TRANSLATION OF THE RESUMPTIVE CONJUNCTIONS WA AND THUMMA IN THE QUR`AN

by

Mariam A. Ismail

A Thesis Presented to the Faculty of the
American University of Sharjah
College of Arts and Sciences
in Partial Fulfillment
of the Requirements
for the Degree of

Master of Arts in
English/Arabic/English Translation and Interpreting (MATI)

Sharjah, United Arab Emirates

March 2020

Declaration of Authorship

I declare that this thesis is my own work and, to the best of my knowledge and belief, it does not contain material published or written by a third party, except where permission has been obtained and/or appropriately cited through full and accurate referencing.

Signature: Mariam A. Ismail

Date: 25/5/2020

The Author controls copyright for this report.

Material should not be reused without the consent of the author. Due acknowledgement should be made where appropriate.

© Year 2020

Mariam A. Ismail

ALL RIGHTS RESERVED

Approval Signatures Form

We, the undersigned, approve the Master's Thesis of Mariam A. Ismail.

Thesis Title: Translation of the Resumptive Conjunctions wa and thumma in the Qur`an.

Date of Defense: March 15, 2020

Name, Title and Affiliation	**Signature**
Dr. Ahmed Ali Associate Professor, Department of Arabic and Translation Studies Thesis Advisor	
Dr. Said Faiq Professor, Department of Arabic and Translation Studies Thesis Committee Member	
Dr. May Zaki Associate Professor, Department of Arabic and Translation Studies Thesis Committee Member	
Dr. Tharwat El-Sakran Professor, Department of English Thesis Committee Member	
Dr. David Wilmsen Head Department of Arabic and Translation Studies	
Dr. Hana Sulieman Associate Dean College of Arts and Sciences	
Dr. Mahmoud Anabtawi Dean College of Arts and Sciences	
Dr. Mohamed El-Tarhuni Vice Provost for Graduate Studies Office of Graduate Studies	

Acknowledgements

First and foremost, I would like to thank Allah for giving me patience, strength, and ability to undertake this journey of completing my thesis. Thanks to the Almighty I was able to persevere and accomplish it adequately and to the best of my ability. This would not have been possible without His abundance of blessings and mercy that He continuously showers me with.

I would like to thank everyone who has supported me through this milestone, in the completion of this thesis.

I would like to express my sincere gratitude to all my MATI professors for their amazing lectures and thoughts that inspired me tremendously.

I am indebted to my advisor Dr. Ahmed Ali for his guidance, patience and immense knowledge which has helped me through achieving and completing this thesis. He has encouraged me to always conduct myself in a professional manner even when the road gets tough and this is something I will treasure forever.

Special thanks go to Dr. Said Faiq for his valuable comments on my thesis. It is appreciated whole-heartedly as his excellent recommendations helped shape my thesis.

I would also like to thank Dr. May Zaki and Dr. Tharwat El-Sakran for their valuable feedback with regards to my thesis.

Additionally, I am grateful to Mr. Nihriir Booley for his wonderful support and invaluable feedback to help me sculpt my thesis in order to reach its full potential.

Finally, my parents, my brother, Fahad; my sisters, Kulthoum and Ruqaia; and my sister friend, Ra’eesah deserve my heartfelt thanks for their love and prayers. They have kept me motivated and this thesis would not have been possible without their genuine support.

Abstract

The Arabic conjunctions ‘wa’ and ‘thumma’ have particular functions, which differ from those found in the English conjunctions ‘and’ and ‘then’. One of these functions is resumption, and the main purpose of using the resumptive ‘wa’ and ‘thumma’ in language is to show continuity in a topic. This thesis aims to identify the resumptive use of ‘wa’ and ‘thumma’ in the Qur`an and to determine the accuracy of their translations as offered by Pickthall (1930), Ghali (2003), and Shakir (1993). Six Ayahs have been selected from different surahs in the Qur`an of which three Ayahs are examples of the resumptive ‘wa’ and the other three are examples of the resumptive ‘thumma’. The adequacy of the translations of these conjunctions under investigation is examined according to *tafsiir* and Newmark’s 1988 model. The thesis concludes that translating the resumptive ‘wa’ and ‘thumma’ in the selected Ayahs has not been done successfully. The translators miss the functions of the resumptive ‘wa’ and ‘thumma’, hence the translations are considered out of context and fail to convey the intended message. It is therefore suggested that translators give more recognition to the function of the resumptive ‘wa’ and ‘thumma’ in the Qur`an and understand the contexts in the Qur`an, as well as they may have to consult with Arabic speaking exegetes.

Search Terms: *Translation, Conjunctions, Qur`an, Wa, Thumma, Resumptive Conjunctions.*

Table of Contents

Abstract …….....5

List of Tables …….……...….…8

Chapter 1: Introduction …….…….....9

Chapter 2: Translation of Conjunctions ……...……..…...12

2.1 Overview...…….....…..12

2.2 Conjunctions in Arabic and English ……...……...…...12

2.3 'Wa' and 'thumma'……...…...13

2.3.1 Function of 'wa' …….…….....13

2.3.1.1 Additive Function ……....13

2.3.1.2 Oath Function …….……..…13

2.3.1.3 Adversative Function ……...…....…14

2.3.1.4 Resumptive Function …….....14

2.3.2 Function of 'Thumma' ……..….15

2.3.2.1 Sequential Function …….....….15

2.3.2.2 Resumptive Function …….....15

2.4 Translating Conjunctions …….…....15

2.4.1 Newmark's 1988 model ……..…....15

2.4.2 Translation loss ……..….…17

2.4.3 The resumption sentence …….....22

2.4.4 Pragmatics ……...…….……....24

Chapter 3: Data Analysis ……..….…27

3.1 Data ……27

3.2 Methodology ……...……28

3.2.1 Ayahs according to the *tafsiir* book …….….28

3.2.1.1 Ayahs with resumptive 'wa'……....28

3.2.1.2 Ayahs with resumptive 'thumma' ……...….…29

3.3 English Translations ……..…….….30

3.4 Assess Each Translation According to *tafsiir* and Newmark's 1988 Model...33

3.4.1 'Wa' …….....33

3.4.2 'Thumma' …….….36

3.4.3 Suggestions ……39

3.5 Data Analysis ……..……40

3.5.1'Wa' ……...……40

3.5.2'Thumma' ……...40

3.6 Discussion ……..…….…....41

Chapter 4: Conclusion ……..…...46

References ……...……....48

Vita ……52

List of Tables

Table 1: Translation methods of ‘wa’ …….….18

Table 2: Translation methods of ‘thumma’ ……..…19

Table 3: Translations of the Resumptive ‘wa’……...…..….….31

Table 4: Translations of the Resumptive ‘thumma’ …….…..……..33

Table 5: Strategies used for translating the resumptive
‘wa’ based on Newmark’s 1988 model ……..…….42

Table 6: Strategies used for translating the resumptive
‘thumma’ based on Newmark’s 1988 model ……...…….42

Table 7: Strategies used for translating both the resumptive ‘wa’ and ‘thumma’
based on Newmark’s 1988 model …….....45

Chapter 1: Introduction

Translation is a human activity of enormous value in that it allows communication and the sharing of information and meanings across cultural and language barriers. It preempts any possible misinterpretation, miscommunication or misunderstanding between languages, cultures, and societies. It is an indispensable device that people from different societies use to communicate, share information, and understand one another.

As cited in Alsbagh and Abdullah (2012), Crystal (2003) states that the English language is the most dominant language in terms of its social and political influences and is far more widespread in its distribution than all other languages. The dominance of English has led to the language being the language of choice in translation. Many classical and historical literary works and documents written in a source language other than English have been translated into English. These include religious and philosophical texts and tracts such as for example, the analects of Confucius (Chinese into English), the Socratic Dialogues (Greek into English), the Bible (Latin into English), the Buddhist Sutras (Sanskrit into English) and the Qur`an (Arabic into English).

In the case of the Qur`an, it is both the foundational text of Islamic jurisprudence and a book regarded by Muslims as an exposition of universal truth. More importantly, it is regarded as the word of God and was revealed as an Arabic text. It remains of necessity that the Qur`an therefore be understood and embraced by all, non-Arabic speaking as well as Arabic speaking. Accordingly, Kidawi (1987) claims that Muslims have translated the Qur`an into English for many reasons. One of these reasons is to help other Muslims understand the meaning of Qur`an. Another reason is to help a large number of non-Arabic speaking people who have embraced Islam access to the Qur`an.

For instance, the knowledge (يعلمكم) in the context of (واتقوا الله **ويعلمكم** الله) is the reason for being mindful of Allah while in(يا أيها الذين آمنوا إن تتقوا الله يجعل لكم **فرقاناً**) and (يا أيها الذين آمنوا اتقوا الله وآمنوا برسوله يؤتكم كفلين من رحمته ويجعل لكم **نوراً** تمشون به) the knowledge (فرقاناً/نوراً) is the result of being mindful of Allah. For these reasons, many

scholars believe that the Holy Qur`an should be explained only in the form of exegesis, not translation (Muhammad, 2017).

El-Farran (2006, cited in Alsbagh & Abdullah, 2012, pp. 5-6) states that although over the years there have been many translations of the Qur`an into other languages, these translations often do not possess the uniquely sacred character of the Arabic originals because they are merely interpretations. A reason for this is the intrinsic difficulty and problem within the process of translation.

However, one of the most critical issues confronting the translator of the Qur`an is translating the Arabic conjunctions in the religious texts, namely the 'wa' and the 'thumma'. Suffice to say that it is not an easy task since the conjunctions 'wa' and 'thumma' in Arabic have different uses and purposes. That is, the exegetes or the translators are required to transfer the true and intended message and meaning behind each conjunction. The 'wa', for example, has functions in Arabic which are not present in the English conjunction 'and'—*thereby* making the translators set out to try and find the equivalence that accurately conveys the message associated with such a conjunction.

