

SO THAT YOU MAY BE REMINDED

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Sándor Fodor was an excellent scholar, a caring friend and a genial host. We saw each other rarely, something we both regretted, but when we met it was as if there had been no gap. The conversation just continued, and it is deeply saddening that it will never do so again. It is a minor comfort that his death was sudden, whilst he was looking after his grandchildren. His memory will live on through them, through his work, and through the department that both he and his successors have maintained as a centre of excellence, despite the cruel government cuts to Hungarian higher education.

He always quizzed me about my work on the *Qur'ān*, and I remember discussing with him the use of *la'alla*. The following piece on *la'alla* in the *Qur'ān* fleshes out our discussion.

By the norms of *Qur'ānic* vocabulary *la'alla* is a common word. It occurs 129 times, being rare in early material, and then rising to a peak in later Meccan and early Medinan material before tailing off. One would expect a particle that occurs so many times to be clearly understood. This is not so, mainly, I suspect, because examples have normally been looked at individually rather than as a group. In addition, scholars of Arabic are overwhelmingly predisposed to think of *la'alla* as meaning 'perhaps', its meaning in the *'arabiyya*.

However, commentators, grammarians and lexicographers have always allowed that in the *Qur'ān* *la'alla* does not bear the single meaning of 'perhaps'. From time to time they acknowledge in the briefest of comments that it means 'so that'. Thus Ibn Manẓūr simply says in his secondary explanation of *la'alla* in the *Lisān al-'arab: wa-qad ġā'at fī l-qur'āni bi-ma'nā kay*. Similarly al-Bayḏāwī glosses *la'alla-kum ta'qilūn* (12:2) as *kay tafhamū-hu*. For slightly more detailed explanations, with a leavening of theological argument, see, for example, aṭ-Ṭabarī and az-Zamaḥṣarī on 2:21 (*la'allakum tattaqūna*). In this case, for example, aṭ-Ṭabarī argues that *la'alla* cannot here imply any doubt on the part of God about what might happen if the hypocrites and unbelievers were to serve their Lord.

قال أبو جعفر: فإن قال لنا قائل: فكيف قال جل ثناؤه: لعلمكم تتقون؟ أو لم يكن عالما بما يصير إليه أمرهم إذا هم عبده وأطاعوه، حتى قال لهم: لعلمكم إذا فعلتم ذلك أن تتقوا، فأخرج الخبر عن عاقبة عبادتهم إياه مخرج الشك؟

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قيل له: ذلك على غير المعنى الذي توهمت، وإنما معنى ذلك: اعبدوا ربكم الذي خلقكم والذين من قبلكم، لتتقوه بطاعته وتوحيده وإفراده بالربوبية والعبادة (aṭ-Ṭabarī, *Tafsīr*, ad Q 2:21)

Outside the *Qurʾān* and the odd *ṣāhid*, passages that have *laʿalla* in the sense of ‘so that’ are very rare. I recall only a couple of prose passages where *laʿalla* readily, though not necessarily, bears this meaning. The clearest¹ comes in al-Buḥārī, (*aṣ-Ṣaḥīḥ*, *Kitāb al-aṭʿima*, *bāb* 57):

qāla ṣnaʿ lī ṭaʿāman yakfī ḥamsatan laʿallī adʿū n-nabiyya ḥāmisa ḥamsatin fa-ṣanaʿa lahu ṭuʿayman ṭumma atā-hu fa-daʿā-hu

The rarity of non-*Qurʾānic* examples of *laʿalla* meaning ‘so that’ and the relative casualness with which the commentators treat the *Qurʾānic* examples have led to western grammarians and translators usually getting the meaning wrong. In four very brief passages Wright (1979: 1,290b; 2,82c; 2,83a; 2,108c) fails to mention the meaning ‘so that’, though he is interested in the probably erroneous suggestion that *laʿalla* was sometimes used with a following genitive. Among the translators Sale gives us in 12:2 ‘that peradventure ye might understand’; Palmer ‘haply ye may understand’; Bell ‘mayhap ye will understand’; Arberry ‘haply you will understand’; and more recently Fakhry has ‘that perchance you may understand’ (Paret ‘Vielleicht würdet ihr verständig sein’; R. Simon ‘Talán fölfogjátok’).

