THE CONCEPT OF DOUBT AND CERTAINTY IN ENGLISH AND ARABIC SELECTED TEXTS: A CONTRASTIVE STUDY

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ABSTRACT

Meaning plays an important role in communication between people. Feelings have a significant effect on this meaning. This paper deals with the concept of Doubt and Certainty in both English and Arabic. The research attempts to answer the following:

How do English and Arabic languages express the concept of Doubt and Certainty? What are the similarities and differences between them? How is the concept of Doubt and Certainty expressed in "The Great Gatsby" by F. S. Fitzgerald? How is the concept of Doubt and Certainty expressed in "Children of the Alley "by Naguib Mahfouz?

*This paper aims at: Identifying the ways through witch English and Arabic languages express the concept of Doubt and Certainty, finding out the similarities and differences between them, and determining the concept of Doubt and Certainty in selected texts from " **The Great Gatsby**" by Fitzgerald, and Najuib Mahfouz 's " **Children of the Alley.**"*

It is hypothesized that there is a concept of Doubt and Certainty in both languages; each language deals with this concept in its own ways. Fitzgerald in "The Great Gatsby" and Mahfouz in "Children of the Alley" express this concept particularly through the use of verbs phrases.

The procedures of this paper include: First, presenting a survey of verbs as a part of speech in English and Arabic. Second, the notion of Doubt and Certainty is illustrated with its representations in both languages by, third, making comparison between them.

Fourth, a practical part has been made by analysing some of these verbs in selected texts from Fitzgerald's ' The Great Gatsby ', as well as Mahfouz's ' Children of The Alley ' أَوْلادْ حَارَتْنا. The result of this paper will hopefully benefit readers by clarifying the ways through which English and Arabic grammarian deal with the verbs of Doubt and Certainty so as to encourage researchers to tackle this topic from various viewpoints.

KEYWORDS: *Doubt, Certainty, Modality, Verbs of Sense, Heart Verbs*

INTRODUCTION

Language is not just a means of communication; people also use it to express their emotions and attitudes. This use is universal, i.e. all languages provide a way, or ways, to convey feelings and attitudes. English has the Modality System for this purpose. Arabic language, on the other hand, provides a number of verbs used to allow speakers to convey and communicate their emotions toward the addressee and the situation.

A Brief Survey of Verbs

English Verbs

Curme (1935: 63) says that the verb in English is a part of speech. It occupies the predication, helps to ask a question and express a command. English verbs are treated according to their semantic meaning. (Radford, 1988:57)

Quirk et al. (1972), Quirk and Greenbaum. (1973); Palmer (1974); Quirk et al.(1985), classify the verb depending on its grammatical functions into lexical and auxiliary. Auxiliary verbs in turn are either primary or modal auxiliary. Crystal (2008:510); and Broughton (1990:302) define the verb, by form, as an element in the sentence that holds the predication position. Functionally, the verb holds the meaning of the sentence, i.e. it expresses the action in a particular context.

Arabic Verbs

Arabic verb is a part of speech that carries the time in an utterance, i.e. past or present. (سيبويه, 1988: I: 2) Arab grammarians have devoted almost all of their efforts to study the verb since it is a rich area. Aziz (1989: 29) says that Arabic verbs require a different classification from that of English because the meaning of the verb changes in various contexts.

THE CONCEPT OF DOUBT AND CERTAINTY

Doubt and Certainty in English

Epistemic Modality, as mentioned by Von Wright (1951 cited in Palmer (2013:6), indicates doubt in an utterance. Other linguists such as Lyons (1977:823) relate epistemic modality to opinions, knowledge, and belief. Necessity and possibility are expressed by deontic modality used by agents. In English, the notion of doubt and certainty is expressed in various ways that defer from that of the Arabic language.

Modality is classified into epistemic and deontic. The labels vary among linguists depending on the reference or the concern of these modalities. Deontic modality is concerned with such actions as permitting, recommending, and ordering. Epistemic modality, on the other hand, is concerned with the speaker's belief about the likelihood (probability) of the situation. For these reasons, Jacobs (1995:225f) uses the term (belief) for epistemic modality, and the term (action) used for deontic modality**.**

Quirk et. al. (1985:219) use the term (extrinsic) for the notions of possibility, prediction, and necessity. Finch (2000:103) mentions that speakers employ linguistic devices in order to convey their attitudes toward the reality of the proposition. Tomori (1977:118) disagrees with the idea that modality expresses the speakers' attitude. For him, modality is a means of expressing interpersonal relationships.