There are some studies which have focused on conjunctions in the matter of their grammatical and functional features and discoursal functions (Schiffrin, 1987, p. 61; Ball, 1996; Altenberg, 1996; Leech & Svartvik, 1994; Greenbaum & Quirk, 1993; Quirk et al., 1985; Chalker, 1996; Fraser, 1998-1999; Fareh, 1998).

The translation of Arabic conjunctions into English have been invistigated by Dendenne (2009-2010) and Alsbagh and Abdullah (2012), where they assessed the translation of 'wa', 'fa' and 'thumma' and the translation of 'wa' in the Qur`an into English, respectively.

Few studies have focused on conjunctions that are used to indicate topic continuity. Al Shawa (2009) and Al-As'ad (1998) have examined the resumption sentence in the Qur`an. Al-As'ad (1998) postulates that the resumption sentence has different functions. The functions mentioned serve to indicate *emphasis and investigation, explanation, commentary, sarcasm, summarizing,* and *showing the completion of the statement*. The functions of the resumptive conjunctions appearing in most of the surahs in the Qur`an have been identified by Al-As'ad (1998) and Al

Shawa (2009). They have also identified all the resumptive conjunctions and their functions in the Arabic language. However, there are notably few studies dealing with the translation of these kinds of conjunctions, particularly in the Qur`an. A further aspect to consider is that for 'wa', including the resumptive type, some researchers have focused on it in general but little or no research is found on the resumptive 'thumma'. It is on the latter premise that this thesis sets out to research and discuss the adequacy of the Qur`anic translations into English, of the resumptive 'wa' and 'thumma', as offered by Mamaduke Pickthall (1930), Mahmoud Ghali (2003), and Habib Shakir (1993) in their respective English translations of the Qur`an. The adequacy of the translations of the conjunctions under investigation is assessed according to *tafsiir* and Newmark's 1988 model.

The main question of this research is:

- To what extent do those who translate the Qur`an consider the functions of the resumptive conjunctions 'wa' and 'thumma' in the Qur`an?

This thesis consists of four chapters. Chapter 1 introduces the central question, scope and terms of reference of the thesis. It offers a brief sketch of the background and context of the current research and proceeds to highlight the areas of need for further research. Chapter 2 covers three areas. Firstly, it offers a summation of the conjunctions in Arabic and English. Secondly, the conjunctions 'wa' and 'thumma' as it appears in the Qur`an, their functions, and the explication of Ayahs are examined. Finally, translating the 'wa' and 'thumma' conjunctions using Newmark's 1988 as a model is considered. Chapter 3 concentrates on the study that will be conducted to answer the research question. Chapter 4 concludes the thesis, and presents the findings.

Chapter 2: Translation of Conjunctions

2.1 Overview

This chapter focuses on three areas. Firstly, it provides a summary about the conjunctions in Arabic and English. Thereafter, the identification of the conjunctions 'wa' and 'thumma' as it appears in the Qur`an, their functions and the explication of Ayahs, are examined. Lastly, translation of the 'wa' and 'thumma' conjunctions using Newmark's 1988 as a model is considered.

2.2 Conjunctions in Arabic and English

Cohesion is defined as that which "occurs when the interpretation of some elements in the discourse is dependent on that of another. The one presupposes the other in the sense that it cannot be effectively decoded except by recourse to it" (Halliday & Hassan, 1976, p. 72). Baker (1992) defines cohesion as "the network of lexical, grammatical, and other relations which provide links between various parts of a text" (p. 180). She further explains that, "cohesion is a surface relation; it connects together the actual words and expressions that we can see or hear" (p. 180). Halliday and Hassan (1976) recognize five cohesive devices viz. reference, substitution, ellipsis, conjunctions, and lexical cohesion. We note that the second last cohesive device—conjunctions—belongs to the category of grammatical cohesion and is the main focus of this thesis.

Baker (1992) defines conjunction as "the use of formal markers to relate sentences, clauses and paragraphs to each other" (p. 190), and advances to explain that "conjunction signals the way the writer wants the reader to relate what is about to be said to what has been said before" (p. 190). Halliday and Hassan (1987) consider a conjunction to be any expression that signals a semantic relation. When dealing with connectives, we are moving to another type of cohesive relation which differs from the aforementioned ones. That is, conjunctions link semantically what follows with what has gone before (pp. 227-231).

It is necessary to note that Dendenne (2009-2010) deals with the conjunctions in terms of functions. His emphasis on the respective functions of conjunction is very much along those lines of division as suggested by Halliday and Hassan (1976),

namely that the English conjunctions fall into four main categories: additive, adversative, causal, and temporal.

Arabic conjunctions differ from other connectives in that it does not presuppose any reference. Dendenne (2009-2010) concentrates on the most frequently used conjunctions in the Qur`an viz. ‘wa’, ‘fa’, and ‘thumma’. However, this thesis identifies only two of these conjunctions, specifically ‘wa’ and ‘thumma’ and presents it as the main focus.

2.3 ‘Wa’ and ‘thumma’

2.3.1 Function of ‘wa’.

2.3.1.1 Additive function. It connects two clauses that contain equal sets of information.

Example 1:

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا **وَ**مِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ Q36:9

Explication:

According to Al Tabari (2012), Allah made a barrier between the unbelievers’ hands and behind them so that they don’t notice the truth. The ‘wa’ has an additive function as what comes after the ‘wa’ is an added information that relates to the previous one (before the ‘wa’).

2.3.1.2 Oath function. It is usually used by Muslims and this ‘wa’ is called ‘waw Al-Qasam’ (Swearing ‘wa’).

Example 2:

والسَّمَاءِ ذَاتِ الْبُرُوجِ Q85:1

Explication:

Ibn Katheer (2003) explains this Ayah saying that Allah swears by the heaven holding the mansions of the stars. In another interpretation Al Saadi (2002) elucidates that this shows the greatness of Allah and the breadth of His Knowledge and wisdom.

2.3.1.3 Adversative function. It introduces a clause that is a contrast to the first clause.

Example 3:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ **وإِن** كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ Q36:32

Explication:

Allah says: don't those generations see and learn from what happened to the previous generations; He destroyed them and no one of them will come back to life again. At the end, all of them will be presented before Allah for judgment, according to the explication by Al Saadi (2002).

2.3.1.4 Resumptive function. It is used, as defined by Fareh (1998), to indicate 'topic continuity' i.e. it introduces a clause that expresses a shift from the topic of the first clause. The resumptive 'wa' can be recognized by the *I'rab*. For instance, what comes before 'wa' is nominative مرفوع and what comes after 'wa' is accusative منصوب or by meaning; the meaning before 'wa' is not the same as the meaning after 'wa' (Alsbagh & Abdullah, 2012, p. 25).

Example 4:

قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ **ويَعْلَمُ** مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِير Q3:29

Explication:

Al Tabari (2012) explains that Allah talks to the prophet Mohammad (PBUH) telling him to tell his people that He knows what is in their heart whether they hide it or reveal it. By using the resumptive 'wa', it emphasizes that Allah has power over all things; He does not only know what is inside our heart but all that is in the heavens and on earth. There is a shift in topic after the 'wa' as it does not convey the same information; before the 'wa' the heart is specified while after the 'wa' it shows the breadth of His knowledge in the heavens and on earth. The *I'rab* in يعلمْ and يعلمُ assures that the 'wa' here does not have additive function which connects two clauses that contain equal sets of information; يعلمْ is jussive مجزوم and يعلمُ is nominative مرفوع.

2.3.2 Function of 'Thumma'.

2.3.2.1 Sequential function. It serves a sequential function (temporal).

Example 5:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ (37) **ثُمَّ** كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (38) Q75:38

Explication:

Humans should think about themselves that they were a drop of fluid which gushed forth. After that they became a clot of blood; as a result, Allah created and made them perfect. Al Tabari (2012) explains that He made them be able to speak, listen, and see.

2.3.2.2 Resumptive function. It introduces a clause that expresses a shift from the topic of the first clause (Al Farra', 1983).

Example 6:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) **ثُمَّ** رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ(5) Q95:5

Explication:

Ibn Katheer (2003) explains this Ayah saying that Allah created humans in the fairest stature. If they don't obey Him and follow His messengers, they will be returned to the lowest of the low (hell).

2.4 Translating Conjunctions

2.4.1 Newmark's 1988 model. This section focuses on the translation methods for the aforementioned Ayahs, using Newmark's 1988 model. Newmark (1988) states that "the central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC up to the beginning of the nineteenth century" (p. 45). He goes on to discuss several translation methods and argues that if the emphasis is on the SL, then the rendition method will come in the form of "word-for-word translation, literal translation, faithful translation, or semantic translation" (1988, p. 45). If the emphasis is on the TL, then the rendition method will come in the form of "adaptation, free translation, idiomatic translation or communicative translation" (p. 45).

The above methods of translation are defined by Newmark (1988) as follows:

"a) Word-for-word translation: The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally.

b) Literal translation: The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context.

c) Faithful translation: A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures… it attempts to be completely faithful to the intentions and the text-realization of the SL writer.

d) Semantic translation: Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value, that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents.

e) Adaptation: This is the 'freest' form of translation. It is used mainly for plays (comedies and poetry); the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten.

f) Free translation: Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original.

g) Idiomatic translation: Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

h) Communicative translation: Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership" (p. 45-47).

