

Rendering of 'Layta' In Four Translations of the Holy Quran

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ترجمة «ليت» في اربع ترجمات للقرآن الكريم

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Abstract

'Layta' 'ليت' is considered a verb-like particle that indicates wishing, at- Tamani, in Arabic (SL), i.e. to demand something impossible or difficult to get. At- Tamani (wishing) with 'layta' ليت is the desire for something to happen happily either possible or impossible. However, 'layta' in the Glorious Qur'an expresses at- Tamani (regretting) of impossible wishing.

The expressions 'If only' and 'I wish' (followed by past or past perfect clause) reflect regretting (wishing) in English (TL), i.e. referring to situations that are unreal or impossible. Moreover, the conjunctions 'If', 'that' and the grammatical construction 'would that' plus past/ past perfect clause express regretting as well. Wishing is sometimes identified in grammatical description because the verb of a subordinate clause after a wishing (regretted) expression must be in the past / past perfect. According to Baker's kinds of meaning wishing (regretting) is considered expressive meaning; henceforth 'layta' reflects that meaning.

This researcher investigates rendering of 'layta' in four Qur'anic translations (Pickthall [Pick.], Ali, Asad & Irving), and discovers whether there is an equivalent to 'layta' in English, and which procedure of translation is followed. The study depends on Newmark's explanation of shifts' (or transpositions') procedure.

As a conclusion, it is found that 'layta' has no clear equivalent in English that reflects its expressive meaning despite its equivalents ('if only', 'I wish', 'if', 'that', and 'would that' plus a clause of past/past perfect tense) that is grammatically reflected its meaning. Thus, there is a loss of expressive meaning of "layta" in the translation from Arabic (SL) into English (TL) in the Holy Quran.

Key words: Quran translation, wishing in Arabic & English, types of meanings, shift or transposition procedure of translation.

I. Introduction

This study is an attempt to investigate how four translators (Pickthall [Pick.], Ali, Asad & Irving) have rendered 'layta' in the Holy Quran from Arabic (SL) into English (TL); whether they find an equivalent to 'layta' in English. If not, how they resolve that by which procedure of translation they followed. The study depends on Baker's types of lexical meaning to identify the meaning of 'layta', as well as its clarification of grammatical equivalence which is called 'grammatical meaning' to refer to the grammatical construction that conveyed the meaning of 'layta' in English. Newmark's explanation of the translation procedure shifts / transposition is adopted well to explain rendering of 'layta' in the Glorious Qur'an.

II. Wishing in English

Wishing is sometimes identified in grammatical description because the verb of a subordinate clause after a wishing (regretted) expression must be in the past tense, as a result it is used to express "modal remoteness" e.g. (1) *I wish I knew/ had known* ; (2) *If only I knew/ had known* (Aarts et al., 2014: pp.439-40). Moreover, such expressions when they are referring to past or present, they denote to what is contrary to fact, i.e. the above examples are implied *I don't / I didn't know* (p. 440). On the other hand when wishing expressions refer to future they imply something that may be unlikely to happen, but is not necessary impossible (p.440).

However, it is necessary to refer to the past subjunctive mood here, since it is used in clauses of hypothetical condition (p.398). Mood is an altered form of the earlier 'mode', which is borrowed from the Latin term 'modus' means 'manner' (Aarts et al., 2014: p.256). It is "one of the formal grammatical categories into which verb forms are classified, indicating whether the clause ... [followed] expresses a fact, command, hypothesis, etc." (P.265)]. In the past subjunctive 'were' is used instead

of 'was' in the first and third person singular and the reference is to present (or future) time, e.g. *If only my grandfather were alive today*; (P.398) though in modern grammar subjunctive is often no longer regarded as a mood (p.256).