Kearns (2000:52) believes that the same expression can refer to both possibility and necessity depending on the context. Yule (1998:90) agrees with this belief. He provides examples to illustrate this ∶

If someone is buying a lot of milk, one can come to the conclusion (He **must** drink a lot of milk) or (He **may** drink a lot of milk).

'**MUST**' in the first sentence indicates the notion of necessity, i.e. it is necessary that... While '**MAY**' indicates possibility, i.e. it is possible that... (Yule, 1998:90)

Another situation allows for a completely different interpretation. If a mother tells her son (You **must** drink some milk), this can mean that the mother obliges her child to do the action. If the child wants to drink the milk and his mother says (You **may** drink some milk), this indicates the notion of permission. (Yule, 1998:90)

By suggesting that the meanings of possibility and necessity are expressed by epistemic modality in addition to predictability, Quirk et al. (1985:219) distinguish between the meanings expressed by epistemic modality they mentioned whereas the meanings of obligation, permission and volition are the notions expressed by deontic modality. The way in which English language expresses the notion of doubt and certainty is sensory verbs.

Verbs of Modality in English

Quirk et. al. (1985:137) classify central modal as follows:

Can, could, may, might, shall, should, will, would, and must.

'Ought to' is considered, by Quirk et.al. (1985:137), as a marginal modal. Epistemic modality includes the following notions:

Possibility

Possibility is expressed by the modal auxiliaries *may* and *can*.

(a) May

Swan (2016:323) states that the modal *may* is used in this sense to refer to the chances that something have possibility to happen as:

- We may go climbing in the Alps next summer.

  Additionally, *might* has the same use of *may*, but it expresses a less degree of possibility (Close, 1981:129).

- I may go to London tomorrow. (perhaps a 50% chance)

- Joe might come with me. (perhaps a 30% chance)

  (Swan, 2016:323)

(b) Can

Chalker (1984:118) and Swan (2016:106) affirm that the modal *'can'* expresses a kind of possibility which is theoretical; therefore, it differs from the factual possibility of *'may'*.

- The railways may be improved. (factual)

- The railways can be improved. (theoretical) (Leech and Svartvik,

  1994:145f)

Close (1981:126) indicates that *could* also has possibility that involves some doubt:

- This could be the answer. What do you think?

Necessity

Must, *should* **and** *ought to* can express necessity on the basis of a conclusion made by the speaker.

(a) Must

When the speaker has evidence which makes him feel certain that something is true, he can use *must*. (Leech, 1989:273). The necessity of *must* is described by Close (1981:124) as being certain which involves no doubt on the part of the speaker. As in the following sentence:

- The computer is on, someone must be using it. (Yule, 1998:98)

(b) Should and ought to

'Should and *ought*' express the same type of meaning and can be used alternatively. Swan (2016:517) shows that *should* and *ought to* denote that something is probable because it is logical or normal:

- Henry should get here soon. He left home at six.

    Leech and Svartvik (1994: 149) provide two sentences to distinguish the necessity of *must* from that of *should* and *ought to*:

- Our guests must be home by now. (more necessity)

- Our guests should / ought to be home by now. (less necessity,

        they probably are but I'm not certain).

Prediction

The modal auxiliary *will* is used by the speaker in this sense to make a forecast about the probability of the proposition.

    Quirk et al. (1985: 228) provide uses of *will* in this sense:

    Future Predictive Sense

- The weather will be terrible on Sunday. (Yule, 1998:102)

    Present Predictive Sense

    It conveys the meaning of logical necessity similar to that of *must*. Since there is no restriction rules on their occurrence, *'must'* and *'will'* can replace each other with few semantic differences. Leech (1971:79) illustrates their interpretations with the examples presented by Palmer (2013:57):

- John must be in his office.

- John will be in his office.

    The sentence (12) has evidence which may be seeing the lights on, the speaker draws his conclusion that John is in his office. On the other hand, the sentence (13) is interpreted that the speaker draws a reasonable conclusion on the basis of a previous knowledge as to "why the lights were on".