2.4.2 Translation loss. Dickins and Higgins (2002) describe the incomplete replication of the ST in the TT as the *translation loss* like when translating “Let bygones be bygones” as “اللي فات مات”. Put differently, it refers to the inevitable loss of textually and culturally relevant features. This term is intended to suggest that translators should not agonize over the loss, but should concentrate on reducing it. Dickins and Higgins (2002) affirm that “Translation loss is not a loss of translation, but a loss in the translation process. It is a loss of textual effects” (p. 21). They stress that the most obvious form of translation loss is when something which occurs in the ST is simply omitted from the TT, and they further assert that “such omission occurs fairly frequently in Arabic/English translation, and is therefore worth specifically identifying” (Dickins & Higgins, 2002, p. 23). Dickins and Higgins (2002) add that translation by omission can occur for many legitimate reasons. According to them the following are 3 examples of such legitimate reasons for omission. Firstly, the different patterns of cohesion. The second reason for translation loss through omission is when the information conveyed is deemed as not particularly important. Lastly, that the loss is a consequence of accentuated cultural differences.

However, there is another manifestation similar to translation loss through omission, and that is translation by addition. An example of translation by addition is when translating "هو صامت عما يجري" as “He was silent to what was going on around him.” Translation by addition is defined by Dickens and Higgins (2002) as a translation in which something is added to the TT but which is not present in the ST. They proceed to clarify that this type of addition is relatively common within Arabic/English translation and suggest it worthwhile to identify. However, they add that it is ultimately the prerogative of the translator to decide on using a strategy dependent on the purpose of the translation and on what the role of the textual feature is in that particular context (pp. 24-25).

Table 1 below presents the translation methods used by Pickthall (1930) for the previous Ayahs using Newmark's 1988 model.

Table 1: ***Translation methods of 'wa'***

Function of 'wa'	Ayah	Translation	Translation method
Additive	وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا **وَمِنْ** خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ Q36:9	And We have set a bar before them **and** a bar behind them, and (thus) have covered them so that they see not.	Literal translation
Oath	**والسَّمَاءِ** ذَاتِ الْبُرُوجِ Q85:1	**By** the heaven, holding mansions of the stars,	Free translation
Adversative	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ **وإِن** كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ Q36:32	Have they not seen how many generations We destroyed before them, which indeed returned not unto them; **but** all, without exception, will be brought before Us.	Free translation
Resumptive	قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ **ويَعْلَمُ** مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ Q3:29	Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth,	Free translation

As the above table shows, Pickthall (1930) chooses literal translation in the additive situation since the second clause is related to the previous clause and therefore the 'wa' may be rendered as 'and'. Here the 'and' is used to join two

clauses that contain equal sets of information (Halliday & Hassan, 1976). In the situation of Oath, the ‘wa’ does not have an equivalent translation in TL. It is better to be translated into English by “using an appropriate lexical item” (Alsbagh & Abdullah, 2012, p. 26). The Oath ‘wa’ is translated as ‘by’ to covey the exact meaning of Waw Al Qasam in the TL. The adversative ‘wa’, in Example 3, is used to show a contrast to the previous clause. Pickthall (1930) uses free translation as a strategy by translating ‘wa’ as ‘but’ which indicates the opposite between the first and the second clauses. He also opts for free translation to render the resumptive ‘wa’ in the TL by omitting it to show the shift between the previous clause (specific about heart) and what comes after the ‘wa’ (everything in the heavens and on earth).

Table 2: ***Translation methods of ‘thumma’***

Function of ‘thumma’	Ayah	Translation	Translation method
Sequential	أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ (37) **ثُمَّ** كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ (38) Q75:38	Was he not a drop of fluid which gushed forth? **Then** he became a clot; then (Allah) shaped and fashioned	Literal translation
Resumptive	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) **ثُمَّ** رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) Q95:5	Surely We created man of the best stature **Then** we reduced him to the lowest of the low,	Literal translation

Table 2 displays the translation methods of ‘thumma’ in two situations. The first one is in sequential situation and literal translation is used as a strategy to render ‘thumma’ as ‘then’ or ‘thereafter’. Here the clause after ‘thumma’ is chronologically sequent to the previous clause “without implying any cause-effect relationship” (Alsbagh & Abdullah, 2012, p. 25).

In the resumptive situation, the topic comes after ‘thumma’ is different from the previous clause. Al Farra’ (1983) clarifies that when this conjunction is used for resumption, then the information following ‘thumma’ is not simply added information. According to him it is to be regarded as a new idea which reflects or qualifies the previous one. Pickthall (1930) translates ‘thumma’ literally as ‘then’ and this distorts the intended message. In Example 6, the topic comes after ‘thumma’ is not related to the previous one as Allah created humans in the best make and will never put them in the hell immediately for no reasons; Allah judges humans fairly according to their actions. Furthermore, the *I’rab* of الإنسانَ is accusative منصوب and the same human الإنسان in خلقناهُ is nominative مرفوع, and the latter means that humans are the reason for what will happen to them at the end because of their actions. When humans do not obey Allah and do not follow His messengers, they will be returned to the lowest of hell. It follows that translating ‘thumma’ as ‘then’ is not enough because ‘then’ indicates that the clause after it is chronologically related to the previous clause or, as Halliday and Hassan (1976) explain, the temporal relation is one of sequence where two sentences that follow each other are linked by temporal relationship words or phrases. Allah does not creat us and then move us to the hell. He gives us a chance and if we do the right, we will survive. But if we do the opposite, we will be moved to the lowest of the low (hell). The translation of ‘thumma’ here is inadequate. For the same example, Shakir (1993) renders ‘thumma’ as ‘then’ also:

- *Certainly We created man in the best make.* ***Then*** *We render him the lowest of the low*

Similarly, Ghali (2003) also translates ‘thumma’ literally as ‘thereafter’:

- *Indeed We already created man in the fairest stature;* ***Thereafter*** *We turned him back to the basest of the base,*

It is noticed that most of the translators render the resupmtive ‘thumma’ literally in Example 6 as ‘then’ or ‘thereafter’. This is a significant matter which many translators may not be aware of, and then proceed to translate the resumptive ‘thumma’ literally and thereby distorting the intended message of Allah, rendering the meaning out of context. In Table 1, Example 4, Pickthall (1930) translates the Ayah freely. Upon investigating whether other translators use the same strategy as Pickthall

(1930), it was found that Shakir (1993) and Ghali (2003) render the resumptive ‘wa’, in Example 4 literally as ‘and’(see translations below). This indicates a potentially serious problem which translators may encounter with the resumptive function in general.

1. Say: Whether you hide what is in your hearts or manifest it, Allah knows it, ***and*** *He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things* (Shakir, 1993)

2. Say, "In case you conceal whatever is in your breasts or display it, Allah knows it, ***and*** *He knows whatever is in the heavens and whatever is in the earth. And ? Allah is Ever-Determiner over everything* (Ghali, 2003)

The methods of translation are correctly emphasized here since this thesis investigates the correctness in translation of particular grammatical issues in the Qur`anic texts, namely the resumptive ‘wa’ and ‘thumma’. The ‘wa’ and ‘thumma’ may be identified as falling within a particular class of conjunction that has specific functions which differ from other conjunctions. This particular class of conjunction is not easily grasped or understood as it appears in the Qur`an and even some Arab-speaking individuals experience difficulty if they do not have any idea about the function of resumption sentences in general. As a mandatory measure, translators should be mindful where a sentence contains this particular class of conjunction, especially since ignoring it may result in the intended message not being effectively transferred to the TL readership.

For example, in the Q9:40 وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا there are two translations:

1. *and He made the word of the ones who disbelieved the basest;* ***and*** *the Word of Allah is that (which) is The Uppermost* (Ghali, 2003)
2. *and made the word of those who disbelieved the nethermost,* ***while*** *Allah's Word it was that became the uppermost* (Pickthall, 1930)

The above case clearly illustrates the possible impact on the target text (TT) of any oversight on the part of the translator when translating the resumptive ‘wa’ and ‘thumma’. The ‘wa’ in the source text (ST) is resumptive, which means there is a shift

in the second clause topic. In order to render the ‘wa’ correctly, it is an imperative for translators to choose the suitable or appropriate method of translation for such kind of conjunction. It follows that translating ‘wa’ literally as ‘and’ is inadequate as this distorts the exact, or intended message to be conveyed to the TT readerships as conjunctions which have an additive function like ‘and’ simply join two clauses that contain equal sets of information (Halliday & Hassan, 1976). In the above example it is illustrated that the disbelievers’ word and Allah’s word are the same (doesn’t show the shift), while the truth affirms that Allah’s word is the greatest. Instead, translating ‘wa’ as ‘while’ is enough to show the difference between Allah’s word and the disbelievers’ word, and this emphasizes the greatness of Allah and His Permanence. In general terms, the free translation method in cases such as the above conjunction, could be considered a good option since it would preserve the intended message (and attribute) of Allah.

2.4.3 The resumption sentence. Al Shawa (2009) stresses that the grammarians and Arab linguists did not pay that much attention to the importance of the resumptive function, and this had indirectly contributed to the dearth of further investigation or exploration on the topic of resumption in the Arabic language. In the same study he explains the meaning and functions of the resumption sentence in detail. He clearly articulates and conveys the beauty of this kind of sentence especially how it is expressed in the Holy Qur`an—and the reasons for using it. He reiterates his critique on the grammarians’ narrow focus which was limited to the *I’rab* الإعراب and ignoring the main purpose of the resumption sentence. According to him, the readers of the Qur`an consequently fail to grasp the deeper meaning of this type of sentence and, more importantly, are oblivious to the true message, or the intended message of All Knowing Allah.

