

A Comparative Study of ‘Volition’ in English and Its Counterparts in Arabic
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دراسة مقارنة لأسلوب الإرادة في اللغة الانجليزية ومايقابلها في العربية

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المخلص

تهتم الدراسة الحالية بدلالة أسلوب الإرادة في اللغتين الانجليزية والعربية. وتهدف الدراسة الى تشخيص وتحليل ومقارنة التراكيب الخاصة بأسلوب الإرادة في اللغتين. والطريقة التي سببها الباحث في هذا البحث هي التحليل المقارن لانه يناسب الدراسات المقارنة وذلك لتشخيص اوجه الشبه والاختلاف في موضوع الإرادة في كلا اللغتين. وتوصلت الدراسة الى بعض النتائج التي من بينها ان اللغتين تشترك في تسمية معاني أسلوب الارادة(الرغبة، النية، الإصرار). اما فيما يتعلق بالمنازل بين اللغتين فهما يختلفان في اللغة الانجليزية وليست العربية تتضمن معنى الارادة في الفعل wish عند استعمال (hope, would rather, would prefer, and let). بالاضافة الى وجود الأفعال المساعدة التي تشير الى معنى الارادة (will, shall) في الانجليزية فقط دون العربية. **الكلمات المفتاحية:** نظرية التحليل المقارن، اللغة الانجليزية الفصحى المعاصرة، اللغة العربية الفصحى المعاصرة، أسلوب الإرادة في الانجليزية، مايقابل أسلوب الإرادة في العربية.

Abstract:

This study is concerned with the meanings of volition in Modern Standard English(MSE) and their counterparts in Modern Standard Arabic(MSA). Its aim is to identify, discuss and compare the meanings of volition constructions in the two languages. It is motivated by the fact that the area of volition is an extremely intractable area of English and Arabic grammars. Hence, it is a good candidate for an investigation. The method followed here is a contrastive analysis in which two languages are compared to find out their aspects of similarity and differences as well. In relation to the results, English is similar to Arabic in the names comprising ‘volition’, i.e., (willingness = الارادة, wish= الرغبة, intention= النية, and insistence = الاصرار). As for the differences, only English has implicit meaning of volitional verb (wish) by using (hope, would rather, would prefer, and let). The auxiliaries (*will* and *shall*) which express wishes in English cannot do so in Arabic.

Key words: A Contrastive Analysis Hypothesis, Modern Standard English, Modern Standard Arabic, Volition in English, Counterparts of Volition in Arabic

1. Introduction

The present study is an investigation on volition in Modern Standard English (MSE) and their counterparts in Modern Standard Arabic (MSA). Modern Standard English (MSE) is the variety of English used in writing and print taught in schools to the students of English as a foreign language and it is spoken by scholars and educated people, (Yule, 1985: 180 and Carter, 1993: 65). Modern Standard Arabic (MSA) is the written norm for all Arab countries as well as the major medium of communication for public speaking and broadcasting. It serves not only as the vehicle for current forms of literature, but also as a resource language for communication between literate Arabs from geographically distant parts of the Arab world, (Ryding, 2005: 7).

Volition in English are classified into four types: (i) willingness, (ii) wish, (iii) intention, and (iv) insistence. In Arabic, this meaning can be given by such verbs as verbs of willing ارادة = أراد, wish = رغب = الرغبة, intention = نوى = النية, and insistence = اصرار = أصر. The current investigation is limited to meanings of volition in MSE and MSA.

This Present study tries to answer the following questions:

- i) Are the two languages similar or different in the field of ‘volition’?
- ii) If different, to what extent they are different? In other words, are similarities more than differences or vice versa.

It is hypothesized that:

- i) There are more differences than similarities relating to ‘volition’ in the two languages.
- ii) In the field of ‘volition’, Arabic is more difficult and confusing than English.

The procedure followed in the present study is contrastive analysis approach in which two languages could be compared in terms of their phonological systems, syntactic systems, writing systems, and cultural behaviour. The method of discussing ‘volition’ in MSE in this study mainly depends on the book entitled “A Communicative Grammar of English” by Geoffrey Leech and Jan Svartvik (1994). It is hoped for this humble study to be guide for the researchers in the field of linguistics in general, and in contrastive analysis in particular.

This investigation comprises six sections. Section one is introduction which gives background of the study and some information related to topic under discussion. Section two identifies volition in MSE. In section three, we explain Arabic counterparts of volition. Section four discusses the forms of volition in English. Section five is devoted to the contrastive analysis of volition in MSE and their counterparts in MSA. Finally, the conclusions which sum up the results the researcher arrives at are presented.

2. Review of Literature

Tony Lynch and Kenneth Anderson (2013: 44) argue that the future can be expressed not only by using a grammatical future form but also by choosing a verb whose meaning contains the notion of future action or intention action.

Lyons (1977: 826) relates deontic modality to the ‘desiderative and instrumental function of language’, or the expression of ‘wants and desires’ (volition) and ‘imposing one’s will on other agents’. But he stops short of including the expression of volition within deontic modality, perhaps because it is not as amenable to an analysis in terms of necessity and possibility.

Coates (1983), Quirk et al. (1985) and Collins (2009) seek to distinguish between ‘willingness’ and ‘intention’ with reference to examples involving will, shall and BE going to. However, Coates (1983: 173) said that the difference between them is not always very clear ‘willingness’ is ... salient to both meanings, since intending to do something presupposes willingness to do it’.

Halliday (1994) considers volition in terms of three levels of meaning—determined / keen / willing, which lexicalizes the different levels of commitment which are largely implicit in examples involving will.

Volition is related to meanings such as obligation and permission in Quirk et al. (1985), Halliday (1994) and Gabrielatos (2010) by being placed in the same ‘supercategories’; this categorisation draws attention to the association between expression of volition and making offers or requests.

In contrast, studies such as Perkins (1983) and Huddleston & Pullum (2002) place volition in ‘dynamic’ modality on the grounds that expressions of volition essentially report the ‘willingness ... of the subject and not the speaker’s attitude or opinion’ (Hoye 1997: 44). This argument overlooks the fact that many instances of *will* and *would* with volitional meaning have first person subjects, in which case the speaker’s attitude clearly is at stake.

A further point to raise concerning markers of volition such as *will* regards the potential ambiguity between prediction (‘epistemic’) and ‘volition’ meanings. This apparent ambiguity leads Huddleston & Pullum (2002) to argue that volition is not a separate meaning from prediction but an implicature arising in certain situations.

According to Coates (1983), the *will* of volition is almost always associated with an *animate subject* and an *agentive verb*. Modal verbs may have a number of potential meanings when considered in isolation, but these will tend to be resolved where relevant co-textual features are identified such as those noted by Coates (1983), i.e., will, shall, and Be. However, Hunston (2000) aside, very little

attention has been paid to the phraseology of modal verbs, possibly because they are considered too frequent and ‘grammatical’ to warrant collocational analysis (Perkins, 1997).