Verbs of Sense in English

Helle (2006:4) illustrates that verbs of senses denote to a class of verbs usually used in English to express senses employed in the process of human sensory cognition among them sight(visual). Quirk et al. (1985: 203) call them *verbs of perception*, Gisborne (2010: 2), *verbs of inert perception*, and Leech, (1987:24), *verbs of sensation*.

There are nine verbs of senses in English: *see, hear, feel, smell, taste, look, listen, touch and sound*. (Gisborne, 2010: 6)

Gisborne (2010: 3) illustrates that these verbs raise many issues connected with the progressive aspect, semantic relatedness and hedging as well as issues related to their complementation patterns.

Furthermore when verbs of senses acquire meanings other than the physical sensory meaning, they can be freely used with the progressive aspect as in example (14). (Swan, 2016: 457)

- I am **seeing** the doctor at ten o'clock. (meeting)

However, when the verb **see** refers to a mental state, it cannot be used in the progressive:

- I **see** what you mean. (Not * I am **seeing** what you mean).

Doubt and Certainty in Arabic

The concept of doubt and certainty is expressed in Arabic by a range of verbs. حسن (ب ت: 4) states that the verbs that convey this concept are called **Heart Verbs**, since, according to traditional grammarians, they are generated from and related to the heart. They include, **joy, sadness, understanding, certainty, doubt,** and so on.

Certainty and Doubt verbs give various semantic meanings as the context requires. They may refer to verbs of sensation, knowledge, realisation, comprehension, and others. For instance, the verb to see,

(رَأى) has various meanings, among them: the actual or perceptive eye vision, and sensory or heart vision. To distinguish the meaning, السامرائي (2003:11) and الكوفي (1989:182) state that the former takes one object and the latter requires two objects.

The Doubt and Certainty Verbs in Arabic

حسن (ب ت 4) states that verbs of doubt and certainty according to some Arab grammarians are the verbs of hearts, because their meanings are connected to the heart, and the traditional Arab grammarians called them heart verbs because they believed that their center was the heart, including: joy , sadness , understanding , knowing, certainty, denial, doubt and so on.

In the subject of "The Government of the Verb", Wright (1862:33-32), mentions that those verbs are called by the Arab grammarians , verbs of the heart, i. e. which signify an act that takes place in the mind, verbs of certainty and doubt such as: رَأى to think, عَلِمَ to know, وَجَدَ to find, to perceive, دَرَى to know, خَالَ to think, to imagine, ظَنَّ to think, to believe, حسب to think, to reckon, زَعَمَ to think, to deem, عَدَّ to count, to reckon, and حَجَا to think, to imagine. for example:

- He hath made the earth a bed for you.(**Al-Baqarah: 22**)

جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً (البقرة: 22)

- I know Zeid is a fool.   عَلِمْتُ زَيْداً جاهِلاً

حسن(Wright, 1862:33)

(ب ت 5) states that the first type of these verbs refers to the knowledge of something العِلْم which indicates certainty (اليَقين) . The second type means preponderance (الرُّجحان), which is a state between doubt and certainty.

Khalil (1999:101) states that the doubt (الظَّن) and the verb to doubt (ظَنَّ) and for certainty the verb (عَلِمَ .

- I thought that Zaid was present.   ظَنَنْتُ زَيْداً حاضِراً

Sentence **18** implies that Zaid is actually absent.

Certainty is a firm belief that is not contradicted by other evidence that the speaker accepts. This belief may be true or not true.

When he defines the doubt, حسن (ب ت5) states that it is what arises in the heart, 'soul', from the contradiction of two evidence in one matter and their strong point is equal in contradiction and inference. So a person cannot give preference to one evidence over the other. Not likely, as for preponderance or conjecture (guess), it is what arises from the predominance (الرُّجحان) of one of the two opposing indication in a matter. It becomes closer to certainty. Then it is probably doubt and certainty, but it is closer to doubt. حسن(4ب ت) classifies the verb of certainty into seven(عَلِمَ ,عَرِفَ ,تَعلم ,دِرى ,رأى ,أرى ,وجد) and السامرائي (2003:2:7-17) classifies them into (عَلِمَ ,أَعلَم ,دَرى ,رَأى ,وَجَدَ ,أَلْفى ,وجَعَلَ).