We further note that there are some scholars who believe that this kind of sentence is used to connect a previous idea with the next one, while others differ and say that it is meant to separate and not connect a previous idea (Al Shawa, 2009, pp. 35-36). Fareh (1998) asserts that it is used to indicate continuity in a topic that has been paused for a period. The same understanding is expressed by Alsbagh and Abdullah (2012) who contends that it serves an additive or resumptive function to show topic continuity. However, the main purpose of separation from the preceding

topic is to show different rhetorical purposes like *praise, showing greatness of something, mercy, reproach, clarification, explanation* …etc (Al Shawa, 2009).

Almuradi (1983, cited in Al Shawa, 2009) stresses that for the resumptive ‘wa’, what comes after ‘wa’ has a connection with the previous sentence but not necessarily linguistically; it is not related to it in meaning and in *I’rab* which means that the second clause presents a new idea. He adds that the sentence coming after the resumptive ‘wa’ is either nominal or verbal. Al Rajihi (1999, cited in Alsharou, 2016) also discusses the difference between the verbal sentence and the nominal sentence and clarifies that the latter reflects stability and permanence while the verbal sentence connotes change and renewal. He offers a conclusion that both the situation and the context control the choice between nominal and verbal sentences. Since the nominal sentence reflects stability of attitude, it is more than simply a nominal sentence to be opted for when an emphasis effect is required in English. All sentences in English are superficially nominal subject, verb, and object (S –V – O). So, added elements may be necessary to say more than a simple SVO can say. Here is an example of a nominal sentence:

Example 7:

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ Q9:40

The ‘wa’ in "وكلمة الله هي العليا" is used for resumption, and the nominal sentence lies after the ‘wa’ to indicate permanence, which means that Allah’s word is always the uppermost (Al Shawa, 2009). Here is an example of a verbal sentence:

Example 8:

وَاتَّقُوا اللَّهَ ويُعَلِّمُكُمُ اللَّهُ Q2:282

The ‘wa’ in this Ayah is resumptive and the verbal sentence after ‘wa’ indicates change and renewal. The knowledge العلم is not limited and specific to the pious ones only, it is for all people (Al Shawa, 2009). But people who will follow the right path will be rewarded through the increase of their knowledge by Allah and He will lighten their path (or “ease” their path).

2.4.4 Pragmatics. It is noted that behind each conjunction, especially the resumptive ones, there is a specific message from Allah for readers, either in the ST or TT. This means, the resupmtive 'wa' and 'thumma' need to be rendered pragmatically. Yule (1996) stresses that pragmatics is concerned with the choices made by speakers and the options and constraints which they apply in the course of social interaction. He opines that it examines the effects of language use on participants in acts of communication and is closely related to semantics—the study of meaning—with which it is often associated. Baker (1992) writes that pragmatics is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation (p. 217).

Yule (1996) posits that "pragmatics is appealing because it is about how people make sense of each other linguistically, but it can be a frustrating area of study because it requires us to make sense of people and what they have in mind" (p. 4). Baker (1992) explores the question of "making sense" by highlighting the difficult areas in cross-cultural communication namely, coherence and implicature. She asserts that coherence is a network of relations organizing and creating a text, while cohesion is the network of surface relations linking words and expressions to other words and expressions in a text. She further expounds that "both [cohesion and coherence] concern the way stretches of language are connected to each other. In the case of cohesion, stretches of language are connected to each other by virtue of lexical and grammatical dependencies. In the case of coherence, they are connected by virtue of conceptual or meaning dependencies as perceived by language users" (Baker, 1992, p.218).

As in Q95:5 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ, it is perfectly coherent. The reader of this Ayah will reach the following interpretation: Allah created us in the best make then He turned us back to hell. But when we go to the Qur`an *tafsiir*, we will find the appropriate explication for this Ayah as our knowledge is limited. As it is previously explicated by Ibn Katheer (2003), Allah created humans in the fairest stature. If they don't obey Him and follow His messengers, they will be returned to the lowest of the low (hell). Nothing in the above Ayah tells explicitly that human will be returned to hell if they did not obey Allah. This type of minimal

coherence is called *supplemental coherence* (Charolles, 1983). However, the Ayah following ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِين says: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ and this clarifies that the ones who obey Allah and do right things will be rewarded limitlessly. This can be put under the second type of coherence as suggested by Charolls (1983), which is called *explanatory coherence*. Charolles (1983) then notes the difference between the two concepts and states that "the former never lead to the explication of a thematic continuity. That is, they never indicate that an element is repeated from one segment to another, whereas the latter justify this continuity" (Charolles, 1983, cited in Baker, 1992, p. 223) through leading to the manifestation of the reason why a certain thing is said *supplementally* about an element. According to the context, the reader can understand the message of Allah and here we can say the *explanatory coherence* is achieved.

However, there emerges some necessary questions. "How does a speaker signal or a hearer interpret this kind of implied meaning? How do we achieve explanatory coherence?" (Baker, 1992, p. 223). In response to these it is noted that a very important, and most significant notion to have emerged in text studies in recent years is that of *implicature* – the question of how it is that we come to understand more than what is actually said. The central importance of *implicature* cannot be understated. A clearer and elegantly simple definition of the notion is with Grice (1975) who uses the term *implicature* to refer to what the speaker means or implies rather than what s/he literally says (Baker, 1992).

As alluded to earlier, translating the resumptive 'thumma' in ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِين literally as 'then' in *Surely We created man of the best stature* ***Then*** *we reduced him to the lowest of the low* is incorrect since this 'thumma' indicates a shift in topic. The Ayah is coherent, but the 'thumma' implies more than what is literally said. In retrospect, translation by omission and addition strategy (free translation) is perhaps a good choice, as in Example 6, *Surely We created man of the best stature; we reduced him to the lowest of the low*, where the 'thumma' is omitted in the TL and replaced by (;). Fawcett (1997, cited in Burohaima, 2016) who argues that the ultimate goal of different translation strategies and techniques is to achieve equivalence. Regarding the notion of equivalence, Baker (1992, pp. 11-12) explores it at the pragmatic level where the translator is urged to look for the implied meaning of the message in order

to help the target culture reader understand it. Using ‘thumma’ in this Ayah is to show the fairness of Allah when it comes to judgment. A further point that assures the importance of this conjunction is the *I’rab* of الإنسان before ‘thumma’ and after it, as explained earlier. It cannot be overstated that when the conjunction in the Qur’an is translated then grammatical correctness plays an essential role if any translation is to convey the intended message from ST (source text) to audience in TL (target language), appropriately and precisely.

The thesis highlights different methods defined by Newmark (1988) in order to distinguish between them and to identify the method that works well with translating the conjunctions: ‘wa’ and ‘thumma’ in the Qur`an. After translating the ‘wa’ and ‘thumma’ conjunctions, we found that there are no problems in translating ‘wa’ and ‘thumma’ with additive, oath, and adversative functions. The problem is in translating the resumptive ‘wa’ and ‘thumma’ as it is not an easy task and the translators should be acutely aware of the function of each conjunction especially when it comes to Qur`anic texts. The resumptive function is used to introduce a second clause that expresses a shift from the topic of the first clause; so free translation method is a good choice to render the resumptive ‘wa’ and ‘thumma’ properly in order to deliver the exact message of Allah to the TL readerships. Some issues in grammar, like the resumption sentence, need to be translated pragmatically to transfer the intended message according to the context in the text. In other words, pragmatics allows for a better understanding of the true purposes for the use of particular words and sentences, and to a particular end. The differences between the nominal and verbal sentences are also discussed as they both have a huge impact on the meaning behind the Ayahs (the resumption sentence). As a result, translation should be done in light of the “textual, contextual and extra-contextual considerations” (El-Sakran, 2002, p. 47). This means that translators need to go outside the text to read different interpretations given by religious scholars. These types of sentences ultimately have a relationship with the context of the sentence since each has a specific function and would in turn affect the translation process and its correctness.

Chapter 3: Data Analysis

3.1 Data

This chapter focuses on the study that will be conducted to answer the research question. It starts with presenting six Ayahs, three Ayahs include resumptive 'wa' and the other three Ayahs include the resumptive 'thumma' with *tafsiir* explained by different exegetists and researchers namely Ibn Al Qayyem (1432 Hijri), Al Othaimeen (1423 Hijri), Tantawi (1997), Ibn Katheer (2003), Al Halabi (1994), Al As'ad (1998), and Al Shawa (2009). Given that there are these varied interpretations for the selected Ayahs, choosing the most clear *tafsiir* for each Ayah becomes easier. Specific Ayahs are selected in this thesis to assess the adequacy of the translations of the resumptive conjunctions 'wa' and 'thumma' by specific translators: Pickthall (1930), Ghali (2003) and Shakir (1993) using Newmark's 1988 model. These Ayahs are chosen as they contain confirmed resumption sentences with clear explanation and evidence by most of exegetists and researchers such as Al Shawa (2009) and Al As'ad (1998). Some Ayahs are confirmed according to Al As'ad (1998) but it is still not clear if they are under resumption sentences or not when comparing their respective *tafsiir*.

There appears to be very little research done on the topic of the resumption sentence as it appears in the Qur'an. Upon further research and literature review of these sentence types, it is found that the Ayahs which have the resumptive 'wa' and 'thumma' function, need to be identified with precision according to *tafsiir* and linguistic analysis, especially where the exegetists do not expound in detail on the Ayahs considered. Regarding the translators, their translations are chosen as they are among some of the most internationally accepted translation works of the meaning, according to the Islamawakened Project 2003 (www.islamawakend.com). Another section in this chapter assesses each translation for each Ayah according to both the *tafsiir* and Newmark's 1988 model. Finally, the data analysis of the strategies used with percentages are presented and discussed.

