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# Al – Atf By "waw", "Thuma", "Fa", in the Glorious Quran With Reference to Translation

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# العطف بأدوات العطف (الواو، ثم، الفاء) في القرآن الكريم مع الإشارة إلى الترجمة

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Abstract

This research investigates Al-Atf particles "waw/ and", "Thuma/ and then", "Fa/then" and their roles in selected verses of the Glorious Quran. They are chosen precisely with the absence of synonymy between them. For accuracy , this study takes 10 selected verses including Al-Atf particles "waw/ and", "Thuma/ and then", "Fa/then" and they are rendered by three translators (Pickthall,1930, Al-Hilali and Khan,2020, and Shaker,2005). These translations are analyzed according to Newmark (1988) model. It is divided into semantic and communicative translation. In spite of their small structure, this research shows how they can contribute to the breadth of their miraculous meaning and their relationships to translation into English. Key words: translation, methods of translation, Al-Atf - particle (Waw, Thuma, Fa)

الملخص

تناولت هذه الدراسة حروف العطف (الواو, ثم , ف) ودورها في آيات مختارة من القران الكريم اذ انها اختيرت بدقة مع عدم الترادف فيما بينها وبعبارة أخرى ، تتناول هذه الدراسة عشر آيات مختارة تتضمن أدوات العطف ("الواو"، و"ثم"، و"الفاء")، حيث ترجمها ثلاثة مترجمين (بيكتال، ١٩٣٠؛ والهلالي وخان، ٢٠٢٠؛ وشاكر، ٢٠٠٥) الى اللغة الإنكليزية . وحُللت هذه الترجمات وفقاً لنموذج نيومارك (١٩٨٨)، الذي يصنّف الترجمة إلى نوعين: الترجمة الدلالية والترجمة التواصلية . وبالرغم من صغر مبانيها الا انها كيف استطاعت ان تسهم في سعة المباني الاعجازية وعلاقتها مع الترجمة الى الإنكليزية. الكلمات المفتاحية: الترجمة , طرق الترجمة , أدوات العطف (الواو /ثم/الفاء) .

## 1.Introduction

Al-Atf particles "waw/and", "Thuma/and then", "Fa/then" are regarded as significant particles of meaning in the Arabic language, especially in the Glorious Quran. The eternal miracle of the Glorious Quran is manifested in its exquisite structure, its elegant composition and the precise selection of words and letters to the extent that each letter is placed in its position that no other can fill and no synonymy can adequately replace it. Al-Atf particles are one of the most important creative images in the Glorious Quran.

## 2. Al-atf particles

### 2.1.Waw / واو العطف (and)

The particle (waw/and) is the origin of conjunctions and the most frequently used in the Glorious Quran. It joins ( Al-Mtuf and Al- mtuf aliah) in grammatical and semantic ruling without indicating a temporal order (before/ after) or an inevitable companionship.

2.1.1 Al-Hadid (2014:7) mentions that "waw/and" is a connective of two or more entities, events, or propositions.

2.1.2. Negating the order to indicate the comprehensiveness of the ruling.

قال تعالى (ان الصفا **و**المروة من شعائر الله) (البقرة ١٥٨)

(As-Safa **and** Al-Marwah (two mountains in Makkah) are of the Symbols of Allah.)

Safa and Marwa in that they are both the rituals of God without differentiating between them in merit.

2.1.3 Al-Atf of adjectives and correlative which is inseparable.

قال تعالى (التائبون العابدون الحامدون السائحون الراكعون الساجدون الآمرون بالمعروف **و**الناهون عن المنكر والحافظون لحدود الله) (التوبة ١١٢)

(who worship Him, who praise Him, who fast (or go out in Allahs Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Maroof (i.e. Islamic Monotheism and all what Islam has ordained) **and** forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deed which Allah has forbidden).(Al – Hilali ,2020 :122)

The phrase ( those who forbid evil and enjoin good) is inextricably linked .

