TEMPORAL TERMS USED FOR DIVISION OF TIME IN A DAY: A HERMENEUTIC SEMENTIC ANALYSIS

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ABSTRACT

This paper is on temporal divisions and their references in a day, which are exhibited in Quran. The aim of this article is to introduce andanalyse4 temporal divisions of time; fajr /fdʒr/, /subh /subħ/, /luha /dˤuħa/ and /lwahi:ra /ðˤahi:ra/ by hermeneutic semantic analysis designed by professor Peep Koort (1920– 1977) and to discuss it as a methodology for research in lexical semantics. The aim of this paper is to find deeper understanding of essential meaning content of the terms by referring the dictionaries. The qualitative methodology of hermeneutic semantic analysis is described step by step as created by Koort, interpreted and developed by the authors from the science background. From a linguistic perspective, it can be find that the hermeneutic methodology of semantic analysis is suitable for analysis and researcher developing their understanding of core concepts and theoretical constructs connected to the development of word meanings and lexical units.

Keywords: Time Frames, Temporal References, Prayer Terms, Arabic Language

1. Introduction

Time is an essential aspect of our lives and the universe, shaping the way we think and the way we experience the world around us. Many scientists and scholars are defined the concept of time in different ways. The concept of time has been used for thousands of years to measure and track the duration of events and the sequence in which they occur. It is a linear progression of moments that seem to move from the past, through the present, and into the future. However, the experience of time can vary greatly from person to person, and its perception can be influenced by a wide range of factors. For example, the subjective experience of time can seem to speed up or slow down depending on a person's mental state. When we are having fun, time seems to fly by, while during boring or monotonous tasks, it can feel like it is dragging on forever. And this is something that we all as experienced in our lives. There are so many

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divisions of time which we are familiar with. This paper discusses the divisions of time in a day what we experience each day of our lives.

The divisions of time are manifested in the language with so many terms like second, minute, hour, day, week, month, and year and so on. It can be seen in all the languages of the world. See the following (table: 1).

Time Terms		
English	**Arabic**	**IPA**
Time (as a general concept)	الزمان	az-zamaːn
Time	وقت (ج) أوقات	waqt (pl.) awqaːt
Time (countable unit; as in "three times, four times," etc.)	مرة (ج) مرات	marra (pl.) marraːt
Century	قرن (ج) قرون	qarn (pl.) quruːn
Decade	حقبة (ج) حقبات	hiqba (pl.) hiqbaːt
Year	سنة (ج) سنوات	sana (pl.) sanawaːt
Week	أسبوع (ج) أسابيع	ʔusbuːʕ (pl.) asaːbiːʕ
Day	يوم (ج) أيّام	yawm (pl.) ayyaːm
Hour	ساعة (ج) ساعات	saːʕa (pl.) saːʕaːt
Minute	دقيقة (ج) دقائق	daqiːqa (pl.) daqaːʔiq
Second	ثانية (ج) ثواني	θaːnja (pl.) θawaaniː
Moment	لحظة (ج) لحظات	laħðˤa (pl.) laħaðˤaːt

Table 1

Although the common divisions of temporal terms are in use in almost all the languages of the world, but some languages are exceptional and also having unique expressions in this regard due to their culture and practices. In India, the Kashmir language has different and interesting terms like /pəhar/, /dɔh/, /reth/, /patʃh/ and /wəriː/ See the following table 2. It is clear that the use of calendar connected with lunar system manifest different terms in Kashmir as well as in Arabic.

