



The Translation of Arabic Wishing Verbs into English

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Abstract

This research investigates the translation of the Arabic wishing verbs (أفعال الرجاء) (Asa / عسى, hara / حري, ikhlawlaqa / أخلوق) into English. These verbs operate on the nominal sentence. They govern two elements: their noun is the subject which is in the nominative case and their predicate is in the subjunctive case. Only asa is used in the Glorious Quran. It is used as an imperfect and perfect verb, and connection of the pronoun with asa such as (assaytum / عسيتم). The research shows how translators translate these verbs. The translations are based on authentic Quranic interpretations. Five English translations of three ayahs are selected, compared, discussed and analyzed to show to what extent the five translators are able to convey the meaning of asa into English accurately. Asa does not have a one-to-one correspondent in English. Difficulties of rendering asa is due to misunderstanding its complete and incomplete meanings and connection of the pronoun with asa in the Quranic text; this would result in inaccurate rendition. Accurate translation of asa is achieved by considering its deep meaning context in which it is used. The model of Larson's meaning-based translation theory is adopted to assess the translation accuracy.

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ترجمة أفعال الرجاء العربية إلى اللغة الإنكليزية

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المستخلص

يتحرى هذا البحث ترجمة أفعال الرجاء (عسى، حري، أخلوق) إلى اللغة الإنكليزية. تدخل هذه الأفعال على الجملة الاسمية وتحكم عنصرين: أسمها يكون مبتدأ والذي يكون في حالة الرفع وخبرها يكون في حالة النصب. استخدمت عسى فقط في القرآن الكريم. حيث استخدمت كفعل ناقص وفعل تام واتصال الضمير مع عسى مثل (عسيتم). يظهر البحث كيف قام المترجمون بترجمة هذه الأفعال. وتستند الترجمة إلى تفاسير قرآنية موثوقة. تم اختيار ومقارنة ومناقشة وتحليل خمس ترجمات إنكليزية لثلاث آيات لإظهار إلى أي مدى يكون المترجمون الخمسة قادرين على نقل معنى عسى وحري وأخلوق إلى اللغة الإنكليزية بشكل دقيق. وإن صعوبات ترجمة عسى تكون ناتجة

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عن سوء فهم معانيها الناقصة والتامة واتصال الضمير معها في النص القرآني حيث سيؤدي هذا إلى ترجمة غير دقيقة. ويتم تحقيق الترجمة الدقيقة عسى من خلال سياق المعنى العميق الذي استخدمت فيه. تم اعتماد نموذج لارسن للترجمة المستندة إلى المعنى لتقييم دقة الترجمة.

الكلمات المفتاحية: أفعال الرجاء، دقة، ناسخ، اتصال، أداة.

1. Verbs of wishing

In his book 'Sharh Al-Tasheel' شرح التسهيل, Ibn Malik (672A.H:Vol.1/375) states that verbs of wishing are the verbs which indicate wishing for the action occurrence. They are three: عسى asa, حرى hara and اخلوق ikhlawlaqa. The most famous of these verbs is asa and the least frequently used is hara.

1.1 The Verb 'عسى' /Asa/

Al-Jawhari (1984: Vol.6 /2425) states that the meaning of asa is wishing and mercy. Wishing in something which is beloved and mercy upon something which is hated.

According to Al-Samarrai, there are three types of asa as follows:

- 1- Asa is a defective perfect verb which is predicated to an apparent noun and an explicit pronoun. This verb is one of the wishing verbs (Al-Samarrai, 2007:Vol.1/293). Consider the following ayah:

[2.67] (فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا) (النساء، الآية: 84)

- Then fight (O Muhammad ﷺ) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.

(Al-Hilali and Khan, 2006: 108)

- 2- Asa is a defective perfect verb which is predicated to (an) and the verb. Consider the following ayah:

[2.68] (فَعَسَى اللَّهُ أَنْ يَأْتِيَنَّ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ) (المائدة، الآية: 52)

- Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

(Al-Hilali and Khan, 2006:134)

Asa is a particle like (la'ala / لعل) that governs the pronoun and makes it the accusative. Consider the following example:

[2.69] عَسَاكَ أَنْ تَفْعَلَ.

(Al-Samarrai, Vol.1/293)

- You may do it.

To 'Al-Kitab', Sibawayh (1988:Vol.2/374-375) states that عَسَاكَ (alkaf/الكاف) is in the subjunctive. The evidence to be in the subjunctive is that if you mean yourself, your mark is (ni/ني). If alkaf is in the genitive, he says عَسَايَ but they make it in the place of la'ala لعل in this position.