2.2 Thuma (ثم) (and then)

Mongy (2025:2) states that "thuma/and then" is regarded as the most important particles because it is used to indicate the order between ( Al- atf and Al-matuf aliah) with duration or interval between them. From this aspect, it relates to the nature of event in which two agents (subjects) participate, separated by (thuma/and then) or the nature of the events, the nature of the events, one of which is conjoined to the other by it. For example: (صليت المغرب **ثم** العشاء) (I prayed Al-maghrib **and then** Al-isha).

Al- Zujajy (1989:16) mentions that "thuma/and then" is used in Al –Atf to indicate that the second comes after the first with a period of time between them. Al-Rumani (2004:119) says that "thuma/and then" is one of Al-Atf particle indicating a period of time and slacken.

For Example : (قام علي **ثم** زيد) (Ali stood up, **and then** Zaid) . This means that Zaid stood up after Ali with a period of time between them.

قال تعالى: (والله خلقكم من تراب **ثم** من نطفة **ثم** جعلكم ازواجاً) (سورة فاطر ١١)

(And Allah did create you (Adam) from dust, **then** from Nutfah (male and female discharge semen drops i.e. Adams offspring), **then** He made you pairs (male and female)). ( Al-Hilali ,2020:217)

Here "thuma/and then" indicates Sequence with a time interval in all three cases (Mongy,2025:6).

Mongy (2025:5) adds that the particle "thuma/and then" may be used to express a difference between things, whether temporal or spatial, for example:

(في هذا الحي بيت اخي **ثم** بيت ابي ) (In this neighbourhood, there is my brother's house **and then** my father's house). It means there is a distance between them.

But when we say ( زرت دار ابي **ثم** دار عمي ) (I visited my father's house **and then** my uncle's house). Here, the space may be spatial, temporal, or both

2.3. Fa (ف)(then)

Jasem H.H. (2020:66) states that the particle "fa" is used to connect two clauses for order and sequence. That is, the (Al-Matuf) comes directly after the (Al-Matuf Aliah). It means that the second occurs immediately after the first without any time limit or with a short interval. Al-Samari (2000:20) mentions that "fa/then" can come to show that the second action comes after the first action immediately. It can also join "nouns", "verbs", and "clauses".

For example: (جاء محمد **ف**خالد.) (Muhammad came, **then** Khalid.). It means that Muhammad came before Khalid. In short, "waw/and" does not indicate "order", but refers to absolute collection, and time neutral and it differs from "thuma/and then" and " fa/then" because "thuma/and then" indicates "order" with a period of time while "fa/then" indicates "order" without a period of time. (Al- fraa,1955: 96)

| | | | |
|---|---|---|---|
| Waw/الواو | And | Collection/participation/no order | Time neutral |
| Thuma/ثم | And then | Order with a period of time | Time extension |

| | | | |
|---|---|---|---|
| Fa/ف | Then | Order without a period of time | Immediate time |

For Example:

| | | |
|---|---|---|
| جاء احمد **و**علي. | Ahmed **and** Ali came. | They may have come together or one before the other. |
| جاء احمد **ثم** علي. | Ahmed came **and then** Ali . | Ali came after Ahmed by a period of time. |
| جاء احمد **ف**علي. | Ahmed came, **then** Ali | Ali came after Ahmed directly. |

3. Translation And Glorious Quran

Translating the meaning of the Glorious Quran is an important means to convey its message to non-Arabic speakers. Translating the Quran is unlike translating any other book as it has a unique eloquence and linguistic brilliance; therefore, the translation must be accurate and faithful in conveying its meanings. The importance of translation lies its ability to convey the message for whom do not speak Arabic, as well as its contribution to correcting misconceptions about Islam, promoting dialogue and understanding between culture and enabling researcher and those interested to learn about the principle and values of Islam.Accuracy in translation, the Glorious Quran is essential because any error in translation can change the intended meaning of verse, potentially leading to misunderstandings, The Quran contains precise language and deep meanings and a single word may have multiple meanings depending on the context. Therefore, the translator must have linguistic and cultural knowledge of both languages to convey the accurate meaning. However, a translation of the Quran meanings can never replace or equate the miraculous Quranic text itself (Pickthall:1930).

