A Study of the Translatability and Untranslatability of Qur'ānic Arabic Particle laʿalla لَعَلَّ in Some Selected Surahs: A Linguistic Perspective

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Abstract—Theoretically and in practice, the issue of translatability and untranslatability has been a controversial matter in translation studies and translation theories. This study, carried out from a linguistic perspective, examined the translatability and untranslatability of the Qur'ānic Arabic particle laʿalla لَعَلَّ in several surahs, specifically in terms of three renowned translations of the Holy Qur'ān which were sourced from The Qur'ānic Arabic Corpus, namely those of Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930). A descriptive analytical method was utilized together with Jones' (2016) concept which asserts that the random treatment of laʿalla لَعَلَّ needs to be addressed. Findings of the study revealed that, the three translators have comparatively succeeded in rendering the Qur'ānic Arabic laʿalla لَعَلَّ into English. Most of the time, it is rendered as 'so that', 'so', 'that' and the model auxiliary 'may' that suggests the adverb 'perhaps'. The study concluded that, regarding the adequacy of the rendering, communication, and comprehension of the Holy Qurʾān these conjunctions and the model auxiliary are appropriate as they convey the intended notion of 'likelihood' or 'probability'.

Index Terms—Arabic particle, Holy Qurʾān, linguistic perspective, translatability, untranslatability

I. INTRODUCTION

From the outset, it is worth mentioning that translatability is the ability of some type of meaning to be conveyed from one language to another without being subjected to significant change (Pym, 2004; Kenny, 1998). The issue of untranslatability has been a major challenge for numerous translators, especially the translators of the Holy Qurʾān. Several translation scholars and translation experts have found that untranslatability is a prevailing challenge when rendering one language to another due to the problem related to the features of a specific language and the individual's understanding of the nature of language, import and rendition. They also claimed that unrenderable words and phrases are predominantly associated with cultural barriers, linguistic difficulties, and translation issues.

Theoretically and in practice, the issue of translatability and untranslatability has been a source of controversy in translation studies and translation theories. Debates on the theme of translatability and untranslatability have also triggered much hypothesizing and are a crucial aspect of the translation paradigm (Fernandez, 2012; Aldahesh, 2014). Today, the issue of translatability and untranslatability is associated with the 'faithfulness' and 'accuracy' with which the original text can be translated.

The translatability and untranslatability of the Holy Qurʾān has been the subject of dispute since the revelation of Islam's holy book (Khalaf & Yusoff, 2012; Al-Abdullatif, 2018; Hidaya & Solihin, 2019). There have been numerous debates among Muslim and non-Muslim scholars together with translation experts as to whether the Holy Qurʾān should be rendered or be read in its Arabic native language. Some Muslim scholars argue that the Holy Qurʾān is linguistically stunning, vivid, unique, sensitive, and breathtaking. It possesses characteristics that are so rare and incomparable that even the most eloquent and eminent rhetorician of the epoch could not compete with it (Ushama, 2011; Peachy, 2013; Wild, 2015). Muslim scholars and translation experts conclude that the Holy Qurʾān is incomparable in both its form and content and the marvelous character of the Holy Qurʾān is verified by the perfection of its Arabic language, and therefore it cannot be rendered into the English language with complete faithfulness to the original (Alhaj & Alwadai, 2022; Nassimi, 2008; Alhaj, 2022).

In any language, there are writings in which there are lexical items that commonly appertain to the linguistic characteristics of that language. The Qurʾānic language also contains numerous such items. The Holy Qurʾān comprises Islamic cultural lexical items that do not exist in any other culture (Jalaluddin & Abdelkarim, 2023; Alhaj, 2023; Mounadil, 2023) and therefore present translation challenges. Since the language of The Holy Qurʾān is Arabic and it is

rich in Islamic thought, which is unfamiliar to non-Muslims, and since other people in quest of the truth should know the Word of Allah, it must be rendered into other languages.

