

Republic of Iraq
Ministry of Higher Education and Scientific Research
Mosul University / College of Arts
Adab Al-Rafidayn Journal



Adab Al-Rafidayn Journal

**A refereed quarterly scientific journal
Issued by College of Arts - University of Mosul
Vol. Ninety-Two / year Fifty- Three**

Shabban-1444 AH/ March 10/03/2023 AD

**The journal's deposit number in the National
Library in Baghdad: 14 of 1992**

ISSN 0378- 2867

E ISSN 2664-2506

To communicate:

**URL: radab.mosuljournals@uomosul.edu.iq
<https://radab.mosuljournals.com>**



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-Two / year Fifty- Three /Shabban - 1444 AH / March 2023 AD

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Editor-in-chief

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*The Translation of the verb of
appropinquation (Kada / كَادَ) in the Glorious
Quran into English*

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Received Date: 20/07/2022

Review Date:10/08/2022

Accepted Date:13/08/2022

Abstract

This study the translation of the Arabic appropinquation verbs أفعال (المقاربة) (kada/ كَادَ , karuba/ كَرُبَ , awshaka/ أَوْشَكَ) in the Glorious Quran 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 kada is used in the Glorious Quran. It is used as an imperfect and perfect verb, and with the particle of negation. The research shows how translators have translated 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 kada into English accurately. Kada does not have a one-to-one correspondent in English. Difficulties of rendering kada is due to misunderstanding its functions and syntactic uses of the Quranic text; this would result in inaccurate rendition. Accurate translation of kada is achieved only by considering its context in which it is used. The model of Larson's meaning-based translation theory is adopted to assess the translation accuracy.

Keywords: Appropinquation , equivalent, assessment, translation, Larson's model.

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1. verbs of appropinquation

Verbs of appropinquation المقاربة are those verbs which indicate the approach of the predicate occurrence. They are three: Kada كَادَ, Karuba كَرُبَ and Awshaka أَوْشَكَ (Al-Ghalayyini,1993:1/285).

1.1 The Verb 'كَادَ' /Kada/

Ibn Faris (1984:3vol/773) states that linguistic dictionaries mention that kada indicates the imminence of the action occurrence. In his book 'Maqayees Al lugha', Ibn Faris (1972:5/145) adds several meanings to that, including: it indicates that something is being sought with some hardship. According to his book 'Mujmal Al-lugha' Ibn Faris (1984:3vol/773) says that one of its meanings is also asking for something from you and you do not give it. The dictionaries do not specify whether kada is from الكود (alkod) with الواو (waw) or from الكيد (alkayd) with الياء (ya'a). In Lisan Al-arab, Ibn manzur (3vol/382) points out that kada is used to imminence something whether it is done or not.

Kada is one of the annuller verbs which governs the nominal sentence. The noun acts as a subject in the nominative case and its predicate is in a position of subjunctive mood. It is one of appropinquation verbs, it tells about the imminence of the verb occurrence, i.e. it is close to be obtained and does not happen (Ibn Ya'aish :7vol/119).

In his book 'Al-Nahu Al-Wafi', Hasan (2007: 1vol/500) elaborates the matter more and brings it closer to our minds. Consider the following example:

[2.49] الماء يغلي.

- The water boils.

The hearer understands the meaning because the existence of imperfect verb that the water is in the case of boiling now or it will be so in the future, (i.e. the time which is after the speech). Consider the following example:

[2.50] كَادَ الماء يغلي.

- The water was about to boil.

The meaning is entirely different. So two things are understood. The first, the water was very close to boiling and the second was that it did not actually boil, that is, if it continues awhile, it will boil. The reason for the

difference in the second meaning from the first is the presence of the verb kada in the second sentence, although it is past.

Amadaldeen (2000:2vol/46) states that kada is used to the imminence of the action and it is very close to its occurrence. It is permissible to use the particle of futurity with it. It is neither (سيكاد) nor (سوف يكاد) because (alseen / السين) and (sawfa / سوف) contradict the meaning of kada. As they make the action for the future, while kada tells that the predicate occurrence is closer to the present as in the following example:

[2.51] كَادَ الرَّجُلُ يَقُومَ.

- The man was about to stand up.