4. Translation and Al-Atf particles (waw / thuma / fa)

The Quranic text is characterised by linguistic, rhetorical, and semantic features that cannot be fully rendered into another language. One of the most prominent challenges facing the translator is translating Al-Atf particles, especially ("waw/and", "thuma/and then" / "fa/then"). They not only perform grammatical functions but also carry temporal, rhetorical, and contextual indications that affect the understanding of the intended meanings. Therefore, translating them must be according methods, which has been put on by linguist to reach to the intended meaning.

Newmark (1988:7) mentions, "Translation is a craft which is based on rendering a message from one language into another language". He divides translation into two methods: first is communicative translation, and the second is semantic translation.

1. Communicative translation: "where the translator attempts to produce the same effect on the TL readers as was produced by the original on the SL reader".

2. Semantic translation: "where the translator attempts to reproduce the contextual meaning of the author (Newmark,1988:22-23).

In short, communicative translation is like free translation and semantic translation is like literal translation. For example:

| زار علي لبنان **ثم** مصر. | |
|---|---|
| semantic translation | communicative translation |
| Ali visited Lebanon **and then** Egypt. | Ali began his trip with a visit to Lebanon **before proceeding** to Egypt. |

5. Fieldwork:

5.1.Methodology:

This study is based on a certain methodology to analyze selected verses. They are explained in general (Ibn Kathir,2000). The researcher examines the Al-Atf particles ("waw and" / "thuma , and then" / "fa, then") and their English translations. The following English translations of selected verses are chosen from Pickthall,1930, Al-Hilali and Khan,2020, and Shaker,2005.

5.2. Data Analysis

١.قال تعالى: (قُلْ سِيرُوا فِي الْأَرْضِ **ثُم** انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ) (سورة الانعام :١١)

**Target text: Pickthall:**

(Say (unto the disbelievers): Travel in the land, **and** see the nature of the consequence for the rejecters!) (1930: 39)

**Target text: Al-Hilali and Khan:**

(11. Say (O Muhammad SAW): "Travel in the land **and see** what was the end of those who rejected truth.") (2020:70)

**Target text: Shaker:**

(11. Say: Travel in the land, **then see** what was the end of the rejecters) (2005:56).

**Explanation**

In Surat Al-An'am (verse 11), the speech is directed to those harbored and hatred of the Quran and its message. Asking them to travel far and wide across the earth for thinking and observing deeply and slowly. Here, the context required the particle (thuma/and then ) which provides a period of time for contemplation after traversing the distance.

| Surat Aln'am (verse 11) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **ثُم** انْظُرُوا | |
| Target text 1 | **and** see | Communicative: "and" loses the pause implied by "thuma" |
| Target text 2 | **and** see | Communicative: "and" loses the pause implied by "thuma". |
| Target text3 | **then see** | Semantic: retains the sequential / interval sense closer to the Arabic structure |

**Discussion:**

Picktall's and Al-Hilali and Khan's "and see" is a communicative translation using "and" to make it smoother English but loses the pause that "thuma" builds into Arabic. Shakir's "then see" leans semantic, keeping an explicit sequence marker that stays truer to the original structure. Still, none of the three really captures the drawn–out contemplation the verse implies: "then" suggests order but not duration, and "and" barely suggests either, so even Shakir's closer rendering only gets partway there.

٢69. قال تعالى : (وَقُلْ سِيرُوا فِي الْأَرْضِ **فَانْظُرُوا** كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ)(النمل :

**Target text: Pickthall:**

(69.Say (unto them, O Muhammad): Travel in the land **and see** the nature of the sequel for the guilty!)(1930:122)

**Target text:Al-Hilali and Khan:**

(69. Say to them (O Muhammad SAW) "Travel in the land **and see** how has been the end of the criminals (those who denied Allah's Messengers and disobeyed Allah).