Vincent (2014), in his thesis entitled “Modality and The V WH Pattern”, (modal expressions with verbs with wh-clause complementation) discusses volition as one meaning of modal auxiliaries (= obligation, potential, volition/purpose and uncertainty) showing its relations with them. He concluded that while *want to* is commonly noted as a means of expressing volition and sometimes as a semi-modal, other verbs of intention and volition identified in his study are not, although they arguably have the same ‘forward-projecting’ feature.

Volition is a concept that distinguishes whether the subject, or agent of a particular sentence intended an action or not. Simply, it is the intentional or unintentional nature of an action (Nicolas, 1991). Volition concerns the idea of control and for the purposes outside of psychology and cognitive science, is considered the same as intention in linguistics. Volition can then be expressed in a given language using a variety of possible methods. These sentence forms usually indicate that a given action has been done intentionally, or willingly. There are various ways of marking volition cross-linguistically. When using verbs of volition in English, like *want* or *prefer*, these verbs are not expressly marked (Lotte et al, 2009).

3. Volition in MSE

Crystal (1980: 496) defines volition as “ a term used in the semantic analysis of grammatical categories referring to a kind of relationship between an agent and a verb. A volitional verb or construction is one where the action takes place as a consequence of the agent’s choice”. Also volition denotes the act of willing or choosing; the act of forming a purpose; the exercise of the will. For example, *I will go.* (= It is my decision to go.).

According to the forms of volition used in English, the researcher deals with three categories, i.e., volitional verbs, volitional adjuncts, and volitional adjectives.

3.1 Volitional Verbs

3.1.1 Willingness

According to Leech (1989: 141) and Leech and Svartvik (1994: 161), willingness can be expressed by the auxiliary ‘will’(or ‘ll <informal>):

1- Will you lend me those scissors for a moment?

2- Ok, I will if you promise to return them.

The future meaning of ‘will’ is mixed with that of volition. In past or hypothetical willingness, we use ‘would’:

3- We tried to warn them about danger, but no one would listen.(past time)

4- My boss is so greedy, he would do anything for money.(hypothetical)

Moreover, willingness can be expressed by such adverbs like ‘willingly’ and ‘readily’:

5- Mary willingly/ readily gave me the present.

3.1.2 Wish

According to Quirk et al. (1985: 1196), *wish* is a volitional verb. It may function as a monotransitive or ditransitive verb:

6- Ann wishes she had a job. (monotransitive)

7- We wish you a happy New Year. (ditransitive)

As for Biber et al. (1999: 696), the verb *wish* is a cognitive verb. Thus, it may function as a complex-transitive verb as in:

8- He wishes them at the bottom of the sea.

Wishes are expressed explicitly by using the verb *wish*. Accordingly, Leech and Svartvik (1994: 141) state that *wish* is more polite than *want*, i.e., *wish* is more formal than *want*:

9- The manager wishes me to thank you for your cooperation.

10- Do you want me to sign this letter?

Additionally, wishes may be expressed implicitly by using devices which can be explained in the following points:

(i) There are some main verbs which could imply the meaning of wishing. According to Ibid (74), these verbs are used as expressions of 'desire'. These lexical verbs are (hope, would like, would prefer, and let):

- 11- I hope that he will arrive on time.(Leech, 1989: 159)
- 12- I would like to stay in an inexpensive hotel. (Leech & Svartvik, 1994: 162)
- 13- Would you prefer to start early? (Hornby, 1982: 217)
- 14- Let's listen to some music. (Leech & Svartvik, 1994: 162)

(ii) Some auxiliary verbs can be used to express wishes. The auxiliaries will and shall are used to express implicitly wishes. Swan (2005: 630) says "will is used mostly in interpersonal ways, to express wishes that affect other people through orders, offers, promise":

- 15- Will you open the window? (= order) (Ibid)
- 16- Will you have a drink? (= request) (Ibid)

In relation to *shall*, Hornby (1982: 216) says that " *shall* with a noun or a third person pronoun asks about the wishes of the person to whom the question is put":

- 17- Shall the manager wait?

(iii) According to Swan (2005:536), some commands can be used in sending good wishes:

- 18- Have a good time.

In neutral volition, the verb want is less <formal> than wish:

- 19- I want (you) to read this newspaper report.
- 20- Do you want me to sign this letter?
- 21- The manager wishes (me) to thank you for your cooperation.

We use only wish for the hypothetical circumstance:

- 22- I wish that (you) would listen to me.

Moreover, 'if only ...' can also be used in the hypothetical meaning:

- 23- If only I could remember his name.

By using such verbs like *would like*, *would prefer*, or *would rather*, we express our own wishes or inviting the wishes of others to make the wish more <tentative> or <tactful>:

- 24- Would you like me to open the letters?
- 25- I would like to stay in an inexpensive hotel.

It is possible to replace *would* by *Should* in the 1st person. Another way to examine someone's wishes is to use a question with *shall*, or more <tentatively>, with *should*:

- 26- Shall I make you a cup of coffee?
- 27- Should we tell him that he's not wanted?

(Ibid)

3.1.3 Intention

According to Quirk and Greenbaum (1973: 373), Hornby (1974: 526), Quirk et al. (1985: 575), Leech and Svartvik (1994: 105,162), and Yule (1998: 101), the meaning of intention can be shown by the following verbs and verbal constructions:

- 28- I will borrow money and buy a car. (Yule, 1998: 101)
- 29- We will/ shall uphold the wishes of the people. (Greenbaum, 1990: 64)
- 30- He intends/ plans/ aims to arrest them as they leave the building. (Leech and Svartvik (1994: 105,162)
- 31- That remark was meant/ intended to hurt her. (Ibid)
- 32- They're aiming at training everybody by the end of the year. (Hornby, 2006:26)
- 33- We should aim for a bigger share of the market. (ibid)
- 34- Are you going to catch the last train? (Leech and Svartvik, 1994: 105,162)
- 35- I propose to have an early start tomorrow. (Hornby, 2006: 930),

- 36- How do you propose getting home? (ibid)
 37- The missiles are targeted at several key military sites. (Fox et al.,2003:1697)
 38- She designed a new logo for the company. (Ibid:424)
 39- Come when you like. (Swan,1988:363)
 40- The Russians have already indicated their willingness to cooperate. (Fox et al, 2003:827)
 41-What does the word 'curriculum' denote that 'course' does not? (Ibid:418)
 42- What do you mean by saying that? What have you in mind?(Hornby, 1974: 526)
 43- He resolved on/ against (making) an early start.(Ibid, 1995: 998)
 44- They are scheming to discredit her. (Ibid,1049)
 46- He was a soldier's son and was destined from his birth for the army.(= His father had decided, when the boy was born, that he should become a soldier.) (Hornby, 1974: 235)
 47- He points gun at somebody. (Ibid: 643)
 48- The study purports to show an increase in the incidence of the disease.(Cambridge, 2005: 1027)
 49- He will persist to wearing that dreadful tie.(Hornby, 1974: 862)
 50- What's he driving at? (Ibid: 267)
 51- The jury were told that they must not allow their feelings to prejudice them. (Ibid: 909-10)
 52- They purpose making/ to make a further attempt. (Hornby, 1974:679 and Webster, 1984:654)
 53- The newspapers have bias(s)ed people against her.(Hornby, 1995: 104)

3.1.4 Insistence

Leech and Svartvik (1994:162) mention the verbs which express 'insistence' as insist on and determine to:

- 54- He insists on doing everything himself.
 55- We are determined to overcome the problem.

