is divided into two main parts which are *fi'l madhi* (verb showing the past) and *fi'il mudhari'* (verb showing the present or future) (Mutalib & Sultan, 2018). Likely Arabic, *Zaman* in English is also contained in verbs. (Depraetere & Salkie, 2016) states that the expression of *zaman* in English covers the time of an event, included in verbs and is part of grammar. However, different from Arabic, English language has three time patterns which are past tense (has happened), present tense (is happening) and future tense (will happen) in three forms. The researcher illustrates the comparative of *zaman* forms between these two languages in the form table for easy understanding.

Table 1

Comparative of Zaman in Arabic and English

Arabic			Past tense	Present tense	Future tense
فعل الماضي (*Fe'el Madi*)	فعل المضارع (*Fe'el Muḍāri'*)				
Past	Present	Future			
Actions that have taken place. This tense is used to explain actions or events that happened in the past. For example, ذهبتُ (*dhahabtu*) I gone, ذهبث (*dhahabath*) he gone and so on.	Acts that are or will happen. This tense is used to explain an action or event that is or will happen when the word is spoken. For example اذهب (*adhhabu*) I go, seperti تذهب (*tadhhabu*) You go or will go		the addition of +ed at the end of a word. For example, *snowed, walked, called* and so on.	does not have any addition to the word. For example, *snow, call, walk* dan so on.	addition at the beginning of a word like *will*.

Jihah Forms in Arabic and English

Likely *zaman*, *jihah* also contains an interpretation that carries the meaning of time, but it is not only related to the verb as the tense, but it is related to the جملة فعلية (*jumlah fi'liyyah*) of the sentence that begins with action and the جملة اسمية (*jumlah Ismiyyah*) of the sentence which begins with a noun (Muhbib, 2015). In general, *jihah* in Arabic is a combination of perfective and imperfective *jihah*s. The perfective *jihah* is the meaning of time contained in a verb or action, while the imperfective *jihah* is the deeper meaning contained in a sentence whether it begins with a noun (*Jumlah Ismiyyah*) or an action (*Jumlah Fi'liyyah*) as often happens, repeatedly - repeat, keep happening and so on (Garing, 2013). Munjiyat (2019) lists that there are 16 forms of *jihah* (*jihah*) in Arabic, nine are included in the past tense, three are included in the present tense and the other four are included in the future tense.

In English language, although the definition of tenses is closely related to time (*zaman*), language scholars agree that the relationship between the two is not perfect (Jabbari, 2013). Scovel (1971) stated that one of the problems in English language is that time and *jihah* do not coincide because they have differences in linguistic and grammatical forms in time. In English grammar, the concept of "12 tenses" is better known and used in everyday language learning and communication. These 12 tenses cover the important *jihah*s of *zaman* and *jihah*s of English that are sufficient for most practical purposes, including speaking, writing and understanding the language. These 12 tenses are simple present, simple past, simple future, present continuous, past continuous, future continuous, present perfect, past perfect, future perfect, present perfect continuous, past perfect continuous, and future perfect continuous. (Alzuhairy, 2016; Muta & Dennis, 2016). The following table 2 explains the similarities between the two languages while table 3 to table 8 explains the differences between the two.

Table 2

Similarity of Jihah in Arabic and English for Past Tense

Arabic				English			
Zaman	Past Tense						
Jihah	Form	Meaning	Example	*Jihah*	Form	Meaning	Example
البسيط (alBasith)	فعل	Already happen	البارحة تعلمت العربية	*Simple past tense*	*"was"* : single and *"were"* : plural + *past participle*	Already happen	*I studied English yesterday.*
المنتهى بالحاضر (alMuntaha bilhadir)	قد + فعل	Completely happen after the spoken take place	قد ذهاب إليك تعلمت العربية قبل	*Past prefect tense*	*"had"* + *past participle*	An action that happened before another action in the past.	*I had studied English before I came to you*
المستمر (alMustamir)	كان + يفعل	Continuous happened in the past	كانت أتعلم العربية حين تكلمني	*Past countinous tense*	*"was":* single &*"were":* plural + end with "-*ing*" on the main verb.	Actions that are happening in the past.	*I was studying English when she called me.*
المتجدد (alMutajaddid)	كان + يفعل	Continuous occurs in the past in repeated situations for a certain period of time	كنت أتعلم العربية لمدة ساعة قبل استراح	*Past perfect continous tense*	*"had been"* and the main verb in the form "-*ing*"	continuous action happened in the past and finished in the past.	*I had been studying English for one hours before I took a break.*

