ABSTRACT:

The object of the study is to look at the English (TT) translation of لَّا’الا and عسً ‘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 لَّا’الا and عسً. 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, لَّا’الا & عسً translation.

1. Introduction

This study is dealing with English rendering of لَّا’الا and عسً ‘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 عسً’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 منعم عسَى, 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 منعم & عسَى 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

3. Cohesion

As la’ala علمي & ‘asaa علمي 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 علمي & علمي علمي. 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 ٌعً & Asaaعسٝ

Linguistically, La'ala ٌعً 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 al-fatha (al-Galaayni, 2000:p.214). It is considered one of the sister-particles of ان لاء. After these particles the verb ‘to be’ is understood, “therefore a predicate may follow in the nominative (مرفع)” (Haywood and Nahmad, 1965:p.145).

It carries the meaning of "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 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 ٌعً 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. "إِذَا أُرْسِلَنا إلى أمَمٍ مِن قَبِلِ فَأَخَذْنَاهُمْ بِالبَيَاءَ وَالضَّرَاءَ لَعَلَّهُمُ يُوَجِّهُونَ" (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. "فَقَوْلُهُ لَهُ قَوْلًا لَيْنَا لَعْلَمُهُ" (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. "وَلَمْ نَرْسِلْنَا إِلَى أمَمٍ مِن قَبِلِ فَأَخَذْنَاهُمْ بِالبَيَاءَ وَالضَّرَاءَ لَعَلَّهُمُ يُوَجِّهُونَ" (7:4) “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' wherein the first letter al-laam is for assertion (emphasis).

Turning to 'asaaعسٝ, it is a verb that is related to the group of ‘verbs of hopefulness'; they are formally past verbs, but semantically they are future ones (Hasan,n.d.:pp.621-22). The meaning of 'asaaعسٝ is to expect a hope to happen in the future (p.622). It could carry the meaning of ‘fearfulness’: i.e. to fear
something hateful to happen, e.g. "وعس١ذ اٌسبعخ لش٠ت (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 or second persons where they express the sense of nearness, i.e. ‘nearly’ (p.269).

In the Holy Quran, the meaning of "hopefulness" and "fearfulness" 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 / آ٠بد الاحىبَ: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)

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 model 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)

لا تاَكِبُكْ بِعَضْوٍ مَا يَوْحَى إِلَيْكَ وَضَنُّتُكَ بِهِ صَدَرُكَ أَن يَقُولُوا لَوْ لَتَأْنُوَلُوا أَنْ تَأْنُوِلُوُنَّ أَنْ تَأْنُوِلُوُنَّ رَبَّكَ أَنْ يَأْتِيَكُمْ رُسُلُهُ (الحَدِيثُ) (12:111)

12 So perchance you (Muhammad صلى الله عليه وسلم) 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)
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 لاَلَا لِلَّهٍ 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 لاَلَا لِلَّهٍ could take the meaning of ‘fearfulness’ of something hateful to happen, and that the textual meaning of لاَلَا لِلَّهٍ. 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.

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 لِلَّهٍ 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 (Muttaqun). That gives the meaning of possibility of the clause followed ‘so that’. Hence, the model verb ‘may’ is used by both translators to refer to the linguistic contextual meaning of لِلَّهٍ. See also (The cow: 2: 187), (The Hights:7:69) (Iron:57:17) and many others. (See Abdul Baqi, s. v. لِلَّهٍ)

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 لِلَّهٍ 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-Hilalí&Khan) and ‘so that’ (Irving) as equivalences for لِلَّهٍ whereas the second meaning is showed by using ‘may’ in the following clause “we may follow”: لِلَّهٍ. By using
the two conjunctions ‘that’ and ‘so that’, and the model auxiliary ‘may’ the two translators reflect the contextual meaning of 

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 أهل الكتاب آمنوا بالذي أنزل عليهم الذي أمنوا وجه النهار افترووا” 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.

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 لعله 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, لعله 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 عسی in seven translated aayas (verses)


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 عسی 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 عسی in future tense by using the modal ‘will’. (See also The Hights: 7: 129)


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 عسی 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.
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 عسً. The meaning of hoping something, certainly to happen in the future, do not convey in the first translation. On the other hand, Irving translates عسً 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 “عسٝ ركم آن يرحمكم وان عذبكم عذبا جهنم اكفارين 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 عسً 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 عسً into ‘perhaps’ and put the model ‘may’ in the clause that followed. However, both renderings weaken the future meaning of عسً.

5 “واعترافكم وما تدعون من دون الله وادعوا ربي عسٝ آلا أكون بدعاء ربي شقيا” (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 عسٝ in this aaya is lacked ‘hopefulness’ 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 عسً، and expresses the future meaning by using ‘will’ in the clause followed.