Insistence is expressed by will/ shall with strong stress:

- 56- He 'will try to mend it himself. (He insists on trying)
 57- I 'won't give in!(Ibid)

According to Quirk and Greenbaum (1973: 373) and Quirk et al. (1989: 575), the volitional verbs include (command, demand, insist, order, propose, recommend, and suggest):

- 58- He commanded his men to retreat. (Hornby, 2006: 297)
 59- She demanded an immediate explanation.(Ibid: 403)
 60- The officer ordered them to fires. (Ibid: 1073)
 61- The government proposed changes to the voting system. (Ibid:1219)
 62- I recommend the book to all my students.(Ibid: 1271)
 63- A solution immediately suggested itself to me. (Ibid: 1547)

Furthermore, Quirk et al.(1985: 1008-9) say when will and won't occur in *adverbial clause*, particularly in *if-clause* in certain use, they can express volitional sense:

- 64- If you'll help us, you can finish early. [are willing to]
 65- If you won't help us, all our plans will be ruined.[refuses to]

In the examples (64) and (65), the use of simple present would keep down the volitional sense.

3.2 Volitional Subject Adjuncts

According to Quirk et al. (1972: 575) and Quirk et al. (1989: 465-7), subject adjuncts relate to the person of the subject as well as to the process or state. Volitional adjuncts are either adverbs or prepositional phrases. Common volitional subject adjuncts are (deliberately, (un)intentionally, purposely, reluctantly, voluntarily, willfully, (un)willingly, on purpose, without intention, and with reluctance):

- 66- Intentionally, they said nothing to him about the matter.
 67- On purpose, he left his proposals vague.
 68- He deliberately misled us.
 69- With great reluctance, she called the police to arrest her guest.

Volitional subject adjuncts show their relation to the subject by the paraphrase they allow in which their adjective stem is in predicative relationship to the subject:

70- He spoke slowly and deliberately (in a deliberate manner).

71- He refrained deliberately from joining the party. (He was being deliberate when he...)

Volitional subject adjuncts vary from other subject adjuncts in several following respects:

(i) Volitional adjuncts express the subjects intention or willingness or the reverse.

(ii) They occur with intensive verbs if “(a) the adjective complement is being used dynamically or (b) if the noun phrase complement implies activity or (c) if there is a locative adjunct”:

72- Intentionally, he is being foolish.

73- Deliberately, he is being a nuisance.

74- Reluctantly, he was in London.

(iii) They can appear before clause negation easily:

75- Intentionally, he didn't write to them about it.

76- Deliberately, they didn't send him the money.

(iv) They can't co-occur with an animate subject:

77- *The rain deliberately fell. (wrong)

3.2.1 Syntactic Features of volitional Subject Adjuncts

(i) The volitional subject adjuncts allow alternative interrogation:

78- Did he leave his proposals vague on purpose or did he do so unintentionally.

(ii) They can also come within the scope of predication pro-forms ellipsis:

79- He deliberately misled us and so did she. (deliberately)

(iii) They do not seem to be able to precede an emphatic auxiliary:

80- *On purpose, he did leave the proposal vague. (wrong) (Ibid: 469)

3.3 Volitional Adjectives

According to Quirk and Greenbaum (1973: 373), volitional adjectives are (eager, willing, reluctant, keen, insistent, anxious):

81- He was insistent/ keen that they should be present. (Ibid: 373)

82- She is eager for her parents' approval. (Hornby, 2006: 477)

83- I'm perfectly willing to discuss the problem. (Ibid: 1764)

84- He seemed anxious about the meeting. (ibid: 56)

4. Counterparts of Volition in MSA

In this section, the researcher will summarize the items of Arabic counterparts which they have a great number of cases and examples in tables and to begin with number(85) as the first example.

4.1 (= to want): الإرادة = أراد

According to (Ma'luf, 1986: 468), Mustafa et al (1989: 381) and Adhannawi & أصاب، أحب، شاء، أراد، Malik (2010: 39,129), this meaning is found in such verbs as

جنى، أخطأ، أتم، رام، رجا، أمل، ظلم، طغى، غشم، جار دعاء، خطب، بغى، ابتغى، طلب، حاول إيجاده وأخذه: (وزر، أجزم، أجترح، أذنب، فجّر، التمس، سعى إلى، نوى، هدف، رمى، قصّد، ودّ

Table (1) Verbs of (الإرادة= willingness) in MSA

No.	Verb	MSA	MSE
85	أراد	فوجدا فيها جداراً يريد أن ينقض. (Qur'an, The Cave: 77)	Then they found in it a wall which was on the point of falling. (Shakir,2003:280)
86	شاء	تبارك الذي ان شاء جعل لك خيراً من ذلك. (Qur'an, The Criterion: Verse 10)	Blessed is He who, if He pleased, will give you what is better than this. (Shakir, 2003: 345)
87	أحب	وقالت اليهود نحن أبناء الله وأحباؤه. (Qur'an, The Food:Verse18)	And the Jews and the Christians said; We are the sons of Allah and his beloved ones. (Shakir, 2003: 98)
88	أصاب	رُخَاءَ حَيْثُ أَصَابَ.	...to run gently wherever he desired. (Shakir, 2003: 448)