3.2 Methodology

3.2.1 Ayahs according to the *tafsiir* book. This section covers specific Ayahs taken from Al Shawa (2009) and Al As'ad (1998). The Ayahs are explicated by different exegetists and researchers, namely Ibn Al Qayyem (1432 Hijri), Al Othaimeen (1423 Hijri), Tantawi (1997), Ibn Katheer (2003), Al Halabi (1994), Al As'ad (1998), and Al Shawa (2009).

3.2.1.1 Ayahs with resumptive 'wa'.

Example 9:

وَاتَّقُوا اللَّهَ **وَ**يُعَلِّمُكُمُ اللَّهُ Q2:282

Explication:

The interpretation of this Ayah by Ibn Al Qayyem (1432 Hijri), says that the two sentences "واتقوا الله"and "ويعلمكم الله" present two different ideas. For the former sentence, Allah asks people (the believers) to be mindful of Him and the latter emphasizes that Allah teaches them how to be pious to Him. He posits that if knowledge will be a reward reserved only for good people (who have *taqwa*), the *I'rab* in "ويعلمكم" would be marked by Absence of Vowels سكون (becomes jussive مجزوم) without 'wa' like "واتقوا الله يعلمْكم"or "إن تتقوا الله يعلمْكم" as when Allah says in surat Al-Anfal Q8:29 "إن تتقوا الله يجعل لكم مخرجاً". Al Othaimeen (1423 Hijri) says that Allah always teaches us, but the knowledge increases when the *taqwa* is high.

Example 10:

قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ **وَ**يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ Q3:29

Explication:

Al-As'ad (1998) explains this Ayah as—*Allah knows everything limitlessly*. Tantawi (1997) writes that the resumptive 'wa' is used to show that Allah knows everything in the heavens and in the earth, not only what is hidden in a person's heart, or revealed.

Example 11:

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ Q9:40

Explication:

It is asserted by Ibn Katheer (2003), that the unbelievers' word means (associating partners الشرك) while Allah's word is (there is no God to be worshiped but Allah لا إله إلا الله). Al Shawa (2009) affirms that Allah's word is always the uppermost.

3.2.1.2 Ayahs with resumptive 'thumma'.

Example 12:

قُلْ سِيرُوا فِي الْأَرْضِ **ثُمَّ** انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ Q6:11

Explication:

Ibn-Katheer (2003) comments on this Ayah saying that Allah is telling the prophet Muhammad (PBUH) to tell the unbelievers to ponder and think about themselves, and to look at what had happened to the previous nations who did not believe and who mocked the messengers sent to guide them.

Example 13:

لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ **ثُمَّ** لَا يُنصَرُونَ Q3:111

Explication:

Al Shawa (2009) highlights the point that in this particular Ayah 'thumma' has a resumptive function, and not an additive one. He adds that "يولوكم الأدبار" is the answer of "وإن يقاتلوكم". "لا ينصرون" is not the answer of "وإن يقاتلوكم", but it is the punishment they deserve which is permanent (they will never be supported). Al Farra' (1983) comments on "يولوكم الأدبار" saying that it is jussive مجزوم as it is the answer of "وإن يقاتلوكم", while "ثم لا ينصرون" is nominative مرفوع. Al As'ad (1998) also asserts that if "ينصرون" was jussive مجزوم, the punishment of not being supported will be restricted by fighting. Hence, when "ينصرون" is nominative مرفوع, this emphasizes that Allah's promise is absolute.

Example 14:

أَلَمْ نُهْلِكِ الْأَوَّلِينَ(16) **ثُمَّ** نُتْبِعُهُمُ الْآخِرِينَ(17) Q77:16-17

Explication:

Ibn-Katheer (2003) explains that reference to the previous generation الأولين in this Ayah is to those who deny the messengers; they were destroyed. After that the next generation will follow them. Al Halabi (1994) stresses that 'thumma' here does not have an additive function but it has a resumptive function, which means that the next generation will not follow the earlier generation immediately but in the future.

3.3 English Translations

This section covers translations of the resumptive 'wa' and 'thumma' in the selected Ayahs by three translators: Pickthal (1930), Ghali (2003), and Shakir (1993).

The following table presents the translations of the resumptive 'wa', in three Ayahs: Q2:282, Q3:29, and Q9:40, by Pickthall (1930), Ghali (2003), and Shakir (1993) respectively.

Table 3: ***Translations of the Resumptive 'wa'***

Example 9:	
	وَاتَّقُوا اللَّهَ ويُعَلِّمُكُمُ اللَّهُ Q2:28
	Translations
Pickthall	Observe your duty to Allah. Allah is teaching you.
Ghali	And be pious to Allah, **and** Allah teaches you;
Shakir	and be careful of (your duty) to Allah, Allah teaches you,
Example 10:	
قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ويَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِير	
Q3:29	
Translations	

Pickthall	Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
Ghali	Say, "In case you conceal whatever is in your breasts or display it, Allah knows it, **and** He knows whatever is in the heavens and whatever is in the earth. And ? Allah is Ever-Determiner over everything.
Shakir	Say: Whether you hide what is in your hearts or manifest it, Allah knows it, **and** He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

Example 11:

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ Q9:40

Translations

Pickthall	and made the word of those who disbelieved the nethermost, **while** Allah's Word it was that became the uppermost. Allah is Mighty, Wise.
Ghali	and He made the word of the ones who disbelieved the basest; **and** the Word of Allah is that (which) is The Uppermost; and Allah is Ever-Mighty, Ever-Wise..
Shakir	and made lowest the word of those who disbelieved; **and** the word of Allah, that is the highest; and Allah is Mighty, Wise.

The following table presents the translations of the resumptive ‘thumma’, in three Ayahs: Q6:11, Q3:111 , and Q77:16-17, by Pickthall (1930), Ghali (2003), and Shakir (1993) respectively.

Table 4: ***Translations of the Resumptive ‘thumma’***

Example 12:	
Q6:11 قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ	
Translations	
Pickthall	Say (unto the disbelievers): Travel in the land, **and** see the nature of the consequence for the rejecters!
Ghali	Say, "Travel in the earth; **thereafter** look into how was the end of the beliers."
Shakir	Say: Travel in the land, **then** see what was the end of the rejecters.
Example 13:	
Q3:111 لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ	
Translations	
Pickthall	They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. **And afterward** they will not be helped.
Ghali	They will never harm you except a (little) hurt; and in case they fight you, they will tur n on you their backs; (Literally: their hind parts) **thereafter** they will not be granted victory.
Shakir	They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, **then** shall they not be helped.
Example 14	
Q77:16-17 أَلَمْ نُهْلِكِ الْأَوَّلِينَ(16) ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ(17)	
Translations	

Pickthall	Destroyed We not the former folk, **Then** caused the latter folk to follow after?
Ghali	Did We not cause the earliest people to perish; **Thereafter** We make the later generations follow them up?
Shakir	Did We not destroy the former generations? **Then** did We follow them up with later ones.

3.4 Assess Each Translation According to *tafsiir* and Newmark's 1988 Model

This section assesses the translation of each Ayah according to the exegetists, researchers, and Newmark's 1988 model.

3.4.1 'Wa'.

Example 9:	
	Q2:282 وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ
	Translations (*Strategy*)
Pickthall	Observe your duty to Allah. Allah is teaching you. (*Free translation*)
Ghali	And be pious to Allah, **and** Allah teaches you; (*Literal translation*)
Shakir	and be careful of (your duty) to Allah, Allah teaches you, (*Free translation*)

In this Ayah Q2:282, Ghali (2003) translates the Arabic conjunction 'wa' literally as 'and' which is inadequate since the 'wa' in this Ayah is resumptive and indicates a shift in topic. On the other hand, Pickthall (1930) and Shakir (1993) render the 'wa' successfully as they omit the 'wa' in their translation; they both utilize the free translation strategy which is defined by Newmark (1988) as "reproduces the matter without the manner, or the content without the form of the original" (p.45-47). It is noted that the interpretation of this Ayah by Ibn Al Qayyem (1432 Hijri) states

that the first sentence before ‘wa’ and the second one after ‘wa’ present two different ideas. Given the latter, translating ‘wa’ as ‘and’ infers that when people have *taqwa* تقوى, Allah will reward them by giving them knowledge and this, according to Ibn Al Qayyem (1432 Hijri), is wrong. The Knowledge will be a reward not only for good people who has *taqwa* but for all people as the *I’rab* in "ويعلمُكم" is nominative مرفوع which shows that the knowledge is for all. However, it is important to note that the verbal sentence after ‘wa’ indicates change and renewal (Al Rajihi, 1999) which means that this knowledge will be increased when the *taqwa* *التقوى* raises, as Al Othaimeen (1423 Hijri) argues.

Example 10:	
Q3:29	**قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ويَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ**
	Translations (***Strategy***)
Pickthall	Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things. (*Free translation*)
Ghali	Say, "In case you conceal whatever is in your breasts or display it, Allah knows it, **and** He knows whatever is in the heavens and whatever is in the earth. And Allah is Ever-Determiner over everything. (*Literal translation*)
Shakir	Say: Whether you hide what is in your hearts or manifest it, Allah knows it, **and** He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things. (*Literal translation*)

In the Ayah Q3:29 above, Ghali (2003) and Shakir (1993) translate the Arabic conjunction ‘wa’ as ‘and’ which is insufficient as the ‘wa’ has a resumptive function that indicates a shift in topic. Furthermore, using ‘and’ indicates additional information and this alludes to a limitation of Allah’s knowledge, whereas Pickthall (1930) omits the ‘wa’ in his translation which makes the translation adequate. Al-As’ad (1998) and Tantawi (1997) emphasize in their explication that the resumptive ‘wa’ is used to show that Allah knows everything in the heavens and in the earth. It follows that translating ‘wa’ as ‘and’ indicates that Allah’s knowledge is limited to specific things since ‘and’ has more of an additive function, and this is an untruth which distorts the intended message that *Allah knows everything in the whole universe*. Pickthall (1930) chooses free translation as a strategy in his translation which helps deliver the true message behind the resumptive ‘wa’. Other translators render the ‘wa’ using literal translation strategy which is defined as “the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context” (Newmark, 1988, p. 45-47).

