

***Rendering of ‘La’ala’ & ‘Asaa’ in the Holy Quran:
A Semantic Study of Two Translations***

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ABSTRACT:

The object of the study is to look at the English (TT) translation of *لا لعل* la’ala and *عسى* ‘asaa in Arabic Text (ST) of the Holy Quran. They have the same meaning with little differences. Their renderings are investigated and analyzed semantically according to contextual and cohesive meaning of certain texts, i.e. the aayas (verses). The question is: do the translators (al-Hilali &Khan and Irving) succeed in rendering the meanings of the two items from Arabic (source text) into English (target text)? Are there differences between the two translations, or the two items?

The study is drawn out that the translators have relatively succeeded in rendering l’ala and ‘asaa. However, it is shown that Arabic (SL) is semantically more precise than English, and the latter has limited expressions compared to the much meanings of the Quranic expressions. Moreover, the two translations are not different in rendering them though Irving’s is more adequate than al-Hilali &Khan’s.

Keywords: Quran translation, semantic study, contextual and cohesive meaning, *عسى* & *لا لعل* translation.

1. Introduction

This study is dealing with English rendering of *لا لعل* la’ala and *عسى* ‘asaa in the original Arabic Text (ST) of the Holy Quran. They have the same meaning with little differences. Their translations are investigated and analyzed semantically according to contextual and cohesive meaning of certain texts, i.e. the aayas (verses). The question is: do the translators (al-Hilali &Khan and Irving) succeed in rendering the meanings of the two items from Arabic (source text) into English (target text)? Are there differences between the two translations, or the two items?

The aim of the study is to investigate *عسى* & *لا لعل*’s renderings in two translations of the Holy Quran to find out the similarities and

differences. They are from different cultures. The researcher has chosen the first since Arabic is their mother language (source text ST); beside they are Muslims. The latter is for a Muslim translator whose mother tongue is English.

The procedures are to explain certain verses as examples drawn from selected Suras (Chapters), and to examine renderings of *لعل و عسى*, semantically. Then, the researcher has assessed and compared between their translations. As most of the time the aaya (verse) in the Quran represents cohesive unit (a text), so clarifying the meanings of *لعل و عسى* would be within one aaya only (except one example). The method that is followed in this research is a qualitative one in terms of a descriptive analytical approach.

2. Textual Equivalence & Contextual meaning

Catford (1965) defines translation in terms of "textual material" by editing "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p.20). He comments that 'textual material' carries the meaning of 'text' and 'equivalence', i.e. textual equivalence.

Firstly, what is a text? Catford (p.21) defines the text as "any stretch of language, spoken or written". Text is a linguistic term that refers to a unified passage whatever its length (Halliday & Hasan, 1976:p1). It is considered as a semantic unit, not of form but of meaning; it is realized by, or encoded in sentences (p.2). The unity of a text is of meaning in context (p.293). "A text hangs together by virtue of the semantic and structural relationships that hold between its elements." (Baker, 2018:p.202) Hence, the text is unified together by meaning and construction relations among its elements.

What concerns this study is the relatedness of grammatical and lexical units to the contextual units. Translation of the Quran should be guided by overall context and by stylistic considerations (Ali et.al., 2012:588). Context is "the organization of situation-substance into units", which are corresponding (co-extensive with) and work inseparably with the units of grammar and lexis (Richards & Schmidt, 2010:pp.127-128). Moreover, ordering linguistic elements plays an important position in organizing messages at text level (Baker, p.134). Contextual meaning is the meaning of a linguistic item, a word, a sentence, a phrase, or a paragraph, in a certain text. It helps in understanding the particular meaning of these items (Richards & Schmidt, 2010:pp.127-128). Contextual meaning is derived from two kinds of context: linguistic and situational context. (See Ali, 2007:pp.70-71, and Fathi & Nasser, 2009:p.45). Linguistic context is mainly related to this study. However, for clarification, it is necessary to define the opposite of contextual meaning, i.e. propositional meaning. It is mainly used in isolation from linguistic context; it refers

to what words mean in a real world (a dictionary meaning) (Ali, 2007:p.226) (Fathi & Nasser, 2009:p.46).