Thafar (1998:246-247) states that *asa* is used in the Glorious Quran as defective and complete verb.

- 1- Defective *asa* does not only take a noun in the nominative but it needs a verb in the subjunctive, according to Thafar (1998:246). Consider the following ayah:

[2.70] (وَأَخْرُوجُوا اعْتَرِفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)
(التوبة، الآية: 102)

- And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn to them in forgiveness Surely, Allah is Oft-Forgiving, Most Merciful.

(Al-Hilali and Khan, 2006: 225-226)

- 2- Complete *asa* takes a noun in the nominative and it is the subject for it (ibid). Consider the following ayah:

[2.71] (وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا) (الاسراء، الآية: 79)

- And in some parts of the night (also) offer the *Salat* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer– *Nafilah*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqam Mahmud* (a station of praise and glory,

(Al-Hilali and Khan, 2006:324)

It is possible to use *alkasrah* الكسرة with alseen letter of *asa* on the condition that it is predicated to one of the three pronouns such as (التاء *alta'a*, النون *alnun* and نا *na*), according to Thafar (1998:247). Consider the following ayah:

[2.72] (فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ) (سورة محمد، الآية: 22)

- “Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?”

(Al-Hilali and Khan, 2006:564)

In his book ‘Al-Mufasal fi Sina’at Al-Irab’, Al-Zamakhshari (2001:370) states that some grammarians classify *asa* into two types. One of them is that it is similar to *qaraba*. It has a noun in the nominative and a verb in the subjunctive but the subjunctive mood must be consisted of (*an*) and the verb paraphrasing by the infinitive. Consider the following example:

[2.73] عَسَىٰ زَيْدٌ أَنْ يَخْرُجَ.

- May Zaid get out.

Here, the meaning is that Zaid is about to get out. Therefore, this type is of the wishing verbs. The other type is similar to *qaruba* / قَرُبَ, it has a verb in the indicative but the subject of (*an*) and the verb is paraphrasing the infinitive as in the following example:

[2.74] عَسَىٰ أَنْ يَخْرُجَ زَيْدٌ.

- May Zaid get out.

Here, the meaning is that his getting out is near. He also gives *asa* two types: *asa* is a defective verb which has a noun in the nominative and a verb in the subjunctive and the second, *asa* is a complete verb.

In his book ‘Al-Fial Zamanahu Wa Abinyatahu’, Al-Samarrai (1983:63) states that the use of *asa* in this way does not differ in meaning from the well-known use in grammar books. For example:

[2.75] عَسَىٰ زَيْدٌ أَنْ يَقُومَ.

- May Zaid stand up.

It is not reasonable to use *asa* between complete and incomplete because of hysteron-proteron.

Arab grammarians say that *asa* may once be used as a verb and again as a particle and this is the first type. Others who say that it is a particle consider it similar to (*inna* and its sisters). In his book “*Awdah Al-Masalik ila Alfayyat Ibn Malik*”, Ibn Hisham (Vol.1 /215) says that it governs the noun in the subjunctive and the predicate in the nominative as (*inna* and its sisters) therefore; it is a particle of wishing. The second type, the subject is in the nominative and the predicate is in the subjunctive because it accepts the subject’s *ta’a* / تاء الفاعل. *Asa* cannot be conjugated because it includes the meaning of (*La’ala* / لعل). Therefore, the particle does not conjugate. The types of *asa* are two: defective and complete (“*Al-kanash*”, Amadaldeen, Vol.2/45).

In his book “*Awdah Al-Masalik ila Alfayyat Ibn Malik*”, Ibn Hisham (Vol.1/216) states that there are three opinions about *asa* by Arab grammarians.

The first, it is a verb in any case whether the pronoun of nominative or subjunctive connects with it or not connects one of them with it. This is the saying of Basrah grammarians. Modern grammarians prefer this opinion.

The second, it is a particle whether a pronoun of nominative connects with it or not. This is the saying of Kufan grammarians, Tha’alab and Ibn Al-Sarraj.

The third, it is a particle if a pronoun of subjunctive connects with it. This is Sibawayh’s saying.

Asa is divided into two types: the first is the meaning of wishing and the second, of mercy.