**Target text: Shakir:**

(69. Say: Travel in the earth, **then see** how was the end of the guilty)(2005:183).

**Explanation**

In Surat Al-Naml (verse 69), the speech came in the context of consoling the Prophet Muhammad (peace be upon him) after he was rejected. Here, the context required the Al-Atf particle (fa/then), which indicate speed respond. It means you travel the earth, you will see the traces of the destruction of the previous deniers. The lesson is clear and evident and does not require a long delay or contemplation.

| Surat Al-Naml (verse 69) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **فَانْظُرُوا** | |

| | | |
|---|---|---|
| Target text 1 | **and** see | Communicative: loses the unmediated rendering |
| Target text 2 | **and** see | Communicative: loses the unmediated rendering |
| Target text3 | **then** see | Semantic: preserves the sequential marker |

**Discussion**:

Pickthall's and A-Hilali and Khan's "and see" counts as communicative translation in which "and" smooths the English but strips out the period of time that "fa" indicates in Arabic. Shakir's "then see" is closer to semantic translation, since "then" at least refers to sequence rather than simple addition. But even Shakir doesn't fully the period remark indicated in "fa" (conveys instant, no-delay consequences) "then" here refers to leave a gap, whereas the verse actually wants the traveler to see the ruins right away, with the lesson landing immediately and without room for reflection.

٣. قال تعالى:( الْحَمْدُ لِلَّهِ الَّذِي **خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ** الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ) (سورة الانعام ,ايه ١)

**Target text: Pickthall:**

(Praise be to Allah, Who hath created **the heavens and the earth, and hath appointed darkness and light**. **Yet** those who disbelieve ascribe rivals unto their Lord.)(1930:37)

**Target text: Al-Hilali and Khan:**

(1. All praises and thanks be to Allah, Who (Alone) **created the heavens and the earth, and originated the darkness and the light**, **yet** those who disbelieve hold others as equal with their Lord.) (2020:70)

**Target text: Shakir:**

**(**1. All praise is due to Allah, **Who created the heavens and the earth and made the darkness and the light**; **yet** those who disbelieve set up equals with their Lord.)(2005:55)

**Explanation**

Here, God connects the heaven and the earth, darkness and light with the particle (waw/and) because it indicates absolute unity. So that none of them can be separated from the other in the general attribute of creation, and they are inseparable, testifying to God's power. The particle (thuma/and then) is used in the (And then those who disbelieve in their Lord) means they associate partners with him so (thuma/and then) does not indicate a temporal gap but rather a sequential one. This means how God can create this magnificent universe by his power, yet those who disbelieve associate partners with God and worship idols.

| Surat Al-An'am (verse 1) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ** | |
| Target text 1 | created the heavens and the earth, and hath appointed darkness and light | Semantic: literal correspondent "and" mirrors the source text |
| Target text 2 | created the heavens and the earth, and originated the darkness and the light | Semantic: literal correspondent "and" mirrors the source text |
| Target text3 | Who created the heavens and the earth and made the darkness and the light | Semantic: literal correspondent "and" mirrors the source text |

| Surat Al-An'am (verse 1) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **ثُمَّ** | |

| | | |
|---|---|---|
| Target text 1 | Yet | Communicative: using the rhetorical contrast effect |
| Target text 2 | Yet | Communicative: using the rhetorical contrast effect |
| Target text3 | Yet | Communicative: using the rhetorical contrast effect |

**Discussion:**

All three translators render the "waw" connecting heaven/earth and darkness/light literally as "and," which counts as semantic translation; it mirrors the Arabic structure and preserves the sense of an inseparable, unified act of creation. However, all three translations for "thuma" are "yet" instead of a literal "then", making it communicative translation across the board. That convergence is telling: a literal "then" would wrongly suggest a time gap between creation and disbelief, when the verse is really drawing a rhetorical contrast in which, despite this display of divine power, disbelievers still associate partners with God. In this sense, "thuma" isn't marking a pause in time at all, but a logical rendering.