Ultimately, to date and to the researchers' best knowledge, no study has been conducted, from the linguistic perspective, on the translatability and untranslatability (into English) of the Qurʾānic Arabic particle laʿalla لَعَلَّ present in some selected surahs. Hence, this study contributes by addressing this research gap.

A. Objectives of the Study

The Holy Qurʾān has a full range of lexical items, each of which has been carefully chosen to convey a certain meaning accurately. For example, the Qurʾānic Arabic particle laʿalla لَعَلَّ is similar to a semi-verb as it carries the meaning of the verb.

The first purpose of this study is to determine whether or not the translators Abdelhaleem (2004), Al-Hilali and Khan (1996), and Pickthall (1930) have succeeded in translating the meanings of the Qurʾānic Arabic particle laʿalla لَعَلَّ into English without distorting the meaning of the Arabic Qurʾānic source text. The second purpose of the study is to examine, from a linguistic perspective, the translatability into English of the Qurʾānic Arabic particle laʿalla لَعَلَّ in several selected surahs and analyze its limitations.

B. Research Questions

In line with the two purposes of the current study, the major research questions guiding this study are:
- To what extent have the translators, Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930), successfully rendered into English the meaning of the Arabic Qurʾānic particle laʿalla لَعَلَّ?
- Are there differences between the three translations of the Arabic Qurʾānic particle laʿalla لَعَلَّ rendered into English by Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930)?
- From the linguistic perspective, what are the challenges that impede the translatability, into English, of the Arabic Qurʾānic particle laʿalla لَعَلَّ in several selected surahs?

II. LITERATURE REVIEW

In this section, firstly, the notion of translatability and untranslatability of texts is explained as it is an issue that pertains strongly to the Holy Qurʾān. Secondly, several previous studies on the translatability and untranslatability of the Arabic Qurʾānic particle laʿalla لَعَلَّ are examined.

A. The Place of La'alla لعل in Qurʾānic Grammar and Its Grammatical Function

Linguistically speaking, La'alla لعل "so that or perhaps" is similarly unique in modern Arabic. La'alla لعل is a particle similar to a verb in that it must be followed either by a noun in the accusative halat alnusb في حالة النصب ; or by an attached pronoun which is grammatically considered to be in the accusative. After it, the verb "to be" is understood, therefore a predicate may follow in the nominative. La'alla لعل bears and implies the denotation and sense of the verb, and takes the end marks (حركات harakaat) of the past tense verb الفتحة al-fatha" (منصوب manSūb) which goes over the end of a word and is uttered as a short vowel "a"/æ/. It attributes words in the accusative case. It is one of the sister-particles of إن inna; after this particle, the infinitive verb "to be" is understood (Haywood & Nahmad, 1965; Webster, 1984).

B. The Concept of Translatability and Untranslatability

A text is considered untranslatable when it contains a word or expression that has no counterpart in another language. Catford (1965) distinguished between linguistic translation difficulty and cultural translation difficulty. The former is related to the dissimilarities or discrepancies between the source language text and the target language text. The latter stems from the absence in the target language text of applicable situational characteristics or contextual features. Nida (2004) employs the term 'loss in rendering' when the translator encounters lexemes in the source language text that do not have equivalents in the target language. Markedly untranslatability is remained a contentious and dispute issue (Ardakani et al., 2015; Khammyseh, 2015; Nozizwe & Ncube, 2014; Abdelkarim & Alhaj, 2023; Abdel Haleem, 1992). At this point, there is reason to believe that translation is a possible and doable task and feasible goal, but there are still some linguistic idioms and items that are arduous and problematic to render which cause the problem of untranslatability (Mweri, 2010; Qawasmeh, 2022; Bahameed, 2008; Hatab, 2015). To conclude, linguistic untranslatability takes place in situations where the language elements or language constituents of the source language text cannot be replaced by adequately in morphological, one-dimensional, functional, or semantic terms because of a dearth of implication.