Example 11:	
Q9:40	**وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ**
	Translations **(*Strategy*)**
Pickthall	and made the word of those who disbelieved the nethermost, **while** Allah's Word it was that became the uppermost. Allah is Mighty, Wise. (*Free translation*)
Ghali	and He made the word of the ones who disbelieved the basest; **and** the Word of Allah is that (which) is The Uppermost; and Allah is Ever-Mighty, Ever-Wise. (*Literal translation*)
Shakir	and made lowest the word of those who disbelieved; **and** the word of Allah, that is the highest; and Allah is Mighty, Wise. (*Literal translation*)

In the above Ayah Q9:40, Ghali (2003) and Shakir (1993) use literal translation strategy to translate the Arabic conjunction ‘wa’ as ‘and’ which is again inadequate, while Pickthall (1930) succeeds in preserving the intended message by using free translation strategy in translating ‘wa’ as ‘while’ in the TT. When ‘wa’ is rendered as ‘while’ in the TL, it shows the difference between humans (the disbelievers) and Allah as Allah’s word is the uppermost (Al Shawa, 2009); and this conveys the greatness of Allah and His Permanence. This is further demonstrated by the nominal sentence after ‘wa’ "وكلمةُ الله العليا" which indicates permanence (Al Rajihi, 1999). Here the *I’rab* of "كلمةُ", in comparison with the previous one, is marked by dammah ضمة which emphasizes that the ‘wa’ is resumptive and hence that the idea after ‘wa’ is to be regarded as a new idea. Translating ‘wa’ as ‘and’ is therefore, by implication, inadequate as it erroneously portrays the word of Allah and the words of the disbelievers as alike. This distorts the perception of “likeness” because the conjunction ‘and’ in English has an additive function which is used to join two clauses that contain equal sets of information (Halliday & Hassan, 1976). The implication of such distortion, albeit not intentional on the part of the translator, presents with an untenable situation within the discourse of all exegetical and hermeneutic works.

3.4.2 ‘Thumma’.

Example 12:	
قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ Q6:11	
Translations (*Strategy*)	
Pickthall	Say (unto the disbelievers): Travel in the land, **and** see the nature of the consequence for the rejecters! (*Literal translation*)
Ghali	Say, "Travel in the earth; **thereafter** look into how was the end of the beliers." (*Literal translation*)
Shakir	Say: Travel in the land, **then** see what was the end of the rejecters. (*Literal translation*)

In this Ayah Q6:11, the conjunction ‘thumma’ is rendered as ‘and’, ‘thereafter’, and ‘then’ by Pickthall (1930), Ghali (2003), and Shakir (1993), respectively. Here ‘thumma’ is resumptive as what follows ‘thumma’ is the main message to the unbelievers, namely the importance of pondering within themselves. ‘Thumma’ in the Ayah should therefore not be translated as ‘then’ because ‘thumma’ *here* is not indicative of a particular order of events. In other words, it is not used to portray sequence. It follows that the exact message of this Ayah will not be delivered correctly to the TT readers if ‘thumma’ is translated as ‘then’. As Ibn-Katheer (2003) is of the opinion that this Ayah states that Allah is telling the prophet Muhammad (PBUH) to tell the unbelievers to ponder, and think about themselves, and to look at what happened to the previous nations who did not believe and who mocked the messengers sent to guide them. Here, use of literal translation strategy in rendering ‘thumma’ as ‘then’ would erroneously infer that what happened to the previous nations did not yet occur—which is an untruth and somewhat removed from the point of the message.

Translating ‘thumma’ as ‘and’ is also inadequate. Given that ‘and’ has an additive function in English, which is connecting two clauses that contain equal sets of information (Halliday & Hassan, 1976), using it is not an appropriate option in order to send Allah’s message to TL audience. Further to the aforementioned, it becomes necessary to either omit ‘thumma’ in the TT, or use another conjunction such as ‘to’. Using ‘to’ would better portray the main reason of travelling which is to observe, reflect and think about what happened to previous nations.

Example 13:	
لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ Q3:111	
Translations (*Strategy*)	
Pickthall	They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. **And afterward** they will not be helped. (*Literal translation*)

Ghali	111. They will never harm you except a (little) hurt; and in case they fight you, they will tur n on you their backs; (Literally: their hind parts) **thereafter** they will not be granted victory. (*Literal translation*)
Shakir	They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, **then** shall they not be helped. (*Literal translation*)

The translators unsuccessfully translate 'thumma' in Q3:111 using literal translation strategy. It is rendered as 'and afterward', 'then', 'thereafter' by Pickthall (1930), Ghali (2003), and Shakir (1993), respectively. These translations do not convey the exact meaning behind the resumptive 'thumma'. Al Shawa (2009) confirms that 'thumma' has a resumptive function, not additive in this Ayah. Al Farra'(1983) clarifies that the *I'rab* between the verbs before the resumptive 'thumma' (يولوكم) and after (ينصرون) is different; for the former one it is jussive مجزوم and the latter is nominative مرفوع. This shows the shift in topic, mainly that the idea after 'thumma' is totally different from the previous clause; the unbelievers will never be supported as this is Allah's judgment which is permanent (Al Shawa, 2009). As a result, literal translation is not a good choice for this Ayah since it distorts the exact message that should be sent to TL audience.

Example 14	
Q77:16-17 أَلَمْ نُهْلِكِ الْأَوَّلِينَ(16) ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ(17)	
Translations (*Strategy*)	
Pickthall	Destroyed We not the former folk, **Then** caused the latter folk to follow after? (*Literal translation*)
Ghali	Did We not cause the earliest people to perish; **Thereafter** We make the later generations follow them up? (*Literal translation*)
Shakir	Did We not destroy the former generations? **Then** did We

follow them up with later ones. (*Literal translation*)

In this Ayah Q77:16-17, the resumptive ‘thumma’ is translated literally as ‘then’ by Pickthall (1930) and Shakir (1993) and as ‘thereafter’ by Ghali (2003) which is insufficient as the message of Allah will not be correctly delivered to TL readerships. Al Shawa (2009) clarifies that ‘thumma ثم’ in "**ثم** نتبعهم الآخرين" is used for resumption, so the meaning is related to the previous clause “ألم نهلِك الأولين” but comes with a new idea, thereby indicating that there is a shift in meaning. The manifestation of this shift is evidenced in the *I’rab* of the verb “نتبعُهم”. It is marked by a dammah مرفوع بالضّمة, while “نهلِك” is marked by a kasrah مكسور which means that, in this Ayah, ‘thumma’ does not have the additive function but a resumptive function. Put differently, it becomes problematic to translate ‘thumma’ as was done by the translators in the above Ayah. To translate it literally as ‘then’ results in a distortion of the true message of Allah. Ibn Katheer (2003) affirms that the later generations الآخرين (of disbelievers) will follow the same fate as that of the earlier ones (الأولين). And by deduction it means that the punishment (of later generations of disbelievers) had not yet come to pass. In other words, the earlier generations were afflicted in the past, but for the later generations it will happen in the future; the *I’rab* in "نُهلِك" reflects the past while the *I’rab* in "نتبعُ" reflects the future.

3.4.3 Suggestions. Using literal translation for the resumptive ‘wa’ and ‘thumma’ especially, in the Qur`an is insufficient. The best option to render them successfully is to use free translation strategy. For the resumption sentence, the conjunctions ‘wa’ and ‘thumma’ connect two sentences but they show that there is a shift in topic, which presents a new idea. The different *I’rab* and sentences (nominal or verbal) between two clauses emphasize the shift. Hence the suggestion is to translate the resumptive ‘wa’ and ‘thumma’ freely, either by omitting the ‘wa’ and ‘thumma’ in the TT and replace them by (;), or using the nearest equivalent in the TL as in Example 11, so rendered by Pickthall (1930).

3.5 Data Analysis

In the previous section, it is noticed that the translators use literal translation and free translation as strategies to translate the Ayahs. The strategies used by Pickthall (1930), Ghali (2003), and Shakir (1993) in translating the resumptive 'wa' and 'thumma', are summarized according to Newmark's 1988 model (see tables 5 and 6 below).

3.5.1 'Wa'.

Table 5: ***Strategies used for translating the resumptive 'wa' based on Newmark's 1988 model***

Strategy	Frequency	Percentage
Literal translation	5	56
Free translation	4	44

Table 5 displays the strategies used by Pickthall (1930), Ghali (2003), and Shakir (1993) in rendering the resumptive 'wa'. It is noted that the literal translation strategy is used 5 times while the free translation strategy is used 4 times. This shows that the former strategy has a higher use percentage of 56% compared to the 44% use of the latter strategy.

3.5.2 'Thumma'.

Table 6: ***Strategies used for translating the resumptive 'thumma' based on Newmark's 1988 model***

Strategy	Frequency	Percentage
Literal translation	9	100
Free translation	-	0

Table 6 shows the strategies used by Pickthall (1930), Ghali (2003), and Shakir (1993) to translate the resumptive 'thumma'. It is obvious that translating this conjunction in the selected Ayahs is completely dependent on the literal translation strategy, which bares testimony to the point that the translators are not aware of the resumptive 'thumma' function.