٤.(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً **فَتُصْبِحُ** الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ) (سورة الحج اية ٦٣)

**Target text: Pickthall:**

(63. Seest thou not how Allah sendeth down water from the sky **and then** the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.) (1930:106)

**Target text:Al-Hilali and Khan:**

(63. See you not that Allah sends down water (rain) from the sky, **and then** the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.)(2020:203)

**Target text: Shakir:**

(63. Do you not see that Allah sends down water from the cloud **so** the earth
becomes green? Surely Allah is Benignant, Aware)(2005:158).

Explanation

In surat Al-Haj (verse 63), the particle (fa/ then) is used in (then become) to highlight the rapid effect of the rain .This show God's kindness to his creation s.As soon as the water falls , the seeds of earth begin to react rapidly and the land instantly becomes green compared to its previous barrenness. This order inspires hope.

| Surat Al-Haj (verse 63) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **فَتُصْبِحُ** | |
| Target text 1 | And then | Semantic: preserves the sequential marker in the source text |
| Target text 2 | And then | Semantic: the same structural correspondence |
| Target text3 | So | Communicative: result /consequence relation replacing the literal sequence marker |

**Discussion:**

Pickthall and Al-Hilali/Khan give a semantic translation for "fa" as "then" in which it keeps an explicit sequence marker close to the Arabic. While Shakir gives a communicative translation as "so" that reframes it as cause-and-effect. Yet, "and then" does not quite do the verse justice; "fa" here is not about a delay "afterward"; it is about rain producing near-instant greening. Shakir's "so", despite dropping the literal connector, actually conveys that immediacy more faithfully, matching the verse's emphasis on God's swift gentle power.

٥.(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ **ثُمَّ يُخْرِجُ** بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ **ثُمَّ يَهِيجُ** فَتَرَاهُ مُصْفَرًّا **ثُمَّ يَجْعَلُهُ** حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ) (سورة الزمر ايه ٢١)

**Target text: Pickthall:**

(Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as water springs, **and afterward** thereby produceth crops of divers hues; **and afterward** they wither and thou seest them turn yellow; **then** He maketh them chaff. Lo! herein verily is a reminder for men of understanding).(1030:148)

**Target text:Al-Hilali and Khan:**

(21. See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth,(and then makes it to spring up) as water-springs **and afterward** thereby produces crops of different colours, **and afterward** they wither and you see them turn yellow, **then** He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.)

**Target text: Shakir:**

(21. Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, **then** brings forth therewith herbage of various colors, **then** it withers so that you see it becoming yellow, **then** He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding)(2005:223).

**Explanation**

In surat Al-Zumer (verse 21) , the particle (thuma/and then) is repeated for three times .Firstly it comes in (then he brings forth a crop) because the process of crop growth , the diversification of its colors , the emergence of fruit and its maturations requires time , perhaps weeks or months . Secondly and thirdly, it come in (and afterward they wither) (then He makes them dry and broken pieces) because the process also needs time.

| Surat Al-Zumer (verse 21) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | **ثُمَّ يُخْرِجُ / ثُمَّ يَهِيجُ / ثُمَّ يَجْعَلُهُ** | |
| Target text 1 | and afterward / and afterward / then | Sematic: explicit manifestation of duration gap |
| Target text 2 | and afterward / and afterward / then | Semantic: same durational manifestation |
| Target text3 | Then/ then / then | Communicative: loses the temporal distance between "thuma" vs. "fa" |

**Discussion:**

Pickthall and Al-Hilali/Khan translate the three "thuma" repetitions as "and afterward… and afterward… then", in which this semantic choice keeps the sense of duration, fitting how long crop growth and decay actually take. Shakir's communicative method uses "then" all three times in a way that makes the target text flow nicely. This makes every stage sound equally quick when the verse is really tracking weeks or months of change. even Pickthall and Al-Hilali/Khan switch from "afterward" to plain "then" for the last "thuma", suggesting even they treat the final stage (crops turning to dry chaff) as quicker than earlier growth.

