

تحليل موضوعي لاستخدام أداة التمني "ليت" في الأمنيات السبع المستحيلة في القرآن

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الملخص

تهدف هذه الدراسة إلى تحليل استخدام أداة التمني "ليت" في الأمنيات السبع المستحيلة في القرآن الكريم. يشمل هذا البحث الوصفي الموضوعي النوعي 7 آيات قرآنية شملت سبع أمنيات مستحيلة استخدمت أداة التمني "ليت". وتضم هذه الآيات: الآية رقم (40) من سورة النبأ؛ (24) الفجر؛ (25) سورة الحاقة؛ (27 و 28) الفرقان؛ (73) سورة النساء. و (66) سورة الأحزاب. هدفت هذه الدراسة إلى تحليل وتصنيف موضوعات استخدام "ليت" وأنماطها. إن الهدف الرئيسي من هذه الدراسة الموضوعية هو تصنيف الأنماط المهمة في البيانات لمناقشة مدى صلتها بأهداف البحث مستخدماً الإطار النظري (Braun & Clarke, 2006). تم جمع البيانات من النصوص / الترجمات القرآنية مثل تفسير ابن كثير (تفسير بالمآثر) ومعاني القرآن (علي، 1989) والتي تم تنفيذها لتثليث البيانات المكتسبة من التفاسير وترجمة القرآن والتأكد من صحة البيانات. وأظهرت النتائج أن أداة التمني "ليت"؛ وتعني "أتمنى" تُستخدم بشكل أساسي في هذه الآيات لتمثيل حالة الكفار والمنافقين والكافرين المستحيلة يوم القيامة.

الكلمات المفتاحية: موضوعي، التحليل، التمني، تأكيد، أداة، المستحيل، القرآن.

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Thematic Analysis of the Use of the Accentuated Tool "Layt; I Wish" In the Seven Impossible Wishes in Qur'an

Abstract

This study analyzes the use of the accentuated tool "layt; I wish" in the seven impossible wishes in Qur'an. This thematic-qualitative descriptive research included 7 Quranic verses that represented seven impossible wishes using the accentuated tool "layt". This comprised verse number (40) in Surah Al Naba'; (24) Al Fajer; (25) Al Haqa; (27 and 28) Al Furqān; (73) Al Nisaa'; and (66) Al Ahzāb. It aimed at analyzing, classifying, and reporting the themes of "layt". The main objective of the present thematic study is to classify patterns significant in the data to discuss their relevance to the research objectives following (Braun & Clarke, 2006) theory. Data were collected from Qur'anic texts/translations such as Tafsir ibn Kathir (Tafsir bil Ma'thur) and the meaning of the Qur'an (Ali, 1989) being implemented to triangulate the data acquired from the exegeses and qur'anic translation confirming validity of data. Findings showed that the accentuated letter "layt; I wish" is mainly used in these verses to represent the situation of infidels, hypocrites, and disbelievers on the Day of Judgment.

Keywords: Thematic, Analysis, Wishing, Layt, Accentuated, Tool, Impossible, Qur'an.

Introduction:

Qur'an has revealed many issues in Muslims' lives connected with their belief in Allah, moral concern towards humanity, and connection with the environmental sphere (Abdelwali, 2007). It is the holy book of Islam, alienated into 114 Suras (chapters) revered as the word of Allah, dictated to prophet Muhammad peace be upon him by the archangel Gabriel, and recognized as the basis of Islamic religion, law, culture, and politics as the entire constitution.

Internally, the sūrahs are split into verses known as āyāt (singular āyah) a term that represents a "sign" and is also implied in the Qur'an to label signs of God's power and grace, such as varied features of the natural world or the penalties that Allah "الله" is said to have enforced on sinful peoples of the past. Distinct from classical Arabic poetry, whose commencements relate to pre-Islamic eras, Qur'anic verses do not follow a measurable meter; i.e., they do not adapt fixed patterns of long and short syllables. In this regard, it is correct to hold, with the Islamic tradition, on an ethical distinction between Qur'anic and poetic verses.