3. Cohesion

As la'ala لعل & 'asaa عسى are studied semantically so cohesion is connected to them. Cohesion is a semantic concept that refers to relations of meaning within a text; it is a text because of cohesion (Halliday & Hassan's, 1976:p.4). Cohesion exists within the whole patterns of language; it "is expressed partly through the grammar and partly through the vocabulary." It is the network of lexical, grammatical and other relations which reflects links between various parts of a text (Baker, 2018: p.194). To sum up, the whole grammatical units are internally 'cohesive' (Halliday & Hasan, 1976:p.7).

4. Modality in English

Modality is a semantic concept expressing the notions of possibility, probability, necessity, likelihood, obligation, permission, and intention. Those meanings are reflected by the modal auxiliary verbs: **can, could, shall, should, may, might, will, would, and must**, or by linguistic means (**modal adjectives, adverbs, and nouns**) (Aarts et al., 1994: s.v. *modality*, p.252; see also s.v. *modal* p.251, *modal adverb* p.252). In other words, there are two main types of meanings of the modals (Greenbaum & Nelson, 2002: p.111): 1) human control over events (permission, intention, ability, or obligation); 2) **judgment whether an event was, is, or will be likely to happen**. Eastwood (1999: p.109-111) classified modal verbs according to their meanings into permission (into a section p.109) and **possibility** and certainty (p.111). In fact, what is mostly related to the current study is the second type of meaning, possibility.

Moreover, the adverbs **perhaps, maybe or perchance and peradventure** (old usage) give the meaning of **possibility** (see Oxford Advanced Learner Dictionary & Webster's New Student Dictionary), (Swan, 2005:p.321). **May be** is also gives 'possibility' meaning: Murphy (2019:58) gives the meaning of the following sentence: *He may be in his office* as (**perhaps** he is in his office).

On the other hand, **could, would, should and might** are used to express the same meaning in 'past indirect speech', after 'if', and 'future in the past' (Swan, 2005:p.328.). More specific, may, might, will & would are included in rendering of the predicate clause of لعل & عسى. Hence, the previous models should be clarified. 'May' & 'might' are used to talk about present and future, and the chances of something happening (Swan, 2005:pp.315-16). The difference is that 'might' usually refers to situation which are less probable or less definite than 'may'; in other words, 'might' is more hesitant from 'may', "suggesting a smaller chance" (p.316). In addition, 'may' is

often used to talk about typical occurrences – “things that can happen in certain situations” (p.318). **May** expresses possibility, i.e. something is true or will happen (p.327). **Might**, on the other hand, can have a conditional meaning (i.e. would perhaps) (p.317). Moreover, Webster’s Dictionary mentions other uses of ‘may’ & ‘might’; they are used to express a wish (desire), purpose, or concession. **Will & would** “are used to talk about habitual behavior or activity” (Swan, 2005: p.329). Beside of their modal meanings (obligation, willingness, volunteering, resolving, insisting, and offering) (p.328), they are used to refer to futurity, ‘will’ in the present and ‘would’ in the past.

5. Meanings of La'ala *لعل* & 'Asaa *عسى*

Linguistically, La'ala *لعل* is a particle that is similar to the verb (semi-verb): it carries the meaning of the verb, as well as it takes the end mark of the past verb *الفتحة* al-fatha (al-Galaayni, 2000:p.214). It is considered one of the sister-particles of *إن*, after these particles the verb ‘to be’ is understood, “therefore a predicate may follow in the nominative (مرفوع)” (Haywood and Nahmad, 1965:p.145).

It carries the meaning of *الرجاء الترجي* "hopefulness" (p.214): that is to wait something, one desire it, easy to happen. It also means to expect something to happen, ‘possibility’. Another meaning is *الاشفاق* to fear of something hateful or fearful to happen: one hates something to take place, ‘probability’ or ‘likelihood’. (Hasan, n.d.:p.635).

Moreover, there are other meanings of la'ala *لعل*, mentioned by Hasan (p.635): **1)** For giving a reason (it carries the meaning of “*كي*”so that’ or ‘in order that’ to make others ask or demand His mercy and promises), e.g. “*وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ*” (7:204) “*Whenever the Qur’an is being recited, listen to it [attentively] and hush, so that you may receive mercy.*” (Irving, 2003:p.176). **2)** For questioning of something, e.g. “*يَتَذَكَّرُ أَوْ يَخْشَى*” (20:44) “*And speak to him mildly, perhaps he may accept admonition or fear (Allah).*”(al-Hilali &Khan,1983:p.417). **3)** However, the aaya (verse) could express supposing or guessing something, e.g. “*وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ*” (٦:4٢) “*We sent [word] to nations before you and seized them with suffering and hardship so that they might act submissively*” (Irving, 2003:p.132). **4)** And/or for verification (the original is 'alla' *عل* wherein the first letter al-laam *اللام* is for assertion (emphasis).