The inevitable conclusion is that the haphazard treatment of *laʿalla* needs correction. The logical step is to examine all the occurrences and their contexts as a group. As soon as one does this, striking and, in my view, significant patterns emerge.

1.

A convenient place to start is the dozen verses in which it is generally agreed that *laʿalla* has the meaning ‘perhaps’, the precursor to its usage in classical Arabic. These include what is probably the earliest use of the word (80:30) and one of that is quite late (33:63 – a recasting of 42:17). Let us set them out and remove them from further consideration:

¹ I exclude the *ḥadīṭ* quoted in the *Lisān al-ʿarab*, *s.v.*

11:12

1

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ
وَضَائِقٌ بِهِ صَدْرُكَ
أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ
أَوْ جَاءَ مَعَهُ مَلَكٌ

Perhaps you are forsaking part of what is revealed to you
and your breast is straitened by it,
because they say, 'Why has a treasure not been sent down to him
or an angel come with him?'

18:6

2

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ
عَلَىٰ آثَارِهِمْ
إِنْ لَمْ يُؤْمِنُوا بِهِذِهِ الْحَدِيثِ

Perhaps you will exhaust yourself with grief,
following them up,
If they do not believe in this discourse,

20:10

3

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا
لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ
أَوْ آجِدُ عَلَى النَّارِ هُدًى

When he saw a fire and said to his family,
'Wait. I have spotted a fire.]
Perhaps I can bring you a brand from it
or find guidance at the fire.'²

21:111

4

وَإِنْ أَدْرِي
لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ

I do not know.
Perhaps it is a trial for you, with enjoyment for a time.'

23:100

5

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

² This verse has links with 28:29.

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمٍ يُبْعَثُونَ

Perhaps I shall act righteously concerning that which I have forsaken.
No indeed. It is only a word that he says.
Behind them is a barrier until the day they are raised.

26:3

6

لَعَلَّكَ بَاخِعٌ نَفْسَكَ
أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps you are tormenting yourself
because they do not believe.

26:40

7

لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ
إِنْ كَانُوا هُمُ الْغَالِبِينَ

[They said], 'Perhaps we shall follow the sorcerers,
if they are the victors.'

28:29

8

قَالَ لِأَهْلِهِ امْكُثُوا
إِنِّي أَنَسْتُ نَارًا
لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ

He said to his household, 'Stay [here].
I have seen a fire.
Perhaps I shall bring you news from it or a brand of fire,

33:63

9

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

Say, 'Knowledge of it is only with God.
What will give you knowledge?
Perhaps the Hour is something near.'³

³ This is a variant of the next verse listed. Both are notable for the use of *qarīb* (best taken as a noun) after *as-sā'ata*.

42:17

10

وَمَا يُذْرِيكَ
لَعَلَّ السَّاعَةَ قَرِيبٌ

What will give you knowledge?
Perhaps the Hour is something near.

65:1

11

لَا تُدْرِي
لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

You do not know.
It may be that God will cause something [new] to happen after that.

80:3

12

وَمَا يُذْرِيكَ لَعَلَّهُ يَزَكِّي

What will give you knowledge [about this]?
Perhaps he will purify himself.

The group shows some interesting features that contrast with the rest of the examples. Seven (1-3 & 5-8) come at the beginning of a verse or section of a verse; and the other five (4 and 9-12) follow some form of the verb *darā/adrā*. From a different angle we should note that they include the only three verses in which *la'alla* is followed by a noun: 33:63, 42:17 and 65:1. In those verses in which *la'alla* has a pronominal suffix we find 3 instances of the 2 m.s. (1 elsewhere), 2 of the 3 m.s. (1 elsewhere), 3 of the 1 s. (also 3 elsewhere) and one of the 1 p. (not found in the other examples). There are **no** instances of the 2 m.p. and 3 m.p. pronominal suffixes that dominate the rest of the examples. Though example 8 (28:29) has clear links with example 3 (20:10) uniquely it is followed by another clause with *la'alla* having the meaning 'so that':

لَعَلَّكُمْ تَصْطَلُونَ

so that you may warm yourselves (27:7)

2.