Many measures in Qur'an are extremely formulaic, and longer verses are often accomplished with specific set phrases, such as "Allah is forgiving, compassionate" or "Allah is knowing, wise" (Al Khotaba & Algahtani, 2022). Qur'an commonly styles itself as sacred speech by using the first-person singular or plural ("I" or "we") in accounts that relate to divinity. However, this deity voice substitutes with third-person statements about Allah (Sells, 2000).

Hence, the Qur'an has constantly been the brilliant basis that represents the nature of the connection between language, culture, and style in the real world through time (Burckhardt, 2009). One of these structures is the link between cultural and religious objects in the past, present, and future which has continuously been a significant feature in modeling the works of Muslim culture in the Qur'an (Ali, 1989).

Review of Literature:

Style in the Qur'an is very allusive with commentaries that should explain what is being linked to events, people, and places. The Qur'an represents facts in an interesting style that makes it unique in expressing impossible wishes that will never happen on the Day of Judgement. Unfortunately, these wishes will not help them on the Day of Judgment as they will involve no basis of reason in it (Abdel Haleem, 1999). This is because, in each of these wishes, there is an impossible wish which is too late to be achieved.

The term "impossible wish" has been defined by varied Muslim scholars concerning its function in the Qur'anic text. It refers to the request for something for love which is commonly unexpected and represents what is not possible to obtain (Ahmed & Fatima, 2015). Semantically, the word "wish" revolves around several meanings "appreciation and apprehension; التقدير و التشهي /altaqdir w altashhi/"; "lying; الكذب /alkadhib/"; "writing; الكتابة /alkitaba/"; "reading; القراءة /alqira'a/"; and "invention and fabrication; الاختراع والافتعال /aliakhtirae waliaftieal /" (Mukhtar, 2001).

If there are accentuated letters that advance from their creative meanings, and they are implemented in other meanings, one does not discover the same in the simple wish accentuated tool "layt; I wish – ليت" (Lichtenwalter, 2021). Wishing is used in the possible and the impossible because the essence of wishing is love. The occurrence of something, whether waiting for it to happen or not reflected in the implementation of different accentuated letters such as "layt; I wish – ليت".

"Layt; I wish – ليت" is the original accentuated tool used for wishing unanimously, and it represents the impossible mostly. It represents the wish to get the beloved thing that is not expected or not expected to happen. It is one of the accusative letters that accustoms the subject (noun) and raises the predicate (verb) if it is

singular and if it is not singular, it is ruled to be lifted. It is the only basic accentuated tool. Behind the word "layt; I wish – ليت" there is a thirst that could not be quenched. It describes entrapped hopes and unfulfilled desires.

If other accentuated tools deviate from their original meanings and are used in other meanings, then we do not find the matter like this in the basic wishing tool "layt; I wish – ليت." The rhetoricians did not illustrate much on other meanings of the word "I wish" except the meaning of "wishing". This indicates the longevity of this tool in the style of wishing (Rippin, 2016).

Additionally, there is a big difference between hopes and desires. Hope is charged with the meanings of faith, slavery, and humiliation to the decision-maker, with every effort. In achieving this, and seeking the reasons for reaching the goal of hope while achieving the desired. Turning away from what is disliked, so that you see the owner of hope outwardly as he is inwardly, chaste, pure, and honest. It is flawed because it is presented with certainty and insight from those who hope for it (Al-Barakati, 2014). As for wishing, it is a way of laziness and impotence, while denying the existence of the power capable of achieving that. So, the wish comes unilaterally, as if someone is looking at himself in a mirror and wishing he was more beautiful. From that picture he sees with his arms outstretched out of laziness and lethargy, waiting for a miracle to happen by then.

So wishing is asking for the beloved thing, and it may be possible, or it may be impossible. The soul often asks for the impossible, so if the desired thing is possible, then it must not be than you expect yourself; because if you expected him, he was a beggar (Amjad & Farahani, 2013). This study is directed towards the analysis of this original accusative tool, which was mentioned in the Qur'an in 14 verses, through which the researcher attempted to examine the use of "layt; I wish – ليت" only in 7 Qur'anic verses in 6 Suras. Therefore, this study adopted a thematic qualitative

descriptive approach to analyze the use of the accentuated tool "layt; I wish" in the seven impossible wishes in Qur'an (Alamiri, 2016).