It indicates the imminence of standing up. For the same reason, its predicate must be an imperfect verb and this is because the imperfect verb has an indication of the present time or what is close to it. Kada means the imminence of the occurrence of the predicate, so the predicate must be an imperfect verb.

Al-Nuaimi (1977: 2vol/46) states that the predicate of kada and its sisters is not mentioned as a noun. It must be mentioned as an imperfect verb. The meaning of these verbs is the meaning of what (ان / أن) and the verbs include the following meaning, as in the following example:

[2.52] قَارِبٌ أَنْ يَفْعَلَ.

- He is about to do it.

It is as if they are prevented from using the nouns with (kedta / كدت) and (asait / عسيت) that their meaning and the meaning of others is the meaning of what (ان / أن) carries such as in the following example:

[2.53] قَارِبٌ أَنْ يَفْعَلَ.

- He is about to do it.

It is most likely that this verb is abstracted from (ان أن) because (an) makes the verb indicate the future and mentioning it gives a period of time for the action. The verb becomes far from the present time by using (an). Ibn Ya'aish (7vol/119) states that they stipulate that the predicate must be a verb because they want the occurrence of the action to be very close. They bring the verb wording to be evidence of the purpose. The verb is abstracted from (an) because they want its occurrence in the present time. (an) directs the speech towards the futurity, so they do not bring it.

In his book 'Al-Idah fi Sharih Al-Mufasal', Ibn Al-Hajib (2vol/91) says that the predicate of kada must be an imperfect verb as alerting that it is what meant by imminence and indicating the meaning of the present time

on the face to assure the imminence. Al-Akbari (1995: 1vol/194) says as for kada is a fully inflected verb which indicates the imminence severity of the action. Here, its predicate does not contain (*an*) so its word is the same as the imperfect verb. It is used (24) times in the Glorious Quran. It is used as a defective and complete verb. Kada is not mentioned in the Glorious Qur'an except that its predicate is bare of (*an*). Consider the following Ayah:

[2.54] (يَكَادُ الْبُرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ) (البقرة، الآية: 20)
- “The lightning almost snatches away their sight”.
(Khan and Al-Hilali, 1427 AH: 6)

The imperfect form ‘يَكَادُ’ (almost) is an incomplete verb that governs two elements. The subject ‘البرق’ is its noun and the main verb ‘يَخْطَفُ’ is the predicate. Semantically, it denotes the appropinquation of the action occurrence in the future.

Kada is mentioned as a perfect verb in the Glorious Quran. Consider the following ayah:

[2.55] (إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا)
(سورة الفرقان: الآية: 42)

-“He would have nearly misled us from our *alihah* (gods)”.
(Khan and Al-Hilali, 1427 AH:406)

1.2 Kada between negation and affirmation

Some grammarians say that the affirmation of kada is negative and its negation is affirmative (Al-Samarrai, 1vol/297). If it is said.

[2.56] كَادَ يَذْهَبُ.

- He was about to go.

Here, the meaning is that he didn't go. If it is said.

[2.57] لَمْ يَكْدِ يَذْهَبُ.

- He did not almost go.

Here, the meaning is that he went. Al-Khawarzmi (1990: 3vol/308) states that he is one of those grammarians who takes into consideration this opinion. In his book ‘Ma’ani Al-Nahu’, Al-Samarrai (2007:1vol/297) states that kada is as the remain of the verbs since its affirmation is affirmative and its negation is negative.

According to his book, ‘Al-Afa’al Gayer Al-Mutasarifa wa Shubah Al-Mutasarifa’ Yaqut (1989:52) states that he also agrees with them on this opinion and says that its affirmation is affirmative and its negation is negative. Consider the following ayah:

[2.58] (فَدَبَّحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ) (سورة البقرة، الآية: 71)

- So they slaughtered it though they were near to not doing it.

(Khan and Al-Hilali, 1427 AH: 14-15)

Al-Samarrai (2007:1vol/255) states that kada is used with the meaning of appropinquation in the predicate as kana is used to show the time in the predicate. On one hand, if the negation is used before or after kada, it is only to negate the predicate. If kada is used in the form of affirmation, the action does not occur. On the other hand, if kada is composed of a negative particle, the action which comes after it occurs.