Turning to 'asaa *عسى*, it is a verb that is related to the group of *افعال الرجاء* 'verbs of hopefulness'; they are formally past verbs, but semantically they are future ones (Hasan,n.d.:pp.621-22). **The meaning of 'asaa *عسى* is to expect a hope to happen in the future** (p.622). It could carry the meaning of *الاشفاق* ‘fearfulness’: i.e. to fear

something hateful to happen, e.g. " وعسى ان تكرهوا شيئا وهو خير " (2:216) "It may be that you detest something which is good for you" (Irving, 2003:p.34). Haywood & Nahmad (1965:p.269) say that it is one way to say 'perhaps' or 'it may be' in Arabic. They add that it is used only in third person of the perfect (past) and gives **a present or future meaning** (p.269). Nonetheless, it occurs in first عسى or second عسىتم persons where they express the sense of nearness, i.e. 'nearly' (p.269)

In the Holy Quran, the meaning of "hopefulness الرجاء" and "fearfulness الاشفاق" cannot be related to Almighty Allah, so the interpreters related the meaning to the men themselves (Ar-Razi, www.al-eman.com) & (see also al-Asfahani). On the other hand, لعل & عسى, semantically, are used to propose something that is to happen or isn't happened, with **a great possibility to happen** (propositional meaning) (books.rafed.net / آيات الاحكام / 35).

Ash-Shirazi (2014: Vol.3:228-29) says that their meanings (لعل & عسى) are not changed in the Quran but they are used within a text or a sentence which carries an aim or intention, and that needs **conditions** (or introductions) to be achieved. If some or one of these conditions wouldn't happen, the meanings of them became within the 'possibility' or 'probability'. (See also al-Gamudi, tafaser.com)

5.1 Assessment of La'ala لعل in seven verses (aayas)

1- "وما يدريك لعل الساعة قريب" (Ash-shuraa:42: 17)

17 ... And what can make you know that perhaps the Hour is close at hand? (al-Hilali & Khan, 1983:p.654)

17 ... What will make you realize that perhaps the Hour may be near? (Irving, 2003: p.485)

La'ala لعل is translated into 'perhaps' as its equivalence of its propositional meaning in the target language. However, لعل is a semi-verb while 'perhaps' is an adverb. As a textual equivalence, the clause followed la'ala is translated differently. Al-Hilali & Khan translated its predicate into a simple present clause that expresses future, while Irving used the modal auxiliary 'may' that reflects the meaning of 'possibility' in the future. Relating to the contextual meaning of this aaya, Irving reflects the meaning of not knowing the exact time of the Hour (doomsday يوم القيامة), i.e. possibility. Al-Hilali & Khan see that 'perhaps' is enough to reflect possibility. (See hodaalquran.com)

2- "فلعلك تارك بعض ما يوحى اليك وضائق به صدرك أن يقولوا لولا أنزل عليه كنز أو Hud (جاء معه ملك ... " (11: 11):

12 So perchance you (صلى الله عليه [واله] وسلم Muhammad) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say,"... (al-Hilali & Khan, 1983:p.288)

12 Perhaps you are abandoned something that has been inspired in you, and your breast is feeling cramped because of it, since they say: "... (Irving, 2003: p.222)

In this aaya la'ala لعل takes the lexis equivalence 'perhaps' or 'perchance' that carries the meaning of 'possibility' (propositional meaning). However, Almighty Allah prevents His Prophet in this aaya (a text) to leave his task of informing (reporting) the revelation and gets fed up of infidels' ignorant demands. As it is mentioned that la'ala لعل could take the meaning of 'fearfulness' الاشفاق of something hateful to happen, and that the textual meaning of لعل. Turning to the linguistic context in the clause that followed 'perhaps', al-Hilali & Khan reflect the meaning of the aaya by using the modal 'may', whereas Irving uses the present tense as he is satisfied by the adverb 'perhaps'. However, there is meaning of negation according to the interpretation of the aaya wherein no sign of negation in the textual equivalence of the target language.