C. Previous Studies

Several studies have examined the phenomena of the translatability and untranslatability of the Holy Qurʾān. For example, Aldahesh (2014) carried out a study on the untranslatability of the Holy Qurʾān. The findings revealed that three major issues related to the translation of the Holy Qur'an are faced by Muslim scholars, academics and Qurʾānic translators; they are linguistic, cultural, and religious untranslatability. Alhaj (2022) explored the notion of (un)translatability and the difficulty of rendering into English the Qur'anic Arabic words for example 'heart' in Sūrat Al-tawbah (Repentance). The study identified ongoing challenges and the predicament of untranslatability, as well as

loss in the rendering. Also, the study showed that the translation into English of unrenderable Qur'anic Arabic words for example ,'heart' may produce rendition losses which is a common phenomenon in the rendering of the Holy Quran into English as a whole and of Sūrat Al-tawbah in particular. Khalaf and Yusoff (2012) studied the limitations of the Holy Qur'an's translatability. Their findings demonstrated that the translators have utilized various translation strategies such as transliteration, explication, cultural substitution, and footnotes to tackle the problems of ongoing linguistic challenges and the issue of untranslatability. Jones (2016) conducted a study to examine the Qurʾānic word laʿalla. The results of the study indicated that the rareness of the non-Qurʾānic Arabic of laʿalla meaning 'so that' and the related nonchalance which led grammarians and lexicographers to assert that the Qurʾānic examples of laʿallaلَعَلَّ caused Western grammarians and translators to convey or obtain the wrong meaning in translations.

Bleyhesh al-Amri (2007) explored Qur'an's translatability and untranslatability at the semantic level. The study found that the elicitation of untranslatability is not without reason. The translatability of the Holy Qurʾan is not confined to its interpretation or exegesis; also of great significance is the issue of addressing some of its structural patterns, especially the functional ones. The study concluded that translatability rather than untranslatability should be emphasized. Jawad (2023) conducted a study to investigate the problem of rendering the Qurʾānic Arabic laʿʿalaلَعَلَّ and asaaعَسَى . The results of the study showed that Irving and Al-Hilali and Khan are comparatively successful in translating Qurʾānic Arabic laʿʿalaلَعَلَّ and asaaعَسَى into English. Furthermore, the two translators do not differ in their translation of Qurʾānic Arabic laʿʿalaلَعَلَّ and asaaعَسَى although Irving's translation is more appropriate than that of al-Hilali & Khan.

III. METHODOLOGY

A. Research Paradigm

For the present study, the researchers adopted the descriptive analytical method which involved close readings, comprehensive searches, and thorough explorations of the renderings to determine, from linguistic perspective, the translatability or untranslatability into English of the Qurʾānic Arabic particle laʿalla لَعَلَّ in some selected Surahs. These three translations were selected because the translators have different ethnic and cultural backgrounds.

The data for the study were taken from The Qurʾānic Arabic Corpus (Al-Hilali & Khân, 1996; Pickthall, 1930) as well as Abdel Haleem's translation of the Qurʾān (2004). The Qurʾānic Arabic Corpus was established by a language research team at Leeds University, West Yorkshire, England. Furthermore, This Corpus offers morphological and grammatical explanations and renderings for research investigators wishing to study the holy book of Islam and its Qurʾānic Arabic. A lengthy explanation for the choice of this or that rendering of the Holy Qurʾān is not pertinent to the current study. Suffice it to say that by means of a descriptive analytical approach, the three English translations by the translators of the Holy Qurʾān were explored and analyzed by the researchers in terms of context, linguistic analysis, and critical explanation (exegesis) or interpretations of the Qurʾānic text.