The wishing is about a beloved thing but mercy is about a hated thing (Al-Saban, Vol.1/ 380). It is an unconjugated verb and its meaning is appropinquation for the sake of wishing (Al-Damamini, 2008: Vol.2/373-374). *Asa* is used for wishing more than for mercy. The meaning of wishing and mercy meet together in the following ayah:

[2.76] (كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ

شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) (البقرة، الآية: 216)

- *Jihad*^[1] (holy fighting in Allah’s cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

(Al-Hilali and Khan, 2006:41-42)

1.2 The Verb ‘حَرَى’ /Hara/

Hara is an annuller verb. It is one of *kada*’s sisters which operates on the subject and the predicate. It is not used in the Glorious Quran at all. The meaning of *hara* is meriting جدير / خليف (Al-Jawhari, 1984: Vol.6/2311; Al-Azhari, Vol.1/799). This is the well-known meaning stated in linguistic dictionaries. Some of them add to that several meanings such as loss, the place where a deer to stay at, eggs of ostriches (Al-Azhari, Vol.1/799).

Lexicographers mention this verb with (الياء *alya’a*) *hari* حري and some of them mention it with (الواو *alwaw*) *haru* حرو, but semantically there is no difference between them.

Most grammarians mention this verb and some neglect it. They never refer to it when they talk about verbs of appropinquation generally and verbs of wishing specially, some of those grammarians are Al-Halabi, Al-Shulubin, Ibn Assfur and Abi Al-Fida’a.

In his book ‘Sharh Al-Tasheel’, Ibn Malik (Vol.1/375) states that hara is the least in the use of wishing verbs. He also says that the rest three verbs denote the appropriation for the sake of wishing. The strangest verb is hara. Consider the following example:

[2.77] حريّ زيد أن يجيء.

- Zaid is about to come.

The meaning is “May Zaid come”. Here, he considers it as the strangest use of verbs of wishing with rare examples in Arab poetry.

Soyoti (1992:Vol.2/131) points out that some grammarians add hara to the verbs of wishing as they do not originally consider it as a type of the verbs of wishing. Those grammarians are Ibn Malik, Ibn Tareef and Al-Sarqasti. He also says that asa and ikhlawlaqa اخْلَوْلَقَ are used for wishing.

According to ‘Maqasid Al-Shafea’, Al-Shattibi (2007:Vol.2/273) states that most grammarians say the meaning of hara is the same as the meaning of asa.

1.3 The Verb ‘اخْلَوْلَقَ’ /Ikhlawlaqa/

It is an annuller verb and one of kada’s sisters which operates on the subject and the predicate. it governs two elements the noun in the nominative and the verb in the subjunctive. It is not used in the Glorious Quran at all. Al-Jawhari (1984: Vol.4/1472); Ibn Manzur (2005:Vol.10/90-91) state that this verb indicates the imminence of the action with wishing to occur. The meaning of Ikhlawlaqa is meriting جدير / خليق. Consider the following example:

[2.78] اخْلَوْلَقَتِ السماء أن تمطر.

- The heavens appeared as though they would rain.

(Sterling, 2018:166).

The meaning of ikhlawlaqa is similar to qaruba قَرُبَ or qaraba قَارَبَ. So the meaning of the example above is that the heaven is about to rain.

As for the time or the imminence of action occurrence, it indicates the imminence of the action occurrence with a period of time (Al-muqarab,153).

Ibn Assfur (2003:Vol.2/106) states that kada, karuba, qaraba and ikhlawlaqa are directly used to the imminence of the action itself. This verb is one of the conjugated verbs such as ikhlawlaqa اخْلَوْلَقَ / yakhlawlak يَخْلَوْلِك. Resembling in form a part of the verb is ifaual / أفعول.

1 عَسَى تامة’-1 /asa/ is complete

SL Text (1):

1- ﴿قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ﴾ (سورة النمل، الآية: 72)

Text interpretation

They were very hurry to see the torture which is appointed for them. So it is said for them “Maybe that some of what you hurry be followed closely behind for you” so it is the torture of Bader day. The use of asa in the promise of kings indicates the truth of the matter and it is serious. There is no doubt after it. Kings try to show their reverence and they do not hurry to revenge upon their enemies (Al-Zamakhshari,2009:789).

TL Texts:

- 1- **MS Ahmed:** “Say: “Maybe/perhaps that some (of) what you hurry/hasten* تستعجلون be followed closely behind* ردف, for you.”
- 2- **Pickthall:** “Say: “It may be that a part of that which ye would hasten on is close behind you.”
- 3- **Ali:** “Say: “It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!”
- 4- **Arberry:** “Say: “It may be that riding behind you already is some part of that you seek to hasten on.”
- 5- **Khalifa:** “Say, “You are already suffering some of the retribution you challenge.”