		(Qur'an, Suad:Verse37)	
89	ابتغى	إذا لايتغوا الى ذي العرش سبيلاً. (Qur'an, The Israelites: Verse 42)	...then certainly they would have been able to seek a way to the Lord of power. (Shakir, 2003: 264)
90	طلب	فلن تستطيع له طلباً. (Qur'an, The Cave: Verse 41)	...so that you are unable to find it. (Shakir, 2003: 277)
٩١	حاول ايجاده وأخذه	حتى إذا جاءه لم يجده شيئاً. (Qur'an, The Light: Verse 39)	...until when he comes to it he finds it to be naught. (Shakir, 2003: 339)
٩٢	دعا	دعاه الى المبارزة. (Ma'luf, 1986: 468)	He was called for swordplay. (The researcher's translation)
٩٣	خطب	خطبها من أبيها. (Ma'luf, 1986: 468)	He engaged her from her father. (The researcher's translation)
٩٤	أبغى	أبغني ضالتي. (Ma'luf, 1986: 468)	Help me to get it. (The researcher's translation)
٩٥	رام	رام الشيء. (Mustafa et al, 1989:383)	He wanted to get something.(The researcher's translation)
٩٦	رجا	رجا الشيء. (Cowan, 1980: 330 and Mustafa et al, 1989: 33)	He hoped something. (The researcher's translation)
٩٧	أمل	هل تأمل شيئاً من هذا الامر؟ (Cowan, 1980: 28)	Do you hope something from this matter? (The researcher's translation)
٩٨	ظلم	ظلمه حقاً. (Ma'luf,1986: 481)	He was treated unjustly. (The researcher's translation)
٩٩	طغى	فخشينا أن يزهقهما طغياناً وكفراً. (Qur'an, The Cave: Verse 80)	...and we feared lest he should make disobedience and ingratitude. (Shakir, 2003: 281)
١٠٠	عشم	عشم الرجل. (Ma'luf,1986: 109)	The man was acted brutally. (The researcher's translation)
١٠١	جاز	جاز الظالم على المسكين. (Ma'luf,1986: 552)	The poor was ill- treated by the tyrant. (The researcher's translation)
١٠٢	أخطأ	أخطأ في عمله. (Ma'luf, 1986: 186)	He did it wrongly. (The researcher's translation)
١٠٣	أثم	قل فيهما اثم كبير. (Qur'an, The Cow: 219)	Say: In both of them there is a great sin. (Shakir, 2003: 30)
١٠٤	جنى	جنى على نفسه. (Mustafa et al, 1989: 141)	He acted unjustly to himself. (The researcher's translation)
١٠٥	وزر	ولا تزر وازرة وزر أخرى. (Qur'an, The Originator: Verse 18)	And a burdened soul cannot bear the burden of another. (Shakir, 2003: 425)
١٠٦	أجرم	قل لا تسألون عما أجرمنا. (Qur'an, Saba: Verse 25)	Say: You will not be questioned as to what we are guilty of... (Shakir, 2003: 419)
١٠٧	إجترح	أم حسب الذين اجترحو السيئات. (Qur'an, The Kneeling: Verse 21)	Nay! do those who have wrought evil deeds think that... (Shakir, 2003: 496)
١٠٨	أذنب	أذنب الرجل. (Ma'luf,1986: 239)	The man committed a sin. (The researcher's translation)
١٠٩	فجر	بل يريد الانسان ليفجر أمامه. (Qur'an, The resurrection: Verse 50)	Nay! man desires to give the lie to what is before him. (Shakir, 2003: 592)
١١٠	التمس	ارجعوا وراكم فالتمسوا نوراً. (Qur'an, The Iron: Verse 13)	Wait for us, that we may have light from your light. (Shakir, 2003: 543)

١١١	سعى الى	سعى للأمر. (Ma'luf,1986: 336)	He aspired it. (The researcher's translation)
١١٢	نوى	نويْتُ أمرًا. (Mustafa et al, 1989:965)	I intended to do something. (The researcher's translation)
١١٣	هدف	هدَفَ الرَّجُلُ الى الامر. (Mustafa et al, 1989: 977)	The man aimed to do the matter. (The researcher's translation)
١١٤	رمى	رمى النَّبْدَ. (Azzubeidi, 1306 A H: 1230)	He aimed at the country. (The researcher's translation)
١١٥	قصد	هو قصدك. (Arrazi, 1999:404)	He intended you for a help. (The researcher's translation)
116	ودَّ	وإن يأتِ الاحزابُ يودُّوا لو أنَّهم بادونَ في الاعرابِ.. (Qur'an, The Allies: 20)	...and if the allies should come (again) they would fain be in the deserts. (Shakir, 2003: 408)

٤,٢ (= to desire) = رغب = الرغبة

means the رغبَ) According to Adhannawi and Malik (2010:273) the verb (All of which were following) (رغبَ، أرادَ، بغي، أبتغى، طلبَ، أحبَّ، تمنى، أشتهى، ودَّ) and رغبَ discussed previously except (Qur'an, Women: Verse 127) وترغبون أن تُنكِحوهنَّ.

117-...while you desire to marry them. (Shakir, 2003: 88) (Ma'luf,1986: 407) اشتهى الشيءُ.
118- He wished it.

4.3 (= to aim/ to intend): نوى = النية

According to Cowan (1974:1013), Ma'luf (1986: 636), Mustafa et al. (1989: 742, 977), Ahmed et al(2008: 48), and Adhannawi and Malik (2010: 71, 569, 774), this verb is used to mean the following

(قصدَ، اعتزَمَ، انتوى، انتقلَ، عمدَ، اعتمدَ)، قرَّرَ، عيَّنَ، خصَّصَ، حدَّدَ، أفردَ، عزلَ، وضعت واحدا، قضى، حكمَ، أمرَ، أدى، نالَ، ماتَ، قتلَ، بيَّنَ، قدَّرَ وصنعَ، سنَّ، شرعَ، فرضَ، أوجبَ، ألزَمَ، اقتضى.

The verb (قصدَ) was discussed in (افعال الإرادة).4.1)

Table (2) Verbs of (النية=intention) in MSA

No	Verb	MSA	MSE
119	اعتزَمَ	اعتزَمَ الامر. (Ma'luf,1986: 504)	He wanted to do it.
120	انتوى	انتوى القوم. (i.e., the meaning is 'to transfer from place to place') (Ma'luf,1986: 504)	The people moved to another place. (The researcher's translation)
121	انتقلَ	انتقلَ الحيوانُ من مكانٍ الى اخر. (Ma'luf,1986: 834)	The animal moved to another place. (The researcher's translation)
122	عمدَ	عمدَ الى بيعِ بيته. (Ibn-Manzur, 2000: 275)	He intended to buy his house. (The researcher's translation)
123	اعتمدَ	اعتمدَ الشيءَ. (Mustafa et al, 1989: 626)	He intended it. (The researcher's translation)
124	قرَّرَ	قرَّرَ الشيءَ في المكان. (Mustafa et al, 1989: 725)	The thing was fixed in the place. (The researcher's translation)
125	عيَّنَ	عيَّنَ فلاناً في وظيفته. (Ibid: 641)	He named him in his job. (The researcher's translation)
126	خصَّصَ	تخصَّصَ في علم الكيمياء. (Ibid: 238)	He specialized in Chemistry. (The researcher's translation)
127	حدَّدَ	تلكَ حدودِ الله فلا تقربوها. (Qur'an, The Cow: Verse187)	...these are the limits of Allah, so do not go near them. (Shakir, 2003: 25)
128	أفردَ	أفردَ بالامر. (Mustafa et al, 1989: 679)	He did it alone.