Sl. No	Term	Meaning
1	/brunz/	a second (or flip of a finger)
2	/gər/	24 minutes
3	/pəhar/	7 1/2 gars
4	/dɔh/	4 pahars
5	/dɔh-raːt/	8 pahars (full day of 24 hours)
6	/hafti/	7 full days
7	/patʃh/	2 haftahs
8	/reth/	2 pachhs (one lunar month)
9	/wəriː/	24 Pachhs (12 lunar months)
11	/ad raːt /(or nysfshab)	Midnight
12	/pətim pəhar/	3 o'clcok AM
13	/gazal/	Just before day break

14	/ad kodʒ/	about 2 1/2 hours after sunrise
15	/Ko:dʒ/	about 4 1/2 hours after sunrise
16	/khandəwav kodʒ/	about 11 o'clock am
17	/du pəhar/	Midday
18	/seh pəhar/	about 3 o'clock pm
19	/digar/	4 o' clock pm
20	/ad digar/	Sunset

Table 2

The terms are manifested in the language in connection with the movement of moon and sun during the day and night. The crescent moon holds a lot of religious significance in Islamic practices. The moon sighting denotes the start and the end of the lunar months; before Ramadan begins, people and religious authorities look at the night sky to view the crescent moon.

The different manifestations, it can be seen in different languages, this paper discusses only the available terms in Arabic which are mentioned in the Holy Quran. According to assa'alabi (2009), there are 24 terms, each hour having a separate unique term, which can be classified into day and night time as follows (see table: 3).

Divisions of time in a day						
S. No.	Day time	Arabic term	IPA	Night time	Arabic term	IPA
1	Shruuq	الشروق	aʃʃuru:q	Shafaq	الشفق	aʃʃafaq
2	Bukuur	البكور	albuku:r	Gasaq	الغسق	alɣasaq
3	Gadva	الغدوة	alɣadwa	Atamat	العتمة	alʕatama
4	Luha	الضحى	adˤdˤuħa	Sadafat	السدفة	Assadafa
5	Hajira	الهاجرة	alha:dʒira	Fahmat	الفحمة	Alfaħma
6	Laheera	الظهيرة	aðˤðˤahi:ra	Zullat	الزلة	Azzulla
7	Ravah	الرواح	arrawa:ħ	Zulfat	الزلفة	Azzulfa
8	Asr	العصر	alʕasˤr	Buhrat	البهرة	Albuhra
9	Qasr	القصر	alqasˤr	Sahar	السحر	Assahar
10	Asweel	الاصيل	alʔasˤi:l	Fajr	الفجر	alfadʒr
11	Ashiyy	العشي	alʕʃijj	Subh	الصبح	asˤsˤubħ
12	Guruub	الغروب	alɣuru:b	Sabah	الصباح	asˤsˤaba:ħ

Table 3

These 24 terms are in connection with the movement of moon and sun. Here, in this paper discusses only four terms in a day. Which are fajr /fdʒr/, subh /sˤubħ/, luha /dˤuħa/ and lwahi:ra /ðˤahi:ra/.

1.1 Conceptual Meaning

Semantics, in the broad sense of the term, may be considered to study 'all that is communicated by language, but some scholars would like to restrict semantics to the study of logical or conceptual meaning,

only those aspects of meaning which are logically acceptable leaving out deviation and abnormalities. Geoffrey Leech (1981), in his book semantics, breaks down 'meaning' in its widest sense into seven different types giving primary importance to logical or conceptual meaning. The seven types are (1) logical or conceptual meaning (2) connotative meaning (3) social meaning (4) affective meaning (5) reflected meaning (6) collocative meaning (7) thematic meaning (Leech, 1981). Here it is clear that the meaning of a term can be understood by conceptual meaning determination. Concept determination is easy through the approach of Koort which analyses it through the discrimination paradigm method. Discrimination paradigm can be analysed by the given dictionary meanings.

It is very important to understand a term or a word in the proper way. Concept determination is according to Lubcke, a definition demarcating or explaining the meaning content of a concept; it is more than a description of things or a lexical definition of the meaning of a certain word. A variety of terms have been used on concept determination, as 'determination of concepts', 'concept exploration', 'concept definition', 'concept development' and 'concept analysis'.

1.2 Aims of the Study

- To introduce and differentiate four temporal references in a day.

- To describe the hermeneutic semantic analysis designed by Professor Peep Koort (1920-1977) and to discuss it as a methodology for research in lexical semantics.

- To explore the maximum conceptual meaning of the expressions by discrimination paradigm.