There two other verses in which *la'alla* occurs twice. Both are in *Sūra* 12:46, with *la'alla* meaning 'so that' on each occasion:

12:46

13a

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ

so that I may return to the people

12:46

13b

لَعَلَّهُمْ يَعْلَمُونَ

so that they may know

12:62

14a

لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ

so that they may recognize them when they go back to their people

32:21

14b

لَعَلَّهُمْ يَرْجِعُونَ

so that they may return

It is also difficult to keep 20:113 in the main group, as the clause including *la'alla* is the penultimate one, due, no doubt, to the assonance:

20:113

15

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ
لَعَلَّهُمْ يَتَّقُونَ
أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا

Thus We have sent it down as a Recitation in Arabic,
and We have turned about in it some threats,
so that they may fear God
or that it may create for them a reminder.

One must also note that in 28:38 *la'all-ī* is at some remove from the end of the verse:

28:38

16

فَأَجْعَلْ لِي صَرْحًا
لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ
وَإِنِّي لِأَظُنُّهُ مِنَ الْكَاذِبِينَ

and make for me a high building
so that I may climb up to see the god of Moses.
I think that he is one of the liars.'

Thus these four instances (13a, 14a, 15, 16) should also be removed from the main group, which still has a healthy total of 113 occurrences. It is to a crucial part of this remaining group that I wish to turn to next.

3.

In quoting some of the examples above, I have simply stated that the meaning of *la'alla* is 'so that', but it is now time to prove this. I set out the dozen verses that make the case. In them we find *wa-la'alla*-... as the penultimate phrase of the verse, followed by a second or third person pronominal suffix and an imperfect verb with the ending *-ūn*. The twelve are: 2:150; 2:185; 7:63; 7:164; 7:174; 16:14; 16:44; 28:73; 30:46; 35:12; 40:67; 45:12.

In ten of these (the exceptions are 7:164 and 7:174, see below) the previous section of the verse begins with *li-* 'so that'⁴ or even, with further parallelism, *wali-* 'and so that'. In each case we find *wa-la'alla*-... followed by the pronominal suffix *-kum/hum* and a second or third person plural imperfect indicative verb. In ten of them what happens is clear:

2:150

17

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ

Do not fear them, but fear Me.
[This is] so that I may complete my blessing to you
and that you may be guided aright.

2:185

18

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ
وَلَا يُرِيدُ بِكُمْ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ

God desires ease for you,
not hardship,
and [He desires]⁵ you to complete the period and to magnify God

⁴ Or, in some cases, just 'that'.

⁵ This raises another point I discussed with Professor Fodor. There are various places in the *Qur'ān* in which *li-* is used instead of *an*. Most of the examples are debatable, but this is hardly the case where the verb *arāda* is followed by *li-*. In addition to the two examples in 2:185 set out in the main text see 4:26; 5:6a [three times]; 9:55; 33:33; and 75:5.

4:26

God wishes to make [things] clear to you

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ

for having guided you
and to be thankful.

7:63

19
وَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَلِتَتَّقُوا
وَلَعَلَّكُمْ تُرْحَمُونَ

Do you wonder that a reminder from your Lord has come to you through a man from among you, that he may warn you and that you may protect yourselves and that you may be given mercy?

16:14

20
وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ
لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُوا مِنْهُ حُلِيَّةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

and to guide you by the customs of those who were before you
and to relent towards you
God is Knowing and Wise

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ
وَيَتُوبَ عَلَيْكُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

5:6b (three times)

God does not wish to place any difficulty on you,
but He wishes to make you pure
and to complete His blessing on you
so that you may be grateful.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُنِيبَ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

9:55

God wishes to punish them through them in the life of this world

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا

33:33

God wants to remove abomination from you,
O people of the household,
and to cleanse you.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا

75:5

But man wishes to act wrongly before it.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

It is He who has subjected the sea,
 so that you may eat fresh fish from it
 and bring forth ornaments that you may wear.
 And you can see the ships cutting through it.
 [That is] so that you may seek some of His bounty
 and that you may be thankful.⁶

16:44

21

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
 لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
 وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have sent down to you the reminder
 for you to make clear to men what has been sent down to them
 and that they may reflect.