1.3 The Verb ‘كَرَبَ’ /Karuba/

Karuba is like Kada’s sisters that governs two elements: the subject is in the nominative case and the predicate is in the subjunctive case. It is not used in The Glorious Quran at all. Al-Jawhari (1984:1vol/211) mentions that karaba indicates the imminence of the action. Some grammarians consider it as having the same meaning as kada. Dictionaries do not only confine this meaning, but it has various meanings of which: gloom, hardship, acceleration, plough the earth, what falls from date palms and filling the bucket with water (Al-Jawhari,1984:1vol/211-212). Al-khawarizmi (1990:3vol/783) states that the verb karuba signifies the imminence. Consider the following example:

[2.59] كَرَبَ الْقَلْبُ يَذُوبُ شَوْقًا.

- The heart was about to melt with longing.(Sterling,2018:166)

Al-Samarrai (2007:1vol/303) states that the meaning of (Mukaraba / مكاربة) is appropinquation. Therefore; karuba and qaruba are similar in spelling and meaning. In Lisan Al-arab (1vol/713), the meaning of karaba / كارب is qaraba / قارب.

In his book ‘Sharih Jumal Al-Zajaji’, Ibn Asfur (2003:2vol/106) points out that karaba is used to signify the imminence of the predicate or the imminence of the action itself. This verb has no period of time; therefore, it is used directly for the imminence of the action itself. Yaqut (1989:55) talks about the relation between karaba which signifies the difficulty and that which signifies the imminence. He (ibid) says that

qaraba / قارب is karaba / كارب itself after substituting (qaf / قاف) with (kaf / كاف). There is also no objection to the fact that the origin is the verb (qaruba / قَرُبَ) which is completely conjugated. This verb takes only the perfect tense and the imperfect tense is not derived from it. In his book, 'Min Asaleeb Al-Quran Al-Kareem' Al-Samarrai (1983:112) agrees on this opinion.

Al-Hatab (1990:1vol/235-236) points out that this verb, like kada, indicates appropinquation. Resembling in form a part of the verb (وزن الفعل) is (fa'ala / فَعَلَ) and (fa'ila / فَعِلَ). He also states that the active participle is derived from karuba on a metre (fa'ael / فاعل), so it is said (karuba / كَرُبَ karib).

1.4 The Verb 'أوشك' /Awshaka/

Awshaka is an annuller verb that operates on two elements: the subject is in the nominative case and the predicate is in the subjunctive case. In Arabic, it can be used as a defective and complete verb. It does not occur in the Glorious Quran at all. Al-Jawhari (1984:4vol/1616) states that the meaning of washaka is (speeded / أسرع). Sibawayha (1988:3vol/160) says that it indicates the imminence of the action itself. Consider the following example:

[2.60] توشك أن تجيء.

- She is about to come.

Here, (*an*) and the verb are in the subjunctive mood. In his book 'Al-Muqarab', Ibn Assfur (153) states that awshaka is used for the imminence of the action itself for a period of time just like (*asa*) and on the contrary of *kada*. He also adds that *asa*, *yawshik* and *ikhlawlaka* has a period to occur. According to 'Sharih Al-Tasreeh Ala Al-Tawdheeh', Ibn Hisham (1vol/206) states that the verb *yawshik* has a period of time to occur, (i.e. it allows to exist a period for the action to occur).

Kada signifies the severe imminence of the occurrence. Therefore, *yawshik* and *kada* are within the category of verbs that signify appropinquation. Some grammarians say that *yawshik* is not of the appropinquation verbs. They say that it can be included within the category of *asa*. They have their evidence on that. Al-Shattibi says what

Al-Shulubin and his students such as Ibn Al-Da'ae, Al-Abadi and Ibn Abi Al-Rabee mention is correct; awshaka is of asa's section used for wishing. Consider the following example:

[2.61] عسى زيد أن يحج.

- May Zaid go on pilgrimage.

[2.62] يوشك زيد أن يحج.

- Zaid is about to go on pilgrimage.

Here in these two examples, Zaid does not leave his country.

[2.63] كاد زيدُ يحج.

- Zaid almost goes on pilgrimage.

Being about to do it and you do not say that when he is in his country because kada signifies the sever approaching of the occurrence, while awshaka has a period of time to occur. Al-khudari (1995: 1vol/181) states that some grammarians refute what Al-Shattibi mentions about Al-Shulubin and others that awshaka is for wishing as (asa). The matter is clear but it is right to be composed with (an) as hara and akhlawlaka since it is not well-known for wishing as (asa). This signifies that the verb awshaka is used for wishing, but it is rarely used.