( خُذُوهُ **فَغُلُّوهُ** * **ثُمَّ** الْجَحِيمَ صَلُّوهُ * **ثُمَّ** فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ) ( سورة الحاقة ٣٠ -٣٢) ٦.

**Target text: Pickthall:**

(30(It will be said): Take him **and** fetter him31. **And then** expose him to hell fire32. **And then** insert him in a chain **whereof** the length is seventy cubits).(1930:188)

**Target text: Al-Hilali and Khan:**

(30. (It will be said): "Seize him **and** fetter him,31. **Then** throw him in the blazing Fire. 32. **"Then** fasten him with a chain **whereof** the length is seventy cubits!")(2020:386)

**Target text: Shakir:**

(30. Lay hold on him, **then** put a chain on him,31. **Then** cast him into the burning fire,32. **Then** thrust him into a chain the length of which is seventy cubits)(2005:283).

**Explanation**

In surat Al-Haqa(verse 30 -32) contains a rhetorical challenge .The particle (fa/then) in (فغلوه) appears immediately after divine command to the angles to seize him. The particle (fa / then) indicates speed and immediate action, leaving him no room to escape or evade, but rather seizing and shackling him immediately.
The particle (thuma/ and then) in (ثم الجحيم صلوه) is used to indicate a gradual progression. It means to arrange the punishment and its escalating intensity.
The particle (thuma/ and then) in (ثم في سلسلة) is used repeated to indicate a more severe and detailed punishment.
The particle (fa) in (فأسلكوه) is used as a conclusion to indicate the immediate decisive application of chains. The chains are brought; the punishment will be inflicted upon him without delay.

| Surat Al-Haqa(verse 30 -32) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | فغلوه/ ثم الجحيم صلوه/ ثم في سلسلة/فسلكوه | |
| Target text 1 | And/and then/and then/where of | Semantic: mirrors the source contrast |
| Target text 2 | And/ then/then/whereof | Semantic: mirrors the source contrast |
| Target text3 | Then /then/then | Communicative: loses the temporal distance between "thuma" vs. "fa" |

**Discussion:**

Pickthall and Al-Hilali/Khan keep "and" for the immediate "fa" separate from "and then"/"then" for the escalating "thuma". It is a semantic choice that mirrors the Arabic contrast between instant seize and gradual punishment. Shakir flattens everything into a repeated "then", which is communicative and reads smoothly, but loses that sharp "fa/thuma" distinction. It is important to notice that the verse opens with brutal speed, builds dread through "thuma", and then returns to urgency for the final chaining. In this sense, Shakir's version sacrifices some of the rhythmis back-and-forth between speed and escalation.

٧٦) ٧. **(وَنُوحًا** إِذْ نَادَى مِنْ قَبْلُ **فَاسْتَجَبْنَا** لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الكَرْبِ العَظِيمِ) (الأنبياء اية

**Target text: Pickthall:**

(**And Noah**, when he cried of old, We heard his prayer and saved him and his household from the great affliction.)(1930:102)

**Target text:Al-Hilali and Khan:**

(76. **And (remember) Nooh (Noah),** when he cried (to Us) aforetime. We listened to his invocationand saved him and his family from great distress)(2020:195).

Target text: Shakir:

(76. **And Nuh**, when he cried aforetime, **so** We answered him, and delivered him and his followers from the great calamity)(2005:153).