28:73

22

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
 لِتَسْكُنُوا فِيهِ
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ
 وَلَعَلَّكُمْ تَشْكُرُونَ

Of His mercy He has made for you night and day
 that you may rest therein
 and that you may seek some of His bounty
 and that you may be thankful.⁷

30:46

23

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ
 وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ
 وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ
 وَلَعَلَّكُمْ تَشْكُرُونَ

And of His signs is that He sends the winds as bearers of good tidings
 and to give you a taste of His mercy,
 and that ships may run at His command,
 and that you may seek some of His bounty,
 and that you may be grateful.

⁶ Largely repeated in 35:12 (24), but with slightly different phraseology.

35:12

24

وَتَسْتَخْرِجُونَ جَلِيَّةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ
لِتَبْتَغُوا مِنْ فَضْلِهِ
وَأَلْعَلَّكُمْ تَشْكُرُونَ

Yet from each you eat fresh meat
and bring forth ornaments to wear.
And you see the ships cleaving through them
so that you may seek some of His bounty
and so that you may be thankful.

40:67

25

ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِيَتَّبِعُوا أَسْدَكُمْ
ثُمَّ لِيَتَّكُونُوا شُبُهًا
وَمِنْكُمْ مَنْ يَتُوفَى مِنْ قَبْلُ
وَلِيَتَّبِعُوا أَجَلًا مُسَمًّى
وَأَلْعَلَّكُمْ تَعْقِلُونَ

then brings you forth as infants,
then [arranges] that you attain maturity
and then that you become old men
– though there are some of you who are taken before it –
and that you reach a stated term,
and that you may understand

45:12

26

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ
يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَعْدِرُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

It is God who has subjected the sea for you,
that the ships may run on it by His command
and that you may seek some of His bounty
and that you may be grateful.

In all these examples the assonance of the passage in which they occur is in –
ūn [/-*īn*], the dominant assonance in the *Qurʿān*. It is, of course, impossible to have
an imperfect verb ending in–*ūn* after any of the particles *li*, *likay*, *liʿan* or *hattā*,
‘so that’, all of which have to be followed by a verb in the subjunctive. This would
require –*ū* rather than –*ūn*.

What the verses show is *la'alla-kum/hum* is being used in parallel to *li-* in meaning, but with its construction allowing the verse to be rounded off with *-ūn* rather than *-ū*.

In two further verses the link between clauses is more oblique and therefore less definitive:

7:164

27
قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ
وَأَعْلَهُمْ يَتَّقُونَ

They said, 'As an excuse to your Lord,
and so that they may be god-fearing

7:174

28
وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ
وَأَعْلَهُمْ يَرْجِعُونَ

Thus We set out in detail the signs,
so that they might return.

4.

There are three instances in which the assonance is not in *-ūn*. The first two are verses from *Sūra* 20, in which the dominant assonance is in *-ā*:

20:44

29
فَقُولَا لَهُ قَوْلًا لَّيِّنًا
لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Speak to him gently
so that he might be reminded or be afraid

20:130

30
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
..... لَعَلَّكَ تَرْضَىٰ

So endure patiently against what they say
.... so that you may be pleasing

The third is from *Sūra* 40, in which the dominant assonance is in *-āb*:

40:36

31

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا
لَعَلِّي أَبْلُغُ الْأَسْبَابَ

Pharaoh said, ‘O Hāmān, build me a high building
so that I may reach the ropes⁷

This leaves a further 96 examples where a verse is rounded off immediately by *la‘alla-kum/hum* and the appropriate plural verb, plus 2 (6:154 and 13:2) where a phrase is interposed between the suffix and the verb. Dundes (2003) and his ilk would say ‘formulae’, but much successful rhetoric has what may be viewed as a formulaic basis.