B. The Place of the Three Translations Presented in the Present Research

This section of the study describes the cultural and religious identity of each of the selected translators, along with the translation methods and procedures utilized by them, which obviously play an integral role in identifying the quality of their translations (Kidwai, 2017; Abdelkarim & Alhaj, 2023). The three prominent translators selected for this research paper are notable Muslim and converts to Islamic scholarship. Pickthall (1930) was a convert to Islamic scholarship whose significant translation project established an enormously useful and rich intellectual tradition. His translation enabled the constantly increasing number of English-speaking Muslims to obtain some understanding of the meaning of the Holy Qurʾān in English. His translation is a literal one, but is nevertheless appropriate for the TL receptor. The Moroccan scholar Al-Hilali and the Pakistani scholar Khan are also well-renowned Muslim translators of the Holy Qurʾān into English (Ali, 2006; Kidwai, 2017; Abdelkarim & Alhaj, 2023; El-Zeiny, 2011; Qassem, 2021). They are also significant figures in the literature of English translations of the Holy Qurʾān in this century. Their rendering is one of the most popular as they pay special attention to the exegetic level of meanings, making no attempt to render all the other levels of meaning, when no clash prevails (Abdelkarim & Alhaj, 2023; Qassem, 2021; El-Zeiny, 2011). In terms of quality and international acceptance, their translation ranks alongside that of Pickthall. Abdel Haleem's (2004) translation of the Holy Qurʾān is held to be the most understandable English-language translation, making him a well-known translator. One of the main characteristics of Abdel Haleem's rendering is its brevity, made possible by this translator's proficiency in both the Arabic and English languages. (Haleem, 2018; Hassanein, 2017; Abdelkarim & Alhaj, 2023). Abdel Haleem applied a free-translation strategy and supplied footnotes which made the translation intelligible and accessible, unlike the translations of his predecessors. Abdel Haleem created an appropriately rendered version that is a great improvement on those of previous translators as it is comprehendible to most receptors. His translation provides a perfect linguistic reading and accordingly it is both accessible and compelling (Ibraheem, 2018; Aldahesh, 2014; Abdelkarim & Alhaj, 2023). To dispel any confusion or lack of understanding, Abdel Haleem employed translation between brackets or used a couplet translation strategy.

C. Data Collection Procedures

In order to explore the translatability and untranslatability into English of the Qurʾānic Arabic particle laʿalla لَعَلَّ in some selected Surahs. Moreover, the English translations of the meaning of the Holy Qurʾān by the translators were

collected by the researchers. Moreover, verses (*ayahs*) containing the Arabic Qur'ānic particle laʿalla لَعَلَّ and their Qurʾānic commentaries in exegeses such as those written by Ibn Kathir (2009), Alt-Tabari (1981), and As-Sa'di (2012), were employed as the chief interpretative and explanatory sources used to probe the interpretation of the ayahs of the Holy Qur'an.

This study is based on Jones's (2016) assertion that the random treatment of laʿalla لَعَلَّ needs to be addressed. Hence, it is reasonable to consider all the cases and their contexts as a group. According to Jones, this allows linguistic structures to become evident.

IV. RESULTS AND DISCUSSION

The research evidence on which this study was predicated includes *ayahs* taken from three translations of some selected Surahs of the Holy Qur'an. This evidence contains four examples of the Arabic Qur'ānic particle laʿalla لَعَل from the Holy Qur'an.

Example One

Source Surrah: Chapter (2) sūrat l-baqarah (The Cow) verse 21.

ST:(21:البقرة) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Target text:

    (1) Abdel Haleem: "people, worship your Lord, who created you and those before you, so <u>that you may be mindful</u> [of Him]". (Abdel Haleem, 2004, p. 22)

    (2) Khan and Al-Hilali: "O mankind! Worship your Lord (Allah), who created you and those who were before you <u>so that you may become Al-Muttaqun</u>". (Al-Hilali & Khan, 1996, p. 5)

    (3) Pickthall: "O mankind! Worship your Lord, Who hath created you and those before you, <u>so that ye may ward off (evil)</u> ". (Pickthall, 1930, p. 35)

The Analysis

1. The general intended meaning of the ayah

In this verse, Allah states His oneness in divinity and that none has the rights to be worshipped but He, for His both hidden and superficial grace and ostensible favours He has bestowed upon His servants. This ayah also joins the order to worship Allah alone and the interdiction on worshipping anything besides Him. It renders compelling proof that it is mandatory to worship Him and that the worship of anything besides Him is spurious (As-Sa'di, Vol. 1, p. 200).