Table 3
Jihah of Past Tense in Arabic verb

Jihah	Form	Meaning	Example
المتصل بالحاضر (*alMuttasil bilhadir*)	ما زال + يفعل	Happened in the past and still happening when spoken take place	ما زلت أتعلم
القريب المنقطع (*alQaribul Munqoti'*)	كان + قد + فعل	Occurred in the recent past	كنت قد تعلمت
البعيد المنقطع (*alBa'idul Munqoti'*)	كان + فعل	Happened in the long past	كنت تعلمت
المقارب (*alMuqorib*)	كاد + يفعل	Shows the nearness of the action and does not indicate the past	كدت أتعلم
الشروعي (*al-Syurui'*)	طفق + يفعل	Begin to do	طفقت أتعلم

Table 4
Comparative of Jihah in Arabic and English for Present Tense

Arabic				English			
Zaman	**Present Tense**						
Jihah	Form	Meaning	E.g	Jihah	Form	Meaning	E.g
البسيط (*alBasith*)/ التجددي (*alTajaddudi*)/ الاستمراري	يفعل	Happening/ doing routinely/ repeatedly	أتعلم	Simple present tense	Does not involve addition to verbs	Is happening	*I study English every day.*

Table 5
Jihah for Present Tense in English Verb

Jihah	Form	Meaning	Example
Simple countinous tense	auxiliary verb "*be*" (*is, am, are*) + "-ing"	actions that are still happening now	*I am studying English right now.*
Present prefect tense	"have"/ "has" + past participle	actions that happened in the past but continue to the present	*I have studied English for five years.*
Present perfect continous tense	"have"/ "has" + "been" + "-ing"	actions that happened in the past, still continue for a certain period of time until now or just finished.	*I have been studying English for two hours.*

Table 6

Comparative of Jihah in Arabic and English for Future Tense

| Arabic				English			
Zaman	Future tense						
Jihah	Form	Meaning	Example	*Jihah*	Form	Meaning	Example
المستمر (*alMustamir*)	س + يظل + يفعل	Happen continuously.	سأظل أتعلم	*Future perfect continous tense*	auxiliary verb " *will have been* " + "- *ing*"	actions that will continue and be completed in the future.	I ***will have been studying*** English for six months by the time I take the exam.

Table 7

Jihah for Future Tense in Arabic Only

Jihah	Form	Meaning	Example
البسيط للقريب (*alBasith lil Qorib*)	س + يفعل	will do soon.	سأتعلم
البسيط للبعيد (*alBasith lil Ba'id*)	سوف + يفعل	will do over a longer period of time.	سوف أتعلم
المحتمل (*alMuhtamil*)	قد + يفعل	Doesn't show time but shows probability of happening	قد أتعلم

Table 8

Jihah for Future Tense in English Only

Jihah	Form	Meaning	Example
Simple future tense	auxiliary verb "*will*" / "*shall*"	the action that will take place.	I ***will study*** English
Future continous tense	"*will be*"/ "*has*" + "*-ing*"	actions that will continue to occur	I ***will be studying*** English at this time tomorrow.
Future perfect tense	"*will have*" + past participle	actions that will be completed in the future.	I ***will have studied*** English by the end of this year.