Discussion

(عسى) is a defective complete verb. It is one of the wishing verbs. The *an* (أن) which supplies the place of the *masder* and governs the subjunctive. يكون is an incomplete imperfect verb which is in the subjunctive case and its noun is the implicit pronoun (هو). The paraphrased infinitive of (أن يكون) is the agent of *asa* which is in the nominative case. It denotes wishing (Al-Ibrahim,2009:383). It becomes clear that trs. (1,2,3,4) show more accuracy in their renderings since they use the adverbs (maybe/perhaps) and the modal auxiliary (may) to convey the meaning of *asa* in the source language. Tr. (5) is inaccurate in his rendering since he makes use of the present tense and the adverb (already). The adverb (already) is mainly used with perfect tenses of a verb. Already confirms that an action is finished (Hornby,1995).

ST	﴿قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ﴾			
TTs	No.	Translators	Translations	Accuracy
	1.	MS Ahmed	Maybe/perhaps	+
	2.	Pickthall	it may be	+
	3.	Ali	it may be	+
	4.	Arberry	it may be	+
	5.	Khalifa	You are already	-
Percentage of translation accuracy				80%

Table (1): Analysis of Translation Accuracy of SL Text (1)

2- 'عسى ناقصة' /asa/ is incomplete

SL Text (2):

2- ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ (سورة يوسف، الآية: 83)

Text Interpretation

Job says, but your souls have enticed you something and you do it. He does not mean lying and deception as he says when he accused them of what they do with Joseph but he means that you souls have beguiled you to take Benjamin from me and go Egypt to take advantage of him. You insist on me to send him with you. You think that he steals. Comely patience will be my patience. It may be that Allah will bring them all. Joseph and his two brothers (Al-Razi, 1981: Vol.18/195).

TL Texts:

- 1- **MS Ahmed:** "He (their father) said: "But your selves enticed/tolerated* سولت for you an order/command/matter/affair, so graceful* جميل patience, **perhaps** God that (He) brings them to me all together, that He (is) the knowledgeable, the wise/judicious* الحكيم."
- 2- **Pickthall:** "(And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! **It may be** that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise."
- 3- **Ali:** "Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). **Maybe** Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."
- 4- **Arberry:** "No!" he said 'But your spirits tempted you to do somewhat. But come, sweet patience! **Haply** God will bring them all to me; He is the All-knowing, the All-wise."
- 5- **Khalifa:** "He said, "Indeed, you have conspired to carry out a certain scheme. Quiet patience is my only recourse. **May** GOD bring them all back to me. He is the Omniscient, Most Wise."

Discussion

عسى is a complete defective perfect and it is used for wishing. Syntactically it operates on two elements: its noun is (الله) which is in the nominative case. The *an* (أن) which supplies the place of the *masder* and governs the subjunctive. يأتي is an imperfect verb which is in the subjunctive case and the agent is the implicit pronoun هو. ن (nun) is for protection and ي (ya'a) is the object. The paraphrased infinitive of *an* and the verb (أن يأتي) is the predicate of عسى in the subjunctive case (Al-Ibrahim, 2009:245). Tr. (1) is accurate in his rendering because he uses the adverb (perhaps) which means possible/maybe to convey the meaning of *asa*. The adverb (perhaps) is used to make a polite request (Hornby, 1995:860). Trs. (2, 3, 5) show accuracy in their renderings because they use the modal auxiliary (may). May is used for possibility (Hewings, 2005:34). Tr. (4) is inaccurate in his rendering since he uses the adverb (haply) to express the meaning of *asa*. Haply is an adverb that means by chance بالمصادفة (Al-Baalbaki, 2009).

ST	﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾			
TTs	No.	Translators	Translations	Accuracy
	1.	MS Ahmed	Perhaps	+
	2.	Pickthall	It may be	+
	3.	Ali	Maybe	+
	4.	Arberry	Haply	-
	5.	Khalifa	May	+
Percentage of translation accuracy				80%

Table (2): Analysis of Translation Accuracy of SL Text (2)

3- 'عَسَى' Connection of the pronoun with asa

SL Text (3):

3- ﴿أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ (سورة البقرة، الآية: 246)

Text Interpretation

The noblemen of the children of Israel, after the death of Moses. They say to the prophet namely 'Samuel' send for us king to unite us and we fight with him in God's way. They want to confirm their desire in appointing a king who manages the matters of fighting. They deny every idea in themselves that frustrates them of fighting in God's way. They say "why should we fight in God's way, when we have been expelled from our habitations and our children? This means that there is nothing to stop us from fighting. When fighting is prescribed for them, they turn their backs from fighting in cowardice, except a few of them. Allah the almighty knows the evildoers (Ibn Ashur, 1984: 484-487).