Table 1: The Verbs of Certainty in Arabic

No	الفعل	Verb	Arabic E.g.	English E.g.
1	عَلِمَ	To know	عَلِمْتُ المحبةَ سبيلَ القوَّةِ.	I knew that love is the way to strength.
2	أَعْلَمُ	To know To learn To inform	تَعَلَّمْ وَطَنَكَ شركةً بينَ أَبنائِهِ	Learn about your country as a partnership among its citizens
3	دَرَى	To know	دَرَيْتُ النَجَاحَ قريباً مِني.	I knew that success is close to me
4	رأى	To See	رَأَيْتُ الصِدقَ مفتاحَ النجاةِ.	I believe honesty is the key to survival. I saw that honesty is the key to survival.
5	وَجَدَ	To find	وَجَدتُ العِلمَ أَساسَ القُوةِ.	I found knowledge the basis of strength.
6	أَلْفَى	To find ,	أَلْفَيتُ الجدَ سبيلَ النجاح.	I found that hard work is the way of success.
7	جَعَل	To make, to get	جَعَلْتُكَ صَديقِي	I got you my friend.

From the observation of Table 1, it can be said that the verbs of certainty in which the speakers are certain of the occurrence of the event, and their words convey semantic meaning, indicating their certainty regardless of whether the addressee (s) agree(s) with the same opinion or not.

The preponderance verbs **افعال الرجحان'** are classified into eight verbs by حسن(1989:4), they are (ظَنَّ ,حَسِبَ ,عَدَّ ,حَجَا ,جَعَلَ ,هَبْ ,خَالَ ,زَعِم) and السامرائي (2003:2:17-24) classified them into eight ( )

Table 2: The Preponderance Verbs in Arabic

No.	الفعل	Verb	Arabic E.g.	English E.g.
1	ظَنَّ	To think, To suppose.	ظَنَّ اللاعبُ الهدفَ قريباً.	The player thought that the goal is close.
2	حَسِبَ	To suppose	أَحْسَبُ الإِرْهاقَ سببَ المرض.	I suppose the exhaustion the reason of illness.
3	عَدَّ	To suppose	عَدَدْتُ الصَديقَ اخاً .	I supposed that the friend is like a brother.
4	حَجا	To Suppose	حَجا السائِحُ المِئذَنَة فناراً.	The tourist supposed the minaret a lighthouse.
5	جَعَلَ	To suppose	جَعَلَ الصَيَادُ السَمَكَةَ الكَبيرةَ حوتاً.	The fisherman made the big fish a whale.
6	هبْ	To assume. To suppose	هَبْ مَالَكَ في سِلاحِكَ, فلا تَعْتَمِدُ عَلَيِه وَحَدَه.	Assume your Wealth is your weapon, do not depend on it alone.
7	خَالَ	To guess	خَالَ المسافرُ الرِحْلَةَ ممتعةً.	The traveller guessed that the journey exciting.
8	زَعِمَ	To allege To claim To deem	زَعَمْتُ التَشَدُدَ نافعاً في تَربِيةَ الطَلَبةِ.	I alleged intensity is beneficial in Student's learning.

Table 2 illustrates that verbs may express doubt or preponderance in which the speakers are not sure about what they say because they think, assume, suppose, guess, claim, allege and so on. So the addressee(s) will be unconvinced in their speech.

The verbs of doubt and certainty in Arabic grammar are sensory verbs that originate from the senses or the heart (opinion, knowledge, awareness and knowledge of something).

حسن (ب ت 5) and **السامرئي**(2003:6) describe the verbs of certainty that indicate knowledge, and some of them may arise in other meanings of certainty.

So, the doubt verb **'to believe ظَنَّ** may take several semantic meanings as: To think, assume, presume, suppose, and so on.

Arabic sentence that contains the verb of doubt (ظَنَّ) can be interpreted from its context and semantic meaning as in the example:

ظَنَّ اللاعبُ الهدفَ قريباً .