2. Methodology

The methodology employed in this paper is hermeneutic approach that differs from the traditions of semantic analysis in science domain. Different dictionaries also used for the analysis.

2.1 Hermeneutic Semantic Analysis

The hermeneutic task is to bring forth better or deeper understanding of the conceptual meaning; in semantic analysis, the central research task is to better understand the meaning of central theoretical concepts – the approach is also called 'meaning analysis'.

Here, analysis is applied not to divide meaning into pieces but to make evident the often fascinating and meaning variation related to a word or term in order to better understand the whole of the concept according to the hermeneutic principle of parts-whole-parts.

Semantic analysis used by Koort has three main purposes, aiming at meaning determination: (i) to explore and understand conceptual or ontological meaning content of constructs, (ii) to discriminate between two close concepts and (iii) to explore how concepts in one conceptual family are related to each other.

2.2 Name and Timing of the Five Prayers

Five daily prayer terms are connected with temporal meaning and specific time frames. Each has a particular time frame. The time for Zuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height, until the time for 'Asr comes. The time for 'Asr lasts until the sun turns orange. The time for Maghrib lasts (from sunset) until the twilight has faded. The time for 'Isha' lasts until midnight. The time for Subh (Fajr) prayer lasts from the beginning of the pre-sunrise twilight so long as the sun has not yet started to rise.

- 1st Prayer - Fajr: The time for the Fajrsalah begins at dawn and ends at sunrise.

- 2nd Prayer - Zuhr: The time for the Zuhrsalah starts post-noon and ends at the beginning   of the last part of the afternoon.

- 3rd Prayer - Asr: The time for the Asrsalah begins during the later part of the afternoon and ends just before sunset.

- 4th Prayer - Maghrib: The time of the Magribsalah begins at sunset and ends when the night begins.

- 5th prayer – Isha: The Ishasalah begins at night and ends just before dawn.

It is obvious that the five daily prayer time expressions are termed temporal entities and voluntary prayer terms as well. There are 24 temporal terms which are depicted below. See the figure:1.
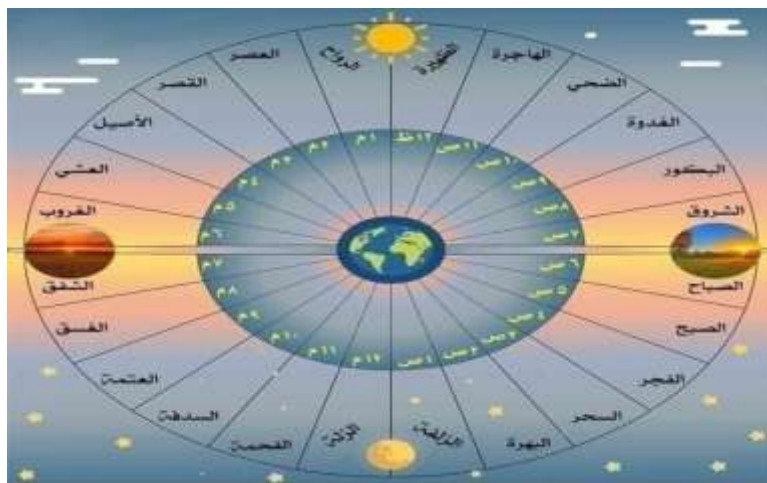