			(The researcher's translation)
129	عزَل	وَمَنْ ابْتغَيْتَ مِمَّنْ عَزَلْتَ. (Qur'an, The Allies: Verse 51)	...and whom you desire of those whom you have separated provisionally. (Shakir, 2003: 25)
130	وضعت واحدا	قَالَتْ رَبِّي اِنَّيْ وَضَعْتُهَا اُنْثَى. (Qur'an, Family of Imran: Verse 36)	...she said: My Lord! Surely I have brought forth a female. (Shakir, 2003: 48)
131	قضى	قَضَى بَيْنَ الْخَصْمِيْنَ. (Mustafa et al, 1989: 742)	He judged between the foes. (The researcher's translation)
132	حَكَمَ	وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ. (Qur'an, Women:Verse58)	...and that when you judge between people you judge with justice. (Shakir, 2003: 78)
133	أَمَرَ	وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا. (Qur'an, Ta Ha: 132)	And enjoin prayer on your followers, and steadily adhere to it. (Shakir, 2003: 304)
134	أَدَّى	وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ. (Qur'an, The Cow: 178)	...and payment should be made to Him in a good manner. (Shakir, 2003: 24)
135	نال	وَمَا نَبِلُ الْمَطَالِبِ بِالنَّمَى. (Al-Mutanabbi)	Wish cannot bring what we need. (The researcher's translation)
136	مات	أَفَأَنْ مَاتَ أَوْ قُتِلَ. (Qur'an, The Family of Imran:Verse144)	...if then He dies or is killed. (Shakir, 2003: 61)
137	قتل	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ. (Qur'an, The Israelites: Verse 31)	And do not kill your children for fear of poverty. (Shakir, 2003: 263)
138	بين	وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ. (Qur'an, The Cow: Verse 32)	...and these for a people who know are the limits of Allah, which He makes clear. (Shakir, 2003: 32)
139	قَدَرَ	إِلَّا أَمْرًا قَدَرْنَا إِنَّمَا لِمَنِ الْغَابِرِينَ. (Qur'an, The Rock: Verse 60)	Except his wife; We ordained that she shall surely be of those who behind. (Shakir, 2003: 243)
140	سن	سَنَّ الْمَشْرَعُ الْقَانُونَ. (Mustafa et al, 1989: 455)	The legislator enacted the law. (The researcher's translation)
141	شرع	شَرَعَ لَكُمْ مِنَ الدِّينِ. (Qur'an, The Counsel: Verse 13)	He has made plain to you of the religion. (Shakir, 2003: 479)
142	فرض	قَدْ فَرَضَ اللَّهُ لَكُمْ تَجَلَّةً أَيْمَانِكُمْ. (Qur'an, The Prohibition: Verse 211)	Allah indeed has sanctioned for you the expiation. (Shakir, 2003: 568)
143	أوجب	أَوْجِبَ الشَّيْءَ. (Mustafa et al, 1989: 1012)	It is obligatory. (The researcher's translation)
144	ألزم	أَلْزَمَ فَلَانًا الشَّيْءَ. (Ibid: 823)	He obliged him to it. (The researcher's translation)
145	اقتضى	إِقْتَضَى الْأَمْرَ السَّفَرَ. (Ma'luf, 1986: 636)	It is required to travel. (The researcher's translation)

4.4 أصرَّ = الاصر (= to insist)

According to Ahmed et al. (2008: 48) and Adhannawi and Malik (2010: 71), عزم، ثبت، أزمع، زمع، لجم، ألج، ألع، the abovementioned word has such meanings as تمرّد، خصم، تهادى، أفرط، أمعن، أسرف، استرسل، أصرّ عاند

Table (3) Verbs of (الاصرار = insistence) in MSA

No	Verb	MSA	MSE
١٤٦	عزم	عَدَّ الْعَزْمَ عَلَى مَوَاصِلَةِ الطَّرِيقِ. (Mustafa et al, 1989: 599)	He determined to continue the course. (The researcher's translation)
١٤٧	ثبت	فَلَانَ ثَابِتُ الْقَلْبِ. (Ibid: 93)	He is self-confident man. (The researcher's translation)

١٤٨	أزَمَعَ	أزَمَعَ الامرَ. (Ibid: 306)	He confirmed it. (The researcher's translation)
١٤٩	زَمَعَ	زَمَعَ الامرَ (Ma'luf, 1986: 370)	It was resolved. (The researcher's translation)
١٥٠	لَجَّ	لَجُّوا في طُغيانِهِمْ يَعمهونَ. (Qur'an, The Believers: Verse 75)	...they would persist in their blindly wondering on. (Shakir, 2003: 330)
١٥١	ألَحَّ	ألَحَّ في السُّؤالِ. (Ma'luf, 1986: 714)	He kept asking. (The researcher's translation)
١٥٢	عاندَ	عاندَ فلاناً. (Mustafa et al, 1989: 630)	He disagreed with him. (The researcher's translation)
١٥٣	تمردَ	تمردَ الغلامُ على القومِ. (Ibid: 862)	The boy disobeyed the people. (The researcher's translation)
١٥٤	خاصَمَ	إنَّ ذلكَ لَحقٌ تخاصُمُ أهلِ النارِ. (Qur'an, Suad: Verse 64)	That most surely is the truth: the contending one with another. (Shakir, 2003: 450)
١٥٥	تمادى	تمادى في غيِّهِ. (Mustafa et al, 1989: 859)	He kept oppressing. (The researcher's translation)
١٥٦	أفرطَ	ياحسرتا على ما فرطتُ في جنبِ الله. (Qur'an, Suad: Verse 64)	O woe to me! For what fell short of my duty to Allah. (Shakir, 2003: 458)
١٥٧	أمعنَ	أمعنَ النظرَ في الامرِ. (Ma'luf, 1986: 768)	He examined the matter closely. (The researcher's translation)
١٥٨	أسرفَ	فلا يُسرفِ في القتلِ. (Qur'an, The Israelites: Verse 33)	...so let him not exceed the just limits in slaying. (Shakir, 2003: 263)
159	أسترسلَ	أسترسلَ في الكلامِ. (Ma'luf, 1986: 259)	He elaborated the idea. (The researcher's translation)
160	أصرَّ	أصرَّ على الذنبِ. (Ma'luf, 1986: 421)	He insisted to commit the sin. (The researcher's translation)