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

6. "فَهَل عسَّيتم ان تولَّئتم ان تفسدوا في الأرض وتفطعوا ارحاماكم" (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 model past verb ‘would’ as an equivalence to عسً 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. "قل هل عسَّيتم ان كتب عليكم القتال إلا تقاتلوا قالوا وما لنا إلا نقول في سبيل الله وقد أخرجنا من ديارنا وابنائنا 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 عسيتى as the same as the previous aaya (47:22) wherein it expresses probability. As in the most aayas Irving translates عسً 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 عسً is like la’ala عطً، 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 عسيتى 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 عطً in (11:12).

Appendix 1

<table>
<thead>
<tr>
<th>Sura &amp; Aaya no.</th>
<th>The translator</th>
<th>النَّعَرَة rendering</th>
<th>Its predicate</th>
<th>Its meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>42: 17</td>
<td>H.&amp;Kh. Irving</td>
<td>Perhaps adv.</td>
<td>Present refers to future. ‘may’ clause</td>
<td>Possibility</td>
</tr>
<tr>
<td>11:12</td>
<td>H.&amp;Kh. Irving</td>
<td>Perchance US adv.</td>
<td>‘may’ clause</td>
<td>Possible (negation)</td>
</tr>
</tbody>
</table>
Appendix 2

<table>
<thead>
<tr>
<th>Sura &amp; Aaya no.</th>
<th>The translator</th>
<th>Its rendering</th>
<th>Its predicate</th>
<th>Its meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>4: 84</td>
<td>H.&amp;Kh Irving</td>
<td>It may be that perhaps</td>
<td>‘will’ clause ‘will’ clause</td>
<td>Possible future or hopeful future</td>
</tr>
<tr>
<td>5:52</td>
<td>H.&amp;Kh. Irving</td>
<td>Perhaps perhaps</td>
<td>‘may’ clause ‘will’ clause</td>
<td>Hopeful or possible future</td>
</tr>
<tr>
<td>9:18</td>
<td>H.&amp;Kh. Irving</td>
<td>No equivalence perhaps</td>
<td>Simple Present refers to future ‘may’ clause</td>
<td>Emphasized future Possible future</td>
</tr>
<tr>
<td>19: 48</td>
<td>H. &amp; Kh. Irving</td>
<td>I hope that perhaps</td>
<td>‘Shall’ clause ‘will’ clause</td>
<td>Possible future</td>
</tr>
<tr>
<td>47: 22</td>
<td>H.&amp;Kh. Irving</td>
<td>Would you then, Would you</td>
<td>If clause If clause</td>
<td>Probability &amp; past tense in the future</td>
</tr>
<tr>
<td>2:246</td>
<td>H.&amp; Kh Irving</td>
<td>Would you then perhaps</td>
<td>If clause Present perfect</td>
<td>Probability &amp; past tense in the future</td>
</tr>
</tbody>
</table>

References
Translating the Holy Quran from Arabic into English”. International Journal of Social Science and Humanity, Vol.2, No.6, (pp.588-590)


Books.rafed.net Aayaat al-Ahkam “ناث الأحكام”.


ترجمة "العل" و"عسى" في القرآن الكريم: دراسة دلاليّة لترجمتين

الاستاذ المساعد نجاة عبدالمطمب مهجوود
(ماجستير ترجمة ولغة)
الجامعة المستنصرية- كلية العلوم السياحية

المستخلص
إن موضوع الدراسة هو تقصي ترجمة "العل" و"عسى" في نصوص قرآنية (النص الأصلي) في ترجمتين لمعاني القرآن الكريم في اللغة الإنجليزية (النص الهدف). تحمل تلكما الكلمتين المعني ذاته مع اختلافات بسيطة. والهدف بحث ترجمتاهما وتحليل المعنى الذي يحملانه وفقًا للسياق والنصوص (آيات قرآنية معينة). والسؤال هو هل نجح المترجمون (الهلالي وخان وأيرفند) في ترجمة معاني المصطلحين المذكورين من العربية (اللغة الأصل) إلى الإنجليزية (اللغة الهدف)? هل يوجد اختلافات بين الترجمتين؟ أو بين ترجمة الكلمتين؟ استخلصت الدراسة نجاح المترجمين نسبيا في ترجمة "العل" و"عسى". لكنها بينت دلاليا أن العربية (اللغة الأصل) أكثر دقة من الإنجليزية (اللغة الهدف). وأن الإنجليزية محدودة في تعابيرها مقارنة بعنى المعاني في التعابير القرآنية. إضافة إلى أن المترجمين لم يختلفوا كثيرا في ترجمتهم ل "العل" و"عسى" رغم أن آيرفند كان أكثر دقة من الهلالي وخان.