2. Translatability and Untranslatability of Qur'ānic Arabic Particle laʿalla لَعَلَّ in Sūrat l-baqarah (The Cow), verse 21.

Graph 1. Syntactic Parsing Tree Bank of Verse (42:17) on QAC.
Source https://corpus.quran.com/treebank.jsp?chapter=2&verse=21

Here, the accusative particle laʿallakum لَعَلَّكُمْ is rendered into the conjunction "so that" by Abdelhaleem, Khan and Al-Hilali, and Pickthall because it suggests a reason for an occurrence. Markedly, the receptor can deduce that worshipping has not yet occurred, otherwise 'you' 'the believers' are being Godfearing, and righteous (Al-Muttaqun). That offers the meaning of possibility in the clause following 'so that'. Therefore, the model verb, 'may', is utilized by the three translators to allude to the linguistic situational meaning of لعل. This linguistic contextual meaning of لعل is better understood and less confusing for the TL (target language) receptor. The three translators' use of dynamic equivalence, that is 'so that' gives an accurate sense of the meaning of Qur'ānic Arabic laʿalla لَعَلَّ in English. In this regard, Muslim scholars of grammar and lexicography have always maintained that the Qur'ānic Arabic particle laʿalla لَعَلَّ does not clearly convey 'perhaps'. Sometimes, grammarians and lexicographers recognized in the abridge comments that the

Qur'ānic Arabic particle laʿalla لَعَلَّ means 'so that'. Aṭ-Ṭabarī (1989) claims that the Qur'ānic Arabic particle laʿalla لَعَلَّ cannot here (in Sūrat l-baqarah, verse 21) connote any doubt on the part of God about what could take place if the bigots and unbelievers were to serve their Lord.

Example Two
Source Surrah: Chapter (42) Sūrat l-shūrā (Consultation) verse 17.
ST:(17:الشورى)   وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ
Target text:
   (1) Abdel Haleem: "How can you tell? The Last Hour <u>may well</u> be near". (Abdel Haleem, 2004, p. 312)
   (2) Khan and Al-Hilali: "And what can make you know that <u>perhaps</u> the Hour is close at hand?". (Al-Hilali & Khan, 1996, p. 656)
   (3) Pickthall: "It <u>may be</u> that the Hour is nigh". (Pickthall, 1930, p. 345)

The Analysis
1. **The general intended meaning of the ayah**
2. "That perhaps the Hour is close at hand. " This would encourage the believer (to do righteous deeds) for its own sake, and cast in him such horrifying threat as to urge him to be almost heedless about the life of the world. **Translatability and untranslatability of the Qur'ānic Arabic particle laʿalla لَعَلَّ.in Sūrat l-shūrā (Consultation) verse 17.**
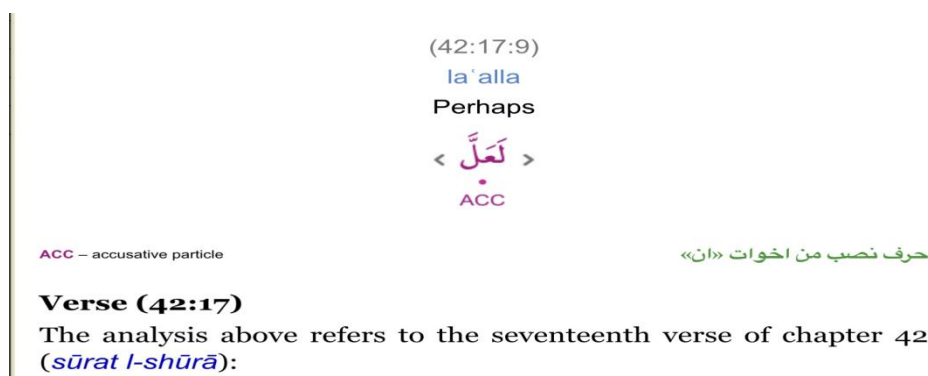
Graph 2. Syntactic Parsing Tree Bank of Verse (42:17) on QAC.
Source https://corpus.quran.com/wordbyword.jsp?chapter=42&verse=17#(42:17:1)