- The player
thought
gaussed   that the goal was close.
supposed
assumed

When they syntactically wanted to differentiate between the eye vision and the sensory (heart) vision, **السامرائي** (2003:11) and **الكوفي** (1989:182) say verbs that act as certainty or doubt verbs take two accusatives as objects, as follows:

- I saw your brother.   رأيــتَ   اخاك

    S   V   O   فِعْل فاعل مَفعولٌ بِه

- I saw the science useful**.**   رَأَيْتُ العِلْمَ مُفيداً

    S   V   O   C   *فعل فاعل مفعول به1 مفعول به 2*

حسن(ب ت 14-5) adds that the verb (رأى) can express two meanings:

قال تعالى: انهم يَرَوْنَهُ بَعيداً(6), ونَراهُ قريباً(7)   (المعارج:7, 6)

(6)They see the (Day) indeed as a far-off (event) **(7)** But We see it (quite) near.(Ali,2009)

(6) Truly *they* see it as far off, (7) but *We* see it as nigh. (Nasr: 3126)

The meaning of the first verb (يَرَوُنَ) is (الظَّنُّ **Doubt**) while the semantic meaning of the second verb (نَرَى) is (اليَقِينُ **Certainty**) and the two verbs require two accusatives or objects. Therefor (يَرَوُنَ) means that the action is not going to happen. (نرى) means that the action will certainly happen soon.

Verbs of Sense in Arabic

Wright (1862:34) refers to verbs like رَأى and وَجَدَ as أَفْعال الحِسُ or verbs of sense, i.e. "express nothing but acts of the external organs of sense". Verbs of sense connect with two accusatives, where the second accusative is no longer a مفعول ثاني or second object, but a حال or circumstantial accusative as in. رَأَيتُكَ نائماً , I saw you sleeping; وَجدتُهُ مَريضاً

Wright (1862:34) adds that رَأى and وَجَدَ may be translated as أَفْعال الحِسُ or أَفْعال القلوب , but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition you were **asleep**, he was sick, i.e. the individual as the possessor of this quality.

THE CONTRASTIVE STUDY

The practical part of this paper focuses on the concept of Doubt and Certainty in some English texts of the novel "**Great Gatsby**" by F. Scott Fitzgerald (2001) and their equivalents in some Arabic texts of the novel "أولاد حارتنا″ by Naguib Mahfouz(1986).To make the contrastive study for this paper. Thus, this section is divided into English and Arabic texts analyses:

English Texts, the origin of these texts are quoted from the novel of **Great Gatsby** (2001), whereas these texts are arranged according to chronological order of page number.

Arabic texts are quoted from the novel ″ اولاد حارتنا ″ by Naguib Mahfouz(1986) . The English translation of the texts is quoted from *Children of the alley* translated by Peter Theroux (1996).

English Texts

Doubt and certainty in six texts from "THE GREAT GATSBY" by F. Scott Fitzgerald

Text 1

"Well, it's a fine book, and everybody **ought to** read it. The idea is if we don't look out the white race will be - **will be** utterly submerged.

It's all scientific stuff; it's been proved."(Fitzgerald, 2001:1, 10)

Swan (2016:517) shows that *ought to* denote that something is probable. The speaker here suggests that everybody is obliged to read the book, so modal (ought to) here means obligation, particularly, general obligation. The second modal, 'will', could mean prediction, as mentioned by Quirk et. al. (1985:228), then it conveys future probability of the proposition.

Text 2

"Daisy took her face in her hands as if feeling its lovely shape, and her eyes moved gradually out into the velvet dusk. I **saw** that turbulent emotions possessed her, so I asked what I **thought** would be some sedative questions about her little girl." (Fitzgerald, 2001:1, 13)

The narrator here **'see**'s the **turbulent feeling**s that emerge from Daisy's facial features and he believes (**thinks**) that asking questions will remove or mitigate these **feelings**.

Swan (2016:457) states that when verbs of senses acquire meanings then, they refer to mental state. The verb **see** refers to a mental state as the narrator does. In Arabic, the verb '**Think**' is considered as verb of sense. Here '**Think**' means he believes (**certain**) there is something nerves her. The reason here emerges from Daisy's facial features.

Text 3

"No, he doesn't,' said Torn coldly. 'And if you **feel** that way about it, **maybe** I'd better sell it somewhere else after all."(Fitzgerald, 2001:2, 17)

This conversation had been held in the second chapter of 'THE GREAT GATSBY'. The modal verb **'may'**, as Chalker (1984:118) and Swan (2016:106) mention, expresses factual possibility.