.5 Nouns Referring to the Meaning of Volition in MSA

According to Al-Farahidi (1414 AH:1365), Arrazi(983:488), Cowan (1974:1013), Mustafa et al.(1989:965), Al-Fayyumi (1994:245), Ibn-Manzur (1405 A H: 36-7) and Mustafa et al. (1989:652), the Arabic nouns that have the sense of 'volition' are (الغرض، الهدف، الغاية، المرمى، القصد، النية، المرام، المراد،) (المبتغى، المطلوب، الارادة، المشيئة، الضالة، الشأن، الشاؤ، اليعية، الاربية، الامنية، البلغة، المنية، الرجية، المقصد، الوجهة، العزم، (الحاجة، المبعي، الجهة، الطلبة، الطلب، الشئ، العمد، الامل، الأم، الرجاء، المعنى، المغزى

Table (4) Nouns of 'volition' in MSA

No	Noun	MSA	MSE
161	الغرض	فهمتُ غرضك. (Al-Fayruzabadi, 1983:338)	I understood your intention purpose. (The researcher's translation)
162	الهدف	كانَ هدفُهُ اسعادَ عائِلتِهِ. (Ibid)	He aimed to make his family happy. (The researcher's translation)
163	الغاية	الغايةُ تبرُرُ الواسطةَ. (Cowan,1980:689)	The end justifies the means. (The researcher's translation)
164	المرمى	هذا كلامٌ بعيدُ المرامي. (Azzubeidi, 1306 A H: 1230)	This speech is of far reaching intention. (The researcher's translation)
165	القصد	واللهُ من وراءِ القصدِ. (Arrazi, 1999:404)	Allâh knows my intention. (The researcher's translation)
166	النية	هو حسنُ النيةِ. (Mustafa et al, 1989:965)	He has good intention. (The researcher's translation)
167	المرام	بلَغَ الرَّجُلُ مرامَهُ. (Arrazi, 1983:264)	The man achieved his aim. (The researcher's translation)

168	المراد	وَيُفْصِحُ مَنْ يَرِيدُ عَنِ الْمُرَادِ. (Al-Jawahiri, 1982:319)	He who wants to uncover the purpose. (The researcher's translation)
169	المبتغى	هَلْ نِلْتِ مَبْتَغَاكَ؟ (Cowan, 1980:68)	Do you achieve your goal? (The researcher's translation)
170	المطلب	وَمَا نِيلُ الْمَطْلَبِ بِالْتَمَنِّي. (Shawqi, n.d: 99)	To achieve one's intentions is not by just hoping. (The researcher's translation)
171	الارادة	حَيْثُمَا وَجِدْتَ الْارَادَةَ انْضَحَّ الطَّرِيقُ . (Doniach, 1984:450)	Where there is a will there is a way. (The researcher's translation)
172	المشيئة	بِمَشِيئَةِ اللَّهِ. (Mustafa et al, 1989:205)	I will travel to London when God is willing. (The researcher's translation)
173	الضلالة	الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ. (Ibid: 534)	Wisdom is the aim of the believer. (The researcher's translation)
174	الشأن	لِكُلِّ امْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ. (Qur'an, Abasa: Verse 37)	Every man of them shall on that day will have an affair which occupy him (Shakir, 1980: 604)
175	الشأو	اِنَّهُ بَعِيدُ الشَّأْوِ. (Azzawi, 1983: 320)	He is a far-aiming man. (The researcher's translation)
176	البغية	لِيَكُنَّ الْحَقُّ بِغْيَتِكَ. (Ibn-Manzur, 1405 A H: 36-7)	May reality be your intention. (The researcher's translation)
177	الاربية	مَا كَانَتْ لِي فِي الْخِلَافَةِ رَغْبَةٌ وَلَا فِي الْوَلَايَةِ اَرِبَةٌ. (Abda, n. d.: 184)	I have neither desire in the caliphate nor a intention in the government. (The researcher's translation)
178	الامنية	لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ. (Qur'an, An-Nisa':123)	It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians). (Al-Hilali and Khan, 1414 AH:130)
179	البليغة	عَرَضَ لِكُلِّ مُنِيَّةٍ يُرْمَى بِهَا. (Mustafa et al, 1989:899)	It is a wish that everyone may achieve. (The researcher's translation)
180	المنية	يَرَوْنَ وُرَيْقَاتِهِمْ بُلْعَةً. (Al-Jawahiri, 1982:254)	They think money is the ultimate goal. (The researcher's translation)
181	الرجية	لَيْسَ لِي فِي فُلَانٍ رَجِيَّةٌ. (Ma'luf, 1986:252)	I hope nothing from him. (The researcher's translation)
182	المقصد	إِلَيْهِ مَقْصَدِي. (Mustafa et al, 1998:738)	He is intended. (The researcher's translation)
183	الوجهة	مَا هِيَ وَجْهَتُكَ. (Cowan, 1980:1053)	What is your destination? (The researcher's translation)
184	العزم	عَقَدَ الْعَزْمَ عَلَى مَوَاصِلَةِ الطَّرِيقِ. (Mustafa et al, 1989: 599)	He was determined to/ going to continue the course. (The researcher's translation)
185	الحاجة	قَضَى حَاجَتَهُ. (Ibn-Mazur, 1405 A H: 36-7)	He fulfilled his wish. (The researcher's translation)
186	المبغى	مَا هُوَ مَبْتَغَاكَ؟ (Cowan, 1980:68)	What is your purpose? (The researcher's translation)
187	الجهة	مَا لَهُ جِهَةٌ فِي هَذَا الْأَمْرِ. (Ibid)	He intended nothing in this matter. (The researcher's translation)
188	الطلبية	أَطْلُبُ إِلَيْ طَلْبَةٍ. (Azzubeidi, n. d.:356)	Ask for a wish to me. (The researcher's translation)
189	الطلب	طَلَبَ إِلَيْ طَلْبًا. (Arrazi, 1999: 76)	He asked me for a wish. (The researcher's translation)
190	الشيء	يَبْحَثُ عَنْ شَيْءٍ مَا. (Azzubeidi, 1965: 293)	He looks for something. (= looks for means wishes something) (The researcher's translation)
191	العمد	الْقَتْلُ الْعَمْدُ جَرِيمَةٌ. (Mustafa et al, 1980: 626)	The intentional/ deliberate murder is a crime. (The researcher's translation)

192	الامل	هل هناك أمل في نجاح العمليّة. (Ibn-Manzur, n. d.: 100)	Is there any hope in the success of the operation? (The researcher's translation)
193	الأم	أملك للخير سعادة. (Ibid: 22)	If your aim/intention is the virtue you will live in happiness. (The researcher's translation)
194	الرجاء	أوشك اليأس بها يمحو الرجاء. (Al-Jawahiri, 1982:170)	Desperation might kill her hope. (The researcher's translation)
195	المعنى	نظراتها كلها معاني. (Cowan, 1980:650-1)	Her eyes may mean something. (The researcher's translation)
196	المغزى	ما مغزى هذا الكلام؟ (Mustafa et al (1989:652)	What is meant by this speech? (The researcher's translation)