   The rendering styles of all the above-mentioned three translations have been carefully analyzed linguistically by the researchers who found that Abdel Haleem and Pickthall are quite close in their translation of the Qur'ānic Arabic laʿalla لَعَلَّ. Both Abdel haleem and Pickthall utilized the model auxiliary 'may'. It seems that both Abdel Haleem and Pickthall were influenced by each other, and their rendering styles are similar except for a few instances. For example, Abdel Haleem is quite different in his utilizing of the adverb 'well' and Pickthall in using the archaic 'nigh' and biblical style in his rendering of the ayah. The model auxiliary 'may' in the renderings of both Abdel Haleem and Pickthall conveys an accurate sense of 'likelihood' or 'probability' over time. Both Abdel Haleem and Pickthall are adequate in maintaining the linguistic and lexical context and preserve the intensity of the Message. Al-Hilali & Khan rendered the predicate of Qur'ānic Arabic laʿalla لَعَلَّ into a simple present tense phrase that suggests the future as its counterpart in its contextual meaning in English. Al-Hilali and Khan consider that the adverb 'perhaps' adequately implies possibility (Jawad, 2023; Emara, 2014; Jassem, 2014).

   To conclude, the model auxiliary 'may' (a semi-verb) and 'perhaps' (an adverb) may create challenging for the receptor of the Holy Qur'ān in the target language, in sense that the word 'may' implies a future possibility. Regarding the pragmatic meaning or situational meaning of this verse, Abdel Haleem and Pickthall convey the meaning of "never knowing the definite time of the Hour (day of judgment l-qiyāmatiالْقِيَامَةِ), i.e., likelihood. "Alternatively, the word' perhaps' also suggests future possibility.

Example Three
Source Surrah: Chapter (3) sūrat āl ʿim'rān (The Family of Imrān) **verse .72.**
ST : (72:ال عمران)   الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ
Target text:
   (1) Abdel Haleem: "then at the end of the day reject it, <u>so that, they too may turn</u> back". (Abdel Haleem, 2004, p. 39)
   (2) Khan and Al-Hilali: "reject it at the end of the day, <u>so that they may turn</u> back". (Al-Hilali & Khan, 1996, p. 81)
   (3) Pickthall: "those who believe at the opening of the day, and disbelieve at the end thereof, <u>in order that they may return</u>". (Pickthall, 1930, p. 68)

The Analysis
1. **The general intended meaning of the ayah**

This indeed was one of their vexatious acts with which they meant to cast those Muslims who do not maintain firm faith in confusion regarding their belief; as they agreed that they are to display their belief in the morning by praying at dawn with Muslims; yet at the end of the day, they show up their apostasy in order that the ignorant among Muslims may say that they apostate because of a defect they surely know in our religion. Therefore, they said this "so that they may turn back" (Ibn Kathir, vol. 1, p. 227).

2. **Translatability and untranslatability of the Qur'ānic Arabic particle laʿalla لَعَلَّ in sūrat āl ʿim'rān (The Family of Imrān, verse 72).**