Al-Zamakhshari (2001:374) states that the verb awshaka is used as (asa) in its two meanings and similar the use of kada. Consider the following example:

[2.64] يوشك زيد أن يجيء.

- Zaid is about to come.

[2.65] يوشك أن يجيء زيد.

[2.66] يوشك أن يجيء.

- He is about to come.

In 'Al-Sahah', Al-Jawhari (1984:4vol/1615) states that the infinitive noun of the verb awshaka is wishkan / وشكاً, ishakan / ايشاكاً. He also states that the active participle of yawshik is on a metre (Mufa'el / مُفْعِل) because the verb composes of more than three letters, so it is mawshik / موشك. In 'Lisan Al-arab' Ibn Manzur (10 vol/513) states that the infinitive noun of awshaka is washaka / وشاكة.

1- 'كَادَ' /kada/ indicating past tense

SL Text (1):

1. ﴿وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أُوحِئْنَا إِلَيْكَ لِنُقْتَرِي عَلَيْهَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا﴾
(سورة الاسراء، الآية: 73)

Text Interpretation

This ayah is revealed when a group of Tha'qif come to the messenger of Allah (May Allah's blessing and peace be upon him) and ask him to declare their valley is inviolable and they implore him to give them this request. They are near to fascinate and mislead you from what Allah gives you of orders, prohibitions and promises. You say what Allah does not say to you. If you do what they want, they will regard you as their friend (Al-Razi, 1981: vol21/21).

TL Texts:

1- **MS Ahmed:** "And if they were about to/almost to misguide/seduce/mislead you (E)** لِيَفْتِنُوكَ (away) from what We inspired/transmitted* أُوحِئْنَا to you, to fabricate/cut and spilt on (about) Us other than it, and then they would have taken you (as) a faithful, close friend* خَلِيلًا."

2- **Pickthall:** "And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend."

3- **Ali:** "And their purpose was to tempt thee away From that which We Had revealed unto thee, to substitute in Our name Something quite different; (In that case), behold! They would certainly have Made thee (their) friend!"

4- **Arberry:** "Indeed they were near to seducing thee from that We revealed to thee, that thou mightest forge against Us another, and then they would surely have taken thee as a friend;"

5- **Khalifa:** "They almost diverted you from the revelation we have given you. They wanted you to fabricate something else, in order to consider you a friend."

Discussion

The form of (كادوا) is a defective perfect which is of the verbs of appropinquation. It operates on two elements: its noun is (الواو) /alwaw/ which is in the nominative case. (ـ) is the distinctive lam اللام الفارقة and the sentence (يفتتونك) is the predicate of (كادوا) (Al-Darwish,1980:477). It seems

that renderings of translators (1,5) are more accurate since they use the right equivalence of كادَ such as (be about to, almost, and be near) to convey the intended meaning of the source language. The form of (be about to) is used in English to refer to the near future in the past in English (Aziz, 1989:70). Translator (2) uses the past verb (strove), which means كادوا يسعى جاهداً (to do something with difficulty), to convey the meaning of كادوا (Oxford Wordpower, 2010). Therefore, his rendering is less accurate. For translator (3) is inaccurate since he uses the determiner (their), the word (purpose) which means the reason for doing something (غاية/هدف) and the auxiliary verb (was) in the past tense to convey the meaning of (كادوا) in the source language into the target language (Hornby,1995). The source language construction of (كادوا) is conveyed into the target language text incorrectly. Translator (4) makes use of the construction (subject pronoun (they), the auxiliary verb in the past (were) and the preposition (near to) which means “close to” قريباً من (Hornby,1995). It is possible to say that he produces a good translation since he reflects the intended meaning.