3- "يا أيها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم تتقون" (The Cow: 2: 21)

21. O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious) (al-Hilali & Khan, 1983:p.6)

21 Mankind, worship your Lord Who created you as well as those before you, so that you may do your duty! (Irving, 2003: p.4)

Here the particle or the semi-verb لعل is translated into the conjunction 'so that' since it expresses reason, or we can say that conditions of worshipping is not happened unless 'you' 'the worshippers' are being pious (Mutaqun). That gives the meaning of possibility of the clause followed 'so that'. Hence, the modal verb 'may' is used by both translators to refer to the linguistic contextual meaning of لعل. See also (The cow: 2: 187), (The Hights:7:69) (Iron:57:17) and many others. (See Abdul Baqi, s. v. لعلكم)

4- "لعلنا" (Poets: ٢٦:٤٠) "نتبع السحرة إن كانوا هم الغالبين"

40 "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners." (al-Hilali & Khan, 1983:p.491)

40 so that we may follow the sorcerers once they have won out?" (Irving, 2003:p.369)

In the previous aaya لعلنا expresses reasonable meaning: as it is rendered in al-Hilali & Khan's and Irving's. It also carries the meaning of possibility of "following the sorcerers". The first one is reflected by using 'that' (al-Hilali&Khan) and 'so that' (Irving) as equivalences for لعلنا, whereas the second meaning is showed by using 'may' in the following clause "we may follow": نتبع السحرة. By using

the two conjunctions ‘that’ and ‘so that’, and the modal auxiliary ‘may’ the two translators reflect the contextual meaning of *لعلنا*

5- Abasa(*وما يدريك لعله يزكى* " (٣: ١٠)

3. And how can you know that he might become pure (from sins)? (al-Hilali & Khan, 1983:p.815)

3. What will make you realize that he may [yet] be purified (of disbelief) (Irving, 2003:p.585)

Here *لعله* gives interrogative and possible meanings. The first meaning is reflected by using the question mark at the end of the clause, while the second one is reflected by using ‘might’ (al-Hilali & Khan’s) and ‘may’ (Irving’s). However, they used the conjunction ‘that’ to connect the two clauses in the TT (target text) wherein *لعله* occurred in the ST (source text).

6- *وقالت طائفة من اهل الكتاب آمنوا بالذي أنزل على الذين آمنوا وجه النهار اكفروا* (The Family of ‘Imraan (*آخره لعلهم يرجعون* " (٣: 72

72. And a party of the people of the Scripture says: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, (al-Hilali & Khan, 1983:81)

72 A faction from among the People of the Book say: “Believe in what has been sent down to those who believe, “at the outset of the day; while towards the end of it, [they say]: “Disbelieve”. That may be so they will keep coming back [to argue with you], (Irving, 2003:p.59)

لعلهم in this aaya carries the same meaning of aaya 21:2 (the cow) (point 3 above). However, Irving used the model ‘will’ in the clause that followed the adverb ‘may be’. This rendering may seem inappropriate, but ‘will’ could express possibility in the future.

7- *حتى إذا جاء أحدهم الموت قال رب ارجعون * لعلى أعمل صالحا فيما تركت كلا إنها* (The Believers(*كلمة هو قائلها..* " (٩٩- ١٠٠: ٢٣:

99- Until, when death comes to one of them(those who join partners with Allah), he says: “My Lord! Send me back,

100- “So that I may do good in that which I have left behind!” No! It is but a word that he speaks; ... (al-Hilali & Khan, 1983:p.464)

99 since whenever death comes to any one of them, he says: “My Lord, send me back

100 so I may act honorably with anything I may have left behind “Indeed not! It is merely a remark he is making. (Irving, 2003:p.348)

There are two aayas in this point to understand the meaning of *لعلى* more closely; both describe the sinners’ situation after death. It is impossible to return to life despite of their wish to do good deeds. Thus, *لعلى* expresses likelihood or possible meaning not to be achieved in life, expressed by using ‘may’ in both translations. Nonetheless, meaning of ‘giving reason’, i.e. returning to life to do good deeds, is

expressed by using ‘so that’ & ‘so’ in al-Hilali & Khan’s and Irving’s respectively.