In a study by Najim & Abd Aliwie (2024) to examine the pragmatic use of "wish" strategies by Iraqi EFL Learners, the findings indicated that most of the respondents used the "wish" explicitly rather than implicitly to represent positive and negative desires (to bless or curse someone).

In addition, Celce-Murcia and Larsen-Freeman (1999:555) state that ".... The verb wish, on the other hand, is similar to counterfactual conditionals in that the same clauses that follow wish can also function as the if clause or the result clause of a counterfactual conditional. These include its relative simplicity, the consistency in the backshifting of tenses....".

Having discussed this, not much research has been found on the use of the accentuated tool 'layta' and 'atamanna' (wish) in Arabic. Commonly; the two verbs in Arabic (layta and atamanna) can be applied interchangeably without any essential change in meaning. But it should be admitted that there are modifications in usage and structures. Consequently, this study is an attempt to examine the accentuated tool "layt; I wish – ليت" in the seven impossible wishes in the Quran.

Statement of the Problem:

Expressing a wish or regret "accentuated tool; layt; I wish – ليت" in Quranic Arabic is intricate and difficult to understand when expressing an action that will take place in the future but has already been perfected but relates to the nonoccurrence of the situation in the past. For example, if one says, 'I wish I had driven home.', it is understood that he did not buy it and he regrets that now or will regret it in the future where it will be impossible to achieve.

Objectives of the Study:

This study intends to achieve the following research objectives:

1. To identify surah and verses related to the use of the word "ليت; I wish – ليت" as an accentuated tool of impossible wish in the Quran.
2. To analyze the accentuated tool "ليت; I wish – ليت" as impossible using thematic analysis to discover more about the purpose of the impossible wish and its significance in the Qur'an.

Research Questions:

This research addresses the following questions.

1. Which surah and verses do relate to the use of the word "ليت; I wish – ليت" as an accentuated tool of impossible wish in the Quran?
2. To what extent is the accentuated tool "ليت; I wish – ليت" used as impossible adopting thematic analysis to discover more about the purpose of impossible wish and its significance in the Qur'an?

Methodology:

This study used the thematic qualitative descriptive method to identify, analyze, and report themes in elicited data (Braun & Clarke, 2006). The main objective of adopting thematic analysis, for instance, themes in the data that are significant is taken out to create patterns. These patterns are to be deployed to discuss the research issue. Hence, it is not just merely concluding data; appropriate thematic analysis understands and makes meaning out of it. Data, code, and patterns are three significant components in thematic analysis. Data elicitation was achieved from secondary data that included prime and second sources of information. The prime secondary data is the Quranic translation/interpretations and Quranic index, al-Qur'an, and Tafsir (exegeses). The second secondary data is comprised of journals, books, and articles.

Tafsir Ibn Kathir and the implication of the Holy Qur'an (Ali, 1989) being implemented to triangulate the data achieved from the exegeses and Quranic translation confirming data validity. As part of the thematic analysis, the researcher used open coding before the identification of patterns. According to Braun and Clarke (2006), thematic analysis follows a six-phase guide, a convenient framework for piloting this type of analysis. These phases include; getting familiar with the data; generating initial codes; searching for themes; reviewing themes; defining themes and, writing up. The sample of the study comprised 7 Quranic verses that depicted the seven impossible wishes found in Qur'anic verses using the accentuated tool "*layt; I wish*". The verses were selected using purposive sampling. Suras that showed the use of impossible wishes are depicted in Table.1 below.