Text 4

"She has a big dinner party and he **won't** know a soul there.' He frowned. 'I wonder where in the devil he met Daisy. By God, I **may** be old-fashioned in my ideas, but women run around too much these days to suit me. They meet all kinds of crazy fish. "(Fitzgerald, 2001:6, 66)

As mentioned previously, when the predictive meaning of *will* is related to present time (he **won't** know a soul there), it conveys a meaning similar to the logical necessity of *must* and they can even replace each other, then **'will'** here has logical necessity, i.e. he necessarily does not know anyone in the party.(Leech, 1971:79)

The speaker in the clause, 'I **may** be old-fashioned in my ideas', is not certain about his opinion, that's why he uses the epistemic modal '*may*' which bears possibility.

Text 5

"Well, he certainly **must** have strained himself to get this menagerie together."(Fitzgerald, 2001:4, 69)

It is easy to infer the meaning of must here, as it is preceded by the adverb ' certainly'. In other words, must serve the meaning of unavoidable logical necessity. (Chalker (1984:129)

Text 6

"and I said, God knows what you've been doing, everything you've been doing. You **may** fool me but you **can't** fool God!" '(Fitzgerald, 2001:8,112)

The clause "You may fool me" consists of the factual possibility of '*may*', i.e. it is possible that you fool me since it is possible to fool a human being. '*Can*', on the other hand, in "you can't fool God" consists of theoretical possibility, i.e. no one is able to fool God. (Chalker, 1984:118) and (Swan, 2016:106).

Arabic Texts

Doubt and Certainty in six texts from Mahfouz's" The Children of Alley."

Text 1

'و لكنني الأخ الأكبر

أَظُنُّ أَنَّنى أَعَلَمُ ذلك ، فأنا الذى انجبتك،''   (12,11:1986، محفوظ) فقال الجبلاوى مستاء

""But I am the eldest brother—"

"I **think** I **knew** that," said Gabalawi crossly". (Theroux, 1996: sec.1)

''أَظُنَّ'' (**I think**) here involves the meaning of certainty since, as السامرائي (2003:18) states, each ظَنَّ serves certainty as long as it is attached to the particle أَنَّ.

''I khow أَعَلَمُ '' means that the speaker is certain about the proposition, i.e. it indicates knowledge of something. Both of these verbs take two objects: the former has **'I knew'** and '**that**' as its objects, the later (أَعْلَمُ) has '**that**' which implies 'you are' and **'the eldest brother'** as its objects. (حسن، ب ت:2)

Text 2

''ووَجَدَ جَبلُ الحِرْفَةَ شاقَّةً حقا ولكنه لم يستهن من أول الأمر ووطن نفسه على الحذق فيها مهما آلفه الجهد'' .(170,36:1986، محفوظ)

''Gabal found the work truly difficult, but he applied himself to it from the very start and got used to its demanding dexterity regardless of how much effort it cost him." (Theroux, 1996: sec.36)

وَجَدَ(to find) is a certainty verb in the sense of knowledge, and it is transmitted from the one who finds something, i.e. he found it.(السامرائي,2003:2,11)

The sentence "**Gabal found the work truly difficult**" has certainty conveyed by وَجَدَ because it seems that Gabal has tried the work himself and found out its difficulty. This is the bases of the speaker's statement. Another indicator that وَجَدَ is a certainty verb its having two objects, they are **'the work'** and **'truly difficult'**.

Text 3

''ورَأى وراء هذه السياسة وجه الهانم المحزون وأمومتها الصادقة، وخاف أن يثبت حنانها أنه أقسى عليه من غلظة زوجها'.'' (188,39:1986، محفوظ)

"He **saw** in this policy the lady's sorrowful face and her faithful motherhood. He was afraid that her love would be harder on him than her husband's rudeness". (Theroux, 1996: sec.39)

To see 'رأى'' shifts from the eye vision into heart vision after the certainty has taken place in the context. (السامرائي, 2003:2,12)

The two objects of the verb رَأَى are **'lady's face'** and '**sorrowful**'. That is, he didn't see the lady's face by his eyes but he certainly believes that the vision is hints of sadness on the face of the lady.