4.6 Adjectives referring to the meaning of 'volition' in MSA

According to Azzubeidi (1965:293), Al-Fayruzabadi (1983:338), (Ma'luf, 1986:252) and Ibn-Manzur (2000: 190) The adjectives showing the meaning of 'volition' in Arabic are

مرجؤ، راج، متجه، متوجه، طالب، باغ، مؤرّبة، مشيء، عمدي، مغرض، هادف، مستهدف، مقصود، قاصد، ناو، مبيغي، مطلوب، متعمد، متعمد، عامد، مؤمل، مأموم، مأمول

Table (5) Adjectives of 'volition' in MSA

No	Adjective	MSA	MSE
197	مُغْرَضٌ	هذا كلامٌ مُغْرَضٌ. (Al-Fayruzabadi, 1983:338)	This is an intended speech. (The researcher's translation)
198	هادِفٌ	صنَعَ فَنًّا هَادِفًا. (Mustafa et al, 1989: 977)	He made a planned art. (The researcher's translation)
199	مُسْتَهْدَفٌ	تلكَ مواضِيعٌ مُسْتَهْدَفَةٌ. (Ibn-Manzur, n. d.:783)	Those subjects are meant. (The researcher's translation)
200	مَقْصُودٌ	ذلكَ عَمَلٌ مَقْصُودٌ. (Cowan, 1980: 765)	That is an intentional action. (The researcher's translation)
201	قاصِدٌ	هذا طريقٌ قاصِدٌ. (Ibn- Manzur, n. d.: 96)	This is the intended way. (The researcher's translation)
202	ناوٍ	هذا شخصٌ ناوٍ على مواصلة الطريق. (Ibn- Manzur, 2000:394)	This person is aiming to continue the way. (The researcher's translation)
203	مَبِغِيٌّ	ذلكَ أمرٌ مطلوبٌ في القضية. (Azzubeidi, 1306 A H: 356)	These goods are desired/ required/ wished by us. (The researcher's translation)
204	مطلوبٌ	ذلكَ أمرٌ مطلوبٌ في القضية. (Azzubeidi, 1306 A H: 356)	That matter is required/ needed in the case. (The researcher's translation)
205	مَرْجُوءٌ	أبدى رأياً مَرْجُوءاً لنا. (Ma'luf, 1986:252)	He gave an opinion hoped/ wished by us. (The researcher's translation)
206	راجٍ	التقيتُ شخصاً راجياً للخير. (Cowan, 1980: 330)	I met a person aiming to virtue. (The researcher's translation)
207	مُتَّجِهَةٌ	هذه سفينةٌ مُتَّجِهَةٌ الى الشمال. (Ibid: 1054)	The destination of the ship is the north. (The researcher's translation)
208	مُتَوَجِّهٌ	رأيتُ مسافراً مُتَوَجِّهاً الى الجنوب. (Ibn-Manzur, 2000: 190)	I saw a traveller travelling to the south. (The researcher's translation)
209	طالِبٌ	مَرَرْتُ بِمُحَمَّدٍ الطالِبِ حاجةً. (Cowan, 1980: 564)	I visited Mohammed who is wishing something. (The researcher's translation)
210	باغٍ	رأيتُ مُحَمَّداً الباغي حاجةً (Ibn-Manzur, n. d.:240)	I saw Mohammed seeking for/ intending something. (The researcher's translation)
211	مُؤرَّبٌ	تلكَ حاجاتٌ مُؤرَّبَةٌ. (Azzubeidi, 1965:17)	Those goods are useful/ intended. (The researcher's translation)
212	مَشِيٌّ	هذا أمرٌ مَشِيٌّ في القضية. (Ibid: 293)	This matter is wished/ desired in the problem. (The researcher's translation)
213	عَمْدِيٌّ	ذلكَ فِعْلٌ عَمْدِيٌّ. (Cowan, 1989: 642)	That is intentional/ deliberate work.

			(The researcher's translation)
214	مُتَعَمِّدٌ	وَجَدْتُ الْقَتْلَ مُتَعَمِّدًا. (Doniach, 1984: 197)	I found the murder is intentional/ premeditated/ deliberate. (The researcher's translation)
215	عَامِدٌ	دَخَلَ الْمَجْرِمُ الْعَامِدُ قَتْلَ أَخِيهِ إِلَى السِّجْنِ. (Doniach, 1984: 311)	The criminal, intending to kill his brother, was taken to the prison. (The researcher's translation)
216	مُتَعَمِّدٌ	رَمَى الْوَلَدُ الْحِجَارَةَ فِي الطَّرِيقِ مُتَعَمِّدًا لِإِيذَاءِ الْآخَرِينَ. (Cowan, 1980:643)	The boy deliberately threw the stones on the road to hurt others. (The researcher's translation)
217	مُؤَمَّلٌ	ذَلِكَ مَشْرُوعٌ مُؤَمَّلٌ عَلَيْهِ. (Cowan, 1980:28)	That project is hopeful. (The researcher's translation)
218	مَامُولٌ	إِنْتَقَيْتُ شَخْصًا مَامُولًا فِي الْقَضِيَّةِ. (Ibn-Manzur, n. d.: 100)	It is hoped that he solves the problem. (The researcher's translation)
219	مَامُومٌ	ذَلِكَ طَرِيقٌ مَامُومٌ فِي السَّفَرِ. (Ibn-Manzur, n. d.:101)	That is the intended road in travelling. (The researcher's translation)

Expressions Denoting Volition = 4.6

The following expressions (عَنْ عَمْدٍ، عَنْ قَصْدٍ، جملة جواب الشرط) can show the meaning of 'volition' when they are used to mean (to intend to do sth):

(Mustafa et al, 1989:626). فَعَلَهُ عَنْ عَمْدٍ.

220- He did it on purpose/ purposely. (Ibid). فَعَلَهُ عَنْ قَصْدٍ.

221- He did it on purpose.

(= condition) جواب ا لطلب في جملة الشرط

According to Al-Mubarrid (n. d.:46), the meaning of condition in Arabic means that 'two events, the existence of the second event depends on the existence of the first one'. Al-Ghalayini (1983:10) says such a sense indicates 'an aim restricted to the preceding condition in the sentence'. This construction consists of three kinds: (i) by order, (ii) by prohibition and (iii) by interrogation.(order) تطيعُ والديك، تلقَ خيرا.

222- If you obey your parents you will get happiness. (interrogation) هل تفعلُ خيراً تُؤجروُ

223- Do your best so as to be rewarded. (Qur'an, Al-Muddaththir: Verse 6) (prohibition). ولا تمننُ تستكثرُ

224 - And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).(Al-Hilali & Khan, 1404 AH: 796)

5. Contrastive Analysis of Volition in English and their counterparts in Arabic

In this section, the meanings of volition in MSE and MSA are compared to reveal the aspects of similarity and difference.