Table 1: Impossible Wishes according to Verses and Suras in the Qur'an

Suras Name	No of Verse
1. Al Naba' - النبأ	40
2. Al Fajer - الفجر	24
3. Al Haqa - الحق	25
4. Al Furqān - الفرقان	27 & 28
5. Al Nisaa' - النساء	73
6. Al Ahzāb - الأحزاب	66

As stated in Table.1, there are 7 Qur'anic verses in 6 Suras that used the Accentuated Tool "*layt; I wish* – ليت" in the Seven Impossible Wishes in the Quran. These verses included verse number (40) in Surah Al Naba'; (24); (25) Al Haqa; (27 and 28) Al Furqān; (73) Al Nisaa'; and (66) Al Ahzāb. The researcher analyzed the collected data using open coding and themes.

Findings and Discussion:

As discussed previously that use of the accentuated tool "*layt; I wish*" is used in both the possible and impossible state of hope because the essence of wishing is the

love for something to happen whether a person is waiting for it or not. In this study, the researcher attempted to examine the hope and wish style in the Qur'an that was mentioned in thirteen verses plus one but focused mainly on the accentuated letter that is used to express seven impossible wishes as shown in Table (2). The analysis of the verses "layt; I wish" shows wish and hope (Abd al-Karim, 2000). However using thematic analysis of the accentuated tool "layt; I wish" using Tafsir Ibn Kathir (Tafsir bil Ma'thur) and the meaning of the Holy Qur'an (Abdullah Yusuf Ali, 1989), the accentuated tool "layt; I wish" is considered a tool for expressing possible and impossible hope and wish. The analysis of the verses using open coding and from these coding themes are identified. Table (2) displays the open coding of 7 verses in 6 Suras and the themes identified.

Answer to Research Question One: Suras and Verses that Relate to the Use of the Word "layt; I wish – ليت" as an Accentuated Tool of Impossible Wish in the Quran.

To answer research question one, Table (2) in the following sections depicts the Suras and their number in the Quran reveals the occurrence of the use of the word "layt; I wish – ليت" as an accentuated tool of impossible wish in the Quran. The analysis indicated that 7 suras include the occurrence of the word "layt; I wish – ليت" are (40) in Suras Al Naba'; (24) Al Fajer; (25) Al Haqa; (27 and 28) Al Furqan; (73) Al Nisaa'; and (66) Al Ahzab.

Table (2) depicts the open coding and patterns of the verses in their translation and transliterated versions.

Table 2: Open Coding and Patterns

Suras Name	Verse Translation & Transliteration	Open Coding
1. Al Naba' - النبأ	{إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا} "innā andharnākum 'adhāban qarīban yawma yanẓuru l-marū mā qaddamat yadāhu wayaqūlu l-kāfiru yālaytani kuntu turāba" "Indeed, We have warned you of an imminent punishment—the Day every person will see the consequences of what their hands have done, and the disbelievers will cry, "<i>I wish I were dust.</i>"	40
2. Al Fajr - الفجر	{يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي} "Yaqoolu ya laytanee qaddamtu lihayatee" "They will cry, "<i>I wish I had sent forth something good for my true life.</i>"	24
3. Al Haqa - الحق	{وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ} "And as for those given their record in their left hand, they will cry 'bitterly', "<i>I wish I had not been given my record.</i>"	25
4. Al Furqan - الفرقان	{وَيَوْمَ يَعْصُ الطَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا} "And 'beware of the Day the wrongdoer will bite his nails 'in regret' and say, "Oh! <i>I wish I had followed the Way along with the Messenger!</i>"	27
5. Al Furqan - الفرقان	{يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا} "Ya waylata laytanee lam attakhith fulanan khaleelan" "Woe to me! <i>I wish I had never taken so-and-so as a close friend.</i>"	28
6. Al Ahzab - الأحزاب	{يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ} "On the Day their faces are constantly flipped in the Fire, they will cry, "<i>Oh! If only we had obeyed Allah and obeyed the Messenger!</i>"	66

73	وَلْيَنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ } {وَيَنْبَهُ مَوَدَّةً يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا But if you return with Allah's bounties, they will say—as if there had been no bond between you—“ <i>We wish we had been there with them to share the great gain!</i> ”	Al النساء - Nisaa'
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1. يقول الله تعالى في سورة النبا [آية: 40]: ﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا﴾.

“Indeed, we have warned you of an imminent punishment—the Day every person will see the consequences of what their hands have done, and the disbelievers will cry, “I wish I were dust.”