Thus, the verb '**wish with that clause**' and '**if only**' express regret that things are not different, and refer to situations that are unreal, impossible or unlikely (Swan, 2005: p.618), but 'if only' is more emphatic (p.241). Here is the using of them, 'Wish + that clause' & 'if only'. The first one is followed by past tenses with present or future meaning (p. 619). **It is the same use of 'if' with past tenses and 'would'**, e.g. *I wish I spoke Spanish. (=It would be nice if I spoke Spanish.)* (P. 619) "To talk about unreal or improbable situations now or in the future, we use a past tense in the if-clause" though the meaning is present or future, and 'would' in the other part of the sentence (p.235). Additionally, **past perfect is used for wishes about past**, e.g. *I wish you hadn't said that* (p. 619). 'If only', as mentioned above, means the same as 'I wish', but more emphatic. It mostly stands alone without a main clause (p241). Concerning the tense: past is used when talking about the present, 'would + infinitive' when talking about the future, past perfect when talking about the past; the following examples show the cases:

- (1) **If only I was** better looking/ If only your father **were** here.
- (2) **If only it would** stop raining, we could go out.
- (3) **If only she hadn't told** the police, everything would have been all right.

However, 'that' is used as a conjunction to introduce an exclamatory clause expressing a wish, "Oh that she were here" (Webster, 1964: p.919 , s.v. **that**) In other words: 'that' is used for expressing wishes or regrets (Hornby, 1995: p. 1236 , s.v. **that**).

Moreover, saying 'would that' plus a past clause with 'were', that is to say 'you wish it were the case', for instance, "Would that he could have listened to his father" (collinsdictionary.com).

1. Lexical meaning

Every lexical unit, i.e. a word, has an individuality that makes it different from other words, and that is the property of lexical meaning (Zgusta, 1971:p.67). However, Baker (2018: p.12) states that despite of the specific value of a word in a particular linguistic system, it is “rarely possible to analyze a word, a pattern or a structure into distinct components of meaning”. Though it is useful sometimes to try to make language complexities less important in order to appreciate and handle them better (p.12).

Depending on Cruse (1986), Baker has distinguished four main types of lexical meaning (2018: pp.12-14):

1. Propositional meaning of an utterance (or a word) can get from “the relation between it and what it refers to or describes in a real or imaginary world,” as understood by the speaker of certain language to which the word or utterance belong.” This meaning can be judged as true or false, as the relation between ‘a dress’ and ‘a piece of clothing worn on the human body’.
2. Expressive meaning relates to the speaker’s feelings or attitude rather than to what words refer to; it cannot be judged as true or false, like synonyms at the same language, or between two terms in different languages, *famous* in English & *fameux* in French.
3. Presupposed meaning “arises from co-occurrence restrictions”, i.e. those on what other words or expressions the reader or the listener expects to see to hear before or after a particular lexical unit.
4. Evoked meaning comes from dialect and register variation (p.14). A dialect is a different type of language which has currency within certain community or group of speakers. Register is a variety of language that its user considers suitable to a specific situation.

2. Grammatical Equivalence (grammatical meaning)

Grammatical equivalence, as Baker (2018, p.94) calls it, reflects the grammatical system of any language. It is considered a powerful factor (in addition of the lexical resources) that determines the kind of distinctions translators make in reporting experience (p.94). During the process of translation, Baker (2018) believes that “choices in language can be expressed grammatically or lexically” and that is depended on “the type or range of linguistic resources available in a given language.”(P.95) She clarifies that through reporting events “every language makes a different selection from a large set of possible distinctions in terms of notions such as time, number, ..., person, proximity, animacy and so on.” Languages are highly different in the way they handle various notions and express various aspects of experience (p.97).

Differences in grammatical structures of the SL and TL often result in some change in the content of the message during the process of translation, and that may lead to adding to the TT information (p.97). Addition in the TT can happen when TL has a grammatical category which the SL lacks (p.98). The Information content may be changed when omitting from the ST. That is when the TL lacks a grammatical category which exists in the SL. Thus, lack of “a grammatical device can make the translation of ‘the entire conceptual information’ very difficult indeed.” (P.98)

3. Shift or transposition

It is “a translation procedure involving a change in the grammar from SL to TL (Newmark, 1988: p.55 [85]). In fact it is a change (a shift) from a grammatical construction in to another different one. He mentions four types in general: (pp.85-86). Zakhir et al. summarize them as in the following points (pp.115-116):

- 1- The first change is related to the word's form (as singular to plural) or position (as the place of adjective in ‘a white car’, ‘سيارة بيضاء’).