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

1- 'كَادَ' /kada/ indicating present tense

ST	﴿وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِئْنَا إِلَيْكَ لِنَفْتَرِي عَلَيْهَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا﴾			
TTs	No	Translator	Translations	Accuracy
	1	MS Ahmed	they were about to/almost	+
	2	Pickthall	they indeed strove hard	-
	3	Ali	their purpose was	-
	4	Arberry	they were near	+
	5	Khalifa	They almost	+
Percentage of translation accuracy				60%

SL Text (2):

2- ﴿تَكَادُ السَّمَاوَاتُ يَبْقَطِرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ﴾ (سورة الشورى، الآية:5)

Text interpretation

Allah the Almighty describes the scene in this ayah saying that the greatest ayah which indicates the magnificence and majesty above the skies is the throne and the lines of angles shake with glorifying and sanctifying around the throne. No one knows except Allah. Cracking begins from two sides because the word disbelief (الكفر) comes from those who are under the sky. So it is said to crack from the below side from which the word comes. The heavens crack because of the reverence of Allah and modesty of his pride. The angles are full of the seven heavens and around the throne line after line. They continue to submit to his greatness to worship, praise and extol him. They ask forgiveness from those who are on earth fearing on them from the punishment (Al-Zamakhshari, 2009:973).

TL Texts:

1- **MS Ahmed:** “The skies/space are about to/almost split/crack/cleave from above them, and the angles praise/glorify with their

Lord's praise/gratitude/thanks, and they ask for forgiveness to whom (is) in the earth/Planet Earth, is (it) not that truly God, he is the forgiving, the merciful?"

2- **Pickthal:** "Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah is the Forgiver, the Merciful."

3- **Ali:** "The heavens are almost Rent asunder from above them (By His Glory): And the angles celebrate The Praises of their Lord, And pray for forgiveness For All beings on earth: Behold! Verily Allah is He, The Oft-Forgiving, Most Merciful."

4- **Arberry:** "The heavens wellnigh are rent above them, when the angles proclaim the praise of their Lord, and ask forgiveness for those on earth. Surely God – He is the All-forgiving, the All-compassionate."

5- **Khalifa:** "The heavens above them almost shatter, out of reverence for Him, and the angels praise and glorify their Lord, and they ask forgiveness for those on earth. Absolutely, God is the forgiver, Most Merciful."

Discussion

In the ayah above, (تكادُ) is an imperfect verb and it is in the nominative case, syntactically it operates on two governed elements: its noun is (السموات) which is in the nominative case and its predicate is the imperfect verb (يتقطن) which is in the subjunctive case (Al-Ibrahim, 2009:483). Tr. (1) shows accuracy since he makes use of the construction (be about to + infinitive) in the present tense to express the meaning of (تكادُ). This form indicates near future (Aziz,1989:70). On the other hand, he uses the adverb (almost) to render the meaning of the SL and express the appropinquation of the action. Trs. (2,3,5), are accurate because all of them use the adverb (almost) and the present tense in the TL to give the meaning of the SL. They take into consideration the context. Tr. (4), his rendering is accurate since he uses the adverb (well nigh) which is similar to almost. Almost is used in positive sentences (Hornby,1995). All translators employ the right equivalence and they do not add, omit or give a different meaning of the source text

The Translation of the verb of appropinquation (Kada / كَادَ) in the Glorious Quran into English

Anwar Ali Mohammed Abdul-Rahman Ahmed Abdul-Rahman

ST	تَكَادُ السَّمَوَاتُ يَنْقَطِرُنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٩٣﴾			
TTs	No	Translator	Translations	Accuracy
	1	MS Ahmed	are about to/almost	+
	2	Pickthall	Almost	+
	3	Ali	almost	+
	4	Arberry	wellnigh	+
5	Khalifa	almost	+	
Percentage of translation accuracy			100%	

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

1- 'kada' /kada/ indicating for the negation of kada

SL Text (3):

3- ﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾
(سورة الكهف، الآية:93)

Text Interpretation

In the ayah above, it is apparent that the place of the tow mountains is in the north side. It is said that they are two mountains between Armenia and Azerbaijan. This place is the land section of Turkish. When Zul-qarnain arrives at the two mountains, he finds people behind them. They do not know other than their language and do not understand what Zul-qarnain speaks. It does not indicate that they do not understand anything, but it indicates that they understand hard. Kada means appropinquation. According to this saying (لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا) they do not know and are not close to understanding (Al-Razi,1981:170-171). They are not about to understand only with effort and hard by using a signal as the dumb understand. They do not clarify their speech for the hearer because their language is strange and unknown (Al-Zamakhshari, 2009:629).

TL Texts:

1- MS Ahmed: “Until when he reached between the two barriers/obstacles/mountains* السدين, he found from other than them (B) a

nation **they are not about to/almost** understand*يفقهون a saying/opinion and belief*قولا.”