5.1 Similarities

a) The English names of the four categories referring 'volition', i.e., willingness, wish, intention, and insistence have similar names, not grouping of volition, in Arabic respectively: الإرادة، الرغبة، التَّيْبَةُ، and الاصرار.

b) In both English and Arabic, *adjectives* can show the meaning of volition:

English: She is eager for her parents' approval.

Arabic: إِنْتَقَيْتُ شَخْصًا مَامُولًا فِي الْقَضِيَّةِ. (= It is hoped that he solved the problem)

c) *Verbs* denoting volition are found in both languages.

English: The officer ordered them to fires.

Arabic: ارجعوا وراكم فالتمسوا نوراً. (=Wait for us, that we may have light from your light.)

d) The two languages share in the use of (if-clause) to show volition.

English: If you'll help us, you can finish early. [are willing to](=If you obey your parents you will get happiness.) Arabic: تطيعُ والديك، تلقَ خيراً.

e) They have the same number of verbs of 'wish'(9= will/ shall, would rather, ...,...): أحبُّ، أبتغي، أطلبُ would prefer, let,...), and Arabic(=

English: He wishes them at the bottom of the sea.(=He wished it.) Arabic: اشتهى الشيءَ.

5.2 Differences

- a) The term volition is existed in English as a separate topic in grammar, while there is no separate topic representing volition in Arabic, i.e., they are just= aim). (الصَّالَة = to desire/ to wish); (g.,,)عشاء words similar in meaning
- b) As mentioned earlier, volition in English is discussed in four main categories (willingness, wish, intention and insistence). Arabic on the other hand, has no categories since it has no separate topic of volition.
- c) English has such constructions like (would rather, would like, would prefer, be going to,...) in showing volition. While Arabic presents no such constructions:
English I would like to stay in an inexpensive hotel.
- d) Adjuncts referring to volition are present only in English (intentionally, deliberately. Reluctantly):
English: Intentionally, he is being foolish.
- e) Unlike English, Arabic, has some expressions that indicate volition like (= on purpose/ purposely), and عَنْ قَصْدٍ (= on purpose/ purposely), جواب الطلب في جملة الشرط: (= condition):
Arabic: فعَلَهُ عَنْ عَمْدٍ. (= He did it on purpose/ purposely.)
- f) In English, the volitional verb (wish) is expressed by using some devices like (hope, would rather, would prefer, if only, and let):
English: I hope that he will arrive on time.
- g) The two auxiliary verbs *will* and *shall* can be used to express wishes in English only:
English : Will you open the window?
- h) Some commands can be used in sending good wishes only in English:
English: Have a good time.
- i) Auxiliary verbs (will/ shall) are used in the four categories of volition in English, but Arabic has no such grouping of verbs in this meaning.
English: (willingness) Will you lend me those scissors for a moment?
(wish) Shall I make you a cup of coffee?
(intention) I'll make dinner for tomorrow night.
(insistence) I `won't give in!
- j) Arabic verbs indicating the meaning of volition (= الارادة) are about (32=,... ابتغى, أصاب, شاء) compared to (= 2 willingness: will/ shall) in English.
English: She demanded an immediate explanation.
Arabic: مَنْ ذَلِكَ. تبارك الذي ان شاء جعلَ لك خيراً (=Blessed is He who, if He pleased, جعلَ لك خيراً , Arabic: give you what is better than this.)
- l) In English, verbs of volition denoting (intention) are about (24). In Arabic, this) is expressed by roughly (28) verbs. النية meaning
English: He intends/ plans/ aims to arrest them as they leave the building.
Arabic: قضى بينَ الخصمين. (= He judged between the foes.)
- m) In relation to the meaning of volition, Arabic has three forms of condition(= order, interrogation, and prohibition), but only one case is present in English(= if-clause).

- n) Verbs of (الاصرار = insistence) referring to ‘volition’ in Arabic(=15) are more than the verbs of (insistence) in English (=10).
 English:He insists on doing everything himself.
 Arabic:أصرَّ على الذنب. (= He insisted to commit the sin.)
- o) English verbs of (wish) denoting ‘volition’ are (10) like have, want, let’s hope,...In contrast, Arabic counterparts in this meaning are (9) such as (رغبَ، أرادَ، بغي، أبتغى، طلبَ، أحبَّ،).
 P) Arabic, not English, has (36) nouns referring to ‘volition’ such as (الغرض، الهدف، الغاية، المرمى، القصدُ،).
 q) Arabic adjectives indicating the meaning of volition are roughly (23= مقصود، عمدى، متعمد، عامد) compared to only (6 = eager, willing, reluctant, keen, insistent, anxious) in English.

6. Conclusions

To sum up, the two languages are similar in some aspects and different in others. The findings of the present study are as follows:

6.1 Similarities

English and Arabic share in the following similarities:

- 1-The names comprising ‘volition’, i.e., (willingness = الارادة , wish= الرغبة , intention= النية , and insistence = الاصرار).
- 2- The volitional verbs in English and some verbs referring the meaning of volition in Arabic.
- 3- Volitional adjectives of ‘volition’.
- 4- Condition referring to ‘volition’.

6.2 Differences

English is dissimilar from Arabic in the following aspects:

- 1- Volition as a grammatical term is existed in English only.
- 2- The four categories (willingness, wish, intention and insistence) which represent volition are available in English only.
- 3- English not Arabic has such constructions denoting volition as (would rather, would like, be going to, will/shall,...).
- 4- Adjuncts referring to volition are existed in English only.
- 5- Expressions referring to volition are present in Arabic only.
- 6- Only English has implicit meaning of volitional verb (wish) by using (hope, would rather, would prefer, and let).
- 7-The auxiliaries (*will* and *shall*) which express wishes are not used to indicate volition in Arabic.
- 8- Unlike Arabic, the auxiliary verbs (will/ shall) are used in the four English categories of volitional verbs.
- 9- Wishes are shown by the verb of command(have) in English not Arabic.
- 10- The number of verbs denoting volition in Arabic is (32=الارادة) compared with (2= willingness) in English. =28) compared with (intention= 24) verbs in English. 11- Arabic verbs are (النية
- 12- Three forms of condition referring to volition are existed in Arabic, but only one case of condition is in English. = 15) in comparison with (insistence =10) in English. الاصرار
- 13- Arabic verbs of (
- 14- English verbs of (wish) indicating ‘volition’ are (10), compared to only (9) in Arabic.
- 15- Only Arabic has (36) nouns indicating ‘volition’.
- 16- There are (23) adjectives denoting ‘volition’ in Arabic, in comparison with only (6) in English.

It is obvious from the conclusions mentioned above that the differences are more than similarities and this leads to the difficulty for learners to learn English easily.

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