- 2- A shift is occurred when an SL grammatical structure does not exist in the TL, so the translator looks for other options, as *المفعول المطلق* in Arabic, (النساء 164) 'God spoke directly to Moses' (Irving, 2003: p.104);
- 3- A shift where literal translation is grammatically possible but might not cope with natural usage in the TL. That reflects many possibilities, as the SL verb can be shifted into TL noun (see Newmark's example. This type can be applicable in the rendering of 'layta' in the Glorious Qur'an: a SL particle 'layta' is shifted into the conjunction 'if', as seen below.
- 4- This type of shift occurs when the translator uses a grammatical structure as a way to replace a lexical gap. A lexical gap is "a hole in the pattern: that is to say, the absence of a lexeme at a particular place in the structure of a lexical field" (Lyons, 1977:p.301 cited in al-Utbi, 2011: pp.69-92). This kind also can be applicable to rendering of 'layta' in the Glorious Qur'an, as seen below.

III. Wishing in Arabic (At-Tamani)

Wishing in Arabic is related to 'demand sentences' *الجملية الطلبية*, where a demand is wanted to be achieved or not achieved, and their meaning is being late (Hasan, n.d.: fn. 2: p.374). Particles of wishing are 'layta' *ليت*, 'law' *لو*, and 'hal' *هل*' (al-Galaayni, 2000: Part 3:p.200). However, *لو* and *هل* could refer to wishing (as the examples underneath), though they originally refer to condition and question consistently, i.e. 'law' *لو* comes in conditional sentences and 'hal' *هل* comes in interrogative sentences (p.200) Thus, both are not included in the research.

(1) «فلو أن لنا كرة فنكون من المؤمنين» (الشعراء:102)

(2) «فهل لنا من شفعاء فيشفعوا لنا» (الاعراف:53)

Concerning 'layta' *ليت* which is considered a verb-like particle indicates wishing (at-Tamani), i.e. to demand something impossible or difficult to get

(al- Galaayni, 2000:Part 2:pp.214-15). However, it may be used to refer to something possible though rarely (p.215). In short, At-Tamani with 'layta' ليت is the desire for something to happen happily either possible (e.g. ليت الجو معتدلا 'I wish the weather was fair' or impossible (e.g. ليت القتيل يعود يوما 'I wish the dead man would come back one day' (Hasan, n.d.:fn.1p.635). However, all aayas (verses) of 'layta' ليت express wishing of something impossible. [Review the aayas (verses) of 'Layta' below]

1. Meaning of 'Layta'

'Layta', as mentioned above, is one of the verb-like particles; they are called so because they resemble verbs when taking the end mark of the past verb (al- fatha) and carry the meaning of the verb (at-tamany [wishing] is one of the verbs' meanings) (al-Galaayni, 2000:p.214). They precede a nominal sentence which consists of subject and predicate. Here 'layta' reflects expressive meaning of wishing and grammatical meaning when coming before a nominal clause (الجملة الاسمية) and changing its parsing: the nominative subject (اسمها) becomes its accusative noun and the predicate (خبرها) becomes its nominative noun.

IV. The Aayas (verses) of 'Layta' & their Renderings: comment & assessment

'Layta' occurs in fourteen Quranic aayas (see Abdul Baqi, 1987:p.655). It occurs three times only without any pronoun, 'ليت'. To avoid redundancy the researcher has chosen all forms of 'layta' in Arabic as it is coming with the connection of the pronouns 'نا', 'الياء', and 'ليتي'. 'الهاء' occurs nine times, 'ليتنا' comes twice, and 'ليتها' once. As 'layta' with الياء pronoun 'ليتي' is reoccurred more than others in the Qur'an so three aayas are chosen to assess, whereas the others two aayas are selected.

