Adab Al-Rafidayn Journal

A refereed journal concerned with the publishing of scientific researches in the field of arts and humanities both in Arabic and English

Vol. Ninety-Three / Year Fifty-Three / Thi Alqaedih - 1444 AH / June 2023 AD

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The Translation of Arabic Wishing Verbs into English

Anwer Ali Muhamad *
Abd-Alrahman Ahmad Abd-Alrahman**

Abstract

This research investigates the translation of the Arabic wishing verbs (Asa / عَغُب١َّ, hara / دَشٜ, ikhlawlaqa / أَخ١ٌٛكَ) 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 / عَغ١َّزُُ). 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.

Keywords: Wishing verbs, accuracy, annuller, connection, particle.

1. Verbs of wishing

* M.A. Student / Department of Translation / College of Arts / University of Mosul
** Prof./ Department of Translation / College of Arts / University of Mosul
In his book ‘Sharh Al-Tasheel’ 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: عسي، اخلوق و حرى hara and ikhlawlaqa. The most famous of these verbs is asa and the least frequently used is hara.

1.1 The Verb ‘عسي’ /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:

(فَعَغَ اللَّهُ أَّمَرَ أَنْ يَأْتِيَ بِالفَتْحِ أوُ أَمَرَ مِنْ خَلِيفَةِهِ يَفْصِلَ عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ) (المائدة، الآية:52)

- 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:

(فَعَسِيَ اللَّهُ أَنْ يَأْتِيَ بِالفَتْحِ أوُ أَمَرَ مِنْ خَلِيفَةِهِ يَفْصِلَ عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ) (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] عسالك أن تفعل.

(Al-Samarrai, Vol.1/293)

- You may do it.

To ‘Al-Kitab’, Sibawayh (1988:Vol.2/374-375) states that عسالك (alkaf/اکاف) 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 لعل عسال but they make it in the place of la’ala لعل in this postion.

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] (وَأَخْرُؤُنَّ اعْتَزِرُوا بِذَٰلِكَ بَيْنَ عِينَا وَآخِرَ سَبِيلًا عَلَى اللَّهِ أن يَنْبُذَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) (الثوبة، 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.


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

[2.71] (وَمَنْ اللَّهُ فَتَحَجِّدَ بِهِ ذَٰلِكَ عَسَى أَنْ يَبْعَثَ رَبِّكَ مَقَامًا مَقْحَمًا) (الإسراء، 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 صلى الله عليه وسلم). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, ….
It is possible to use alkasrah with alseen letter of asa on the condition that it is predicated to one of the three pronouns such as (الْتَاءُ، النَونُ، الْبَا). According to Thafar (1998:247), consider the following ayah:

(4.72) فَهَلْ عَسِيبَتُمْ إِن تَولَّيْتُمْ أَن تَقْضَدْوا فِي الأَرْضِ وَتَقْطَعْوا أَرْحَامَكُمْ (سُورَةُ مُوسَى، الآية:22)

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

(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] عَسِيبَ أَن يَخْرَجْ

- 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 / قَرَبَ. 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] عَسِيبَ أَن يَخْرَجْ زِيدَ.

- 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] عَسِيبَ زِيدَ أَن يَقْومَ.
- 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 / لَعْلَ). 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:
1.2 The Verb ‘حَرى’ /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 جَدِرٍ / خَليق (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 (alya’a حَرِي الْيَاء) hari and some of them mention it with (alwaw حَرْوُ الْوَاَو) haru, 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 appropiquation for the sake of wishing. The strangest verb is hara. Consider the following example:

[2.77] حَرِيَ زِيدَ أَنْ يَحْيَى

- 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 iklawlaqa 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 /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 جذ٠ش خٍ١ك. Consider the following example:

- The heavens appeared as though they would rain.

(Sterling, 2018:166).

The meaning of ikhlawlaqa is similar to qaruba or qaraba قازب. 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 يخلولق/ yakhlawlak. Resembling in form a part of the verb is ifual/ أفعٛعًَ.