2:21	لَعَلَّكُمْ تَنْقُوتَ	so that you may protect yourselves	32
2:52	لَعَلَّكُمْ تَشْكُرُونَ	so that you might be grateful	33
2:53	لَعَلَّكُمْ تَهْتَدُونَ	so that you might be guided aright	34
2:56	لَعَلَّكُمْ تَشْكُرُونَ	so that you might be grateful	35
2:63	لَعَلَّكُمْ تَنْقُوتَ	so that you may protect yourselves	36
2:73	لَعَلَّكُمْ تَعْقِلُونَ	so that you may understand	37
2:179	لَعَلَّكُمْ تَنْقُوتَ	so that you may protect yourselves	38
2:183	لَعَلَّكُمْ تَنْقُوتَ	so that you may protect yourselves	39
2:186	لَعَلَّهُمْ يَرْشُدُونَ	so that they may be guided aright	40
2:187	لَعَلَّهُمْ يَنْقُوتَ	so that they may protect themselves	41
2:189a	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	42
2:219a	لَعَلَّكُمْ تَتَفَكَّرُونَ	so that you may reflect	43
2:221a	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	44
2:242	لَعَلَّكُمْ تَشْكُرُونَ	so that you might be grateful	45
2:266	لَعَلَّكُمْ تَتَفَكَّرُونَ	so that you may reflect	46
3:72	لَعَلَّهُمْ يَرْجِعُونَ	so that they may return	47
3:103	لَعَلَّكُمْ تَهْتَدُونَ	so that you may be guided	48
3:123	لَعَلَّكُمْ تَشْكُرُونَ	so that you might be grateful	49
3:130	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	50
3:132	لَعَلَّكُمْ تُرْحَمُونَ	so that you may be granted mercy	51
3:200	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	52

⁷ This verse has some connection with 28:38 (16 above), where *la‘all-ī* is used in the middle of the verse.

5:6b	لَعَلَّكُمْ تَشْكُرُونَ	so that you will be grateful	53
5:35	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	54
5:90	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	56
5:100	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	57
6:42	لَعَلَّهُمْ يَتَضَرَّعُونَ	so that they might be humble	58
6:51	لَعَلَّهُمْ يَنْقُورُونَ	so that they may protect themselves	59
6:65	لَعَلَّهُمْ يَفْقَهُونَ	that they may understand	60
6:69	لَعَلَّهُمْ يَنْقُورُونَ	so that they may protect themselves	61
6:151	لَعَلَّكُمْ تَعْقِلُونَ	that you may understand	62
6:152	لَعَلَّكُمْ تَذَكَّرُونَ	that you may be reminded	63
6:153	لَعَلَّكُمْ تَتَّقُونَ	so that you may protect yourselves	64
6:154	لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ	so that they might believe in their meeting with their Lord	65
6:155	لَعَلَّكُمْ تُرْحَمُونَ	so that you may receive mercy	66
7:26	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	67
7:57	لَعَلَّكُمْ تَذَكَّرُونَ	so that you might be reminded	68
7:69	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	69
7:94	لَعَلَّهُمْ يَضُرَّعُونَ	so that might become humble	70
7:130	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	71
7:158	لَعَلَّكُمْ تَهْتَدُونَ	so that you may be led aright	72
7:168	لَعَلَّهُمْ يَرْجِعُونَ	so that they may return	73
7:171	لَعَلَّكُمْ تَتَّقُونَ	so that you may protect yourselves	74
7:176	لَعَلَّهُمْ يَتَفَكَّرُونَ	so that they may reflect	75
7:204	لَعَلَّكُمْ تُرْحَمُونَ	so that you may receive mercy	76
8:26	لَعَلَّكُمْ تَشْكُرُونَ	that you may be thankful	77
8:45	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	78
8:57	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	79
9:12	لَعَلَّهُمْ يَنْتَهُونَ	so that they may desist	80
9:122	لَعَلَّهُمْ يَحْذَرُونَ	so that they may be careful	81
12:2	لَعَلَّكُمْ تَعْقِلُونَ	so that you may understand	82
12:46	لَعَلَّهُمْ يَعْلَمُونَ	so that they may know	83
12:62	لَعَلَّهُمْ يَرْجِعُونَ	so that they may return	84
13:2	لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ وَقِفْتُونَ	so that you may be convinced that you will meet your Lord	85