(1) « فخرَجَ على قومِهِ في زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُتِيَ قَارُونَ إِنَّهُ لَدُو حَظٌّ عَظِيمٌ » (القصص: 79)

(Verse 79) Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, *would that* we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune. (Pickthall, 1959: p.395)

(Verse 79) So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! *that* we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!" (Ali, 1984:p.1024)

(Verse 79) And so he went forth before his people in all his pomp; [and] those who cared only for the life of this world would say, "Oh, *if we but* had the like of what Qarun has been given! Verily, with tremendous good fortune is he endowed!" (Asad, n.d.:p.823)

(Verse 79) He went forth to his folk [dressed] in his finery. Those who wanted worldly life said: "*If we only* had the same as Qarun has been given! He has been extremely lucky!" (Irving, 2003:p.395)

In the previous aayas it is noted that 'layta' which has the expressive meaning of wishing is rendered into the grammatical construction (gram. const) 'would that' in Pick.'s, a conjunction (conj.) 'that' & 'if ...only' in Ali's and Irving's consistently, and the combination of the conjunctions (conj.s)'if' & 'but' in Asad's. All the previous renditions reflect wishing (regretting) not only by itself but with the combination of the clause in past tense that followed the construction and conjunctions. However, Pick. & Ali reflect the grammatical (gram.) meaning of 'layta' throughout the grammatical construction 'would that' &'that' + past tense. Here the shift is from the SL particle 'layta' into an TL gram. const. On the other hand, Asad & Irving reflect the expressive (expr.) and grammatical meaning of 'layta' through 'if...but' & 'if... only' where these conjunctions could correspond with 'layta' in the SL. Here the shift is from the particle to a conj.

(2) «قِيلَ أُدْخِلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ» (يس 26)

(Verse 26) It was said (unto him): Enter paradise. He said: *Would that* my people knew. (Pickthall, 1959: p.441)

(Verse 26) It was said: "Enter thou the Garden." He said: "Ah me! *Would that* my People knew (what I know)! - (Ali, 1984:p.1175)

(Verse 26) [And] he was told, "[Thou shalt] enter paradise!" - [whereupon] he exclaimed: "*Would that* my people knew (Asad, n.d.: p.914)

(Verse 26) He was told: "Enter the Garden." He said: "*If my people only* knew (Irving, 2003: p.441)

Here in this aaya it is noted that Pick, Ali, and Asad have rendered 'layta' in to the grammatical construction 'would that' followed by a past tense clause where 'layta' is lost its expressive meaning. However, Irving reflects the grammatical meaning & expressive meaning by using the conjunction 'if ...only' + past tense as an equivalent of 'layta'. The first shift is from the SL particle 'layta' to the TL grammatical construction while the second is from the SL particle to an TL conj. .

(3) «وَيَوْمَ يَعِضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا * يَا وَيْلَتِي لَيْتَنِي لَمْ اتَّخَذْ فُلَانًا خَلِيلًا» (27-28 : الفرقان)

(Verse 27) On the day when the wrong-doer gnaweth his hands, he will say: Ah, *would that* I had chosen away together with the messenger (of Allah)!

(Verse 28) Alas for me! Ah, *would that* I had never taken such an one for friend! (Pickthall, 1959: p.261)

(Verse 27) The Day that the wrong-doer will bite at his hands, he will say, "Oh! *would that* I had taken a (straight) path with the Apostle!

(Verse 28) Ah! woe is me! *Would that* I had never taken such a one for a friend! (Ali, 1984: p.932)

(Verse 27)...and a Day on which the evildoer will bite his hands (in despair], exclaiming: "Oh, *would that* I had followed the path shown to me by the apostle!

(Verse 28) Oh, woe is me! *Would that* I had not taken so-and-so for a friend!
(Asad, n.d.: p.756)

(Verse 27)... He will say: "It's too bad for me! If I had only taken a pathway alongside the Messenger!

(Verse 28) It's too bad for me! *If* I had not adopted So-and So as a close friend!(Irving, 2003: p. 362)

In the previous two aayas all translators except Irving have rendered 'layta' in to the grammatical construction 'would that'+ past perfect wherein it is a shift from the SL particle to the TL grammatical construction. Nonetheless, Irving rendered 'layta' into the conj. 'If'+ past perfect. Here the shift is from the SL particle to the TL conj.