2- **Pickthall:** “Till, when he came between the two mountains, he found upon their hither side a folk that **scarce could** understand a saying.”

3- **Ali:** “Until, when he reached (A tract) between two mountains, he found, beneath them, a people Who **scarcely** understood a word.”

4- **Arberry:** “when he reached between the two barriers, he found this side of them a people **scarcely** able to understand speech.”

5- **Khalifa:** “When he reached the valley between two palisades, he found people **whose language was barely** understandable”.

Discussion

لا (la) is used for negation. يكادون is an incomplete imperfect verb which is in the nominative case by the affirmation of alnun. It governs two elements. Its noun is alwaw (الواو) of yakadoon (يكادون) which is in the nominative case. Its predicate is the imperfect verb (يفقهون) and it is in the subjunctive case (Al-Ibrahim, 2009:303). Translator (1), it is evident that his rendering shows more accuracy since he uses the present simple tense and the negation form. The construction (they are not about to + infinitive) and the adverb (almost) convey the meaning of the source language. Tr (2) is inaccurate in his rendering because the adjective (scarce), which means small quantity, is used and the modal auxiliary (could) denotes the past time (Hornby, 1995). There is no particle of negation. Trs. (3, 4), their renderings show accuracy since they use the adverb (scarcely) to express the intended meaning of the source language. Scarcely is used to denote negation (Hornby, 1995). Tr. (5) shows no accuracy in his rendition because it includes the past tense and the adverb (barely) بالكاد. His rendering which is delivered in TL receptor lacks accuracy. It is suggested to adopt the following translation: **‘they are not about to understand a word’**.

ST	﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾			
TTs	No.	Translator	Translations	Accuracy
	1.	MS Ahmed	they are not about to/almost	+
	2.	Pickthall	scarce could	-
	3.	Ali	scarcely	+
	4.	Arberry	scarcely	+
5.	Khalifa	whose language was barely	-	
Percentage of translation accuracy				60%

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

Conclusion

It has been stated in the current research that only kada is used in the Glorious Quran with different semantic functions and various time references. After checking the semantic functions of kada used in the source text (i.e. the Glorious Quran) and by comparing, analyzing and assessing the five translators' renditions of kada in the target texts, it is clear that translators face difficulties in conveying the meaning of kada into English because there is no one to one correspondence between Arabic and English. Verbs, adverbs, modals and constructions are used to convey the functions of kada in 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 functions of verbs of appropinquation and their two governed elements. Larson's model is suitable to assess the accuracy of the translation.

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ترجمة فعل المقاربة (كادَ) في القرآن الكريم إلى اللغة الإنكليزية

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المستخلص

يتحرى هذا البحث ترجمة أفعال المقاربة (كادَ، كُربَ، أوْشَكَ) في القرآن الكريم إلى اللغة الإنكليزية. تدخل هذه الأفعال على الجملة الأسمية وتحكم عنصرين: أسمها يكون مبتدأ و يكون في حالة الرفع وخبرها يكون في حالة النصب. استخدمت كادَ فقط في القرآن الكريم. وقد استعملت فعلاً ناقصاً وفعالاً تاماً ومع أداة النفي. يظهر البحث كيف قام المترجمون بترجمة هذه الأفعال. وتستند الترجمة إلى تفسيرات قرآنية موثوقة. تم اختيار ومقارنة ومناقشة وتحليل خمس ترجمات إنكليزية لثلاث آيات لإظهار إلى أي مدى يكون المترجمون الخمسة قادرين على نقل معنى كادَ إلى اللغة الإنكليزية بشكل دقيق. وإن صعوبات ترجمة (كادَ) تكون ناتجة عن سوء فهم معانيها الناقصة والتامة والاستعمالات النحوية للنص القرآني إذ سيؤدي هذا إلى ترجمة غير دقيقة. ويتم تحقيق الترجمة الدقيقة للفعل (كادَ) فقط من خلال الأخذ بعين الاعتبار السياق الذي استعملت فيه. تم اعتماد نموذج لارسن للترجمة المستندة إلى المعنى لتقييم دقة الترجمة.

الكلمات المفتاحية: المقاربة، مكافئ، تقييم، ترجمة، نموذج لارسن.

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