5.2. Assessment of ‘asaa عسى in seven translated aayas (verses)

1- ”فقاتل في سبيل الله لا تكلف إلا نفسك وحررض المؤمنين عسى الله أن يكف بأس الذين
 (Women: ٤: 84) كفروا والله أشد بأسا وأشد تنكيلا”

84 Then fight (...) in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that All will restrain the evil might of the disbelievers. ... (al-Hilali & Khan, 1983:p.136)

84. so fight for God’s sake, since you are only held responsible for yourself. Encourage believers; perhaps God will fend off the violence of those who disbelieve.

It is mentioned that ‘asaa عسى is a past verb formally expressing future meaning, in addition of hopefulness (possibility) as it is one of group of verbs of ‘hopefulness افعال الرجاء : to hope something to happen. Thus, we can see that it is translated into ‘may be’ (al-Hilali & Khan) and ‘perhaps’ (Irving) to reflect the meaning of ‘possibility’. To express the future meaning both translators translate the clause followed عسى in future tense by using the modal ‘will’. (See also The Hights: 7: 129)

2- ”فترى الذين في قلوبهم مرض يسارعون فيهم يقولون نخشى أن تصيبنا دائرة فعسى
الله أن يأتي بالفتح أو أمر من عنده فيصبحوا على ما أسروا في أنفسهم نادمين” (٥: ٥٢: ٥)
 The Table(

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear that lest some misfortune of a disease may befall us.” Perhaps Allah may bring a victory or a decision according to His Will. (al-Hilali & Khan, 1983:p.153)

52 You will see those in whose hearts there lurks malice dashing in among them saying: “We dread lest a turn of fortune strike us! Perhaps God will bring some victory or command from Himself, so some morning they will awaken regretful about what they have concealed within themselves. (Irving, 2003:p.117)

‘Asaa عسى in the previous aaya is rendered into ‘perhaps’ (as its propositional meaning), but to get its contextual meaning we must see the translation of the clause followed it. Al-Hilali & Khan understand the meaning of possibility more than futurity by putting ‘may’, whereas Irving represents the meaning of futurity more than possibility by using ‘will’. However, both model verbs reflect possibility and futurity.

3- ”إنما يعمر مساجد الله من آمن بالله واليوم الآخر وأقام الصلاة وآتى الزكاة ولم يخش إلا
الله فعسى أولئك أن يكونوا من المهتدين” (Repentance: 9:18)

18 The Mosques of Allah shall be maintained only by those who believe in Allah and the last Day, perform As-Salat (...), and give Zakat and fear none but Allah. It is they who are on true guidance. (al-Hilali &Khan, 1983:246)

18 Only someone who believes in God and the Last Day, keeps up prayer, pays the welfare tax, and dreads only God [Alone], shall frequent God’s mosques, perhaps those may be the ones who submit to guidance. (Irving, 1983:p.189)

Here, in this aaya, al-Hilali & Khan do not translate عسى. The meaning of hoping something, certainly to happen in the future, do not convey in the first translation. On the other hand, Irving translates عسى into ‘perhaps’ and conveys the meaning of hopefulness (possibility), in addition of using ‘may’ in the following clause. ‘May’ refers to possible future, but ‘will’ is more appropriate.

4 - "عسى ربكم أن يرحمكم وإن عدتم عدنا وجعلنا جهنم للكافرين حصيرا"

(The Night Journey:17:8)

8. [And We said in the Taurat (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment).” (al-Hilali & Khan, 1983:)

8 Perhaps your Lord may show mercy to you. If you should turn back, We will go back (too) and turn Hell into a confinement for disbelievers!

Al-Hilali & Khan translate عسى into a clause with the modal ‘may’ and put ‘may’ in the clause followed to show its importance. Both clauses show the meaning of possibility and futurity. On the other rendering, Irving’s is clearer than al-Hilali & Khan since they translate عسى into ‘perhaps’ and put the model ‘may’ in the clause that followed. However, both renderings weaken the future meaning of عسى.