TL Texts:

- 1- **MS Ahmed:** "Do you not see/understand to the nobles/assembly* from Israel's sons and daughters from after Moses, when they said to a prophet to them: "Send to us a king* ملكا, we will fight/kill in God's way/road/sake." He said: "Did you maybe hope* عسيتم if the fighting/killing (is) written/ dictated/ordered* كتب on you, that you do not fight/kill?" They said: "And why not for us (that) we not fight/kill in God's way/road/sake, and we had been brought out/forced from our homes/countries/tribes* ديارنا and our sons." So when the fighting/killing was written dictated/ordered* كتب on them they turned away, except little/few* قليلا from them, and God (is) Knowledgeable with the unjust."
- 2- **Pickthall:** "Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil doers".
- 3- **Ali:** "Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said:". "It is not possible, if ye were commanded to fight, that that ye will not fight?" "They said: How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them". "But Allah Has full knowledge of those who do wrong".
- 4- **Arberry:** "Hast thou not regarded the Council of the Children of Israel, after Moses, when they said to a Prophet of theirs, 'Raise up for us a king, and we will fight in God's way.' He said, Might it be that, if fighting is prescribed for you, you will not fight?" If fighting is prescribed for you, you will not fight?" They said, 'Why should we not fight in God's way, who have been expelled from our habitations and our children?' Yet when fighting was prescribed for them, they turned their backs except a few of them; and God has Knowledge of the evildoers."
- 5- **Khalifa:** "Have you noted the leaders of Israel after Moses? They said to their prophet, "If you appoint a king to lead us, we will fight in the cause of God." He said, "Is it your intention that, if fighting is decreed for you, you will not fight?" They said, "Why should we not fight in the cause

of GOD, when we have been deprived of our homes, and our Children?" Yet, when fighting was decreed for them, they turned away, except a few. GOD is aware of the transgressors."

Discussion

In this ayah, (هل/hal) is an interrogative particle. (عسى) is a defective perfect verb and it is one of the wishing verbs. It operates on two elements: its noun is (تم) which is in the nominative case. (أن) is an infinitival and subjunctive particle. (لا) is a particle of negation. (تقاتلوا) is an imperfect verb which is in the subjunctive case by omitting alnon letter and (الواو) is the agent. So its predicate is the paraphrased infinitive of (لا تقاتلوا) which is in the subjunctive case (Al-Ibrahim,2009:40). It indicates wishing. It is clear that tr. (1) succeeds in his rendition and it is accurate since he uses the adverb (maybe) which means possibility (Hornby,1995). At the same time, he uses the verb (hope) which means (to want something and to consider it possible) يَأمَلُ / يَرجو (Baalbaki,2009; Hornby,1995). He also uses the right subject pronoun (you) to express the meaning of (تم). Tr. (2) shows inaccuracy in his rendering since the modal auxiliary (would) is used to convey the meaning of asa in the source language into the target language. Would is mainly used for probability (Aziz,1989:78). Tr. (3) is inaccurate in his rendering because he uses the construction (it is not possible) and it is negated by (not). The fact that the construction in the source language is interrogative. Possible means that something can happen. Tr. (4) is not accurate in his rendering since he uses the subject pronoun (it) instead of the second person pronoun (you) to express the meaning of (تم) in the SL. Tr. (5) is accurate in his rendering because he uses the present simple and the interrogative. The word (intention) means that one plans or proposes something (Baalbaki, 2009). It is proposed to render this construction into

'Did you intend if you are commanded to fight, you will not fight?'

ST	﴿الَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلَكًا يُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾			
TTs	No.	Translators	Translations	Accuracy
	1.	MS Ahmed	Did you maybe hope	+
	2.	Pickthall	Would ye	-
	3.	Ali	It is not possible	-
	4.	Arberry	Might it be	-
	5.	Khalifa	Is it your intention	+
Percentage of translation accuracy				40%

Table (3): Analysis of Translation Accuracy of SL Text (3)

Conclusion

It has been shown in the current research that only asa is used in Arabic with different semantic functions and various time references. After checking the semantic functions of asa used in the source text (i.e. the Glorious Quran) and by comparing, analyzing, and assessing the five translators' renditions of asa in the target texts, it is clear that translators face difficulties in conveying the meaning of asa into English, especially when the pronoun connects with asa. The translators fail to achieve accurate translation because there is no one-to-one correspondence between Arabic and English. Adverbs, modals and constructions are employed to convey the functions of asa into English. The research has also verified that the accuracy of translation is achieved by taking into consideration the context of the source text. That is,

knowing the syntactic uses and semantic function of wishing verbs and knowing how they are used when combined with other elements and their two governed elements. Larson's model is suitable to assess the accuracy of translation.

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