Here, Abdelhaleem and Khan and Al-Hilali render the accusative particle laʿalla لَعَلَّ into the conjunction "so that". Pickthall renders it into the model auxiliary 'may', accurately conveying the real sense of 'likelihood or probability'. Khan and Al-Hilali, Abdelhaleem and Pickthall's renderings also indicate the nuanced meaning or syntactic meaning of laʿalla لَعَلَّ .
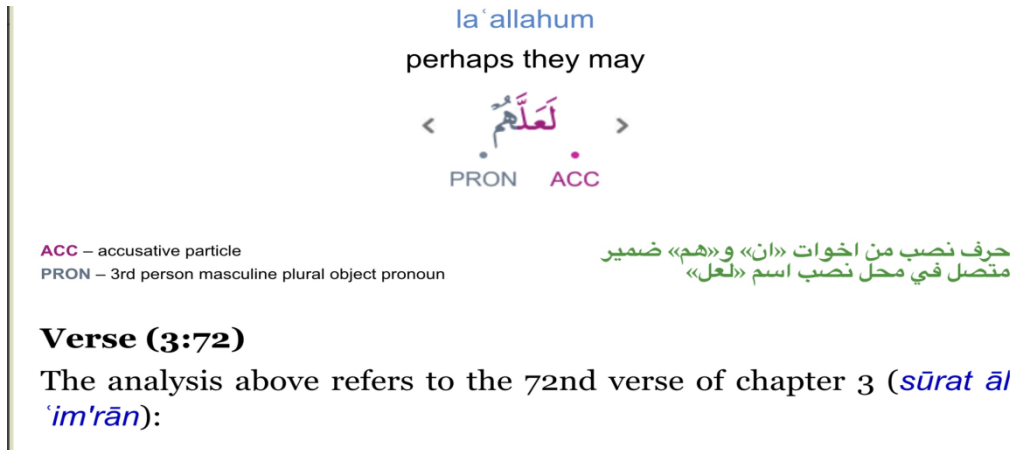
Graph 3. Syntactic Parsing Tree Bank of Verse (3:72) on QAC.
Source https://corpus.quran.com/wordmorphology.jsp?location=(3:72:16)

In this verse, the lexical expansion, 'so that they too may turn back' and 'so that they may turn back' rendered by Abdel Haleem and Khan and Al-Hilali respectively, is a unique style used to best communicate a message and give a better understanding of the Holy Qur'ān in general and the Qur'ānic Arabic particle laʿalla لَعَلَّ in sūrat āl ʿim'rān (The Family of Imrān, verse 72) in particular. Pickthall uses 'that is' 'in order that' quite contrary to the Arabic text of sūrat āl ʿim'rān in general and the Qur'ānic Arabic particle laʿalla لَعَلَّ in particular. Abdel Haleem and Khan and Al-Hilali apply this style to preserve the grammatical context regarding the anticipation of the receptor of the Holy Qur'ān in the target language (English). Therefore, their translations seem better than that of Pickthall since their renderings of the Qur'ānic Arabic particle laʿalla لَعَلَّ convey a better sense of the nuanced or syntactic meaning of the intended Message.

Example Four
Source Surrah. Chapter (23) sūrat l-mu'minūn (The Believers), verse, 100.
ST:(100:المؤمنون) : لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
Target text:
   (1) Abdel haleem: "…so as to make amends for the things I neglected. (Abdel Haleem, 2004, p. 219)
   (2) Khan and Al-Hilali: "So that I may do good in that which I have left behind!". (Al-Hilali & Khan, 1996, p. 464)
   (3) Pickthall: "That I may do right in that which I have left behind!". (Pickthall, 1930, p. 252)

The Analysis

1. **The general intended meaning of the ayah**

When a wrongdoer is dying, sees his fate and realizes the abhorrent nature of his deeds, he is filled with regret. Therefore, he asks that he be permitted to return to this world, not to enjoy its physical joys and indulge in its pleasures, but rather so that he can do the righteous deeds that he failed to do, for he had neglected his duty to Allah. Allāh, the Almighty tells us about the state of the disbelievers or those who were careless about the commands of Allāh, the Almighty, and what they then ask is to be returned to life to set right the wrongs they had committed during their lifetime (As-Sa'di, vol.6, p. 369).

2. **Translatability and untranslatability of the Qur'ānic Arabic particle laʿalla لَعَلَّ in sūrat l-mu'minūn (The Believers, verse 100).**

(23:100:1)

laʿallī

That I may

⟨ لَعَلِّيَ ⟩
   PRON   ACC

ACC – accusative particle
PRON – 1st person singular object pronoun

حرف نصب من اخوات «ان» والياء ضمير متصل
في محل نصب اسم «لعل»

Verse (23:100)

The analysis above refers to the 100th verse of chapter 23 (*sūrat l-mu'minūn*):

Graph 4. Syntactic Parsing Tree Bank of Verse (23:100) on QAC.
Source https://corpus.quran.com/wordbyword.jsp?chapter=23&verse=100#(23:100:1

Here, the accusative particle laʿalla لَعَلَّ is rendered into the conjunction 'so that" and 'so' by Khan, and Al-Hilali and Abdel Haleem respectively. It is rendered into the model auxiliary 'may' by Pickthall that shows the real sense of 'likelihood or probability'. However, the meaning of the return from the dead in order do something right or to right previous wrongs is denoted by the conjunctions 'so that' and 'so".