5 - "واعترزكم وما تدعون من دون الله وادعوا ربي عسى ألا أكون بدعاء ربي

شقييا" (Mary:19:48)

48 “And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord and I hope that I shall not be un[-]blest in my invocation to my Lord. (al-Hilali & Khan, 1983)

48 I’ll move away from you (all) and from anything you appeal to instead of God. I shall appeal to my Lord; perhaps I’ll not feel quite so miserable with my Lord’s appeal.” (Irving, 2003:p.308)

Al-Hilali & Khan’s translation of عسى in this aaya is lacked ‘hopefulness’ meaning since it is rendered into ‘shall’ which refers to future only (see al-Hilaali &Khan’s rendering of Ants Sura: 27:72). More appropriate rendering Irving uses ‘perhaps’ as an equivalence

for *عسى*, and expresses the future meaning by using ‘will’ in the clause followed.

However, we should refer that ‘*asaa عسى* is mentioned with the plural addressee or third person in plural (*عسيتم*) in two verses of Surat Muhammad (v.22) and al-Baqara (the Cow) (v.246) as follows:

6- “فهل عسيتم ان توليتم ان تفسدوا في الارض وتقطعوا ارحامكم”

(Muhammad:47:22)

22 Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? (al-Hilali & Khan, 1983)

22 Would you by any chance, if you assumed power, cause havoc on earth and fight with your own flesh and blood? (Irving, 2003:p.509)

In this aaya (47:22) the translators use the modal past verb ‘would’ as an equivalence to ‘*عسى*’ where it expresses probability and past tense in the future (see Webster’s New Students Dictionary s.v. **would**, 1964). However, Irving adds the phrase “by any chance” to show the same meaning where it should be enclosed by parentheses.

7- “قال هل عسيتم ان كتب عليكم القتال ألا تقاتلوا قالوا وما لنا ألا نقاتل في سبيل

الله وقد أخرجنا من ديارنا وأبناننا فلما كتب عليهم القتال تولوا إلا قليلا منهم ...” (The)

(Cow: 2: 246)

246 ... He said, “Would you then refrain from fighting, if fighting was prescribed for you? ...But when fighting was ordered for them, they turned away, all except a few of them. ...(al-Hilali &Khan, 1983:p.54)

246 ...He said: “Perhaps you will not fight even though fighting has been prescribed for you.” They said.....Yet whenever fighting was prescribed for them, all but a few of them turned away. ... (Irving, 2003:p.40)

Al-Hilali & Khan translate *عسيتم* as the same as the previous aaya (47:22) wherein it expresses probability. As in the most aayas Irving translates *عسى* into the adverb ‘perhaps’ and expresses futurity meaning by using ‘will’ in the clause followed.

6. Discussion & Comparison

The propositional meaning of the particle (or semi-verb) *la’ala لعل* expresses possibility in Arabic. In the TT, English, its meaning is reflected clearly when it is put in a sentence through its predicate. We observe that *la’ala* is translated into different parts of speech in the TT (see appendix 1 below): *perhaps adv.*, *maybe adv.*, *so conj.*, *that conj.* and *so that conj.* However, its meaning doesn’t complete without the clause that followed. The two translators have used ‘may’ in the clause followed (the predicate of *لعل*) or used ‘will’ v.72:3 (Aal-Emran) to reflect future possibility. Nonetheless, possible negation in v.12:11(Hud) in al-Hilali & Khan is not reflected in the TT. Sometimes, mostly, at the end of the aayas, *la’ala لعل*, carries the

meaning of giving reason in addition of possibility. In this case the two translators have translated la'ala into 'that' or 'so that'. Here its meaning of 'possibility' is lost, but they try to heal this gap by using 'may' or 'might' in the clause followed, i.e. the predicate of la'ala in Arabic ST (contextual meaning).

On the other hand, the propositional meaning of the verb (or semi-verb) 'asaa عسى is like la'ala لعل, but the first is a particle while the second is a verb. 'Asaa is translated into *perhaps adv., it may be that (a clause with the adv. maybe), I hope that, or would you, though there is no equivalence of 'asaa in v.18:9 in H.&Kh's (see appendix 2 below). In the previous rendering of 'asaa we can get its propositional meaning, but it expresses future meaning, as mentioned before, that is related to its contextual meaning in the sentence. The two translators have reflected the future possible meaning by using 'will' or 'may' in the clause that followed (i.e. the predicate in Arabic). Additionally, the last two aayas with 'عسىتم' are translated into 'would you' with the 'if clause' that reflected 'past tense in the future'.*

However, la'ala & 'asaa are different orthographically in Arabic ST, while they are not in English TT (though there are slight differences in the English rendering, as we saw above).