**Explanation**

In these verses, we observe the Quranic rhetorical challenge in the supplication of the prophets in surat Al-Anbiya. The verses begin with particle (waw/ and) in (and Noah / and Job/ and Zechariah) .Here, (waw/and) connects the stories to one another to show the absolute unity in highlighting the procession of the prophets and their supplications. The massage is one, the lord is one and the refuge is one.
In (فاستجبنا) the particle (thuma/and then) is not used because the context is one of demonstrating God's generosity, power, and closeness to his prophets. Here the particle (fa/then) indicates divine response, and relief follows the supplication immediately without any time delay to show the speed of rescue.

| Surat Al-Anbiya (verse 76) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |

| | | |
|---|---|---|
| Source text | ونوحا / فاستجبنا له | |
| Target text 1 | And Noah / ------ | Semantic: literal translation |
| Target text 2 | And (remember) Nooh (Noah)/----- | Semantic: literal translation with explanatory addition |
| Target text3 | And Nuh / So | Communicative: foregrounding the causal effect with the use of "so" |

**Discussion:**

All three translations keep "and Noah" as a literal, semantic rendering of "waw", preserving how it links the prophets into one continuous story. However, "fa" (God's immediate response) is treated differently: Pickthall and Al-Hilali/Khan skip it as a separate connector, folding the rescue straight into the sentence, while Shakir renders it as "so". It is a communicative approach because it foregrounds cause and effect rather than speed. Dropping "fa" altogether loses more of its meaning than Shakir's "so" does. The whole point of the particle is that God's rescue comes instantly, with zero delay, and that urgency needs some connector to survive the translation.

٨٣. ( **وَأَيُّوبَ** إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ * **فَاسْتَجَبْنَا** لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ﴾ (الأنبياء ٨٣/٨٤)

**Target text: Pickthall:**

(**And Job**, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy. **Then** We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers) (1930:102)

**Target text: Al-Hilali and Khan:**

(83. **And (remember) Ayoob (Job)**, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."84. **So** We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves anda Reminder for all who worship Us).(2020:196)

**Target text: Shakir:**

(83. **And Ayub**, when he cried to his Lord, [saying]: Harm has afflicted me, and Thou art the most Merciful of the merciful.84. **Therefore** We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers) (2005:153).

| Surat Al-Anbiya(verse 83-84) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | وايوب / فاستجبنا له | |
| Target text 1 | And Job / then | Semantic: keeping a literal sequential marker with the use of "then" |
| Target text 2 | And (remember) Ayoob (Job) / so | Communicative: result emphasis by using "so" |
| Target text3 | And Ayub / therefore | Communicative: |

**Discussion:**

Shakir renders "fa" into "therefore" so this method is communicative, and even more strongly casual than Al-Hilali and Khan who render "fa" into "so". It makes the response read as a logical consequence of Job's plea rather than immediate reaction, pushing the reader-effect emphasis furthest of the three. Pickthall renders "fa" into "then" and stays semantic, keeping a literal sequential marker closer to what "fa" grammatically signals. Across all three, "and Job/Ayub/Ayoob" also stays semantic since "waw" is rendered literally, unifying Job's story with other prophets. In short, the "fa" is rendered into "then" (semantic) versus "so" and "therefore" (both

communicative, with "therefore" the more formal, causal-sounding of the two). This shows how much latitude translators take with this one small particle once they move past a literal rendering.

٩.(**وَزَكَرِيَّا** إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ * **فَاسْتَجَبْنَا** لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ) (الانبياء٨٩/٩٠)

Target text: Pickthall:

(**And Zachariah**, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the best of inheritors. **Then** We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! theyused to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us).(1983:103)

**Target text:Al-Hilali and Khan:**

(89. **And (remember) Zakariya (Zachariah),** when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."90. **So** We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us).(2020: 197)

**Target text: Shakir:**

(89. **And Zakariya,** when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.90. **So** We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us)(2005 154)

| Surat Al-Anbiya (verse 89-90) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | وزكريا / فاستجبنا له | |
| Target text 1 | And Zachariah / Then | Semantic: maintaining the literal sequential marker |
| Target text 2 | And (remember) Zakariya (Zachariah) / So | Communicative: cause- effect emphasis by using "so" |
| Target text3 | And Zakariya / So | Communicative: cause- effect emphasis by using "so" |