/asa/ is complete

SL Text (1):
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* رغزعجٍْٛ be followed closely behind* سدف, 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 (آن) 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 (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).
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).
1- **MS Ahmed**: “He (their father) said: “But your selves enticed/tolerated* for you an order/command/matter/affair, so graceful* 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**

ْعَسَى 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 (آن) which supplies the place of the masder and governs the subjunctive. يَا أَيُّهَا the imperfect verb which is in the subjunctive case and the agent is the implicit pronoun ن. هو(nun) is for protection and يَأْتِي(ya’a) is the object. The paraphrased infinitive of an and the verb (آن يأتيني) يَا أَيُّهَا is the predicate of ْعَسَى 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 (Al-Baalbaki, 2009).
3- Connection of the pronoun with asa

SL Text (3):

3 - (أَلَمْ تُرِ إلى أَلْمَالَ مِن بَنِي إِسْرَائِيلَ مِن بَعْدَ مُوسَى إِذْ قَالُوا لَدْبَيْنِ لَهُمْ إِبْعَثْ لَنَا مَلِكًا تَقَاتِلُّ في سِبْيلِ اللَّهِ؟ قَالَ اللَّهُ ﷺ: لَهُمْ عَسّىٰ إِنْ كَتَبْنَ عَلَيْكُمُ الْقَتَالُ أَلاَّ تَقَاتِلُوا قَالُوا وَمَا لَنَا أَلْئِكَةُ فِي سِبْيلِ اللَّهِ) (سَورَةُ البَقَرَةُ، الأَيْةُ: 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).
The Translation of Arabic Wishing Verbs into English
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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* if the fighting/killing (is) written/dictated/ordered* 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* and our sons.” So when the fighting/killing was written dictated/ordered* on them they turned away, except little/few* 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, ( hạn/hal) is an interrogative particle. (عني) 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. (قتالوا) 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 قتالوا) 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) (مأمل / يرجو(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?’

<table>
<thead>
<tr>
<th>No.</th>
<th>Translators</th>
<th>Translations</th>
<th>Accuracy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>MS Ahmed</td>
<td>Did you maybe hope</td>
<td>+</td>
</tr>
<tr>
<td>2.</td>
<td>Pickthall</td>
<td>Would ye</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Ali</td>
<td>It is not possible</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Arberry</td>
<td>Might it be</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>Khalifa</td>
<td>Is it your intention</td>
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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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ترجمة أفعال الرجاء العربية إلى اللغة الإنجليزية

أنور علي محمد
عبد الرحمن أحمد عبدالرحمن

المستخلص

يتخلى هذا البحث ترجمة أفعال الرجاء (عَغَ، خَذَ، كُتِبَ) إلى اللغة الإنجليزية. تتدخل هذه الأفعال على الجملة الأسمية وتحكم عنصرين: اسمها يكون مبتدأ والذي يكون في حالة الرفع، وخبرها يكون في حالة النصب. استخدمت هذه الأفعال فقط في القرآن الكريم. حيث استخدمت كفعل ناصق وفعل تام واتصال الضمير مع غي صلب (عَغَ) يظهر البحث كيف قام المترجمون بترجمة هذه الأفعال. وتساعد الترجمة إلى تفاسير قرآنية موثوقة. تم اختيار مقارنة ومناقشة وتحليل حمض ترجمات إنجليزية لثلاث أيات لإظهار أن مدى يكون المترجمون المقصود عامليًا على نقل معنى غي وخبر وأخيل إلى اللغة الإنجليزية بشكل دقيق. وأن صعوبات ترجمة غي تكون نتيجة عن سوء فهم معانيها الناقصة والتام واتصال الضمير معها في النص القرآني حيث سيؤدي هذا إلى ترجمة غير دقيقة. ويتم تحقيق الترجمة الدقيقة غي من خلال سياق المعنى العميق الذي استخدمت فيه. تم استخدام نموذج لارسن للترجمة المستندة إلى المعنى لتقييم دقة الترجمة.

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

*طالب ماجستير / قسم الترجمة / كلية الآداب / جامعة الموصل
**استاذ / قسم الترجمة / كلية الآداب / جامعة الموصل