7. Conclusion

It can be concluded that the two translators have relatively succeeded in rendering l'ala and 'asaa. Most of the time the semi-verb **la'ala** and the verb **'asaa** are translated into the adverb **perhaps**. From the lexeme level Arabic is semantically more precise than English. Moreover, both the two Arabic words (semi-verbs) have the same meaning, i.e. possibility where the single word 'perhaps' reflects it. Moreover, la'ala has more than one meaning, in addition of possibility. These meanings (giving reason, supposing, questioning, or assertion) are reflected in the following conjunctions: 'so', 'that' and 'so that'. That proves the limited of English to express the much meaning of the H.Quran. The two translators are not different in their translation though Irving's is more consistent than al-Hilali &Khan's; the second leaves 'asaa without equivalence (in 9:18) (see the appendices below). However, both translators didn't translate the negated meaning of la'ala لعل in (11:12).

Appendix 1

Sura & Aaya no.	The translator	لعل rendering	Its predicate	Its meaning
42: 17	H.&Kh.	Perhaps adv.	Present refers to future.	Possibility
	Irving	Perhaps adv.	'may' clause	=
11:12	H.&Kh.	Perchance US adv.	'may' clause	Possible (negation)
	Irving	Perhaps adv.	Present refers	= =

			to future.	
3: 21	H.&Kh Irving	So that conj. So that conj.	'may' clause = =	Possible reason = =
26:40	H.&Kh. Irving	That conj. So that conj.	'may' clause 'may' clause	Causative & Possible = =
80: 3	H.&Kh Irving	That conj. That conj.	'might' clause 'may' clause	Interrogative possibility = =
3: 72	H.&Kh. Irving	So that conj. That conj. May be adv.	'may' clause 'will' clause	Possible reason = =
23:99-100	H.&Kh. Irving	So that conj. So conj.	'may' clause 'may' clause	Possible reason = =

Appendix 2

Sura & Aaya no.	The translator	Its rendering	Its predicate	Its meaning
4: 84	H.&Kh Irving	It may be that perhaps	'will' clause 'will' clause	Possible future or hopeful future
5:52	H.&Kh. Irving	Perhaps perhaps	'may' clause 'will' clause	Hopeful or possible future = =
9:18	H.&Kh. Irving	No equivalence perhaps	Simple Present refers to future 'may' clause	Emphasized future Possible future
19: 48	H.& Kh. Irving	I hope that perhaps	'Shall' clause 'will' clause	Possible future = =
47: 22	H.&Kh. Irving	Would you then, Would you	If clause If clause	Probability & past tense in the future = = =
2:246	H.& Kh Irving	Would you then perhaps	If clause Present perfect	Probablity & past tense in the future

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ترجمة "لعل" و"عسى" في القرآن الكريم: دراسة دلالية لترجمتين

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المستخلص

إن موضوع الدراسة هو تقصي ترجمة "لعل" و"عسى" في نصوص قرآنية (النص الاصل) في ترجمتين لمعاني القرآن الكريم في اللغة الانكليزية (النص الهدف). تحمل تلكما الكلمتين المعنى ذاته مع اختلافات بسيطة. والهدف بحث ترجمتهما وتحليل المعنى الذي يحملانه وفقا للسياق والنص (آيات قرآنية معينة). والسؤال هو هل نجح المترجمون (الهاللي وخان وأيرفرك) في ترجمة معاني المصطلحين المذكورين من العربية (اللغة الاصل) الى الانكليزية (اللغة الهدف)؟ هل يوجد اختلافات بين الترحمتين؟ أو بين ترجمة الكلمتين؟

استخلصت الدراسة نجاح المترجمين نسبيا في ترجمة "لعل" و"عسى". لكنها بينت دلاليا أن العربية (اللغة الاصل) أكثر دقة من الانكليزية (اللغة الهدف)، وأن الانكليزية محدودة في تعابيرها مقارنة بغنى المعاني في التعابير القرآنية. إضافة الى أن المترجمين لم يختلفوا كثيرا في ترجمتهم ل "لعل" و"عسى" رغم أن أيرفرك كان أكثر دقة من الهاللي وخان.