**Discussion:**

A communicative method is taken by Al-Hilali/Khan and Shakir as they both use "so" to emphasize a cause-and-effect, while Pickthall renders "fa" into "then"and stays semantic, closer to what "fa" literally does. All three translations keep "and Zachariah" literal, tying his story to the same prophetic chain as Noah and Job. Zooming out across all three narratives, "waw" always gets a literal, semantic treatment, but "fa" is divided between the choice of Pickthall to "then", and the choice of Al-Hilali/khan and Shaker to "so" for smoothing the causal logic for the English reader rather than mirroring the Arabic structure.

١٠. (جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا **وَمَنْ** صَلَحَ مِنْ آبَائِهِمْ **وَأَزْوَاجِهِم وَذُرِّيَّاتِهِمْ** ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ) (سورة الرعد ايه٢٣)

**Target text: Pickthall**

(23.Gardens of Eden which they enter, **along with** all who do right of their fathers **and** their helpmeets **and** their seed. The angels enter unto them from every gate.)(1930:76)

**Target text:Al-Hilali and Khan:**

(23. Adn (Eden) Paradise (everlasting Gardens), which they shall enter **and** (also) those who acted righteously from among their fathers, **and** their wives, **and** their offspring. And angels shall enter unto them from every gate) (2020:141)

**Target text: Shakir:**

(23. The gardens of perpetual abode which they will enter **along with** those who do good from among their parents **and** their spouses and **their** offspring; and the angels will enter in upon them from every gate) (2005:113)

**Explanation**

The rhetorical point here that the particle (waw/and) indicates gathering and joy. The goal is not who enters paradise first (father or husbands) but the rhetoric is to highlight their gathering their unity and honoring together (here, particle (waw/and) doesn't convey order)And the angles come to greet them as a sign of respect) .

| Surat Al-Ra'd (verse 23) | | |
|---|---|---|
| Text | Al-Atf particles | Type of translation |
| Source text | وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ | |
| Target text 1 | **along with** all who do right of their fathers **and** their helpmeets **and** their seed. | Communicative: adding "along with" to produce a smoother reader effect |
| Target text 2 | **and** (also) those who acted righteously from among their fathers**, and** their wives, **and** their offspring. | Semantic: retaining the literal repeating "and" to mirror the source text |
| ext3 | l enter **along with** those who do good from a ents **and** their spouses **and** their offspring | nicative: adding "along wit a smoother reader effect |

**Discussion:**

Pickthall and Shakir both render "waw" into "along with", a communicative method that turns the repeated "waw" into simple accompaniment for smoother English. Al-Hilali/Khan stick with the literal repeated "and", staying semantic and closer to the Arabic's structure. Given that, the verse is really about joyful, equal togetherness rather than any order of entry; both methods work. The use of "along with", here, captures unity more naturally, since it inherently suggests people arriving together as equals.

**Conclusion:**

The analysis shows that there is a consistent pattern of translation in which an explicit connector matches the particle's grammatical function ("then", "and then", and "afterward") are classified as semantic translation, while renderings that substitute causal or effect-oriented connectors ("so", "therefore", "yet", "along with") are classified as communicative translation. Pickthall and Al-Hilali/Khan lean more frequently toward semantic renderings when the particle carries a clear temporal marker (as with "thuma" in Surat Al-Zumar 21 and Surat Al-Haqah 30-32), whereas Shakir shows more variation, occasionally favouring communicative simplification (uniform "then") and at other times introducing stronger causal markers ("therefore", "so") in the Surat Al-Anbiya narratives.

This variation supports the argument of research paper more broadly, that Al-Atf particles carry temporal, rhetorical, and contextual nuances that cannot be mapped onto a single fixed English equivalent, and translators must choose between fidelity to source structure and fidelity to target-reader effect on a case-by-case basis.

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## المصادر العربية

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