Text 4

''يا لهم من مغرورين آل حمدان، لم يظهر منهم فتوة واحد، ومع ذلك فأحقرهم يزعم أنه سيد الحارة،'' (128,27:1986، محفوظ)

"How deluded those Al Hamdan are," said Huda, smiling. "They've never had a strong man of their own, but even the vilest one of them **thinks** he (Gabal) is the master of the alley."(Theroux, 1996: sec.27)

Theroux (1996) translated the verb يَزعَم into **thinks**, since that Huda refers to Gabal as 'vilest one أحْقَرُهُم ' and delude مَغرورُ then she doubts in Gabal identity Al Hamdan, i.e. she described Gabal as a liar.

As حسن(ب.ت 2,7) states, 'To claim زَعَم may sometimes mean certainty in the addressee, it may be in the sense of believing اعتِقادُ without evidence, indicating the preponderance الرُجحان. It may be used to denote doubt, which is most often used, and it may be used in a false statement. If you say: " زَعَمَ أحمد .... Ahmed claimed ...., it is as if you said: Ahmed lied."

Text 5

''وطرب منه الفؤاد حتى سكر لسماع الصوت الذى دافع عنه . صوت الحنان الذى بدد وحشة الليل والخلاء وجعل(جبل) الهلال السابح فوق الجبل يبتسم كمن

(يزف بشرى فى الظلام.'' 162, 1986:34,محفوظ)

"His heart bounded with intoxication at the sound of the voice defending him; a comforting voice that dispelled the lonesome night and the desert, and (Gabal) **made** the crescent moon floating over the mountain smile in the darkness like someone bringing good news".(Theroux,1996: sec.34)

السامرائي (2003:2,26) Considers the verb 'To make جَعَل ' as   to make up صَيَّر and it belongs to the verb of transfer التحويل. حسن(ب.ت2) considers it ,as mentioned in this paper, one of the certainty verbs and doubt verbs in addition to verbs of transfer and he calls them by 'the verbs of heart'. السامرائي (2003:2,)and حسن (ب.ت2,) state that the source of 'to make جَعَل is the sense and it conveys the meaning of doubt الشك and certainty اليقين as:

He made the fish a whale.   جَعَل السَمَكَةَ حُوتاً

In text 5, because Gabal is high with joy, he imagined and believed that the moon was able to smile and speak, and this is far from a high degree of certainty.

Text 6

''واتجه رأسه فى الظلام إلى الركن الذى ظَنَّ الكتاب(كتاب السحر) معلقا به ودفع الباب ثم تسلل وهو يرده وراءه وزحف بحذاء الجدار إلى الكتاب وتريث وراء المقعد الأخير".

(1986:101,494,محفوظ)

"He turned his head in the darkness to face the corner where **he thought** the book (magic) was hung. He pushed the door and slipped in, closing it behind him, and crawled along the wall to the door. He hesitated behind the last chair". (Theroux, 1996: sec.101)

As mentioned previously, Helle (2006: 4) illustrates that verbs of senses denote to the verbs usually used in English to express senses employed in the process of human sensory cognition. Wright (1862:3د) counts **'to think, to believe** ظَنَّ'as أفعال الحسِّ or verbs of sense because they express nothing but acts of the external organs of sense.

Theroux (1996: sec.101) translates ظَنَّ into **he thought** which carries the meaning of doubt especially if the act is imposed by humans when knowing the existence of the Book in the place is not certain.

CONCLUSIONS

The hypotheses of this paper have been proved. The study provides a comparison between the notion of doubt and certainty in English and Arabic as follows:

- The concept of uncertainty and certainty exists in both English and Arabic.

- The English language deals with the subject through principal verbs, i.e. verbs of meaning, and through modality, i.e. cognitive media.

- The Arabic language deals with the subject through the verbs of the hearts (doubt, certainty, preponderance).

- Verbs of meaning in the English language include feel, see, hear, and taste, and they include physical sense and perceptual sense. On the other hand, verbs of meaning in Arabic are perceptual.

- In both languages, when transferring meaning from English to Arabic or vice versa, the resulting text depends on the translator's understanding of these verbs.

- A bilingual speaker must take into account the meaning of certainty and doubt when using these verbs in the resulting text.

- There are other influences that affect the credibility of the text (doubt and certainty), including intonation, realistic, social and psychological dimensions.

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