With reference to renderings of the three translators for the accusative particle laʿalla لَعَلَّ in sūrat l-mu'minūn (The Believers, verse 100), the meaning is very clear and the use of the conjunctions 'so', 'so that' and the model auxiliary 'may' have been used very carefully and appropriately in their respective contexts, thereby maintaining the intensity of the Holy Qurʾān in general and the nuanced meaning or syntactic meaning of the particle 'laʿalla' لَعَلَّ .

In the linguistic context, when rendering into English the Qurʾānic Arabic particle laʿalla لَعَلَّ in sūrat l-mu'minūn (The Believers, verse 100), Abdel Haleem, Khan and Al-Hilali, and Pickthall take into account the receptor's expectations and the challenges he or she may face in understanding the verse. Hence, the over style is quite close to expression of the target language (English) through the translation of the Qurʾānic Arabic particle laʿalla لَعَلَّ in sūrat l-mu'minūn (The Believers, verse 100).

The double conjunctions 'that' and 'so' which have been used by Pickthall ('<u>That</u> I <u>may</u> do right in that which I have left behind') are consistent with the style of the Qur'anic verse and are used appropriately in their linguistic context. The conjunction, 'so that', fully accommodates the expectation of the target language (English) receptor.

To conclude, the overall rendering of this verse maintains the Message by mean of conjunctions and model auxiliary words such as 'so that', 'so' and the model auxiliary 'may'. Moreover, the three translators' renderings of QurʾānicArabic particle laʿalla لَعَلَّ in sūrat l-mu'minūn become so intense and crucial just by adjusting these conjunctional words and model auxiliary words. For example, '<u>so</u> as to make amends for the things I neglected' is used by Abdel Haleem; '<u>So that</u> I may do good in that which I have left behind' was rendered by Khan and Al-Hilali; and 'That I <u>may</u> do right in that which I have left behind' is rendered by Pickthall. This gives the better possible sense of the intended meaning of the Holy Qurʾān in general and the Qurʾānic Arabic particle laʿalla لَعَلَّ in sūrat l-mu'minūn in particular.

V. CONCLUSION

The usage of dynamic equivalence by the three translators (i.e., 'so that') gives an accurate sense of the meaning of Qurʾānic Arabic laʿalla لَعَلَّ in English. In this regard, Muslim scholars of grammar and lexicography have always maintained that the Qurʾānic Arabic particle 'laʿalla' does not clearly convey 'perhaps'. Sometimes, grammarians and lexicographers recognized in the abridged of comments that the Qurʾānic Arabic Particle laʿalla لَعَلَّ means 'so that'. Also, it was found that the three translators have comparatively succeeded in rendering the Qurʾānic Arabic laʿalla لَعَلَّ accuratelyinto English. Most of the time, it is translated as 'so that', 'so', 'that' and into the model auxiliary may' to suggest the adverb 'perhaps'. To conclude, the model auxiliary 'may', a semi-verb, and 'perhaps' as an adverb, and conjunctions such as 'so', 'so that' and 'that', may pose difficulty in terms of their semotactic suitability for the receptor of the Qurʾānic Message in the target language (English), since the word 'may' suggests a subsequent possibility. The conjunctions, 'so', <u>'so that',</u> and the model auxiliary 'may', have been used by the three translators. In regard to rendering adequacy, communication and comprehension of the Holy Qurʾān these renderings seem more appropriate as they convey the real sense of 'likelihood or probability'.

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