Both Tables show that the translators generally use the literal translation strategy in translating both resumptive 'wa' and 'thumma'. Free translation is used with 44% only in rendering the resumptive 'wa' and this indicates that the resumption sentence is not considered by most of the translators.

3.6 Discussion

This thesis aims to identify the resumption sentence where the resumptive conjunction is used to indicate topic continuity (Fareh, 1998). The adequacy of the translations of the resumptive conjunctions 'wa' and 'thumma' as forwarded by the translators Pickthall (1930), Ghali (2003) and Shakir (1993) using Newmark's 1988 model, is discussed in this chapter.

Tables 5 and 6 indicate that 'thumma' encounters more difficulty in the translation process than does the 'wa'. A possible reason for this difficulty is that few studies have investigated the resumption sentence in general, and the resumptive 'thumma' in particular, especially in the field of Qur`anic translation. However, it is noted that Fareh (1998) discusses the functions of 'and' and 'wa' in English and Arabic, as well as Al As'ad (1998) and Al Shawa (2009) examine the resumption sentence in the Qur`an. Alsbagh and Abdullah (2012) focus on the English translation of 'wa' in Qur`anic text.

It is noted that Pickthall (1930) uses free translation strategy three times to render 'wa' and literal translation strategy three times for translating 'thumma'. For the former one the translation has been done successfully for all the selected Ayahs that have the resumptive 'wa' while the translation of all Ayahs that include the resumptive 'thumma' was inadequate. This indicates that the translator was aware of the resumptive function of 'wa'. This is illustrated in Example 11 where he translates

‘wa’ as ‘while’, thus making the translation of the resumption sentence less problematic.

However, where Pickthall (1930) translates ‘thumma’ literally in all the Ayahs in Examples 12, 13, and 14, it is rendered insufficiently. He renders 12 and 13 as ‘and’, and as ‘and afterward’, possibly because in his understanding of the context of the Ayah, ‘thumma’ here does not have a sequential function. He is apparently unaware of the resumptive ‘thumma’ function. He tries to use the nearest TL equivalent, but the choice is inadequate because ‘and’ is used, where ‘and’ was defined earlier as the joining of two clauses that contain equal sets of information (Halliday & Hassan,1976). The implication here is that the intended message of Allah is not accurately conveyed to TL readers.

Table 5 reads that it is the fourth time when, in Example 9, Shakir (1993) uses free translation as a strategy to render the ‘wa’, but other Ayahs he uses literal translation strategy. So, we can see that both Pickthall (1930) and Shakir (1993) translate Example 9 successfully which means that the ‘wa’ in this Ayah was not a problem. This ease may have been due to logical man intrinsically knowing that Allah teaches us first and then we choose the path which is either good or bad for us. So we cannot say “we should be pious to Allah then He will teach us”, since Allah has the knowledge and always teaches us. In this context the two translators do not find any difficulties to render the ‘wa’ in this Ayah وَاتَّقُوا اللَّهَ **وَيُعَلِّمُكُمُ** اللَّهُ .

On the other hand, if we refer to other Ayahs related to ‘wa’, we will find that Shakir (1993) does not translate them as well as Pickthall (1930) does. Shakir (1993) uses literal translation strategy and in Example 11, he ought to have been aware of the nominal and verbal sentences and their functions first, plus the *I’rab* of the word كلمة before and after ‘wa’, to decide whether the ‘wa’ has resumptive or additional function. So, translating the resumptive ‘wa’ in this Ayah وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ **وَكَلِمَةُ** اللَّهِ هِيَ الْعُلْيَا ۗ is a serious issue for translators as Shakir (1993) and Ghali (2003) translate the ‘wa’ here inadequately.

In all the selected Ayahs, the translation of ‘thumma’ is rendered inadequately because translators are using literal translation strategy. This further indicates that the translators have no idea about the resumptive function of ‘thumma’. It is evident that

translating ‘thumma’ in Example 14 is problematic for all translators. Here the *I’rab* of the verbs نهلكand نتبع is different as the former one is marked by a dammah and the latter is marked by a kasrah. The first one shows the past tense and the second one shows the future. The translators do not notice the *I’rab*, which reaffirms that they are not aware of the resumptive ‘thumma’ function at all.

Employing a literal English translation of the resumptive ‘wa’ and ‘thumma’ as it appears in the selected Ayahs in the Qur`an, is inadequate as it will not convey the intended message. Behind each conjunction there is a specific message from Allah for readers, either in the ST or TT. And if it is rendered literally or superficially, it will never reflect the true depth of each message that Allah wants to deliver to the people.

With reference to Table 7 below, it shows that the translators have generally rendered the two conjunctions insufficiently. One possible reason for this oversight is that they may not be aware of the specific function of resumption in the Ayahs concerned, along with its potentially huge effect on the whole meaning of the Ayah. They have translated the resumptive ‘wa’ and ‘thumma’ literally 14 times (78%), thereby reflecting it primarily in an additive sense—as ‘and’ and ‘then’, respectively. Consequently, the translations sound out of context and in all likelihood would fail, or least of all run the risk of failing to transfer the precise message as Divinely intended.

Table 7: ***Strategies used for translating both the resumptive ‘wa’ and ‘thumma’ based on Newmark’s 1988 model***

Strategy	Frequency	Percentage
Literal translation	14	78
Free translation	4	22

For this reason, the resumptive ‘wa’ and ‘thumma’ should be translated in the TT pragmatically, that is, the focus is to be on the implied meaning of the message not on what is literally said. All the Ayahs are coherent and to achieve the “explanatory coherence” (Charolles, 1983) in the TT, the translators need first to know the reason

why the resumptive ‘wa’ and ‘thumma’ are used in the chosen Ayahs in this thesis in order to render them appropriately into TL. In other words, the translators should pay attention to the resumptive function of ‘wa’ and ‘thumma’ so that they are able to choose the most suitable strategy in their translations. The main goal of using different translation strategies is to achieve equivalence (Fawcett, 1997).

In light of the above, Nida and Taber (1969) contend that it is better to reproduce “in the receptor language the closest natural equivalent of the source language-message, first in terms of meaning and secondly in terms of style” (p.12). Hereby the message can be clearly delivered to TT readers as the purpose of translation is “not to transfer meaning between languages but to replace a source language meaning with a target language meaning that can function in the same way in the situation at hand” (Hatim, 2014, p. 17). For example, in the Ayah ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ, if we choose free translation strategy and omit and add some elements to TT, this will help preserve the intended message of "ثم نتبعهم الآخرين". Omitting ‘thumma’ in the TL and identifying the future tense by adding “will”, as in “We will follow them with later ones” is a good option to transfer the exact meaning of the Ayah to TL readerships. Baker (1992, pp. 11-12) emphasizes that the different grammatical structures in the SL and TL may cause real changes in the way the message is transferred in the translation process. In addition, Dickins and Higgins (2002) think that cultural differences is one of the reasons that forces any translator to choose different strategies when they translate. The Arabic language has deeper structure than English when it comes to grammar especially with Qur`anic texts, hence translation loss will certainly happens to preserve the exact message of ST in the TT.

As El-Frarran (2006) contends that the interpretation of the Qur`an in the original Arabic is hard and that, at times, it may be very challenging to carry over the exact message, in which case more details are necessitated to deliver the message. He further emphasizes that the task of translation is made even more difficult and as a result, translators face serious difficulties in the process of translation. Hermeneutics and more particularly the revealed religious texts, need understanding of what is behind each word. Of more critical importance, and sensitivity, is the translation of the Qur`an which is the word of God and is in its original Arabic.

To conclude, it is demonstrated that when the verbs or nouns come after ‘wa’ and ‘thumma’, they are usually marked by a dammah which shows the greatness, or the power of things as mentioned in **وَيَعْلَمُ**, **ثُمَّ** رَدَدْنَاهُ, **وَيُعَلِّمُكُمُ**, **وَكَلِمَةُ**, **ثُمَّ** انظُرُوا, **ثُمَّ** لَا يُنصَرُون, and **ثُمَّ** نُتْبِعُهُمُ in surahs Q3:29, Q95:5, Q2:282, Q9:40, Q6:11, Q3:111, and Q77:16-17, respectively. The translators need to concentrate on the context while translating and they have to be cognizant of the resumptive ‘wa’ and ‘thumma’ function as they are used to introduce a new idea. As suggested earlier, in order to translate this type of sentence adequately, it is better to either omit the ‘wa’ or ‘thumma’ in the TT and replace them by (;), or choose other suitable conjunctions that help transfer the correct message from ST to TT, as in Example 11 where ‘wa’ was contextually translated as ‘while’.

Chapter 4: Conclusion

The main goal of this thesis has been to identify the resumptive conjunctions in the Qur`an, and to assess the accuracy and correctness of the translations of the resumptive conjunctions 'wa' and 'thumma' as offered by Pickthall (1930), Ghali (2003), and Shakir (1993). Selected Ayahs have been chosen from different surahs; three Ayahs were examples of the resumptive 'wa' and the other three were examples of the resumptive 'thumma'.

The analysis has revealed that all three translators did not render the conjunctions under study adequately and correctly. Notwithstanding the latter, it is noted that Pickthall (1930) translated three Ayahs for the resumptive 'wa' comprehensively and adequately. In two Ayahs he achieved this by omitting the 'wa', and in the other Ayah by replacing it with a near equivalent in the TT. However, he rendered all the 'thumma' unsuccessfully, having used mainly literal translation strategy. It does however become clear that he was somewhat impervious to the distortionary effect upon the intended message of the resumption in those examples, and as a result the translations for the rest were out of context. The same problem was found within the translation work of Ghali (2003) and Shakir (1993) where they unsuccessfully in their rendering of all the resumptive 'wa' and 'thumma' in most of the Ayahs. It is noted that Shakir (1993) adequately rendered one Ayah in Example 9 for resumptive 'wa', in the same manner as Pickthall (1930) did. The translators did not appear to be making proper use, or reference to the actual interpretations of the Ayah itself and the intended message behind each conjunction. Put differently, they failed to identify how, in certain contexts of the resumptive 'wa' and 'thumma', some of them are intended to connect a previous idea to the following one, or to reflect a shift in focus. For example, the main purpose of separation from the previous topic is to shift to different topic like *praise, showing greatness of something, mercy, reproach, clarification, explanation …and so on* (Al Shawa, 2009).