Figure 1

Pictorial Representation - Divisions of Time in a Day

2.3 Discrimination Paradigms of the Terms

Discrimination paradigms are useful to analyse and know the deeper meanings of the terms. Four divisions of time are discussed here. The more connected meanings are collected for the selected terms.
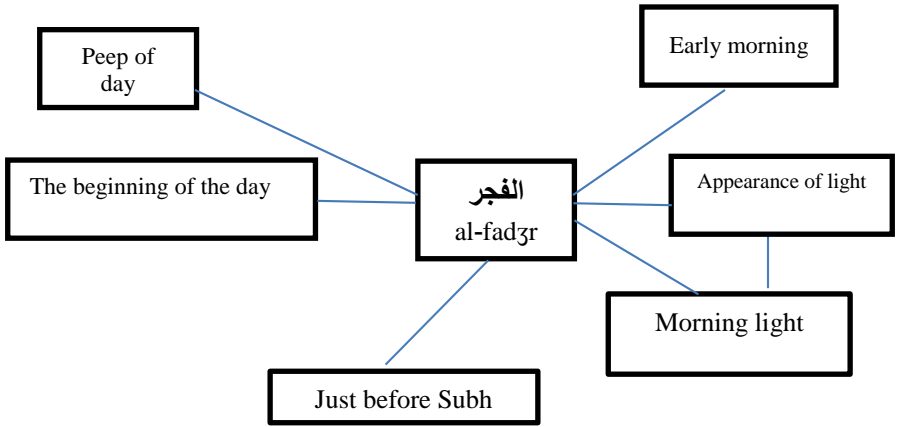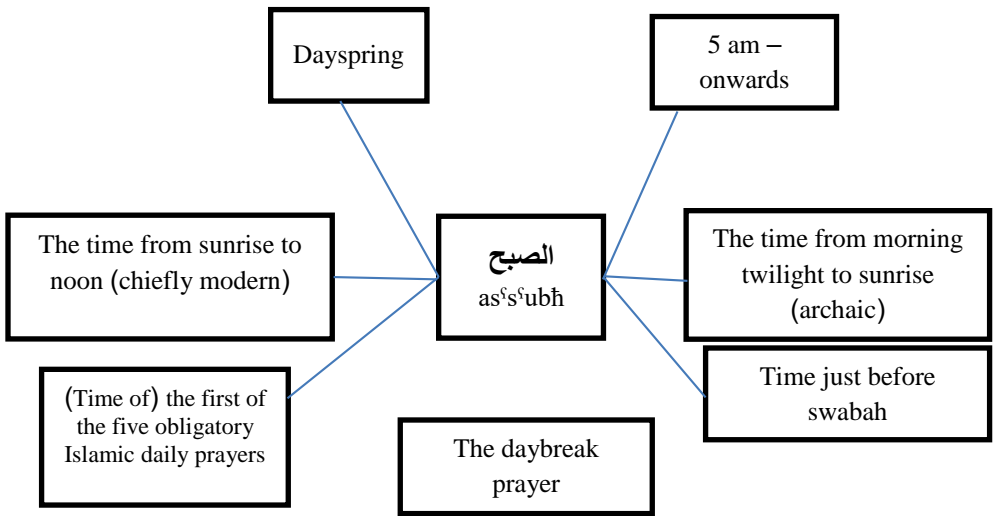