(4) «ولئن أصابكم فضلٌ من الله ليقولن كأن لم تكن بينكم وبينه مودة يا ليتني كنتُ معهم فأفوزَ فوزاً عظيماً» (النساء: 73)

(Verse 73) And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, *would that* I had been with them, then should I have achieved a great success! (Pickthall, 1959:p.89)

(Verse 73) But if good fortune comes to you from God, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! *I wish* I had been with them; a fine thing should I then have made of it!" (Ali, 1984:p.201)

(Verse 73) But if good fortune comes to you from God, such a person is sure to say - just as if there had never been any question of love between you and him - : "Oh, *would that* I had been with them, and thus had a [share in their] mighty triumph!" (Asad, n.d.:p.178)

(Verse 73) Yet if some bounty from God strikes you, he will say, as if no affection had existed between you and him: "*If only* I had been with them, I should have achieved something splendid!" (Irving, 2003:p.89)

Here 'laya' is rendered into a grammatical construction without its expressive meaning by Pick. & Asad. On the other side, Ali & Irving have kept the expressive and grammatical meaning of 'layta' by rendering it into 'I wish' & 'if only' + past perfect consistently. However, 'if only' is more acceptable as an equivalent to 'layta'. The first shift of translating 'layta' is from the SL particle to an TL gram. const. in Pick.'s, Ali's and Asad's. Ali's shift is from the particle to the gram.const. 'I wish'. The last but the nearest to the meaning of 'layta' is Irving's rendering. It is from the SL particle to the TL conj. 'if only'.

(5) «وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفِيهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا» (الكهف: 42)

(Verse 42) And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: *Would that* I had ascribed no partner to my Lord! (Pickthall, 1959:p.298)

(Verse 42) So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! *Would* I had never ascribed partners to my Lord and Cherisher!" (Ali, 1984: p.741)

(Verse 42) And [thus it happened:] his fruitful gardens were encompassed [by ruin], and there he was, wringing his hands over all that he had spent on that which now lay waste, with its trellises caved in; and he could but say, "Oh, *would that* I had not attributed divine powers to any but my Sustainer!" (Asad, n.d.:p.612)

(Verse 42) He was caught short with his fruit, and one morning he began to wring his hands over what he had spent on it, since it had tumbled down from its trellises [trellises]. He kept saying: "it's too bad for me; I should never have associated anyone with my Lord!" (Irving, 2003:p.298)

'Layta' in this aaya has been translated, as in the previous ones, to a gram. const. in Pick.'s & Asad's. The translation shift is from the SL particle to the TL gram.

const. However, Ali has rendered it into 'would'+ past perfect only where they lack the expressive meaning of wishing. Coming to Irving's, it is noted that there is no equivalent to 'layta', since the exclamation clause 'it's too bad for me!' expresses shameful meaning more than regretted one, and it reflects the rendering of 'يا' more than 'layta'.

(6) «ولو ترى إذ وقفوا على النارِ فقالوا يا ليتنا نُردُّ ولا نُكذَّبَ بآياتِ ربنا ونكونَ من المؤمنين» (الأنعام: 27)

(Verse 27) If thou couldst see when they are set before the Fire and say: Oh, *would that* we might return! Then would we not deny the revelations of our Lord but we would be of the believers! (Pickthall, 1959: p.130)

(Verse 27) If thou couldst but see when they are confronted with the Fire! They will say: "*Would that* we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!" (Ali, 1984:p.295)

(Verse 27) If thou couldst but see [them] when they will be made to stand before the fire and will say, "Oh, *would that* we were brought back [to life]: then we would not give the lie to our Sustainer's messages, but would be among the believers!"(Asad, n.d.: p.250)

(Verse 27) If you could see when they are set before the Fire and say:"Alas, *if we might only* be sent back and had not rejected our Lord's signs, and we had been believers!"(Irving, 2003:p.130)