In addition, the researcher also found that there are two *jihah*s for Arabic language that are related to the past (ماضى) but define as now when compared to the English language. The two *jihah*s are *alMuttasil bilHadir* (المتصل بالحاضر) and *alQorib alMunqoti* (القريب المنقطع). The reason is both *jihah* define same meaning. Figure 1 which follows is an illustration of the overall comparative of tenses in English and Arabic.
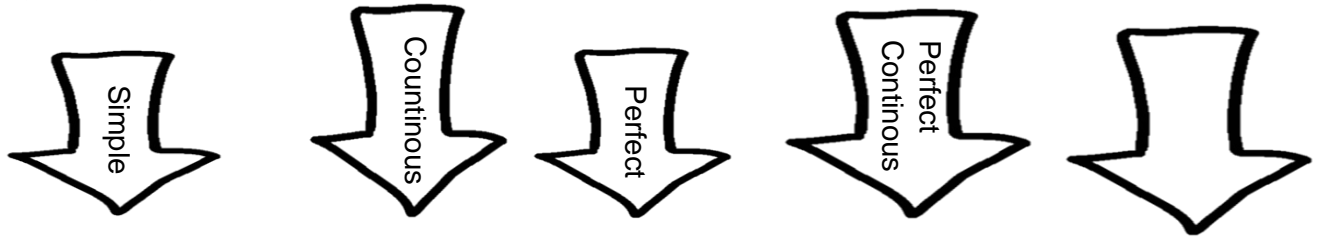
	Simple	Countinous	Perfect	Perfect Continous	
Present / مضارع	البسيط التجددي الاستمراري Happening/ doing routinely/ repeatedly I study English every day أتعلم العربية	actions that are still happening now *I am studying English right now.*	المتصل بالحاضر Happened in the past and still happening when spoken take place I have studied English for five years. ما زلت أتعلم العربية	القريب المنقطع Occurred in the recent past *I have been studying English for two hours.* كنت قد تعلمت العربية	الشروعي Begin to do طفق أتعلم المقارب Shows the nearness of the action and does not indicate the past كدت أتعلم
Past / ماضي	البسيط Already happen I studied English yesterday. تعلمت العربية البارحة	المستمر Continuous happened in the past I was studying English when she called me. ظلت أتعلم العربية حين تكلمني	المنتهى بالحاضر Completely happen after the spoken take place *I had studied English before I came to you* قبل قد تعلمت العربية ذهابي إليك	المتجدد Continuous occurs in the past in repeated situations for a certain period of time I had been studying English for one hours before I took a break. كنت أتعلم العربية لمدة ساعة قبل استرح	البعيد المنقطع Happened in the long past كدت أتعلم
Future / مستقبل	will do soon *I will study English* . سأتعلم العربية will do over a longer period of time. سوف أتعلم العربية	actions that will continue to occur I will be studying English at this time tomorrow.	actions that will be completed in the future. *I will have studied English by the end of this year.*	المستمر actions that will continue and be completed in the future. *I will have been studying English for six months by the time I take the exam.* سأظل أتعلم العربية	المحتمل Doesn't show time but shows probability of happening قد أتعلم

البسيط للقريب

البسيط للبعيد

Notes :
Green box = المضارع , Orange box = الماضي , Blue box = المستقبل, Grey box = no similarity

Diagram 1 : Comparative of *Zaman* and *Jihah* in Arabic and English Verb

Conclusion

The concepts of *zaman* and *jihah* in Arabic and English have some similarities and differences. The similarities occur in the meaning of *zaman*, which is time, both languages use *zaman* with the meaning of time and is divided into three forms of time, namely past, present and future. Similarly, from the *jihah* point of view, the Arabic language uses the term *al-Jihah* (الجهة) to define it, while in English as tense. But both carry the same meaning, which is to explain the situation or event that happened at one time. The significant difference between these two languages is from the component of *jihah*, *al-Jihah* or tense. Basically the Arabic language has 16 *jihah*s and the English language has 12 *jihah*s, although specificly it has 16 *jihah*s. In Arabic, for the past tense, there are nine *jihah*s while in English there are only four *jihah*s. Likewise for the present tense, Arabic has three forms and English has four forms. Next for the future tense, Arabic has four forms and English also has four forms.

It can be concluded that this research has explained the purpose of the study, which is to explain the similarities and differences between the concepts of *zaman* and *jihah* found in Arabic and English. The results of the study state that *zaman* for both languages have similarities which consist of three types of time. As for *jihah*s, 12 out of 16 *jihah*s in the Arabic language are similar to the English language. While nine of the 12 *jihah*s that exist in the English language have similarities with the Arabic language. So, the percentage of similarities between Arabic and English in terms of tense and *jihah* in verbs is 75%. This finding indirectly proves that learning Arabic or English by comparing one of them is able to give the correct meaning.

This kind of study is important in opening a deeper understanding of the meaning contained in a word. In addition, although there is a difference between these two languages, it is only from the terminology used. In fact, this also opens up opportunities to better understand the concept of *zaman* and *jihah* from various languages. This comparative also opens up an opportunity to understand a language from various *jihah*s, especially by comparing it with other languages. The understanding that is built as a result of language comparative is not only aimed at facilitating language mastery, it is also capable of honing cognitive abilities through an in-depth research process.

Therefore, further exploration of the concept of *zaman* and *jihah* in the Arabic language is necessary to be expanded in various research angles because a comprehensive and clear study related to this field of linguistics still receives little attention and is little known, especially for language students. This study is also expected to offer additional input that can help future researchers in conducting additional studies, thus strengthening and enriching the findings of the current study. Since this study only focuses on 12 forms of English tenses, it is suggested for future studies to further expand the angle of difference by making a comparative to deeper forms of English tenses. In addition, it is also suggested that this study be conducted on language students to reinforce the importance of comparative language studies in improving student achievement.

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