Figure 2

Discrimination Paradigm of fajr
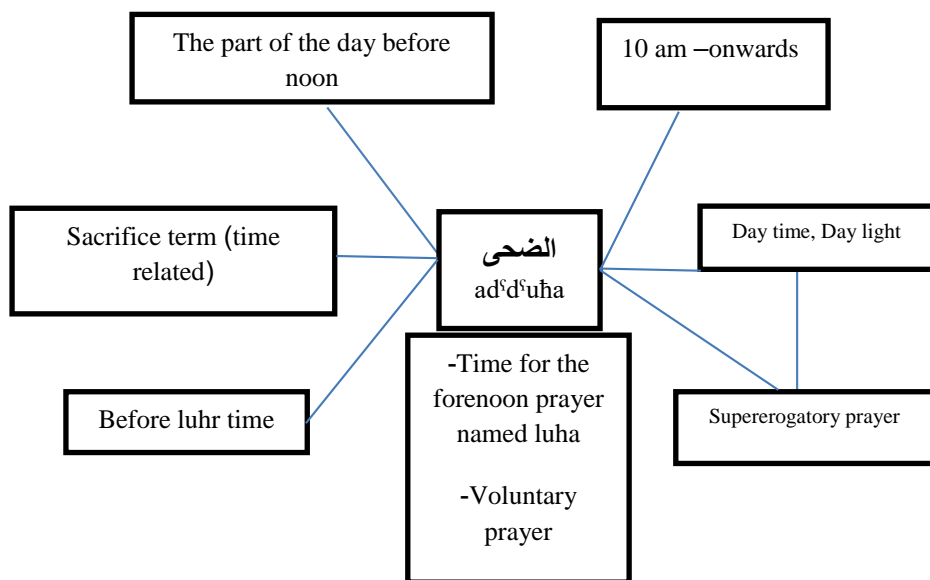

Figure 3

Discrimination Paradigm of subh

The part of the day before noon

10 am ─onwards

Sacrifice term (time related)

الضحى
adˤdˤuħa

Day time, Day light

-Time for the forenoon prayer named luha

-Voluntary prayer

Before luhr time

Supererogatory prayer

Figure 4

Discrimination Paradigm of luha

Noon

12 pm ─onwards

Heavy hot time

الظهيرة
aðˤðˤahi:ra

Midday

The second of the five obligatory Islamic daily prayers (midday prayer)
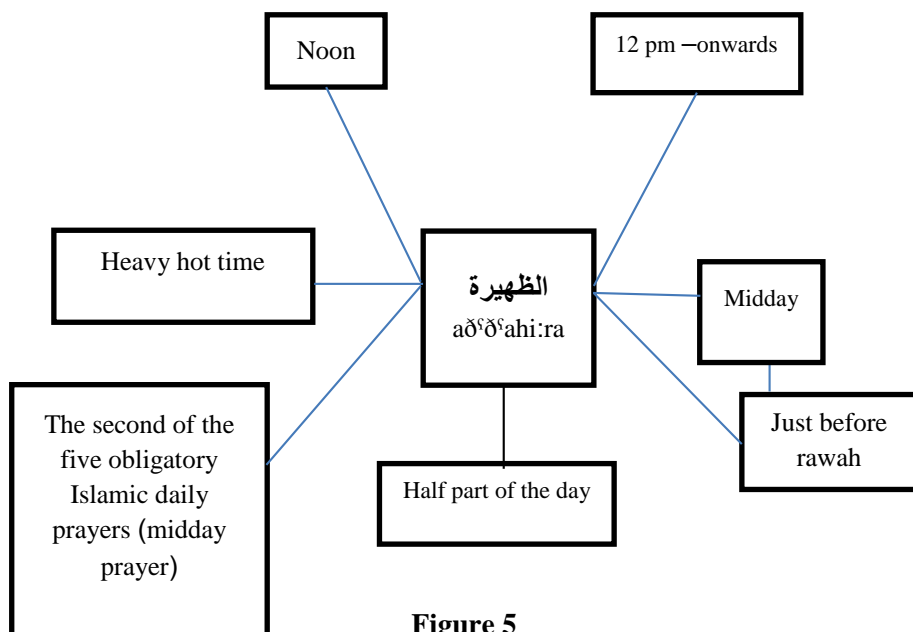
Half part of the day

Just before rawah

Figure 5

Discrimination Paradigm of lah:ra

The hermeneutic approach is that language, the term, the word, is a creative force. Understanding dimensions of meaning in a concept-family brings the conceptual core of the term and helps when forming ontological constructs. Ontological constructs and discrimination paradigms are helpful to elaborate and to deepen the meanings of a concept or a term in any domain. It is clear that each discrimination paradigm shows the different meanings of the respective term

3. Conclusion

According to the hermeneutic approach, the discrimination paradigm can be interpreted on several levels in our understanding. Here, the surface level only considered for this study. The patterns of relatedness of concepts included can indicate several dimensions of conceptual meaning. First, the main meaning contents are declared when deciphering the discrimination paradigm.

The first two tersms fajr and subh are used interchangeable in Islamic texts to refer one of the five daily prayers performed at early morning, it is used in the prayer terminology perspective. In terms of temporal perspective, it varies. Two hours are different and it has different attributes to denote and specify that particular period of time. The second two terms are also day time divisions of time but differs at large.

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