As it is remarked above, in Pick.'s, Ali's & Asad's 'layta' has been rendered into the grammatical construction 'would that'+ past tense where it lacks the expressive meaning. The translation shift is from the SL particle to the TL grammatical construction. However, Irving translated it into the conj. 'if...only' where it may reflect the expressive and grammatical meaning of 'layta'. The shift is from the SL particle to the TL conj. [The translation of aaya 66 of al-Ahzab (no.7) and aaya 27 of al-Haaqa (no.8) is similar to this aaya; see the **Notes** below]. (1)

Here is the data of rendering 'layta' in the following Table 2

| No. | ليت in Arabic | No. of Aaya/Ayaas & Sura's title | The translator | Rendering of Layta | Type of the shifts with an SL particle into an TL | Expr. or gram. meaning |
|-----|---------------|----------------------------------|--|--|---|---|
| 1 | ليت | 79 al-Qasas | Pick. Ali Asad Irving | would that that if ... but If ... only | gram. const.+past tense conj.+past tense two conjs conj. | gram.meaning gram.meaning both both |
| 2 | ليت | 26 Yaasin | Pick. Ali Asad Irving | Would that Would that Would that If ... only | gram. const.+past tense gram. const.+past tense gram. const. +past tense conj.+past tense | gram. meaning gram. meaning gram. meaning both |
| 3 | ليتي ليتي | 27-28 al-Furqaan | Pick. Ali Asad Irving | would that would that would that Would that would that would that would that If If | gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect conj.+past perfect conj.+past perfect | gram. meaning gram. meaning gram. meaning gram. meaning gram. meaning gram. meaning gram. meaning both |
| 4 | ليتي | 37 al-Nisaa' | Pick. Ali Asad Irving | would that I wish would that If only | gram. const. .+past perfect regretted clause+ past perfect gram. const. +past perfect conj. +past perfect | gram. meaning both gram. meaning both |
| 5 | ليتي | 42 al-Kahaf | Pick. Ali Asad Irving | Would that Would would that no equivalent | gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect | gram. meaning gram. meaning gram. meaning non |
| 6 | ليتنا | 27 al-An'aam | Pick. Ali Asad Irving | would that Would that would that if ... only | gram. const.+past tense gram. const.+past tense gram. const.+past tense conj.+past tense | gram. meaning gram. meaning gram. meaning both |
| 7 | ليتنا | 66 al-Ahzab | Pick. Ali Asad Irving | would that Would that would that If ... only | gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect conj.+past perfect | gram. meaning gram. meaning gram. meaning both |
| 8 | ليتها | 27 al-Haaqa | Pick. Ali Asad Irving | would that Would that Would that If ... only | gram. const.+past perfect gram. const.+past perfect gram. const.+past perfect conj.+ past perfect | gram. meaning gram. meaning gram. meaning both |

V. Discussion

It is clear that 'layta' has two meanings, expressive and grammatical. According to the shift procedure of translation, it is translated into two forms or constructions of grammar. The first one is a conjunction/conjunctions + past/past perfect. 'If' in Irving's (no.3 above), 'If only' in Irving's (no. 1/2/4/6/7/8), 'if ...but' in Asad's (no.1) , or 'that' in Ali's (no.1), i.e. the shift from SL particle 'layta' to TL conj.+ past perfect. They reflect the expressive and grammatical meaning of 'layta'. However, 'if only' is the most nearest meaning to 'layta' which Irving has been used. The other shift procedure of 'layta' is the gram. const. 'would that+ past perfect' in Pick., Ali, and Asad's (no 1/2/3/4/5/6/7 & 8 in the table above) 'would+ past tense' in Ali's (no. 5), or 'I wish + past perfect' in Ali's (no. 4). The shift procedure of translation is from SL particle to TL grammatical construction. However, the last one, 'I wish' with the past tense that followed reflects both the expressive and grammatical meaning of 'layta', whereas 'would that +past perfect' reflect gram meaning without the expressive one.