Newmark (1988) discusses and presents several translation methods and argues that if the emphasis is on the SL, the rendition method will come in the form of "word-for-word translation, literal translation, faithful translation, or semantic translation" (p. 45). Suffice to note that in this study, it has been demonstrated that

these latter strategies mentioned were not suitable nor effective for religious texts. In certain contexts translating the resumptive conjunctions literally distorts, or at least underwhelms the intended meaning. It is strongly noted that these conjunctions have a specific function used for specific purposes. It appears that here, using free translation strategy is seemingly convenient while the emphasis is on the SL. Jakobson (1959) links the problem of meaning and equivalence to the focus on "differences in the structure and terminology of language rather than on any inability of one language to render a message" (Munday, 2001, p. 38).

In conclusion, it is suggested that translators of religious texts, especially the Qur`an, need to focus more on recognizing the function of Arabic resumptive conjunctions and understand the contexts and *tafsiir* in the Qur`an when translating the Qur`anic text. Furthermore, they may have to consult with Arabic speaking exegetes. As previously discussed, all Ayahs are coherent but the 'wa' and 'thumma' have more than 'and' and 'then' meanings, respectively. Both conjunctions imply more than what is literally said especially in the Qur`an. The results of the study showed that there are specific areas translators need to pay more attention when translating the resumptive 'wa' and 'thumma' in the Qur`an, namely the *I'rab* and *types of sentences (nominal or verbal)*. Where translators pay close attention to the resumptive 'wa' and 'thumma', they will better interpret the intended meaning of the Ayahs and hence better articulate the intended message . Significantly, the thesis also proved that the resumptive function is used to introduce a second clause that expresses a shift from the topic of the first clause.

References

Al Halabi, A. (1994). *Al Dur Al Masoun*. Demuscus: Dar Al Qalam.

Al Saadi, A. (2002). *Tayseer Al Kareem Al Rahman*. Saudi Arabia: Dar Assalam.

Alsbagh, Y. & Abdullah, I. (2012). *The English Translation of 'wa' in Qur`anic text.* USA: LAP LAMBERT Academic Publishing.

Alsharou, S.(2016). *Contextual Emphasis in the Holy Quran and its Translation into English*(Master's thesis). Sharjah: American University of Sharjah.

Al Tabari, M. (2012). *Tafsir Al Tabari*. Damascus: Dar Al Qalam.

Al-As'ad, H. (1998). *The Resumptive Sentence in the Qur`an*. Jordan: Al-Albayt University.

Al Shawa, A. (2009). *The Secret of the Resumptive Sentence*. Syria: University of Damascus.

Almuradi. (1983). *Al Jana Addani Fi Hurouf Al M'ani*. Beirut: Dar Al Aafaq Al Jadeedah.

Altenberg, B. (1996). *Contrastive linking in spoken and written English*. English in Speech and Writing-A Symposium. Ed. Gunnel Tottie and Ingegerd Bäcklund. Uppsala: Almqvist & Wiksell International Stockholm, 13-40.

Al Rajihi, A. (1999). *Al Tatbeeq Al Nahwi*. Riyadh: Maktabat Al Maaref.

Al Otheimeen, M. S. (1423 Hijri). Tafseer Al Qur`an: Tafseer sarat Al Baqara. In Ramadani, E. Al Bayan fi Akhta' Al Estishhad bi Aay Al Qur`an (3). Retrieved from https://www.rayatalislah.com/index.php/al-quran/item/4442-1202

Al farra'. (1983). *Maany Al Qur`an*. Beirut: Aalam Al Kutub.

Baker, M. (1992). *In other words: A coursebook on translation*. London: Routledge.

Ball, W. (1996). *Dictionary of link words in English discourse*. London: Macmillan.

Burohaima, L. (2016). *Churchill's Iron Curtain Speech: Translation and Commentary* (Master's thesis).Sharjah: American University of Sharjah.

Crystal, D. (2003). *The Cambridge Encyclopedia of the English language* (Second Edition). UK: Cambridge University Press.

Charolles, M. (1983). Coherence as a principle in the interpretation of discourse. Text 3, 1: 71-97.

Chalker, S. (1996). *Collins Cobuild English Guides 9: Linking Words*. London: HarperCollins.

Dendenne, B. (2009-2010). *The Translation of Arabic Conjunctions into English and the Contribution of the Punctuation Marks in the Target Language (The Case of Wa, Fa and Thumma in Modern Standard Arabic).* Algeria: Mentouri University.

Dickins, J. Hervey, S. & Higgins, I. (2002). *Thinking Arabic translation*. London: Routledge.

El-Sakran, T.M. (2002) Textual, contextual and extra-contextual considerations for gender identification in translation. *Journal of Humanities and Social Sciences* 18(2).

El-Farran, S. (2006). Problem in translating the noble Quran. Retrieved from http://www.ahl-alquran.com/English/show_article.php?main_id=733

Fareh, S. (1998). *The functions of and and wa in English and Arabic written discourse.* Jordan: University of Jordan.

Fawcett, P. (1997). *Translation and language: Linguistic theories explained*. Manchester: St. Jerome.

Fraser, B. (1999). What are discourse markers? Journal of Pragmatics 31 (7): 931-952.

Fraser, B. (1998). *Contrastive Discourse Markers in English. Discourse Markers*. Amsterdam: John Benjamins.

Ghali, M. (2003). *Towards Understanding the Ever-Glorious Qur'an*. Egypt: Dar An-Nashr for Universities. Retrieved from https://www.islamawakend.com

Greenbaum, S and Quirk, R. (1993). *A student's Grammar of the English Language*. Essex: Longman.

Halliday, M.A. K & Hassan, R. (1976*). Cohesion in English*. London: Longman.

Hatim, B. (2014). *Teaching and Reasearching Translation*. London & New York: Routledge.

Ibn Al Qayyem. (1432 Hijri). Tafseer Al Qur`an: Tafseer sarat Al Baqara. In Ramadani, E. Al Bayan fi Akhta' Al Estishhad bi Aay Al Qur`an (3). Retrieved from https://www.rayatalislah.com/index.php/al-quran/item/4442-1202

Ibn Katheer, I. (2003). *Tafsir Ibn Kathir*. Beirut: Dar Alkutub Al Elmiyya .

Jakobson, R. (1959). On Linguistic Aspects of Translation. In Venuti, L. (2000). The Translation Studies Reader. (pp.113-118). New York: Routledge.

Kidwai, A. (1987). Translating the Untranslatable: A survey of English Translations of the Quran. The Muslim World Book Review. Vol. 7, No. 4. Retrieved from https://archive.org/stream/ASurveyOfEnglishTranslationsOfTheQuran Dr.AbdurRahimKidwai/ASurveyOfEnglishTranslationsOfTheQuran_djvu.txt

Leech, G and J. Svartvik. (1994). *A Communicative Grammar of English.* London: Longman.

Muhammad, A. (2017). *Translating Metonymy in the Holy Qur`an: Surat An-nisa as a Case Study* (Master's thesis). Sharjah: American University of Sharjah.

Munday, J. (2001). *Introducing Translation Studies: Theories and Applications*. London: Routledge.

Nida, E., & Taber, C. (1969). *The theory and practice of translation*. Leiden: E.J. Brill.

Newmark, P. (1988). *A textbook of translation*. New York: Prentice-Hall International.

Pickthall M. (1930). *The Meaning of the Glorious Koran: An Explanatory Translation*. Alfred A. Knopf publisher. Retrieved from https://www.islamawakend.com

Quirk, et al. (1985). *A comprehensive grammar of English*. London: Longman.

Schiffrin, D. (1987). Discourse markers. Cambridge: CUP.

Shakir M. (1993). *The Qur'an.* Tahrike Tarsile Qur'an. 10th edition. Retrieved from https://www.islamawakend.com

Tantawi, M. (1997). Al Tafseer Al Waseet li Tantawi. Chapter 1-3. Cairo: Dar Nahdat Misr. Retrieved from

http://www.quran7m.com/searchResults/003029.html

Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.

Vita

Mariam Ismail was educated in local public schools and graduated from Bahithat Al Badiya School. She received a Scholarship to the University of Sharjah in UAE, Sharjah. Her degree was a Bachelor of Arts in English Language and Literature\ Linguistics and Translation from Sharjah University -UAE, in 2012.

Ms. Ismail worked as an English teacher for Elementary and Secondary education levels in different government and private schools in Khorfakkan and Fujairah for seven years.

Ms. Ismail has participated in several conferences and workshops of Translation, Innovation, and Education in the United Arab Emirates.

Ms. Ismail has experience in leadership for six years: Representative of Sharjah University students-College of Arts, Representative of Sharjah University students-English Department, English Association President, English Coordinator, Grade level leader, (PTSA) Parent Teacher Student Association leader, Leading Workshops at Schools, and Literacy Coordinator.

Ms. Ismail also has five years of experience in translation and interpreting at an American school in Fujairah.

Ms. Ismail works as a Literacy Coordinator for elementary students in both English and Arabic departments at Diyar International Private school in Fujairah and as a lecturer at the Arab Academy for Science, Technology and Maritime Transport-Sharjah Branch.