Verse 40 in Surah Al Naba honored the obedience to God and His Messenger. He commanded the obedient people to revive his religion and honor his call. He commanded them not to attack their opponent until they felt what they had and knew how to respond to them. This has been proven to them, so He said, “Take heed.” He taught them to engage in wars. This does not contradict trust, rather it is the essence of Trust.

2. يقول الله تعالى في سورة الفجر [آية: 24]: ﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾

“They will cry, “I wish I had sent forth something good for my true life.”

Allah Almighty says, telling us about the eagerness of the son of Adam on the Day of Resurrection, and his remorse over his negligence in the good deeds of this world that will grant him an eternity of uninterrupted bliss. Allah's wrath. He requires his pleasure for me. This call makes it impossible to obtain hope or wish.

3. يقول الله تعالى في سورة الحاقة [آية: 25]: ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهٗ﴾ ، حيث جاء في تفسير هذه الآية أن أهل الشقاء يعطون كتب أعمالهم السيئة بشمالهم تميزا لهم وخزيا وعارا وفضيحة، فيقول أحدهم من الهم والغم والخزي {يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهٗ} لأنه يبشر بدخول النار والخسارة الأبدية.

“And as for those given their record in their left hand, they will cry “bitterly”, “I wish I had not been given my record.”

The interpretation of this verse states that the people of misery give the books of their bad deeds to their left hand as a mark of distinction, disgrace, and disgrace for them. So one of them says out of worry, grief, and disgrace, "Oh that I had not been given a book." Yeh} because it heralds the entry of Fire and eternal loss.

4. ياليتني اتخذت مع الرسول سبيلاً يقول الله تعالى في سورة الفرقان [آية: 27]: ﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾ ، حيث جاء في تفسير هذه الآية الكريمة ﴿وَيَوْمَ يَعَضُّ الظَّالِمُ﴾ بشركه وكفره وتكذيبه للرسول ﴿عَلَى يَدَيْهِ﴾ تأسفا وتحسرا وحزنا وأسفا. ﴿يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾ أي طريقا بالإيمان به وتصديقه واتباعه.

"And "beware of the Day the wrongdoer will bite his nails "in regret" and say, "Oh! I wish I had followed the Way along with the Messenger!"

As referred to previous verses, where ALLAH has made it clear in the earlier verse the condition of a group of polytheists who listen to the Qur'an but nothing of what they hear enters their heart because of its places of imitation, and the denunciation of everything new as they listen and do not hear. Allah showed in these two verses some of what will be of their affairs on the Day of Resurrection.

They wish they would return to the world, so that they may do good deeds and be among the true believers. Then deny them what they say if they had responded. It was revealed that they had returned to the state they were in because they had lost their readiness for faith, and their condition had reached such an extent that it did not affect covering and seeing panic and horrors.

5. ياليتني لم أتحذ فلانا خليلاً يقول الله تعالى في سورة الفرقان [آية: 28]: ﴿يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا﴾ ، حيث جاء في التفسير ﴿يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا﴾ وهو الشيطان الإنسي أو الجني، ﴿خَلِيلًا﴾ أي: حبيباً.

"Woe to me! I wish I had never taken so-and-so as a close friend".

The interpretation of this verse refers to the human devil or the jinn, Khalil meaning: a pure beloved, I used to advise people, treat them kindly to me, and treat them kindly to me. This verse depicts, in the style of wishful thinking, a scene filled with horror, heartbreak, and regret, a personal scene and a situation. He is alive, it is inviolable, and it is as if the reader is participating in this situation to take a sermon and an example of what will happen on that day. This oppressor, when he saw what Allah had prepared for him on that terrible day of the painful torment. He clenched his teeth on his hand, as an expression of his grief and remorse.

6. ياليتني كنت معهم فأفوز فوزا عظيما يقول الله تعالى في سورة النساء [آية: 73]: ﴿وَلَيْتَنَّ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾.

"On the Day their faces are constantly flipped in the Fire, they will cry, "Oh! If only we had obeyed Allah and obeyed the Messenger!"