14:25	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	86
14:37	لَعَلَّهُمْ يَشْكُرُونَ	so that they may be thankful	87
16:15	لَعَلَّكُمْ تَهْتَدُونَ	so that you may be guided aright	88
16:78	لَعَلَّكُمْ تَشْكُرُونَ	so that you may be thankful	89
16:81	لَعَلَّكُمْ تُسَلِّمُونَ	so that you may submit yourselves	90
16:90	لَعَلَّكُمْ تَتَذَكَّرُونَ	so that you might be reminded	91
21:13	لَعَلَّكُمْ تُسَأَلُونَ	so that you may be questioned	92
21:31	لَعَلَّهُمْ يَهْتَدُونَ	so that they might be guided aright	93
21:58	لَعَلَّهُمْ يَرْجِعُونَ	that they might return to it	94
21:61	لَعَلَّهُمْ يَشْهَدُونَ	that they may testify	95
22:36	لَعَلَّكُمْ تَشْكُرُونَ	so that you may be grateful	96
22:77	لَعَلَّكُمْ تُفْلِحُونَ	that you may prosper	97
23:49	لَعَلَّهُمْ يَهْتَدُونَ	that they might be guided aright	98
24:1	لَعَلَّكُمْ تَتَذَكَّرُونَ	that you may be reminded	99
24:27	لَعَلَّكُمْ تَتَذَكَّرُونَ	that you may be reminded	100
24:31a	لَعَلَّكُمْ تُفْلِحُونَ	so that you may prosper	101
24:56	لَعَلَّكُمْ تُرْحَمُونَ	so that you may receive mercy	102
24:61	لَعَلَّكُمْ تَعْقِلُونَ	that you may understand	103
26:129	لَعَلَّكُمْ تَخْلُدُونَ	so that you may dwell there forever	104
27:7	لَعَلَّكُمْ تَصْطَلُونَ	so that you may warm yourselves	105
27:46	لَعَلَّكُمْ تُرْحَمُونَ	so that you may be treated mercifully	106
28:29	لَعَلَّكُمْ تَصْطَلُونَ	so that you may warm yourselves	107
28:43	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	108
28:46	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	109
28:51	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	110
30:41	لَعَلَّهُمْ يَرْجِعُونَ	so that they may return	111
32:3	لَعَلَّهُمْ يَهْتَدُونَ	so that they may be guided aright	112
32:21	لَعَلَّهُمْ يَرْجِعُونَ	so that they may return	113
36:45	لَعَلَّكُمْ تُرْحَمُونَ	so that you may find mercy	114
36:74	لَعَلَّهُمْ يُنصَرُونَ	so that they might be helped	115
39:27	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	116
39:28	لَعَلَّهُمْ يَنْقُورُونَ	so that they may protect themselves	117
41:26	لَعَلَّكُمْ تَغْلِبُونَ	so that you may prevail	118
43:3	لَعَلَّكُمْ تَعْقِلُونَ	so that you may understand	119

43:10	لَعَلَّكُمْ تَهْتَدُونَ	for you to find the right way	120
43:28	لَعَلَّهُمْ يَرْجِعُونَ	that they might return	121
43:48	لَعَلَّهُمْ يَرْجِعُونَ	that they might return	122
44:58	لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may be reminded	123
46:27	لَعَلَّهُمْ يَرْجِعُونَ	that they might return	124
49:10	لَعَلَّكُمْ تُرْحَمُونَ	so that you will receive mercy	125
51:49	لَعَلَّكُمْ تَتَذَكَّرُونَ	so that you might be reminded	126
57:17	لَعَلَّكُمْ تَعْقِلُونَ	so that you may understand	127
59:21	لَعَلَّهُمْ يَتَفَكَّرُونَ	so that they may reflect	128
62:10	لَعَلَّكُمْ تُفْلِحُونَ	that you may prosper	129

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