VI. Conclusion

It is found that 'layta' has no clear equivalent in English that reflects its expressive meaning. However, 'if only', 'if...but', and 'I wish' plus a past/ past perfect clause (in Ali's) may express its meaning, where it is found in Irving's rendition mostly. Irving's language is modern while other translators have old language. Though using 'If' or 'that' only could reflect both meanings of 'layta' as well.

Moreover, it is noted that the translators, Pick., Ali & Asad do not reflect the expressive meaning of 'layta' since they express the regretted meaning through grammar, grammatical meaning, by using the const. 'would that' plus a past/ perfect tense clause.

Finally, there is somehow mismatching in the translation of 'layta' from Arabic (SL) into English (TL) in the Glorious Qur'an, since any use of an TL translated equivalent fail to express all aspects of meaning usually aroused by 'layta'.

Notes

(1)

(7) «يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ»
(الاحزاب 66)

(Verse 66) On the day when their faces are turned over in the Fire, they say: Oh, *would that* we had obeyed Allah and had obeyed His messenger! (Pickthall, 1959: p.422)

(Verse 66) On the Day when their faces shall be tossed about in the fire, they will exclaim, "Oh, *would that* we had paid heed unto God, and paid heed unto the Apostle!"(Asad, n.d.: p.885)

(Verse 66) The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! *would that* we had obeyed God and obeyed the Apostle!" (Ali, 1984: p.1128)

(Verse 66) On a day when their faces will be twisted by the Fire, they will say: "*If we had only* obeyed God and obeyed the Messenger!" (Irving, 2003:p.427)

(8) «يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ» (الحاقة 27).

(Verse 27) Oh, *would that* it had been death! (Pickthall, 1959: p.567)

(Verse 27) "Ah! *would that* (Death) had made an end of me! (Ali, 1984: p.1600)

(Verse 27) Oh, *would that* this [death of mine] had been the end of me! (Asad, n.d.:p.1204)

(Verse 27) *If it had only been* the Sentence [once and for all]! (Irving, 2003:p.567)

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ترجمة 'ليت' في اربع ترجمات للقرآن الكريم

المستخلص

تعتبر «ليت» في العربية من الادوة المشبهة بالفعل وتفيد التمني. والتمني هو طلب شيء صعب أو مستحيل تحقيقه، أو هو الرغبة في حدوث شيء ممكن أو غير ممكن. ومع ذلك ف «ليت» في القرآن الكريم عبّرت عن شيء غير ممكن الحصول دائماً.

يعكس التعبيران "I wish" و "if only" (متبوعة بعبارة بالزمن الماضي أو الماضي التام)، وكذلك ادوات الربط "if" و "that" والتركيب النحوي "would that" يعكسون التمني باللغة الانكليزية (اللغة الهدف) وهما يشيران الى الحال غير الحقيقي او المستحيل في الجملة. ويُعرّف التمني أحياناً في الوصف النحوي للجملة وذلك لأن العبارة الثانوية في الجملة التي تتبع تعبيرات التمني تكون بالزمن الماضي أو الماضي التام. والتمني يمثل معنى تعبيرى حسب أنواع المعاني عند بيكرو «ليت» تعكس هذا المعنى.

إستقصت الباحثة ترجمة «ليت» في أربع ترجمات للقرآن الكريم وهي (بكتل ومحمد علي ومحمد أسد وآيرفك)، ورأت فيما لو كان هناك مكافئ لها في الانكليزية أو لا يوجد، وكذلك الطريقة التي اتبعها المترجمون في الترجمة. وإعتمدت الدراسة على طريقة التحول أو الانتقال التي ذكرها نيومارك في الترجمة.

واستخلص البحث أن «ليت» في القرآن لا تملك مكافئ واضح في اللغة الانكليزية يعكس معناها التعبيري رغم وجود ادوات وأبنية نحوية تعكس معناها نحويًا. لهذا فهناك فقدان للمعنى التعبيري للـ«ليت» عند ترجمتها من العربية الى الانكليزية في القران الكريم.

الكلمات المفتاحية: ترجمة القرآن الكريم، التمني في العربية والانكليزية، انواع المعاني، طريقة الانتقال أو التحول في الترجمة.