The use of the accentuated tool "I wish" calls for astonishment at their conditions. What is the meaning of their saying: Oh, how beautiful I am! And despising their behavior, and calling on them to increase their sorrow for their loss. Allah Almighty told us about the people (weak in faith) who are lazy about Jihad with the Messenger of Allah- may Allah (God) bless him and grant him peace - {And if a bounty from Allah befalls you} meaning: victory and spoils {they will surely say, "As if there was no affection between you and him. I wish I had." With them, I will win a great victory} meaning: he wishes he was present. To obtain the spoils, he has no desire or intention for anything other than that as if he is not one of you, O community of believers, nor is there between you and him the affection of faith, which necessitates that the believers share in all their interests and the protection of their harms. They rejoice in obtaining it, even at the hands of other of their fellow believers, and they suffer in losing it, and they all strive. In every matter through which they improve

their religion and their world, the one who desires only this world does not have the aforementioned spirit of faith.

7. يَا لَيْتَنَا أطعنا الله وأطعنا الرسول، يقول الله تعالى في سورة الأحزاب [آية: 66]: ﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾، حيث جاء في التفسير أن الكافرين ﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ﴾ فيذوقون حرها، ويشتد عليهم أمرها، ويتحسرون على ما أسلفوا. ﴿يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾ فسلمنا من هذا العذاب، واستحققنا، كالمطيعين، جزيل الثواب. ولكن أمنية فات وقتها، فلم تفدهم إلا حسرة وندماً، وهمماً، وغماً، وألماً.

But if you return with Allah's bounties, they will say—as if there had been no bond between you—"We wish we had been there with them to share the great gain!", but the time for the wish had passed, and it did not benefit them except for grief, regret, anxiety, distress, and pain.

Answer to Research Question Two: The Extent to which the Accentuated Tool "layt; I wish – ليت" was used as an Impossible Tool adopting Thematic Analysis to Discover more about the Purpose of Impossible Wish and its Significance in the Qur'an.

Most of the Quranic verses use the accentuated tool "layt; I wish – ليت" to a large extent to represent the impossible wish that will occur on the Day of Resurrection through which Allah made close to us by revealing the frightening image of Hell, the burning repulsive fire, the painful desires of the infidels where despair, wailing, lamentation, and groaning arise. The use of wishing in the Quranic texts suggests the expression of regret, sorrow, and sorrow on the Day of Resurrection for the state of this negligent person who neglected his duty to his Lord and himself. In this tough state, if events happen and the veils are lifted from the people, and their past appears vibrant to them, and their heedlessness is taken away, then they will wish to return to doing decent deeds, but how can that be or how possible would it be? That is, the only way to make such a wish possible or be real is by returning and doing good

deeds that will benefit them in their afterlife, which is true life, but that is impossible, as regret is of no use then. Based on the results of the study, it is recommended that students be trained in the use of Qur'anic rhetoric. In addition, further future research should be extended to examine Qur'anic rhetoric in related verses.

Conclusion:

To conclude, researchers stated that hope relates to expressing something impossible, but wish refers to what is possible and what is impossible. The concept of wish using the accentuated tool "I wish" in Qur'anic verses is worth investigating. This style occurred in the Qur'an almost thirteen times. Therefore, having studied Qur'anic verses that include the expression "layt; I wish – ليت"; it was found that most of the wishes exposed the situations of disbelievers, hypocrites, and disobedient, and this was shown in most of the verses that included the use of the accentuated tool except in one case in Qur'an in Surah Yaseen {But they killed him, then he was told by the angels, "Enter Paradise!" He said, "If only my people knew; ﴿يس:26﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ}. The findings of this study make it clear that the purpose of the accentuated tool "layt; I wish – ليت" is to express regret and heartbreak of the state of hope. This shows the beauty of the miraculous Qur'anic style as a separate form or genre from other styles in Standard Arabic (SA), there is, and there will be no style that matches this Qur'anic style. The human soul is of great significance and involves many secrets that Allah Almighty unveils and reveals hidden away from its rivals using the wish style.

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